

The Sacred Records of the Nemenhah (As of Sep. 7, 2011)

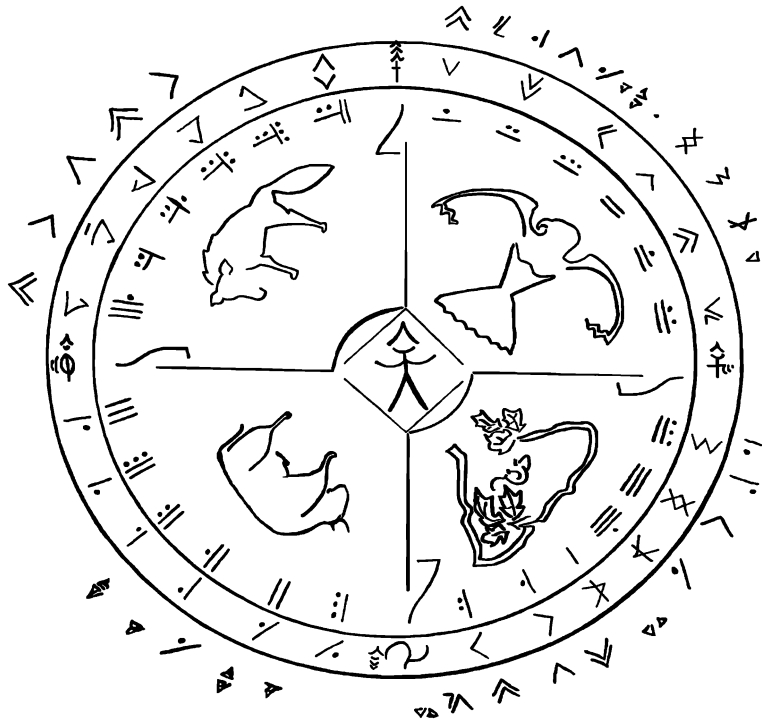
Revised Edition (only volume one) – The Mentinah Archives

Translation Council:

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Translations faithfully compared

Clerks of the Council:



Pencil sketch of the Glyph Stone shown to Cloudpiler when he was inducted into the Translation Council. The decorative elements of the original carving have been edited out so that the purely literative elements may be more clearly seen. Three distinct literary methods are employed in the glyph. The first is a phonetical system utilizing straight lines and dots. The second is a pictographic system utilizing stylized symbols. The third is animalistic figures taken from oral tradition.

The glyph is of personal application to Cloudpiler because it closely corresponds to a representation he received in Vision Quest as a young man. The Medicine Wheel depicted here has been adopted by the Modern Nemenhah People, and elements of it have been incorporated into the Logo of the Nemenhah Indigenous People.

The Sacred Records of the Nemenhah

Revised Edition (only volume one) - The Mentinah Archives

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First Edition in English published in the United States of America by permission:

Mentinah Publishing and Distribution (MPD)
105 S. State #504
Orem, UT 84058

Second Edition in English published in the United States of American by:

Nemenhah People Press
Humansville, Missouri

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Updates and Information

The Mentinah Archives are ancient works of history out of which many of the principles of the Nemenhah Constitution and Declaration of Good Faith and Practice are derived. The Modern Nemenhah People consider these records to be the ancient writings and histories of their own ancestors. These writings, among many other ancient writings, constitute Holy Scripture for the Nemenhah People, just as the Bible constitutes the same for the world's Christian Peoples, the Torah for the world's Jewish Peoples, the Koran for the Muslims of the world, and so forth.

For information about the Modern Nemenhah People, go to:

<http://www.nemenhah.org>

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A Short History of the Archives

The Mentinah Archives are that portion of the Nemenhah Sacred Records which chronicle the history of the family and descendants of Hagohtl down to the era of United States history characterized by treaty breach, the Indian Wars, and the effective political extinguishment of the Wellamotkin-Wallowa Indigenous People, and many other related Indigenous Peoples in the Pacific Northwest, as well as in many other places in the continent. Through it, a direct line of descent is established from the present-day Nemenhah who, constituting the mixed-blood, and spiritually adopted descendents of the ancient People of the same name, have exercised the Right of Self-Determination guaranteed to Indigenous Peoples by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and have restored themselves as a Nomadic Indigenous People.

These records trace the Sacred History of certain of the Ancient Nemenhah, beginning with the journey of Hahgohtl, whom the Pueblo called “Hagothah”, into the Land Northward (North America) up to the father of Wellmotkin, the first Treaty-Signer of the Band known by the U.S. Federal Government by the same name. They were written upon plates of various metals and alloys of metals, stone cylinders, stones, velum, paper, and ultimately on variously processed animal hides. The records were archived in several locations in North and Central America anciently, but the only surviving copies of the histories of the Nemenhah, of which this Translation Council has anything to do, derive from the original library which had been strictly guarded in mountains of what is now called Sanpete County, Utah.

When the people, who were to become known as “Mormons” came into the Sanpete valley, they were met by Indigenous Americans who had been forewarned in dreams and visions of their coming and of their complete conquest of the region. After converting to the new religion, certain of the Chiefs of these Americans met with Brigham Young to give into his keeping a copy of the libraries hidden in the hills of the Wasatch Front, as part of their consecration to the United Order, and because of their belief in similarly translated histories which had been abridged and compiled by a Pre-Conquest Native American. They were pleased that the men of prophecy had come because this meant that their responsibility for the keeping of the ancient records had been fulfilled. President Young informed them, however, that they would have to remain in their stewardship for a little while longer. His words to them, “for we have not wherewith to translate these records,” are still repeated today by certain of their descendents. Shortly thereafter, the caretakers sealed the libraries up and no one was allowed to visit them except their brethren who came up periodically from the south.

Over time, and as the indigenous population in the region was effectively extinguished, the records lay hidden and forgotten, but also unguarded. Because of the encroachment and desecration of parts of the library by treasure hunters and the like, the records and other notable artifacts connected with them, have been successfully removed and are now secure in safe places out of harm’s way.

For generations, some of the Councils of Mayan Elders have sent emissaries to the libraries to make copies for translation purposes. In 1957, one such Council requested that the Church of Jesus Christ of Latter-Day Saints translate and publish the books of the library. They report that the Brethren of the Church with whom they met responded just as President Young had to the Chiefs of the Indians in Sanpete County – “We have no way of translating these things. No one speaks this language anymore.”

From that day certain members of that Council undertook the task of making a translation of the works from Nemenhah into dialects of their own tongue, a sort of “Rosetta Stone” having already been provided by one of the ancient authors of the records, and there being similarities in the languages. Several translators have been involved in the project, including those for whom the records constitute family history.

On November 11, 2004, the first release of the English translations was made available to members of the Numi’Pu Tsu’Peli Chopunish (now known as the Nemenhah Band and Native American Traditional Organization), under the direction of the Hereditary Medicine Chief and the Council of Mothers. The Members of the Nemenhah Band are not required to believe and follow the “doctrines” represented by the Ancestors, any more than modern Europeans actually believe and follow the teachings of their ancestors, but many of them do. Notwithstanding this seeming disunity, all Members of the Nemenhah recognize the importance of the records of the Nemenhah in the restoration of the Nemenhah Indigenous People in these modern times, regardless of whether they believe them to be truth or merely meaningful myth. The Nemenhah have no desire to create a Popular Cult around the records of their ancestors. They do

understand, however, the importance of a shared history, traditional territory, language, culture, traditions and institutions in the present political landscape which has been carefully crafted in UNDRIP in order to restore and preserve Indigenous Peoples and their Belief Systems.

In the first English translation, proper nouns that would be familiar to English-speakers were used whenever the original seemed to be similar. Therefore, “Ayahshuway” was rendered “Jesus”, “Hagotl” was rendered “Hagoth”, and so forth. With the growing interest in restoring the original language into common use, however, the Translation Council has recommended the revision of the texts so that original proper nouns are used in as close to the original phonetic pronunciation as is possible in the English alphabet. We consider this an appropriate “first step” in that restoration process.

Also in that translation, grammatical structure was often altered to make the sentence more comfortable in English. Regrettably, many important nuances of the ancient language which tend to associate it more closely with its Middle-Eastern connections were lost or altered. This translation hopes to correct as many of those errors in editing as possible, with the intention of preserving the rich, cultural heritage of the documents, as well as retaining its readability. It is an unavoidable literary fact of life that some things simply cannot be translated into English, but we hope that such incidences are as few as possible in this translation.

The Translation Council

Foreword

The Mentinah Archives must be considered apocryphal in nature and as such, ought to be read with the guidance of the Spirit of God. Several of the translators, including myself, have seen and held the plates in our own hands but this alone guarantees no historicity or evidence of authenticity. Other ancient records have been unearthed and translated in the past, and there have been testimonies given of them too. Notwithstanding, such personal testimonies have never formed a foundation upon which anyone ought to build a true witness of their authenticity. Neither do the caretakers of these records have confidence in the “expertise” of scholars, or in their abilities in determining such authenticity. Additionally, since the caretakers of these records have no intention of ever releasing for examination or study the original documents, the only manner in which one may come to the knowledge of their truthfulness if they are indeed genuine, or even only of their usefulness if they are mere works of fiction, is by the instrumentality of the Holy Ghost. In my opinion, this is entirely fitting.

Accordingly, it is my counsel to all who read these pages, that they do it with good intent, and that they subject the things they read to the confirmation of the Holy Spirit. Indeed, this is my counsel to all people whenever they pick up anything to read. Therefore, if you are not willing to test this work, or any work written by man for that matter, then you should not expect to come to any knowledge of its truthfulness. Indeed, any understanding at all concerning these writings must depend upon “Wyakin” and the Spirit of Revelation, even the Holy Ghost. If you do not believe in Personal Revelation, this history is definitely not for you and you should seek a different road to enlightenment. This too, is entirely fitting, for there are many such roads.

If, however, you can feel to seek the Holy Ghost, and you believe that you can receive a revelation from God through that Spirit who establishes the truth of all things, it is my belief that you may find something useful within these pages. I certainly have.

Eapalekthiloom Hemenot Tooyeloakekt

Phillip R. ‘Cloudpiler’ Landis

The Book of Hahgohtl

1. Behold, I am Hahgohtl (Hagoth), and I am waxed old. I write this book so that my generations may be kept and so that the acts of my people may be recorded. I am that same Hahgohtl, the son of Hahgmehni (Hagmeni) who was the boon companion of Morhonayah (Moroni) and followed him in war and peace. And it was my father who was a builder of walls and battlements who assisted Morhonayah in subduing the enemies of the Nayfeehah (Nephites) and in securing our lands and our religion and our freedom. The same was my father, and he descended from that Zohrahm (Zoram) who took the eldest of the daughters of Eetsmahel (Ishmael) to wife; and also from Jahcohb (Jacob) the brother of Nayfee (Nephi), whose father took his journey into the wilderness from Jahtsahlehm (Jerusalem) when Zahdohkhhayah (Zedekiah) was king; and also from that Shimon (Simeon) who was a Priest of the Temple, who took his journey with Muhlehk (Mulek) when the Baynhahmhah (Benjamites) retreated from ruined Jahtsahlehm, and also from that Muhlehk himself, who was son of Zahdohkhhayah the King. Wherefore behold, I am descended from Ayohtsahts (Joseph), the same who was sold into Meesrahn (Egypt), and from Ahahrohn (Aaron) the brother of Mohshay (Moses), and also from Jayuhdah (Judah).

2. Behold, I have seen much war and much peace. In the years of my life I have seen much prosperity and much poverty. I have governed my people when the Spirit strove with them and many received the Holy Ghost and prophesied, and I have governed when many people denied the faith. Wherefore, it seemed meet to my people that I should make an account of all of our doings.

3. In the year that Morhonayah, that great captain of the Nayfeehah, died, behold, my father also died. For, he had received many wounds in the wars. But my father taught me in all manner of building and I became exceedingly accomplished in the building with wood.

4. Now, it was also in that year that many of the Nayfeehah began to see that those families who had not sent men into the wars (with the Lahmahnhah [Lamanites]) to protect their liberties were filled with pride. For they were very rich because of their trade in the wars. Many could see the seeds of the downfall of our nation and they desired to go into the Way-kikt-sit Pah (Land Northward). And there were others who saw that much of the country was wasted and yet the Lahmahnhah persisted. Therefore, many desired to move, as our father Nayfee moved, away from a similar threat.

5. Wherefore, I built a ship, and it was after the pattern of the ship built by Nayfee except that it was much larger. Into this ship went up many of the Nayfeehah and from Hit-ah-yet-noht Pah (Bountiful), by the Isthmus, they set sail into the West Sea. These Nayfeehah sailed following the shore northward beyond the land Desolate and they went down out of the ship at the mouth of a great river. The place where they went down out of the ship was exceedingly barren, however, and the people sent the ship and a few trusty men back to the land Hit-ah-yet-noht Pah for provisions.

6. Now, I, Hahgohtl, being exceedingly concerned for our brethren and their families who had made the journey into the north by sea, I went to Shiblohn (Shiblon) to get the word of the Lord concerning them. Now Shiblohn was also concerned, for many had also taken their journey northward by land. And he went to the Lord and inquired of Him. And the Lord commanded that I should send provisions unto the Nayfeehah in the Way-kikt-sit Pah both by the West Sea and by the East Sea. Yea, I did build a fleet of ships by which many of the Nayfeehah and their families removed into the Way-kikt-sit Pah and Shiblohn commanded that copies be made of all the writings of our fathers and that they should be carried with those journeying into the Way-kikt-sit Pah so that the people should not dwindle in unbelief.

7. Now, the people who sailed to the Way-kikt-sit Pah by way of the East Sea found a land of dense forests and much water and they did establish themselves somewhat in that land and a record is kept, I am told, of their doings. The people who journeyed into the Way-kikt-sit Pah by way of the West Sea passed near unto the Dahkoopat Pah (Land of Desolation) and for many days found a land barren and unforgiving. And when they ran low of provisions, they stayed their journey at the mouth of a great river and sent my ship back for provisions. And I did send even more ships and more people into the Way-kikt-sit Pah by that same route, for it seemed curious to me that so great a river should flow out of a barren country. And even I, myself, took my family and certain of the Lahmahnhah of the People of Ahmohn (Ammon), who had covenanted with Morhonayah to take up the sword no more against us, even they went with me into the Way-kikt-sit Pah.

8. And it came to pass that we kept the land in sight, lest we become lost in the sea and we came to a place where there was land on the right hand and land afar off on the left hand for many days, and we

traveled between the shores until they came together at the mouth of the great river of which I had been told and of which I have spoken.

9. Now, the water of the river was muddied as if it had traveled down from out of a mountainous place and where it emptied into the sea, it sullied the clear blue waters there. But there was an abundance of fish in this place, yea, even great marshal fish which provided much meat, and though the land was barren, some of our people desired to stay there because of the abundance of fish and other creatures of the sea that they could trade with our brethren in the Wah-nah-stit Pah (Land Southward). Yea, the more part of them desired to stay and build a city, and they did establish themselves at the mouth of the river.

10. But I desired not to live in a barren land, for I was a builder in wood and behold, in the place where the river emptied into the great bay, there was no wood. Therefore, I was desirous to know of the land from whence the river flowed, for the waters contained much earth and it seemed reasonable to me that the land from whence the waters flowed must be exceedingly rich, to nourish a river so. Therefore, I took those families that would follow me and we fashioned smaller boats after the fashion of the Lahmahnah, which were propelled by oars; for our large ships used the wind to propel them and they were as great birds of the sea, pushed along upon the winds; and we took much provisions and we took our journey upon the river to see where it would lead us.

11. Therefore, I and twelve other of my brethren from among the Nayfeegah and twelve of our brethren from among the Lahmahnah took our families and our provisions and we made our expedition into the Way-kikt-sit Pah. Behold, we traveled a long way and the land was for many days barren and we found few streams that emptied into the river. Wherefore, it continued strange to us that so great a river should pass through such a dry land. Then we came to a place where the river had carved great canyons and precipices, even so much that the walls thereof surpassed by many times the height of the temples of the Nayfeegah. Yea, so exceedingly tall were they in some places that even our strongest men could not climb to the tops thereof.

12. Now, the journey through this part of the land became exceedingly strait, for we had thought to find a rich land with game and provision. But we could not ascertain the nature of the land because of the exceedingly steepness and the height of the precipice. Here and there we found places to land but they were sparing and we found no game and little provision. Yea, and the water was plentiful but, being muddy, it was of questionable worth to drink. Yea, our suffering was great, for we were unprepared and hasty. And it came to pass that our suffering became so great because of the heat that some of our people drank heavily of the water of the river and became exceedingly ill with fevers and with flux. For, the water was only sound for cooking and was unsafe to drink. Wherefore, when the women and children, when the food was gone and the water being at hand, did put forth their hands from the boats and drank of it freely from the river, then verily did they begin to suffer with a great suffering, for the water was heavy and unfit to drink.

13. Verily, when our suffering was the most acute, we put our boats in upon a small island of yellow sand and we turned them so that we could use them as a shelter from the sun, for the heat was great upon the river, and we cried unto the Lord and prepared ourselves for the inevitable end that we each knew was about to come upon us. Yea, so great was our suffering that we were all ready to give up the ghost, almost believing that there was no deliverance for us.

14. And it came to pass that one of the young men had given all his water and provision along the way to his companions. Therefore, the suffering for him was even more acute than for us, so much so that his mind was overcome and he went down to the water and stretched forth his hand to open the vein and laid himself in the water so that it would bleed out, whereby he might quickly free himself of so great a suffering.

15. And verily, I heard a commotion from where I was, and I went down to the water to see, and behold, a great fish had taken hold of the young man by the arm and stopped the bleeding thereof. Now the fish was exceedingly large. Yea, the length of it even exceeded the length of one of our boats and the girth of it was equal to the breadth of one of our boats. Surely, the fish was so great that it could have taken the young man whole into its mouth. Nevertheless it took only the arm, and thrashed not. Wherefore, I took my sword and killed the fish and the young man was saved. But we were also all saved by this providence, for behold, in the fish was much meat and when we opened the entrails of the fish we found a great store of green stuff, the which was very useful for food and for medicine. Therefore, after preparing the meat and the contents of the fish, we began to recover from our suffering and we gave thanks to the Lord, lifting up our voices to Him for the miracle He had provided for us in the saving of our lives. Wherefore, did we learn a great lesson because,

even in our despair, or because of our despair, we did not forget our Lord nor deny Him even to the ending of our lives. Wherefore, He did open the heavens and saved our lives notwithstanding our despair was deep and our suffering was beyond our ability to bear it.

16. When we had prepared all of the fish and distributed it evenly among our people, each receiving their portion, for we esteemed each other equally, and in order that pride and division not grow up among us, we had all things in common, we resumed our journey up the river. And the river was great and very powerful in places. Nevertheless, with great effort we made our way.

17. And after the space of many days we left the great canyons and precipices and came into a land rich in every way. Yea, there were trees of all kinds near the sides of the rivers and plants for food and medicine in abundance. There were many smaller rivers and streams that emptied into the great river and each ruled its own valley into which other streams flowed. Behold, we had discovered a land of many rivers and mountains, a rich land, and our hearts were exceedingly glad.

18. Behold, with us traveled two Healers, who were gifted in their profession, and they discovered a curious thing. Yea, the one was called Cumenihah and the other Hehmehntah (Hementah), his brother, and they were accomplished in the finding out of the uses of plants. And they were Lahmahnhah who had readily covenanted with Morhonayah to go no more to war against the Nayfeegah. Therefore, they desired to leave the lands of their fathers and bind themselves to us, their new brethren, and travel with us to a new land.

19. Now, in the land of our fathers there are many plants that are very good for food and there are many that are good for medicine. Behold, good food is usually good medicine, for, for this cause is it given unto man to nourish the body and enliven the soul. But behold, those plants that are more specifically used for medicine are not used as food, for they are extremely powerful. Verily, they must be used with prudence and extreme caution. But these men found plants that are both good for food and for medicine, so that simply to eat our provision is at once nourishment and a ward against sickness. Therefore did the people confirm them as Healers and Teachers and they taught us all their profession.

20. And it was ninety and three days from the time we left our brethren at the mouth of the great river and that was in the thirty and eighth year of the reign of the judges over the Nayfeegah. Yea, we traveled up the great river ninety and three days and we came to a place where the river became wide and there were great fields of grass on both sides of the river. In this place the river made a great turning, whereas it had run somewhat into the east parts, it now turned again northward. At this great bending in the river we disembarked and built our settlement. And I, Hahgohtl, sent four of our young men back down the river to give our brethren word of our success and instructions for safely traveling through the canyons. For there was also much wood in the mountains and we were desirous to set up trade by shipping with those who settled at the mouth of the river, for there the land was barren and they had no wood.

21. Now, the river was heavy with red earth, and the walls of the canyons through which we had traveled were red, wherefore, we called the river Akish, which being interpreted means "red earth". And the city which the Nayfeegah built was called Akish-hah, after the name of the river. The city which we built the people called Hagohah after the manner of the Nayfeegah, but to most it has been known as the city of Hahgohtl. This my people did to honor me, for I built the ships and the boats upon which we traveled to the Way-kikt-sit Pah.

22. And in not many years, we built many cities and set up much trade with the Nayfeegah in the Wah-nah-stit Pah. For each time that our ships and our boats went south with goods, they returned with goods and also much people. For the peace of the Wah-nah-stit Pah was a variable thing and many came north into this land to escape strife. And we built many cities and the people were alike fruitful and industrious. And we enjoyed continual peace in the land, for we had no enemies and we were all alike in each others' eyes.

23. Thus we did prosper in the Way-kikt-sit Pah and as often as Shiblohn sent word to us by any emissary, we did receive him with all honor and dignity. Likewise, when Aylahmahn (Helaman) sent Teachers to us to regulate our Churches, we did meekly receive them and they did ordain Teachers and Ministers unto us of our own brethren, and we enjoyed the blessings of the Church also.

24. Notwithstanding our peace, we did often hear of unrest and strivings among the Nayfeegah, and this because of their great pride and because of the secret combinations that were common among the more prideful and puffed up among them. For they took great store in their riches and greatly afflicted the meek and the humble among them. But our Teachers, yea, and all the people together, strove diligently against this

vice, and our system whereby we governed ourselves was of such a kind as to defeat those who attempted to rise up in stature and to subdue and enslave the poor.

25. But verily, it might not have been so. For not long after we laid the foundation of the city of Hahgohtl, the people cried with one voice to make me their king, but I would not. Yea, the people wanted governance and a king, but I declared unto them my thoughts and beliefs. For I remembered the words of King Mohshayah (Mosiah), that if it were possible that all men were righteous then it would follow that kings would always rule their people in righteousness. But Mohshayah taught rightly that the people should choose judges, and in this might the rights of the people always be protected. Now, we have seen how even those chosen by the people to be judges might become unjust if the people fall into wickedness. Wherefore, we chose and designated the mothers of our children as those who should elect the judges and that no action would be decided by one judge but by a council of judges. In this way, if the judges become unjust, it is only because the whole people have fallen into wickedness. For, mothers of our children have always been more meek and more naturally prone to righteousness than our men.

26. Verily, men have need of physical strength and will often become puffed up in that strength and use it to rule over others. But the mother's strength is in her children. Wherefore do they the more often choose according to that which is better for the little ones. This is wisdom, and because of this, we have seen less strife than the Nayfeegah in the Wah-nah-stit Pah.

27. Now it came to pass that in the sixty and eighth year of the reign of the judges over the Nayfeegah, many righteous Lahmahnhah removed to the Way-kikt-sit Pah and they carried news with them of the exceedingly wickedness of the Nayfeegah in the Wah-nah-stit Pah and of their lying and cheating, of their trampling of the commandments, their murdering of the Lord's anointed, and their abominations and priestcrafts. This thing greatly grieved my people. Therefore, because our people was made up of Nayfeegah and Lahmahnhah equally, we were desirous to refer to ourselves in a manner which would not bring division among our people. For, in all things we wished to avoid the errors made by the Nayfeegah in the Wah-nah-stit Pah.

28. Wherefore, Hehmehntah, the now-aged Healer, suggested that we call ourselves Nemenhah, which in the language of his people means, "The People", and the people agreed. Wherefore, we had no more Nayfeegah, neither Lahmahnhah, nor Muhlehkites (Mulekites), Ahmohnayhah (Ammonites), or any manner of "people". We called ourselves Nemenhah, The People, from that time forth, for we were one people, not many.

29. And we became an exceedingly numerous people and an exceedingly happy people. And the Nayfeegah became a wicked and loathsome people in the Wah-nah-stit Pah, yet the Lahmahnhah in the Wah-nah-stit Pah became more just. And we, being not willing that the secret combinations come among our people, began to trade only with the Lahmahnhah in the south. Nevertheless, because migrant Nayfeegah had established themselves in other parts of the Way-kikt-sit Pah, these secrets were also published among us because of our trade with them. But we strove diligently to root out this evil among us. And Nayfee, even the son of Aylahmahn, came often among us and showed us how the Lahmahnhah had wiped out from among them the Gahdiahntohnhehm (Gadantonhem/Gadantons) by preaching the gospel among them. Therefore, he did ordain Teachers from among us and taught them. Verily, these did hunt out the beginnings of robbers and combinations among us and, at great peril to themselves and their families, they preached unto them the gospel and converted many. And in this way we did maintain peace and prosperity even though it seemed that our country was surrounded about with bloodshed and blood.

30. Now among those who were called to teach these robbers were two of my sons, Hahgmehni and Ahmayleekee (Ameliki). Yea, my two eldest sons became Teachers unto the rebellious among our people. And Nayfee did lay hands on them and did prophecy over them, and these are the words he did prophecy over them when he laid hands on them to confer on them the authority to minister in the Lord's name and in His place, and to ordain them to be Teachers:

31. Behold, Hahgmehni, son of Hahgohtl! I, having authority of Ayyahshuhway Sahnhempeht (Jesus Christ), lay my hands upon your head, in accordance with the ordinance of the Priesthood, and I confer upon you the Priesthood of the Most High God, even after the order of the Son of God, the which has been transmitted to us from father to son even down to Ahlmah (Alma), who received it from God. And I ordain you unto this Office in that Order. Therefore, you shall teach, preach, expound and exhort all men to repent and be baptized in the name of Ayyahshuhway Sahnhempeht (Jesus Christ), and observe to keep the

commandments of God. And in His name, if you do this, being guided by the Holy Ghost, you shall speak as if with the voice of the Lord, for His power shall be with you. And relying not on the arm of the flesh but on the Lord in all things, you shall be protected in your labors. Behold, your wife and your children shall also be blessed and prospered, and they shall suffer no hardships because of your calling, but the Lord will be with them always.

32. Behold, Ahmayleekee, son of Hahgoht! By the authority given me of Ayyahshuhway Sahnhempeht (Jesus Christ) and in His name, I lay my hands on your head, in accordance with the administration of my calling in the Priesthood which I have received by like manner, to confer upon you the Priesthood of the Most High God after the Order of the Son of God. Wherefore, you are ordained unto a high calling, to seek out and teach those who have rebelled against the Lord. To them shall you cry repentance and teach them true ordinances of God, and if you do this, you shall have the voice and power of the Lord. Yea, and you shall be protected and your family shall be prospered because of your work. Go now, therefore, among the more wicked part of the dissenters and speak as the Spirit directs.

33. And many more were ordained under the hand of Nayfee and he spoke as if with the voice of God and prophesied. And Nayfee was a righteous man and strong in the gifts of God. Wherefore, all the Teachers went and fulfilled the words of Nayfee and converted the more wicked parts of those robbers who were among us. Then it became very difficult for the rebels to maintain their combinations in our land and they left and went into the east and south borders and began to build their combinations among our neighbors.

34. Yea, the words of Nayfee were all fulfilled every whit. Our Teachers were protected by the power of the Spirit and none could prevail against them. And none of their wives or families suffered any harm from those robbers in the land. Yea, the Teachers went out with such confidence in the Lord that our land was completely rid of the Gahdiahntohnhehm because of the word of God.

35. Now when all this was accomplished, Nayfee set Hahgmehni apart as an High Priest unto our people. Then Nayfee prepared to return into the Wah-nah-stit Pah to preach the word of God to the Nayfeehah. And we tried to prevail upon him to stay with us. For behold, the robbers had taken control of the government there. But he could not be convinced and departed into the Wah-nah-stit Pah. And it was in the sixty and ninth year of the reign of the judges over the Nayfeehah that Nayfee departed from us to declare repentance unto the Nayfeehah in Tzahrahhehmlah (Zarahemlah).

36. Behold, because of the diligence of Hahgmehni and the regulation he made of the Church, we had continual peace in our land for many years. But behold, in all the lands our neighbors in the east and in the south, the Gahdiahntohnhehm gained control of the governance and we began to worry exceedingly. Wherefore, in the seventy and fifth year of the reign of the judges, or as we began to reckon, in the sixth year, our people decided to move ourselves into the fast places in the mountains. For we feared exceedingly the strength of the robbers that surrounded us.

37. Wherefore, we divided our people into two groups, the one led by me and the other by Hehmehntah who was a great leader and a Healer. And I took those who would follow me and we took our journey into the north and west and Hehmehntah took those who would follow him and they followed the river Akish afar into the north. And, behold the Nemenhah who followed Hehmehntah were an exceedingly great body of people and they found herds of cattle on vast plains of grass and these herds provided great provision for so large a body of people and we had much trade with them.

38. But behold, the Nemenhah who followed me were not as numerous, for we were builders and loved the mountains. Yea, we liked not continually to move but preferred to establish ourselves in one place. Wherefore, we found a valley that abounded in game and had much water and timber, and we built us a city there. And it was amidst the mountains west and north of the river Akish and between our mountain fastness and the fair land which we had left was a wasteland of exceeding barrenness. Now this was wisdom in us, for the bands of robbers did nothing but for gain and to traverse the barrens would have been too costly for them. Therefore, we did use the barren places as a natural frontier and a bulwark against them.

39. And the valley in which we established ourselves we called Menintah, for there was much salt in the southern part of the valley. And the land of Menintah was indeed a fastness for the Nemenhah, for it could only be approached from the south by way of a narrow canyon, and from the west by a narrow canyon, and from the north through an exceedingly narrow defile. Wherefore, we established ourselves in a place that was easily defended and we built a beautiful city.

40. Now the Gahdiahntohnnehm ceased to take notice of us for we traded not into the south but maintained commerce only to the north with our brethren. For we opened and maintained roads and trails into the Way-kikt-sit Pah following the mountains that extended exceedingly far into the north. Wherefore, we had good trade routes to the north that led out onto the plains and we maintained good concourse with our brethren in the north. But we closed all roads to the Wah-nah-stit Pah, for we desired no contact with the Gahdiahntohnnehm.

41. Behold, as I said, I am Hahgohtl and I am waxed old. I have both ruled the Nemenhah and been ruled by them since I left the Wah-nah-stit Pah when Shiblohn was Chief Judge of the Nayfeehah. And, behold, we have done good to all people and the Lord has blessed us exceedingly. Where the Nayfeehah have fallen into wickedness, we have escaped and avoided rebellion.

42. All this I attribute to the wisdom of Shiblohn, for had he not provided copies of the plates of scriptures for us when we removed unto this land, we would have fallen into unbelief. And I also attribute our great success to the ministrations of Nayfee unto the Nemenhah, for he taught us to rely on the word of the Lord. Blessed be the Lord our God, for He has provided a refuge and a sanctuary for us.

43. And now behold, I am grown old and halt, and I must soon give up the ghost. Therefore, I yield up these plates to my son, Hahgmehni, who has become a man of great stature, both in the spirit and in wisdom.

The Book of Hahgmehni

1. Behold, my name is Hahgmehni (Hagmeni) and I am the son of Hahgohtl (Hagoth), even that Hahgohtl who was a builder of ships. And I journeyed with my father when he came to the Way-kikt-sit Pah (Land Northward), yea, I and my family. And I was with my father's small Band who traveled up the Akish where God saved His servant by the miracle of the great fish. I testify that the words my father wrote are true, for I saw his acts and can verify them.

2. Yea, and I can tell you that we did build a great nation in the Way-kikt-sit Pah between the mountains, and we endeavored to keep the statutes and commandments of God. And for a generation we did have peace in the land. This because we accepted the servants of the Lord and we believed their words.

3. The Nayfeehah (Nephites) in the Wah-nah-stit Pah (Land Southward) rejected the Prophets of God and for this cause they became lifted up in pride. Yea, I saw them become wicked and those Nayfeehah our neighbors who had come up into the Way-kikt-sit Pah were also eventually overcome by pride and by greed. Yea, they did use up the land in their lust to obtain riches and they brought all people into bondage for the sake of their secret oaths and combinations. Yea, even the trees they did destroy in their greed, for the land in which Hahgohtl and his people first settled was rich with timber. Nevertheless, the country was dry so that the Nemenhah did carefully select the trees they cut, lest they destroy the forests. But when the Nemenhah departed out of the land, the Nayfeehah came into the land and took it unto themselves, yea, both the land and the cities the Nemenhah had built. And they cut all the trees for trade with the Wah-nah-stit Pah. Yea, they destroyed the forests and denuded the mountains for gain, and the streams and smaller rivers gave out and the whole land became barren. And all this was done to satisfy their lust for riches. In the end, this imprudence caused the flow of the river Akish to so diminish that it could no longer be used to transport the logs to the Wah-nah-stit Pah. Wherefore the Nayfeehah were deprived of further gain and the more part of them left the land where Hahgohtl, my father, first settled. Now this was pleasing unto the Nemenhah, for we desired no commerce with them.

4. Now, the Nemenhah had resorted to our fast places and onto the Great Plains, and we maintained commerce between the divisions of our people. And in Menintah, or Mentinah as many called it because of the abundance of salt in the south part of the valley, we built a beautiful city on a hill. And in this city we built a temple like unto those built by our fathers in the Wah-nah-stit Pah. And we worshiped our God as we were taught by Nayfee (Nephi) the Prophet while he was yet with us. And also according to his teaching, we combated evil with the word of God and of salvation. And we did also preserve that form of worship that had been revealed to the people of Ahmohn (Ammon).

5. And it came to pass, as we were searching out good stone with which to build our city, we discovered in the mountains, tombs of an ancient people. In these tombs we found records of the Jahrehdhah (Jaredite) people, like unto those that Mohshayah (Mosiah) translated. Therefore, we did use these same tombs to keep

our own records, and we did put copies of those plates which Shiblohn (Shiblon) and Nayfee had provided for our people. And a record of all our doings, our laws and our histories are kept there.

6. But in this record I write about the works of the Spirit among the Nemenhah. For we did prosper exceedingly because we did keep the statutes of God. Inasmuch as our people did enjoy the gifts of the Spirit in excess. Yea, our men and our women did heal the sick by the administration of faith. And they did also prophesy and receive visions. And they did speak with all manner of tongues and they did interpret tongues. They waxed great in understanding and wisdom especially in the use of plants and herbs for healing. So much so that Mentinah became a gathering place for the teaching of healing.

7. And in the twenty-fourth year from my ordination to the office of High Priest under the hands of Nayfee, which was also the eighty and sixth year of the reign of the judges over the Nayfeehah, I was alone in the temple and I did pray earnestly to know of the future of my people. And the Lord spoke to me and I heard His voice. Wherefore, I write the words He did speak to me:

8. Hahgmehni, behold I am Ayyahshuhway Sahnhempeht (Jesus Christ), the Son of the Living God. Listen to me, for I have heard thy entreaty on behalf of the Nemenhah. Behold, blessed art thou among my people, for thou hast not fallen into the wickedness of the Nayfeehah and the Lahmahnhah (Lamanites) in this fair land. Yea, but for a very few among them, they are all ripening in iniquity. For they do only call upon my name when the enemy is in the house. But my children the Nemenhah do call upon me always. Yea, I hear the prayers that thou utterest in secret, yea, the secret entreaties that thou whispereth into thy pillows at night, that thou murmurest in thy closets at the rising of the sun. And, verily, I hear the prayers thou utterest with thy families, yea, and the voices of thy little ones are a delight unto mine ears. And when thou blessest thy provender, I hear thee. And then I hear the prayers that do infect thy very thoughts as thou goest about thy work in the fields and in the shops of thy cities. Yea, and in the synagogues, thy voices rise up to me and I hear thy prophesying. Verily, mine ears are filled continually with thy prayers, and I say unto thee, thy prayers have stayed the enemy from thy borders. Therefore, there are none such among thee. Now, ye Nemenhah, I say unto thee, blessed art thou, for thou art a delightful people unto the Lord, and I declare unto thee, that for as long as thou remainest such, I shall always be near and I will visit upon thee the mercy of the Lord. But if thou deniest my word, ye Nemenhah, thou shalt be visited as the wicked. For I have decreed a decree concerning this land and my words shall be fulfilled.

9. Now thou, Hahgmehni, hast entreated me concerning the future of this thy people. Because thou hast prayed in faith, I shall answer thy prayer. It has been but one year since I called Shimuel (Samuel) from out of the midst of the Nemenhah in the far north, to go to prophesy against my people the Nayfeehah in the Wah-nah-stit Pah. Thou dost recall that he sojourned with thee many days as he passed through thy land. And dost thou not recall the prophecy which I gave unto him? Yea, verily, I did reveal to him that five years should not pass away from the time he began prophesying to the Nayfeehah in the Wah-nah-stit Pah until the sign of my coming, even of the day I should come to redeem all my people. Wherefore, I give unto thee this same sign for which thou must surely watch: There shall be great signs and lights in the heavens. And the night before I come there shall be no darkness in the southern sky. Yea, it shall appear unto thee that the sky shall be halved. When thou dost look to the north, behold the sky shall be darkened, but only as at dusk. But when thou turnest to look southward, the sky shall be as bright as day. Therefore, there shall be a day, a night, and a day, and it shall be as one day. This is the sign by which thou shalt know that I have come into the world. Then, watch thou diligently, for in my own due time, when I have completed the work which the Father has given me to do, I shall visit thee, and thou shalt see me as I am.

10. Now these signs shall sorely amaze the Nayfeehah and the Lahmahnhah in the Wah-nah-stit Pah so much so that they will fall to the earth. And the Nemenhah shall see these signs and shall wonder also. For those that live as sojourners on the plain must of a necessity concern themselves with their daily provender and are, therefore, subject to more strife than your people in Menintah. But their Prophets shall interpret the signs for them. Nevertheless, many of them shall be surprised by the signs.

11. But you, Hahgmehni, art a Prophet and the Nemenhah in all the land of Menintah do listen to thee, for thou speakest faithfully all the words which I give unto thee through that Way which I have opened up unto thee. Therefore, thou shalt write the sign in a book and thou shalt remember my servant Shimuel also in it. Amen!

12. These are the words the Lord spake to me, wherefore, we had prior knowledge that He would come into the world. And I told the councils of the Nemenhah, and they were many, for each city in the land of

Mentinah did elect its own council of judges, and they established a law unto the people that each year after the winter snows had thawed and the new life was to be seen springing up, that we should celebrate the Lord's coming. Each household did beautify their home and give thanks, rejoicing because the Lord would soon come. And for seven nights, they did build fires to illuminate the valley. And on the seventh day, they did fast and meet together for special prayers.

13. Now this was done beginning at the month when the heroes ceased to be taught, yea, from the seventh day of the lunar up to the day of the spring solstice, even from the seventh to the seventh.

14. For, it was the custom of the Nemenhah to occupy the cold months remembering the teachings and works of their heroes. Yea, when the snow lay on the ground the Nemenhah taught about Layee (Lehi) and his son Nayfee, those Prophets of old who took their journey out of Jahtsahlehm (Jerusalem). They taught of Mohshayah and Baynhamihn (Benjamin), those great kings who taught peace. Yea, they taught of Ahlmah (Alma), whom God Himself ordained, and of Morhonayah (Moroni), Shiblohn, Aylahmahn (Helaman), and that Prophet Nayfee who lived for a time even in our midst. Yea, and they also taught of Hahgohtl, our founder, for he was a great hero to us and a holy man. And in that time the Nemenhah also remembered the two Lahmahnhah Twins who saved the people by teaching them to be each one a Healer. And it was after the time of these teachings each year that all the Nemenhah of the land of Mentinah celebrated the coming of the Lord among men.

15. And it came to pass that in the twenty and fifth year, Shimuel, that great Lahmahnhah Prophet, who came from the Nemenhah of the Plains which are far to the north, did return and sojourned in our land. For he had completed the task the Lord had given him and had taken his journey back to his own home. Wherefore he did stop in the land of Mentinah, for the season of cold when no one travels had overtaken him. Wherefore, he did stay with us during that time, even until the celebration of the coming of the Lord.

16. Now Shimuel was not an old man, and he was exceedingly strong. And he was a man of mighty deeds. Wherefore, his stories of the heroes delighted the young during the time of the telling of the heroes. But his telling of how the Nayfeehah rejected his words, all but a few, and how they did seek to take away his life, caused them to weep. For even our young ones knew that these had been our brethren before Hahgohtl made his journey northward, and they knew how dire a thing it is to reject the words of a Prophet of God. But this thing did please the Prophet exceedingly and he took them all by the hands and blessed them, even thousands.

17. For, he said, they shall surely see their God, for they remember Him and love to learn His ways.

18. And then he did wax strong in the Spirit and he prophesied unto all the Nemenhah, saying:

19. The Nayfeehah are puffed up in pride so much that they will not hear the words of the Lord. Yea, they did reject me and the words the Angel gave unto me to speak unto the Nayfeehah, not because I was not born in the land of Tzahrahhehmlah (Zarahemlah), nay, nor because I was not born in that part of the land, but they rejected me only because I am unlike them in appearance. Yea, I did not dress in costly apparel and adorn myself with gold and precious things. But more than this, though I be Nemenhah and born among a people who make no distinction between the families of man, yet to them I was a Lahmahnhah, yea, a Lahmahnhah who dared to preach unto them.

20. Now this is the pride of the Nayfeehah, and their destruction. Can you avoid it, Nemenhah? Behold, the words that I declared unto the Nayfeehah, which they despised, were the words of the Angel. The words that I prophesy unto you are mine, even as the Spirit gives me utterance. And I ask you, Can you, Nemenhah, avoid this grievous condition that the Nayfeehah have brought upon themselves?

21. I say unto you, Yea! Look to the purpose for which you have gathered yourself together, oh honored nation! You did rightly foresee the future, and the downfall of your brethren. Yea, you rightly understood the decreed blessing and cursing that is laid upon this fair land and before the day of the Lord's fierce anger came upon you, you did seek the face of the Lord. You came as one people out of the wickedness of the world and you sought righteousness.

22. And what is the judgment which shall come upon the wicked on the day of the Lord's death? For surely, as I have taught you, He must also die in order that He may subdue death and redeem His people. There shall be Hihmnoht, even thunderings and lightnings, for the space of many hours, and the earth shall shake, and tremble, and the rocks shall be broken up. And there shall be storms and there shall be mountains made low, and valleys that will cease, and highways shall be unmade. Many cities will be made desolate and the dead shall rise and many shall see them.

23. And because the wicked have magnified themselves above all others, even above the Lord, they shall receive this judgment. Then will they call the Lord terrible unto them. For He will destroy out of their hands all the things in which they do pride themselves. Surely men shall worship Him then, for all the wicked will cease to be upon the face of the land.

24. Cease not, oh Nemenhah, to make strait the Way of the Lord and, though the mountains flee and the rivers reverse their courses, and the delightful city become desolate, yet shall you be protected and the Lord shall visit you. You shall see signs, for the Lord hath verified it unto me by His Angel. But the signs shall not be unto destruction for you. Therefore, do not waver in the determination you have made to govern yourselves by the Lord's statutes, for they are just. Be steadfast and you shall see wonders, but most wonderful of all, you shall stand in the presence of the Lord and yet live.

25. Yea, it was after the manner of these words that Shimuel prophesied unto us. And many other things he did teach us that cannot be written. And when he spoke, the Spirit bore record to our hearts and we knew the things that Shimuel said were true.

26. Now I, Hahgmehni, do end my writing. For I am old and I had hoped that I would live long enough to see the sign of the coming of the Lord, but I fear that it shall not be so.

27. There is one year yet to pass for the time that Shimuel prophesied to be accomplished, and the Angel of the Lord did command me to write, for soon I shall give up the ghost. But I know that the prophecies are true. The Lord shall surely come and He shall redeem His people.

28. Whomsoever shall receive this record, and I have seen you, for the Lord hath shown you unto me that you are fruit of my loins and descend even from me; behold, if you would obtain happiness in this life and in the life to come, do as the Nemenhah have done. Forsake wickedness even if it means separating from the world. For the ways of the world are never the ways of the Lord. Observe our doing and do you likewise. Above all, do not like unto the Nayfeehah. Amen.

The Record of Sahnempet

The Ways and Customs of the Ahmohnayhah

1. The Prophet and High Priest of the Nemenhah of the land of Menintah, even that Hahgmehni (Hagmeni) the son of Hahgohtl (Hagoth) who first sailed into this Way-kikt-sit Pah (Land Northward), has died and all the Nemenhah from these mountains in the south to the frozen waters of the north do mourn his passing. For he had hoped to live to see the sign of the coming of the Lord and all the Nemenhah have prayed to sustain him in his calling until his desire should be accomplished. But Hahgmehni was exceedingly old and when the winter came but one season before the sign was to come, he fell upon the ice and was taken quickly.

2. Behold, I am Sahnempet, the son of Hahgmehni, even the eldest of my brethren and, before his death, my father ordained me an High Priest and commanded me to keep the records of my family. Now this is the custom of the Nemenhah, that each family considers their works and keeps a record of them. And these records are kept in the vaults in the mountains. Thus we preserve our good customs and traditions and are not carried away by the teachings of men.

3. But before I begin, I must sing a tribute unto my father, for he was great in goodness and powerful in the Spirit and the Lord had accepted his sacrifice. Wherefore, he was accepted by the Nemenhah as a Prophet, for he walked the Way of the Lord and the Lord was with him.

4. Yet Hahgmehni wrote not of himself. He wrote of his father, and of the Twins and of the Teachers who were taught by Nayfee (Nephi) and subdued the Gahdiahntohnhehm (Gadiantonhem/Gadianton) with the word of God, and he wrote of the Healers and of Shimuel (Samuel), that Lahmahnhah (Lamanite) Prophet of great renown. But, of his own works he spoke nothing at all. Wherefore, I will sing a song of praise for him. Not boasting in the arm of the flesh, for the Lord held him in high favor, and if the Lord so esteemed him, then why not we?

5. Hahgmehni, the Lord's favored, was faithful to the Lord and to his people all the days of his life. From the Wah-nah-stit Pah (Land Southward) in the ships of Hahgohtl he strayed, into the Canyons of Akish, where the Lord saved the sojourners with the miracle of the fish. He witnessed the works of the Lahmahnhah Twins as they taught all the people to be Healers. Yea, and when the people saw the works of the Nayfeehah (Nephites), that they waxed evil in the eyes of the Lord and kept not His ways, wherefore the people chose to be a sundered race, Hahgmehni was with the Twins and upheld them in council. Then the people called themselves Nemenhah, because of the counsel of the twin brothers of the Lahmahnhah of

Ahmohn (Ammon). Hahgmehni saw their good works and upheld them, to the blessing and prosperity of the people.

6. And when Nayfee taught the people how the Ahmohnayhah (Ammonites) in the Wah-nah-stit Pah fought the Gahdiahntohnhehm with the word of God, Hahgmehni was among those who were ordained and took up the task of rooting out the robbers from among us.

7. When the Nemenhah decided to leave the fair land of their first discovery and come to the protected land of Menintah, Hahgmehni became the High Priest and guided the people in righteousness. The temple he built and he laid the foundations of the great city of Mentinah.

8. He found the tombs of the Jahrehdhahs (Jaredites) and their records and translated their words. He was the friend of Prophets, yea, he sat at the feet of Nayfee and Shimuel who taught him. Howbeit he was great in wisdom and in the gifts of the Spirit, yet he sought the counsel of the Lord's anointed and never puffed himself up. Surely he was among the heroes of the Nemenhah and the people will teach his teachings every year and shall commemorate his words.

9. Now, I, Sahnempeht, am but the son of a great man and I can never be as he was, but I have endeavored to keep the ways of the Lord and the teachings of my father. Therefore, I will try to write the things he would have written, were he here to see the works of the Nemenhah in my days.

10. It came to pass that in the year before the sign was to come of the Lord's coming unto His people, my father Hahgmehni received word from Nayfee in the Wah-nah-stit Pah which grieved him greatly. For Nayfee entreated Hahgmehni that he should receive all the people who believed in his words into our land for refuge and a sanctuary. This was news the most severe, for we knew that Nayfee would not send the faithful out of the land unless their lives had become very strait indeed.

11. Wherefore, the Nemenhah alike mourned for the righteous few Nayfeehah and Lahmahnhah in the Wah-nah-stit Pah and did prepare places for them to sojourn with us. But behold, no other epistle or emissary was heard from Nayfee. Now this was the most grievous to my father Hahgmehni, for he and Nayfee were like to be brothers, and indeed they were brothers, both being Prophets of God. But we all grieved, as well, for quiet out of the Wah-nah-stit Pah and out of Tzahrahhehmlah (Zarahemlah) could only mean that the freedoms of the people had been altogether curtailed. And thus we occupied the final year before the sign, waiting and preparing for the sign.

12. And many believed that it was this lack of news from the south which weakened Hahgmehni. For, when no word came of Nayfee, the Prophet of Tzahrahhehmlah, Hahgmehni became exceedingly downcast and seldom left his house. For he had hoped to meet with Nayfee and discuss the sign that was to come.

13. Behold, some had studied the scriptures and said that Sahnhempeht (Christ) would come as a man, and others said He would be born as man is born. Wherefore, though there was no contention concerning the matter, there was much discussion. Now, Hahgmehni knew how the Lord would come and he believed that he and Nayfee could put to rest the discussion. Wherefore, to receive no news of his friend, and to not know whether he lived or whether he did rest with the heroes was a great burden for Hahgmehni. Wherefore, he did fade quickly and became as one stricken with great age and bent, as if before our very eyes. And, as I said, he died before the sign of the Lord's coming.

14. Now, behold, but one lunar after my father died, the very aged Prophet Nayfee arrived from the Wah-nah-stit Pah with a very small Band of followers. For they had been forced to travel in secret and disguised in the Wah-nah-stit Pah and had made their way but slowly. And when he arrived among us, he grieved to find his friend Hahgmehni dead and laid to rest in the tombs.

15. Nevertheless, he did rejoice that his friend had lived a good life and had never rejected the ways of the Lord in all his days. For man must die and it was far better to hear that his friend had died in the Lord and not in the gall of bitterness, as so many of his brethren in Tzahrahhehmlah.

16. Behold, Nayfee, the Prophet, did clarify how the Lord would come and I testify that it was just as my father had taught to me before he died. And these are the words that the Prophet Nayfee taught the Nemenhah concerning the sign:

17. Verily, Shimuel prophesied and gave the sign whereby we might know that the time is at hand that the Lord our God is come to redeem His people. Be not troubled by this and contend not. For we know that the Son of God shall be born of a virgin fair in the land of Jahtsahlehm (Jerusalem), out of which our father Layee (Lehi) took his journey into the wilderness. Yea, did not the Prophet Ahlmah (Alma) teach that the virgin most precious should be overshadowed and conceive by the power of the Holy Ghost and bring forth a

Son, even the Son of God? And was not Nayfee of old taught by the Angel that the virgin whom he saw was the mother of the Son of God after the manner of the flesh? And again, do we not read in the Brass Plates the words of Isahs (Isaiah), wherein he said,

18. Behold, a virgin shall conceive and shall bear a Son, and shall call His name Aymahnyuayl (Emanuel).

19. Therefore, the scriptures do teach us the manner of His coming unto the world.

20. Yea, verily I say unto you, He shall be born into the world in the meridian of time and I ask you the same question the Angel asked Nayfee of old:

21. Do you know the condescension of God? For the Son was already perfect and needed no life of man, no line upon line, to become even as the Father is. Nay, He was perfect already. It is so that we may become perfect that He condescended once again to live as man lives and to take upon Him the elements of the world He had created. One life more was He willing to sacrifice, one life for all, worlds without end, so that mankind could, by the power of the Holy Ghost, take from Him dominion over earthly matter and ascend with Him into that place where the Father dwells. For He has ascended all things, yea, He is in the sun and in the moon and in the stars, for they were made by Him. Yea, He is in the earth, for it is His footstool. Yea, even all the elements of creation do obey His voice because they are His. Therefore, His sacrifice is great, that He should do so much for us. This is the condescension of God, to be born as men are born, and to live as men live, that none may say He is not justified.

22. Wherefore, marvel not and contend not. The sign for which we wait and which is nigh upon us, shall be the sign of His birth. Therefore shall there be signs in the heavens. Yea, even a new star shall show itself in the sky, one that your learned men have never yet seen. Yea, and there shall be no night, but there shall be a day, a night and a day, when the Child is born, and many other signs and wonders shall you see.

23. Verily, He shall grow up among His own, even among those whom our Fathers left behind in the land of Jahtsahlehm. And He shall learn as we all must learn, and He shall grow from line to line and light to light, yea, precept by precept, except that He shall learn from the Father and from Angels.

24. But behold, He will be born unto His own people, and there He shall call righteous men and He shall establish His Church and His righteousness and many shall believe. But the more part of His own people in the land of Jahtsahlehm are as the people of Tzahrahhehmlah. They are puffed up and wicked, and they shall reject their King and shall even put Him to death. So shall the Son of Man die as to the manner of men just as He was born as to the manner of men. Then shall the grave take Him into that mysterious bondage of death, just as you and I shall go down captive into the earth. And this is needful, that He may say that surely He did descend all things.

25. Now, despair not that I say He must die; for the people were taken by the power of His words and were weeping every one. For lo! He must die so that in Him death may be done away. For He shall rise again on the third day, and this so that we may also rise. Yea! Death shall be conquered and the mystery uncovered. By the power of the Holy Ghost He shall take back up the element of His body, and it shall be changed to the unchangeable. Yea, His very creation shall be altered to the unalterable. This so that we who are His may also hope for a like resurrection.

26. Wherefore, despair not, but rejoice and let your celebration of His coming go on as usual. Yea, decorate your homes and sing songs of joy. Yea, light your light! Yea, let the whole valley be lit as a token of your belief in that Holy Child who shall soon bring everlasting joy and eternal life unto them that believe on Him.

27. Behold, it was after this manner that Nayfee taught the Nemenhah, and all the people began to rejoice in the expectation of the coming event. And as the snows began to recede and as the hills sprang into life, the people began to celebrate the coming of the Lord. And during this time were many wonders were seen and many miracles. And Angels were seen to visit the People in their congregations and alone and the anticipation of the Nemenhah became very great.

28. Then, behold, on the seventh day of the celebration of the Nemenhah, on the day appointed that all the believers should gather together fasting to the Temple and to the synagogues, the sun rose as usual and the Spirit was strong. Yea, the people were so filled with the Spirit that many began to prophesy and many broke forth in strange tongues, yea, and others interpreted. And all the people began to hear all creation sing as if with the voices of Angels.

29. Then, when the night came, behold the sun went down over the West Mountains as usual but it remained light. Wherefore the people did rejoice exceedingly for they knew that the sign was fulfilled in their sight. And a new star that shone both day and night was seen in the sky. Then, the next day, when the sun arose, the heavens broke forth in the sounds of heavenly choirs, and the Nemenhah also sang! Yea, great was the rejoicing of the Nemenhah, for the King was born and they had been exceedingly faithful. Wherefore, wherein should they not be found rejoicing? For the Lord had promised them that He should visit them if they but remained faithful. Now, if their joy was great at the birth of their King, they imagined that their joy would be surpassing great at the coming of their King in His glory.

30. Now, it came to pass that Nayfee was filled also with joy, for he hoped that because of the accomplishment of the sign, his people the Nayfeehah would repent of their wickedness and return unto the Lord. And he did send emissaries down to the cities of the Nayfeehah in the borders of the Wah-nah-stit Pah to ascertain the temper of the people.

31. Nevertheless, Nayfee feared exceedingly for the few faithful whom he had left in Tzahrahhehmlah. For he had ordained his eldest son Nayfee to the High Priesthood and had left him the charge of the Church. Behold he had hoped to hear good report of the Nayfeehah. But behold, the emissaries returned with no report of Nayfee, or of the saints in Tzahrahhehmlah. Wherefore they never reached the city. Yea, the Wah-nah-stit Pah was still a hazardous place and when the emissaries spoke of the sign, the people fled from them. And in many places the authorities of the cities would not let them enter. The very few believers whom the emissaries found among the people were afraid to speak, for many lies concerning the sign had been circulated, which added much to the suffering of the saints. Even they did convince the emissaries to turn about ere they had reached Tzahrahhehmlah and they did resort with them back out of the land.

32. Now, Nayfee was exceedingly old, even as Hahgmehni, and weighed down with grief and he bethought himself to return to Tzahrahhehmlah. But behold, his strength was gone and he crossed himself in his thought. But he did pray earnestly to the Father, in the name of the Son, to know of the well-being of his son Nayfee and his family. Yea, he prayed both day and night and denied himself food and water, and he slept not, but dedicated every energy to supplication.

33. And, behold, I know of a surety that the Lord did answer his prayer, for we were together in the temple when he received the vision of all that would befall his son Nayfee and the righteous in Tzahrahhehmlah. And so great was his relief and his joy that he did fall down to the floor in the Holy Place, as if dead. And we took him to my home and laid him upon a couch and gave him all care. And behold, he spoke as the vision unfolded before him. Wherefore, we did rejoice also for he told of the utter destruction of the wicked and of the visitation of our Lord.

34. Behold, Nayfee did live out the rest of his life in exile in the land of Mentinah and we did esteem him one of us, and he did teach us many things that did clarify our worship. He also did spend much time in the vaults and tombs in the mountains, for he esteemed the plates deposited there to be of great value and importance for our people, but also for those who would inhabit the land in futurity. Wherefore, he did spend the last three years of his life putting in order the records of the Jahrehdhahs and also of the Nemenhah.

35. Now Nayfee discovered a curious thing with regard to the writing of the Jahrehdhahs – that it was not at all after the writing of the Nayfeehah. For, whereas the written figure for the spoken word "man" is always some variation of the shape of a man, thus, it is rendered  in some Nayfeehah writings and,  in others, and  in yet others, in the Jahrehdhah (Jaredite), the word is written according to the sounds uttered rather than the image of the thing. Therefore "Nemenhah" or "The People" or "Followers of the Spirit" is rendered  with the vocal sounds either preceding or following. Thus  is the Jahrehdhah writing of the word spoken in our language. But in the Nayfeehah writing of Tzahrahhehmlah of our time it is written  or "The Lord's People" or "People of the Altar". The Jahrehdhah manner of writing, Nayfee discovered, requires more space but is less easily confused, for  can also be used for "God's People" and so also can the figure , each being different figures but having the same meaning. Now, the figure  means "a traveler from the East" and it is not much different from those figures already discussed.

36. Wherefore, Nayfee, seeing that this could someday present a stumbling block to those whom the Lord might cause to come into possession of our records in some future time, he suggested to our councils that we adopt the Jahrehdhah writing. Wherefore, because we did esteem Nayfee so highly, and wished to honor him, we did begin to use this system, and have used it ever since.

37. Therefore, the Book of Hahgohtl is no longer  but is written, but rather, it is written in the manner in which it is spoken. And so long as the speech of the Nemenhah is remembered, the writing will be understood.

38. Wherefore, to understand the name figure  to be Hahgohtl, one would need a knowledge of the history of our people, and to understand the word figure  one would need an understanding of our manner of book making. And this thing was curious because we found it much easier to teach our children in the writing of the Jahrehdhahs than in our writing.

39. And this was a curious thing because, when Nayfee read to us Mohshayah's (Mosiah's) translation of the writings of Aytayhr (Ether), a Jahrehdhah, we discovered that Jahrehd (Jared) fled with his people away from the great tower when the Lord confounded the languages. Now, our wives and our daughters, who are always more inclined to merriment than our men, found this a curious thing indeed.

40. And in the fourth year after the sign had come confirming the advent of the Lord, Nayfee, that wise old Prophet of Tzahrahhehmlah, slept, and the Nemenhah wept for seven days in his honor. Thus in but five years the Nemenhah had seen the passing of two Prophets and great High Priests. But we had also seen signs in the heavens, and wonders, and miracles, and Angels, and we received the assurance through a Prophet of God, that the Lord would never forget us in the wilderness.

41. Thus, though we were saddened by the loss of our best men, nevertheless, we did rejoice exceedingly because of the abundant justification of our faith. Yea, we had perceived the roots, nay, the seeds of wickedness among the Nayfeehah in the Wah-nah-stit Pah, even the land of Tzahrahhehmlah. And we departed out of Bahhilohn (Babylon) and escaped the horrible fate that befell our people. And more horrible will it yet be for them if they repent not. But when we were led by the Lord into a new country we did not begin anew to build up Bahhilohn in this place, but kept ourselves unspotted and free from the sins of our generation.

42. Let all those who read these plates, if it be in the wisdom of God that they should find them and the power be in them to translate, let them consider them wisely. For God has commanded all to come out of Bahhilohn and the way to do it is found herein.

The Record of Ougou The Son of Sahnempet

1. Behold, I am Ougou and it has been many years since my brothers went into the Wah-nah-stit Pah (Land Southward) to preach the word unto the Nayfeehah (Nephites) and the Lahmahnhah (Lamanites). And I am the only one of my brethren who did not go, for the Nemenhah decreed that one High Priest descended from Hahgohtl (Hagoth) should remain to keep the record of Mentinah. Therefore, when my brethren left, I remained. And this was according to the common consent of the people. Notwithstanding, I desired to go with them, for we were alike filled with the Spirit of God. Yea, even we did burn with desire to preach repentance unto the people, and I not the least. But, I was chosen, yea, the lot least liked fell on me and I alone remain.

2. Behold, from time to time at the commencement of their mission unto the Wah-nah-stit Pah, we did receive epistles and messengers from my brethren describing their works. Yea, we did hear of their successes and of their difficulties. But, before three years had all passed, we ceased to hear news of them, and we knew not of their fate.

3. For the wars between the Nayfeehah and the Gahdiahntohnhehm (Gadiantonhem/Gadianton) waxed sore and during those wars we had very little discourse with them. Yea, our communication with them was exceedingly sporadic. In some years, when the Nayfeehah listened to the Prophets, we did maintain trade with them and we had great hope that the Nayfeehah would rid the land of the robbers. Then, they did often become rich and were filled with pride, and the robbers did descend upon them and destroy all peace and all commerce. This was the constant state of things in the Wah-nah-stit Pah. Wherefore, it became risky indeed to maintain any communication with them, lest the robbers esteem our land worthy of their attention.

4. Now, the Gahdiahntohnhehm live by plunder not by the work of their hands. Yea, they do not plant but only steal the harvest of others. They do not build, but live in cities abandoned by others. They raise no cattle but steal that which they need for food, for raiment, for shelter, for transport, yea, for all their needs.

5. The valleys of the Nemenhah are rich in all these things, but to arrive here one must needs cross barren wastelands, or exceedingly high mountains, or, coming around from the north, one must prevail against the Nemenhah of the Plains first. Wherefore, though the Nemenhah possessed what the

Gahdiahntohnnehm desired, the cost to obtain it was esteemed by them exceedingly high. Therefore, the robbers chose rather to ignore us and our doings, preferring instead to afflict the Nayfeegah and Lahmahnah of the Wah-nah-stit Pah.

6. And only three times in the memory of the Nemenhah, did the Gahdiahntohnnehm attempt to organize bands among us. As often as this occurred, the Nemenhah rooted them out through the diligent teaching of the word of God. And our system of government was of a kind that made it exceedingly difficult for an unrighteous judge to take any seat of authority. Yea, we had no need for lawyers and lesser judges because of the nature of our system of government. Wherefore, this made it all the more difficult for the Gahdiahntohnnehm, for they were want to gain power through the judges.

7. Now this is the manner of our government – each village is ruled by a council of men and women nominated by the mothers and chosen by the people. Therefore, every woman who had a child had a vote, and because not all women bear, every woman who had reached the age of agency, that being sixteen years of age, also had a vote. This council meets to resolve the concerns that have to do with the village. And each village council appoints one member to go up to the city to which it is assigned to take part in the city council to resolve the concerns of the region round about that city. And each city council appoints one member to go to Mentinah to participate in the common council of the Nemenhah, and decisions concerning all the people are made by them. Therefore, without the voice of the mothers in the villages no one may gain power among the Nemenhah.

8. If a man has a complaint against his neighbor, with regard to his person or his property stewardship, he brings it before his own village council and presents the case himself. He does not represent the matter through any other person but must face him whom he has accused himself. Then the accused is given equal opportunity to present his own defense. Yea, he represents himself. Then the council decides the case. If, after the council has heard and seen all the evidence and has made its decision, but there still remains much doubt as to the guilt, then the council shall publish the action to the mothers and seek the common consent of the people. The common consent is always final.

9. The affairs of the Church are governed after the pattern given by Nayfee (Nephi). When Hahgmehni (Hagmeni) was ordained an High Priest, he was placed over the Priests and the Teachers of our people to preside over them. And this is fitting, for the High Priest of God is a seer and a Prophet. Wherefore, Hahgmehni called for each village of 100 persons an High Priest and gave him authority to see to all the spiritual needs of that village and to ordain Ministers as he saw fit. This council regulated the spiritual affairs of the village.

10. Now, the villages Hahgmehni ordered in groups of thirteen and the High Priests of each village was appointed to participate in the council of High Priests for that region. And the High Priest of all the land, even the seer, nominated one from among the regional council to preside over it. This council regulated the spiritual affairs of the region.

11. And the presiding (Chief) High Priests from the regional councils comprised the great council of High Priests which regulated the affairs of the Church among all the Nemenhah. And the High Priest of all the Nemenhah was the presiding (Chief) High Priest of the great council of High Priests.

12. Wherefore, for all things temporal, the people chose their own councils and for all things spiritual, the Lord chose their councils through the Prophet and through the Spirit of Prophecy. All this was done after the pattern given by Nayfee when he lived among the Nemenhah.

13. Now, this system was also adhered to by all the Nemenhah of the Plains and also by many of the Lahmahnah in the Way-kikt-sit Pah (Land Northward), and it presented a great stumbling block to the Gahdiahntohnnehm because that, whereas among the Nayfeegah in the Wah-nah-stit Pah, the men were easily corrupted because of their strength, the Nemenhah were preserved from this evil because of the meekness of our women. Yea, men make combinations for gain, but women make covenants for the good of all the people.

14. Thus the people did prosper exceedingly and we had continual quiet and peace in our land. And thus we lived happily, but my heart became heavy with concern for my brethren. For they had all gone into the Wah-nah-stit Pah to cry repentance unto the Nayfeegah and were not heard from again. And, though I am the Chief High Priest of the Nemenhah, and though the Lord gives me visions and prophecy with respect to the needs of my people, yet I am no Prophet for the comfort of my family, for the Lord sees fit to hide my brethren from me.

15. Behold, it is now but three years to the second sign given by the Prophets Shimuel (Samuel) and Nayfee. I am Ougou and I saw the sign of the coming of the Lord. Yea, wonders and signs I did see with mine own eyes and I saw and bear record that a new star was seen in the heavens and there was a day, a night and a day as if it were one day.
16. Now, the Prophets also taught us, and so the Angels verify, that the Lord must also die so that He may overcome death for us, and that there would be marvelous signs and wonders in this land at His death. In truth, this is the fear that has sprung up among the Nemenhah. For the Prophets did say that a great destruction shall come upon the land, and such a commotion shall occur that the wicked in the land shall be overcome and shall perish. Yet, the righteous shall be protected by the hand of the Lord and shall survive the day.
17. Wherefore many of the Nemenhah do debate and reason one with another, some saying that destruction shall come upon all the land but the Lord will spiritually spare the righteous, and others say that only the wicked shall perish and the Lord shall physically preserve His people. Now, this debate has caused trepidation and fear to come upon some people and they are driven to great preparations against the terrible day. Others are resolved that all will die in the Lord and are sunk in great melancholy.
18. As for myself, I worry not. First, because I have heard my father's teaching and I have read the words of my grandfather who sat at the feet of Shimuel. Wherefore, I teach all to examine their lives and their conscience, to seek the face of God and to have peace no matter what may come. This to me is wisdom. For if it so be that the commotion is so extreme as to wipe the Nemenhah from off the face of the earth, then they who are found worthy shall rejoice with our Lord, for have not the Prophets said that the earth shall give up her dead when her Master and Maker does break the bands of that captivity? Then shall we all die in our bodies and resurrect to be taken up to Him when He comes. And is this not cause for rejoicing?
19. And if the commotion destroy us not, what then? Have the Prophets not promised us that if we make strait the paths of the Lord, He shall not forsake us in the wilderness but we shall see His face? Wherefore, arise and make His paths strait!
20. And by these words I did attempt to strengthen and comfort my people, all the while wondering what fate had befallen my brethren and in what state, either living or dead, they would be when the sign comes.
21. And behold, when the days were accomplished the whole people were exceedingly anxious for the sign to come. Yea, the Nemenhah, all in one accord gathered in the synagogues and at the temple and prayed earnestly for the sign. And we came fasting and rejoicing, for, though opinions differed, we were a united and faithful people. And we gathered together to see the sign.
22. Behold and hearken you ends of the earth! The sign did come, for the day dawned but there was no light. And the earth shook exceedingly and the air was exceedingly heavy so that no light would pierce the darkness. Yea, and the gulls fled before the darkness and were not seen in Mentinah, and all livestock brayed in terror and in anguish. Yea, there was a great commotion as of the rushing tide of the sea and many foundations of homes and buildings did break up. Nevertheless, the people were all preserved and cried out with a joyous shout unto the Lord.
23. And in the midst of the thick darkness we heard a voice saying: Woe, woe, woe unto all the people of the earth. Woe unto the inhabitants of the whole earth lest they repent for the adversary makes sport with his angels over the slain of the fair sons and daughters of my people. And it is because of the iniquity of my people that they are fallen.
24. Behold, the great city of Tzahrahhehmlah (Zarahemlah) and all her people I have burned with fire. And behold, that great city Morhonayah (Moroni) and all her people I have sunk in the sea. And behold, that great city Morhonayahhah (Moronihah) and all her people I have covered with earth, because of their abominations. Yea, the blood of the Prophets and of the saints have I hidden with earth that it cry no longer unto me.
25. And thus the voice did rehearse the fate of all the cities, yea, the mighty cities of the Wah-nah-stit Pah. Yea, the city of Gihgahl (Gilgal) was sunk, and the city of Ohihah, and of Mohcah (Mocurn), and of Jahtsahlehm (Jerusalem) with it. And the cities of Gahdiandi (Gadiandi) and of Gahdiahmnah (Gadiamnah) and of Jahcohb (Jacob), and of Gihmgihmnoh (Gimgimno), which were cities built high upon hilltops, are no more for they are covered in earth and new hills and new valleys are found in the stead thereof.

26. And that city of Jahcohubgath (Jacobugath), of which we had heard rumor, where the people had made Jahcohb king, was burned with fire for their great wickedness. For it was that people of Jahcohb that had destroyed the peace of the land.

27. And the city of Lahmahn (Laman), and of Jahsh (Josh) and Gahd (Gad), and of Kihshkumehn (Kishkumen), which did cast out the Prophets and stoned the messengers of God, are burned and all the people with them. Yea, because they did cast out the believing, there was none righteous in them, and they were consumed in fire which God did send down from heaven.

28. And the voice did not cease the horrible tale of destruction until all the cities that were destroyed had been counted. Then the voice continued:

29. Oh, all ye that have not perished in this great commotion because ye are the more righteous of the people, will ye not return unto me with full purpose of heart? Will ye not repent of your sins and be changed, that I may heal you? Yea, if ye come unto me, verily, ye shall have eternal life. Behold, I extend the hand of mercy unto you and whomsoever will come, shall I receive. Blessed are they who come unto me.

30. I am Ayyahshuhway Sahnhempeht (Jesus Christ), the Son of God. I created all things in the heavens and all things in the earth. I counseled with the Father in your behalf in the beginning. I am in the Father, and the Father is in me, for the Father hath given me even all that He hath.

31. I came unto my own and they received me not. And the words of the Prophets concerning my coming are all fulfilled in me. And, unto as many as have received me, behold I have given them the Way, that they may receive of the Father even as I. So shall I do forever, unto all those who shall believe on my name, for, from the beginning the redemption hath been by me.

32. I am the light and life of the World, I am the Alpha and Omega, the beginning and the end. For my purposes did I give the law unto Mohshay (Moses), yea, and for my holy purpose is the Law of Mohshay fulfilled. Therefore, ye shall offer up unto me no more sacrifices by the shedding of blood. Yea, ye shall no more offer your burnt offerings. For henceforth, the acceptable offering shall burn with fire, but of the Holy Ghost. But ye shall offer for a sacrifice before me a broken heart and contrite spirit. Yea, for him who cometh before me with a broken heart and a contrite spirit shall burn with that Fire of the Holy Ghost that changed the righteous Lahmahnah, because of their faithfulness in seeking me. And they knew it not, for the change was imperceptible to them at the time of their conversion. Yet I knew it, for I did baptize them with Fire and with the Holy Ghost and they were no more as other men. Come ye likewise unto me.

33. Behold, I have come unto the World to bring redemption unto it. I have come to save the World from sin. Therefore, repent and come unto me as a little child, for of such is the Kingdom of God. Yea, all things but man obey the voice of their Creator even as a little child obeyeth the voice of his father. Come ye likewise and I will receive you. It is for this cause I did lay down the life of my body, and also for this cause did I take it up again.

34. Wherefore, I laid down the World; for I am in the World and of the World, and the very power by which the World was made. And I take it up again so that all that is subject unto me may become the salvation of all those who repent and come unto me. Therefore, repent and come unto me ye ends of the earth.

35. Now, behold, we heard these words in our synagogues and at the temple, and the same voice was heard by all the people, and all the Nemenhah testify and witness of it. And the saying filled the people with joy, for they knew that all the words of the Prophets had been fulfilled.

36. But they were the more filled with joy because of the prophecy that had yet to be accomplished. For they all remembered that it was also prophesied that they would see the Lord's face. Wherefore, the people were not afraid and were not silent, but in a tumultuous and joyous sound, began all to speak and to prophesy, and even some were so overcome with joy that they did fall down to the earth.

37. And it came to pass that the darkness did follow for three days and this was further witness to the Nemenhah that they did not believe in vain. Wherefore, they did all the more rejoice and did not cease in calling upon the name of the Lord their God. And thus they continued for many days after. Yea, when they were in their homes, they did call upon His name. And when they were in their fields and among the flocks, they did incline the head. And in the synagogues, they raised the hand of fellowship one to another and joyfully cried unto the Lord.

38. And not many days after the sign, I was in the temple with a great many of the High Priests of the Nemenhah and there was a great multitude of people gathered about the temple when a voice was heard out

of heaven. Not as the sound of a trumpet, but it was a voice which did penetrate the very soul and all the people recognized the voice at once. For the voice spoke not to the ears, but to the heart and filled the hearer with unspeakable joy.

39. Now, the people began to marvel and ponder concerning the voice, for it pierced the hearer even to the very center and caused both limb and joint to tremble. Yet, the heart was filled with exceedingly great joy, wherefore, they did marvel because it did weaken the frame but strengthen the soul.

40. Now, this is the way with spiritual things. The physical body has capacity to withstand temporal things, and yet fail in the face of the spiritual. Verily, the Spirit speaks but the flesh is weak. Therefore, the people marveled that such joy could come, though the body could not withstand. But as for me, I did not marvel because I have often trembled when the Spirit speaks. Therefore, I did know that the voice was the voice of Deity, for we felt it profoundly but understood not the words of the voice.

41. And again the voice spoke and the people did marvel much, for the effect the voice had on them was sweet, but they understood not the voice. And the people did altogether lift up their eyes unto the heavens and did reach to the heavens with their hands. Yea, and they did altogether beg for understanding.

42. Now, as the people did steadfastly ask for understanding with all diligence and not doubting that they would indeed receive answer to their petition, when the voice was heard the third time, they understood the voice, and the voice said unto them:

43. Rejoice all ye people of the Lord! Rejoice all ye who have kept the statutes of God! Break forth ye heavens for the King cometh even to judge His people and He has found some who seek His face! They shall verily see Him as He is and He shall establish them among the blessed!

44. Then another voice was heard, saying:

45. Behold My Beloved Son, of whom the Prophets spoke and Angels do testify. In Him have I glorified My name. Hear ye Him.

46. This voice they did clearly understand and many did fall upon the earth when they heard it, for they never supposed that they would ever hear the voice of the Father. Yea, against all expectations they had heard the voice of God, and they knew without doubt that their Father in Heaven is real and that which the Prophets had spoken concerning Him was true. Thus, some thought that having revealed this much to them, that He was about to show all things to them and they fell down to the earth.

47. And many also did look up to the heavens from whence came the two voices and behold, they saw a man descending out of Heaven. The robe of the man was white, or perhaps not white, for it shone with a brightness that is exceedingly bright, wherefore, the color of it cannot be understood. This man came and stood upon the approach before the temple on the side which faced toward the rising of the sun. And the whole congregation stood with their eyes fixed upon Him.

48. Then the Man, looking on them steadfastly and smiling upon them, stretched forth His hands toward them, saying:

49. Behold, I am Ayyahshuhway Sahnhempeht (Jesus Christ), whom my servants the Prophets taught you should come. I was born among my own and my own received me not. And I did drink the bitter cup which the Father gaveth me to drink, and have extended and begun the finishing of the Father's work by taking upon me not only the light and life of the world but also the sins of all living. In this I have conjoined with the will of the Father in all things even from the beginning, worlds without end.

50. Arise and come forth unto me, that ye may prove my words. Yea, come and thrust your hands into my side from which flowed that which preserves the life of the body. Yea, come feel the prints of the nails in my hands and feet, wherewith man bethought to restrain the work of their God. All this that ye may know that I am the God of Itzrahayl (Israel) and the God of the whole earth, and was slain for the sins of the World.

51. Then all the people came forward and did as He told them. He extended His hands to them and they took His hands in theirs and they knew that this truly was a real and tangible Man. And they also knew, each one of them by their own experience and not by any other man's words, that this was the Man of whom the scriptures bear record. And when all the people had all gone forth one by one to embrace the Lord, a sound such as has never before been heard rose up from the Temple. For the voice of the people joined with the voices of Angels, singing, Hosanna! This is the Lord our God, most holy and most high! And they all bowed themselves to the earth before Ayahshuway (Jesus) and ceased not to sing praises before Him.

52. And the Lord spoke to the multitude, saying:

53. Ougou! Come forth!
54. For I stood alike the people, all amazed and worshipping my Lord.
55. Behold thy brethren are well and shall return unto thee by and by. Wherefore, be of good cheer and despair not, for, because of their righteousness in declaring my word unto the people of the city of Jahsh and the city of Gahd and of Kihshkumehn, I preserved them when I caused fire to utterly consume them. Yea, so great was their faith in me that they did walk through the fires and were consumed not. But their hearts are exceedingly heavy, wherefore, prepare thou a place for them.
56. I have called my servant Nayfee, the son of Nayfee who did sojourn with thee, to be one of the Twelve unto whom I have given authority, Yea, even the first among them. Yea, and eleven others have I chosen among the people of the Wah-nah-stit Pah. I did the same among my own and so shall I do among you. Therefore, my servant Ougou, I give unto thee authority to baptize in my name and to teach all to receive the Holy Ghost. Yea, I set thee apart as High Priest unto your people, a presiding (Chief) High Priest. Wherefore, I give unto thee authority to choose twelve other righteous men from among thy councils. And I shall give them authority to work under thy direction to govern the Church. And they shall teach all this people and those who believe on their words shall they baptize with water. Wherefore, if they believe and are baptized in my name, them shall I baptize with Fire and with the Holy Ghost.
57. Blessed art thou if thou believest and art baptized in my name after thou hast seen me and know that I am, but more blessed are they who shall hear thy words and believe in me because of thy testifying. Yea, blessed are they who shall hear thy words and humble themselves in baptism for they shall be visited with Fire and with the Holy Ghost and shall enter onto the Way. Howbeit, because they shall find me and see my face because of faith, they shall have received a remission of their sins.
58. Wherefore, Ougou, I give unto thee power and authority over the Church in this region, to organize and to govern it. And it shall not be as difficult for thee to do this as for other peoples upon the face of this land unto whom I must also go so that they also might see my face and believe in me. Yea, the fulfilling of the Law of Mohshay will be no great change for thee, for the Nemenhah have always listened to my Prophets and have followed me even without seeing me.
59. But that there not arise disputations among you, after that thou hast organized my Church here in Mentinah, and in the land round about, and when thou shalt have taught all the people my words – and they desire to be baptized, this is the manner in which thou shalt do it:
60. Behold, thou whom my servant has anointed, shalt take hold of them and lead them into the water and stand in the water with them, and when thou art down in the water thou shalt call them by name and say:
61. Having been commanded and set apart by Ayyahshuhway Sahnhempeht (Jesus Christ) I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.
62. Yea, for behold I say unto thee, Because of the covenant wherewith I have received the fullness of the Father, I am in the Father and the Father is in me. And it is by the power of the Holy Ghost that the covenant was made. Therefore are We one, I in the Father and the Father in me.
63. And this thou shalt have for doctrine. For all that I teach thee shall testify of the Father and lead thee to the Father. Wherefore, whoso believeth in me believeth in the Father also. Wherefore, the Holy Ghost, by whom We are one, shall enter into the heart of the believer and shall baptize even with Fire.
64. Verily I say unto you, Ye must be baptized with water and this by immersion. For even so did I to fulfill righteousness and to become an ensample unto you. This is the covenant of the body, the beginning of the testament, even the door that opens onto the strait and narrow path which leads unto life eternal. Wherefore, whoso believeth and is baptized by water shall begin upon the road that gives onto the Way.
65. Now, after that thou hast baptized them, thou shalt lay thine hands upon them and bless them and sharply exhort them to receive the Holy Ghost. And if they offer unto me a sacrifice mete for repentance, even a contrite and humble spirit, my Father will bestow upon them the Gift of the Holy Ghost. Wherefore, the baptism of water is their declaration of the covenant and the baptism of Fire is my Father's declaration that they shall endure to the finishing of the work and become even as He is.
66. Behold, this is my doctrine, and I shall show other doctrine to those who come unto me. Yea, whoso cometh unto me shall speak with the tongues of Angels for they shall see and converse with Angels and shall speak to them as one man speaketh to another. Yea, this is my doctrine and there shall be no other doctrine of baptism given except to those with whom, in my own time, I do make my abode.

67. Thou shalt not alter the manner in which thou prayest, for the Nemenhah have listened to the Prophets I have raised up unto you. Therefore, continue to let thy prayers ascend unto the Father, pleading for the poor and the lonely and unfortunate in my name, and I will hear thy prayers by the power of the Holy Ghost. Yea, even by that power I shall answer thee and bless thee. Yea, pray always to the Father and give thanks unto Him and make thy entreaties directly unto Him in my name. Wherefore if thou dost this, thou shalt receive according to the promise He made with thy fathers.

68. For who may abide the day of my visitation? Yea, ask and thou shalt receive. Come unto me and I will come near unto thee and I will rebuke the devourer for thy sake. Yea, I have promised thee that if thou dost become mine, even as I am the Father's, we shall make Our abode with thee. But who can abide Our presence? And who can withstand Our glory? For I am the refiner's Fire and the fuller's soap. Let there be soil in the ore, even a little, and I shall burn it up. Therefore, who may stand?

69. Let all the Nemenhah purify themselves, for I will sit as a refiner and purifier of silver. Yea, purify yourself that there be less dross in the ore. And so that there be no disputation amongst you, this is the manner in which you shall purge wickedness from you:

70. Thou shalt succor the widow and judge the fatherless. Thou shalt have always all things in common even as you have done up to this time. In this I am well pleased. Do not as the Nayfeehah have done, for their pride causeth them to puff themselves up whenever I do prosper them. Yea, they do think they own the land and they set great store in the accumulation of things. This inclination has ever been the stumbling block of my children the Nayfeehah. Wherefore, ye do rightly and begin in a greater state of purity than they.

71. Now, prayer and fasting doth purify and magnify the soul. But pray not and fast not in vain, with public repetitions, but in the secret places ought you to purify your bodies in fasting and your spirits in prayer.

72. Verily I say unto you, the children of Ahmohn (Ammon) began to do a thing that is pleasing unto me. They purified themselves with much fasting and with prayer, and with their loving succor which they so abundantly give away one to another. Yea, in this I am very well pleased, for they do not ask of me but that they have not first purged their bodies and prepared their spirits, subduing self in good acts.

73. Yea, when they fast they do not only purge their bodies by the lack of food or drink, but they fully purge themselves, even every pore. And this is a similitude of my suffering. For when I did atone for the sins and hurts of all the world, yea, when I drank of the bitter cup, blood did flow out from every pore.

74. Wherefore, it is pleasing unto me that the Ahmohnayhah (Ammonites), of their own, have undertaken to cleanse the body in this fashion. For even as I was immersed in the bitter gall of earthly impurity and corruption, I was cleansed of it while in the body. And if ye choose also to purify yourselves after the manner of the Ahmohnayhah, ye are justified and ye shall the more fully obtain the unspeakable Gift of the Holy Ghost. Yea, and even I shall be with you and strengthen you, and even I shall send Angels to minister unto you.

75. Verily, verily I say unto you, When I took upon me all things, I did suffer. Yea, so great was my grief that I shall not describe it to you. For I know your hearts and I would not that ye should know the full extent of my suffering lest ye despair. For I know the tenderness of your hearts.

76. It is enough to say that I suffered and bled as it were great drops of sweat from every pore and my flesh was exceedingly weak. But when my suffering was full and I feared that my body could not withstand it, my Father did send unto me an Angel to minister unto me. Even so shall He do unto you if ye should undertake to purify yourselves after the similitude of my suffering, yea, after the fashion of the Ahmohnayhah. I shall send you Angels to minister unto you that ye may also overcome the flesh.

77. Now, this ordinance is given unto you and blessed are you who do observe it. Nevertheless, it is not an ordinance unto salvation, except for those unto whom I shall command specifically. Therefore, it is not expedient that all should participate. Wherefore, compel no one in the fashion in which they purifeth themselves before me. Exhort always that whoso cometh unto me shall offer the mete sacrifice, even a contrite spirit, and a teachable spirit, and a humble spirit, and a meek spirit, and I shall accept their offering. This ye must do, for of it cometh salvation and if my people build upon this foundation, they shall reach for and attain to that eternal life which I enjoy with my Father which is in Heaven. Wherefore, purify yourselves by study and by much prayer and fasting. And if you wish to purify yourselves after the similitude of my suffering, it is well and I will sanctify it. But remember, compel not, for it is more difficult than is needful for all.

78. Now when Ayahshuway (Jesus) had said these things, He called me unto Him, saying:
79. Ougou, my servant, choose thou out of my High Priests a council of twelve and I shall give them authority over all the councils of my Church among the Nemenhah of Mentinah. I go now unto thy brethren upon the plains, but on the morrow I shall return. And thou shalt cause that all the people shall gather in this place tomorrow, for I have received a commandment of my Father that I should teach them. Wherefore, organize yourselves that all who will come unto me might receive the word.
80. And having concluded these sayings, a cloud came and a commotion, and it overshadowed the gathered crowd so that they could not see Ayahshuway (Jesus) and when it had ceased to overshadow them, Ayahshuway (Jesus) was departed from their presence.
81. When Ayahshuway (Jesus) had departed, the Spirit came upon me and I gathered in those whom the Spirit revealed to me should be among the twelve from among those who were present at the temple and I sent flights unto those who were chosen but who were not present. Yea, I sent fast flights with messages unto them that they gather all to the temple. And when they had all gathered together, I rehearsed unto them the words Ayahshuway (Jesus) had spoken according to the Spirit that gave me utterance. And when I had done with speaking, we were all filled with joy. Yea, we were filled with the spirit of rejoicing and gladness.
82. Now, because of the flights that I had sent out to the Churches round about the valley of Mentinah, an exceedingly great multitude began to gather at the temple. Wherefore, we did go out among the people and did order them so that all could see and hear upon the morrow. And the multitude did sit down upon the ground in their ranks and began to sing for joy and thanksgiving. And each of the twelve, whom the Spirit revealed to me that should be chosen, went and told in the hearing of all the people the words of Ayahshuway (Jesus). Thus passed we the night anxiously, for we looked forward to the visit of Ayahshuway (Jesus) on the morrow.
83. And these are the names of the twelve men: Ougouahn, Menim-em, Chunish, Kumenishah, Omnim-im, Ishim-mish, Hahgohtlah (Hagothah), Hahgmehni, Nayfeehah (Nephihah), Layee (Lehi), Shimuel-im, and Samhalhah. And they were all righteous men who had followed the Lord all the days of their lives.
84. Now when the morning had come, the people were waiting for the Lord. And they waited patiently singing and praying and giving thanks. And while they were thus employed, there came Angels from heaven and they did minister to all and bring all that Ayahshuway (Jesus) spoke to their memories. And fire did come down out of heaven and did encircle the twelve as with a ring of fire and all the people saw and bore record.
85. And while we were thus encircled in Unquenchable Fire and filled with unspeakable joy, Ayahshuway (Jesus) appeared again in the midst of us. And He addressed the multitude, saying:
86. Come forward, Ougou.
87. And I came forward. Then directing His piercing gaze unto me, He spoke to me many words which cannot be written, and placing His hand upon my head, He said:
88. Ougou, my servant, behold, I have called thee from among the Nemenhah and I have given thee authority to call others to the work. Therefore art thou a Prophet (Chief) unto this people. When I am returned unto my Father, thou shalt govern my Church in the land of Mentinah. But see that thou dost govern with that judgment which comes of the Holy Ghost. For in the day thou turnest to the left or to the right, in that day I shall turn my face from thee.
89. Now, Ougou, thou art downcast because I have spoken what seems hard words unto thee. Be not so, Ougou. For thou art blessed among the people. Yea, because of thy extreme faith, the Nemenhah are faithful and exceedingly blessed. Behold, my servant, thy name have I written in the Lamb's Book of Life and today I declare unto thee, thou shalt have place in the mansions of my Father. Yea, thou and thy brethren shall sit down even on my right hand.
90. Yea, still I counsel thee because thou art a type and similitude of me. Yea, my servants, ye and all those who come after you shall do all those things that I would do were I among you. Wherefore, take heed to follow the voice of the Spirit in all your councils. Turn not away because of the pride that cometh because of authority. Ye are faithful. Ye do well. Be ye an ensample unto all who come after you.
91. Now when Ayahshuway (Jesus) saw all the people anxiously awaiting His word, and heard them diligently lifting up their voices in song and in prayer, He was moved by it and turning His face to the multitude, He said:
92. Blessed art thou, Nemenhah!

93. And the Nemenhah were overcome with joy and a great shout went up from the people spontaneously, crying:

94. Hosanna! Hosanna! Glory to God and His Son!

95. When the commotion had calmed, Ayahshuway (Jesus) raised His hands and smiling, He said:

96. Such great faith! Seldom have I seen it. Bring to me your little children and I will bless them. Bring to me your sick and I will heal them. Give me your weary and I will comfort them. Bring forth your down trodden and I will give them rest.

97. Behold, ye Nemenhah, unto you I will reveal my strange work. Ye have separated yourselves from the world and have kept yourselves clean from the sins of this generation. Yea, ye have come out of Bahhilohn (Babylon) and because of this ye are exceedingly blessed.

98. And we brought forth our little ones and our sick and our halt and Ayahshuway (Jesus) laid His hands on them and blessed them. Yea, and even Angels came down out of the cloud and ministered many hours with Him until all had been healed. And they did preach and declare the mysteries of the creation unto us. So great and marvelous were the things that they taught that I despaired of being able to write them all.

99. Then Ayahshuway (Jesus) said unto me:

100. Write only that which I straitly command thee, Ougou. For, that which I teach this people shall not be given to all. Yea, only the blessed can withstand the meat of my doctrine and the mysteries of the Way. Unto most it is given to learn my doctrine line upon line and precept on precept even as a little child doth learn. But the Nemenhah do live the Celestial Law already, wherefore, I cannot withhold anything from the faithful of this land. Therefore did I say blessed are ye Nemenhah. Yea, I have not seen such faith in any man since the Brother of Jahrehd (Jared) and in any people since Aynohk (Enoch) walked the Earth.

101. Now, Aynohk wrote only that which I commanded him, as did the Brother of Jahrehd. Many things did they ask and nothing could be withheld so great was their faith. Be it so with thee also, Ougou, for the Church of the Nemenhah is my Inner Church. But thy writings will come unto their descendents in the end times according to the promise I made to thy Fathers. Yea, and through thy descendents I shall redeem all Itzrahayl.

102. But the Gentiles shall rule until that time comes and they shall not have the faith of the Nemenhah. And thy descendents shall languish for a season in bitter slavery. Their masters I shall make strong and through them I shall make a preparatory restoration, and the writings of the Nayfeehah shall be principle in that work. Behold, if they prove worthy, I shall seal them unto my house and they shall have part in the blessing of thy descendents. But if they do not make my paths strait, I shall make use of their exceedingly great energy to spread my preparatory work. Then shall I seal from among them some few who will come and give over the kingdom and this fair land unto your descendents.

103. Wherefore, write only that which I command thee, Ougou. Unto whom these words shall come, I shall reveal even what I have revealed to the Nemenhah and even I will show him to you on the Way. Yea, thou shalt teach him with thine own mouth. Therefore, thou shalt have no need of writing the mysteries.

104. Then Ayahshuway (Jesus) asked us to bring bread and wine to Him. And He broke the bread and blessed it and passed it to us to partake, saying:

105. Ye who take up the bread to bless it shall break the bread in this manner and give it to the people. And when ye bless the bread ye shall lift up your voice, saying:

106. Oh Eternal Father, we ask You, in Ayahshuway's (Jesus') name, to bless this bread and sanctify it unto us who partake of it. That we may eat it in remembrance of the body of Your Son, whose heart was broken because of His own, Who was pierced for the sins of all the world; that we may witness unto You, oh Father, that we desire to take His name unto ourselves, and remember Him, and follow His teachings which we have received of Him, that we may be worthy of the baptism of His Spirit and of the Holy Ghost. Amen.

107. And He commanded the Twelve and myself to go and do likewise. Then, when we had returned, He took the wine and poured it and blessed it, saying:

108. Ye who take up the wine to bless it shall pour the wine in this manner and give it to the people. And when ye bless the wine you shall lift up your voice, saying:

109. Oh Eternal Father, we ask You in Ayahshuway's (Jesus') name, to bless this wine and sanctify it unto us who drink of it. That we may drink it in remembrance of the blood of Your Son, which flowed from every pore when He took upon Himself all things, and which spilled out from Him when He hung upon the tree;

that we do witness unto You, oh Father, that we do remember Him and have taken His name. Pour down the Unquenchable Fire to be in us! Amen!

110. Then He commanded the thirteen to go and do likewise unto all the people. And when we had finished administering to the people and had returned, He turned His face and spoke:

111. Why do ye thus unto the people? And we answered Him, saying:

112. Because You did command us, Lord. And He said:

113. This is counted unto righteousness for your sakes, for so did your Father Ahthahn (Adam). After that he had been cast out of the Terrestrial World for a season, he built an altar and offered sacrifice unto the Lord. And behold, an Angel appeared before him as he thus dedicated himself and asked:

114. Why do you offer sacrifice? And Ahthahn said:

115. I know not, save I was commanded that I should do so. And the Angel said unto him: This is in the similitude of the Only Begotten of the Father.

116. Ye do well to follow my commands even though ye know not the full meaning of them. But this sacrament ye shall do in remembrance and also as the token of a covenant which I have made with the Father and with the Holy Ghost. Whosoever of you who have covenanted with me by baptism, have part in my covenant with the Father and the Spirit. Wherefore, the gate which opens onto the Way prepares you unto the Baptism of Fire, and of the Holy Ghost. Wherefore, if ye will listen to the words of the prayer and diligently seek to fulfill them, even as Ahthahn did seek diligently to obey my will, ye shall receive all things the Father hath, even as I have received the fullness of Him.

117. Do ye this ordinance as often as ye meet to offer up public oblations. Yea, and ye shall ordain they who shall administer this ordinance unto the people for them. And they shall always remember that they do this for me and not for themselves. For the Minister of the people shall be the servant of the people. And when they have learned to do all things in the spirit of service, as a mother serveth her little child, they shall receive all things, even a crown of glory in the kingdom of my Father, worlds without end.

118. I am in all things. Yea, I am the light and life of the world from the beginning and all things exist by and through me. And I also did drink of the bitter cup and all things became part of me. Yea, I am in all things, therefore, when ye take of this bread ye take of my body unto your soul. And when ye take of this wine you take of my blood unto your soul. Wherefore, ye become mine and I may advocate for you, for I paid the price for sin and my sacrifice sanctifies you and brings you unto the Father.

119. Behold, marvel not that ye knew these things prior to having heard them of my mouth. For, ye have not cast out the Prophets from among you. Wherefore, these teachings are familiar unto you. Even so have I taught the righteous and faithful of the Nayfeehah and Lahmahnah and my words were still and familiar to them. And I see that my words do cause you to rejoice because I say that I have taught these things unto the Nayfeehah and Lahmahnah, and more especially Ougou, that thou dost rejoice. Thou hast reason to rejoice, Ougou. For thy brethren yet live and do journey even this day to return to their wives and their children and to their home.

120. Yea, and many people of the Nemenhah shall be united with loved ones from the Wah-nah-stit Pah. For, the wickedness which ye did fear of them is gone from their midst for many generations to come, and Tsiohn (Zion) shall flourish in the wilderness. My Church shall grow and cover the whole face of the land, and my people shall live for a season as the Nemenhah do live now, and there shall be no poor among them. Wherefore said I unto thee, prepare places for them. For they come with my teachings in their mouths and even Tsimohthih (Timothy), yea, that faithful son of Nayfee, whom thou knewest in times past, shall journey with them. Yea, Tsimohthih shall bring with him the writings of the Nayfeehah from the time Hahgohtl left the Hit-ah-yet-noht Pah (Land Bountiful). And he also shall bring other records that you shall place in thy safe places.

121. Behold, verily I say unto ye Nemenhah, There shall be many years of peace and prosperity, and Tsiohn shall spread until it covereth the whole of this land. Yea, all the diverse peoples shall have commerce one with another and there shall be no war for a season.

122. But my people must be gathered from out of all the world and I will use the Gentiles to accomplish this gathering. Wherefore, a time shall come when your descendents shall be isolated amidst a sea of unbelief. And because there shall be no diversity of the seeds, the Nemenhah of Mentinah shall dwindle and the Valley of Menintah shall fall into the hands of a plundering nation and many precious things shall be lost.

Then the land will fall into the hands of a remnant of your posterity again and they shall keep the sacred mountain.

123. But, behold I say unto you, It is my will that the Gentiles come into the land to possess it, for through them I shall gather in my sheep from the four quarters of the earth. Yea, I shall bring the Gentiles into this sacred land and I shall establish my covenant among them. Wherefore, if they keep my statutes, I shall graft them into the vineyard and they shall bear much fruit and be the cause of much righteousness.

124. But behold, they shall also corrupt my doctrine. For the Gentiles are zealous in the getting of gain. And this thing always brings grief to the people who inhabit this land. In that day I shall cause the faithful to make a regulation of my Church. And there shall be among the Gentiles one who shall be of noble birth, yea, he shall spring out of the kings and queens of the earth; yea, and even he shall descend out of the loins of mine own close kinsman; and he shall I raise up among the Gentiles who shall rule the land; but he shall also spring out of the loins of my servant, Ougou, and is of my covenant people, and unto him will I deliver the writings of the Nemenhah.

125. For though I shall establish my Church among the Gentiles, I shall redeem my Tsiohn through the remnant of my people. Yea, the Gentiles shall be industrious in the last days and I shall use that industry to carry my gospel to all the nations. And many of them will be true and faithful. These shall I graft into my true vine. And they will assist the remnant in building the New Jahtsahlehm.

126. But the Gentiles shall set their hearts exceedingly upon the things of the world and shall not be diligent in rooting out the Gahdiahtohnhehm from among them. Wherefore, I shall use my remnant, even my weak remnant, to thrash all nations together, and the Gentiles shall lose my approval and shall fall.

127. Wherefore, ye Nemenhah, the things that ye write I shall preserve for the end of times when I shall restore my remnant. When, in mine own due time, I shall finish my work, yea, my strange work. Stand ye in holy places and be patient, therefore, ye Nemenhah. For, the record of your doings shall I hold up as an ensample for the redemption of the land and the establishment of Tsiohn. And this shall be a great stumbling block to the Gentiles and shall be vexatious to them. For they shall have been established in my name for this purpose, and they shall build a foundation. But the culmination of the ushering in of the fullness of times, and the fullness of knowledge, and the fullness of wisdom, and a fullness of the Spirit, shall be accomplished by the weak, not by the wise, and by the meek not the mighty. Yea, it shall be by the slave, not by the master.

128. But stand ye in your holy places. Prepare ye every good thing. The wicked shall do wickedly in every age, but for a time, there shall be peace and tranquility in this land. But beware, for the adversary never sleepeth and would drag the Nemenhah down into suffering. Yea, ye are blessed because of your diligence, but your posterity shall dwindle, as all my remnant shall dwindle. Nevertheless, I shall preserve my remnant unto the last day.

129. Now, when Ayahshuway (Jesus) had finished speaking these words He turned His face to the multitude and, behold, the people began to sing praises unto God with great joy and He was touched by the faith of the people. And He did take Himself a little way to the side and prayed unto the Father. And the words He prayed cannot be written. While He thus prayed, the multitude was again filled with the Holy Ghost and with the Power of God. Yea, they were filled exceedingly with the knowledge of their salvation and they began to prophesy. Yea, the whole multitude did prophesy both men and women, and even little children did open their mouths and did begin to speak forth wonderful words.

130. When Ayahshuway (Jesus) returned to the multitude He perceived that the Spirit had wrought most powerfully upon the people and He stretched forth His hands to them and said:

131. Behold, the Holy Ghost brings great gifts and great blessings and I perceive that ye are weary with it. But if ye can bear but a little more, I shall teach you yet more.

132. And the whole multitude cried for more as if it were by one voice, for they would receive as much from Ayahshuway (Jesus) as He would give. And again He opened His mouth and spoke unto them, saying:

133. When ye pray, or when ye give alms, do not do so in order that ye may be seen to pray. Neither give ye alms so that others may esteem you for it. This is evil. For it teacheth a whole generation to seek more after the approval of men than the esteem of God. And it teacheth men not service but rather to become puffed in pride.

134. But ye shall pray always and this is the manner in which ye shall pray:

135. Father in Heaven, You who was ever and will always be, holy be Your name forever. Let Your will be done in us and in all things, both now and forever. Give us that which You see will sustain us and forgive

us our errors, as we forgive those whose mistakes have injured us. For we are not the first things created but the last, and Your Kingdom was created before all things. Your glory fills the expanse of space for ever and ever. Amen.

136. Now this is the manner in which ye shall entreat the Father for your sakes, for the sake of your children and for the sake of your people. And ye shall pray to the Father even as I pray unto the Father. But ye shall entreat Him in my name always, for He has not yet made His abode with you but with me. Therefore, I shall be His intercessory with you. But if ye are faithful, behold I say unto you, Ye shall need no intermediary with the Father, but ye shall see Him face to face and speak unto Him as one man speaketh unto another.

137. Continue in your manner of governance, for it is the way of heaven. Yea, succor the poor, feed the hungry, visit the widow and judge the fatherless. This is true religion. Yea, do not accept for doctrine the teachings of men, but let the Spirit distill upon your souls. Therefore shall your statutes be faithful and your laws be righteous. Set no man above another. Nay, let not one man be valued above another, but let each receive according to his wants and give according to his ability. And if any give not honestly, let him be reproved before the councils of the people. And after ye have reproved him and he repent, treat him not as a malefactor. But if he repent not after ye have reproved him, he shall have no part of your abundance. Nevertheless, ye shall not cast him out into the wilderness, but of your abundance he shall not partake until that he does repent.

138. And set no man above another in your Churches, only in directing your meetings, for it is not mete that all should speak at once. But let your meetings be made in order. And when a man sins let him be brought before the Council of the Church. And when his sins are proved before his face by those who are witnesses of him, and he repent, ye shall embrace him and he shall have fellowship with you. But if he repent not after that his sins are proven before his face, then shall ye cast him out from my Church, and his name shall be blotted out until he repent. And if he repent after ye have cast him out, and should come again unto you with a contrite heart and spirit, then shall ye take him and baptize him again and he shall begin again to purify himself before me. And so shall ye treat all men and women who are of my Church.

139. Behold, the Priesthood is mine own authority to govern all things pertaining to my creation. And when you give unto any this Priesthood, you shall take them and you shall lay hands on them and confer the privileges and blessing of the Priesthood of God upon them in my name. Then you shall ordain them unto the office whereunto they shall labor.

140. And this gift shall be governed upon principles of righteousness and if there be no High Priest in the land, you shall not confer mine authority. For none shall obtain this honor except by prophecy and that under the direction of the Seer (Chief). Let none gainsay my holy Church, for this is the root of great wickedness.

141. Behold, blessed are ye Nemenhah. For verily, ye have followed the Prophets whom I have sent among you. Wherefore, ye have organized yourselves, your councils and your bodies, and your assemblies after the order of my commandments. Now, receive ye my Priesthood and I shall give you power in it to administer my gospel. And there are two orders of the Priesthood given unto men, one wherein ye are prepared and trained to rely upon the Holy Ghost to guide you and to govern you in your stewardships.

142. Therefore, there shall be Priests in the Churches for baptism and for the sacraments. For purification doth prepare the man to give of himself liberally and, without compulsion, and it is given unto the Sons of Leb (Levi). For, whenever I must needs prepare my people, I have raised up sons unto Leb and unto Ahahrohn (Aaron).

143. Even so did I when my people Itzrahayl traveled in the wilderness forty years. I could not give a promised land unto them until a generation that would follow my commands without murmuring had been born and prepared by my servants. Howbeit also, I gave the Law of Mohshay unto my children in this promised land to prepare them and to try them. Thus, there is one order of Priesthood to prepare and another to finish.

144. Behold, unto some in this land I have conferred another order of Priesthood, but they have been few. For whereas the lesser Priesthood I gave as a preparation, for through it the man learneth to serve by the Spirit, the greater Priesthood prepareth the man of God to enter into my presence. This is the Priesthood of Ahthahn and of Aynohk, and of Maylkihtsaydehk (Melchizedek), and of the Son of God. The lesser being of the Priest and his auxiliaries, and the greater being of the High Priest and his auxiliaries. The one being the preparation and the other being the culmination.

145. Ye shall confer both orders upon a man and I shall try him to see if he will be obedient. Yea, let all men prepare themselves first through service to the body of Sahnhempeht (Christ) and let them do their duty relying on the Spirit. Yea, in love and in charity let him be prepared. For none may see my face lest he be filled with the Holy Ghost.
146. But if he filleth his seat by compulsion, by extortion or by feigned love, behold, I shall see it and the Holy Ghost shall abandon him. Verily, ye shall give his bishopric unto another. But as often as men shall repent, ye shall forgive him and he shall begin again. For behold, I shall forgive him, then why not you.
147. But ye shall govern my kingdom through the greater Priesthood, for through it ye shall enter upon the Way. Wherefore, ye shall have counsel of those who have lived before you, worlds without end. I shall reveal to my servants those upon whom ye shall confer the order of Maylkihtsaydehk, for I shall be their schoolmaster. Wherefore, ye shall wait upon me in this thing. For this is the Holy Order of the Priesthood after the Order of the Son of God, and God shall not be mocked.
148. Therefore, it is conferred upon all men whom I shall call to govern in your councils, in your ministries, in your congregations and in your temples. For I am the Lord, and it is my place to govern my people. Wherefore, I shall call men to administer in my place as seems me good. And if one so called be found in sin, ye shall remove from him his bishopric and I shall give it unto another. But if he shall repent, he shall also begin again and shall proceed again to prepare himself to see my face. But if he repent not after he has obtained this order of Priesthood and is found in sin, ye shall cast him out and have no concourse with him. Yea, ye shall leave him to me and I shall chasten him. For he shall be delivered up unto the buffetings of the evil one, even the adversary. And if he repent not after he be delivered up unto Xsukse'nwih (Satan) for a season, behold, he has hardened his heart. Wherefore, he shall return unto his own and shall have no place in the mansions of my Father, worlds without end.
149. Now, behold ye Nemenhah, the daughters of Ahthahn are blessed from before the foundation of the world. Behold, my daughters, by the nature of your creation, ye do serve all people. Yea, it is good that ye do organize yourselves in all your good and that ye do uphold this nation as ye presently do. But behold the orders of the Priesthood are for the sons of Ahthahn, to be an instrument unto them that they may train their natures to be more like unto the daughters of Ayayfah (Eve). Yea, that by the sweat of their face, even by their strength, they might learn to give of themselves for the sake of others. For how shall they become like me if they do not that which I have done? But, ye Daughters of Ayayfah, ye do it already. Wherefore, covet not that which I have given unto men, but rejoice and know that ye may seek my face without other preparation than that which ye have received by your nature. For ye receive of the Mother even a more complete Priesthood than the orders of the Priesthood that I give unto men, in order that they may prove themselves thereby.
150. But purify yourselves all ye Nemenhah. Yea, be ye man or woman, or little child, purify yourselves. Receive the Holy Ghost and cleanse yourselves of unrighteousness. Yea, purge from your minds and from your bodies the impure and the unclean. Behold, I say unto you, the sacraments have for their purpose to purify you. Therefore, meet ye often to take of the sacrament of bread and wine in remembrance of me. Meet often to offer yourselves before me in the purification of the Ahmohnayhah, for this is also approved of me. Yea, and fast often and pray always. Yea, meet often together to study and ponder the records wherein are found teachings that are sound and true.
151. And when ye meet a brother when ye are in your way, embrace him and salute him in my name. Yea, never let any person pass you by that ye do not cheerfully commend them unto me. Let your comings and your goings be in my name and in remembrance of me, that your lives may become a sacrament. Yea, visit the widow and judge the fatherless. Comfort the weary, feed the hungry, accommodate the destitute, and visit the captive. Free the slave and heal the sick. For I was hungry and ye gave me to eat. I was naked and ye clothed me. I was thirsty and ye gave me drink. I was in prison and ye visited me and I was enslaved and ye loosed my bands. Yea, I was weary and ye gave me rest, I was sick and ye healed me.
152. And ye say:
153. Wherein did we any of these things unto You? Verily, verily I say unto you, When ye did it unto even the least of these my lambs, you have done it unto me.
154. Wherefore, be diligent in well doing, for ye are all mine, and I am the Father's, and I and the Father are one. Wherefore, judge not, but do good continually.

155. And when Ayahshuway (Jesus) had finished speaking He prayed unto the Father and blessed them and the land, and behold, a cloud of brightness gathered about Him and He was carried up into the air. And the people looked up toward heaven and, behold, He was surrounded by concourses of Angels. And the sound of His going was as of a great commotion in the forest. And behold, the Nemenhah watched Him go until their eyes could no more see Him and when He was gone they cried and many were overcome and fell to the earth. And when Ayahshuway (Jesus) had ascended unto heaven, the multitude that had gathered at the foot of the temple began to disperse and return to their homes. And they spoke again to their neighbors who were not present that they had seen and heard the Son of God.

156. And it happened that on the following day I and the twelve were gathered at the temple in order that we might plan the regulation of the Church according to the commandment we had been given. And as we were thus employed, behold, Ayahshuway (Jesus) appeared in the High Room with us. And He stretched forth His hands unto us and touched us all in the right hand saying: I greet thee who art of the household of faith in a sacred manner.

157. And, when He had finished with this salutation, He beckoned us to be seated and began to teach us, saying:

158. Ye are my friends and brethren. Unto you I have commended my house, yea, my Holy House. See that ye fulfill your stewardship well. Ye are called with a holy calling and I declare unto you that your calling and election is made sure. Yea, I give you the more sure word of prophecy, ye are approved of my Father and your place in His kingdom is assured. But be not too confident in this knowledge, for if a man sin without his calling and election, he may repent, and behold, I will forgive him. And if he sin again and repent, behold, I will forgive him. For I am the Redeemer and through faith I have atoned for him, for he is mine.

159. But behold, ye are not so. For your calling and election is made sure. Wherefore, if ye sin, my redemption hath no power over you. Nevertheless, if ye sin, ye shall indeed be redeemed, but ye must suffer for Atonement even as I suffered. And behold, that suffering is sharp, even so sharp as to cause even I, the Son of God, to bleed at every pore and to wish to shrink from my Father's work. Wherefore, sin not.

160. Ye have been called to use judgment in your stewardship. But ye shall not judge as man judgeth, for this is sin. Say not unto your neighbor:

161. See, I am above thee, therefore do thou my bidding. For in this is hypocrisy, yea, this comes of pride. Say not to your neighbor:

162. Bend and I shall remove the speck from thine eye, and there be a beam in your own. Look first to judgment unto your own beam, and then ye may be an assistance unto your neighbor with his speck.

163. Judge only as ye would be judged. Judge not at all in ire or in pride. Leave off all judgment if ye have sinned. For, to judge in righteousness requires the Spirit, and the Holy Ghost will not remain where there is sin. Wherefore, the judge who renders judgment without the Spirit works iniquity. For I am the Judge of Heaven and Earth and ye are my stewards.

164. Therefore, if ye judge relying upon your own wisdom, ye do place yourselves above even me. And when ye judge, ye do so in my name. And if ye judge relying not upon the Spirit but upon your own understanding, having abased your Lord and Sovereign, then ye deny the Spirit and ye have put me, even God, to public shame. Woe unto that steward who does this, for he shall return unto his own, having brought shame upon his stewardship and upon my sacrifice. Wherefore, judge ye only by the Spirit.

165. Ye shall not judge the nations, for ye have not knowledge. I shall judge the nations. And if your neighbors attack you, ye shall sue for peace and enter into a covenant with them. But if they will have no peace and no covenant, ye shall defend yourselves and I shall go before you. Yea, every nation that will not acknowledge me, or keep my statutes, will I destroy in mine own due time.

166. I shall tell ye as I did your brethren in the Wah-nah-stit Pah:

167. It shall come to pass in the last days that whosoever will not believe in my words, who am Ayyahshuhway Sahnhempeht (Jesus Christ), or in the words and the power which I shall cause to come forth unto the Gentiles, they shall be cut off from among my covenant people. Yea, they shall not come upon the Way and the heavens shall not be opened unto them but shall withdraw themselves and depart from them.

168. And my people who are a remnant of Jahcohb, even those of your posterity that I shall preserve in the land, shall dwell among the Gentiles and the wicked. Yea, they shall be surrounded by the wicked, as if among the beasts of the forest, as a young lion among the flocks, who, when I shall command him, shall go

through and tread down and tear in pieces, and none can deliver. Their hand shall be lifted up upon mine adversaries, and all the nations shall fall before them. Yea, woe be unto the Gentiles except they repent. For it shall come to pass in the day I establish my remnant, sayeth the Father, that I will cut off their horses out of the midst of them and I will destroy their chariots. Their highways will no longer be laden with spoil and I shall remove from them their commerce. I shall cut off their cities from the land, and the hungry shall throw down the strongholds.

169. And I will cut off the wisdom of their wise ones and their witchcraft will I expose to the eye. Their subtle lyings, their deceit, and their soothsayers shall I undo. Their pride I will also cut off, for all their graven works shall be no help to them and shall disappear from the midst of them. They shall no more worship the works of their hands.

170. I will pluck up their meeting places and their Churches, and their sacrifices; so shall I destroy their cities. For lyings, deceivings, envyings, strifes, priestcrafts and whoredoms shall be done away. Wherefore, their cities shall be done away.

171. Yea, thus saith the Father unto the Gentiles. In that day, the day of tribulation of the Gentiles, shall the work of my Father commence among the nations and my Father shall prepare the Way for all the dispersed of all the World. They shall come unto me and call on the Father in my name. Yea, then shall the work commence with the Father among all the Worlds, in preparing the Way whereby all His people may be gathered home again to their place of beginning. And they shall gather in from all creations, but not in multitudes, and not driven or compelled. For I will go before them, saith the Father, and I, even the Son shall be their rearward.

172. Then did Ayahshuway (Jesus) ask us the desire of our hearts and we did with one accord declare our willingness to serve Him all the days of our lives, and to flee unto Him never more to depart from Him. And Ayahshuway (Jesus) answered us, saying:

173. Blessed are ye because ye have desired this thing of me. Therefore, when ye have reached the end of your years, ye shall come unto me in my kingdom, and with me ye shall find rest. Behold your desire is good and will bring much fruit, but there are three from among the twelve in the Wah-nah-stit Pah who desired of me that they should tarry until I come in my glory. They shall never taste of death but shall be as my beloved Apostle, even my beloved Ayohahn (John). Ye shall see them and they shall minister unto you and to all the world. And when they come into the Land of Mentinah ye shall know them because of my gospel which they shall teach and because of the miracles that they perform in my name.

174. Now when He had said these things He began to expound unto us all that He had taught our kindred people in the Wah-nah-stit Pah. Yea, He did open the scriptures unto us and taught us what we were to preach. And He showed unto us in vision the doings of the Gentiles whom He would prosper and bring into the land. And behold, we saw that they carried with them a book which contained the gospel, but it was far sundered from its own original and had been much changed.

175. And behold, He showed unto us another book together with the first in the hands of a Prophet. And it came to pass that this Prophet did cause much restoration to come to pass in the gathering and uniting of the Gentiles. But behold, the other book was about the people of this promised land, and it reminded the Gentiles of the remnant of our posterity. And we saw that this little book was great in spirit and was powerful in convincing the Gentiles to come unto Sahnhempeht (Christ). Yea, behold we did rejoice exceedingly to know that the book did testify of our kindred.

176. Then behold, we saw the Gentiles organize and regulate the Church once again in this land and their work did grow and prosper exceedingly. But they did also grow and prosper in the things of the world. Yea, they did become exceedingly rich and the more part of them did become puffed up with pride, which thing was exceedingly heavy and difficult for the humble and righteous among them to bear.

177. And behold, the Lord declared unto us that the coming forth of the book had a two-fold purpose: that our people would begin to be gathered into their inheritance because of the book, and also the book will be a herald unto all the world of the approaching culmination of His work upon this planet and in the whole World. And our minds and hearts were comforted and we were again filled with the Holy Ghost.

178. And while He was yet with us He began to speak, saying:

179. Behold, ye are my faithful flock and I shall reveal unto you the very secrets of the Creation. And I shall endow you with power in order that ye might do a great work here in the lands of the Nemenhah. For, I

would that all people hear my gospel; wherefore, I must give you power and the Holy Ghost that my purposes shall be fulfilled.

180. For ye have seen that I shall raise up a Prophet unto the Gentiles and because of him I shall gather in my children from out of all the four quarters of the world. But his work shall be an initiation of the restoration not a culmination. Yea, he shall begin to lay the foundation of a great work and mine elect shall begin to gather out of all of the nations of the Earth. And many will move even to this holy land and they shall prosper. Yea, even I shall prosper them exceedingly and try them.

181. And they shall begin to keep many of my statutes, but they shall change some and forget others. Yea, I shall bring forth the stick of Ayohtsahts (Joseph) from among them and they shall deliver it unto all the world. In this they shall be blessed and shall be added unto the children of the covenant. Yea, peace I shall bring them at the end of the travail and I will prosper them, and try them.

182. But they shall utterly fail in gathering in the remnant of your posterity. I say as a people they shall forget my commandment with regard to your posterity and shall even participate in the enslavement and destruction of your posterity and of the posterity of your kindred in the Wah-nah-stit Pah.

183. Wherefore, from among them I shall raise up Prophets who shall cry even against them and they shall cast them out and persecute them. But out of their loins shall spring blood mixed with your own, a Prophet and seer, and he shall bring to light the writings of the Nemenhah. Behold, he shall receive of that great Gentile Prophet, of whom I have spoken, and shall be gathered in from out of the loins of the Kings and Queens of the Earth. And he shall forsake the world even to his hurt and shall prove the more faithful because of tribulation.

184. Unto this Prophet shall I reveal the writings of your fathers, and even of your posterity that he may also write it. And I shall command him that he shall bring the book, even your writings, to light and shall show it unto your posterity. Behold, I declare unto you that your posterity shall come unto me and they shall rise up when I shall subdue the nations in my name, and they shall be a delightful people and shall bring again my Tsiohn.

185. And behold, so that this record shall testify of him, I shall reveal unto you somewhat about him, that your seed may read these words and know my servant.

186. He shall be raised up unto the world, yea, the Gentile world. Yet shall he learn of me and, forsaking his own heritage, covenant unto me. Then shall he declare also his other heritage, even that of a people enslaved. And his name shall be a vision and it shall treat upon every quarter of the Earth and shall show forth great wisdom. Yea, and his name shall rise up on heavenly wings and I shall visit him and he shall see what was, and what is, and what will be. Yea, thus shall he see a very far off and this shall be a great advantage unto him when I subdue the nations.

187. Therefore, my children, teach your posterity to watch for this Prophet, for his name shall be like that great chief of his estranged people, yea, even the name of his fathers before him. Wherefore, watch for him. But this is not all, for his work shall move the nations out of their place and in every city wherein he moveth, Tsiohn shall be established.

188. But the Gentiles will rule the land for a season and prosper and through them also will I do a great work. Yea, I will begin to teach them and through them shall much be restored and I shall establish them according to my purposes. Wherefore, your descendents will dwindle in unbelief and shall be subdued by the Gentiles. And this is wisdom in me for your posterity shall be oppressed and enslaved.

189. Yea, for many years they shall be as if asleep, as a lion laying in wait for the prey. And when in my own due time I shall deliver them the prey, then shall they spring forth. Yea, they shall sleep no more but shall shake off their long nurtured disguise and, putting on their beautiful garment, they shall arise amidst the nations. But were it not for their long captivity, they would not eagerly desire a greater portion. Wherefore, I will test your posterity with a sore testing. And after that they have been thus tried and tested, I shall take them unto my own work and with them I shall thrash the nations.

190. For when a man planteth corn he first prepareth the ground. Yea, he doth till it and he moundeth it up and dungeth it. And after he hath prepared the earth, he planteth the seed; and behold, it groweth and bringeth forth the ear. And before the harvest, he draweth back the husk and he testeth the kernels and counteth them.

191. Then, in due season, he plucketh the ripe ears and bringeth them into the storehouse. Yea, he doth not leave them for the birds or the robbers, but bringeth in the ears to be shaken out. And when he hath shaken

out the corn he layeth it out to dry in the sun, or he placeth it near unto the fire, that the water thereof be dried. But the ears he shaketh not again but delivereth them up to be eaten by the poor, for the kernels left thereon are not good for planting again. Then, when the drying is done, the corn is brought into the granary and the harvest is over.

192. Even so is the work of a man and should my work be any different? For I do prepare and I do plant. And when the ear doth grow I test it. Yea, I do try it and in due season, even in my due time I shall make my harvest. And in due order shall all the ears be shaken and done. This shall be the work of your descendents. For even as the man doth call in his laborers and his bond servants to pull the husks and shake the ears; yea, and even he doth call in his women to spread the corn and stir it. Even so shall I fulfill my work, even my strange work.

193. Therefore, be diligent. Yea, be faithful. Fulfill all my commandments and make strait my ways. And write your doings unto your descendents and hide them up. Yea, do ye this secret work unto futurity, for I will bring forth your works in the day that I do cleanse mine house.

194. Now, when Ayahshuway (Jesus) had finished with prophesying to us about our posterity, He taught us ordinances for our temples. And they are sacred, wherefore, I do write them in another place. But He did prophesy that He would reveal these ordinances to His servants the Prophets. And I am confident that, whoso receives these writings, receives them through the guidance of the Spirit and shall also receive the ordinances of the Temple in like manner as we have received them.

195. And when Ayahshuway (Jesus) had finished speaking unto us, He beckoned us go into the rooms of the Temple and He re-ordered them. And behold, He touched us all and gave us power to bind on earth and in Heaven and to loose on earth, whereby, if the Nemenhah made covenants and remained faithful, they should be sealed up His by the Holy Spirit of Promise, which is the second Comforter. And this He did so that all who entered into the temple might learn to walk with Him upon the Way and be instructed by Him. Yea, that they might one day emerge from the Telestial sphere and be presented before the Father in their Terrestrial form.

196. And when He had done this, He spoke unto us again, saying:

197. Go now forth unto all the people of the land and teach my Gospel. Yea, teach every person their duty and gather them together and prepare them to see my face. And ye shall receive the Prophets that I shall raise up among you and even those whom I shall send unto you from among other nations. And when the brethren come from the Wah-nah-stit Pah, ye shall receive of them all that they bring unto you. And ye shall teach unto them all that I have spoken. And I shall visit they that are worthy and the righteous shall meet with me upon the Way. Wherefore, make and maintain yourselves clean, even this whole people. For I go away from you, but I am not very far. And where I go ye cannot follow. But when ye are purified you may come even thither by and by.

198. Remember that I am your Lord, even Ayyahshuhway Sahnhempeht (Jesus Christ). I have spoken all these words and my words shall surely come to pass. Amen.

The Temple Writings of Ougou

Chapter One

1. Behold, the temple of God is dedicated to His holy work and purpose. Wherefore, all you unto whom the Lord brings these writings, see that you trifle not with them. For God will not be mocked, and woe unto him that makes a mockery of the ordinances of God.

2. The temple is a place of instruction. Wherefore, let all that would learn of God enter therein and receive of Him instruction into the eternal things. Behold, this is the word and will of God, that none shall prevent anyone who has desire to learn from entering into the temple. Wherefore, it is also not good that you compel any to go up unto the temple. Yea, you shall neither restrain nor compel, but unto the soul filled with good intent shall the temple be open.

3. Yea, also let the principles of the temple be taught without it, that those who wish to enter therein may prepare their hearts and be worthy. But let no man or woman determine the worthiness of any other, for this is wickedness and compulsion. Behold, if any man or woman act in compulsion upon another, let them be brought before the council. For it is by compulsion that the Gahdiahntohnhehm (Gadiantonhem/Gadianton) do corrupt the ways of the Lord.

4. Now, let all they who enter into the temple be purified in body and in heart. Yea, let them first purify themselves after the manner of the purification of the Ahmohnihah (Ammonihah). And if not by this

purification, for it is not required of all and must not be compulsory, let them purify themselves through much prayer and much fasting. Let their bodies be pure and clean, and free of distraction. And let their minds and hearts be single to the glory and purpose of God. And let their spirits be not encumbered with the things of the world.

5. For behold, we carry with us into the temple that which inhabits the temple of our spirit. Wherefore, if any man or woman carry bad intent in their hearts, behold, they carry it into the temple with them. In this is the Spirit grieved. Let not that person think they shall receive anything from the Lord.

6. And when you enter the temple, you shall wear modest clothing befitting the ordinances carried out there. And you shall carry with you the ceremonial robe that is used in the prayer and other ordinances, for at a certain place and time in the temple you will be asked to place the robe on you. This for women, represents the power given them by the Mother, and for men, it represents the orders of the Priesthood.

7. Every person who enters the temple does so upon their own free will and none are compelled. Take then the person and give such instruction as will assist them in making the covenants which shall be asked of them. Instruct them in the Everlasting Covenant of First Man and First Woman. Tell them of the development of the Father's plan of exaltation and the participation of the Son and the Holy Ghost in it. Relate to them of the councils in heaven and the creation of this Universe. Remind them of the history of our first father and mother and help them to walk in their footsteps back to the presence of God.

8. It is important that each person make covenants in the temple corresponding to the point of understanding in which they find themselves. Let the woman who understands the Law of Obedience and Sacrifice place the robe on both shoulders, for she has received her authority and the power of creation from the Mother. This is the protection and shield, the enmity that the Mother gave our mother Ayayfah (Eve). Because of this, the adversary may have power to bruise the heel of man, but man has power to crush his head. Wherefore, let all men know that the first to recognize the adversary was our mother Ayayfah, and it is she unto whom the Creator has given the power of life. Yea, for when her eyes were opened, Ayayfah straitly rejected Xsukse'nwih (Satan) and he is forever powerless because of her.

9. Now, let the man who understands the Law of Obedience and Sacrifice place the robe on his right shoulder. This signifies that his authority comes not all at once, nor in a perfect form, but is added unto him line upon line and precept on precept. Yea, and when he has obtained through the orders of the Priesthood the measure and stature of Sahnhempeht (Christ), then will he comprehend the sacrifice made by Him. Yea, he will take up that sacrifice also and by it give honor to his wife. Then shall all things be added unto him that are expedient to him for salvation's sake.

10. Let them proceed together to learn and to be instructed in a sacred manner, and let them enter into a covenant with the Creator to keep the Law of Obedience and Sacrifice.

11. And when the man and the woman together understand the Law of the Gospel, let them also enter into a covenant to keep that law all the days of their lives.

12. And when the man and the woman understand the Law of Chastity, let the man move his robe to the left shoulder, for he comprehends the true nature of the self and that he, alone, cannot serve God. Wherefore, let them enter into a covenant to keep the Law of Chastity all the days of their lives, and let the man wear the robe of the temple on the left shoulder.

13. Then when they do understand the Law of Consecration, and when they have made a covenant with God to keep it forever, you shall take the robes of the man and the woman and you shall join them. Then shall they both wear the robes upon both shoulders, for they do forsake the world and together they take upon themselves the name of Sahnhempeht (Christ).

14. And behold, when they shall stand together with the robe on both shoulders, you shall leave them alone in the most holy place. In that place they shall lay hands on each other in a most holy manner and Sahnhempeht (Christ) shall lay hands on them and sanctify them.

15. But behold, this is the manner in which they will betoken their covenants: whenever they shall enter into covenants of any kind, they shall purify themselves before God as a symbol of their dedication to the covenant. Yea, they shall strip themselves of all pride, as also the symbols of pride, and wash themselves in a sacred manner. And this shall be with water, either their own water as in the purification of the Ahmohnihah, or with the clean water of the font. Yea, let the water be pure water of the living font and not that which doth stand and gather, and become rank. Yea, and they shall also anoint themselves with oil, either their own oil as in the purification of the Ahmohnihah, or with pure oil of the vine by the hand of a Healer.

16. Yea, this shall all men and all women do in token of the covenants into which they enter. Behold, if they do this and the Holy Spirit of Promise testify of the validity of the ordinance, then shall that covenant stand and shall not be done away, but shall be eternal.

17. Wherefore, let them not think to come up to the temple to be done with all at once, but let them strive to obtain the blessings of the temple. Yea, let them receive all instruction in the spirit of patience and through a sacred walk and a sacred talk. For, the covenants are only obtained after the understanding. Else, the covenant is a false witness and is vain.

18. But even more than this, shall a man or a woman swear with an oath before God, Angels and witnesses in the vanity of their hearts? Or is one having but a hope of understanding capable of entering into a covenant with God? I say unto you, No. Wherefore, let every man and every woman receive all things in the due time thereof and make of the covenants of the temple not a thing of haste, but a thing of long and thorough contemplation, meditation, study and the confirmation of the Holy Ghost.

19. For this cause does the Peli take the man or the woman out into the creation to teach of the creation. Indeed, it is easier to teach of the mountain of the Lord's house upon the mountain. And when there has been instruction enough, then does he assist them in making covenants. Yea, and sometimes even it is expedient to take them up upon a high mountain, that they may the more completely understand the creation and the counsels of God. Be it so and let them bear it in patience. For these things are sacred beyond all other things, and they ought not to be rushed at.

Chapter Two

1. The ordinances of the Temple correspond to the covenants made there. They are: The Baptism, Laying on of Hands for the Gift of the Holy Ghost, Washing and Anointing, Instruction, Endowment of Power, and the Second Anointing. Marriages may be performed in the temple if the couple has made a covenant one with another that is eternal in nature and one which they wish to be confirmed by the Holy Spirit of Promise. This ordinance is performed by one having authority to speak and act in the name of Sahnhempeht (Christ). However, as with all contracts, only the Holy Spirit of Promise, which is the Holy Ghost and the Second Comforter, may seal the marriage.

2. The Baptism is performed by the worker of the temple or the person's own Peli, as a token of the blessings of life, death and resurrection. It also represents the renewal of that communion with God that is lost through sin. Wherefore, all people, when they have repented of a thing, may come up to the Temple for baptism, or they may undertake to obtain this ordinance in any body of water near unto one who is commissioned of Sahnhempeht (Christ) to perform this ordinance. This is the manner of the ordinance:

3. The worker or Peli takes the recipient into one of the private chambers in the temple provided and appointed by the Lord for this purpose. The worker, being a man if the recipient is a man and a woman if the recipient is a woman, gives the recipient a robe of clean linen and instructs them to remove all clothing and other things of the world and to wash with the water which is provided for that purpose. Then the worker leaves the individual alone in the chamber.

4. The person removes all clothing and other articles of the world and washes thoroughly. Yea, they do wash from the top of the head and every hair thereof to the bottom of the feet. They do wash themselves completely leaving nothing of the world upon them. Then they attire themselves in the robe they received from the worker. When they have done this, they roll up their clothing and place the bundle outside the door.

5. Then the worker or Peli escorts the person who wishes to be baptized to the baptistery and carefully guides them down into the water of the font. When they are standing in the water of the font, both of them raise their hands above their heads and clap them together three times, and speak the person's name clearly.

6. Then the worker or Peli clearly declares their right and authority to speak and act for and in behalf of the Sahnhempeht (Christ). They then declare to all creation that they baptize the person in the name of the Father, and of the Son, and of the Holy Ghost.

7. When they have said these things, they submerge the person in the water so that every bit is under the water and no part is exposed to the air. Then they quickly raise the person up again and all present clap their hands.

8. The Laying on of Hands for the Gift of the Holy Ghost is performed by the worker of the temple or the person's own Peli. This is the manner of the ordinance:

9. Having received the ordinance of baptism, the worker places the hands upon the head of the recipient and prays unto the Father, clearly pronouncing the name of the recipient and saying:

10. By the authority in me and by my commission of Ayyahshuhway Sahnhempeht (Jesus Christ), I lay my hands upon your head and bestow upon you the Gift of the Holy Ghost, and I say unto you – Receive the Holy Ghost.
11. The worker then relies upon the promptings of the Spirit and utters any other words of blessing as the Spirit dictates. If the worker receives nothing from the Spirit, it is better to add no additional words and to close the blessing in the name of Ayyahshuhway Sahnhempeht (Jesus Christ). Amen.
12. The Washing and Anointing is performed by the worker of the temple or the person's own Peli, as a token of the covenant already entered into by the recipient. Yea, this is done as a token that the person has received the Law of the Gospel and has entered into a covenant with the Lord to live it. And behold, if there is no token or earnest, then there is no covenant. For, the interest must be vested in the covenant. This is the manner of the ordinance:
13. The worker or Peli takes the recipient into one of the private chambers in the temple provided and appointed by the Lord for this purpose. The worker, being a man if the recipient is a man and a woman if the recipient is a woman, gives the recipient a robe of clean linen and instructs them to remove all clothing and other things of the world and to wash with the water which is provided for that purpose. Then the worker leaves the individual alone in the chamber.
14. The person removes all clothing and other articles of the world and washes thoroughly. Yea, they do wash from the top of the head and every hair thereof to the bottom of the feet. They do wash themselves completely leaving nothing of the world upon them. Then they attire themselves in the robe they received from the worker. When they have done this, they roll up their clothing and place the bundle outside the door.
15. The worker, seeing that the world has been put off and discarded, enters the chamber again, and bids the person to kneel in the chamber, and takes precious oil and pours out a quantity upon the head. This the worker rubs into the scalp of the head. Then, pouring a quantity of the oil into the hand, the worker anoints the forehead, the eyelids, the ears, and the mouth of the individual and prays to the Father, saying:
16. Oh Eternal Father, I anoint the head of – say the name of the recipient – that the thoughts of the mind may be purified, and that the eyes may see what is real, and that the ears may hear what is real, and that the lips may speak what is real.
17. Then the worker pours out a quantity of the oil into the hand and anoints across the breast at the collar bones and prays unto the Father, saying:
18. Oh Eternal Father, I anoint the breast of – say the name of the recipient – that the heart may be filled with good and that the intent of the heart may always be right and true.
19. Then the worker pours out a quantity of the oil into the hand and anoints across the back above the shoulder blades and prays unto the Father, saying:
20. Oh Eternal Father, I anoint the back of – say the name of the recipient – that the yoke of Sahnhempeht (Christ) may be gratefully borne.
21. Then the worker pours out a quantity of the oil into the hand and, reaching under the robe by the opening provided therein, anoints across the belly above the navel and prays unto the Father, saying:
22. Oh Eternal Father, I anoint the belly of – say the name of the recipient – that health may be found in the navel, and marrow to the bones, and that strength may always be found in the flesh and in the sinews.
23. Then the worker pours out a quantity of the oil into the hand and, reaching under the robe by the opening provided therein, anoints across the loin above the sacrum and prays unto the Father, saying:
24. Oh Eternal Father, I anoint the loins of – say the name of the recipient – that charity and love may always be found there.
25. Then the worker pours out a quantity of oil into the hand and, lifting the hem of the robe slightly, anoints the knees above the kneecap and praying unto the Father, saying:
26. Oh Eternal Father, I anoint the knees of – say the name of the recipient – that they may bend continually in prayer unto Thee.
27. Then the worker pours out a quantity of oil into the hand and anoints the bottom of the feet and praying unto the Father, saying:
28. Oh Eternal Father, I anoint the feet of – say the name of the recipient – that the walk may be sacred.
29. Then the worker pours out a quantity of oil into the hand and anoints the palms of the hands and praying unto the Father, saying:

30. Oh Eternal Father, I anoint the hands of – say the name of the recipient – that the work of the hands may be sacred.

31. Behold how the ordinance is similar to the purification of the Ahmohnihah! For, in it the body is symbolically washed with pure water and with sacred oil, even from the top of the head down to the bottom of the feet. This is the token of the Law of the Gospel, to make one a clean and holy vessel to the Lord. This is token sure of the broken heart and the contrite spirit, which is the only sacrifice that is acceptable to the Lord.

32. Before the ordinance of the Endowment of Power may be received by any person, they must first be instructed in all things pertaining to the covenants into which they must enter in order to receive that endowment. The worker of the temple escorts the recipient into one of the private chambers and instructs them as for baptism or washing and anointing. When the recipient has placed the bundle outside the chamber, the worker escorts them to an instruction room where others also await instruction. When all are made ready, the recipient receives instruction in all things pertaining to the cosmos, the creation, and our first parents. The First Man, First Woman story is related and the key principles discussed. When all are satisfied that they understand the principles, they may apply to the workers of the Temple or to the personal Peli to receive the ordinance of the Endowment of Power.

The First Book of Shi-Tugohah

The Ways and Customs of the Ahmohnayhah

Chapter One

1. Behold, I am Shi-Tugohah, the same who went up to war with all my kin against the Nayfeehah (Nephites) when that great captain Morhonayah (Moroni) led them to victory against us. I call Morhonayah great not only because he led the Nayfeehah to victory over us, their enemies, but because that he also did show mercy and great wisdom in his treatment of his enemy whom he had beaten.

2. For he did show mercy and provided a means whereby peace could be established once again in the land. And in this he did show much wisdom because that we, the Lahmahnhah (Lamanites), all believed that the Nayfeehah were very full of wickedness, and most especially their leaders.

3. But behold, he did extend unto us even that we might covenant to peace and live among the Nayfeehah. Now, this was contrary to all that we had been taught. And this brought the war to an end, and many of us did join with the Nayfeehah.

4. And I went with my people into the land of the Nayfeehah and took up an inheritance among the people who called themselves Ahmohnayhah (Ammonites). And we did begin to till the earth. And behold, my people did become highly esteemed among them because that many of them were also Healers.

5. Behold, the Ahmohnayhah are the people in the lands governed by the Nayfeehah who took us in as if we were their own kin. Verily, all the Lahmahnhah who covenanted not to take up the sword again, when Morhonayah had offered us our lives, did either return to their homes in peace, or they did travel into the Nayfeehah country and the Ahmohnayhah welcomed us.

6. Wherefore, the Ahmohnayhah are my people and kin. Their ways are my ways and their customs have I taken unto myself. And it has been said that the Ahmohnayhah are the most righteous people among the Nayfeehah. I believe this to be true. For, among all the armies of the Nayfeehah that ever came against the Lahmahnhah in battle, only the Sons of Aylahmahn (Helaman), and they fought to victory sustaining many wounds, but behold, none died from them. Behold, these young men fasted and prayed, yea, and even sang hymns of thanksgiving while in the heat of battle. Behold, is this not faith?

7. Wherefore, I find the ceremonies and customs of the Ahmohnayhah to be most compelling and do make a record concerning them.

Marriage

8. And this is the manner in which the Ahmohnayhah do govern themselves. Every man abides in the house of one woman and they are married by and through a sacred ordinance that binds them together.

9. And when a man wishes to be joined to a woman, he goes unto her mother and asks her advice as to how he might win the favor of her daughter, his desire. If the man meets with her approval, she shows him the gifts he must bring and the tokens most likely to make an impression upon her daughter. Then she arranges many opportunities for the young man and young woman to be together.

10. Then the man goes unto her father and asks his advice how he might win her. Behold, the father tells him of how he won the love of her mother.

11. When the man has won her love, they go again unto her mother to declare it and to arrange their union. Her mother calls the father and all his brethren together to discuss and plan the man's preparation for marriage. She reminds the old men of the particular necessities of a young woman so that the men are brought to a remembrance of the happy times of their youth.
12. This is wisdom, for a marriage is a happy time for the man and the woman most sure. But the joy is also extended to everyone in the community, for all are brought into the preparation for the wedding feast and also for the ceremony of the sealing.
13. When the bride's mother has met in council with the men, and she is satisfied that they are reminded of the bride, the men honor her in a ceremonial way. If a member of the family is also a Peli, he performs the ceremony. If no member of the family is a Peli, a request is made of the Peli Council for one of their number to become a ceremonial uncle to the groom, and he performs the ceremony. In this way the community cares for one another.
14. And this is the manner in which the ceremony is performed. The mother of the bride is escorted to the center of the council circle and she sits there. Then all the men are seated in a circle around her. In this arrangement, and when all are seated, they sing a song of praise in a sacred manner. They all clap their hands together three times and sing a joyful, thanksgiving song.
15. When they have finished singing, the Peli fills a bowl with sacred odors and strikes fire to it so that the holy incense rises up and covers the whole council.
16. He prays to the Father, lifting his voice up to the sky and gives thanks for all the blessings of life and the creation. When he has done this all the council clap their hands three times and they express their agreement.
17. He prays to the Mother, touching the bowl on the head of the mother of the bride, and gives thanks for the blessings of the earth and all the fruits of it. When he does this, all the council clap their hands three times and express their agreement.
18. He turns himself to the West and he prays, lifting the bowl in that direction, and he gives thanks for the good counsel and teachings of the mother of the bride. When he does this, all the council clap their hands three times and express their agreement.
19. He turns himself to the North and he prays, lifting the bowl in that direction, and he gives thanks for the spirit of truth the bride has received from her mother. When he does this, all the council clap their hands three times and they express their agreement.
20. He turns himself to the East and he prays, lifting up the bowl in that direction, and he gives thanks for the knowledge and the wisdom of the grandfathers that the mother of the bride has used in raising her daughter. When he does this, all the council clap their hands three times and express their agreement.
21. He turns himself to the South and he prays, lifting up the bowl in that direction, and he gives thanks for the good and provident practices that the bride's mother has taught her. When he does this, all the council clap their hands three times and express their agreement.
22. When this ceremony has been finished, the members of the council each stand and heap praises and gifts upon the bride's mother, and all the gifts are of such a kind as to be appropriate to be added to the beautiful garment that the bride will wear at the wedding.
23. When all have made an end of speaking and of giving of gifts, the bride's mother praises the greatness of the gift the council has made for her poor daughter and how happy she will be at the wedding because of the generosity of all her relations.
24. In this way, all of the relations of the bride join together in providing for the bride and her upcoming wedding. They also join together in prayer and thanksgiving. This custom teaches the people to take joy in the blessings the Lord abundantly bestows upon them that believe on Him, and to acknowledge His hand in all things.
25. Now, after the whole council has made this ceremony for the mother of the bride, the men of the family take the groom, who is soon to become one of them, and they perform a ceremony together. In it the men demonstrate that they are willing to esteem the young man as their own relation. This is the manner of the ceremony:
26. The groom is escorted to the center of the council circle and the bride's brothers form a circle around him. The bride's father and his brothers form a circle around them. The sons of the uncles form a circle around them, and so forth, until all the male relations of the bride encircle the groom.

27. When all the relations are seated around the groom, he also sits and they sing a song of thanksgiving together. Having sung their thanks, the Peli fills a bowl with sacred odors and strikes fire to it so that the incense rises and fills the room, just as the voices of all had filled the room with joy and prayers of thanks.
28. He raises the bowl and offers it to the Father, giving thanks for the blessings of creation. When he does this, all the council clap their hands and express their agreement.
29. He raises the bowl and offers it to the Mother touching the bowl upon the ground in front of the groom, and gives thanks for the blessings of health and of the fruits of labor. He gives thanks for the beauty and strength of the groom. When he does this, all the council clap their hands three times and express their agreement.
30. The Peli raises the bowl to the West and gives thanks for all the good counsel the groom's mother has given him. When he does this, all the council clap their hands and express their agreement.
31. The Peli raises the bowl to the North and gives thanks for the spirit of truth the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
32. The Peli raises the bowl to the East and gives thanks for the knowledge and wisdom of the grandfathers he has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
33. The Peli raises the bowl to the South and gives thanks for all the good and provident practices the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
34. When this ceremony has been completed, each of the groom's new brethren stand up and courteously praise the groom's mother. They also praise the bride and give advice for the happiness of the new family, and they give gifts to the groom. Now, the gifts they give to the groom are all those kinds of gifts that will ensure the health, prosperity and safety of the new family.
35. When all have made an end of speaking and of giving gifts to the groom, he stands and courteously praises the bride's mother and all of his new relations for the greatness of the gifts he has received from his new relations.
36. Then the brothers and the father of the bride take the groom and they all perform a purification of the body in the manner of the Ahmohnayhah. And this is the sacred manner in which they do purify the groom and prepare him for the wedding:
37. The brothers of the bride, or some others who stand for her, take the groom and he is stripped of all clothing except for a loin cloth. Then they gather in fuel for a fire. It is in this fire that forty-nine stones will be heated.
38. The groom is stripped of everything of his own. He is washed with clean water and then he is rubbed with oil. This is to signify that because he has chosen the Lord's path and the Lord's way of marriage, he may be washed clean of the blood and sin of this generation. He is anointed with oil upon the head, the breast, the loin, the belly and upon both knees. This signifies that he is set apart as a new creation and that all his parts are anointed unto God.
39. When the groom has been washed and anointed, one of the brothers paints a switch of a stem with red color mixed with oil and with it he ceremonially beats the groom so that the groom's body is painted with stripes. This signifies the stripes which Sahnhempeht (Christ) shall receive, and by them we shall be healed.
40. Then the groom is clothed in a blanket that was previously provided by the mother of the bride. This is to signify the new position the groom has gained in the family of his bride. That he brings only his body and his stripes to the family, and yet, he is esteemed as one of them, is a most significant and meaningful performance for the groom. The blanket also represents outward or worldly needs. All people have claim upon their family and the community for such things, just as the needy have claim upon him for such wants.
41. When the young men have brought all the fuel, the bride's father builds the fire with the stones in a sacred manner.
42. During that time when the young men are occupied gathering fuel, the Peli enters the Sweatlodge and seats himself in the West. He prays earnestly for the groom. He fills a bowl with sacred odors and raises it to the Sacred Directions, acknowledging God's hand in all things. Having prepared the Lodge in this way, he comes out and directs the rest of the preparation.
43. He purifies all the participants with the incense and leads them in prayer and song. Then they all enter the Lodge and perform the ceremony of purification.

44. Now, the mother of the bride gathers the women kin and they prepare the bride in a similar manner. They wash her and anoint her, and, taking the gifts given at the council, they work together in preparing the bride's beautiful garment. During this time they pray and sing in a sacred manner and the women teach the bride all those things that will help her in her new position in the community. For, she will soon become a mother among her kin, a position of great responsibility.

45. These ceremonies differ from those of the Nayfeehah, for the people of Ahmohn (Ammon) had no temple in the land they were given as their inheritance. And behold, the distance to the nearest temple was very great. Wherefore, the Prophets of the Nayfeehah did encourage the Ahmohnayhah to adopt the message and substance of the temple ordinances and worship into their ceremonial lives. So did the Prophets from Ahlmah's (Alma's) days down to the present. And Shiblohn (Shiblon), even in the day that I record my observation, does see the wisdom of this practice.

46. But the Ahmohnayhah gain greater blessing than do the Nayfeehah, for they are continually in prayer all the day long. Yea, and all of their celebrations call their attention unto God. All their comings and all their goings, indeed, all of their doings are dedicated to the Lord and their thanks unto Him are always upon their lips.

Chapter Two

1. The preparations having been complete, whereby the bride and the groom are made ready, the bride's father brings the Peli to speak to the couple together. And they three are shut up alone for several hours. During this time the Peli recites to them the history of the creation and teaches them about the Atonement.

2. And the bride and the groom each covenant with God to keep four sacred laws. They are the Law of the Gospel, the Law of Sacrifice, the Law of Chastity and the Law of Consecration. They each covenant separately to keep these laws, and then they covenant with each other to do it.

3. The Peli places on them clothing, after the manner of Husbands and Wives, and teaches them the sacred manner of their making. Then they sing a song of thanksgiving together. And behold, many things are spoken unto them that cannot be written.

4. When the Peli has finished speaking, the bride retires to a separate room and the women kin dress her in the beautiful garment. Now, this garment is made in the sacred manner, and after the pattern of the garment that the Peli had placed upon the bride and the groom, and it is decorated beautifully.

5. When the bride and all the women rejoin the groom and the Peli, he escorts them all to a place where all their kin are seated, both of the bride and of the groom.

6. Then are they man and wife and all the people clap their hands three times and cry out their agreement in a song of thanksgiving. It is then the custom for all the people to give gifts to the new couple.

7. When the gifts are all given, tables are set and a great feast is brought out before the assembled multitude. But before anyone may eat, the father and mother rise and courteously praise the mother of the groom. Then all are invited to celebrate the marriage and join in the marriage feast.

8. In this sacred manner do all the community celebrate the marriage of a man and a woman, and it is most peculiar indeed, for the great deference given to the mothers of the bride and of the groom. Yea, all that is good, gentle, kind, industrious, providential, wise, in fine, all things and gifts, which do show a good countenance and character, are attributed to the mother. In this sacred manner do they give praise, honor and gratitude to the Mother of all Living.

Chapter Three

The Blessing of Children

1. Behold, when a man and a woman have married themselves and their community in this sacred manner, they proceed to build a home together, even they together and all their kin. And this dwelling place is modest and humble.

2. And when a child is born, behold, they wash it and dress it in beautiful raiment and bring it to the Peli. And while the mother holds the child, the Peli places the hands of the father upon it. Yea, and he also places the hands of all the kin of the couple, who have been asked to participate, upon the child. Then the Peli sings a song of thanksgiving. Then the father of the child speaks the name of the child in a clear voice and, when the Spirit is upon him, he does prophecy concerning the infant.

3. When he has finished speaking, the Peli once again sings a song of thanksgiving and takes the child in his hands and raises it up before all the people and again pronounces its name to them. All the people clap

their hands three times and say the name in a loud voice together. Once this is done, the child is given back to the mother again.

4. This is the sacred manner in which a new child is introduced to the community and to the world. Yea, and this is the sacred manner in which the child receives its name in the sight of all the people. And all things are done in the holy name of God and in a spirit of thanksgiving.

5. And the name of the child is written in the book kept by the Peli.

Chapter Four

Age of Agency

1. Behold, it is the custom among the People of Ahmohn that all children are taught at home by their mother and their father. Yea, the mother and father of every child are responsible for teaching them to talk in a sacred manner and to walk in a sacred manner. And, notwithstanding the fact that many children do begin the study of trades even at a young age, nevertheless, they first learn to walk by faith and to speak peaceable things from the parents.

2. And the child is nurtured with all love and care so that there can be no doubt at all in the mind of the child of the position of importance in which the parents hold them. Because of this confidence, the loyalty of the children for their parents is very great. Yea, and they do speak with reverence and respect and they do not fight and quarrel one with another, because they esteem their neighbor as importantly as they do esteem themselves.

3. Now, when a young man or young woman approaches the age of agency, whereby they are made accountable for their actions as any man or woman is made accountable, they are honored with a holy ordinance. And this is the manner of the ordinance:

4. The youth is brought before all their relations and friends and is placed in the center of the meeting place. And all the relations and friends sit themselves in circles around the youth, beginning with the parents and the brethren and sisters, and then the relations as they extend out from them, until all the relations are seated. The friends stand all around the outside.

5. And when all are in their places, the Peli stand and form a circle around where the youth is seated. And behold, they raise up their hands above their heads and clap them loudly together three times. When they have done this, all the people speak the name of the youth clearly, and they also clap their hands three times.

6. When this is done, the Peli stand one at a time and each speaks some good thing about the youth.

7. Then, every person who wishes to do so, stands up one at a time and courteously complements the mother of the youth. And after each person has spoken, the whole congregation claps their hands together three times.

8. And when all are done speaking, the brothers and sisters, and the cousins of the honored youth stand and go out to the outer court where the relations of the youth have laid down the gifts they have brought. And they bring in the gifts and heap them upon the seated youth.

9. Now, though it is not required by the ordinance, it has nevertheless become the custom that the youth now stands and honors certain important people by giving away some of the gifts, and this also honors all the givers of gifts.

10. At this time, when all has been accomplished, the father, or designated Peli of the youth, raises an incense of sacred herbs in the sacred directions all around the youth and sings a song of thanksgiving in the hearing of all the people. And when he has finished his song, the people raise their voices also and repeat the song, only adding the name of the youth at the end of it in a most tumultuous unison.

11. Having completed the ordinance, all the people proceed to a feast prepared by the mother, sisters and aunts of the youth and they share the good things together in honor of the passage of the youth into manhood or womanhood.

12. Now, as I said, the name of the youth is used in this ordinance, and the name is the same that was given by a sacred ordinance when they were born. But, when they reach the age of agency, and this is that age when a young man must work for his support and when a young woman begins upon the years of childbearing, they receive a new name in a sacred ceremony. And this is the manner of the ordinance of naming:

13. When the Spirit shall have testified to the youth of the rightness of the time, they present themselves before the principle Peli and they speak together for a long time. Yea, sometimes they meet together many times over many days.
14. After they have spoken, the Peli seeks the guidance of the Spirit and the New Name is revealed to him by the Holy Ghost.
15. Having received the New Name by the workings of the Spirit upon the Way, the Peli and the youth meet again and it is given in a sacred ordinance. And this is the manner of this sacred ordinance:
16. The Peli arranges the Sacred Place so that the altar blanket is stretched out from east to west. He prepares a place for the youth to sit on the west side of the altar blanket. He also prepares a place for himself to sit on the east side of the altar blanket.
17. The Peli then prepares an incense of sacred herbs and presents the smoke of it as an offering to the sacred directions, all the while singing a song of thanksgiving.
18. When he has finished, he gives the incense to the one receiving the New Name and the same song is sung by both of them.
19. When they have finished singing, the Peli claps his hands three times and declares to the youth all that the Spirit has revealed to him. Having finished prophesying, the Peli pronounces the name and the youth repeats it.
20. Now, this is not the name by which the youth is known among the people, but is held in sacred reserve and is used as a keyword upon the Way. Yea, the youth reveals the New Name only in a certain place upon the Way.

Chapter Five

1. Behold, the Ahmohnite (Ammonite) people are a happy and delightful people, walking uprightly before the Lord in all things. Yea, and they do rejoice in the Lord in all things. Rather than fail to acknowledge the Lord's hand in all things, they raise the hands and sing and dance in rejoicing and praise at every instance or occasion. Yea, I observed them in their homes and they did lift up their voices to the Lord. And also I did observe them in their shops and their conversation was ever filled with praise and honor to the Lord. And I did work with them in their fields, and again, their discourse was one of courtesy toward one another and praise toward their God. Would I that such things might be seen among the Nayfeegah.
2. Yea, so oft were the people of Ahmohn want to break into the praise of their Lord that the Nayfeegah were often of two minds concerning them. Either they wondered at them for their spiritual excess and praised them, or they distrusted them, thinking their constant praise of God but feigned and a counterfeit. This caused some division in feeling toward them, some Nayfeegah being drawn by the power of their customs, and others being repulsed by them.
3. But behold, I testify to you that these customs, celebrations, ceremonies and ordinances of the Ahmohnayhah are good and righteous, notwithstanding they be different somewhat than the ways of the more sober Nayfeegah. For, I have lived among both the Nayfeegah and the Ahmohnayhah and I see the truth in the ways and customs of both.
4. And there is no wrong in that the Nayfeegah and the Ahmohnayhah both worship the same God, yet in different manner. Yea, the Nayfeegah worship in a spirit of stately and formal reverence, even as the fathers did before them. And this thing is good and brings about much good among them, yea, and the Lord is with them and does bless them. And the Ahmohnayhah does He also approve and bless, though they worship in a tumultuous, spiritual abandon.
5. Wherefore, judge not either people right or wrong because they worship differently, but search out the motive and intent of a thing. For, I believe that all things that create good must be inspired of the Spirit that fills the Universe and moves upon all matter for good.
6. And would it not be very like unto the denial of the Spirit to declare my works for good an evil thing because they be different than yours? Be instructed by the Spirit then, and judge not good for evil and evil for good.
7. For such judgment is not sound, but is more like to pride than to wisdom. And if man's judgment turns to pride, then it were far better that men refrain and leave off judgment altogether. For pride is but vanity and if judgment turn to pride, then wisdom is become vanity also.
8. But that which is sown and yields well must be adjudged good and some is kept back to be sown again. Behold, this is held by all husbandmen to be a wise practice, and none there be that contend with it

because the fruit derived from its exercise is proof ample enough to impeach all argument. Even so the smith does temper the iron, for experience has proven that the sword so tempered keeps its edge in battle.

9. Howbeit, the youth upon whom the village heaps gifts just because he has reached an age when he must begin to earn his own keep, yea, and for no great occasion, is so moved upon by the custom that he turns again and gives back much of what he received? Some look upon this custom as folly. But I say it is not so. For, here is a youth who, as a man, will look differently upon riches than his fellow in Tzahrahhehmlah (Zarahemlah) who, lacking such a wanton custom, learns to esteem riches above all things. And here is a youth who learns to honor the giving as much as the getting. Yea, here is a youth who, seeing poverty and want, will readily and freely give of his substance and think nothing of the loss to himself.

10. And again, shall the young woman who, as a young bride, is so accepted and lavished by her village, ever turn her face from the refugee?

11. Behold, the customs of the Ahmohnayhah, though they be different from those of their neighbors and benefactors the Nayfeehah, do bring to pass great good and much righteousness. Wherefore, it is because of this that I dedicate myself to the recording of all their customs. For I believe that these customs will someday be the salvation of all the people.

Chapter Six

Baptism

1. And now I resume my observations of the customs of the Ahmohnayhah.

2. Behold, the People of Ahmohn believe on Ayyahshuhway Sahnhempeht (Jesus Christ), whom the Prophets say must come, even that Son of God who shall redeem His people Itzrahayl (Israel), and they believe in baptism, even the baptism taught to them by Ahmohn.

3. Whenever they baptize in the name of Ayyahshuhway Sahnhempeht (Jesus Christ), this is the manner in which they do it:

4. The father of the person to be baptized calls upon the Peli, for the Peli are Lebheethah (Levites) either by birth and thereby legal right, or by adoption, and have received the authority to baptize by the Spirit under the hands of the Lord's anointed. Yea, the father or patron of the person to be baptized arranges matters with the Peli, for it is his office.

5. Then the person who wishes to be baptized goes down into the water with the Peli and both of them raise their hands above their heads and clap them together three times, and speak the person's name clearly.

6. Then the Peli clearly declares his right and authority to speak and act for and in behalf of the Sahnhempeht (Christ) who will come. He then declares to all creation that he baptizes the person in the name of the Father, and of the Son, and of the Holy Ghost.

7. When he has said these things, he submerges the person in the water so that every bit of him is under the water and no part of him is exposed to the air. Then he quickly raises the person up again and all present clap their hands.

8. Thus, the person begins a new life and a new covenant, and the covenant is sealed upon him by that Holy Spirit of Promise because of that covenant made by the Father, and the Son, and the Holy Ghost before the world was.

Chapter Seven

Purification

1. Now, the Peli stand among the Ahmohnayhah who are Healers and they are also they who administer the ordinances of salvation unto the people of Ahmohn, having received their commission from the Lord and that ordination through His anointed, wherefore, they are called of God as was Ahahrohn (Aaron), even by the gift of prophecy.

2. And they become the sons of Ahahrohn and of Leb (Levi) by the ancient ordinance of adoption. But behold, many are there among us who can trace their generations even back to father Ahahrohn himself. Wherefore, the people of Ahmohn take their position in the house and kingdom of God very seriously.

3. Notwithstanding, their fathers took an oath that they would never more shed any of man's blood at all, yea, and this too in ceremonial ways. Wherefore, during that generation, a new kind of sacrifice was instituted among them whereby each man offers up a personal sacrifice unto the Lord. But behold, they do not offer the first fruits or the firstlings of the flock, as their forefathers did, or even as the Nayfeehah do to this day. But rather, they do offer their own bodies as an atonement sacrifice, and this is the sacred manner in which they do offer themselves:

4. The Peli prepare a sacred place that is in the shape of the sphere in which we live. Yea, behold, they dig a pit wherein several men might sit, or, in other words, large enough for several men to sit in a circle facing the center thereof. This pit is the place of the fire and represents the creation.
5. The Peli also prepare a rounded tabernacle the same size as the pit that they have prepared. This tabernacle is built of branches and strips of cloth, and is covered with thick carpets and the skins of cattle. The frame of the tabernacle represents the firmament of the Earth and the covering represents the firmament of heaven.
6. Now, at the center of the tabernacle, the Peli dig a hearth and the earth they take out they cast up in a straight line leading from the door of the tabernacle, which faces east, about ten paces, and there they cast up a small mound. This is the altar of sacrifice and the mounded earth represents the strait and narrow path that leads from the creation of every living thing even unto the elect place where all living things, having fulfilled all things wherein they were commanded, they shall be re-united with the Father.
7. Now, this path is never crossed at any time. This signifies that to turn to the right or to the left from that path upon which the Lord does place us, leads not to the desired goal, but distracts and discourages the work of righteousness.
8. Behold, to honor the creation and the Lord, the creator of all things, the Ahmohnayhah place at least forty-nine stones, seven for each of the sacred directions, in the place of the fire and they build a great fire around them so that they are made very hot.
9. And those who would offer sacrifice gather around the fire with the Peli and they sing and pray, giving thanks for the bounty that is creation. And the Peli who shall officiate takes an incense of sacred herbs and covers the body of each person with a purifying smoke.
10. Then he raises the bowl in the sacred directions and offers smoke to the Father and Mother, to the Son, and to the Holy Ghost. He then offers the bowl to the sacred directions imploring the Father for the blessing that each direction signifies and implies.
11. And these are the sacred directions: the Peli raises the incense to the center of the sky above his head. This is an holy offering of prayer to the Father. Then he raises the incense to the center and touches the altar mound with the bowl. This is an holy offering of prayer to the Mother. Then he raises the incense to the West. This is an holy offering of prayer for knowledge and discernment. Then he raises the incense to the North. This is an holy offering of prayer to the Holy Ghost and a supplication for the gifts of the spirit. Then he raises the incense to the East. This is an holy offering of prayer and supplication for the witness and visitation of Angels and the spirits of just men and women made perfect. Then he raises the incense to the South. This is an holy offering of prayer for the health of the body of all those who would offer sacrifice.
12. Having finished the ceremony, the Peli enters the tabernacle and prepares all things, praying earnestly on behalf of those who come to offer sacrifice.
13. When he has finished praying, the Peli invites the others to bow themselves down and enter the tabernacle. Now, the door of the tabernacle is low so that it can only be entered on the knees, wherefore it is called a "Lodge", and all who enter therein make a solemn and holy declaration of their relationship to all things created.
14. When all have entered in on bended knee and are seated around the hearth, the Peli calls for seven stones from the fire, and they are brought to him with a large fork. And when he has arranged the stones, he sings a thanksgiving song.
15. When the song is finished, each person states the intent of their heart and prays to the Father, giving thanks for all things and especially for the sacrifice of the Son.
16. During this time the Peli pours water upon the heated stones and the tabernacle becomes very hot, for the door has been shut and the steam surrounds each person. And the heat is very great and each person suffers pain and anguish because of the heat. And great drops of sweat issue from every pore and they are immersed from the top of their head, and all the hair thereon, to the bottom of their feet, in their own water.
17. When all have prayed and sacrificed of their own bodies, the Peli opens the door and the people come out and gather again around the fire. This ceremony is repeated at least three times again and as many as seven.
18. Behold, this is the manner of sacrifice among the Ahmohnayhah, and it is known as the purification after the manner of the Ahmohnayhah, wherein each person gives not a bullock, or a lamb, or a flight. But rather, they sacrifice of themselves in remembrance of the creation, in declaration of the intent of their

hearts, and in honor of the sacrifice of the Son. Which sacrifice shall be made for all, according as the Prophets have written.

19. Now, this sacred manner of sacrifice is usually done by men, for women make a greater sacrifice. Nevertheless, on special occasions, or for special purposes, women make this sacrifice also.

20. Behold, this they do in order to at once fulfill the Law of Mohshay (Moses) and also to look forward to the day of redemption, when the Creator shall become Savior and redeem the world. Yea, He who created the heavens and the earth shall descend and bow, and take up all suffering. By this are all made part of the covenant He made with the Father and the Holy Ghost.

21. And the Lord has rewarded those who sacrifice in this sacred manner with the administration of Angels, and with great gifts of the spirit, and with renewing of health and strength. Nevertheless, the temple sacrifices are still performed by the Nayfeehah and they are greatly blessed in their observances.

22. And this is good. For, of all the ordinances of the Lord, those that prepare the people to abide the presence of God are found in the sacrifices, whether they be centered in the temple or in the community, or in the individual. And these ordinances demand purity and good intent, else they are ineffectual.

Chapter Eight

Healing

1. Now, when there are sick or afflicted among the people of Ahmohn, their loved ones bring them unto the Peli, and also unto those women blessed with the healing gifts, and they pray together. And the Peli, being specifically set apart unto this calling, administer to them both spiritually and physically in a sacred manner. And this is the manner in which they administer to them:

2. Having brought the sick one to the Peli, or in many cases they bring the Peli to the sick one, he anoints the head of the sick one with sacred oil. Then he prophesies in the name of God all things that the Spirit reveals to him concerning the sick one. And if the sick one has faith to be healed, behold, the sickness departs.

3. But the Peli also opens the Medicine Bundle and straitly admonishes the sick one regarding what herbs and medicine will assist the body to replenish and renew itself. This is the administration to the physical body and it greatly magnifies the operation of the faith of the sick one.

4. And behold, sometimes these herbs and medicines are made into drougths, and sometimes into gruels, or pastes. And sometimes they are powders to be mixed with wine, and so forth. Sometimes they are taken fasting, and sometimes with food and drink. Still other medicines are administered directly to the body in the form of smoke or aromas.

5. In all these things the Peli are particularly learned and they also rely much upon the revelations that do come to them of the Spirit. And thus do the Peli of the Ahmohnayhah avail themselves of the workings of the Holy Ghost and of the gifts of the creation in the work of healing.

6. But behold, the people of Ahmohn did labor much to purify themselves before the Lord, both spiritually, as well as physically. And they made themselves acquainted with all the plants that the Lord had provided to assist them in this purpose. Yea, and because of this they did not suffer as much from diseases as the Nayfeehah did. And behold, in this thing the Nayfeehah held them in very high regard, and even they did send many of their Healers to learn of the science of the people of Ahmohn.

Chapter Nine

Council of Mothers

1. Now, when a woman comes of childbearing age, she becomes part of the governing council among the people of Ahmohn, even that council which nominates they whom the people elect to be the rulers and other councils of the people. Behold, this duty and responsibility is conferred upon the woman in a sacred manner, and this is the manner in which it is done:

2. The young woman, after she has received the New Name from the Peli, is brought by her mother and all of her female kin before the women of the community and she is seated in the center with all of the other women seated in circles around her. When all the women are seated, the woman who has been elected to speak for the Council of the Mothers stands and declares the intent and purpose of the meeting. Then she claps her hands above her head three times and clearly pronounces the name of the young woman. When she has done this, she and the young woman both clap their hands above their heads and say her name again. Whereupon, the rest of the women also clap their hands and say her name again. Yea, three times the young woman's name is spoken.

3. Now the Speaker takes sacred herbs in a bowl and strikes fire to them. When she has done this, she raises them to the sacred directions, as has been described regarding other ceremonies and ordinances of the people of Ahmohn. Yea, she raises the bowl to the sky in a prayer of thanks to the Father. And she touches the bowl upon the forehead of the young woman and offers a prayer of thanks to the Mother. And she raises again the bowl to the sky and offers a prayer of thanks to the Son. Then she raises the bowl to the West and praises the good teachings that the young woman has received from her mother. And also she raises the bowl to the North and praises the young woman's mother for the sacred manner in which she seeks the Spirit and acknowledges the hand of God in all things. Then she raises the bowl to the East and praises the revelations the young woman receives because of the teachings of her mother. And behold, she raises the bowl to the South and praises the beauty and health, and all the providential practices taught to the young woman by her mother.

4. When all this has been done, the women all sing a song of thanksgiving together and they all clap their hands together and express their agreement. And behold, this is a joyous sound that they make in this ceremony. And when the song has been sung, each woman who wishes to do so stands and courteously praises the new mother in the community and welcomes her.

5. When all have done with speaking, the women heap gifts upon the new member of their council, and she is given her assignment to be engaged in, and is admitted into all the councils of the women.

Chapter Ten

Ordination

1. Now, those who have received the authority to speak and act in the name of God from the Lord's anointed are known among the Ahmohnayhah as the Peli. They surely receive their calling from the mouth of the Prophet. But Priesthood is not a thing that the Ahmohnite men receive without their wives. And they receive the Priesthood of God in a sacred manner. And this is the manner in which they do it.

2. The Peli, who have received authority by adoption or by virtue of lineage, even down from our first fathers who dwelt in the land of Jahtsahlehm (Jerusalem), are confirmed in this authority by the laying on of the hands of the Lord's anointed. Then, when the Council of Peli chooses to confer the Priesthood upon a man, he is brought with his wife before the council, and they are seated in the center of the sacred place. And behold, all the Council of Peli are seated in circles around them.

3. And when all are properly seated, the Chief Peli stands and states the purpose of the gathered council and pronounces the name of the man and of the woman and declares that they are Husband and Wife. But this is not all. He also courteously praises the man and the woman and honors them, and all the council clap their hands and express their agreement.

4. Then the Peli takes a bowl of sacred herbs and strikes fire to it so that the incense rises up and covers all those present. And he raises the bowl in all the sacred directions, as has hitherto been described. Then he places his hands upon the head of the man with his left hand and upon the head of the woman with his right hand. And, stating his own right and authority to do so, in a clear voice, he confers upon them the Priesthood of God, the two to hold jointly and both to officiate in it at the appropriate times and places. Then he utters whatever words of prophecy the Spirit reveals to him. When he has done with prophecy, he clearly states the name of the man and of the woman again, and all the council clap their hands three times together, and express their agreement.

5. This is the sacred manner in which the Priesthood of God is conferred upon men and women among the Ahmohnayhah.

Chapter Eleven

Sabbath Worship

1. Now, the Ahmohnayhah do not build synagogues after the manner of the Nayfeehah, but every family worships together in their homes on the Sabbath Day. And this is the sacred manner in which they observe to worship on the Sabbath.

2. In the morning of the Sabbath, the family arises and each person washes themselves and they dress themselves in the sacred clothing placed upon them by the Peli, and if they are too young to have received the sacred clothing, they dress in their best attire. And they gather themselves, sometimes in small family groups and sometimes in large groups of many families, and they sing a song of thanksgiving together. Then the husband of the home in which the family is gathered stands and speaks the peaceable things of the

kingdom of God. And sometimes this is done by the spirit of revelation and of prophecy, and sometimes this is done by reading from the sacred records.

3. When he is finished speaking in a sacred manner, his wife stands and also speaks in a sacred manner by the gifts of the Spirit within her. And every member of the family from father and mother to little children, when the Spirit is upon them, do stand and speak in a sacred manner. And all who hear do clap their hands together and express their agreement.

4. When all are finished speaking, the father stands again and takes sacred herbs in a bowl and strikes fire to it, and the incense rises up to cover all the people. Then he raises the bowl in the sacred directions and offers praise and thanks in a most sacred manner and all the people shout praises unto God in a great shout and a tumultuous unison.

5. Now, this is a difficult thing for the Nayfeegah. For their Sabbath worship is more sober and they do it in the synagogues, where all is done in strict obedience to the form and manner of their worship. And all is done in a spirit of quiet reverence. Wherefore, the Ahmohnayhah seem boisterous in their worship and this does offend many Nayfeegah. But behold, the Ahmohnayhah come not away from their Sabbath meetings with a downtrodden spirit, but with a face lifted up unto praising God with all their hearts, with all their might, with all their strength and with all their souls. Yea, every fiber of their being does rejoice in their God.

Chapter Twelve

Celebrations

1. Behold, I have labored to write the ceremonies, and ordinances of the Ahmohnite people, for, I believe them to be a good and righteous way and a good path. For all that they do does lead them to praise God and to respect and honor each other. But behold, this is not all. They do rejoice often as a community with much dancing and rejoicing. And they do all these things in a manner most sacred. And at each celebration, the Peli stands up and sings and prays in a sacred manner, even as has been described heretofore.

2. The people of Ahmohn take every opportunity to honor the Lord and give gifts. And behold, one of the most favored celebrations takes place on the day of a person's birth. For, all the people give gifts to the person whose birthday it is, and they do sing a song of thanksgiving together, and dance, and raise up their voices in much praising of God.

3. Behold, they do also feast and celebrate the new year on the shortest day of the year. And then on the following day, even that day when the light of the day begins to increase in duration, they do celebrate with a great feast and much dancing and singing.

4. And behold, in the high regions of the land where there is snow in the cold months, the people do celebrate during that season when the snow melts, and this they do with much singing and praising of God.

5. But their principle celebration is in the spring when the fields and forests are in full blooming. For this is the time when the Savior is to be born. Wherefore, the people do array themselves in the Sacred Garments and do decorate their homes and their shops with beautiful decorations. And behold, they light great fires at night so that the whole country is illuminated with them.

6. Now, because the Savior is the Great Healer, and the people of Ahmohn also are great Healers and try to emulate Him, behold, midway between the Celebration of the Savior's Birth and the spring planting, the people of Ahmohn do hold a great celebration of healing. And they do rejoice and give thanks for the great blessings of healing that the Lord has given them on that day. And behold, all the people, both young and old, both women and men, do make the purification after their manner and they do all offer themselves as a living sacrifice in the sacred manner.

7. Soon after the Medicine Dance Ceremony, the people do celebrate the time for planting. And behold, they do sing a thanksgiving song and offer prayer and even they do dance and feast on that day.

8. And on the day that is longest they do also celebrate with much singing, dancing and feasting. And they do offer up thanks to God Most High for the blessings of the season. And also during this time they do often celebrate when the day has come to an end and they do look up into the sky and count the stars. For all who do this do know that they are numerous. And the Ahmohnayhah also know that their blessings are also exceedingly numerous. Wherefore, they do often come together as small groups or as large to celebrate the stars and offer thanks for their many blessings.

9. Now, when the season of growing does draw to an end, the people do come together after the harvest to offer thanks and to rejoice and celebrate the bounty of the Lord. And all people do sing and give praise in

this celebration, and the Clan Mothers do distribute the harvest to all the people, and there is no want amongst them and no contention because all receive of the labors of the community.

10. And when the days began to grow shorter and colder, the mothers and fathers will often bring their children together and tell them of the doings of the servants of God. Yea, they do tell the hero stories all during the cold season and the little ones learn of the history of their people and of all the good works of their grandfathers by the stories their parents tell them.

11. And then, behold, on the Sabbath before the shortest day of the year, the whole community meets together to celebrate the heroes in a great celebration. Now, this is a solemn celebration and it is conducted by the Chief Peli and the Chief Clan Mother, they being the eldest of the people. And the story of the creation and all of God's dealings with mankind is recounted during that day. And at the end of the day, the Peli light a great fire and the people sing the praises of the Lord well into the night as the fire burns down.

12. And all these celebrations are done in the name of the Lord and with much praise and honor of the goodness of the Lord. Wherefore, in all things do the Ahmohnayhah celebrate their relationship with the Lord and with all things.

Chapter Thirteen

1. Behold, all of the ceremonies and ordinances of the Ahmohnayhah are oblations unto their God, who is the God of Heaven, the God of Ahbrahm (Abraham), yea, and of all our forefathers. And they do strengthen each other and the community by their performance. And when they offer up their oblations and their sacrifices before God, behold, He doth bless them exceedingly and they do prosper both temporally and spiritually. And their spiritual prosperity is demonstrated by the uprightness of those young men who went with the Nayfeehah into battle and were preserved, every one, by the Lord.

2. Now, so great was their love of the Lord, the people of Ahmohn do also dedicate many things unto Him and into service of Him. Yea, they do dedicate their houses and their fields unto Him in a sacred manner. And this is the sacred manner in which they do dedicate houses, shops, fields and other possessions unto the Lord:

3. When a good wife of a household wishes to dedicate her home unto the Lord for His specific purposes, she gathers her family together. And she takes up the sacred herbs and strikes fire to them in a bowl before all the guests. And she raises the incense in the sacred directions praying unto God in a most fervent manner. And in the prayer she dedicates her home unto the Lord and unto His workings.

4. And likewise does a man when he dedicates his shop or his fields. And also does the man of the Ahmohnayhah dedicate his tools and his animals to the workings of the Lord and His purposes. And behold, they do all these things in the name of the Son, and they do honor the Father of Heaven and the Mother of all Living in all that they do.

Chapter Fourteen

1. Behold, when the people of Ahmohn had sworn allegiance unto the Nayfeehah, they covenanted never to take up the sword against them. Yea, and many also covenanted never again to shed the blood of their brethren, be they Nayfeehah or Lahmahnhah, insofar that some of them lost their lives when the Lahmahnhah came against them. Yea, they laid themselves upon the ground and suffered the Lahmahnhah to put them to horrible death, and they raised no hand to their own defense. Behold, they who were thenceforward called Contra-Nayfee-Layeehah (Anti-Nephi-Lehi) trifled not with the covenants they did make, either with their fellowman or with their God.

2. Now, it was the custom for all Lahmahnhah who covenanted peace with the Nayfeehah, and who fled the lands of the Lahmahnhah because of the covenant, to join themselves with the people of Ahmohn. For they were kindred and their ways and manners were more like to each other than to those of the Nayfeehah. Wherefore, their manner of governance was also more suited to their own customs and experience.

3. And behold, as I have written in this record, they applied the teachings and principles of the Prophets to their own ways and customs, so that, to the Nayfeehah they seemed foreign and unnatural. And many of the Nayfeehah, even a majority, avoided them because they saw and did things differently. Indeed, the Nayfeehah judged them unworthy, and called them sinners, and feared them, because their ways and customs were different from their own.

4. But behold, the Prophets of God thought not so and encouraged them. Yea, and even they did extol their simple and homely faith, and the purity of their practice unto the Nayfeehah, to the extent that they were made an ensample unto the Nayfeehah.

5. For behold, the Prophets are men of God. Yea, and they do walk and talk with Him and He does instruct them daily. And they see that the ordinances of Godliness do have for their purpose to bring souls unto God and His Sahnhempeht (Christ) who shall come. And this is the purpose of the Law of Mohshay, that through obedience and sacrifice, men might be brought unto Sahnhempeht (Christ) and be instructed by Him, even face to face as our father Ahbrahm was instructed by Him.

6. And behold, unto those who truly seek His face, the Son of God will surely manifest Himself upon the Way. For He is the Way, the Truth, and the Light, and behold, the true in heart wastes no time in seeking Him. And they who truly seek His face He does bless abundantly, not only with the gifts of the Spirit, but also does He nurture and prosper them, and also protect them.

7. And rightly therefore, did Aylahmahn and Shiblohn hold up the ways and customs of the Ahmohnayhah as an ensample unto the Nayfeehah. For, whereas many Nayfeehah were slain in the wars with the Lahmahnhah, behold, none of the Sons of Aylahmahn lost their lives, though they all received many grievous wounds. Wherefore did Aylahmahn and Shiblohn extol the faith that they had learned from their mothers. And behold, how did their mothers teach them? Behold, by way of their faith through their application of it upon their ways, their manners, and their customs.

8. Wherefore, I hope to be excused for my great exuberance where the recording of these things is concerned. And behold, though the proud may judge me for it, my hope is only unto the good pleasure of God, and upon His judgment shall I wait.

9. But I do exhort you, all who would receive my words, make good advantage of the knowledge of the works of the Ahmohnayhah, and strive also to do like unto them. For I know, by the testimony of the Spirit that has been given unto me, that you shall not have received these things, to ponder them in your hearts, except you do receive them in the time of great need. Yea, it has been revealed unto me that my writing shall only arise from the dust in a time of great refreshing, and in a time of greatest necessity. Wherefore, take not these things lightly. Howbeit, they may be the means of your salvation.

Chapter Fifteen

1. And now I return to my record of the ways and customs of the Ahmohnayhah.

2. Behold, the villages and cities of the People of Ahmohn are built after the manner of the Nayfeehah, except that the homes and buildings thereof are not so large and spacious. Each man builds him a modest home for his wife and adds to it as the family grows. When the children are all grown, the man and woman usually retire to live with the youngest of their married children.

3. Both the men and the women, as also the children, labor to earn sufficient to the support of the whole family. Yea, the support of the family is not the sole duty of the men, but all give what labor they are able. And each person does something extra in order to produce an increase over that which is sufficient for the family living. This they gave unto the needy. Because of this practice, there are never any poor among them, and also no hunger, and no suffering for want of the necessities.

4. But this is not all. Behold, because every person in the village strives with their might to make some little gain so that there is always something in the house to give to the needy, their labors and goods and property do not cause the People of Ahmohn to become puffed up in pride as the Nayfeehah.

5. Now, the people do labor to produce all the necessities of life in each village. Wherefore, when fish was wanted, the fishers of the village all go fishing. And when they are done, they bring the fish into the village and all the people gather in the catch to clean it and dry it and pound it.

6. Likewise, when the potters have fired their works, all the village comes and takes them up according to their wants, and so forth, the wool of the flocks, the fruit of the vine and the grain of the field. All the people labor diligently each day and the fruits of their labors, which surpasses their own needs, are considered the gain of the village and all things are had in common.

7. Now behold, each family labors diligently as the Lord gives them stewardship and they do take joy in their sufficiency. But also they labor to produce an increase that they might always have that which must be passed on to others. And this they all do freely of their own will, for in this they consider that they do give honor to their God for the stewardship He has given them and for the sufficiency with which He does bless them.

8. And the families meet often together to take counsel one with another in order to decide what must be done. And in these meetings the father or the mother, as they together have previously decided, according to the needs of the family, does stand up in the midst of all the children and their wives and husbands, as many

as live and labor together, to lead and give order to the council. And after giving order to what ought to be discussed and who should speak when, the one governing, either mother or father, strikes fire to sacred herbs and raises up the incense to the Sacred Directions, and sings a song of thanksgiving unto the Lord. And the Chief of the council prays for the presence and the guidance of the Holy Ghost. And behold, all the gathered family, great and small, old and young, does sing the thanksgiving song together.

9. When they have done all this, they do proceed to discuss and debate the needs of the whole family. And behold, they do it with earnestness, but also in a spirit of unity and without contention. For, not one of them labors for themselves, but rather for the sake of all and so that they might as a family have that wherewith to provide for the wants of those less fortunate than they.

10. Now, in this custom I judge that they do please the Lord very greatly, for they are exceedingly blessed in their families, and the people as a whole want for very little. Even insomuch that, as often as new families come in among their communities, there is always a place provided for them and they also do not want, but have sufficient for their needs.

11. And behold, I do also judge that, had the Nayfeegah but experimented upon these principles, they should not have been so easily caught up in the things of the world. Yea, they might have placed less importance upon costly and fine apparel had they labored to provide for the needs of their fellow man with as much purpose of heart as they did labor to get gain for themselves.

12. And I say unto you, as a whole, they do prosper as a people and never know want, except that, because of wickedness, the threat of war came near unto them. But hearken unto my words, all you who might receive them. For, I say unto you, Of all the people who ever inhabit this land of promise, none will ever know more contentment or happiness than they who do as the Ahmohnayhah did.

Chapter Sixteen

1. Now behold, from time to time, the People of Ahmohn do meet together to counsel one with another, to plan and prepare for the coming activities, and to hear the complaints of the people, or to hear and judge crimes. And this is the manner in which they do govern all their affairs:

2. Yea, in the cities they have no judges or courts, but they elect a council of thirteen individuals. And one of them is elected by the council to be Chief over the council and have voice in the council, but the Chief has no vote.

3. This council hears all grievances which might arise among the people of the city. And behold, they also take counsel together to determine the needs of the community, whether more corn is needed or more fish, or more stone, and so forth.

4. Now behold, the councils of the Ahmohnayhah are made up of men and women whom the mothers of the community nominate. Wherefore, whenever a council is to be elected, all the mothers of the community meet together and they bring forth the names of those men and women most suited for the councils. And if the city is great, it is divided into several communities for the purpose of elections.

5. And when the mothers have brought forth the names of those most suitable, all the people vote on those names and the thirteen who receive the most votes were invited to sit as the Council of the Community for one year. Now, the mothers bring forth the names and from them the people elect their leaders by vote, each person of the age of agency having one vote. And behold, the councils are made up of men and women nominated by the mothers of the community.

6. And now, each community council sends one or two of their number up to serve, from time to time, in larger councils, and thus do the People of Ahmohn choose to govern and regulate their affairs.

7. And behold, the people generally enjoy peace. But behold, when there does arise contention, the matter is brought before the community council to be heard of them. And when all sides of the matter have been heard, the council passes judgment and the matter is ended and the contention is resolved. And thus great equity is had among the people of Ahmohn.

8. Behold, this manner of governance serves to unite the Ahmohnayhah and also to discourage evil men from gaining power among them. Yea, and it is preferable to them, more so than the system of lesser and greater judges as is had among the Nayfeegah.

9. For the Nayfeegah judges are all men and are elected by men. Wherefore, the women have no say in any part of their system of governance. And behold, when one judge becomes corrupt, a city or region falls into the same corruption. Verily, there is much and constant strife among them and many wars and dissensions, as is written in their own records. Yea, and they do unite only when their pride and wickedness

grow very great. For the Lord does bring upon them much calamity whenever they are ripened in pride. And this does cause the Nayfeegah to remember their God and return unto Him.

10. 10. And this is according to the blessing and the curse which the Lord has placed upon this land – that insofar as those who possess the land remember Him, He does bless and prosper them. But if they forget the Lord their God, they are driven and destroyed by their enemies.

11. 11. Now, I would that you consider the history of the Nayfeegah, how it is filled with war and strife. Yea, and they have always been driven by their enemies from one place to another. Yea, even in the days when I make my record, the Nayfeegah must constantly defend themselves against the hostile Lahmahnah who come up to do battle against them from the Land of Nayfee (Nephi). Behold, this is because of the pride of the Nayfeegah, and that they do often forget the Lord their God. Were it not so, they would prosper and continue in one place.

12. 12. But behold, this is not all. From time to time, the Nayfeegah are also assailed by enemies from within. Yea, these also do drive them from place to place.

13. 13. Thus it is at this time in all the lands of the Nayfeegah. Even as righteous men such as Ahmohn, Aylahmahn, and Shiblohn, as well as righteous women such as Pa-Hementem, do strive to remind the people to keep the Lord in remembrance, nevertheless, many people see the pride and wickedness that abounds. Yea, and they do remember the curse the Lord placed upon this land even if they do not remember Him. Yea, and they look to the Way-kikt-sit Pah (Land Northward) as a place into which they must flee.

14. 14. Howbeit, many reading their histories shall say: It is because of their great prosperity that the people did migrate into the north. Verily I say, do not be deceived by them. For it is not because of prosperity but because of uncertainty that the people do look to the Way-kikt-sit Pah. Yea, they fear lest the Lord should fulfill the curse upon the land because of the pride and wickedness, that does cause them to desire to leave the Wah-nah-stit Pah.

15. 15. But behold, the Ahmohnayah live in peace in the Wah-nah-stit Pah and, although many of the Lahmahnah who join the People of Ahmohn because of wars, such as myself, do also look to the north countries, the People of Ahmohn are content to stay. Yea, they know that the Lord will preserve them wherever they do sojourn. For they remain faithful and fall not into pride, nor into lusting after the things of the world. Wherefore, they fear not that they might be destroyed from off the face of the land, but only that the Nayfeegah might bring in unto them such strife and contention as is always the consequence of pride and covetousness.

16. 16. And behold, in latter years their fears have been fulfilled. For, the Gahdiahntohn (Gadianton) robbers have all but destroy the Nayfeegah in the Wah-nah-stit Pah. Wherefore, we see that the Lord keeps His promises.

The Second Book of Shi-Tugohah

Chapter One

1. Now it came to pass, after I had lived in the land of the Ahmohnayah (Ammonites) for the space of four years, and behold, many of my kin had also come down unto the Ahmohnayah after the war, I did tire of tilling the earth. For behold, I have always been a man of war and tilling the earth has never been my gift. And, in testament to this, the things that I undertook to sow in the earth did never prosper.

2. Wherefore, Shiblohn (Shiblon), being made aware of my distress, for the people of Ahmohn (Ammon) were kind to me and very attentive, but they did also despair for me and did consult with the Prophet on my behalf; behold, he did call upon me to consult with the captains of the people of Tzahrahhehmlah (Zarahemlah) in their effort to strengthen themselves against their enemies. For there were still Lahmahnah (Lamanites) in the land who swore in their wrath to destroy the Nayfeegah (Nephites) whenever occasion arose. Wherefore, the Nayfeegah took stock in how they might better prepare their cities against the Lahmahnah.

3. And behold, in this did I prove somewhat useful to them, for I know the ways of the Lahmahnah, my brethren, and I did assist them greatly in their preparations. And also I did assist the commanders of men to train them more completely in the knowledge of the ways of war and of the weapons of the Lahmahnah. In this way did I make a living for myself and I was a beggar to no one any more, but I was not content.

4. For behold, as I worked among the Nayfeegah, I discovered that they never entirely trusted the Lahmahnah, even those who had covenanted never to take up the sword against them. And also they were wroth with the Ahmohnayah who would not go out to war to protect their liberty, of which many still

remained, notwithstanding their sons did go out to war. And I found that they did judge the Ahmohnayhah and always considered them to be Lahmahnhah because of the color of their skin and because of the differences in their manner, their attire, their ways and their customs.

5. Wherefore, it came to pass that I became desirous to depart out of the land and to go into the Way-kikt-sit Pah (Land Northward) where there was much land to be explored and settled. For, I believed that, as a guide to those who desired to go into the Way-kikt-sit Pah to possess it, I might excel. For, such a life might not be so different than the privations consistent with a warrior's way.

6. And it came to pass that Shiblohn acquainted me with the son of Hahgmehni (Hagmeni), the great companion of Morhonayah (Moroni), whose name was Hahgohtl (Hagoth). And this Hahgohtl was a builder of ships and he was also most interested in assisting those who wished to move into the Way-kikt-sit Pah and in their provisioning. And I did fall into company with him and he made me a counselor to him in the provisioning of expeditions and settlements.

7. And behold, this was very much to my liking. For, I had accepted too completely the ways and customs of the Ahmohnayhah to feel very comfortable among the Nayfeehah. For their ways did not suit me and I was anxious to be working away from the city of Tzahrahhehmlah. And in this Shiblohn was a great service to me, for he knew my mind and directed me toward Hahgohtl and his projects.

8. Now, this Hahgohtl was a great man, a man of large stature, and all men respected him. Wherefore, I was also respected because of him. And this was also to my liking, for Hahgohtl had given me responsibility and it was important to his projects that the people have confidence in our instructions to them. Wherefore, if they had looked upon me merely as a conquered Lahmahnhah, they may not have accepted my counsel. But, because of the great confidence they had in Hahgohtl, they did also show me the same confidence and respect, being his agent unto them.

9. And thus, as Hahgohtl sent many ships into the Way-kikt-sit Pah to provision those of the Nayfeehah and the Ahmohnayhah who had departed there, I was constantly employed and I spent the first seven years after the war in relative peace of mind, and the Lord did prosper me.

Chapter Two

1. Behold, when the seventh year of my covenant came to an end, I was once again visiting my family in the land of the Ahmohnayhah where they had settled. And while I was there, behold, there was a great commotion concerning the daughter of my uncle Hehmehntah (Hementah).

2. My uncle Hehmehntah and his twin brother, my uncle Cumeni, were great Healers, and they had begun to instruct all the people of the land in the arts of healing that they had brought with them from the lands of our fathers. And behold, so great was their gift of healing that Shiblohn sent all the Healers of the Nayfeehah to be taught of them, and their acclaim spread throughout all the land.

3. And Hehmehntah had but one daughter, his only child, and she was his only living relative, his wife having died in childbirth. And her name was Pa-Hementem, and she even surpassed her father and her uncle in the gifts of healing. Yea, her gifts were so great that the People of Ahmohn considered her a great treasure unto them.

4. But behold, to me she was as fair as the fairest gem, and I tarried many days with my family just so that I might be in her company. And behold, even she did try to teach me somewhat in her art. But I am clumsy in the use of plants and other healing things and she failed miserably with me. But she did smile on my clumsiness and she was kind to me.

5. And my uncle Hehmehntah said unto me:

6. Behold, Shi-Tugohah, do not take from me my only comfort. For I see that thou dost truly love her and would ask me how you might win her favor. Wherefore, if thou dost love me and also her, leave her to me for yet a while, for she is exceedingly dear to me and without her I would be alone.

7. Wherefore, I did steel myself in my desire to seek the hand of the fair Pa-Hementem. And behold, this thing was hard for me, for I did love her. Wherefore, I did separate myself from my kin and I did travel over to the land Hit-ah-yet-noht Pah (Bountiful) and take up Hahgohtl's work again.

8. But behold, I did hear from my people that Hehmehntah and Cumeni, yea, and many of the covenant Lahmahnhah did desire to depart out of the land and go up to the Way-kikt-sit Pah to obtain a place of their own. And I discovered that Pa Hementem did desire to go with her father, but behold, the People of Ahmohn did restrain her and would not let her go. And this thing seemed a great outrage to me, to the extent that I was minded to go unto the People of Ahmohn and defend Pa-Hementem even with my strength if need be.

9. In this did the wisdom of Hahgohtl prevent me from hurting myself, however. For, he had great need of a Commander to go with one of the ships that he was to send into the Way-kikt-sit Pah. Wherefore, seeing my distress, he promised that he would inquire with his friend Shiblohn the Prophet at Tzahrahhehmlah on her behalf and I was satisfied. Whereupon, I did take up my journey with the ship and departed out of the Wah-nah-stit Pah (Land Southward) for a time.

Chapter Three

1. Now, we did take our journey into the sea that is on the west side of the land Hit-ah-yet-noht Pah and we did travel trying to keep the land ever in our sight. For, we did not wish to become lost upon the seas. And behold, this was always a concern to us, for, Hahgohtl, the son of Hahgohtl, had been lost in this way. Yea, he did strike out too far into the sea and did never return. Wherefore, we did strive to keep the land in sight. Nevertheless, because of the contrariness of the wind at times, even we were constrained to take our course further out to sea. But for the most part, we traveled with land in our sights.

2. And after several weeks, we did come to the place whereunto Hahgohtl intended that the people should land and begin their discovery of the land round about. And behold, we did disembark and begin to explore the country. And it was exceedingly dry and hot, and the land was barren and could not be settled. But as we made our way inland we came to a great expanse of water and when we first looked upon it we had great hopes for it. For the people thought that they could use the water to irrigate the land and make it bloom and become fruitful.

3. But behold, the water was salty like unto the sea. And the tide did ebb and flow just as does the tide of the sea. Wherefore, I did send a young man to travel again along the shore of the water in a southward direction to discover the size of the water and whether we might make our way around it. And we did pitch tents and stay in this place for the space of many days.

4. And after many days the young man did return again and did inform us that the water did extend a long way into the south but did, at length, open out onto the sea. Wherefore, we did discern that when once we were constrained for the wind's sake to venture out into the sea away from the sight of land, we had missed the opening of this great bay. With this new information, we did strike our tents and we did return again to our ship. And we did travel again southward until we did find the mouth of the bay and we did enter into it and take again our journey northward.

5. But behold, having taken once again our journey northward within the bay, we did find that there was not often sufficient wind to drive our ship. And when there was wind, it more the often took us again in a southerly direction again.

6. Wherefore, we did disembark again, this time on the east side of the bay and we did explore the land round about the place where we did disembark. And behold, the land was exceedingly barren and there were few streams that did water the land. But we did nonetheless build shelters for ourselves and for our provisions, and we did make ourselves as settled as we could so that we might make a complete assessment of the land round about.

7. And once we had made a suitable settlement, and we felt satisfied that our provisions were assured and protected from the elements, we did form four companies of ten men. One company went into the wilderness in a northward direction, and one went into the wilderness in a southward direction. It was my intention to go with the third company into the wilderness toward the east and that a company stay and make an assessment of the fishery of the bay.

8. Wherefore, we did all begin our explorations of the land round about. And behold, I do not make an account of all the things that we did discover, but only that the land did continue exceedingly barren for several days. But after we did travel in an easterly direction we did find that the land did rise exceedingly and there were hills and valleys and that just a little inland from the bay, the land did begin to look very hospitable. And this did please those who were with me exceedingly, for they saw in the land round about a country which they could make their own and inhabit. And whereas, this was the purpose for which we had ventured into the land, they were exceedingly satisfied with all that we found in our exploration.

9. And when we had completed our survey of the land to the eastward of our settlement, we did return to hear of what the other companies had discovered. And behold, the company that I had sent to the southward returned with no good news at all. For they discovered that the entirety of the eastern shore of the bay was barren and uninhabitable, except in those very few places where a stream came down to the shore. But these places were very rare indeed.

10. And behold, the company that I had sent to the northward gave the same report. Yea, the eastern shore to the northward of our settlement was also barren and they did not come to the end of it before their provisions had run out and they were forced back for want of food and water.

11. Wherefore, both of these companies of men were exceedingly downtrodden because of the things they had discovered. But behold, their spirits were lightened when we informed them of our discoveries further inland and also the company that we had left behind found that the bay was exceedingly full of fish of all kinds. Most especially, they found that there were fish of great size in the waters and that the bay would support the people by providing food and oil in abundance.

12. Wherefore, we did decide that we should return once again to the land Hit-ah-yet-noht Pah to report our findings to Hahgohtl. And we did pack up our settlement, only leaving the shelters intact for other travelers and for later use, and we did take our voyage again southward.

13. And behold, when we had come again to the mouth of the bay, we were taken by a great wind and a tempest that suddenly came up against our vessel and we were driven far out to sea. And after many days the tempest did abate and we did make our way again back toward the land, but behold, we found that we had been driven far to the north again. And our water and provisions being all gone or ruined in our running before the strong wind, we decided to put ourselves in to try to obtain more provisions from the land. And behold, we did find a small inlet where a stream did flow into the sea and we did steer into it. And there was a small village of people at this inlet and they were exceedingly joyful at our approach and many came out to us in the water in small boats.

14. And verily, we were as full of joy to see them as they were to see us. For they were Nayfeegah and our own people. And behold, when we had put ashore, they told us of how they had gone to sea with Hahgohtah, even that same son of Hahgohtl who had been lost, and how they too had been taken by a great storm and had been thrown up upon the shores of an island. And there the survivors lived for some time until some of them built small boats and made to return again to the mainland. These few told us how they had nearly perished upon the open sea in small boats, but how they finally came to this small inlet and had built shelters for themselves, never thinking to see either their brethren the Nayfeegah in Tzahrahhehmlah, nor those they had left behind them in the islands, again in their lives.

15. And behold, they told of how Hahgohtah determined to stay with his wife and people upon the island and hope for rescue from the Nayfeegah. And if no rescue came, how he determined to make a home for them on the islands.

16. Now these, I suppose, none will ever see again. For, the islands are a far distance from the shores of our people and to venture out into the open seas is very perilous. And I do not suppose that there will be many who will blindly voyage out into the depths to attempt to find them. For, even their brethren despair of such a task, for they were tossed often by the sea, and broken upon by monstrous waves, and for many leagues they were forced to give way before the wind. In short, they had no bearings and no way of describing the course back to the islands. Wherefore, it became my bitter task to report to Hahgohtl when I had returned to him, that his son was safe and sound when last seen, but that he was forever lost to him.

Chapter Four

1. And when we had heard all the account of these men, we took counsel among ourselves what we should do. For, we had only a small vessel with only room for our men and provisions. Wherefore, we decided to return again to Hahgohtl and then send men and provisions to the relief of these who were stranded here in the Way-kikt-sit Pah. And we labored to obtain water and others of our needs, and we made ready to depart, promising to send help from home.

2. And when we had loaded enough stores, and had gathered extra for the support of those men on shore, for they were still very weak and perishing, we took our journey once again toward the Wah-nah-stit Pah and home. And we met with no new calamity this time and made good time until at last, we saw again the shore where we had first disembarked. Then, passing the mouth of the great bay, we remembered the settlement we had left there, but we renewed our voyage again without tarrying. Then at last, after a long journey, we once again made port in the land Hit-ah-yet-noht Pah and returned to report to Hahgohtl.

3. And Hahgohtl was at first filled with joy when I told him of his son, that he was alive and well when last he was seen. But when I unfolded the particulars of his plight, his countenance fell and he was sorrowful for his son.

4. Nevertheless, Hahgohtl knew that his son had journeyed into the sea in order to seek out new lands to make his inheritance. And howbeit he may have found just that – a place of his own, free of the wars and dissensions that he had known all of his life. Indeed, these were the thoughts that Hahgohtl related to me after that he had taken time to mourn for his loss. After all, I had not reported the death of his son, but that he had discovered a new land and that he had decided to stay and be a leader to his people. Yea, this had been his purpose. Wherefore, why should we not rejoice for Hahgothhah, the son of Hahgohtl?

5. Now, it was with this spirit that Hahgohtl decided to build a great ship and journey himself into the Way-kikt-sit Pah, taking the course that we had followed, embarking, as we had, into the west sea. And he desired that I should go with him, and I must say this was the desire of my heart. For I saw much that troubled me in the lands of the Nayfeehah and I feared for the future of the Nayfeehah in the Wah-nah-stit Pah.

6. But behold, he did first desire of me to go into the land of the Ahmohnayhah to bring to him Hehmehtah and Cumeni and many of my kin, for they had also desired to go with him and he had communicated his desire to them. And behold, they were also desirous to go with Hahgohtl into the Way-kikt-sit Pah.

7. Wherefore, I did journey back to the land of the Ahmohnayhah. And behold, when I had arrived there, I discovered that during the two years of my absence, the people of Ahmohn had imprisoned Pa-Hementem to prevent her from leaving with her kin. This thing filled me with anger and I was about to go up against the jailers of Pa Hementem to deliver her from bondage, but she bid me stay my wrath. For the people had entreated Shiblohn to persuade her to stay and they awaited his answer.

8. And Shiblohn did verily answer the people. But behold, his answer was not what they expected. Behold, he did straitly rebuke the people of Ahmohn for their folly, admonishing them to free Pa-Hementem at once and beg her forgiveness. And behold, he did call her “Prophetess” and called all the people to repentance.

9. Then were the people repentant indeed, for their Prophet had spoken. And he did also admonish them to beg her to teach all the women who had a desire to learn her art, and that rather than constrain her to stay with them, that they should strive to become many like unto her instead.

10. And behold, they did according as Shiblohn commanded and Pa-Hementem, being great in the Spirit of God, did rightly forgive them. But I must admit, perhaps even to my condemnation, that I did not forgive them for many years for the hurt that they had done to Pa-Hementem.

11. But Pa-Hementem is not hard like unto me, and she did forgive them, and during the time that Hahgohtl prepared to make his journey unto the Way-kikt-sit Pah, Pa-Hementem did dedicate herself to the teaching of the healing art to all the women the people sent to her, both of the people of Ahmohn and of the Nayfeehah also. For she was revered as the greatest of the Healers who had ever lived among the people and loath they were to lose her knowledge. But behold, the Prophet had spoken and they did obey his counsel.

12. And Hahgohtl spent one year preparing the ship and one year gathering the people and provisions that were to go up into it. And this was a long time indeed to be preparing. But behold, Hahgohtl had no more desire to remain in the Wah-nah-stit Pah, but he intended to go into the Way-kikt-sit Pah and never to return.

The First Book of Shimuel

Chapter One

1. I am Shimuel (Samuel), and behold, I am but a youth. Nevertheless, the Spirit of God has come upon me and I must write the things that the Lord doth reveal to me. I am the son of Corientah, who married Pa-Cumencah, the daughter of Shi-Tugohah and Pa-Hementem, who came into the Way-kikt-sit Pah (Land Northward) with Hahgohtl (Hagoth) in the days of Shiblohn (Shiblon) the Prophet of God. And behold, I am Nemenhah and a servant of God. Yea, my mother did dedicate me to the service of God and the same has been my occupation all the days of my life.

2. Behold, I begin my record while I am in my youth, for I know not into what land the Lord may drive me, only that it has been revealed unto me that He will send me into lands and people unknown to me. But behold, He has also revealed to me that He will send me unto my brethren in the land of Tzahrahhehmlah (Zarahemlah). Wherefore, I take this opportunity to write somewhat the things the Spirit does direct while I am yet safe and sound in my own country.

3. Now, it seems me fitting that I should write somewhat concerning my grandfather Shi-Tugohah and also my grandmother Pa-Hementem. For they were great in wisdom and in favor with the Lord, and not much is recorded concerning them. Wherefore, I will write a song unto them, that all of my people may remember them, and so that their story may come unto their descendents in latter times.
4. The daughter of Pa-Hementem was a righteous and bold woman, and it is mete that her story be included among the writings of the Nemenhah. Now, Hehmehtah (Hementah) was one of the Lahmahnah (Lamanite) Healers who traveled with our father Hahgohtl from the Wah-nah-stit Pah (Land Southward). He first fought against Morhonayah (Moroni), that great captain, and his brother Cumenihah also, but when the armies of the Lahmahnah were defeated, and when Morhonayah took the covenant of those Lahmahnah who would swear never to take the sword again against the Nayfeehah (Nephites), these two were among the Covenanters.
5. These two brothers were Healers and very accomplished were they in their art. Wherefore, when Morhonayah offered to covenant with the armies of the Lahmahnah, these and many others did gladly enter into the covenant with him. Now, among all those who did covenant with Morhonayah were the Healers of the Lahmahnah who, as a whole body, were opposed to the shedding of blood. These did lay down their weapons of war and took their families and were joined with the people who were formerly known as the Contra-Nayfee-Layees (Anti-Nephi-Lehies), but who are now known as the Ahmohnayah (Ammonites). Wherefore, these two brothers and their families were become not Lahmahnah but Ahmohnayah. Nevertheless, all people of dark skin were called Lahmahnah in those days.
6. Hehmehtah and Cumenihah, who was also called Cumeni, took their families and departed into the Way-kikt-sit Pah with Hahgohtl and it was they who took of the entrails of the great fish and made food and medicine, and the people were saved. Howbeit, it was also they who discovered the plants in the land that were at once good for food and for medicine alike. They also kept not this knowledge to themselves, though it might have brought them much gain, but taught their science to all people liberally. Wherefore, our whole people are Healers to this day because of the Twins. Wherefore they are listed among the heroes of the people and are much revered.
7. Now, Cumeni had many sons and daughters and they took their journey with him when he followed Hahgohtl into the Way-kikt-sit Pah. But Hehmehtah had but one child, a daughter, whom he called Pa-Hementem.
8. Pa-Hementem was a woman tall and most fair, above all the women of the Ahmohnayah. Yea, many of the men of the Ahmohnayah desired her to wife, but she chose none of them, desiring to serve her father only. Pa-Hementem was dedicated to the craft and profession of her father, inasmuch as she had sworn herself to the healing of the sick and to the comforting of the afflicted.
9. And there were many indeed, among the Ahmohnayah who were in need of such assistance. For the wars had been severe and many of the Lahmahnah who covenanted with Morhonayah that they would never again take up the sword against the Nayfeehah, and who had joined themselves with the Ahmohnayah, had received many wounds and had suffered much privation. Wherefore, the Healers were employed every day in their care and comfort.
10. Now, Pa-Hementem was the only issue of Hehmehtah, who was noted with renown as one of the greatest of the Healers. For he was both Teacher and Healer at once. She sat at her father's feet and listened as he taught the Healers. She did also stand at his side when he attended to the sick. Wherefore, she did learn all the art of her father and was exceedingly accomplished even at a young age.
11. But this was not all. Pa-Hementem did also dedicate herself to the diligent study of the scriptures, insomuch that she was esteemed more learned than the learned and more wise than the wise. Wherefore, Pa-Hementem was a great help unto her father and, indeed, unto all of the Ahmohnayah. Of all the people of the Ahmohnayah, Pa-Hementem became the most sought after for her knowledge and her wisdom. Yea, she was evenly pursued by all, insomuch that even the Prophet Shiblohn did often consult with her, and he did teach her.
12. Now when Hehmehtah decided to take his journey with Hahgohtl, a great stir rose up among the Ahmohnayah. For Pa-Hementem was determined to follow him. And some there were who believed that Hehmehtah had constrained her, for she was a great help and a comfort to him. But she was so esteemed by the people that many thought to restrain her against her will, because that she was so great a help and a comfort to her people also.

13. Wherefore, some of the people went unto Hehnehntah and cried:
14. Let not Pa-Hementem abandon her people! For there are many needy and sick among us. Nay! Let not the Mother of the People leave her children and go into a strange land!
15. But Hehnehntah knew the heart of his daughter and strove with them:
16. Are there not many Healers among the Ahmohnayhah? Howbeit shall my daughter be esteemed above all the Healers of this people? And is she not free to decide for herself whether to journey or to tarry?
17. But behold, they continued to contend with him, saying:
18. Nay, she is become too precious to us! Therefore, Hehnehntah, command her to remain here in safety. For who would condone a mother who leaves her suckling babes? Nay, this must not be done. She must stay and comfort her people!
19. Now, Hehnehntah loved his daughter, and desired that she should remain with him. But he also knew that she was a woman of strong will and character, and that no one could constrain her by word and will, but only by bonds could she be held against her will. Wherefore, he replied unto them:
20. I will speak to Pa-Hementem to see where her will lies.
21. But they were close to wrath with him:
22. Nay! We know her will. She will go off with you to journey into unknown parts, perhaps to suffer death at the hands of some unknown enemy, or to be devoured by wild beasts in a wild land. Command her, therefore. For we know that she is a strong willed and an adamant woman, but she is also well versed in the commandments of God. Howbeit, she knows that the Lord hath commanded that a child honor his father and his mother. Wherefore, if you but command her, she may be constrained by the commandment. Therefore, do this thing, Hehnehntah, for the good of the people.
23. Therefore, Hehnehntah went to Pa-Hementem and told her all that the people had said concerning her. And she considered all the words of the people. But behold, she was all the more convinced because of them to go into the Way-kikt-sit Pah.
24. Now this displeased the people, that she should hear and consider their concerns and still be anxious to leave them. But they were satisfied that Hehnehntah had made their appeal to her, and they left off calling upon him to constrain his daughter.
25. Yea, and some few were ashamed. For, in her response, Pa-Hementem showed forth the unsoundness of their desires toward her, and they begged her forgiveness.
26. Yet, still others took some offense at her reaction, and they detained her until they could take their case before Shiblohn the Prophet. And thus they did, saying:
27. Let not Pa-Hementem leave her people, for she is become as a mother and a Prophetess unto us, and where shall there be found any like unto her? Wherefore, is it right that she should leave her children alone and succorless? Can you not prevail upon the great woman to stay and not be lost in the wilderness?
28. And Shiblohn rebuked them and called them to repentance. For the Spirit came upon Shiblohn and he was filled with a fury come from the Lord. Wherefore, he did straitly rebuke them, saying:
29. Of a truth, Pa-Hementem is the greatest woman in all of our land. Yea, she surpasses the wisdom of the wise. She does far surpass you! Do you suppose that she is some piece of property that you treat her thus? Nay, she is a free woman and is guided from on high. Can you think to call yourselves children and know so little the character of your own mother? Nay! Leave off persecuting the righteous!
30. Now, the people were exceedingly downcast at his words, and seeing that their earnestness was truly out of love for her, Shiblohn counseled them:
31. Do not shame your love for Pa-Hementem in this way. Ought you not to honor her instead. The mothers of the Ahmohnayhah have always been most faithful. Was it not by and through their teachings that a race of men such as the Sons of Aylahmahn (Helaman) was raised up to the salvation and good of all? Let Pa-Hementem inspire the Ahmohnayhah. Yea, let every mother, daughter, sister and wife of the Ahmohnayhah aspire to become like unto her.
32. It is good indeed to have one among us who is good, and kind, and wise, and learned, and strong willed in righteousness. Yea, who will not admit that the Ahmohnayhah have one great treasure and her name is Pa-Hementem! How great shall be your riches and your joy should all the women of the Ahmohnayhah strive to become so good, so kind, so wise, so learned, and so adamant!

33. And the saying pleased the people and their eyes were opened, and they saw how foolish and how selfish they had been. For bondage shall always turn great good into ashes, and they saw that their love for Pa-Hementem had almost caused them to commit great sin.

34. Wherefore, Shiblohn was pleased also, and smiled on them, and sent them home with an admonition to make peace with the great woman and her father. And they also determined to publish the admonition of Shiblohn throughout all the lands of the Ahmohnayhah. And this they did to honor Pa-Hementem by establishing an order of women dedicated to her teachings and her ideals. And they released Pa-Hementem.

Chapter Two

1. Hehmehntah and his brother Cumeni were among the twelve Lahmahnhah who took their families and went with Hahgohtl into the Way-kikt-sit Pah. And with Hehmehntah went his daughter, Pa-Hementem and they were one family, Toreth, his wife having died when Pa-Hementem was born to her.

2. With Cumeni, the twin brother of Hehmehntah, went his wife Pa-Mohah and their sons and daughters. Together they numbered fourteen and they were one family.

3. Now, Cumeni, the son of Cumeni, was a man and was not numbered among the family of Cumenihah. He also went up with Hahgohtl and with him went his wife Tsi-Horem and sons and daughters, and they were one family.

4. Now, Hehmehntah had a sister whose name was Tsi-Nitsunu, whose husband had also fought against the Nayfeehah in the wars but who would not lay down the sword. Wherefore, he did perish in the wars against the Nayfeehah. But, hearing of the covenant that Morhonayah offered to the Lahmahnhah, she did take all of her family and followed her brother to the land of the Ahmohnayhah to enter into the covenant.

5. Now the son of Tsi-Nitsunu was Shi-Tugohah, a man of great stature and renown among the Lahmahnhah. Yea, he did fight valiantly in the war against the Nayfeehah because he believed Morhonayah and all Nayfeehah to be thieves and usurpers, as he had been taught by his father. Wherefore, he was a man perilous in battle and his deeds were many.

6. Howbeit, when the Lahmahnhah were being destroyed by the Nayfeehah, and when Morhonayah called a cease to the work of death, this same Shi-Tugohah was in the fore and very close to where Morhonayah stood. Wherefore, he heard all the words of Morhonayah's entreaty and covenant, and was pierced to his heart with regret. For it seemed to him that he had been taught a lie all the days of his life.

7. Wherefore, as he cast his eyes round about him and beheld the carnage, he could no longer believe in the cause of the war, for the words of Morhonayah were just, and not the words of a thief. And when he saw that a great many of his kinsmen were about to lay down their arms and covenant with Morhonayah, he joined with those who quit the war. And when this great man did lay down the sword and covenant never to take it up again against the Nayfeehah, a great many of the Lahmahnhah did likewise.

8. This same Shi-Tugohah went up with Hahgohtl into the Way-kikt-sit Pah.

9. Now, the names of the other eight Lahmahnhah who took up their journey were Huhohmeh (Huhomeh) the smith, and Teahcumhah (Teacumhah) the husbandman, and Shihth (Shith) the potter, and Gahdihah (Gidihah) the tanner, who later changed his name to Hem-Gahdhi (Hem-Gadhi) because of the Gahdiahntohnhehm (Gadiantonhem/Gadianton), and Jahcohb (Jacob), and Seht (Set), and Gihmlah (Gimlah), who were herdsmen, and Tucehmseht (Tucemset). They all went up with their wives and families with Hahgohtl.

10. But Shi-Tugohah had not wife or family and some of the company questioned the wisdom of his setting out alone into the wilderness. Yet, he was a mighty man, a man not unaccustomed to hardship. And he was a leader of men, and one very close to Hahgohtl. Therefore, none begrudged him his place in the company. But some did question the wisdom of it.

11. And the number of the Lahmahnhah who went up with Hahgohtl were sixty souls.

12. Now, the story of how Hahgohtl made his journey is written in another place and I shall not repeat it here. It is enough for me to say that the art and knowledge of Hehmehntah and Cumeni were taught to all the people insomuch that all the people became Healers. For, so the Nemenhah continue into this present day.

13. And where the river Akish turned again northward, where the canyons end, the people of Hahgohtl built a settlement and established themselves in the land. Every family chose lands and built homes and they began to have commerce with the city of Hahgohtl at the mouth of the river, and through it, with all the Wah-nah-stit Pah. And they did explore in the lands further northward and eastward and they did establish communications with others of the Nayfeehah and Lahmahnhah who had gone into the Way-kikt-sit Pah, for

many had left the land of their birth in the south and had established themselves in the Way-kikt-sit Pah in many places.

14. Now, Shi-Tugohah, the nephew of Hehmehntah, made his home in the lands as far northward as any of the people of Hahgohtl did establish themselves. Yea, afar to the north did he build a house, and he lived there a lone man. He, alone among the men and women of the Ahmohnayhah who had joined Hahgohtl to sojourn with him, had no family with him. But he would often come down out of his solitude to visit with his kin among the settlements of the People of Hahgohtl.

15. And behold, it was upon one of his visits that the people had received news of certain discord which had arisen among the Nayfeehah and the Lahmahnah of the Land of Tzahrahhehmlah. Yea, Hahgohtl had received word from the south and the news had disturbed the thoughts of all the people.

16. Now, Shi-Tugohah was a man alike to Hahgohtl in stature and in temper. He had been a leader of men, yea, even one of the greatest of the Lahmahnah captains in the wars against the Nayfeehah. Wherefore, many asked his opinion about the news, and he did strait way answer them, saying:

17. There have been many wars upon this land since our forefathers made their flight from the Land of Jahtsahlehm (Jerusalem) of old. Behold, I shall tell you somewhat about these wars and you may believe that what I tell you is true. Yea, listen to my counsel, for I know of war. Each of you have your profession. Some of you are husbandmen and others artificers. But I was not so. My craft was war. Wherefore, listen to me.

18. All such great wars as fill the remembrance of all our people began from just such little discord and dissensions as of which we now hear among our brethren in the Wah-nah-stit Pah. Yea, as soon as they begin to prosper a little, men immediately become filled with pride. Yea, they become lifted up and they esteem themselves greater than their brethren because of their prosperity. Even until they begin to measure each other by their possessions and judge each other by their abundance.

19. But how shall they judge those who have not? Behold, if you have not what I have you cannot be as I am. And I esteem myself righteous, or at least I do not judge myself because of my riches. Therefore, if I, being righteous, have riches and you are poor, behold, it must needs be that you are wicked because of your poverty. Yea, if righteousness brings prosperity, and yet you remain in poverty, behold your poverty must needs be a sign and token of your secret acts of wickedness.

20. So do the proud begin to judge the poor. Yea, then does a man begin to say in his heart:

21. Behold, I shall stay my hand and, even though I have provender enough for three besides myself and mine, I shall not give of my surplus. For, howbeit the three may be poor because they are secretly wicked. Wherefore, they bring upon themselves their own suffering because of their wickedness. They are not like unto me and do not what I do, or behold, they would prosper like unto me.

22. But behold, they prosper not. Wherefore, if their curse be but a token of their secret deeds, then they are deserving of their suffering. And thus does a proud man judge his neighbor and justify himself. Then do the poor suffer under the heel of the rich until their suffering breaks the yoke. Of such are all wars made.

23. And the Prophetess Pa-Hementem, was pleased with these sayings and reasoned with him, saying:

24. Shi-Tugohah, we know that you are a great man of arms and of war, you know whereof you speak. Yet, I perceive that you are also a man of counsel and wisdom. Tell us then, what would you that we should do as a people to avoid such evil?

25. And he answered her, saying:

26. Great are the Healers of the Ahmohnayhah and for every hurt the Healers have a remedy. Yea, even for war and strife there is a remedy.

27. And Pa-Hementem answered him, saying:

28. Be now a Healer unto us and teach us this remedy.

29. For the Prophetess perceived his thoughts and knew that he would teach a great thing to the people. Howbeit, if the people should listen to the words of this great man, they might be preserved from falling into the pride of the Nayfeehah.

30. And again he answered, saying:

31. Remember you and think upon all the wars of the Nayfeehah and the Lahmahnah. In each of them one can recall the names of those men who began them and of those men who ended them. Is this not so?

32. And all the people answered, Yea.

33. Can you recite to me the names of the women, yea, the mothers with children who started or ended those great conflicts?

34. And all the people answered, Nay.
35. And were the rulers elevated by the women, yea, by the mothers who were to provide their sons to be offered up unto their great conflicts?
36. And the people answered, Nay.
37. Then I say, when you elevate people to be judges and rulers over you, let them be elevated by the voice of the mothers, and they shall make rulers who shall not make war. For their counsels will ever be the preserving of the children and not the offering them up because of pride.
38. But Pa-Hementem answered him, saying:
39. Does a woman never become filled with pride then? Nay, Shi-Tugohah, for I have seen how women do adorn themselves in fine twined linen and costly things.
40. Then Shi-Tugohah also discerned her thoughts, how that she spoke thus to him only so that the people might think earnestly upon the matter with all seriousness, and he took courage.
41. Yea, you speak rightly, Pa-Hementem. But consider, a mighty man such as myself or Hahgohtl, might by his prowess in strength or in arms, win himself to the seat of the judge, by the esteem or the fear had by men of such feats. But if he had to win to the seat of power by the esteem of the mothers, he would have to establish to them that his policies would secure the safety of their little ones.
42. Behold, it is true that women may become puffed up in pride, but are not mothers with children, as a separate class, more generally concerned with the good of the children than are other classes? Or what mother, when asked to give up her young son to war, is not more inclined than any other women to ascertain that the cause of the war be a good cause?
43. Yea, I tell you, if you would avoid conflict as a whole people, choose you out to make you laws the wise and the charitable. But let them be chosen by the mothers. Let those who have the most to lose choose your rulers. This is the remedy. Then, if the people go down into corruption, it will be because the whole people have fallen even to the last of them, and not because one strong man has usurped the voice of the people.
44. And all the people were amazed at the man of war among them. For he did hear the voice of the Lord and teach peace to them. Yea, all went away very thoughtful after hearing the words of Shi-Tugohah, and many were amazed.
45. But Pa-Hementem published his words to all the people and condoned them. Wherefore, the people did believe in his words and did entreat the mothers to meet together on an appointed day to choose Councils to rule the people of Hahgohtl.
46. Now, on the appointed day, even Hahgohtl and Hehmehntah, Cumenihah and Hahgmehni (Hagmeni), yea, and many other of the chief men, did stand before the mothers and did appeal to them to choose out those that would preserve the peace of the land. For they all believed in the words of Shi-Tugohah, and the Spirit witnessed to them that his words were true.
47. And the mothers did meet and chose out of the people of Hahgohtl the first of their Councils. And when the Council met for the first time, they chose Hahgohtl to preside. And behold, all the people were pleased with the choice and they all cried amen together.

Chapter Three

1. Then Pa-Hementem looked upon Shi-Tugohah with favor, and he, her. For Pa-Hementem saw in him a great leader, even one who could command men. And behold, they would do his commands! Yet, she also saw that he was wise in the workings of men. For he knew that, should the people of Hahgohtl establish themselves after the manner of the Nayfeegah in the Wah-nah-stit Pah, they would fall into a pit. Yea, for even as they debated these things, all the people knew that the robbers were becoming strong in all the land. Wherefore, the men who ruled and judged in the Wah-nah-stit Pah, yea, and even in many places where the people had established themselves in the Way-kikt-sit Pah, were easily made corrupt by the flattery of the robbers.
2. For this was the manner in which the robbers gained power in all the cities. They first flattered the lesser judges and then they bribed them. Then they enticed them with promises of elevation, substance and power. Thus, their judgment became corrupt. Wherefore, each man, seeing that he could not find justice before the judges, began to seek his own remedy, and thus ended speedily the rule of equity and law.
3. Then did the robbers gain greater control over the people. For they pointed out the failings of the system and the judges, even though they themselves were the cause of their failure, and excited the people to

rebellion and to the raising up of their excitors to the judgment seats. In this way, the robbers established themselves.

4. Wherefore, Pa-Hementem saw that a flaw existed in the system of judges by which the Nayfeegah governed themselves, and that the people of Hahgohtl needed some modification of the system, else they would continue to do as the Nayfeegah had done.

5. But Pa-Hementem knew that, although she was esteemed highly among the people, she was a woman among a race that had always been ruled by men. Notwithstanding that the people called her name holy and sought her counsel as a Prophetess of God, nevertheless, in matters of government, the woman had no voice, and she grieved that the people of Hahgohtl might wax gross as the people of the Wah-nah-stit Pah.

6. Now, when she saw that the great man, a warrior and a captain of hundreds, would also change the system, she rejoiced in her heart. For she believed Shi-Tugohah, that the mothers would not be as easily corruptible and that they would choose those less corruptible to judge in the Councils. And she rejoiced the further that all the people listened to the words of Shi-Tugohah and made modification of the system of governance. For, she believed that the change which he had proposed, and to which the people had consented, would some day save them from the threat of the robbers.

7. Yea, Pa-Hementem did look upon Shi-Tugohah with exceedingly great favor and Hehmehntah her father, seeing this, rejoiced also in his heart. For he had despaired of his daughter ever finding a man who was her equal and with whom she might build a life.

8. Wherefore, Hehmehntah the Healer, spoke to Shi-Tugohah privily and beseeched him regarding his daughter, saying:

9. Do you not see that I have a daughter that is precious to me?

10. And Shi-Tugohah answered him:

11. Yea, Hehmehntah, you will recall that I did look upon your daughter in earlier days with much favor, but you dissuaded me saying, she is dear to me.

12. Whereupon Hehmehntah continued:

13. Yea, my daughter is a great comfort to me and to this whole people. Behold, have you not heard the people call her Prophetess?

14. And Shi-Tugohah answered him carefully:

15. Yea, Hehmehntah. Your daughter is the jewel of this people. Even I have spoken with her often and have heard her wisdom. In all things she is guided by the voice of God. Wherefore, her people do rejoice in her rightly, and cherish her. She is an ensample to all those among women whom the Lord does call to His service and to His Priesthood.

16. And Hehmehntah answered, saying:

17. You speak well the feelings of all the people, Shi-Tugohah. Verily, the people do greatly esteem my daughter. But she is steadfast in her desire for my comfort even over her own. Many have said, and almost I believe it, that the daughter of Hehmehntah shall never wed and the race of Hehmehntah will disappear from off the face of the earth.

18. Now, hearing these words, Shi-Tugohah was grieved and his countenance fell. But this thing pleased Hehmehntah and he continued encouraged, saying:

19. Tell me not that you no longer esteem my daughter, Shi-Tugohah.

20. Then with downcast face, Shi-Tugohah praised Pa-Hementem to her father, saying:

21. Pa-Hementem is the Guide Star and governs all the constellations. I would that she would look upon me, but I know that she is as far from me as that Guide Star is from the ground upon which I stand.

22. Then Hehmehntah said:

23. Nay, Shi-Tugohah, think not so basely of yourself. For, I am her father and know her thoughts. And have I not seen her find much favor in you of late? Yea, can one such as her not have heard the Spirit of God speaking though you? Can a Prophetess not discern a Prophet?

24. Then did Shi-Tugohah take great courage and entreated Pa-Hementem to be his wife, and she consented. Then was the wonder of all the people complete and then was their joy in them made full. For the race of Hehmehntah and of Pa-Hementem would go on. And also, the strength of Shi-Tugohah would continue. Then did all the people of Hahgohtl feel a premonition that they would all prosper exceedingly in the new land to which the Lord had led them, and they rejoiced.

Chapter Four

1. Behold, the people of Hahgohtl were united in all things, yea, even their purpose for traveling into the Way-kikt-sit Pah they had in common. For they were led out of the Wah-nah-stit Pah by the Spirit, having foreseen that great wickedness and strife would shortly befall the people there because of their pride.

2. Yea, and we see that their foreknowledge was true, for is it not written in another place how that the Nayfeegah rejected the Prophets and cast them out of their cities? And have we not also records of all the cities in the land that will be destroyed because of their wickedness when the Lord comes?

3. Wherefore, we know that the people of Hahgohtl were conscious of the coming calamity and for this cause they took their flight into the wilderness of the Way-kikt-sit Pah. And when the Councils met, they did often concern themselves with much debate over the news they received from the Wah-nah-stit Pah. And it often came to pass that they did call upon Hahgohtl and Hahgmehni, Shi-Tugohah and Pa-Hementem, yea, and Hehmehtah, Cumenihah, Seht (Seth), and many others of the wise, to instruct them. And the Councils acted not precipitously, but weighed matters out with great care.

4. And the Councils saw to it that the people continued in peace and in unity, not by compulsion, but by sound policy and true doctrine. And the people also governed themselves and needed no compulsion. And they continued to have all things in common, wherefore, there was never any needy among them and all prospered exceedingly.

5. Now, all you who receive these things, consider them in your hearts. Yea, weigh them in the balance. Is it better that a man be compelled by law to do that which is good, or is it better that he be left to act according to his own conscience? Behold, I say unto you, It is better that he act according to the promptings of the Spirit. And if he do this, he shall have no need of compulsion.

6. For men are want to lay aside their own reason, and also the responsibility that belongs to them. But remember, men and women are given a thing not offered to the lesser kingdoms. Yea, we may choose our own path. But shall a man choose his path and not be held accountable for it? I say unto you, Nay! Take away this responsibility and the Spirit is grieved. Wherefore, it is good that you who receive these things, and think in your hearts – We will make Councils by which we will govern the people – yea, it is good that you should consider the words of those who acted thus before you and did so in wisdom.

7. And shall a man render to another the responsibility he alone carries for his choices? Nay! I say unto you again, Take away this burden and the Spirit is grieved. And I ask you, of what worth, or of what value is it to meet in councils and to make laws, if in so doing you grieve the Spirit? Can your councils prosper? Behold, I declare this thing unto you, Nay!

8. Behold, it is the inclination of man to seek his own good and, if needs be, to compel others to it. Without the guidance of the Spirit, the strong shall always compel the weak to their own wills. It is only the Spirit of God that strives with men to change their nature and become godly. Remove the guidance of the Spirit from the wisdom of men and you shall have burned the meal into ash and no goodness shall be found in it.

9. This is the great counsel of Shi-Tugohah and of Pa-Hementem. Seek you out of all the people those who are wise and gentle and kind. If this be their natural inclination, how much greater in these virtues shall they wax when they must seek the Spirit of God in all their doings? They shall be expanded in wisdom, knowledge, understanding, discernment, and justice. Thus shall rulers become the servants of the ruled and the people shall be governed without compulsion.

10. For God compels no one, but saves all the works of His hands. Amen.

Chapter Five

1. And the Councils saw to it that the people continued in peace and in unity, not by compulsion, but by sound policy and true doctrine. And the people also governed themselves and needed no compulsion. And they continued to have all things in common. Wherefore, there was never any needy among them and all prospered exceedingly.

2. And behold, the People of Hahgohtl grew in numbers exceedingly. For, their success was not unknown among certain peoples in the Wah-nah-stit Pah, and many people poured into their cities from time to time.

3. And some of them were Nayfeegah, and some Lahmahnhah. Yea, some were Ahmohnayhah, and still others were those who had been driven out of other new cities that had been established in the other parts of

the Way-kikt-sit Pah. For the robbers of Gahdiahntohn (Gadianton), who were known in the Way-kikt-sit Pah as the Gahdiahntohnnehm, were strong and numerous in many places.

4. Wherefore, in order that no contention of race or birth should arise among them, the People of Hahgohtl entreated the Councils to decide upon a common name for the People and for the lands they did occupy and possess.

5. And the Councils considered the matter for the space of many months and decided that they should not adopt the name of any person but that the "People Of Truth" would be the name whereby they would be known, which in the language spoken by the people, was Ne-men. And they called their country, "the Lands of Nemenhah" thereafter, because that in all the earth upon which men exist, the People who are guided in Truth by the Spirit walk here.

6. And behold, the people were pleased and did uphold the decision of the Councils, and they began to call themselves Nemenhah from that day.

7. So continues the custom today among the people. Wherefore, in many places and among many peoples, the name whereby they are called in their own tongue is "The People," or "The True People." And behold, this has become a tradition among many peoples in the Way-kikt-sit Pah.

Chapter Six

1. Now, it came to pass that Pa-Hementem and Hehmehntah taught their craft to Shi-Tugohah and he became great in the art of healing. Yea, and he also was endowed of God with the gift of healing, insofar that many upon whom he laid his hands were healed. Wherefore, they traveled together and healed the people.

2. Yea, and they did also travel to other cities in the Way-kikt-sit Pah with which the Nemenhah did do commerce, and they, because of their much travel, did learn the lay of all the land.

3. And it happened that, as they had taken their journey to visit a city many days' travel to the east of the lands of the Nemenhah, they heard rumor of a country and a nation far to the north and departed from their chosen path and went to seek out the settlement.

4. And this thing is curious, for they knew little of the people there, whether they were righteous or wicked. Howbeit, they might have fallen into the hands of the Gahdiahntohnnehm! Nevertheless, they being prompted by the Spirit, traveled far into the north to seek out the city of which they had heard but a rumor.

5. Now, as they went their way, they found that the land opened up into a vast plain as far as the eye could see, even a sea of grain as it were. And upon this plain roamed a kind of large cattle which they had seen but few of in the lands of the Nemenhah. But upon the plains, these cattle were numerous beyond counting. Yea, behold! To look upon the herds was to witness a thing unknown among the people. For, so numerous were the cattle that one was reminded only of a great ocean of black which roamed to and fro upon the plain.

6. Wherefore, Hehmehntah called the name of the cattle "Ougou," because it reminded him of the depths of the great water. And so they have been called by the people to this day. For in places, to look upon the herds of the cattle was as if to look upon the sea and the sound of their hooves was as the waves of the sea breaking upon the shore.

7. Now, from the plains they did make their way far into the north of the country, and as they did so, behold, they found many small settlements of people who lived in tabernacles made entirely of the hides of these great cattle. And the people were kind and generous to them, and welcomed them. For, they were all thirsty for news out of the lands to the southward. And Hehmehntah did expound to them all that did transpire in the lands of the Nemenhah.

8. And behold, wherever they did tarry with the people they found upon the plains, they always heard of the principle city of the plains and of a king who lived in that city. Now this king, the people said, was not born a king but was elevated by the voice of the people. And behold, he was said to rule his people not by commands, but by ensample. Yea, the people extolled him as a Teacher and Priest and they spake much of the miracles he wrought. Wherefore, the people esteemed themselves blessed to have such a one to guide and to govern them.

9. Yea, all the people throughout that vast land did praise him. Wherefore, Hehmehntah was very desirous to go up unto this king and converse with him. Therefore, he did take Pa-Hementem and Shi-Tugohah and, having obtained certain guides from among the people, they did quit their meandering journey and did endeavor to arrive at the principle city by a quick and straight route.

10. Now, this city was called by the people “Corian-co-hah,” after the manner of the Lahmahnhah, and it was far into the north. And it was this place, that with the help of the guides they had obtained from the people of the plains, that the three travelers sought quickly to find.
11. For the name was not unknown to them. Yea, it was the name of the brother of Shiblohn, who had made his journey precipitously into the Way-kikt-sit Pah and had never been heard from again. Wherefore, they were exceedingly anxious to know of the city and of its inhabitants.
12. And when they had traveled for the space of many days, even weeks, they came to a great lake. Yea, the lake was great, even unto an ocean, and they could not see to the other side of it. Notwithstanding, the waters were pure to drink and not salty. Upon the lake they did take their journey in boats like unto those built by Hahgohtl, except that they were rather smaller in size. Yea, two men could carry one of these boats upon their shoulders, yet they were tight and could be managed with great ease. Even upon this lake they did travel for the space of many days.
13. And after traveling in this manner for some time, they came to the side of the lake that gave unto the north and they did carry the boats upon their shoulders and provisions upon their backs. And they did travel for a time on dry land. And when they came again to lakes or rivers, they set themselves upon the waters to travel. Wherefore, they did travel most upon the waters and did progress in their journey exceedingly because of the rapidity of their movement upon the waters.
14. At length, and after many days travel, they were obliged once again to travel upon the land for a space of time and they did come unto another great body of water. So great was it that again, they could not see the other side thereof. But behold, the water of this great water was salty like unto the sea and they believed that they had come unto a great ocean of which they never knew and they were amazed.
15. Now, this country was one of many rivers, streams, and lakes, and much of it was covered with dense forest. And the travelers were amazed that the land could be so different and so varied from that in which they had first heard rumor of the great king who ruled all the villages and settlements even far away upon the plains. For, they had traveled a far distance and it seemed to them that they were now in a different country entirely. Nevertheless, their guides assured them that this same land was where the principle city of which they had heard was to be found.
16. But when they looked upon the great sea, and their countenances were filled with amazement, their guides looked on them and said unto them:
17. This is a protected place where the great waters enter in but the storms do not. Marvel not, for it is but a bay in the great ocean. Upon the shore on the east side of the bay lays the city which you seek.
18. Wherefore, they went into the city and presented themselves before the King of the land, and he was, indeed, that same Cohreahntohn (Corianton), who was the brother of Shiblohn who was Prophet in Tzahrahhehmlah. And when Hehmehntah had made an obeisance unto this king, bowing down unto him, Cohreahntohn went to him and, taking him by the hand, raised him up and said unto him:
19. Nay, bow not unto me, Hehmehntah, for are we not brothers? Bow not to me, nay, nor unto any man, but only unto God, make your obeisance. Judge no man either greater or lesser than yourself and seek not their esteem either. For such pride in the hearts of men does most often bring about their downfall. Esteem, therefore, only the love of God and seek His regard above all men.
20. And Hehmehntah said unto him:
21. Nay, it is fitting that we, coming into your country, should render service unto its sovereign. For so, sir, by the esteem of your subjects and their discourse of you, must lead us to understand you to be, and we do it but to honor you and your station.
22. But Cohreahntohn was displeased with this saying and again entreated them not to bow down unto him, saying:
23. Consider the wars between the Nayfeehah and the Lahmahnhah. Are they not caused by puffed-up pride? I am Nayfeehah. And yet, my eyes do see things clearly. Is it not true that the Nayfeehah do become puffed up and gross with pride? Yea, you must admit that it is so.
24. And when they raise themselves up above their fellows, either because of their superior righteousness, or so they suppose, or because of riches, is this not the cause of much misery and sorrow among those of their neighbors whom they esteem beneath them? And is this not the cause of much contention and strife, even unto the persecuting of the poor and the shedding of blood?

25. Nay, Hehmehtah, you may bow, and incline, and curtsey, as your custom dictates, but I exhort you – do not create by such traditions standards which your descendants might make into the cause of divisions or castes.

26. Then Hehmehtah understood the wisdom of Cohreahntohn. And Cohreahntohn, seeing his willingness to hear him, began to expound upon his meaning, saying:

27. When I was a younger man, my father, Ahlmah (Alma), sent me unto our brethren the Lahmahnah to preach the word of God unto them. Now, the mission was exceedingly hard and my brothers and I suffered privation, beatings; we were impoverished and starved. In short, for one young as I was, the mission became very hard. Nevertheless, we remained steadfast in our desire that the Lahmahnah receive that light which comes from a knowledge of God and of His Sahnhempeht (Christ). Wherefore, we were diligent and faithful.

28. Now, there was a woman whose name was Itsahbehl (Isabel), and in her company we were always made welcome and she opened her home to us. She had been an harlot but she repented. Nevertheless, her reputation was always esteemed the same after she received the gospel as before, and she was despised by the Nayfeegah. Because she had received the word of God, she was despised by her brethren the Lahmahnah, and because she had been an harlot, she was despised by the Nayfeegah. Wherefore, her situation became pitiful indeed. Nevertheless, she always opened her door to us and whatsoever she had in the house, she did always offer to us for our comfort.

29. Now, because of her pitiful state, I did visit her often and did comfort her. But behold, many seeing this did spread abroad the rumor that I did consort with an harlot while presuming to be upon the Lord's errand, and even my own family did condemn me for it for a time. Yea, so sharp were the tongues and so prolific the rumors against me that I was constrained to leave my mission in order that I might find safety for her and peace for myself. For, I had grown to love Itsahbehl and desired not to see her sufferings.

30. Now, this thing greatly displeased my father and I did receive great chastisement from him. Nevertheless, I must believe that he did not wholly believe the murmurings of the people, for the gifts of discernment were strong in him. Nevertheless, once I had made arrangements for the care of the lady, he did command me straitly to take up and finish my mission to the Lahmahnah. And behold, I did as my father commanded, and great has been my joy because of it.

31. But Itsahbehl suffered greatly, for the Nayfeegah into whose care I placed her, esteemed her to be an harlot still, even though she had abandoned her sin and come unto Sahnhempeht (Christ). Yea, they cast her out of the Churches and she was restrained from worshipping and isolated from all fellowship with them. Even they did refrain from any concourse with her and her state became very miserable.

32. Now, she was a weaver of baskets and her work was exceedingly fine, above all the artisans of the Nayfeegah. But they would not buy her work because she was judged by them beneath their feet and unworthy of their association. And she became poor and wanted much, and had it not been for the little provision that I had made for her, she surely would have perished because of her great want.

33. Behold, when I did finally return from my mission unto the Lahmahnah, behold, I found her homeless, friendless, and hungry. Then was I ashamed that I had spent overmuch time crying repentance unto the Lahmahnah, for barely had I seen anything the like among them as I had seen of this poor woman and her suffering at the hands of the Nayfeegah.

34. Wherefore, I did take up this poor woman unto mine own bosom and I beseeched her that she become my wife, and we departed out of the Wah-nah-stit Pah forever.

35. Now behold, Hehmehtah was touched by the story and knew that it was true. For, who among the people of the Wah-nah-stit Pah had not heard of how the son of Ahlmah, he who ought to have followed his brother as Prophet, took the harlot Itsahbehl into the Way-kikt-sit Pah was never heard of again? And also, who had not heard of how the Prophet Ahlmah, having heard how his harsh words of judgment had driven his son into the wilderness, did believe that he had sent his own son to his death? And believing this did he, of himself, give up his place as the Prophet of God and walk into the wilderness never to be seen or heard again?

36. And Cohreahntohn continued his discourse, saying:

37. Behold how pride and the puffed-up heart did rob the Nayfeegah of the pleasure of God. For is not the repentant made pure? Yea, though your sins be scarlet, they shall be white as snow. Wherefore, is not the harlot become as the virtuous daughter of Itzrahayl (Israel) because of righteousness?

38. But the Nayfeegah elevated themselves above all else and they were waxed bold in their pride. Howbeit, the blessings and happiness and joy that should have been theirs in the fellowship of a sinner saved, was lost to them.

39. Wherefore, I would exhort you, Hehnehntah, set not yourself above anyone. And esteem me not higher than yourself. For, of such comes the fall of many houses, even of Priests and Prophets. Yea, even of kings.

40. And when Hehnehntah heard these things, he understood the more and wondered at the great wisdom of Cohreahntohn. For, he knew of Cohreahntohn from the people of Ahmohn (Ammon) and the rumor was still had among them of the defection of the son of Ahlmah from among the people because of the harlot Itsahbehl. And his heart was sorrowful because of it. For behold, a generation believed the rumor. And he kept all these sayings in his heart and remembered them in later years.

Chapter Seven

1. Now, when Cohreahntohn had finished teaching the three travelers, he called to one of his servants to bring Itsahbehl to him that he might introduce his wife to the visitors. And this was done, and behold, Itsahbehl came into the chamber and did embrace the travelers.

2. Then Cohreahntohn and Itsahbehl took Hehnehntah, Pa-Hementem and Shi-Tugohah and showed unto them their city. And behold, it was a beautiful city, and the houses and the synagogue were constructed all of wood, of cloth, and of cement. Now, notwithstanding the coldness of the climate, and it was exceedingly cold during the winter, the homes were not cold. For Cohreahntohn had taught his people to first construct the framework of their homes of wood timbers. And then the walls were fashioned of thick cloth which was made of the bark of a certain tree, and this formed the inner walls. And upon these walls of cloth, cement was laid in layers until the exterior walls were as thick as a man's hand with the fingers outstretched. Now, because of this curious workmanship, the homes and other buildings were warm in the winter and cool in the summer. This was the manner of workmanship of the people of Cohreahntohn, and Shi-Tugohah learned it of Cohreahntohn and kept in his heart to use later when he returned to his own people.

3. And when the Sabbath came, they went with Cohreahntohn and his family up to the synagogue to worship. And behold, the people did all extend the arm and take each other by the right hand at their first meeting and they did embrace each other often. And they did offer up their hearts unto the Lord with much singing and prayer.

4. And behold, the people did live by the Spirit and the Priests did exhort them to look forward steadfastly to the coming of the Savior. And again, they did pray much and sing much, and they did prophesy much. Yea, there was much prophecy spoken, even from the youngest to the oldest, both men and women, hale and halt, and all did rejoice exceedingly.

5. Then, when they had returned to the home of Cohreahntohn, Itsahbehl began to make preparations for a special worship. She gave unto Hehnehntah, Pa-Hementem, and Shi-Tugohah long robes of soft cloth which were of curious and fine workmanship. And she gave them draughts of bitters to drink. And when they had done this, she led them into a garden near the home where Cohreahntohn had built a great fire. And beside the fire was a small tabernacle made of branches and covered all about with the same cloth with which the people constructed their homes and other buildings, except that no mud was laid upon it.

6. And Hehnehntah recognized that this was the small tabernacle of the Ahmohnayhah which they used for purification. For behold, the people of Ahmohn desired much to become like unto the Savior. And they knew that He would make an Atonement for all people. Behold, they believed that all people would become one people, yea, those who walk on legs and speak, as also they who walk on legs but speak not. Yea, even the four legged and the feathered two leggeds, and the fish and the creeping things. Even the plants and the trees, and the rocks of the earth, yea, and in fine, all things that are and ever were created.

7. Yea, the people of Ahmohn desired to emulate the Savior in all things and, when the Prophets taught them of the tabernacle that Mohshay (Moses) built in the wilderness, they did inquire of the Lord and the Spirit did answer them and gave unto them the manner in which they might more completely purify themselves before the Lord.

8. And behold, they went down together into the small tabernacle and Cohreahntohn brought in stones which had been heated in the fire until they were all exceedingly hot. And they did all suffer the heat together with rejoicing and sacred song, and with much thanksgiving, and prayer, even until they did sweat from every pore. Now, when they had sweated exceedingly, and rejoiced with prophesying and prayer, they

did all come up out of the tabernacle together. And their hearts were not heavy for the suffering they had each sustained, but they did rejoice the more and embraced each other. For, they were filled with the Holy Ghost.

9. And in this manner did the three sojourners learn the manner of worship used by the people of Cohreahntohn and it did not displease them, for the Lord had shown it to the people through His spirit. Yea, and it was like unto the worship of the Nemenhah. For, they had also among them the purification of the Ahmohnayhah and it did please the Lord to instruct them also in its use. Wherefore, the sojourners were pleased in the things that Cohreahntohn showed unto them, and remembered them, and they wrote them.

Chapter Eight

1. Now, it was during this time that Pa-Hementem conceived and was with child. Wherefore, they determined that they would remain with Cohreahntohn until the child should be born and grow a little.

2. For, the journey back to the Nemenhah was long, and they feared that, ere the mother and child recover and gain their strength, some mischief might come of it if they took their journey to return too soon after that Pa-Hementem was delivered. Wherefore, they did remain with Cohreahntohn and Itsahbehl for the space of three years.

3. And during the time they remained in the city of Cohreahntohn, Shi-Tugohah became exceedingly skilled in the manner of building employed by the people of Cohreahntohn and also he did learn to fashion the cloth used in the building of their homes and buildings, and this cloth was fashioned of the bark of a certain tree. And Pa-Hementem taught the art of the Healer to many in the house of Cohreahntohn and in the city.

4. Hehmehntah did study the writing of the people and did teach unto them the history of Hahgohtl and of the Nemenhah. Yea, and thus did they spend their time, and happy and prosperous were all their days while in the city of Cohreahntohn.

5. And Pa-Hementem brought forth a daughter and called her name Pa-Cumencah. This same Pa-Cumencah was my mother. And when the mother and child were sufficiently strong, they gathered a delegation of the people of Cohreahntohn and they took once again their journey toward home. And so large was the delegation, and so numerous the wagons, that they appeared as a small army upon the ground. Yea, for Cohreahntohn desired to end his exile and that of his people, and to come once again into contact with other peoples. Wherefore, he sent many emissaries and much trade with them.

6. Now, this caused no small stir among the Nemenhah when they arrived again into the part of the country wherein they had built their settlements. For, they appeared as an army and some fear went up among the Nemenhah.

7. But behold, Shi-Tugohah, seeing that the Nemenhah did come out to meet them, discerned their fear, and he caused that his own standard be lifted up. Now, when the Nemenhah saw the device of Shi-Tugohah flying before the host, they were filled with joy. And behold, the rumor of it raced from house to house, and all the people came out to greet the returning sojourners. And their joy at the return of their beloved ones was so great that they came out singing and with much sounding of trumps and beating of drums.

8. And they met them on the plain on the east of the principle settlement of the Nemenhah and behold, all the people were present. Wherefore, the travelers were also filled with joy at the sight, and the people of Cohreahntohn who were with them marveled at the sight.

9. And behold, this is the history of the union of the Nemenhah and the people of Cohreahntohn. For, when, after a season of trade and commerce, Cohreahntohn caused that his people be joined with the Nemenhah and they all became one people and one nation. And this nation began to grow very quickly and settlements and villages began to spread out across the plains between the principle settlement of the Nemenhah and the principle city of Cohreahntohn.

The Second Book of Shimuel

Chapter One

1. Behold, I am Shimuel (Samuel), whom the Nayfeehah (Nephites) call Samuel the Lahmahnah (Lamanites), and I have written somewhat about some of my people. For, I would not that my descendents forget the history of their fathers, and I would assure the memory of these happenings.

2. And I did write concerning my grandparents when I was but a youth. For it seemed to me that not much was remembered about Shi-Tugohah and Pa-Hementem. And I desired that some record be contained

of them in the histories that my own posterity might some day read. Wherefore, the first of my writings I did record many years ago.

3. Now behold, I do continue to make my record. But now I am old and, whereas my first record I did write with the spirit of youth and having all my life ahead of me, this record I do make when I am old and coming to the end of my life. Yea, my first record I did dedicate to some of the works of my forefathers, that my children might remember them more as I did. This work I write so that my descendents might have record of my doings. For, I shall soon go the way of all the earth.

4. Now, Ahlmah (Alma) who was the Prophet of God in Tzahrahhehmlah (Zarahemlah) took Pa Zohrehts (Pa Zoreth), of the House of Mohshayah (Mosiah), to wife, and they bore sons and daughters. And Cohreahntohn (Corianton) was the son of Ahlmah and Pa Zohrehts, and he took to wife Itsahbehl (Isabel) who was said by all to be an harlot. But behold, she repented and was made holy by her faith in the living God. And Cohreahntohn and Itsahbehl bore but one son and one daughter. And they called their son Ahlmah, and their daughter they called Pa-Samentem. And this Ahlmah took Pa-Cumencah, the daughter of Shi-Tugohah and Pa-Hementem, of whom I have written, to wife and they had one son and one daughter. And I am the son of that Ahlmah and that Pa-Cumencah.

5. Wherefore, I do claim the lineage of my fathers, even of Nayfee (Nephi) and Layee (Lehi) of old, and also of Muhlehk (Mulek) and of Leb (Levi). And it was this same lineage whereby my forefathers of old were called to be Priests and Prophets unto the people. Therefore, when my God does command me to speak, I do open my mouth. And behold, when my God does command me to write, I do take up my stylus and I do write the things He commands me. And I make no excuse for the things that I write unto the generations of my own posterity, unto whom I know this record will come.

6. Now behold, I will write somewhat about my own work and the small work with which the Lord did see fit to burden me during the days of my life.

7. Behold, while I was laboring upon the Way, the Lord did call out to me and did take me by the hand. And He did command me in a vision and a revelation to go down even unto the Wah-nah-stit Pah (Land Southward) and to testify against the Nayfeehah, more principally against the inhabitants of the city of Tzahrahhehmlah. And behold, I did not refuse my God, but I did take my journey into the Wah-nah-stit Pah to do as He commanded me.

8. And I am a Lahmahnhah in appearance. For my mother descended from those Lahmahnhah who covenanted with Morhonayah (Moroni) never to take up the sword again against the Nayfeehah. And they became numbered among the Contra-Nayfee-Layees (Anti-Nephi-Lehies), who are now called the Ahmohnayah (Ammonites). And my father is the son of Itsahbehl who listened to the voice of the Savior when Ahlmah the Prophet did send his sons unto the Lahmahnhah to preach the gospel of peace unto them.

9. Wherefore, my skin is dark, as is my hair. And behold, I do appear in all ways as the Lahmahnhah do appear, except in that my eyes are gray instead of brown. And when I went unto the people of Tzahrahhehmlah, I was young and of goodly stature. Wherefore, the people hardly listened to my words because I was not aged and because I was a Lahmahnhah.

10. But, notwithstanding these difficulties, I did go down to the Wah-nah-stit Pah as the Lord did command me and I did preach and prophesy against them even according to His word to me upon the Way. And the words of my prophesying are had in another book and in another place.

11. It is enough for me to say that, when I had completed the work which the Lord had commanded me to do in Tzahrahhehmlah, I did speedily return unto my own country and my own people. For, the Lord had also shown me in a dream what would befall the people of Tzahrahhehmlah should they reject my words. And behold, except for a very few who were righteously awaiting the coming of the Lord, the people did reject my words, and they did become gross in their iniquity.

12. And behold, when I had again returned into the Way-kikt-sit Pah (Land Northward), I did stop for a time in the city of Mentinah and I did preach all that the Lord had shown me to the people there, my brethren. And behold, the Nemenhah believed my words and they did exercise much faith in God. And they did rejoice in the knowledge of the signs that would betoken His birth into the world.

13. But I would have you know how beautiful it is to speak the words which the Lord has given unto they who believe in Him, and who wait upon Him. And how precious does the word become, and how it expands in the heart when taught to His little ones.

14. And the Nemenhah did cause that I should sit in the temple and teach the children all the things the Lord had spoken unto me. And they did sit at my feet and loved to hear the promises of the coming of the Sahnhempeht (Christ).

15. How different were my days in Mentinah from my sojourn in Tzahrahhehmlah. For in the Wah-nah-stit Pah the people were puffed up with pride and they sought not the Sahnhempeht (Christ) nor did they await the day of His coming. And my words did stir them up to violence, and they did seek to take away my life.

16. But behold, in Mentinah the people did rejoice to hear of the coming of their Savior. Yea, instead of arrows and swords, my words were met with songs of joy and thanksgiving. And thus we see the difference between the Nemenhah and the people of Tzahrahhehmlah.

17. How the words of peace do elevate a people! But when the people are puffed in their pride, they cannot hear the words nor feel the peace of the gospel. I would that all my posterity know of the pride of the Nayfeegah and how that pride led to their destruction. For, Tzahrahhehmlah was destroyed! But Mentinah was elevated.

18. Wherefore, all my descendents, read the history of your own relations and learn from them. Let not your hearts become puffed up. Be not filled with pride. Judge not in the manner of the Nayfeegah, but let your judgment be guided by the Holy Ghost. For, they had much revelation and surely the Lord did teach them through His servants the Prophets. But they would not listen, nor would they be instructed.

19. And when a young man, and a Lahmahnah, came to them with words of peace and of warning, the Nayfeegah sought his life. But behold, the Nemenhah upheld him. They, who were puffed up in the pride of their hearts, and whose hearts were set upon the things of the world, shot darts and arrows at me when I stood upon the wall of the city. But they whose hearts were set upon pleasing God and His Sahnhempeht (Christ), did sit with me in the temple. Be you like unto the Nemenhah. For if you become as the Nayfeegah, your fate shall also be as theirs. You cannot please the world and also please God. You cannot think to heap up to yourselves the treasures of the world, for God cannot be bought with money.

20. The Nayfeegah cast stones at me and sought to destroy the work of God. But, I ask you, did their efforts prevent the birth of the Sahnhempeht (Christ)? Did their gold and their silver buy them one more day? I say unto you, It did not buy them anything. Wherefore, you who read this book, ponder these things in your hearts. For if you live your life measuring time by the heaping up of your gold and your silver, you shall not buy one day more than the Nayfeegah did with all their riches.

Chapter Two

1. Now, after I had spent a season with the Nemenhah in Mentinah, and the time of cold having passed, I did return once again to my own country. Yea, I did travel across the plains and into the North Country. And I did come once again to the forests and the streams and lakes where I spent the years of my childhood. Yea, I did return again to the city of Cohreahntohn.

2. And when I returned, as my father Ahlmah did greet me, he did fall upon my neck and we wept together. For he did not ever think to see me again. And indeed, I did not ever think to see him. But, while passing the gates of the city, the heralds, discovering my name, began to advertise throughout the city that I had returned unto my own land and my own people, and my father did hear their cry and came running to meet me. And he did cry out my name and did immediately fall upon me and embraced me.

3. And great was my joy at being received thus by all the people and more principally by my father. For great is the love that I feel for him and for all of my family.

4. But the news that he gave me was not all good. For he told me of how my mother and sister had gone to visit the people of Mentinah and how on the journey toward that city, they came upon an immense herd of cattle. And the cattle did begin to run before them and turned into them and they were killed.

5. Now was my joy turned to sorrow, for I loved my mother and sister. And behold, they were of themselves great Healers and Teachers, and the people did also greatly mourn the loss of such elect ladies from among them. But I especially did suffer from their loss, for though I had returned unto my own people and unto my own city, yet did I feel alone because of the loss of my family.

6. Yea, how low were my spirits in the days that followed. For, although the people did celebrate my return and many of my people did come to visit me to counsel with me, yet did I feel downcast because of my loneliness and because of my yearning for my mother and sister. Even did I consider doing as Ahlmah had done when he discovered that his judgment of Cohreahntohn and Itsahbehl was based not upon the Spirit

but upon the rumors of men. Yea, I did consider taking myself off into the wilderness and ending my life there even as he did when Cohreahntohn and Itsahbehl did abandon the Nayfeehah and disappeared into the Way-kikt-sit Pah never to return.

7. For, Ahlmah believed that he had sent them into the wilderness to their deaths and the knowledge that he had misjudged them did break his heart. Even so did I feel that my heart would break.

8. But behold, the Lord would not that I should waste away in despair. Nay, He did lift up my head and lighten my heart. For He did speak to me upon the Way and I did see all that would befall my people. Then did I take courage, for, I knew that He would come to visit His people and I desired to be with them when He did.

Chapter Three

1. And it came to pass that my father (forefather, grandfather) was the High Priest of the People of Cohreahntohn. Now, the people whom Cohreahntohn discovered in the wilderness were not united in any way, and they did often go up to battle against their neighbors. But Cohreahntohn taught them to be unified and to love one another. And they became a great people, a people who loved peace. And behold, they did make him to be a king unto them.

2. But when the people of Cohreahntohn joined with the Nemenhah, and became Nemenhah, they no longer raised up kings unto themselves, but adopted the ways and customs of the Nemenhah. And from that day, Cohreahntohn became the High Priest of the Nemenhah of Cohreahntohn, and so also his children after him. Wherefore, my father, Ahlmah, the son of Cohreahntohn, had the people also chosen to be High Priest unto them.

3. Now, at the time in which I had returned unto my own people, my father had grown old and he was exceedingly frail of body. Wherefore, he did ask the people to seek the guidance of the Spirit in the choosing of one to sit in the seat of the High Priest in his stead. For he was tired and knew that he would soon go the way of the world. Wherefore, he asked the Council of Cohreahntohn to meet and to choose a new High Priest for the city.

4. But behold, they forestalled him. For, the Spirit constrained them to patience. Wherefore, they told my father that the Spirit would have none as Chief High Priest but him. And this thing did displease my father, for it was hard for him to believe that the Council could be so deaf to the Spirit. For he believed that the Council, if they had ears to hear, would hear exactly as he did. Now, in this his judgment was flawed.

5. And is it not often so? Do we all not believe that because we see a thing that every other person who looks upon it shall perceive the same thing? But behold, it is not so. For each person sees from their own place and we must be careful not to allow our own vision to dictate the sight of another. Let each stand in his lot and endure the gifts he shall have received from the Spirit. And let not one man judge another in matters of perception. For, we have not all things before us. Nay, we see not the end from the beginning. Wherefore, how may we judge?

6. But behold, my father did judge. For, had the Spirit not told him that his time had come? And if the Spirit spoke thus to him, then why not to the Council? And he continued to press the Council for someone to replace him. For, he knew not that I would return. And indeed, he feared to hope that I would ever be seen again in my own city.

7. But behold, when I had returned and the noise of my return had died down somewhat, the Council announced that they had once again imposed upon the Spirit to ascertain who might be called upon to fill the seat of Chief of the High Priests. And behold, they did choose me to fill that seat.

8. Now was my father's joy returned to him. For, he knew that the Lord is with me and that the Council could still feel the guidance of the Spirit. And this did fill my father with great joy. For he did often wonder if the people would continue to follow the way of peace. And in this decision the people did demonstrate that the Spirit did still strive with them.

9. But my father did also learn a great thing in that day. For, he had judged the Council, and wronged them in his heart. This lesson have I carried with me since that day. And behold, I would that you also remember these things. For, if I judge another because of my own knowledge and my own understanding, how much more shall I be judged by that One who does have all things before Him? How flawed shall my judgment appear to me then, when I, too, shall see the end from the beginning, and also my error!

10. Wherefore, I was called to sit in the seat of my father as the Chief of the High Priests of Cohreahntohn, but behold, I am doubtful that I could ever truly fill the seat as my father did. For my father

was a man who lived day to day in the presence of the Spirit. And he did teach me to seek the face of my Creator. Yea, and he did teach me while yet a small child to seek the Lord upon the Way. Wherefore, I wonder if I can ever really teach as he did. Nevertheless, it became my desire to fill the high seat as he had done.

11. And behold, I hope that I may say that I have done so. For, in the years of my stewardship, the people of Cohreahntohn have continued to strive with all their might to follow the council of the Spirit and of the Prophets. And surely, we have not been found guilty of that which the Nayfeehah did. For, we have always received the Prophets of God and never have we sought to cast them out from among our presence.

12. Yea, and on occasion, the people have begun to puff themselves up in pride. For, one thing that is certain is that when a people seek to follow the Lord, He does assuredly bless them and prosper them abundantly. And with abundance does often come pride. And we have at times been guilty of pride. But as often as the Lord has sent among us Prophets to warn us of our pride, the people of Cohreahntohn have always received them and blessed them.

13. And behold, when they have taught us to repent of our growing pride, we have undertaken to repent. And when they have taught us to render service unto our fellow sufferer, we have undertaken to serve. And when they have taught us to give of our abundance, we have undertaken to give of all our surplus to those who have not. Wherefore, I hope to say that the People of Cohreahntohn have lived the precepts of God. At least, we have undertaken to strive to do so.

14. And during the time of my stewardship, I did strive to keep the people in remembrance of all the doings of our forefathers. Wherefore, I did travel often to Mentinah to make copies of the records kept there. And especially to take counsel with Ougou, the High Priest of the Nemenhah of Mentinah. And behold, he did assist me in creating a library of all the books kept in Mentinah for the use of the people of my city.

15. And behold, I did set aside a beautiful place where this library could be kept safe. And the place was some distance away from the city. For, it seemed to me expedient for my people to travel to the place of safe keeping to make copies of the works. In this, I thought, the people by their sacrifice to obtain the records might find in them greater worth. And this proved to be so. For, as the people made pilgrimage to the place where the records were kept, and they did sacrifice of themselves to do it. And their sacrifice was accepted by the Lord, and they were blessed.

16. Now, the place that I set aside for the safekeeping of the records is called Cuhmohrhah (Cumorah), and I named it thus by the commandment of God. For, the Spirit did speak to me in a vision of a hill by such a name which would hold the records of the people until the day of restoration. Wherefore, I did call the place after this strange name, and it was so known among all the people of Cohreahntohn.

17. And the place was very well suited for this purpose. For, there was in the hill which I called Cuhmohrhah, a deep cavity of rock. And it formed a corridor and a great room. And there was no spring or issue of water in the cavity. Wherefore, the place was safe and dry. And behold, it was large enough to hold all of the books, the plates and the scrolls that the Spirit saw fit to cause me to deposit there.

18. And behold, the books do number a great many indeed. And they do profit my people greatly for the store of knowledge contained in them. Knowledge of the grandfathers that does sustain my people in a remembrance of all that the Lord has taught His people from the time He did drive Layee and his family into the wilderness. Yea, and even from before that time.

19. Now, this place is sacred to the Nemenhah of Cohreahntohn. For it contains the sacred writings of our fathers. And in the cavity are found copies of the Plates of Brass, which Layee, our father, brought with him from the land of Jahtsahlehm (Jerusalem). And these are the plates that Nayfee, his son, obtained at great cost to himself.

20. For behold, the Spirit did constrain Nayfee to take the blood of a man in order that the people might not dwindle in unbelief. How great a cost was this to the boy Nayfee! For never before had he done any man to death, and yet, the Spirit did constrain him to do that which repelled him the most. For, Lahbahn (Laban) had stolen all that Layee and his family possessed and still Nayfee did not adjudge him worthy of death. Yea, and Lahbahn had sought to take away his life, and the life of his brethren, and yet, Nayfee did not judge him. But, Lahbahn did pronounce a kind of spiritual death upon all the descendents of Layee. In this, the Lord did judge him, and He deliver him into the hands of the boy, and He did command the boy to take away his life. How hard a commandment must that have been for the tender heart of Nayfee!

21. But it is sometimes so. The Lord knows our hearts, and sometimes He does command us to do hard things. And behold, sometimes we cannot see the rightness of the commands until after we have either obeyed His will or abandoned Him and sought our own understanding.
22. And behold, Cuhmohrhah did hold all the writings of the Nayfeegah up unto the time that Hahgohtl (Hagoth) took his journey into the wilderness, and also unto the time that Cohreahntohn left his father's city. And the records of the house of Hahgohtl are had in part also in the cavity of Cuhmohrhah.
23. But this is not all. The books written by the Brother of Jahrehd (Jared) are also safely kept in Cuhmohrhah against the day when all the Lord's teaching may be restored to the people. For the day shall come, after that the Lord has tested and tried the remnant of the children of Itzrahayl (Israel) left in this land, that He will cause even Cuhmohrhah to give up her treasure. Yea, He will lead a Prophet by the hand and even the words and works of the Brother of Jahrehd shall be had again among the people.
24. And the words and works of the Brother of Jahrehd were so great that even in my day, I do not allow all to read of them, and no copies are made of them. Nevertheless, I do know that in a day appointed of the Lord, some small portion of his words shall be made known and shall be had among men. And this shall be a great benefit to the children of men. Yea, and it shall also be to the testing and the trying of the children of Itzrahayl that are left in this land in the last days. I know this, for I have seen those days upon the Way, and the Spirit has born record of it.
25. Now, the cavity of Cuhmohrhah does also contain all the records of the Nemenhah of Cohreahntohn. For, it is our custom that every house should keep a record of their doings. Wherefore, in all our cities and in all our villages, there are set apart historians to keep the records of the people. And all these records are kept in the cities themselves, but also are copies kept safe in Cuhmohrhah.
26. But I say unto you, This is not all. For from time to time, it has been the pleasure of the Lord to send unto us Teachers from afar off. Yea, men and women who are great in spirit and in wisdom have been guided by the Lord unto us from time to time. And oft times we know naught of the land from which they come. But we do receive them and succor them. And we have made it our custom to sit at their feet and learn from them all that they might teach us. And behold, we do record their words also and keep them.

Chapter Four

1. Behold, I did make every effort, while I sat in the seat of the High Priests, to stay in contact with my brethren in the west. But, it became increasingly difficult to do so because of the encroachment of the Gahdiahntohnhehm (Gadiantonhem/Gadianton) in the land. For, many Nayfeegah had also migrated to the Way-kikt-sit Pah because of the Gahdiahntohnhehm in the south. But they did also build settlements and they did engage, as might be expected, in trade. Now, as this trade did increase, the smell of it did reach the noses of the Gahdiahntohnhehm of the south and they did begin to make their way even into the lands of the Nemenhah.
2. But, the people of Mentinah did send men of renown to teach them the gospel of peace and to bring them into the fold of the Nemenhah. And these men were great in stature and strong. And behold, they were also waxed great in the preaching of the word, insomuch as many of the Gahdiahntohnhehm that heard their preaching did turn from their evil and become part of the community of the Nemenhah in the Way-kikt-sit Pah.
3. But many of them did not turn in their ways, but continued to conspire to take away that which the people labored to bring about through peace. These, the preachers sought out and destroyed. Wherefore, in all the histories of the descendents of Layee there have not been such preachers in the land. Yea, and in all the records there have been none like unto them. For they did labor with all love to convert the Gahdiahntohnhehm. And their words were mighty to the convincing of many, and indeed, to the salvation of many. But they so loved their country and their brethren; yea, so much did they love the peace of the land and the tender hearts of the little ones, that they did take their lives into their hands as an offering unto the Lord and they did fight with their might to preserve the peace, and the right of every person to peace. Wherefore, unto those who would not repent, they were like the whirlwind. And in this way was the scourge of the Gahdiahntohnhehm kept back from our gates for many years.
4. But behold I say unto you, Even their efforts were not enough to hold back the tide of iniquity that would befall all the people. For the Way-kikt-sit Pah was rich and beautiful, and there was nothing rich and beautiful that the Gahdiahntohnhehm did not yearn to possess. And they made secret covenants one with another to destroy the people out of the Way-kikt-sit Pah and to take of all its bounty unto themselves.

5. Wherefore, did the Nemenhah of the mountains remove themselves very early on in the history of their sojourn in the Way-kikt-sit Pah, into fast places. Yea, they did leave their settlements wherein they first inhabited the land, and some of those settlements exist to this day, all intact as if the inhabitants left but for a season. Yea, so suddenly did they depart that one almost feels their presence still when walking down the abandoned streets of their fair settlements and villages.

6. But their departure was wisdom in them. For, they did place deserts and high mountains between them and the Gahdiahntohnnehm, and they who did not thus, hardly escaped the coming tempest. And the deserts and mountains proved costly to conquer and the Gahdiahntohnnehm went elsewhere to despoil and plunder.

7. Yea, and likewise did we, the people of Cohreahntohn, find that the Great Plains proved a bulwark between us and the Gahdiahntohnnehm. And we were preserved for many years from their encroachment. And we did trade with the Nemenhah by routes which we did cunningly devise and which we guarded diligently.

8. But, notwithstanding our efforts, we knew that it might become increasingly difficult to maintain close contact with our brethren in the west. Wherefore, it seemed wise to me to provide entirely for ourselves and to maintain our self-sufficiency even while we worked to maintain trade with the Nemenhah in the mountains. Wherefore, in all that we could, we sought to produce our own goods and to serve each other in our villages and in our cities.

9. For, I did distrust any system that might bring the people of Cohreahntohn into any kind of bondage. For it is upon such things that the Gahdiahntohnnehm build their power. Wherefore, if we had the capacity to grow a kind of food that we favored, we strove to grow it in our own country. And if we had the capacity to make cloth of our own, we made cloth. And we built our homes out of materials close to home. And we raised our own beasts, and the like.

10. And when we had a surplus, we did trade with our brethren in the west. But we did not depend on them, nor did we try to develop a dependence on their part upon the things we did produce. In this way we did all work to maintain the peace and freedom of our land and of our society.

Chapter Five

1. Now, I did fill the seat of the Chief of the High Priests for many years, and behold, I did strive to do my duty to my people and to my God. And I did teach the gospel of peace to the best of my understanding, relying upon the Holy Ghost to guide me. And behold, the Nemenhah of Cohreahntohn were diligent in keeping the commandments of God and we did strive to keep the Sabbaths and the festivals. And in all things, I did preserve the belief and the customs of my fathers alive in the hearts of the people.

2. Notwithstanding, I did also strive to preserve the rights of all people to receive revelation and inspiration from God. For, for this cause has God striven always with men, so that they might come unto Him. Wherefore, I made no laws concerning the observance of rites, but did exhort all people to approach God honestly with all their hearts and minds. And behold, the Lord did bless and reward the people, and the gifts of the Spirit were had by us in great abundance.

3. Now, I judge myself in this and hope that I do rightly. For, I perceive that my people were very happy, and they walked uprightly before the Lord. And they had for their needs in great abundance. Yea, there were never any poor among our people and in our cities and villages, so long as the want was known. For, as soon as any want was found among our people, the people themselves quickly provided for that want without need of commandment. And this was taken up as the great challenge of our whole people – that there should never be found any poor in any of our cities.

4. And again I say that I judge myself in this thing and hope that I have always done rightly in my work in the seat of the High Priest. And I measured myself in this. For, if the people, whom it was my responsibility to teach, did govern themselves in righteousness, then I could esteem that I had not taught them amiss.

5. And I did take Pa-Heminaht, the sister of my friend and fellow servant Ougou to wife, and she was a great and noble woman of high renown among her own people. Wherefore, when she consented to seal her fate with me, I did esteem myself blessed beyond all men. Yea, the Lord did greatly bless me in the day that Pa-Heminaht consented to be my wife. And she also did measure herself against the love demonstrated by the people, for she did exert herself to be the mother of all and to care for all.

6. And she brought to our hearth but one child and we did call his name Cohreahntohn after my own grandfather. And I did also teach him to likewise measure himself upon this rod as well. And behold, my own son did grow in this wisdom, even to the stature of a man. And he took to him Pa-Sabel, the daughter of Ougou to wife. And such a man did he become that all the people of Cohreahntohn esteemed him equal to me in knowledge and wisdom, and in application. Yea, he did wax strong in body and wise in mind. Yet, he was also gentle in his disposition so that he did understand the worries and the hurts of all men. And he cared for his people and worked for them with all his might.

7. Yea, if I may boast in any thing, and I know the danger in such pride, I say unto you, I do boast in the goodness of my wife and of my son. And how I do bless the Lord for the gift He gave me to comfort me. For, I did not marry as a young man and I thought not to have any issue at all. But behold, the Lord did guide unto me the most elect of ladies, and she did bear a son of high renown, one who brought much honor to the name of the Lord. And what greater reward may a father receive of the Lord than that his child be found acceptable before his Creator?

8. Nay, there is no other thing of worth in all the world than that a man may see his works reflected in the hearts of his children and of his people, and that the works that he sees are good. In this do I praise the name of the Lord and bless Him every day of my life. Yea, I shall always bless and praise the Lord.

9. And when I became old, and my eyes did grow somewhat dim, the people of Cohreahntohn did call forth my son to occupy the seat of the Chief High Priest with me to assist me in the work of the Lord. Behold, is this not blessing indeed? Look upon me all you fathers who have children and judge me as a father. Judge not in the pride of your hearts, but as one father does judge another. Did I well in life, think you? If we fathers may measure our lives in any way, let us do it through our families. For, if my children please the Lord, what more can I have done? Or what other success may I have obtained? Indeed, what other thing could be more precious? I say unto you, Let no other thing be used to judge the father, than that his children find favor with God.

Chapter Six

1. Now, it was while I labored as High Priest to the people of Cohreahntohn, before the year wherein my father returned unto our fathers, that the signs which I had prophesied unto the people of Tzahrahhehmlah concerning the birth of the Sahnhempeht (Christ) were accomplished. And when my son Cohreahntohn and I did labor together in that capacity the signs of His death came, and the people were amazed and affrighted.

2. But behold, the Spirit did whisper peace to our minds and to our souls so that we did patiently bear the day, the night and the day of darkness. For, though the occurrence was frightful, still, the Spirit did sing a song of sweet redemption to our souls. And many dreamed dreams and saw visions. And even some few did receive commandments as to what should be done when the Lord did come to visit the people of Cohreahntohn.

3. And He did come unto us, in accordance with the visions that I too had received when I was but a young man. For, we had gathered together to worship when the signs came. Yea, and all the people in the cities had gathered to Cohreahntohn. And all the people in the forests had gathered, and also from the lakes and rivers. And we were all together, a great concourse of people awaiting the coming of the Lord.

4. And we did hear His voice from afar off and we did shout with joy when we heard it. For, it caused our hearts to leap. Yea, our hearts did leap within our breasts and nothing could have prevented us from crying out our joy when we heard His voice.

5. But the voice was first a voice of warning unto all those who did wickedness. And from this we understood in our hearts that not all the wicked were destroyed. But behold, many were destroyed, even the most part, and that so that all might have one or many accounts to tell of the signs that preceded the coming of the Lord Ayyahshuhway Sahnhempeht (Jesus Christ). And the voice was as the voice of an Angel, not of a trump or of thunder. But it did pierce us to the core. And behold, the voice did also separate the good from the bad. For, those who feared the retribution of a just God, trembled and sought to hide themselves. Yea, and they were filled with great loathing to see Him. But those who did good works were filled with joy and they ran out into the streets and clearings to see what was about to befall. Yea, they welcomed their Lord with praise and singing.

6. And in the day that He did come amongst us, and it was not long after the signs of His death had abated, we did according to the things we had been commanded in the visions and revelations that many had received during the days of darkness.

7. Behold, we did greet Him as our King and our Great High Priest. And I did take Him by the hand and I did lead Him to the seat which was the place of the Chief of the High Priest. And I did place upon Him the robes of the High Priest and He did sit upon the seat. And behold, I did declare to all the people that this was the Sahnhempeht (Christ), the Son of the Living God, He who was killed by His own, He who had paid the uttermost price for our redemption and who had sealed it with the sacrifice most dear. And the people did gather to the Temple to see Him and to hear His words.

8. And behold, my son Cohreahntohn did approach the seat and, bowing himself down before his Lord, he did wash His feet, hands, and head, and he did anoint Him with oil most precious. And when he had done this, the Lord did place His hands upon the head of Cohreahntohn and blessed him, and bid him arise.

9. And behold, Pa-Sabel approached also the seat and bowed herself down before the Lord. And she did break bread and blessed it, as she had been taught to do upon the Way. And she offered it to the Lord, and He did eat. And she did pour out pure wine into a grail and blessed it, as she had been taught to do upon the Way. And she offered it to the Lord, and He did drink. And when this was done He took her by the hand and arose from the seat. And He said in the hearing of all the people gathered there:

10. Behold, this is well, what these two have done unto me. For they did approach me upon the Way. Yea, they did seek my face and I did acknowledge them. And behold, I did teach them these things upon the Way when I did show myself unto them who sought me. Let them be an ensample unto all those who would come unto me and diligently seek me. Unto such shall I give my kingdom. Yea, of such shall I make up my jewels.

11. And behold, when He had said these words, He did join the hands of Cohreahntohn, my son, and Pa-Sabel and presented them together to the host, saying:

12. These two have become First Man and First Woman. Surely, they shall always administer my sacraments together. For, the one is not without the other in me. Wherefore, I shall bless and sanctify all that they do.

13. And unto the two, He said:

14. Go now and do like as you did unto me also unto all this people, teaching them to do likewise unto every person.

15. And they went straightway and ministered unto the people, teaching them the ordinance of these two sacraments. And when they had done this and returned again, He turned again unto me and said:

16. Are there any sick and afflicted among you? Let them come up unto me and I will bless them. And by their faith, they shall be made whole.

17. And we did cause that all those who were sick and afflicted to approach Him and He was pleased. For there were not so many who were sick and afflicted because of the many Healers that worked their gifts among us. But there were some who had met with accidents who were halt and some who had complaints that they had borne for many years for which the Healers had no cure. But behold, these were not many.

18. Now, when they had approached the Lord, He did lay hands on them and blessed them. And behold, they did arise and were free of their afflictions. And this was a great confirmation of what we had always believed about the Lord, that He is mighty to save both quick and dead. And we rejoiced in this affirmation.

19. And when He had blessed all the sick and the afflicted, He turned again unto me and said:

20. Suffer the little children to come unto me, for of such is the Kingdom of Heaven.

21. And we did suffer all the parents to gather the little children and bring them to the Lord. And He did teach them many things that cannot be written. And He raised His hands into the air and He blessed all the little ones. Now when He had done this, a great light was seen in the sky above their heads and they were all enveloped in light. And it was to be seen within the light that Angels descended and did minister to the children. And voices were heard that we did not understand, and songs were voiced that we did not know. And all the people marveled at this thing. And when the Angels had again ascended and the light had gone away, behold, the countenances of the children shone still and they did prophecy.

Chapter Seven

1. Now, after all these things had taken place, Ayahshuway (Jesus) turned once again to me and said:

2. Behold, the people of Cohreahntohn are Nemenhah indeed. Great should be your joy and also your cause to give thanks and rejoice. For, you have listened to my voice and you have sought my face. Wherefore, I have manifested myself unto you at many times, and you are not surprised nor too much amazed by my appearance unto you this day. This thing does please me very much. Now I go unto the Nemenhah of Mentinah again to teach them. Continue faithful and I will visit you often to teach you also.
3. And after He had said this, a cloud did descend from heaven and He was taken up in it and carried away with a great sound.
4. And I, and all the people, did stand in amazement and in joy. Yea, we felt a joy that could not find expression. And we could not find it in ourselves to depart one from another for the space of many hours because of the Spirit that was in us. For, of a sudden one person or another would burst forth in prophecy and we were loathe to be absent from such miracles.
5. Now, in three days time the people had meant to meet to worship together because of the signs that had been shown in the heavens. And now that Ayahshuway (Jesus) had visited them and manifested Himself unto them, they were all the more anxious to meet and offer oblations unto Him. And it was while we were thus met and employed that we looked and behold, Ayahshuway (Jesus) stood in our midst. And when we had seen Him, all the people bowed down to the earth before Him. And He sat with us and taught us upon the bench, saying:
6. Shimuel, you who have been my mouthpiece in times past, be so now even unto this people. And take twelve of your people, of both men and women, and behold, I shall touch them and place upon them the Priesthood. And they shall listen to my words and take them to the people. For the multitude gathered is great and my voice shall reach them all through my anointed ones. And all those who are of the Nemenhah of Cohreahntohn who are not present must also hear my words. Wherefore, these whom you appoint and upon whom I lay this great charge, shall take other twelve from each city and region, to begin the spreading of my gospel to all the people.
7. Then, when all the people have received of my word, let them all strive to obtain for themselves the anointing. And if they do this with singleness of heart, seeking my face, behold, I shall manifest myself unto them upon the Way. For I am the Way, the Truth and the Light. If anyone seeks me in this spirit, they shall find me.
8. And I did all that the Lord commanded me, choosing out six men and six women who were known to me to be upright people with good intentions. And He took them one by one and touched them and called them to be His servants. And these are the words He used:
9. Upon you, my servant, I lay a certain charge and commission. And I give you authority to act in all things that the Spirit does manifest that I would do were I present to do them. Wherefore, be diligent in study, and also in fasting and in prayer. In this shall you know my doctrine. Yea, in this shall you know of me, through the whisperings of the Spirit, that which is my will and that which is not. And I give unto you power to command the elements as often as the Spirit dictates. Wherefore, pray always that you be not deceived and carried away in pride.
10. Then, casting His eyes about, He taught us concerning this Priesthood, saying:
11. Behold, I do perceive your thoughts. Marvel not that I have given mine authority to women and men alike. Yea, this thing has been of concern to some since the day that Pa-Sabel received word from me of the ordinance she should perform when I came. Behold, I do confer the Priesthood upon those men who would follow me and do the things they see me do. And unto such is made an ordination, that they may speak and act in my name, and be justified in so doing. But I do not confer such upon the women, for they have of my Mother in Heaven that which I cannot give. Wherefore, I do ordain them. But the Priesthood they have already cannot be given, nor taken away, but by that person who gave it. Wherefore, if there be any woman who desires to follow me and do the things they see me do, they are authorized from the foundation of the world, and I do justify them.
12. For, the daughters of Ayayfah (Eve) do sacrifice of themselves freely for the sake of all living. For this cause did Ahthahn (Adam) call her name Ayayfah. For she is the Mother of all Living. She does give of herself, even to the laying down of her life, in order that man might be, and in order that the purposes of heaven may go forward. She is a Priestess and Queen unto the Most High God forever.

13. Wherefore, if by the Spirit she is moved upon to take up emblems of my life and death, and bless them, and administer them to the people, what is that to you? She does it unto me. Wherefore, restrain her not at all.

14. But behold, men received not such power by their creation and come into the world without the natural inclination to do good. Wherefore have I said, the natural man is an enemy to God. By the sweat of his face shall Ahthahn earn his bread all the days of his life. And through constancy in service and in sacrifice shall he learn, order by order, line upon line, even precept on precept, to become like me and do the things he sees me do. Wherefore, I confer Priesthood upon men who would be my servants, and I give them authority to minister. But woman are Ministers from the foundation of the world.

15. And when a man wishes to engage in the work of my Father which is in Heaven, you unto whom I have given this authority may confer it (Priesthood) unto him and ordain him to that stewardship that I shall provide for him. That he may also take up his cross and learn by the application of the Law of the Gospel to give freely of himself, breaking his heart and humbling his spirit. For, this is the sacrifice which I will accept of him. Yea, he shall bend his own will and tame it, and do whatsoever I shall command him. And this he shall learn to do without coercion or compulsion, but freely of his own accord. This is the sacrifice of the heart and the spirit which I require of all those who would call themselves my servants.

16. And that man shall attend to do his duty unto the people, administering the sacraments unto them, keeping my Holy House, and teaching the people. This is the work that I shall require of him. And behold, he shall do all this freely and shall not be compelled to do it in any way. For, though the Priesthood appear to be that by which service is rendered unto others, it is a service unto me and unto my Father. Wherefore, let him do it with an eye single to the glory of God and not to his own. And if he do this, he shall attain to that state of happiness of which the Prophets have spoken, both in this life as also in the life to come.

17. And when a woman wishes to engage in the work of my Father which is in Heaven, in addition to that great work which the Mother has given unto her by virtue of her very creation, you, unto whom I have given my authority, may ordain her unto that stewardship that I shall provide for her. And she shall apply that great gift, which my Mother which is in Heaven has given her, to the ministering unto the people as the man does. She shall also bend her own will and do whatsoever I shall command her. But remember, whereas the stewardship that I shall provide for every man is a necessary thing for most men, in order that they might overcome the natural man, that which has been conferred upon women by the Mother does already accomplish this end for them. Wherefore, Priesthood, though a woman may officiate in the sacraments and in every holy ordinance, is not requisite for her salvation. Whereas, men must have this device in order to the more fully come unto me. And where the Priesthood is not available for them, surely I shall provide another means whereby men may overcome that which prevents them from the Way.

18. And these are the sacraments which I command you to administer unto my children:

19. You shall bless your little ones, calling upon my name. For, in the day that I began the work of Atonement for them, they were given to me by the Father and the Mother. Wherefore, ye are my children, notwithstanding, I am also my Father's son.

20. And you shall teach them my gospel and my commandments all the days of their youth, that they may not go up into my Holy House unprepared. Indeed, it is a great wrong that is done daily to little children, that they are expected to live by my law without instruction. Wherefore, let all your children be instructed in all the points of my gospel and of every ordinance before they enter into any of them, that their commitments and covenants be made of their own free will and of clear understanding.

21. And when a child reaches that age wherein they begin to understand my gospel, they shall be held accountable for that understanding. Wherefore, you shall take them and cleanse them every whit with water. And this may be done after the manner of Ahlmah when he baptized the people in the waters of Mohrmohn (Mormon), or it may be done after the manner of the purification of the Ahmohnayhah. For I will accept such baptism or such purification, and sanctify it unto you. And behold, if they do this, accepting this ordinance with understanding, then I shall baptize them with Fire and with the Holy Ghost.

22. When a youth reaches that age of agency, wherein they may also beget children, let them be taken aside and blessed especially with that which the Spirit instructs. For they will need added guidance from the Spirit at that time. But let not this ordinance be trifled with and let only those of venerable age and experience administer this ordinance unto the people. For, in giving a blessing of guidance upon life

experience, the Spirit speaks in language that only one with great experience may discern. Wherefore, let not the young undertake to give such blessings, for they shall be frustrated.

23. And you shall administer the sacrament of my last supper, as you have seen administered unto me. And when you administer this sacrament, it shall be unto the people as an emblem that they do accept my commandments. And if they do this often and of their own free will, they shall be admitted into that covenant which I made with the Father and the Holy Ghost. Yea, they shall have place in that New and Everlasting Covenant of Heaven. But, if they do not accept my commandments, and strive to keep them, behold, they shall have no part in this covenant, but must return unto that covenant they had before the foundation of the world, and suffer eternal deaths. Nevertheless, they shall be saved in the end, for God does save all the works of His hands. But they shall not receive the all which God might have given them through this New Covenant, worlds without end, only that which they may receive of and through their own atonement.

24. And when you bless the bread, take it up and break it. Do not cut the bread, but break it into pieces, for thus did my own people break my body. And when you bless the bread address the Father in my name and beseech Him to bless the bread as food unto your souls. Because it is my body and it was broken by my own. Declare to the Father that you do take upon yourselves my name, for this is the way in which you shall be admitted into Our covenant. Do this, that you may receive of me my spirit, that you may think and act as you see me think and act.

25. And when you bless the wine, take it up in the vessel and pour it out into the chalice. For, the blood of my body did flow out of every pore when I did make an Atonement for you. As also the blood and water of my body did flow out when I was lifted up on the cross. Wherefore, administer not the wine in the vessel but pour it out into the chalice.

26. And when you take up the chalice, address the Father in my name and beseech Him to bless the wine as drink unto your souls. Declare unto the Father that you do verily take upon you my name and accept my portion of the covenant which I made with Him and also the Holy Ghost. Do this and you shall surely have my spirit to be with you, for you shall have taken upon yourselves that which I took upon myself by the power of the Holy Ghost.

27. And when a man and a woman wish to be joined together, you shall do it in my name by that authority which I have given you. And let it be done in a solemn and holy manner, in a place made sacred. And let not any man or woman bind themselves together in my name, except they have individually gone up to my Holy House and received of me there the ordinances of the High Place. Then, having understanding, let them make covenants unto each other. Yea, they shall not make eternal covenants unto each other until they have made them unto their God. Then let them be sealed together in my name.

28. And when they have received of the ordinances of the High Place, yea, the ordinances of my Holy House, then they shall administer unto each other the ordinance of the washing of the feet, which you have seen administered unto me in a manner most holy. Yea, the woman shall wash and anoint the feet, the hands and the crown of the head of her husband. And the man shall also do likewise unto his wife. Then shall they wear the robes of the Priesthood together. Then shall they become Kings and Queens, Priests and Priestesses unto the Lord God forever. But until they do this, they shall be Priests and Priestesses and servants, but shall have no sovereignty. Wherefore, let them make this covenant together, that they may receive all that my Father has, worlds without end.

29. And if they do this, receiving the ordinances and principles of the High Place, then shall the Holy Spirit of Promise seal them up unto me and I shall make of their covenant even an eternal covenant. And behold, though heaven and earth pass away, their covenant shall remain in full force and they shall be added upon in the eternities of heaven, even worlds without end.

30. But behold, this is not all. Let those who have received my commission direct the teaching of my gospel. Yea, feed my sheep. And when my little ones have received all my word, then shall they be prepared to make covenants in the High Place. Let not anyone go up to my Holy House that has not learned my word and applied my doctrine.

31. In your homes also ought you to learn and study my word. Yea, search the scriptures and find application for them in your daily walk. Do not as the Priests of the Itsrahaylhah (Jews) nor of the Nayfeehah. For, many of them did set to memory my words and elaborate them in speech most pleasing. But behold, they did not find place in their hearts to exercise my word. It is not enough to sit at the feet of the

Prophets and hear my law. If you would please me, and My Father which is in Heaven, you must be doers of the word, not hearers only.

32. And behold, if you do this, hungering and thirsting after righteousness, my word shall become a feast unto you, and you shall be filled, even to the overflowing of the cup. And the Holy Ghost shall be unto you as a constant companion. Wherefore, you cannot be deceived. Nay, even should some evil overtake the Chief Seat, you shall not be gainsaid because my word has filled your souls. And I say unto you, Even if the Prophets become as sounding brass, and even should my very elect become lost in a sea of confusion, yet shall you be filled with my spirit and you shall see clearly by the power of the Holy Ghost.

Chapter Eight

1. Now, Ayahshuway (Jesus) did lay hands on the sick and they were healed. And He did lay His hands on the disconsolate and they were comforted. And He taught us words of peace and the ordinances of the gospel and our minds were enlightened and our spirits were quickened. But behold, the tenth part, nay, even the hundredth part of what He taught could not be contained in the books. Wherefore, all you who would know of the things which He taught, make yourselves clean, obtain the ordinances whereby you may learn the Law of the Gospel, and having taken upon yourselves His name, He shall baptize you with Fire and with the Holy Ghost. Then may your election be made sure and plain, and you shall find place upon that Way which does open up to the righteous, and you shall be elevated to the place wherein you may receive of His word from Angels and even from His own mouth.

2. For, when Ayahshuway (Jesus) sat upon the Chief Seat, behold, we looked up into heaven and saw Angels. And even we did speak with them and they did minister to us. And we went into a place of peace, a place of holiness, a place of beauty, a place of stillness, a place of perfection, a place of God. And we did see all things more clearly. And the eyes of our spirits were opened. And the ears of our spirits were unstopped. And our tongues did speak with the words put into us by the Holy Ghost.

3. Behold, this is the thing most desirable to us – that we might be so instructed in all the things the Lord would have us do.

4. Now, I continue with the words of Ayahshuway (Jesus). For, in some things He did teach us with great plainness and He also did command that I should write those things that would have some particular value unto they who might read this record in times of futurity. Yea, He did command that His prophecy be written and preserved for those of our descendents who might be led to find these writings and ponder them in their hearts. And He did prophecy unto us, saying:

5. In the end of days, when all these my words have been corrupted, I shall bring about a great work. Yea, your descendents will remain faithful for many generations and they shall walk in my paths avoiding the pitfalls that are placed before them by the evil one. Be not dismayed that your descendents shall fall into corruption, for even in their darkest times, they shall preserve much light and much that is righteousness in me. And from out of your descendents shall I raise up a race of Prophets such as the world has never known, and they shall bring again Tsiohn (Zion).

6. But behold, this is wisdom in me that the words of truth that I have spoken unto all the people of this fair land should come again into all the world. And I have chosen one race to do it. But that race shall have been dispersed into all the world and so great will be their drive to survive in any circumstance that they, having received a portion of my word, shall take it into all the world with great vigor.

7. Notwithstanding they shall be mighty in spreading that portion of my word in all the world, this same drive will make them greedy in the obtaining of property and riches. This thing shall corrupt even my servants in the last days. And this pride shall insinuate itself into even my doctrine and my gospel in those perilous days. Nevertheless, because of their great ambition and their great drive to survive, I shall use them for my purposes, and I shall commence a restoration of all my words through them.

8. But, now I do warn you and forewarn you, pride does cause my spirit to withdraw, yea, and even the Holy Ghost finds it difficult to move upon the heart of one who is puffed up with it. And this shall be a great vice among the men of my Church in the last days. Yea, they shall take of that portion of my authority which I shall give unto them, and they shall grasp it unto their bosoms. And, claiming that it is all the Priesthood, they shall corrupt it. And even that portion of my authority which I shall share with them, line upon line, they shall make corruption of it and use it to compulsion. And in that day, when any of my daughters shall act in any righteous way by virtue of that authority or Priesthood which they have received, the men shall persecute them for it. Yea, they shall not understand the nature of my authority and Priesthood, and they shall use it to

divide my saints. In that day, even mine own elect shall be deceived, for they shall become a great stumbling block to righteousness.

9. Behold, I gave unto some Prophets. And unto some I gave apostles. And still unto others I gave Evangelists, and Teachers. In all generations of time, have I given unto the saints that measure of authority necessary for them to fulfill my purpose. Yea, I gave unto them that Priesthood necessary for them to preach my word, to build my Church and to redeem the living and the dead.

10. But behold, because the Gentiles shall have languished long in a dearth of my spirit, when a restoration of my gospel is delivered unto them they altogether revel in that restoration.. And ere they have received all, they shall become puffed up. And they shall immediately begin to divide my Church, and to cut it up into pieces. Yea, the men shall be divided from the women, and the children from their parents. Yea, and even they shall make division in the ministry, the young divided from the old. And with division comes great confusion. For a house divided against itself cannot stand.

11. Wherefore, write this prophecy in a book and preserve it. And in the day of great tribulation, when even my own appointed Prophets shall sit in confusion, I shall cause my words to come forth as from the dust. Yea, out of the earth shall my words hiss, and though they make every attempt to cover them up again, yet shall my words be made known and their folly shall be uncovered. Behold, they who do still see with the eyes of the spirit shall read these records, and of this prophecy most especially, and they shall beseech me again, seeking my face. And when they do this, I shall show myself unto them with great power. Then shall the restoration proceed again unhindered by pride.

12. And I shall call again that Apostle whom I loved from old, and he shall come forth again and make a regulation of my Church. And behold, there are three of my apostles whom I have called from among the people of the Hit-ah-yet-noht Pah (Land Bountiful) unto whom I have given power over death. They also shall I call up and send unto the righteous remnant from within my house. And these, being directed by my beloved Apostle, shall make a great regulation and shall put in order my Holy House. And behold, all who read this record, as well the other works that I shall cause to be written and hid up in the earth until a certain time, shall see clearly how that by my spirit I did direct the people of this day in their sacred walk and their sacred talk. Yea, and they who read these things shall see that Ayohahn (John) and his fellow servants shall order my house in the way in which I have instructed you by my spirit.

13. Then shall the saints once again approach me without persecution. Then the very elect shall no longer be deceived. Then shall my Prophets sit no longer in stupor or in idleness of thought. But their building and their teaching shall once again be for the profit of both living and dead. Then shall my people turn again from their pride and their riches and embrace their God.

14. And this shall be a sign unto you, Oh house of Itzrahayl – in the day when the holy incense is taken away from the ordinances of my Holy House, yea, and in the day when the dead sacrifice shall have been restored but shall have taken precedence over the living, yea, in the day when those whom I shall call to stretch forth the hand to steady the ark shall teach my children to follow their words and their doctrine, and not to seek the Spirit in all things, yea, in the day when the place of my daughters shall have been reduced to a place of compulsion and servitude unto the men, then shall the time be ripe for the fulfillment of my words. Yea, then shall I call forth my servants to do my will and regulate my Church. Then shall all things be brought again in order and my saints shall begin again to bring about Tsiohn in this fair land.

15. But behold, I would not that you judge the people of that time. For remember that it is for a good purpose in me that I shall give unto the Gentiles my gospel for a season. And it is for a good purpose in me that they shall spread a portion of my word unto this people into all the world. Wherefore, because they do stumble and ere, do not judge them. For great is their portion of the work, and I shall bring them into a remembrance of my will. And in the day that they do hear again my voice from out of the earth, then shall I show myself unto them again from Heaven.

16. And in that day shall the people be one. Yea, and they shall have all things in common, even as you have. And they shall call up their councils and the solemn assemblies in spirit and my spirit shall guide them in all that they do. And every saint shall sit at the feet of the Prophets and hear words of counsel and of peace. But they shall also come unto me upon the Way and see my face, and I shall instruct them. And in that day even these things shall not be enough for my people. For, even seeing my face, they shall submit all things to the confirmation of the Holy Ghost. And they shall surely be sealed unto me by the power of the Holy Ghost, who is the Holy Spirit of Promise.

17. Now, I command you, Shimuel my servant, write these things in a book, even a book of remembrance unto your own posterity. For I shall cause them to whisper forth from the earth into their ears. And behold, they shall come forth from them and because of them, and for their benefit in the last days. Behold, I have spoken it, and I excuse not myself. Amen.

Chapter Nine

1. Now, when Ayahshuway (Jesus) had spoken these words, He retired from the multitude and took with Him those whom He commanded that I should call out from among the people to be His servants. And He did instruct us more fully in doctrine and in practice. And these things are written more plainly in the Book of the High Place. Wherefore, I shall not repeat them here. For behold, our method of writing, though it be not so cumbersome as that employed by our brethren in the Wah-nah-stit Pah, it does, nevertheless take much metal, and metal is scarce here in the Way-kikt-sit Pah. Wherefore, I shall not take up my stylus and write all the words which He did teach unto us privily.

2. But behold, I would exhort you of my posterity that might be guided by the spirit unto the finding of these records – give heed to the words of the Savior. For He did surely prophecy of your day and your doing. Be diligent in seeking the guidance of the Holy Ghost. For through you shall the Lord do a great and mighty work.

3. And now I proceed with my own account of the visit of the Sahnhempeht (Christ) unto the Nemenhah of Cohreahntohn.

4. For behold, Ayahshuway (Jesus) did spend many days with us in our city, and He did praise in those things wherein we had followed His spirit, and He did chasten us in those things wherein we did follow our own counsel.

5. And after He had taught us in every needful thing, He once again caused that I should call all the people together to hear Him. And behold, a greater multitude did gather in the city. And He did rise before the multitude and did stretch forth His hands unto them and cried unto them, saying:

6. Blessed are you, Nemenhah. For, you do follow the promptings of the Holy Ghost in all your doings. And blessed shall you ever be, so long as you do this. For, how can you err, seeing that you are led continually by the Spirit. Wherefore, continue in this and you shall always have peace.

7. Be merciful. Be benevolent. Seek not riches, but heap to yourselves treasures in heaven. Seek not to have dominion over others, but be filled with love and charity toward all people. Do not look upon yourselves as more fair, or more blessed than your neighbor, but seek always for your neighbor's good. Lift up the hands that hang down, and comfort the widow and the fatherless, for this is true religion. Yea, love your neighbor as your own self. In other words, see your neighbor as he really is in relation to yourselves. For which of your neighbors is made of different stuff than I did make of you? Are you not all relations? Wherefore, love your neighbor as yourself in all things and it will be well both for you and your neighbor alike.

8. Do not judge one another but in righteousness. And when you judge one another, let it be in love and in a sacred manner, looking only for the benefit and profit of him whom you must judge. And when you judge, see to it that he whom you have judged is edified. In this shall you edify yourselves also.

9. But seek not judgment unto yourselves for worthiness. Go not unto your leaders to seek judgment of them. Come unto me and you shall be justified, for, there is not one among you, nor even among they unto whom I have given authority in any measure, who is mighty to save. Wherefore, how may they judge your worthiness? Declare unto me your intentions and seek me in all humility. This is judgment enough. For, if you seek my face, I shall not forsake you. And if, finding me upon the Way, how may any judge your intentions? For behold, I am the Way. Any who go into that holy place is justified in me.

10. Behold, you whom I call to be my servants and unto whom I do give a portion of my authority, do not contrive to think to ascribe unto yourselves that measure of perfection necessary to make judgment of the worthiness of another. You may, by my authority judge actions or works, but never the man or the woman. I am he unto whom the Father has given all judgment. Wherefore, I give unto some the power to judge the works of men, but never the power to judge the man. Keep this saying in your hearts and you will do well.

11. For, anything more than this comes of evil. Yea, anything more than this is compulsion. Behold, I will at times compel my saints to be humble, but you have not this right, nor this power. In the moment you take it up, you do sell your people into slavery.

12. Now listen to my voice all you who would call yourselves mine, Tsiohn cannot be established in any form of slavery. Yea, and when men do seek to compel, or in other words enslave, their fellowman, I am grieved in the Spirit. Yea, and the Holy Ghost withdraws. And when the Holy Ghost withdraws, the heavens are sealed. In this darkened state, you cannot seek my face nor be instructed of me. Wherefore, you must turn unto your leaders to determine your worthiness. But howbeit if your leaders are also in this state of darkness? How may you be justified?

13. Wherefore, seek not to place yourselves higher than your neighbor. And if your calling seem to give you power over your neighbor, then behold, you have not understood your calling. And if your occupation seems to enlarge your station over that of your neighbor, behold, let this be a sign unto you that you have fallen into pride, not understanding the abundance wherewith I do bless the saints, nor the purpose for which I have so blessed you. Take of your abundance and enlarge the station and condition of your neighbor. Then shall you establish Tsiohn in your own heart, and I shall surely reward you abundantly in my kingdom.

14. And behold, if any people come up into your land and try to overcome the peace by evil means, take the matter up in your councils. And if the Holy Ghost constrains you to defend yourselves so as to preserve the peace of the land, then you shall take up your sword and defend yourselves. But you shall only do this after you have sued unto them for peace. For how know you that they do act as they do only out of ignorance of the gospel of peace.

15. Wherefore, you shall do as my servants in Mentinah have done. First preach my word unto your enemies. And if they embrace not my gospel, then pray for them and sue for peace. If they give peace, then you shall live peaceably with them. But if they reject my gospel and also to live in peace, and the Holy Ghost constrain you, you shall take up your sword and drive them from your land.

16. But behold, you shall never take up your sword to destroy your enemy. For, howbeit he may some day repent. Or it may be that his children may repent. And how can you know the hearts of men? Wherefore, if you take up your sword to destroy your enemy, you may take away from me many who might some day be my own. Do not become my enemy!

17. I see into the hearts of men. Yea, all things lay open before me. And behold, if I deem it necessary to destroy a people, I shall do it! But you can never have this power, for you know not the end from the beginning. Wherefore, I say again unto you, even should the Holy Ghost move you to war, seek not the destruction of your enemy. And when you have prevailed, and it becomes obvious that you shall prevail, cease the work of death and sue for peace. Yea, and take unto yourselves all those who would make peace with you, even if they have come unto you to make war in the first place.

18. And behold, if your neighbor makes war upon you and you are constrained by the Spirit to defend yourselves, and you do not prevail, sue speedily for peace. Even if you become enslaved, you shall be more able to move the hearts of your enemies to the love of God if you are living. But if you are destroyed, how may God use you as an instrument for the conversion of your enemy? In all things seek the guidance of the Spirit and seek not to move the nations of men. For you know not the ways of God, nor His great plan for the nations. Wherefore, be a good neighbor to all men and be led by the Spirit in all things.

19. Now, I go unto all the people left in the land to preach unto them also my gospel and to establish Tsiohn among them. And behold, the face of this fair land shall be covered with the righteous for many generations. Wherefore, make friends of all those who would come unto you in this good time and rejoice in the righteousness of the Lord. For they also shall have all things in common and shall work righteousness. Wherefore, be not too isolated from the nations that I shall raise up among the people of this land.

20. Walk righteously and follow me. Seek always the good of others and serve them. Love one another. Sustain and support each other. See to my work and hold to that truth which I have given you through the scriptures, the words of my anointed and through the gifts of the Holy Ghost. Most of all, my little flock, come unto me. Seek my face. Seek and you shall find me. Ask and you shall receive abundantly all that I see that you are in need of. Knock and I shall open the Way unto you. Amen.

21. Now, when Ayahshuway (Jesus) had said these words, behold, He was surrounded with a pillar of light and of smoke, and He was taken up from among us. And the heavens resounded with great songs of praise as it were from a great multitude of Angels singing together. And many who heard them raised their voices also and joined the throng. And others clapped their hands together for joy. And so great was the sound that our hearts continued filled with it for many days.

22. And so filled were our hearts with the things the Lord had taught us that we did have to screw ourselves up even to do the necessary things to make our livings. For, we were filled to brimming with the great and marvelous thing that had taken place. For, even though Ayahshuway (Jesus) was taken up into heaven and we saw not His Person among us, we were filled with the Holy Ghost and we did seek the Lord upon that Way which He had provided for us. And behold, it was unto us as if He had not left us.

Chapter Ten

1. Now, the words of the Savior made a great impact upon me. For behold, I have lived according to His words all the days of my life. And He did call me from time to time by His spirit which is in me to go unto the people and teach His word unto them. And even I did go by His command unto my brethren in the Wah-nah-stit Pah to prophecy against them and also to give the signs of His coming into the world. Wherefore, I have not been ignorant of His teachings.

2. Nevertheless, oft times all men become somewhat prideful in the things they think they know. And I did on occasion believe that I did know more about the things of the Lord than did my fellow man. And I was carried away in my pride insomuch that I believe that I did omit to secure the confirmation of the Holy Ghost in connection with many things. Yea, I have been remiss a very many times throughout my life because of the pride of my heart.

3. And the words the Lord spoke unto my people were all the more sharp for me because I was able to see myself in the light of everything He said unto us. And my whole frame shudders at the thought that I might have been the means whereby some poor soul has rejected the words of peace because of my pride and high mindedness.

4. Wherefore, the Spirit does move upon me to add somewhat upon this subject ere I give up this life. Howbeit, there may be some of my posterity who are like unto me in this respect. And it seems wise and expedient to me that I do it in the form of a song unto my own forefathers. Yea, I shall sing a song of Cohreahntohn and Itsahbehl because their history bespeaks of pride and of the suffering that can come of it in the lives of men and women.

5. Now, Cohreahntohn was my grandfather and he did leave the land of his birth and of his inheritance because of pride and of error. For, he was the son of a Prophet of God and he might have been the High Priest of Tzahrahhehmlah had he remained in the land of his birth. But, because of a great wrong done him, born of pride and of error, he did take his sojourn into the wilderness of the north, never to return or to be seen again in the Wah-nah-stit Pah.

6. This same Cohreahntohn, when he was a young man, was sent by the Prophet, his father, even that Ahlmah of which much is written, to preach the gospel unto the Lahmahnhah in the Land of Nayfee and also unto the Zohrahmites (Zoramites), whose city lay between the Land of Tzahrahhehmlah and the Land of Nayfee. And he was obedient to the will of the Lord given him through his father the Prophet.

7. Wherefore, he went with his brethren into the land of the Lahmahnhah to preach unto them, and the mission was exceedingly hard for the youth. But he and his brethren, though they had many trials along the way, yea, for many of the Lahmahnhah beat them and cast stones at them, yea, and many times the Lahmahnhah sought to take away their lives, they did also enjoy the fruits of their labors, for some there were that believed on their words and embraced the truth, repenting of all their wickedness.

8. Now, one of those who heard the sons of Ahlmah and repented was an harlot whose name was Itsahbehl. And she lived close unto the Lahmahnhah and also unto the Nayfeehah, for she lived in the borders between the two people, and she was known both unto the Lahmahnhah and also the Nayfeehah as the harlot Itsahbehl.

9. But behold, she did repent and was an harlot no more. Yea, from the day that the sons of Ahlmah came unto her door to preach the gospel unto her, she gave up her profession and vowed to serve the Lord all the days of her life. And from that day also, she cast out the harlots from her house and cleaned it every whit. And the doors of the house she kept open for the aid of travelers and for the comfort of the needy, and she began to do a great work.

10. But she was still known throughout all the land as the harlot Itsahbehl, and the greater portion of the people knew not of her good works, but only remembered her for her wickedness in the days prior to her repentance.

11. But behold, Cohreahntohn and the other sons of Ahlmah came often to her home and she did minister to them. For they were often downtrodden and heavy with the work. And on other occasions they were

wounded or sick, and she cared for them. And Cohreahntohn saw her kindness and her charity to the needy and he secretly loved her for her good works. And he was often seen in the vicinity of her house preaching to her neighbors in the cities round about the borders of the land.

12. Now, it came to pass that a certain merchant, whose name was Saneth, and he was a wicked Nayfeehah, came to the house of Itsahbehl to demand of her by way of her former occupation. And when he discovered that she had repented and was no longer an harlot, he was wroth with her and he beat her with a rod. But she would not consent to minister unto him the wickedness that was in his heart because of the vow she had made unto the Lord. And she suffered herself to be beaten with a sore violence.

13. And this same Saneth went his way, even unto the city of Tzahrahhehmlah, and finding Ahlmah, he did recount to him that he had seen his son Cohreahntohn consorting with the harlot Itsahbehl. And this thing troubled Ahlmah greatly. And he did make inquiries as to the state of this Itsahbehl and whether she was in truth an harlot. And behold, all the people of the land round about the border between the lands of the Nayfeehah and the lands of the Lahmahnhah did report that she was indeed an harlot. And Ahlmah did believe the report of the people.

14. And when he was satisfied that the report was true, he summoned his son Cohreahntohn to return from his mission. And when he had returned from his mission and did present himself before his father, his father did chasten him greatly for his folly with the harlot Itsahbehl and did straitly accuse him of approaching nigh even unto that sin which the Lord hates, even the sin of fornication. And this he did because of the rumor that had reached him from the people round about where Cohreahntohn had preached.

15. Now, Cohreahntohn did esteem his father to be the Prophet of God. Wherefore, he did not correct his father, nor give any account of his doings. Rather, he humbly received the rebuke and chastening of his father with sorrow in his heart.

16. And Ahlmah believed that Cohreahntohn held his tongue out of a knowledge of his guilt. Wherefore, he felt justified in harshly chastening his son.

17. And it came to pass that Cohreahntohn made preparations for Itsahbehl, that she might come into the land of Tzahrahhehmlah where he thought she might find safety. And he made preparations that an agent of his own property might be empowered to make employment of his own substance to provide for her. And he did return again to preach the gospel unto the Zohrahmites. And again the mission was difficult but Ahmohn (Ammon) and his brethren made good their mission and returned unto their own land. And the record of their efforts is given in another place.

18. But behold, when Cohreahntohn returned unto his own property, he found that his agent had failed to provide for the woman Itsahbehl and that she was not found in the place he had provided for her. And when he made inquiries as to where she had gone, he was told that she had departed from his house and had taken up her own residence.

19. And when he came to the place where she had made her own residence, Cohreahntohn found her making her living by weaving mats and baskets. And behold, her workmanship was very fine. But, notwithstanding the workmanship of her hands was of the finest in the land, her circumstances were exceedingly poor because the Nayfeehah did persecute her because she had been an harlot.

20. And this was because the rumor had gone out from Tzahrahhehmlah of the sharp words of Ahlmah the Prophet spoken unto Cohreahntohn when he first returned from the mission whereunto he had been sent. Yea, Ahlmah's words were spoken out of the pride of his heart. For, he was wroth that a son of his might commit the great sin while in the service of the Lord.

21. Yet, Cohreahntohn sinned not at all and there is proof of it in his returning to preach unto the Zohrahmites over against the land of Nayfee. Nevertheless, lest his descendents judge Ahlmah too much, it was also pride in the heart of Cohreahntohn that prevented him from speaking out the truth unto his father. For, he knew that Ahlmah was the Prophet of God, and it was his belief that his father should have known of the Spirit what was true and what was not.

22. For, how could he not know that his son was innocent of the sin with which the wicked did accuse him? Did he not take the matter to the Lord? And did the Spirit not whisper words of peace unto his soul? We know that he did, for he sent Cohreahntohn back into the service of the Lord. Yet, he could not take back the words he had spoken publicly, words which the people took to be spoken by the spirit of truth in him. Then did a people magnify the severity of the matter and they did not seek confirmation of it through the Holy Ghost.

23. And in this thing did the Lord teach us all a great lesson. It is true that the Lord does call out Prophets from among the people. But, let not any people begin in the belief that the calling out makes a man not a man. The Prophet of God is given great gifts of the Spirit. Yea, he may speak with the tongues of Angels and with them, and, if he has the gift of the seer, he may translate strange languages. And behold, the Prophet leads and guides the people in the will and work of the Lord also. But, know this all you who read these things and ponder them in your hearts, the Prophet is fallible. He is not perfect, and his counsels are not perfect. And, though we count ourselves blessed because the Lord does see fit to call and raise up unto us His Prophets, it is because He does this that we feel constrained to subject all things unto the confirmation of the Holy Ghost, howbeit even the words of a Prophet.

24. Behold, the Lord has spoken it: Thou shalt have no other Gods before me. Wherefore, make not gods of your Prophets! For they will be false gods and idols. For, even if they be called of God and appointed, yea, even if they be anointed by the very finger of God, they are yet simple men and you will have made unto yourselves gods that shall fall. For there are but few men unto whom the Lord has given power over death, and they are Ayohahn his beloved Apostle, and Nayfee, Layee, and Tsimohthih (Timothy), who were brothers and among the twelve He chose when He came to the people gathered about the temple in the Hit-ah-yet-noht Pah. But all others shall fall by the shaft of death, just as you and I must likewise fall. And when we fall, our bodies shall go back into the earth, as with all living things. And, notwithstanding our spirits live on, in accordance with that great covenant and plan by which this world was created, yet are we corruptible, and yet does the idol rust and the rot take us. Wherefore, when you make gods of the servants of God, you cast their ashes in His face. Will he hold you sinless in this?

25. I say unto you, He will hold you accountable. For, has He not commanded each of us to pray always? And does this not also apply to every word that has proceeded out of the mouths of the Prophets? For, I ask you, how know you that I ever lived? Now, I write this unto my own descendents. Wherefore, I desire that you have a remembrance of me and of my doing. But, how know you that these writings truly come to you from me, my children? No man may confirm it. It is only by the confirmation of the Holy Ghost that you may know that I truly wrote these things unto you. And behold, it is by that power which the Holy Ghost possesses that you may have all knowledge, for, it is by that power that the Sahnhempeht (Christ) did take upon Himself all things. And it is by that same power that He may give the same to us. Yea, it is by that power that all things may be brought to our remembrance, both those things which we sometime knew of our own conscience and experience, as well as all things known because of the experiences of others. Yea, even all that the Father has may be given to us by this same power.

26. Wherefore, why seek we to make all things sure by the voice and word of men? There is but one way to know of a surety that a thing is true, whether spoken by a man or men, or by a Prophet, or by an Angel, or even by the very voice of Sahnhempeht (Christ) Himself! Yea, I make so bold as to say that I would gladly speak face to face with God, and hold myself blessed in every way. But behold, having thus communed in a most holy way, I would retire to my chamber, and bend my knee and my will, and ask most humbly that the Holy Ghost might confirm the thing unto my soul.

27. Does this sound ill? To some it may speak of doubt. But, I shall importune the Lord in this thing, for He has commanded it. And I would rather He be importuned than that His anger be kindled against me.

28. Yea, for behold, even the elect shall be deceived. Even the Prophets of God may act and speak betimes as men and fathers sometimes do out of the earthy and carnal concerns of their hearts. Yea, what man does not feel strongly the needs and responsibilities of his stewardship? Do not expect them to be any different than yourselves, and, if the Lord does allow men to be fallible and to err, but to repent, so much more ought you to allow the same. Wherefore, the Lord has counseled us: Judge not. For with that same judgment wherewith you judge, so too shall you be judged also.

29. Behold, I say unto you who shall receive these things and ponder them, You shall live in a time when men do seek to elevate the Prophets unto that status wherein they may speak no error nor act in any mean thing. This is a great pitfall to the righteous. For, such men shall make regulations that begin to deny the right of every son or daughter of God to seek the confirmation of the Holy Ghost. Yea, in your day, if a man hears the words of some Prophet and, seeking the confirmation of the Holy Ghost, fails to receive it, but receives instead a witness that the utterance is false or misguided, behold, he shall be brought up before the counsels and he shall be persecuted for having received such a witness. And they shall scourge him bitterly with their words and shall even cast him out from among them.

30. Look you to your own day! For speedy destruction of all that you hold dear shall surely come to pass. For, of such pride generally were the Nayfeegah in the Wah-nah-stit Pah, and they did persecute and even put to death they who believed the signs of the coming of the Lord. And I ask you, How did they know that the Lord would indeed come? Yea, how did Nayfee know? Behold, he heard the voice of God, by the power of that same Holy Ghost! Yea, and the voice said unto him: On the morrow come I into the world. Did he not seek confirmation of that voice? I say unto you, Yea! And when the people brought the believers together to be killed, Nayfee did look up to the heavens with full confidence of heart that the Lord would surely come.

31. And behold, we know that He did come to the people in the Wah-nah-stit Pah. For we also have seen Him and can testify of Him. And even He did tell us of His visit unto our brethren in the Wah-nah-stit Pah. And of that same Nayfee whose faith and confidence was so abundantly rewarded, we know much, for he has been among us and we have heard of his own voice of the great revelations he has received. Yea, of this all our people do testify. But I would not have you believe our words. Nay, believe not the words written in this book if the Holy Ghost does not confirm them unto you. Yea, though my people do call me Prophet, and they do revere me and follow my counsels, I would not have them do so but that they be moved upon by the Holy Ghost to do so.

32. Wherefore, you also may call me Prophet, and my words may touch your souls. Nevertheless, make not of me a lesser god, but seek the confirmation of the Holy Ghost in all things.

Chapter Eleven

1. And now I return to my song of Cohreahntohn and Itsahbehl.

2. Now, when Cohreahntohn returned unto Tzahrahhehmlah, he found not that Itsahbehl for whom he had previously left a stewardship of his own substance. For, so strait had been the persecution of her by the people that she had departed from out of the city and taken up a household of her own.

3. Now, this was done without the knowledge of Ahlmah, nor did he know of her existence in Tzahrahhehmlah, for, Cohreahntohn had not communicated unto his father his plans for her support. And behold, even had Ahlmah truly believed the rumors voiced about her, he would not have approved with conscience her persecution. For, though he had the pride of a father, yet had he charity.

4. But Cohreahntohn searched for her and found her. And behold, he found her in low circumstances. Yea, so low were her circumstances that, had Cohreahntohn not come back from the field of his service when he did, she would surely have died from want of the necessities of life. And, finding her thus, Cohreahntohn was wroth with his father, and also with the people of Tzahrahhehmlah, and he took her speedily out of the land. Yea, he did take with him only her and a few belongings and they did depart into the Way-kikt-sit Pah.

5. Now, we know that Cohreahntohn and Itsahbehl came into the Way-kikt-sit Pah, even unto the place where this record is written, and they did unite the scattered people and build a city and a nation. And great has been their success, for we are daily proof of their doings. But Cohreahntohn mourned all the days of his life for the great loss he felt when he returned from the service of the Lord and found in his own country a wickedness greater than that which drove him into foreign lands and cities. Yea, he never again communicated with his father.

6. But behold, Ahlmah knew not of their success, for he heard not a word of them from the day they left into the Way-kikt-sit Pah. And so bitter was his sorrow upon discovering the cause of their hasty flight into the wilderness, that his heart was broken. Wherefore, Ahlmah gave up the seat of Chief of the High Priests, delivering up the records, and departed also into the wilderness. Now, he did not go into the wilderness to find his son. But rather, believing that his words had driven them out of the land, alone and unprepared, he knew in his heart that he had sent them to their deaths. Wherefore, he took not any provision at all, nay, not even an extra cloak, and he went barefooted into the wilderness and was not seen again.

7. And some rumor has been voiced about, because of the strangeness of the circumstances surrounding his departure – that he was taken up unto the Lord as was Mohshay (Moses). But we know of no such thing. For, there are three from among the Nayfeegah who were translated, and they are often with us still. Yet, they make no report of Ahlmah or his doing. Wherefore, it is my belief that so great was his grieving, that he went into the wilderness to make peace with his God. And I believe he gave up the ghost there.

8. For, God does preserve the life of man when He needs him to work in His vineyard. Yea, know this, if you would live long, make yourself indispensable to the Lord. For, He will preserve your life by the power of His outstretched hand. Yea, by that same power whereby He put forth His hand and made heaven and

earth, He will prolong your life. And, if it so be that your desire be continually worthy, and you ask Him it with the kind of faith that the Three Nayfeegah Disciples did, then shall He give unto you a portion of that same power, even power over death. But it is a terrible thing! Wherefore, be patient in all that whereunto the Lord does call you, even to labor and be diligent. But, unless you are strong in heart and can withstand much heartache, ask not that thing of the Lord. Perchance, you might receive of Him even according to your desire, not knowing what you ask of Him.

9. For, unto some He has given that they shall tarry until He comes. Yea, and they taste not of death as we do. But behold, these few, who are like unto Aynohk (Enoch) of old, and Mohshay, and His beloved apostle Ayohahn, do labor yet in His vineyard. And we have record of their doing, either here or in the other worlds of the Lord's creation. Yea, they are laboring still, preparing the hearts of the children of God, and also establishing Tsiohn in all those places wherein God's word is believed.

10. But they cannot live as you and I live. Nay, they cannot marry and have peace. For, if they do take wife or husband, they shall watch them wither and die, while they change not. And they do not beget children, for their bodies are changed so that they are barren until their work for the Lord shall be completed. And consider how hard their lot would be if they were not barren. Behold, they would also watch their children wither and die, yet they change not at all. And they would be young and see their children age, and weaken, and die. Peace is not given unto them, only that peace which comes of the Lord, for they do daily converse with Him upon the Way.

11. But as for Ahlmah, we know nothing. Wherefore, it is my belief that he went into the wilderness out of grieving and died there of a broken heart.

12. Now, think upon these things and ponder them in your hearts. For, would it not have been better for Ahlmah had he sought to discern the truth of the matter of Cohreahntohn and Itsahbehl? Yea, I do not sit in judgment of my ancestor, but I do ask the question. Was he not a great and inspired man? Yea, and his counsels for his nation were right and just, and guided by God. Would it not have been better to seek the Holy Ghost in the matter of his son?

13. And would it not have been different for Cohreahntohn and Itsahbehl had Cohreahntohn not stayed his tongue? For, though he knew more concerning the matter than his father appeared to, and esteeming his Prophet above even the loving reproach of a son, he did not speak the truth to him, a truth that might have prevented much hardship and heartache. For, I believe that, having the word of his son, and a servant of God, over the rumoring tongue of a disappointed merchant, he would have sought the guidance of the Spirit in the matter.

14. Wherefore, you fathers of sons, take this history of this great Prophet of God and apply it to your own lives. Judge not your children by the rumors of men. Nay, judge not even by the thoughts of your own hearts. Be guided by the Spirit in all your doings with your children. For, are they not the children of God also? And if you offend His little ones, verily I say unto you, You shall also offend Him. And behold, who shall offend the Lord?

15. And I speak unto you who are sons of fathers. Judge not your fathers by the wishes of your own hearts, but be guided by the Spirit in all your doings with your fathers.

16. And I speak also to you who are called of God to be Prophets unto your people. Judge not the people by your own understanding. For, it is as the arm of the flesh, weak and uncertain. Nay, judge not at all but give counsel by the gift and power of the Holy Ghost. For, if you do not, yea, if you follow the dictates of your conscience over the promptings of the Holy Ghost, you set yourself above even the Lord of Creation. For it is by the power of the Holy Ghost that He did make an Atonement for you. Wherefore, do not think yourself gods because your people demand that you be so.

17. And behold, I speak also unto all the people who would call themselves Nemenhah. Do not require godhood of your leaders, but godliness. For, it is not sin to require that your Prophet be virtuous. Yea, if a Prophet be virtuous, then you may with confidence pass over petty faults and differences. But, if you make of them gods to be worshiped, you do commit sin in the eyes of God. For, He shall crush all your idols into sand in the day you bow down to worship them. And if you worship, or in other words, if you esteem your Prophets over the gifts of the Spirit, God shall do the same unto them as He did unto the idols of old. Yea, He shall crush them with the might of His Word, and with a two-edged sword. Yea, your idols shall fall, and great shall be the sound of their destruction. For they are but men and shall fall by the shaft, even as I do, even as you do.

18. Wherefore, sin not. Honor your Prophets, and all those whom God does see fit to call out to your service. Sit you down at their feet and hear the words of God and of Angels. But bow not down to them. And when a man or woman shall raise themselves up before you and shall call themselves infallible, either by their callings or by their own strength, forsake them quickly! Give that person no reason to stand above you. Seek instead the Spirit. Yea, be guided by God on high by the power of the Holy Ghost, by that unspeakable gift of revelation. Yea, come upon the Way and sit at the feet of Prophets, apostles, Angels and God Himself. Bow not down to any feeble, unworthy, and fallible human being.

Chapter Twelve

1. Now behold, I am old and I go the way of the world. And all the doings of my people I have written in books also. And they shall also come down unto you in the due time of the Lord. Be grateful, my children, for the blessing the Lord has seen fit to bestow upon you. Do not judge the Lord your God. Wait upon His pleasure and do His will in all things, and all will be as well with you as it has been for me and for all the Nemenhah of Cohreahntohn. Pray for the day when your God shall open all the books before you and read from them in the high places and on the high days. For in that day shall there be peace finally in all the land of your grandfathers.

2. Behold, I leave this earth and go to my grandfathers. And I am exceedingly blessed, for, I have walked with them upon the Way since the days of my youth. Wherefore, it shall not be much different when I walk with them continually upon the Way than when I did visit with them during the days of my mortality.

3. But behold, I do leave this one last prophecy unto you my own descendents. For I was once called Shimuel the Lahmahnhah, a Prophet called to preach repentance unto the wicked Nayfeehah in my day. And the Holy Ghost has come upon me to preach once again against the wickedness that will prevail in the Church and kingdom in the day when the Lord shall bring again my writings from out of the dust. Yea, thus does the Lord constrain me to declare unto my own descendents in the last days:

4. When all that has been foretold by the Prophets of old, as also by Prophets whom the Lord shall raise up among you, and the nations do conspire to enslave the saints and compel them to wickedness, out of the place of fastness shall hiss a voice from out of the dust. And that voice shall speak of my times and the times of my fathers, and of their doing. And this voice shall remind the people of their obligations unto the Lord. Yea, out of the holy place shall a light begin to shine and it will go forth against the will of many. Yet shall it touch the hearts of the righteous and call them to a remembrance of the things which they have covenanted with the Lord their God.

5. For they shall have promised a thing to the Lord for generations, a thing which they are unwilling to do. Look well into the covenants you make with the Lord, you children of God! Know whereof you speak. For, every oath and covenant you make with Him will be accounted to you to the very lowest denomination. Yea, do not bow your heads and say, yes, but that you mean to do the thing wherewith you do bind yourselves. For, God will not be mocked!

6. And a hiss and a memory shall issue out of the fast place, and books shall be opened. And Prophets and apostles shall say:

7. What is this book and what is this writing? For we cannot read such things? Who is there who can make a translation of them? For we have no knowledge of this writing.

8. In that day shall the Lord assemble His saints. Yea, He shall make up His jewels. And there shall be Seers among you. Wherefore, despise not the work of God. For He will bring to pass a mighty work out of the hands of the weakest and most praiseless of His children. But in their weakness shall they show forth great faith, and in their diligence shall they weaken the bulwark of pride and of wickedness. Look not to the wisdom of the wise nor to the might of the mighty in that day.

9. For in that day the wise old men shall look steadfastly upon the Prophets, and upon the wisdom of other wise old men. And they shall esteem their words more praiseworthy than the gifts of the Holy Ghost. Yea, in that day shall a man become one with the saints but receive no gift of the Holy Ghost. And it shall be better for them than for they unto whom the Lord Himself speaks. Behold, the Church shall be out of order and the kingdom of God shall grow but shall not prosper in the gifts of the Spirit.

10. If you are wise, you shall look in those days for the records and remembrances of your fathers and your grandfathers. Howbeit, in their words you will find an ensign. Behold, we have made an experiment upon the covenants made in the High Place. Yea, seeing what would befall the Nayfeehah in the Wah-nahsttit Pah, we did come out of Bahhilohn (Babylon) and we did gather together to establish Tsiohn. And,

behold my children, we did enjoy peace even when the Wah-nah-stit Pah did reel to and fro under the wickedness that the Gahdiahntohn (Gadianton) robbers did cause to come among the people.

11. And are your days so unlike ours? Are your governments filled with corruption and wickedness? Do your rulers buy their seats of power and authority? Does one nation rise up against another for gain's sake? Do the rich persecute the poor, and does the rich man withhold his substance? Behold, I see your day and I know the conditions in which you labor. Yea, and I also see that many of my own descendents, even the most part, walk in confusion in the daylight, and in complete blindness do they their secret works at night.

12. You who would call yourselves saints, listen to my words. I am a voice that whispers out of the dust. I lived in this land in a day when the people had all things in common. And behold, when all things were in commotion and the hearts of men had waxed cold, yea, and when the Lord did call His fury down out of heaven to destroy the wickedness from off the face of the earth, behold, we did see the sign and were filled with joy. Yea, when all others quailed in the smoke and darkness of destruction, we did raise up a song of praise and of thanksgiving.

13. You live in such perilous times. Yet may you also look up with joy and with thanksgiving. In faith you may take up that covenant which your forefathers made and again establish Tsiohn in the land.

14. But, if you heed not the warning voice that the Lord shall provide for you out of the dust, behold I say unto you, you shall be caught up in the pride of your hearts, and you shall not be found guiltless in your days. And when the wrath of the Lord is kindled against you, how may you beseech the Lord to stay His mighty hand? Yea, what excuse can you make? Shall you say unto the Lord:

15. Of a surety we did know of the records you raised up unto us Lord, but we did ignore them and the warning contained in them. But see, Lord, how we worship you now. Wherefore, forgive us and stay the destruction.

16. Behold, the hour shall have passed wherein the Lord might have forgiven such folly. When His anger is kindled, He shall not treat with you. Nay, you shall not even be able to plead your case, for the hour shall have passed.

17. But when the Lord shall bring these things from out of the earth, the light of truth contained in them shall inspire the pure in heart. And they shall build a refuge place in the tops of the mountains. Then shall the remnant of the Lord's house build cities of refuge in the everlasting hills and they shall be a resort whereunto, if man will covenant to take up the sword no more against his neighbor, he may find peace and safety there.

18. And a light shall shine forth from the place of fastness and shall begin to take hold of the hearts of men. And they shall seek again the Holy Ghost and the face of their Savior. Then shall that light begin to spread until it covers all the land. And the pride of the hearts of men shall be extinguished, and they shall succor one another and seek not the things of the world.

19. And behold, in that day shall the gifts of the Spirit be had by many and miracles shall once again abound. Yea, there shall be disease and suffering, but the faithful shall exercise faith again and they shall lay hands on the sufferer, and if they have faith to be healed, behold, they shall be healed. And if they have not faith to be healed but have covenanted, then shall they who have the healing gifts nurture them and succor them.

20. And the dead who fall in the service of the Lord shall rise again to do His work. And the lame shall walk, who walk in the Lord. And children shall sing again in prophecy to the Lord. Yea, your young men shall see visions again and your young women shall dream dreams.

21. Wherefore, who would not wish to obtain these blessings? For, I cannot help but to ask the question: Shall my descendents look and yet not see the signs of the times? Or shall they be so wicked that they too shall be caught up in the pride of their hearts? Even that being so, I believe that there shall be those who are not so caught up, or who, being caught up, will not see through the obscurity and into the light. For, I have been commanded to write these things and to give this prophecy. And I ask then, for what purpose?

Chapter Thirteen

1. Now I must say farewell to all my people. For, I am waxed greatly with age and my time is come. But I leave this record for a remembrance of my days and of my works. As I have said, I believe that my people do rightly. For, they do lift up the hands that hang down and they do remember to do all that which the Lord did command us to do when He visited us in His power.

2. I bless the Lord for all His doings and all His works. Worthy is the Lord our God and I shall praise Him all the days of my life. And I do exhort all my children and all my people to raise up their voices continually unto the Lord. And behold, I do believe that this is the ensign which shall shine forth through the darkness of their day, as also through the corruption and the smoke of darkness in the days that come.
3. Pray always. Observe to keep the Covenants of the High Place, even the Temple of the Lord God. Keep His commandments. Hold to His truth. Ascertain that truth through communion with the Holy Ghost. Walk upon the Way receiving revelation upon revelation. Seek the face of Ayahshuway (Jesus). Yea, and if you do, you shall surely find Him. Amen.

The Book of the High Place

The Sacred Temple Writings of the Nemenhah, as recorded by the Prophet, Ougou

With Appendices Added

Translated from the Original
With translations carefully compared

By the Translation Council:

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Foreword by Phillip R. (Cloudpiler) Landis

According to the Temple Writings of the Nemenhah Prophet, Ougou, the principles, teachings, covenants and ordinances of the Temple, or High Place, were taught to all people, regardless of their sex, nationality or religious affiliation, and most especially to all children from the time they were old enough to understand the instruction. It was the custom of those who officiated as Peli (the Order of Levi) to teach all the people the story of our Heavenly Parents, as well as the creation and of our first earthly parents, and to be certain that the recipient understood as best as they could the principles of the temple, prior to their being presented at the High Place to make sacred covenants there. The teacher would make liberal use of that understanding of these things which the Holy Ghost confirms in the minds and hearts of the participants.

In the spirit of the Temple Writings of our forefather, Ougou, we present this work in the same manner in which it was presented to all the Nemenhah in ancient days. All of the translators listed on the title page of this book are descendents of that same Ougou and we have taken the responsibility as his children, and also as teachers and as Healers, to convey this information to all of our children, both of our bodies and also of the Nemenhah and other Bands to whom this book may go.

This is our gift to our children. It is given in the most sacred manner we know. Therefore, because we are only men and women, we suspect that you who read these pages will find fault here. We ask you, to seek the guidance of the Holy Ghost, that you may have discernment and that you will not reject because of the faultiness of our hands the very things of God. If it be wisdom in God that you receive these things, then judge them by the same spirit by which you have received them.

The Instruction

The Lord taught many things to many people by employing stories and parables. These conveyed to the heart and mind of the hearer a true sense of things even if every detail may not have been related. The following relation speaks of times before times, when men and women worked their way to exaltation following an ancient and set path. The players in the relation are our own relations. Each of us are also included in the story. Therefore, it is *our* story as much as it is theirs. All my relations!

For clarity, we have translated names into their corresponding English meaning. Some of the names are difficult to translate. For example, “Elohim” means “Heavenly” and is a plural, feminine denominative. In Nemenhah, “Pa Elowe” means Mother in Heaven, and “Shi Elowe” means Father in Heaven. “Elohim” means God the Father and God the Mother in Their united sense and connotes the Sealing Power. We have, therefore, sought to make the names correspond to something more meaningful to the English speaker.

There are several voices in this relation. When the ordinances of the High Place are performed by the people, each voice is represented by a separate person. This avoids confusion. The voices are:

Narrator	Eve
Elohim Heavenly Mother	Satan
Elohim Heavenly Father	Peter
Holy Ghost	James
Holy Ghost Elders	John
Jehovah	Preacher
Lucifer	The Voice of the Mob
Adam	

Those who participate in the ordinances ought to have good and clear intention, for God will not be mocked. There should not be any manner of ill-will between those who participate together in the re-telling or re-enactment of this relation. Only the best of feelings should prevail.

The ordinances of the High Place are specifically designed for the Living. Because of this verity, they are distinguished from the vicarious ordinances performed for and in behalf of the “Dead” in holy temples. This distinction does not intend to denigrate the sacrifice for the dead, but great emphasis is placed upon what Telestial people may do in this life in order to be introduced into the Terrestrial World and receive revelation and instruction from Angels, the Spirits of Men and Women made perfect in Christ, and even from the Savior Himself, preparatory to being introduced at the veil to converse with the Father. The vicarious work for the dead is carried on in another place, by other people of good intention, and the Holy Ghost does attend their sacrifice for the sake of deceased family members.

It should always be remembered that the Nemenhah lived in a different time than we do and they received from God that which was expedient for them. That they wrote specifically so that we in these days might learn from their experiences makes these records of some little importance to us.

The Book of the High Place

The Relation of Heavenly Father and Heavenly Mother

Chapter One

1. **Elohim Heavenly Mother:** Ponder the deep, Elohim. Is it not a great question?
2. **Elohim Heavenly Father:** Look out into the deep, Elohim, and tell Me what You see.
3. **Elohim Heavenly Mother:** I see space there – space to fill, space to build, space to do a great thing. Long have I pondered the deep and wondered why it remains so dark and empty. Should it not be filled with light? Should it not be filled with wonder and beauty? Where We are, there is light and truth. Our own parents provided this for Us and We rose up by line and by precept to become like them. Why do We look out upon the deep and see emptiness? It is a thing that should not be.
4. **Elohim Heavenly Father:** We look upon where We are and see what is real. Out yonder there is no one to see Us. Indeed there is no one to see at all. What need then, has the deep of light, and wonder, and beauty? Our work is for the world in which We find Ourselves. Why should We ask for more than what is?
5. **Elohim Heavenly Mother:** I am not “no one,” Elohim. I look upon the deep and I would see what I would see.
6. **Elohim Heavenly Father:** That is right, Elohim. Now, because someone sees the deep, I perceive that there is substance there which fills the expanse and the emptiness. It is matter but it has no order.
7. **Elohim Heavenly Mother:** It is the same as the world in which We now labor except that, unto the matter with which We do Our labor, someone has given order. Therefore, the question still exists – why should the deep remain so? What ought to be done with the matter? Why should not We venture to do the same there as has been done heretofore? Or shall We remain always here to act upon another’s work?
8. **Elohim Heavenly Father:** To act upon what has always been is not a bad work, Elohim. Indeed, it has brought Us to exaltation. In this way all spirit children do arise, line upon line and precept on precept, even unto the state and stature of their parents. This is the Everlasting Covenant. Do You think to rashly abandon that which We have learned from Our own experience?
9. **Elohim Heavenly Mother:** I do not wish to abandon anything, Elohim. But let Us cause light and truth to expand and grow. Else, why should We be endowed with power at all?
10. **Elohim Heavenly Father:** It is right, Elohim Heavenly Mother. Let Us leave that which We now know by virtue of another’s work and make works of Our own.
11. **Narrator:** Then Elohim Heavenly Father and Elohim Heavenly Mother separated Themselves from each other for a season and set about the work of organizing matter. Elohim Heavenly Father found the task easier than Elohim Heavenly Mother, for His endowment was to create by combining matter into organized unions. He made stars, worlds, moons, and other astral bodies. He caused all of these to coalesce into great swirling formations and clouds. He experienced all this creation first hand by placing Himself within the creation – giving of His own substance by way of pattern and form, and the deep matter willingly obeyed. Then He stood back and observed His work and pondered it.
12. **Narrator:** Elohim Heavenly Mother found creation more difficult, for Her endowment was in becoming a wellspring of life unto matter. She caused the deep matter to recognize itself as a living soul, and taught it to seek patterns of order, and the matter did live; but, without experience, it could do nothing but ponder itself. Then She too stood back and observed Her work and pondered it.
13. **Elohim Heavenly Father:** See, Elohim, that I have been able to cause the matter to become organized. I have made moons, worlds, and stars, such as We have heretofore seen. But the bodies have no life. Organization alone brings no real order to the matter.
14. **Elohim Heavenly Mother:** It is so, Elohim. Look how I have given self knowledge to the deep matter and it does seek patterns of order. But the matter does only ponder itself and is confused. Life and existence alone brings no real order to the matter.
15. **Elohim Heavenly Father:** Our work alone does not accomplish anything. Our previous work was fruitful because there was organization and life brought together by fathers and mothers. When one is without the other, the matter remains in chaos.

16. **Elohim Heavenly Mother:** Why should We work thus alone? Why should We not combine Our work together?
17. **Elohim Heavenly Father:** It is right, Elohim. I shall work by the endowment of My power to bring together the deep matter and organize it into all the astral bodies We have heretofore seen, and I shall consecrate all that obey Me unto the endowment of Your power.
18. **Elohim Heavenly Mother:** I shall work by the endowment of My power to give Your organizations self-knowledge and they shall become living beings capable of perception.
19. **Elohim Heavenly Father:** I do covenant with You, Elohim, to share all My creative works with You, that the endowment of My power may be combined with the endowment of Your power.
20. **Elohim Heavenly Mother:** I do covenant with You, Elohim, to share all My creative works with You, that the endowment of My power may also be combined with the endowment of Your power.
21. **Elohim Heavenly Mother:** Then were Elohim Heavenly Father and Elohim Heavenly Mother bound by Their covenant one to another, and They became one in heart, one in mind, and one in purpose. This is the first covenant made by our Heavenly Parents. We desire that all do likewise. All arise.
22. **Elohim Heavenly Mother:** Each of you do solemnly covenant to share your work in this life and in the life hereafter with your own spouse. Each of you bow your head and say "Yes."
23. **Elohim Heavenly Mother:** It is enough. That will do. You may be seated.

Break for Instruction

(The participants now pause in their re-telling or re-enactment in order to receive instruction from the Peli about the nature of the covenant and bond between men and women in this creation.)

Resume Session

24. **Narrator:** Then did Elohim Heavenly Father and Elohim Heavenly Mother become truly united, essentially bringing into being living things in the deep that could both perceive and be perceived, beings that could act and be acted upon – the Father, by causing deep matter to coalesce into astral bodies such as He had theretofore seen, and the Mother, by giving the bodies life. Thus, they were bodies indeed because of the Truth bestowed by the Father, and they were bodies indeed because of the Light bestowed by the Mother.
25. **Narrator:** The Father placed His own matter in the bodies so that all things became His. The Mother placed Her own understanding in the bodies so that all things became Hers. Therefore, were all things of the Father and of the Mother, and all things were one.
26. **Elohim Heavenly Father:** Elohim, behold My relations!
27. **Elohim Heavenly Mother:** Elohim, behold My relations!
28. **Narrator:** And They stood back and observed Their creation and saw that a portion of the deep was now filled with light and beauty in abundance, and They rejoiced in Their accomplishment.
29. **Narrator:** Then the Father and the Mother begot spirit children after Their own kind and They did populate Their creation and They did begin to teach them to become like unto Themselves by line and by precept. From the smallest particle to the largest astral system, the Father and the Mother taught Their children to learn and to grow by participating in the creation personally. They bestowed upon Their own children portions of Their own Endowment of Power, that they also might create worlds and thereby progress toward the state and stature of their Parents.
30. **Narrator:** And when they had received these great gifts, and when they had each undertaken the work of creation, the children no longer enjoyed the presence of the Father and the Mother. For, they had all entered into the Everlasting Covenant and the matter of their creations could not abide the presence of Celestial Beings until those creations had progressed into that glory. Should any of them come into the presence of a Celestial Being before such progression had taken place, their matter would disintegrate and they must begin that portion of creation again. Therefore, the Father and the Mother refrained from making Their presence known unto them, but waited upon the plan to bring them together once again. Notwithstanding, They could still observe from a distance the creations and works of Their children without disrupting them.
31. **Elohim Heavenly Mother:** Each of you created worlds in the pre-earth life. In the creation of these worlds, you participated in every step of development.
32. **Elohim Heavenly Father:** When the first atoms combined to form the clouds of matter from which worlds were made, each of you lived in that creation. Your matter was part of it, and it was part of you.

Because of this, in the face of great faith, the atoms respond and miracles take place. They know you, for they are your relations.

33. **Elohim Heavenly Mother:** When the first atoms combined into molecules, each of you lived in that creation. Your matter was part of it, and it was part of you. Because of this, in the face of great faith, the molecules respond and miracles take place. They know you, for they are your relations.

34. **Elohim Heavenly Father:** When the first molecules combined into cells, each of you lived in that creation. Your matter was part of it, and it was part of you. Because of this, in the face of great faith, the cells respond and healing takes place. They know you, for they are your relations.

35. **Elohim Heavenly Mother:** When the first cells formed into tissues, each of you lived in that creation. Your matter was part of it, and it was part of you. Because of this, in the face of great faith, the tissues respond and rejuvenation takes place. They know you, for they are your relations. In every stage and step of development – from mineral, to plant, to animal, to human being, each of you lived in that creation. And, in every advancement in development, your matter was part of it, and it was part of you – particles, and worlds without end – lives and deaths without end – joy and sorrow without end – light and darkness without end. All this because the Father gave organization to the matter of creation, and because the Mother gave thought to the organized matter. Because of this, an atom may recognize itself as well as that part of you in it. Because of this, all the matter of creation may recognize itself and that part of you in it.

36. **Elohim Heavenly Father:** This is the continuation of the deaths and the Everlasting Covenant, for through it all things become subject unto they who transcended from the matter into the fullness of light. And ages and ages of lives of men, even eternities, are consumed in this everlasting progression. And immense is the joy, and also the suffering. Nevertheless, eternal life is finally attained in this way, line upon line, precept on precept.

37. **Narrator:** And the Father and the Mother knew that Their work was good, for it is by this Everlasting Covenant that They attained to Their stature and to the endowment of Their power.

38. **Narrator:** And Elohim Heavenly Father and Elohim Heavenly Mother were not alone in the bosom of eternity. There were others like Them, as well as Their own Spirit Children. But a time came when all Their children were occupied in making their own creation and following the path of the Universe. It was in that time that Elohim Heavenly Father and Elohim Heavenly Mother took counsel with each other:

39. **Elohim Heavenly Mother:** It is long since I have traveled about and observed the many creations of Our children. I know that We will not be able to speak with any of them personally, lest We destroy their work because of Our own glory, but would it not be interesting to go and watch them in their labors?

40. **Elohim Heavenly Father:** It would be interesting.

41. **Elohim Heavenly Mother:** Perchance, We may see something different.

42. **Narrator:** Then Elohim Heavenly Father and Elohim Heavenly Mother traveled for a long time observing the development of Their children and of the new worlds they were building. This gave Them much joy in the knowledge that each creation was one of Their children in the process of becoming like Them.

43. **Narrator:** After a very long journey and much observation, They came to a place where They did not expect to find people (for They knew the creation, and were acquainted with the nature of things), but They were surprised and delighted to find a small group of people living next to a river. The people had built rude huts of the sticks and of the reeds that grew along the edge of the river, and they were subsisting on fish and mussels from the river and on roots and tubers from the river banks.

44. **Narrator:** As They watched these surprising people, They saw a curious thing. Moving about among them was a Being that the people evidently could not see. From one person to another, this one darted, whispering in their ears. Then one of the men of this small family group took down his hut and moved it to higher ground. He also began gathering edible tubers and planted them extensively along the shoreline of the river and in the swampy places. As They watched, Elohim Heavenly Father and Elohim Heavenly Mother noticed that most of the people began to do the same thing. When the river flooded, only a few of the people who were left on the river bank lost their homes and belongings. This They found very curious. For, They knew that the people were developing well ahead of that rate of development They had heretofore seen.

45. **Narrator:** On another occasion, and on another world, They observed two opposing armies readying for battle. The defiant people were all on horseback and arrayed for war, each believing themselves justified,

each ready to face death to prove it. Then once again, a Shadowy Figure, visible only to Elohim Heavenly Father and Elohim Heavenly Mother, moved from the one great leader to the other, whispering something to them.

46. **Narrator:** Suddenly, one of the leaders rode out into the middle of the field of battle accompanied by two of his companions. They stood there like statues until the leader of the opposing army rode out with a small party of his men. After a lengthy discussion, the stern faced warriors turned and rejoined their ranks. Then all at once the two hosts began to break up and go in opposite directions. The discipline gone and with it all need to justify their position. The conflict was over.

47. **Narrator:** Elohim Heavenly Father and Elohim Heavenly Mother decided to follow this Shadowy Being as It moved from one project to another. It looked here and looked there and They followed It. They called the being Holy Ghost and for a long, long time They watched Him change and influence all of the men and women who would listen to His whisperings. They began to notice that it was only at crucial points of emergence that Holy Ghost intervened, and that His actions had the effect of reducing the time it took for societies to move into that point where self-mastery and discipline is attained. Not once did Holy Ghost speak to the children of the Father and the Mother while they were yet in states of development in lesser kingdoms. Never did Holy Ghost suggest to the stone that it change its position. Never did Holy Ghost suggest to the willow that it alter its course. Never did Holy Ghost whisper to the lion, the bear, the horse, or any other being other than a man or a woman. It was only in the final stages of development that Holy Ghost sought to alter the course of progression.

48. **Narrator:** Finally, Elohim Heavenly Father and Elohim Heavenly Mother decided the time had come to make some kind of contact with Holy Ghost.

49. **Elohim Heavenly Father:** This is a thing not seen anywhere in the Everlasting Covenant.

50. **Elohim Heavenly Mother:** Surely, this is a new and a curious thing.

51. **Narrator:** As They thus counseled together, They realized the impact Their discovery would have on all aspects of human existence and progress. Surely, if one knew an unknown thing could exist, could not many? The cosmos is a place of immenseness and, although such a thing might not overturn all things as they stood at that time, was this not an indication that alternatives do exist? That a thing had always been done one way no longer required that it must always be done in that way. Such a thing does not unmake the Universe, but it does remake it, in terms of the infinite possibilities and alternatives to action.

52. **Narrator:** So, They approached Holy Ghost and spoke to Him.

53. **Elohim Heavenly Father:** Lo, Shadowing One. We are the creators of these with whom You meddle. What are You and where do You come from?

54. **Holy Ghost:** I greet You. I am as You see, and I am just as You, from this very place.

55. **Elohim Heavenly Mother:** Look, Elohim, this One is intelligent. Tell Me, Shadowy One, who of Us created You and sent You?

56. **Holy Ghost:** I am not made by any such as You, but I am.

57. **Elohim Heavenly Father:** Elohim, this One is not as We are, but I perceive that He is a personage of Spirit. Observe how He does interact with Our children, yet He disrupts them not in their progress. This thing surely is new in all the world.

58. **Elohim Heavenly Mother:** That is right, Elohim. This is a new being, indeed, and fortunate are We that we may hold concourse with Him.

59. **Holy Ghost:** I am. Neither new, nor old am I. But My kind is many and we have always been.

60. **Narrator:** Holy Ghost was not surprised by Elohim Heavenly Father's and Elohim Heavenly Mother's curiosity. He had also been curious about Them, but it was not His way to openly address anyone. His way was one of more gentle influence. But once the Three began to counsel together, Elohim Heavenly Father and Elohim Heavenly Mother realized that there was a great deal yet to be learned about the cosmos and that there was much that needed to be done about it.

61. **Holy Ghost:** Your children have I always loved. For, of all the physical creations, they are capable of sensing My influence. I know that not all unto whom I whisper will respond. Nevertheless, I have learned that the men and women, although they are alike to the other creations in their corporality, yet they seem to possess a more refined center than their physical bodies alone. Should they be moved upon to exercise it, they do expand and grow until that center can be made to fill their whole creation. I have seen

this produce such a transformation in them that they become easy to influence to do good one to another. Behold, I have made this My own work.

62. **Elohim Heavenly Mother:** These, Our children, are striving, through almost endless toil, to become like unto Us. They are passing through their creative works utilizing a portion of the Endowment of Power within Us. Indeed, this is the nature of our race. We are all engaged in it until we progress to that point wherein we may command matter, of our own selves. This is Exaltation. All people like unto Us are so engaged.

63. **Elohim Heavenly Father:** Thus has it always been unto us, even to act and to be acted upon in the body, but striving to gain that glory wherein we may act and be not acted upon only. Thus we pass from one state into another. Yea, thus we emerge into the exalted state, after worlds without end.

64. **Elohim Heavenly Mother:** Tell Us of Yourself, Shadowy One. Who are You, and of what kind of being are You? Are You an unfinished being, like unto Our children before they begin their creative work? For, they are born in Spirit and have no ponderable matter until We loan it to them of Our creation. Thus are they placed upon the road that leads them to the acquisition of their own matter. Are You like unto them before they took upon them Our matter?

65. **Elohim Heavenly Father:** Nay, Elohim, I think the body of Holy Ghost is discernable only to those of us whose spirits are bound to their bodies. Our children cannot see Him. He is, I perceive, like Us, and yet unlike.

66. **Holy Ghost:** My people are able to act upon matter in certain ways, but we are unable to organize it or give life unto it. We can cause Your children to act upon their power to create, but we have no creative power of our own.

67. **Elohim Heavenly Father:** You do cause Our children to learn and grow at a remarkable pace.

68. **Elohim Heavenly Mother:** You cause them to advance in their progress. This is something different, Elohim Heavenly Father. Let Us stay with Holy Ghost and have joy in watching Our children grow.

69. **Holy Ghost:** Why do You not do as I do?

70. **Elohim Heavenly Mother:** We cannot interfere without great risk to the bodies of Our children. Should We interfere when they are not prepared, their bodies cannot withstand Our glory, and they disintegrate. They then must begin again and even more time is required for them to become like Us.

71. **Holy Ghost:** The Law of Restoration is a cosmic verity. No matter whether your nature be ponderable or spiritual, that which is begun anywhere has physical consequences everywhere. It is probable that the process of progression You have described to Me originates much discord and disharmony in the cosmos. For every singularity of harmony and order, how many singularities of discord, disorder and disharmony are created as your children struggle for eons through the process of emergence?

72. **Elohim Heavenly Father:** In consequence of the Everlasting Covenant, a great many errors are made which, eventually, lead to one singularity of truth.

73. **Holy Ghost:** It is a way that attains the desired end. That much is proven in abundance, if only by the fact of Your own existence. But consider, You were unaware of Me and of my kind. That You knew not of Me is no commentary upon Your intelligence. It cannot be forgotten however, that I did nonetheless exist, even though You had no knowledge of Me. You speak of things that have always been thus and so. And you speak of a plan that causes much suffering. I tell You that this suffering is what caused Me to come from the place of My abode even out into the deep to ascertain the source of it. It is this suffering that I strive to relieve.

74. **Elohim Heavenly Father:** The Everlasting Covenant is the Way of Heaven. It has always been and shall always be. If it causes much suffering, We are comforted in the knowledge that, in the end, Our children do emerge out of the suffering to become like Us.

75. **Holy Ghost:** I am not convinced that because this Everlasting Covenant has always created vast amounts of suffering, but in the end Eternal Life, that it must necessarily signify that there is no other way to attain Eternal Life.

76. **Elohim Heavenly Mother:** What has always been is changed. What We knew to be true of a surety was true. But here is a truth We knew not of, but is also assuredly true.

77. **Elohim Heavenly Father:** The World is a very big place.

78. **Holy Ghost:** Let us make an experiment. I am always alert to the opportunity to meddle for good. Look at Me, Elohim Heavenly Father and Elohim Heavenly Mother. I am not corporeal in the same sense that You are. I have often, as You have Yourselves witnessed, made My sort of contact with Your children without any ill effect to their bodies.
79. **Elohim Heavenly Mother:** Indeed no. We have witnessed the contrary. Your influence has only been for the good in all that We have observed.
80. **Holy Ghost:** Let Me whisper what counsel You might have to whichever of Your children You might choose. Let Us observe conditions as a result of that personal interference. It may be that We can work together to fulfill the Everlasting Covenant and, at the same time, overcome some of the disorder it causes in the cosmos.
81. **Elohim Heavenly Father:** It is well. Our Firstborn Son is very near to finishing His work already. We will take You to where He is laboring. If such interference harms Him, less of His creative work might be affected.
82. **Elohim Heavenly Mother:** This is the World of Our Firstborn, who has progressed almost to the end of the mortal cycle. Everything in this creation will become part of Him. The very elements which We have loaned Him for a season obey His voice because He is in them, He having descended through them all. At each crucial point where evolutionary change has taken place, He has been there in the life of the entity making the change. In this way, the Creator becomes part of the Creation. It is the only way that the Natural Man may be subdued and the Spiritual Man, or Man of Holiness, arises out of corrupt matter and becomes master of it. In the final phase, the Firstborn will take on mortality one last time to overcome it. In the last of the Lives and the Deaths, He will become exalted with all of His Creation. Then shall all of this matter become His.
83. **Holy Ghost:** Now is My understanding made clear. This does fill Me with sadness. Nay, I repent of the experiment that I first proposed. You have shown Me a hard thing. To become like You, countless many lives end miserably without hope. In all the cosmos, I have never encountered an end so good require means so bad. Do You not see that this is the very beginning of misery? In this beginning is misery made immense. For, as it proceeds out into the deep, it gathers and gains until it returns again unto its own, manifold greater. It is doubtful that what little help Our experiment might provide will prove any great difference in this constellation of pain.
84. **Holy Ghost:** You have shown Me much about You and Your kind. Now, come with Me. I will show You my people.
85. **Narrator:** Then Elohim Heavenly Father and Elohim Heavenly Mother went with Holy Ghost to the place where the Holy Ghost People dwelt. There They found an innumerable host of Holy Ghost People.
86. **Narrator:** Now Elohim Heavenly Father and Elohim Heavenly Mother observed that these were not corporeal beings. They had no flesh and bones, as Elohim Heavenly Father and Elohim Heavenly Mother have, but were personages of spirit. Each of them had a recognizable form, but, though their presence could be discerned, their substance was not physically ponderable. They could only be seen by the spiritual eyes. Nevertheless, Elohim Heavenly Father and Elohim Heavenly Mother could feel their proximity in every particle of their tangible bodies.
87. **Narrator:** They remained with the Holy Ghost People for a long, long time, for they were fascinating and complex beings. They discovered that each had the ability to enter into very close association with matter, even dwell within and around the ponderable matter of corporeal beings. Thus, their presence could be discerned by the very matter itself. In this way, Holy Ghost was able to be such a great influence in the progress and development of the children of Elohim Heavenly Father and Elohim Heavenly Mother. Nevertheless, they were unable to command matter and take on physicality themselves.
88. **Narrator:** Because of this close association, many of the Holy Ghost People grew to love Elohim Heavenly Father and Elohim Heavenly Mother, and some began to desire to experience physicality.
89. **Holy Ghost Elders:** Elohim Heavenly Father, we would that You might take of matter and make a physical world wherein we might experience physicality.
90. **Elohim Heavenly Father:** I shall take of the matter of the Deep and make a world wherein you may dwell for a season. I shall put in this world all manner of life and command it to fulfill the measure of its creation. This is all part of the world which Elohim Heavenly Mother and I did create in the beginning. I

give it unto you for your own experience. Yea, I shall cause the elements of this new world to allow the Holy Ghost People to enter into the bodies and dwell therein for a time.

91. **Elohim Heavenly Father:** Look, Elohim, at what We may learn from the Holy Ghost People in this way.

92. **Elohim Heavenly Mother:** Yes, We do learn intimately of them. I perceive all there is to know of the individual when one of the Holy Ghost People enters into one of Our creations. All that they are becomes part of Me through that matter which obeys My will. All that they are becomes part of You through that matter which obeys Your will.

93. **Elohim Heavenly Father:** That is correct. A great measure of the past, as well as the present experiences of that person are imprinted upon the matter of the corporeal body which We have loaned unto him. Since that matter belongs to Us, all these experiences become Ours also.

94. **Elohim Heavenly Mother:** Through this association, Elohim, We are greatly enlarged, having gained many of the experiences of countless finished and complete beings who have lived perhaps even longer than We have.

95. **Elohim Heavenly Father:** The Holy Ghost People are also enlarged by the experience of corporality, for they take upon themselves experience that can only be obtained through the body. They also gain a measure of Our experience by that same imprinting whereby We gain a measure of their experiences. All are greatly enlarged.

96. **Elohim Heavenly Mother:** This is a good thing, and yet I am troubled in My heart.

97. **Elohim Heavenly Father:** It is true. I, too, am troubled. This thing must cause Us to pause and to ponder the Everlasting Covenant and all that it entails. I feel the suffering and disharmony that the Covenant causes in the Cosmos.

98. **Elohim Heavenly Mother:** Surely, the lives and deaths of Our children, as they labor through the almost endless process of exaltation, causes immeasurable disharmony and even destruction throughout the cosmos because of the Universal Law of Restoration. The Holy Ghost People felt this disharmony and sent Holy Ghost to investigate it. What one sets loose upon the cosmos, be it even the smallest thing, for good or for ill, traverses the Universe and is amplified by it so that it returns to its origin magnified for good or evil. This is a Universal Law.

99. **Narrator:** The Holy Ghost People who participated in the world Elohim Heavenly Father made for them also gained from Him an understanding of the Everlasting Covenant and of the manner in which the children of Elohim become exalted. They became more aware of the suffering caused by the plan. After that fewer and fewer of the Holy Ghost People came to participate with Elohim Heavenly Father in the world He had created for them and His heart was downcast. The elders of the Holy Ghost People dissuaded their people from it.

100. **Elohim Heavenly Father:** I have pondered the Everlasting Covenant. Holy Ghost is right. The process of exaltation for Our children's sake brings about great suffering.

101. **Elohim Heavenly Mother:** It is evidently true. To bring about the transition of man from spirit to Exalted Being, from natural to spiritual man, causes the creation of evil and pain. Opposition must be overcome so that transition may be made. It is the way it has always been.

102. **Elohim Heavenly Father:** Yes, You are right. But, We must ask again, does it follow that because a thing has always been, that it is the only true way that it can be? We have found things in the cosmos that We never knew existed. This contrasts with what has always been. The Holy Ghost People have taught Us this. Because Holy Ghost brought Us to meet His people, and they have experimented upon physicality through us, I see the way to a *New and Everlasting Covenant*. I see a way to bring about the immortality and eternal life of man without the creation of endless torment in the cosmos.

103. **Elohim Heavenly Mother:** What is it that You propose, Elohim?

104. **Elohim Heavenly Father:** The Endowment of Power that We have attained – to organize matter and to give it life and perception may be combined with Holy Ghost's ability to influence the actions and development of Our children without disturbing their bodies. When We allowed some of the Holy Ghost People to occupy the bodies We created for them, a measure of our experiences was added unto theirs. All that we know has been imprinted upon them, worlds without end. All that they know has been imprinted upon us, lives without end. Do you begin to see the Endowment of Power of the Holy Ghost People?

105. **Elohim Heavenly Mother:** I do see it. Let Us speak to Holy Ghost and see if He will not covenant with Us to assist Our children.
106. **Elohim Heavenly Father:** Holy Ghost, I have learned that when You whispered into the ears of My children Your influence was imprinted upon the very matter of their bodies. They do not so much hear the whisperings but the influence became part of their being, felt in every fiber, undeniable.
107. **Holy Ghost:** That is true.
108. **Elohim Heavenly Father:** I have also learned that My own life's experience, everything I learned through the Everlasting Covenant, was imprinted upon the souls of the Holy Ghost People who participated with Me in the world I created for them.
109. **Holy Ghost:** That is also true. Though we may not be creators without corporality, yet the light and truth which motivates each individual was added to that provided by the Creator. The Holy Ghost People gained experience thereby which they could never have expected to gain. Because the elements are part of their Creator and obey His will, those Holy Ghost People who participated in the experiment with You gained some insight into the relationship You have with Your children. They have learned to desire the ability to create. It is because of this that the Elders of the Holy Ghost People begin to dissuade many from participating in the world You created for them.
110. **Elohim Heavenly Father:** It is not well. For I love all of the Holy Ghost People and despair that I might have caused them grief. The desire to create without the ability will bring hardship and sadness to the Holy Ghost People.
111. **Holy Ghost:** You speak the truth. Now those who became part of Your creation, as well as those who still wish to, are sundered from the rest of the Holy Ghost People. Some only desire to experience physicality. These would not shun participating in what might be learned in Your creation, but they are satisfied to remain as they are. Others desire to become like You. They are no longer satisfied, as I am, to be the complete being which they already are. They wish to become Your children. Thus, my people are divided into three groups; those who are satisfied with who they are, those who want to experience physicality but desire to remain incorporeal, and those who wish to become Your children. All may be satisfied, if You wish it.
112. **Elohim Heavenly Father:** Tell Us how it might be accomplished.
113. **Holy Ghost:** One who has finished the Everlasting Covenant may do it. Then, having completed the work, if that One were to receive Me prior to the ending of one last creation, I would receive all the experience necessary for Your children to overcome the natural man. Then, unto those of Your children who receive Me, I will imprint that knowledge in the same way Your experiences were imprinted upon My people who participated with You in the world You created for them. Let a covenant be made between Us such that every person who receives that Chosen One and the Holy Ghost might through this Atonement be made perfect like You through the transference of experience like that which You have seen take place in the world You created for the Holy Ghost People. But, the Chosen One must allow this transference to take place before that last death. Then, because of this great gift, it may be possible for many of Your children to attain to Your stature in but one lifetime. But One so chosen must make the sacrifice freely. It is the only way that all of the experiences may be brought together.
114. **Elohim Heavenly Father:** This is the thing about which We desired to take counsel with You, Holy Ghost.
115. **Elohim Heavenly Mother:** If this thing were possible, it would prevent eternities of suffering.
116. **Holy Ghost:** There are many of my People who wish to become like You. You have given them a taste of a new way and they see dimly a new path. I will be for Your children an Holy Ghost. Be You for My people who wish it a Creator, even a Father and Mother.
117. **Elohim Heavenly Mother:** We cannot. Once exaltation has been attained, the exalted one may never die again.
118. **Elohim Heavenly Father:** That is right, Elohim. We will present this New and Everlasting Covenant to all of Our children and, if they choose this plan, We will appoint one from among them to be their Savior and Redeemer.
119. **Narrator:** Then did Elohim Heavenly Father and Elohim Heavenly Mother and Holy Ghost summon all the people together into one Great Council. And this interference suspended all the progress each of the Sons and daughters of God had made in the life in which they were laboring when they were

summoned. Elohim Heavenly Father and Elohim Heavenly Mother called all of Their children out of their creations, and Holy Ghost called all of the Holy Ghost People from their place of habitation, and then Elohim Heavenly Father presented the Plan to them.

120. **Elohim Heavenly Father:** Behold, you are all aware that the Everlasting Covenant requires that Our children must pass through all things living and gain an understanding of all things before you may attain to that Endowment of Power which makes of the matter that We have loaned unto you your own substance to command as you will. This is exaltation, and We do desire all of Our children to attain to it. We have become aware also that, because in order to do this, you must experience both the life, joy and happiness, but also the death, pain and suffering of each of those lives, in accordance with the Universal Law of Restoration, the suffering created by Everlasting Covenant does move outward into the deep and is magnified by that movement. When it reaches other beings, it is greater than when you experience it in your creative work, causing others to experience disharmony and commotion.

121. **Elohim Heavenly Father:** This commotion has reached a people of whom we knew not, a people who are not corporeal as we are, a people of spirit. We have learned from them a new plan whereby you may gain all of the experience needed to attain to exaltation, without causing universal suffering and strife. We will call this plan the New and Everlasting Covenant. This covenant requires that one of you, who is near unto completing the Telestial cycle, shall take upon you the combined experience of all of Our children who wish to participate and that you take upon you one more life in the Telestial sphere. Before you give up this last life, you must render unto the Holy Ghost the combined experience of your creative work, as well as all that which you have taken up from Our children. You must be left entirely alone and return again even to the beginning of your work for a moment. Then the Holy Ghost will once again reveal all things to your remembrance and you will attain to that exaltation to which you would have ascended. You must do this of your own free will, without any compulsion at all.

122. **Elohim Heavenly Father:** There are those of the Holy Ghost People who wish to participate in this covenant and thereby gain the experiences that can only be attained through corporality. I will command the elements to accept these into the bodies that are created, except those of men and women. There are those who wish to become Our children and gain exaltation. I will adopt them into Our family and they will have the same opportunity as Our true children.

123. **Narrator:** The Holy Ghost People then separated themselves and held Council together. Some of them wanted to become like Elohim Heavenly Father and Elohim Heavenly Mother. Others were satisfied with who they were and only wished to experience physicality. Still others were satisfied to remain as they are. Holy Ghost went back to Elohim Heavenly Father and Elohim Heavenly Mother to counsel with Them and told Them of the wishes of His people.

124. **Elohim Heavenly Mother:** The Spirit of the Creator is the very energy through which corporeal elements are organized. Let those of the Holy Ghost People who wish only to experience physicality submit their wills to the will of the Creator. There are many physical bodies in the Creation.

125. **Elohim Heavenly Father:** This is well. They must submit only to the will of the Creator. Their bodies will be quickened by the Spirit of the Creator. They will gain in experience but that experience is not sufficient to make them like Us. For those who wish to progress and become a new thing in the cosmos, I shall become their Father and they shall be numbered among My children. And if it so be that their spirit is able to expand and grow so that the natural man may begin to be overcome, even as Our own children do begin to overcome the natural man, then We will judge them worthy, and through the power of the Holy Ghost they shall receive all things pertaining to exaltation. But if their spirit is not able to expand, then they shall return unto that manner of being that they are now.

126. **Narrator:** Then Holy Ghost returned to His own people and, when He had repeated to them all the counsel of Elohim Heavenly Father and Elohim Heavenly Mother, they rejoiced, for the covenant was a miracle to them.

127. **Narrator:** And all the children of Elohim Heavenly Father and Elohim Heavenly Mother were assembled into the Great Council. Now some had just begun their labors and others were very much under way. Some few were very near to finishing, but there were few indeed who had but one life left to live. One of these was the Firstborn of Elohim Heavenly Father and Elohim Heavenly Mother and he was mighty indeed.

128. **Elohim Heavenly Father:** My children. You have heard the plan which We propose, that each of you shall take of your creations and consecrate it unto a New and Everlasting Covenant. This shall greatly foreshorten the time your labors will take to accomplish and it will do away with eternities of suffering. This is according to the Universal Law of Restoration. This new thing will bring the necessary experience together for all to receive exaltation in as little as one life more.

129. **Elohim Heavenly Mother:** It is true. In this New and Everlasting Covenant, all of the creative experience can be drawn together into one life. Every individual, through the organizational power of the Creator, the instrumentality of the Chosen One, and the peculiar power of the Holy Ghost, and through the Atonement of the lives, can attain the Celestial Glory – even that glory possessed by Us, your Heavenly Parents.

130. **Elohim Heavenly Father:** Each of you must subdue your own desire for eminence for one lifetime and set self aside, submitting to the will of Elohim Heavenly Father, Elohim Heavenly Mother, the Chosen One and the Holy Ghost. Each of you must give up all that you have already created and become as one just starting out, a little child at the beginning of the long and arduous labors. Nevertheless, though you shall be as one only just embarking on the journey, because of the New and Everlasting Covenant, you may be blessed with all that I and your Mother in Heaven have.

131. **Elohim Heavenly Mother:** One of you will be required to take upon you all of the consecrated experience and descend to the very beginning, to condescend to give up all that you have already accomplished, to accept the aggregate of all the creative experiences into one, and then to sacrifice it all for the good of all. The result of this consecration, sacrifice and Atonement will bring about a new thing in the cosmos, a new order, a New and Everlasting Covenant. Through it, all who are willing will become like Us, even Your Heavenly Parents.

132. **Holy Ghost:** Therefore now are my people become one part of the Hosts of Heaven who rejoice and do consecrate to the work. For even the Elders of my people see that the intentions of Elohim Heavenly Father and Elohim Heavenly Mother are good. And see! The greater portion of the children of Elohim Heavenly Father and Elohim Heavenly Mother also rejoice, and they became a second part of the Hosts of Heaven and they consecrate to the work.

133. **Narrator:** But there was a lesser portion of the children of Elohim Heavenly Father and Elohim Heavenly Mother, and among this third part was one who wished to attain the Celestial Glory without subduing his own will to that of any other. And some few joined with him and were of like mind. They counseled against the New and Everlasting Covenant. He was one like unto the Firstborn of Elohim, having nearly completed his work and was known to all as a child of light, even Lucifer.

134. **Lucifer:** If the Holy Ghost People wish to become like us, let Holy Ghost perform His function as a gift. We need not submit to anyone. Let our Father use His power with the Holy Ghost people, as He has heretofore done, and then let this Holy Ghost imprint the aggregate upon us. Let Holy Ghost write this glory upon me. If the Everlasting Covenant is to be discarded, then let the glory of the Father be imprinted upon me and be it thus for all people, or let us withhold ponderable matter from these lesser beings.

135. **Narrator:** Then the Firstborn of Elohim Heavenly Father and Elohim Heavenly Mother came forward.

136. **Jehovah:** Nay, let it be as Elohim Heavenly Father and Elohim Heavenly Mother wish it. For, we do nothing but what we receive of Them. Even our own creative works and experiences depend upon that portion of Their Endowment of Power that They may loan unto us for that purpose. Therefore, let us be grateful unto Them and have joy in the new thing that we shall bring to pass because of Them.

137. **Narrator:** And He was chosen to be the Creator and Savior for the Hosts of Heaven.

138. **Narrator:** Then Lucifer rebelled against the Hosts of Heaven and Elohim Heavenly Father Himself and vowed to frustrate the work, and to force the Hosts to return to what had always been. And then was Elohim Heavenly Mother grieved by the wickedness of Her child, for She knew that he might not ever be able to subdue self-will enough to gain exaltation in either the Everlasting or the New and Everlasting Covenant. This grief was added upon as She reflected upon the third part of the Host of Heaven who had been drawn away by the rebellion of Lucifer. So great was Her grief in the knowledge of the great suffering his rebellion would cause that She withdrew from the Council and seldom would return to it. From that time Elohim Heavenly Mother only met in council with those who would be mothers in order to give them that power which men never have and to ordain them to the fullness of the priesthood.

139. **Narrator:** Then did Michael stand forward and speak for the Hosts of Heaven.
140. **Michael:** Lucifer has rebelled against You. He has not simply disagreed in Council, which would have been his right, but he has vowed in his arrogance and jealousy to destroy the Atonement of the lives, and to draw as many back unto their own as he can. Therefore, Elohim Heavenly Father, withhold from him and to all those who follow him, the power to organize matter, lest they do something to our great hurt. And surely You can do it, for You are our Father and we must make our way within Your creation. Wherefore, all matter that pertains to us obeys Your will, being Yours. Withhold it from them who would destroy your work.
141. **Elohim Heavenly Father:** You are a mighty man and valiant and I call your name, Michael. But Lucifer may easily leave My creation and seek some other part of the cosmos. Howbeit, he may find someone who will give him the power to create. It is better that we strive with Lucifer here in our own vineyard, if only to prevent his taking his rebellion away. I shall send you, therefore, to do battle with him. You shall subdue him and the elements will obey you and forsake him. Then shall he be restrained here with us. Yea, we shall restrain him here with us for a season.
142. **Elohim Heavenly Father:** The rebellion of Lucifer will provide opposition upon which faith may take form. Go therefore, my Chosen One, whom I call Jehovah, take Michael and all those who wish to take part in the New and Everlasting Covenant, and the power of creation will be with you. Take of ponderable matter, yea, matter upon which both I and Elohim Heavenly Mother have worked in Our Endowment of Power, and make a world as has been done so many times before. Subdue Lucifer and consign him to that world. Then I will command the matter around that world and limit it so that one may go to and from it only by the peculiar power of the Holy Ghost upon the Way. I will seal this section of My creation so that none may travel to and from it unless they be sealed up unto Jehovah by the peculiar power of the Holy Ghost. Lucifer desired power without cost and cause without effect. Now let Us use Lucifer to test My children.
143. **Jehovah:** Elohim, we will go down and do as You say.
144. **Michael:** It will be a good world and the good will overcome the evil of Lucifer.
145. **Elohim Heavenly Father:** Look! There is matter unorganized. Go you down and create a world such as we have heretofore created. Divide the night from the day and bring Me word.
146. **Jehovah:** We will go down.
147. **Michael:** We will go down.
148. **Narrator:** Then all the true sons and daughters of Elohim Heavenly Father and Elohim Heavenly Mother, who had not rebelled and followed Lucifer, submitted their own will to the Father and consecrated with a covenant all that they had made and learned in the Everlasting Covenant unto the Son. These are they for whom Michael speaks. Each of you made this great sacrifice, consecrating all that you had received through the Endowment of Power of the Father and of the Mother, and of the matter given you, from the beginning even unto the moment you made the covenant. And the Holy Ghost took the accumulated experience and caused it to be given unto Jehovah.
149. **Narrator:** Then Elohim Heavenly Father endowed Jehovah with His own power and Jehovah, Michael, and all the True Sons and Daughters of Elohim Heavenly Father and Elohim Heavenly Mother went out into the creation of Elohim, and the Father commanded it to obey the voice of Jehovah, and they made a world.
150. **Jehovah:** Michael, here is matter that the Father and Mother have brought together for our use. The Father organized it and the Mother gave it life, but it is yet unused and unorganized according to that organization we have heretofore seen. Let us make a world of this matter such as the worlds we have heretofore created. We shall divide the light from the darkness. The light we shall call day and the dark we shall call night. Then we shall return and report our labors.
151. **Michael:** It shall be so.
152. **Narrator:** Then the dust of creation gathered and suns and planets and moons and other astral bodies formed. And the light was divided from the darkness, for the bodies that formed could discern themselves from the deep. And the morning and the evening were the first measured time, for the morning and the evening marked the passing of the first day of creation.
153. **Jehovah:** Look, Michael! We have made a world like unto the worlds we have heretofore created. There are suns, planets, moons and all manner of astral bodies. Matter is organized and the light shines in the deep. The light we shall call day and the darkness we shall call night. Let us return and report.

154. **Michael:** We shall return and report, Jehovah.
155. **Jehovah:** Elohim, we have been down as You commanded and formed a world like the worlds we have heretofore created. There are suns, planets, moons and all matter of astral bodies. We have divided the light from the darkness even as You commanded us to do. This is our report.
156. **Elohim Heavenly Father:** It is well. Go down to the world we have created and cause astral bodies to be organized in systems and to have order. Set the Sun to rule the day and the Moon and other lesser lights to rule the night. Divide the waters from the waters. Cause the mists to rise up and form the first firmament. Cause the dry land to appear and the great waters to gather. Make rivers and small streams, valleys and mountains, and the lakes to appear, to give variety and beautify the Earth. Then return and report.
157. **Jehovah:** We will go down and do all that You command, Elohim.
158. **Michael:** We will go down.
159. **Jehovah:** Michael, we will cause these planets to gather around this star which we will call the Sun, and we shall also do likewise with all the astral bodies found in the world we have created. The Sun shall rule the day for the planets that belong to them and shall also be stars for the planets which belong to others. We will cause many of these planets to have moons. The Moon and the Stars shall rule the night.
160. **Jehovah:** We will cause the waters from above to divide themselves from the waters from below so that there may be a firmament of air between the Earth that we have made and the Firmament of Heaven wherein the Sun, Moon, and Stars dwell. We shall cause the dry land to appear and the waters to flow. We shall make great rivers and small streams, lakes and seas. We shall cause mountains, hills and valleys to form to beautify and give variety to the earth. Then we shall return and report our labors to Elohim Heavenly Father.
161. **Michael:** It shall be so, Jehovah.
162. **Narrator:** Then, the matter that had formed into a world, and had gathered together into stars, planets, moons, and other astral bodies were gathered together into systems and they had order in their creation. And as the dust of creation settled, the sun shown through and the heat of the sun caused the mists to rise up and a firmament was made between the earth and the heavens. As the waters of the earth divided from the waters of the air, dry land appeared and the great oceans formed. Great rivers and small streams began to flow from the earth into the seas. As the waters rolled forth upon the land, valleys formed and the Moon caused changes within the earth that raised up the mountains. The waters deposited soil in layers upon layers and many forms of topography were made that beautified and gave variety to the earth. And the morning and the evening were the second measured time, for the morning and the evening marked the passing of the second day.
163. **Jehovah:** Look, Michael! The commotion of creation has settled so that the light of the Sun may penetrate to the Earth. And the energy of the Sun has moved upon the Earth and the waters have divided themselves, as we have devised, to form a firmament of air between the Heavens, and the waters that cover the earth. And this division has caused the dry land to appear and the streams to flow and valleys, plains and prairies to be created. Lakes and seas have appeared. And the pull of the Moon has caused great changes to take place within the Earth and hills and mountains have risen up. Already the Earth is a place of beauty and majesty.
164. **Michael:** It is so Jehovah, it is so.
165. **Jehovah:** Let us return and report.
166. **Michael:** We will return and report our labors of the second day, Jehovah.
167. **Jehovah:** Elohim, we have been down to the new world You commanded us to make. We have set the astral bodies in their order and have caused the waters to divide themselves and the dry land to appear. Now there are great rivers and small streams, lakes and seas, hills and valleys and mountains. All this we have done according to Your command.
168. **Elohim Heavenly Father:** It is well. Jehovah, go down to the new world we have created. Plant seeds of every kind in the waters and in the land, and command them to grow and multiply in their own sphere and have joy in their creation.
169. **Jehovah:** We will go down and do as You command, Elohim.
170. **Michael:** We will go down.

171. **Jehovah:** Michael, let us place seeds in the waters that they may grow and multiply after their own kind. And let us plant seeds in the earth that they also may grow and multiply in accordance with the power in them of the Father to bring together and organize the matter of creation, and also according to the power in them of the Mother that quickens the matter and gives it life. This they shall do each after the manner of their own kind. Let us command them all to multiply in their own sphere that they might have joy in their creation.

172. **Michael:** We shall do all these things, Jehovah.

173. **Narrator:** Then did the plants begin to grow in the waters and they breathed out into the first firmament and the air changed because of them. Then did the plants also grow upon the dry earth and all the land began also to change. And the morning and the evening were the third measured time, for the morning and the evening marked the passing of the third day.

174. **Jehovah:** Look, Michael! The seeds that we have planted in the waters and in the earth sprout and prosper. Let us return and report our labors.

175. **Michael:** We will return and report, Jehovah.

176. **Jehovah:** Elohim, we have gone down unto the new world and have placed seeds of every kind in the waters and in the earth. We have commanded them to grow and multiply in their own sphere, that they might have joy in their creation.

177. **Elohim Heavenly Father:** It is well. Jehovah, go down to the new world that we have created and place water creatures of every kind in the waters. Place animals of every kind to walk upon the earth and flying creatures of every kind to fly amid the winds. Command them to multiply in their own sphere and have joy in their creation. Then return and bring Me word.

178. **Jehovah:** We will go and do all that You command, Elohim Heavenly Father. Come, Michael, let us go down.

179. **Michael:** We will go down.

180. **Jehovah:** Michael, we will place water creatures of every kind in the waters that they may ply the waves. We will place animals of every kind that they may walk to and fro upon the earth, and we will place flying creatures also, that they may fly amid the winds. We will command them to bring together and organize the matter of creation according to the power given them of the Father, and also according to the power given them of the Mother that quickens and brings life to the matter. This they shall do in the manner of their own kind and in their own sphere that they might have joy in their creation. Then we will return and report.

181. **Michael:** It shall be done, Jehovah.

182. **Narrator:** Then the water creatures appeared – the great whales, the fish and all manner of creatures that live in the water – and they prospered in the seas, in the lakes, in the rivers and in the streams. Animals of all kinds began to walk to and fro upon the Earth – the elephant, the horse, the lion, the tiger, the bear and all manner of animals that walk upon the Earth. And flying creatures did begin to fly amid the winds – the eagle, the swan, the sparrow and all manner of birds and flying creatures. And the morning and the evening were the fourth measured time, for the morning and the evening marked the passing of the fourth day.

183. **Michael:** Look, Jehovah! There are water creatures of every kind in the waters, animals of every kind upon the land, and flying creatures of every kind in the skies. They begin to multiply and prosper.

184. **Jehovah:** There are, Michael. Let us return and report.

185. **Michael:** We will return and report our labors of the fourth day, Jehovah.

186. **Jehovah:** Elohim, we have gone down to the new world and done all that You commanded us to do.

187. **Elohim Heavenly Father:** It is well. Jehovah, take Michael and go down again to the world we have created. Command all the Spirits of the Holy Ghost People who wish to participate in this New and Everlasting Covenant to possess for a season the bodies we have created. Surely they shall quicken all things, and all things shall have their spirit. And behold, we shall prove them herewith, whether they will be obedient to the commandments We shall give them. If they do, then shall they receive the true intents of their hearts. Take also all My children who did not rebel against Us and make war upon Lucifer and his followers. Subdue him and all of my children who follow him and consign them for a season to the planet upon which You will finish Your own work. I will cause the elements to obey the voice of faith so that Lucifer and his followers may witness this New and Everlasting Covenant, but have no part in it. In this, they may see and understand. When We are finished with Our work, they shall be released unto that glory

they would abide from the beginning. Yea, they shall return unto their own even according to My word. Go down and accomplish these things, then return and bring Me word.

188. **Jehovah:** It shall be done, Elohim.

189. **Michael:** We will go down, Elohim.

190. **Jehovah:** Michael, we will command now the Spirits of the Holy Ghost People to come down from their habitation and dwell in the corporeal bodies we have created. Behold, this is not as in the worlds we have heretofore created, for it is a new thing. But, through the Endowment of Power of the Father and the Mother, they shall have joy in their creation.

191. **Michael:** It shall be done, Jehovah.

192. **Narrator:** The Spirits of the Holy Ghost People possess the bodies of the astral bodies, as well as the plants, animals, and other mundane bodies in creation and all have joy. The very rocks and hills shout for joy.

193. **Jehovah:** Michael, we will now contend against Lucifer and the third part of the Host of Heaven that follow after him. Take all the children of our Heavenly Parents and lead them against our common enemy. Behold, the Father has commanded the elements that they will obey us and not Lucifer. Therefore, go now and consign him to the earth we have created. Yea, they shall remain to observe and witness the great plan of our Father before they may be permitted to return unto their own, even outer darkness.

194. **Michael:** It shall be done, Jehovah.

195. **Narrator:** Then there was a great conflict in Heaven and Michael commanded the children of the Father and the Mother against Lucifer and his people, and Michael prevailed. Yea, then there was a contention in the heavens and Michael prevailed against Lucifer and cast him down into the Earth which the Council had made. Elohim commanded the elements and they obeyed. From that time, Lucifer and his people have been restrained to the Earth, a physical world within the world, worlds without end, and being without form and void, they have been miserable seekers of evil ever since. Only through those who have ponderable matter can Lucifer and his people accomplish their rebellious design. Lucifer was cast out of the Heavens and made his habitation, with all of his people, in the Earth. He ruled over his people and was chief among them, and they moved freely upon the face of earth.

196. **Narrator:** And the morning and the evening were the fifth measured time, for the morning and the evening marked the passing of the fifth day.

197. **Jehovah:** Michael, we have done all that the Father has commanded.

198. **Michael:** Yes, Jehovah. Now that there are mountains, hills and valleys, rivers, streams, lakes and seas and also now that the waters, earth and skies are filled with creatures of all kinds, multiplying in their own spheres and now that the living things have within them the Spirits of the Holy Ghost People and also now that Lucifer is bound, the earth is glorious and beautiful.

199. **Jehovah:** It is, Michael. Let us return and report.

200. **Michael:** We will return and report our labors of the fifth day, Jehovah.

201. **Jehovah:** Elohim, a new World has been created, and we have populated it with worlds of its own order. There are plants of all kinds and animals of all kinds upon the Earth, and the Spirits of the Holy Ghost People possess the bodies of all living things for a stewardship, worlds without end. Lucifer is bound to the Earth that we have created and cannot leave it. We have done all that you have commanded us. This is our report.

202. **Elohim Heavenly Father:** It is well. Jehovah. Is man found on the Earth?

203. **Jehovah:** Man is not found on the Earth.

204. **Elohim Heavenly Father:** Elohim, Jehovah, We will go down and We will take of the matter that We have organized and We will form a body like unto Our own body. And We will put into this body the Spirit of Michael. And man shall become a living soul.

205. **Jehovah:** We will go down, Elohim.

206. **Elohim Heavenly Father:** Look, Jehovah! This is the Earth, even the world where You will finish Your own work, the work that will bring together all the work of My children into one. It is also the place where you have consigned the spirits of my children who followed Lucifer. We will take now out of the stuff of this earth, the same which has been endowed with some of My power and also of the power of the Mother, and fashion a body like unto the body which You see that I have. Make it of ponderable matter. We shall give the body a head and in it place the seat of understanding. We shall give the body a neck to join it

to the head. We shall give the body a left side with arm, torso and leg. We shall give the body a right side with arm, torso and leg. In all ways, We shall make the body of the man like unto the pattern of My body as You know it to be. Let its organs mirror My organs, only we shall make that which is vital to the life of the body in this creation be in accordance with the matter of the world. We shall do all this, in accordance with the last of the creations which You were about to make, even that final creation that would have caused You to become alike unto Us. This shall be the body of man and it will be for his good that he receive it.

207. **Narrator:** Then Jehovah took of the clay and made a body for Man. But, because Michael had been so valiant in defending the right of choice when Lucifer rebelled against the New and Everlasting Covenant, Elohim and Jehovah gathered and commanded more particularly that part of the creative matter that Michael had consecrated and this constituted the more part of the body of First Man. And Elohim breathed in him the Breath of Life, or in other words, the body, having been organized according to the Power of the Father, was quickened according to the Power of the Mother, and Michael did possess the body as his own.

208. **Narrator:** Then Elohim Heavenly Mother came once again to speak to the Council.

209. **Elohim Heavenly Mother:** The cosmos is about to change forever. We have learned that all things are not static, that the cosmos must progress, and when it does, that which We knew to be true does cease to be for Us. In the past our people followed a path that created much evil and suffering for the sake of just a little good, and in the orthodoxy of our own self-interest we were for an unfathomable period of time, entirely insensible of other people that are like us, yet not like us. Let this be instructive to us all. When we become orthodox, let us seek for alternatives.

210. **Elohim Heavenly Father:** This is right, Elohim Heavenly Mother. Lucifer was not wrong in his desire to remain in the Everlasting Covenant, for that was his right. His error was in trying to take away the freedom to choose from our children, and in trying to enslave the Holy Ghost People. Let all choose the way they wish to follow. Should Our children choose the New and Everlasting Covenant, let the Holy Ghost imprint upon the very matter of their soul the continuation of the lives. Should they choose the Everlasting Covenant, we will allow them to return to that labor with all those that follow Lucifer after Our work is finished.

211. **Narrator:** Then Elohim Heavenly Father and Elohim Heavenly Mother spoke to the Man.

212. **Elohim Heavenly Mother:** Adam, you are a living soul.

213. **Elohim Heavenly Father:** Adam, awake and arise.

Chapter Two

1. **Elohim Heavenly Father:** Adam, look around you. What do you see?

2. **Narrator:** Then the Man looked in the Four Sacred Directions. First, he looked to the East and he beheld the rising sun. Then he looked to the South, as the sun arose in the sky, and beheld the green mantle of the earth. It was then that Adam stretched out his hands in front of him and perceived his own body. Then he cast his eyes more fully upon the world about him and looked to the West, as the sun set in the sky, and perceived the wide world and all of its wonders. Finally, he looked to the North and perceived a star whose course never wavered or faltered. When he did this, the Holy Ghost whispered to his spirit and prompted him to give thanks in his heart for the life he had been given. And the man wept and did give thanks.

3. **Elohim Heavenly Father:** Surely, this is the First Man of the New and Everlasting Covenant.

4. **Narrator:** Then Elohim Heavenly Mother also looked upon the new world that had been created. She saw how well made, how wondrous and beautiful it was. She also saw Lucifer and his people hiding, waiting to attack the man.

5. **Elohim Heavenly Mother:** This cannot be. Lucifer and his people are like the Holy Ghost to this man. Their voices will drown the still voice of the Spirit and all men will choose the evil over the good. Man will not subdue the self in this way. He is a builder by his nature and he will use up the good of the earth.

6. **Elohim Heavenly Father:** I see that what you speak is true. Jehovah, is it good for man to be alone?

7. **Jehovah:** It is not good for man to be alone, Elohim.

8. **Narrator:** Then Elohim Heavenly Mother caused the Man to sleep and from his substance Elohim Heavenly Father and Elohim Heavenly Mother formed the body of woman. And Elohim Heavenly Mother commanded that substance that it should bring forth fruit after its own kind and no other. Then the Woman

received her spirit in the same manner as the Man. Yea, then Mi-Ahrah, who was great among the Daughters of Elohim Heavenly Mother and among they unto whom She had given Her Endowment of Power, did possess the body of the Woman, even as Michael, who was great in the Father's Council, had possessed the body of the Man.

9. **Narrator:** But this is not all. Elohim Heavenly Mother laid Her hands on the Woman and ordained her to a holy calling, and gave her substance the injunction to nurture all living things, but most especially, her children. Then Elohim Heavenly Mother gave to the Woman Her own name and called her name, "Mother."

10. **Elohim Heavenly Father:** The gift you have given mankind is the key to the sealing. Woman has inherent in her creation the drive to sacrifice for her children. She will provide the man with a right model to live by. She is a help mete for him, for he has not that within him which draws one to subdue the self. His own nature alone is enough to thwart our work because of Lucifer. If he will look to his wife, their experience together will teach Man the fundamental steps toward subduing his nature. Then shall the Holy Ghost be able to speak to him. In this way shall the man and the woman be sealed with that same quickening that associates us all together. Then, if they remain true to the counsel we give them through the Holy Ghost, they will have power to overcome Lucifer and his people.

11. **Elohim Heavenly Mother:** It is well. Now I can rest My mind.

12. **Elohim Heavenly Father:** Jehovah, We will make a garden valley, eastward in Eden and place the Man and the Woman in it.

13. **Jehovah:** It shall be done, Elohim.

14. **Narrator:** Then Adam and Eve awake and arise.

15. **Elohim Heavenly Father:** Adam is your name and We give unto you this world. You shall have stewardship over all that is living. You must give names to all the living things and be a husbandman unto them. We have also created this woman and she is to be your wife and help mete. And we give you this commandment, that your desire shall be only unto her, and that you keep yourself faithful to her and cleave unto her, for without her you are not complete. Observe to keep this commandment – that you shall remain faithful to your own wife and enter into no form of intimacy with any other woman than her. If you will do this, then your seed shall be potent and shall fill the earth with people.

16. **Elohim Heavenly Mother:** We give unto you this Man, and this world. You shall nurture them. And We give you this commandment, that your desire shall be only to your husband, that you keep yourself faithful to him and cleave unto him, for without him you are not complete. Observe to keep this commandment, that you shall remain faithful to your own husband and enter into no form of intimacy with any other man than him. If you observe to keep this commandment, then shall your womb be fruitful and you shall fill the earth with people.

17. **Elohim Heavenly Father:** Adam, behold your wife. What will you call her?

18. **Adam:** I will call her, "Eve."

19. **Elohim Heavenly Father:** Why will you call her "Eve?"

20. **Adam:** Because she is the Mother of all living.

21. **Elohim Heavenly Mother:** That is right, Adam. She is the Mother of all living.

22. **Narrator:** Then Elohim Heavenly Mother left the council and went about Her own business for a season.

23. **Elohim Heavenly Father:** Here is a hallowed valley for you to live in. Of all the trees and plants of this valley you may eat without fear of consequence. But of the tree whose name is Good and Evil, you may not eat. For the fruit of that tree contains the seeds of death and if you eat of it, those seeds shall pass from generation to generation. Surely, if you eat of it, you shall bring death to all living. Nevertheless, it is also freely given to you to eat or not to eat. But remember, I forbid it. For, in the time that you eat of it, you shall surely die. Now, go to. Steward this valley. Take good care of it. Hurt no thing unduly and without cause or justification. If you are hungry, then eat. But hurt nothing except to provide for your own needs. Take good care of this Holy Place. Be fruitful and multiply, that Our work in this World may be accomplished.

24. **Narrator:** Then Eve set out to familiarize herself with all the plants and animals of the valley. She learned their natures and brought them to Adam. He gave names to all of the living things and had stewardship over all; because in one word, he could reveal everything about them.

25. **Narrator:** Eve delighted in all that the plants and animals *did*, and learned all of their natures. Adam called her “Mother” because she nurtured all living things in the Valley, and because the works of her hands were so many and so beautiful.
26. **Narrator:** Adam delighted in what the plants and the animals *were* and he made a language whereby they might be called, commanded and governed. Great and powerful was the language he made.
27. **Narrator:** Then Lucifer approached Adam in the garden.
28. **Lucifer:** Adam, look at the fruit of this tree. Of all the fruit of all the trees of this garden you should pay the most attention to this one. It is most delicious to the taste and more desirable for food than any other.
29. **Adam:** That is the fruit of the Tree of Knowledge of Good and Evil. Father commanded me that of every tree of the garden I may freely eat, except that one. For, it contains the seeds of death and in the day that I eat of it I shall die, and all my posterity.
30. **Lucifer:** That is ridiculous! You shall not die in a day, no, nor in a thousand days. Father needs you to be fruitful and fill the earth with people. Has He not promised that this would be so? How can you say that this one fruit, among all the fruits in the garden, will kill you? Look. There is not one other bad fruit in this garden. Why, there is not one bad fruit in this whole valley. Indeed, would Father place even one bad fruit in the whole world? Eat this fruit, for evidently you need knowledge, and it is knowledge that will make you as the Gods.
31. **Adam:** I will not eat of that fruit.
32. **Lucifer:** Oh, you will not. Well, we shall see.
33. **Narrator:** After Adam had departed from the presence of the tempter, Lucifer sought out Eve to tempt her also.
34. **Lucifer:** Eve, here is the fruit of that tree. It is delicious to the taste and very desirable.
35. **Eve:** It is the tree from which I know I must not eat, for it contains the seeds of death. Father commanded me not to eat of the fruit of that tree – that in the day that I eat of it, I shall surely die.
36. **Lucifer:** Do you know the difference between good and evil?
37. **Eve:** I know that there is good and evil, for the tree is so named.
38. **Lucifer:** To know the difference between them, and why the Creator commanded that you should stay away from it, you have to eat it.
39. **Eve:** It is forbidden. Besides, why should I know the good from the evil. Look at everything around you. Things just do what they do. To know that there is good and evil is enough for me. Why should I not leave the differences to the Creator?
40. **Lucifer:** Do you wish to become like the Creator?
41. **Eve:** I accept such a thing as possible.
42. **Lucifer:** Of course it is! The Creator has commanded you to take care of this Valley and to make many people. You have observed the animals and how they procreate, bear young and care for them. These are great gifts that the animals have been given. To create young is a power such as only a Creator may possess. Surely, this means that the Creator of all wants you to be like Him.
43. **Eve:** I have observed their doing.
44. **Lucifer:** Do you do as they do?
45. **Eve:** I do not.
46. **Lucifer:** To become like the Creator, you must create after the manner of your kind. I tell you, that to be able to create, you must eat of this fruit.
47. **Eve:** Is this the only way it can be done?
48. **Lucifer:** Look around yourself. Do you see any other way? I tell you, there is no other way.
49. **Eve:** What must I do?
50. **Lucifer:** You have been given freedom to choose. The Creator gave you all the good things of the earth. He also gave all the bad things. You may receive them or reject them. To become like the Creator, you must be able to learn from your experience and choose the path you will walk. You must choose to eat of the Tree called Good and Evil so that you may learn the good from the evil. That is the way Father gained his knowledge.
51. **Narrator:** Through Lucifer, Eve learned that only by choosing to partake of the deadly elements of the forbidden tree could she learn to know the good from the evil. She also learned that there is a very real reason to know such things. Now, we cannot know whether Lucifer spoke the truth to Eve or whether he

spoke lies. For, although most of us believe he was truthful, and that there was no other way for her to progress in knowledge, we are never actually informed of it.

52. **Narrator:** Eve was beguiled by Lucifer. She knew the tree contained the seeds of death, for she had been forewarned. She had not been forewarned of what difference eating of the fruit of the tree would make to her knowledge. There had been no instruction on that aspect, except that inference one might gain from the name of the tree. She believed Lucifer, that there was no other way.

53. **Eve:** I will take of the fruit of the Tree called Good and Evil and eat it up.

54. **Lucifer:** That is good. Your eyes will be opened and you will be wise. To know the good from the evil, and also by way of the deaths, is how the Creator got His wisdom. You will become like Him now.

55. **Narrator:** Eve takes a piece of the fruit and eats it. Then, suddenly knowing the good from the evil, she knew that she must convince Adam to eat some of it too. She took the fruit and presented it to Adam, just as she had taken every other living thing to him.

56. **Adam:** This fruit already has a name, Eve. The Creator named the tree which makes this fruit, Good and Evil. It is one of two trees that He named Himself.

57. **Eve:** I know that, Adam. I have not brought you the fruit to name it. I have brought it to you to eat.

58. **Adam:** The Tree called Good and Evil has the power to kill. I cannot eat it. It is not food for me.

59. **Eve:** Look at me. I have eaten of this fruit. I know the good from the evil. I may now choose good and reject evil. Can you make that claim, Adam?

60. **Adam:** Is this so important?

61. **Eve:** I don't know. Perhaps you can tell me. Do you love the Creator?

62. **Adam:** Why, yes, I do love Him.

63. **Eve:** Why? How do you know that He is not telling you to do a bad thing?

64. **Adam:** I trust Him. I follow His commandments.

65. **Eve:** But declare to me what you know about Him. I can tell you of a surety that He is good. I can tell you that what He commands you to do is good and that if you follow Him, no bad thing will come of all your works. Can you declare these things, Adam?

66. **Adam:** I cannot. I know that there is good and evil, for I know that the Creator so named a certain tree. But I do not know what the name means. He commanded me not to eat of it, and since you say you know that He will not command me wrongly, I will trust you also, and I will not eat it.

67. **Eve:** Then you and I must part, Adam. For I cannot stay with a man who does not know the Creator within him.

68. **Adam:** What do you mean?

69. **Eve:** The Creator could command us to do this and do that. But we could not become like Him merely by His commanding it. Only in knowing why a thing is good or why a thing is bad may we be like Him. This is wisdom, and I would have a wise husband.

70. **Adam:** Where will you go?

71. **Eve:** I must someday die. Some natural or supernatural thing will overtake me, and because I have taken into me the seeds of death, those seeds will grow and my body will break down and disappear. When that happens, you will be all alone, for there will be no children between you and me.

72. **Adam:** Why is that?

73. **Eve:** Because you would have to raise them and nurture them. I would have to know that they too would be raised in rightness and in truth. Can you do that, Adam?

74. **Adam:** I do not know.

75. **Eve:** That is right, Adam. You do not know. I will not leave children to be raised in such a manner.

76. **Adam:** But how can we be together this way?

77. **Eve:** We cannot. I must go to another place, for I have grown to love you and I do not wish to see you unhappy. But I know the good from the evil, Adam, and you do not. This must always separate us.

78. **Adam:** I, too, love you, Eve, and the Creator commanded also that you and I should always be together. He also gave us this Valley to care for together and He commanded that we should create many people. How can all this be, if we must be separated? I see that this cannot be. Give me the fruit and I will eat. You and I may die, but perhaps we might still have time to do the other things He commanded us to do.

79. **Narrator:** Then Adam took the fruit and ate it. Then he, too, could declare the good from the evil. The Man and the Woman were committed to the same program and they rejoiced that they could continue to be together.
80. **Lucifer:** This is all very good. Now that you know the good from the evil, you can become as the spirits and the deities of heaven. You can create and command all things.
81. **Eve:** I know who you are. You are he who rebelled against our Father and was cast out of His presence.
82. **Lucifer:** See, the eyes of your understanding are beginning to open. You see more clearly now.
83. **Eve:** Why do you come appearing so wise and old? You must have known that we would recognize you after our eyes were opened.
84. **Lucifer:** I am the god and lord of this earth. I may appear as I wish. I am wise and my age is a symbol of my wisdom. I have traveled to and fro all over this whole planet. You have learned much in the Valley, but you have taken on the seeds of death and you will not have time in your lives to see all the things of the world. Therefore, I will be your counselor now and I will help guide your understanding. You will learn wisdom as you follow my advice. Now, go. You are naked. Make some protection for yourself, for you know not what dangers to your bodies there are in the world.
85. **Elohim Heavenly Father:** Adam! Eve!
86. **Lucifer:** I hear the voice of Father! He will see you in your nakedness and be angry with you. Run, hide!
87. **Narrator:** Then did the Man and the Woman put on the Natural Man and almost immediately began to speak and act in terms of self-interest and self-preservation. When the Creator approached, calling the names of the Man and the Woman, they thought first of their naked or natural state, and tried to hide themselves from him. They made crude coverings to mask their natures. Their focus was instantly upon themselves and their own needs.
88. **Elohim Heavenly Father:** Adam! Adam, where are you?
89. **Adam:** I heard Your voice and hid myself, because I was naked.
90. **Elohim Heavenly Father:** What do you know of nakedness? Have you eaten of the Tree called Good and Evil?
91. **Adam:** Yes, I did eat of it.
92. **Elohim Heavenly Father:** Do you not remember that I commanded that you should not eat of it – that in the day that you did, you shall bear the seeds of death within you?
93. **Narrator:** Having considered their own needs prior to responding to the Creator, Adam and Eve then proceeded to give reasons for their disobedience.
94. **Adam:** Did You not command me that Eve should stay with me always? And did You not command me that we should together take care of the Valley and create many people? Without knowing the good from the evil, it was difficult for me to discern which of Your commandments was of more weight than others. Furthermore, I could not know the consequences of my choices. I did eat the fruit that Eve brought to me so that I could gain understanding of things.
95. **Elohim Heavenly Father:** Eve. What is this that you have done unto your husband?
96. **Eve:** The Tempter persuaded me saying that there was but one way to become like unto the Creator, and that was to partake of the fruit. I believed him, and I did eat. Is it not better to know the good from the evil, even if it means that we must suffer and die because of it? I would rather be able to say that I know that the Creator lives and is good, and that His commands satisfy a good purpose, than to be ignorant of such things and live forever.
97. **Elohim Heavenly Father:** It is not good that you have chosen disobedience. Now you have the ability to know the good from the evil, but that does not mean that you already know all things. Lucifer neglected to tell you that. You will learn the good from the evil through your experiences, and there is nothing that guarantees that you will make right choices. Still, there is much good that comes from choice and that is why I gave you the freedom to choose, even from the very beginning. Each of you now has within you the seeds of death. If you will choose now to be obedient and follow the instruction which I shall give you, either by My voice or by those whom I shall send to you, then you will be preserved in physical health and many children will be born to you. Notwithstanding your health will be preserved for a long time because of your faithfulness, you will eventually die and that which you have taken upon you will transform

your physical bodies back into the elemental materials from which they were created. If you will call upon Me often, giving thanks for all that you now experience, I will counsel with you from time to time and, if you remain faithful in this thanksgiving way, I will cause that you will be able to return to a state of unity with Me once again.

98. **Elohim Heavenly Father:** Lucifer! What have you been doing here?

99. **Lucifer:** To all other living things in all the worlds of this creation, you have given the key of knowledge without calling it good or evil. I have given that key to these people, proving to them who their real God ought to be. Look at me. I reveal all and withhold nothing. They know in whom they may place their trust in this world. They will worship me because of what I have given them. Those spirits that follow me will take up the bodies you have made for this people and possess them.

100. **Elohim Heavenly Father:** The Mother has placed enmity between you and the seed of the Woman. You may have power to hurt the man, to drive him here and there, to tempt him and cause him to leave the path of righteousness, but the woman has in her the power to overcome all that you can do to thwart his progression. She will have enmity for all that threatens her family.

101. **Lucifer:** Then with that enmity, I will cause the heart of the man to be filled up with the things of the world. Combined with his drive to husband and control, this very enmity will burn in him and he will build. There will be nothing in this earth that will not become lucre to him, and I shall be able to buy any thing and any person with it. Because of this enmity, I will reign with blood and terror on this earth!

102. **Elohim Heavenly Father:** Depart out of My presence!

103. **Narrator:** Then Lucifer slinks away.

104. **Elohim Heavenly Father:** Jehovah. Because the Man and the Woman have chosen disobedience, they must leave Our presence. Cast them out of this beautiful valley into the lonely world. Place a veil in the Man and the Woman as wards to guard the valley so that they may not come back into it and eat the fruit of the Tree of Life and live forever in this fallen state. Provide a way for them to return again into that state of being capable of withstanding and sharing the glory of Our countenance. We will provide a Savior for them, in accordance with the Atonement to which We covenanted before the world was made. If they choose obedience and strive with their might to rise up again from their fallen state, we will bring them upon the Way and instruct them. If they remain faithful and do good continually, they will finish their work.

105. **Jehovah:** I will do all that you have commanded, Elohim Heavenly Father. I will take up the valley We set apart for the Man and the Woman and I will make of it a Way to which they may attain only if their intentions and their hearts prove to be good and faithful. Upon this Way they may be instructed by their grandfathers and also by My own presence.

106. **Elohim Heavenly Father:** It is well. Jehovah, make coats of skins and place them upon the Man and the Woman. Cause them to understand that this will be a protection for them and a symbol of their devotion one to another. They shall show not their nakedness unto any other than their own spouse and this will be a help and a protection for them.

107. **Jehovah:** It shall be done.

108. **Narrator:** Each of you have covered your nakedness with clothing. See to it that this clothing is always modest and it will serve to protect you from the temptation that Lucifer places in the hearts of men that leads to the corruption of the gift of procreation. The evil one will use any means to corrupt the work of the Father. Always remember this and cover your nakedness accordingly.

109. **Narrator:** Then Elohim Heavenly Father retired to the Heavens and watched from a distance.

110. **Jehovah:** Adam. Because you chose to listen to the voice of Lucifer instead of that of the Father, you are cursed to live in the lonely world. By the sweat of your face you must earn your living, for you have chosen the natural Man and, if you remain in that choice, dust you shall be.

111. **Jehovah:** Eve. Because you chose to listen to the voice of Lucifer over that of the Father, you are cursed also. In suffering shall you bring forth children. Nevertheless, it is by this gift that mankind is saved.

112. **Jehovah:** Adam. If you will covenant with Me that you will seek My face and obey My will, I will teach you the Law of Obedience and the Gospel. Through this Thanksgiving Way, you may overcome your fallen state.

113. **Adam:** Jehovah, I now covenant with You that I will seek Your face and obey Your will.

114. **Jehovah:** Eve, if you will covenant with Me that you will seek My face and obey My will, even as the Man has done, I will make you Husband and Wife, and I shall teach you the Law of Obedience and the Gospel. Through this Thanksgiving Way, you may overcome your fallen state.

115. **Eve:** Jehovah, I now covenant with You that I will join with my husband and seek Your face and obey Your will even as my husband has covenanted.

Break for Instruction

Chapter Three

1. **Narrator:** It is at this point in the ordinance of the High Place that marriages may be solemnized. This is the earthly marriage and begins the covenant of marriage entered into by the man and the woman. It is part of the Law of Obedience and the Gospel, but is only made eternal by the power of the Holy Spirit of Promise, the token of which is the Second Anointing.

Resume Session

2. **Jehovah:** We desire all to receive this Law and this Way. All arise. Each of you covenant, as this Man and this Woman have done, to seek My face and obey My will, in whatever form I may choose to give in the generations of your lives. Each of you bow your head and say, Yes.

3. **Jehovah:** It is enough. That will do. Because of the pure intent of your hearts, you shall be instructed in all that you must do to regain the state from which you have fallen. You shall learn how faith and commitment to the Thanksgiving Way makes it possible for the suffering of one to make up for that which you cannot change. Now go forth into the lonely world. Build a home and an Altar. Offer your oblations unto Me and I shall send messengers to you from time to time. You shall know them to be messengers from the Father because they will teach of four Sacred Directions. This shall be a token by which you may know them when they come. Now, you must go out of this Valley which I created for you and live in the wide world and I must place between us a barrier, or veil, which shall separate you from the place where I may dwell with you for a time. You must be apart from My face and My presence until you have proven worthy to once again be one with Me. When you come again unto Me and have been instructed and prepared, I will cause the veil to be taken up and I will take you back into the presence of Father.

4. **Adam:** I will follow this Thanksgiving Way.

5. **Eve:** I, too, will follow this Path. For I know that, though it may prove to be strait, the Path of the Creator is a good road.

6. **Narrator:** Adam and Eve emerged up out of the sheltered place where they had spent their spiritual infancy into the Telestial World and they called it a lone and dreary world, a world that was filled with wonders and also dangers, and a world where they could not daily walk and talk with all things living. A barrier was placed in their minds between them and the place where the Creator walks and they were left alone. Then Adam and Eve began to explore their new world and discovered that it was filled with the same plants and animals that they recognized from their previous home. They studied them and learned what was good for food and what was not, what could be used for clothing and for shelter. They found that their new home was not sheltered and was filled with danger.

7. **Narrator:** They also found that it was beautiful and filled with wonders.

8. **Narrator:** The Man and the Woman are seen to walk about conversing and gesturing to the many plants and animals around them.

9. **Adam:** Let us do as we were commanded and seek the face of the Creator. We will take of this world, limbs, skins and stones, and we will build a place wherein we may seek His face.

10. **Eve:** It is good that we act upon the commandments we have been given.

11. **Narrator:** Adam took tree limbs, animal skins and stones and built a place where he and Eve could pray. And when they went down into the place and offered up their thanks for everything that they had learned, they began to be visited by spirit beings. Every day they were visited by different instructors. And Adam built an altar and offered an oblation to the Lord.

12. **Adam:** Oh God! Hear the words of my mouth! Oh Father! Hear the words that I am praying! Oh Lord! Can You hear the words of my prayer?

13. **Angel of the Lord:** Why do you offer sacrifice at this altar?

14. **Adam:** I know not, save that I was commanded to do so.

15. **Angel of the Lord:** That which you shall do in this place and upon this altar is in accordance with the Law of the Gospel. You shall offer sacrifice here that shall be in the likeness and similitude of the

sacrifice of the Only Begotten Son of the Father. It is good that you are obedient to the commands of your Lord.

16. **Narrator:** And when Adam offered his oblation unto the Lord, Satan was also attracted by the commotion. He appears as a wise old man.

17. **Satan:** What is wanted?

18. **Adam:** I am praying for messengers from my Father.

19. **Satan:** Oh, you want religion. What you need is good, sound religion. I will have preachers come and teach religion to you by and by. Listen to them, for they are wise like me.

20. **Narrator:** The old man stayed with Adam and Eve for many years and he taught them all of the ways of men.

21. **Satan:** Adam, you must listen to me. You must believe that I tell you the truth. Women are weaker than you. You cannot have failed to have noticed this.

22. **Adam:** No, I know that they are weaker than men.

23. **Satan:** That is good. Your eyes are open and you see clearly the truth of what I teach you. Now listen to me and I will tell you why women are weaker than men. When Father made you out of the dust of this Earth, you were alone in the valley which He made for you. Then He asked the powers of Heaven if it was good for you to be alone and They answered, "No." So, They made you give a rib of your own body up so that They could make the woman. Now, she is part of you, even a part of your own body. Does it not sound reasonable that you should have stewardship over your own body?

24. **Adam:** I believe that Father gave me my body that I might learn to steward it.

25. **Satan:** That is right, Adam. And when you stretch forth your hand to fell a tree, that you might use it in building a house, do you not have complete control over the faculties of your arm and of your hand?

26. **Adam:** I do.

27. **Satan:** Then listen to me, Adam, and I will teach a great thing that will be useful to you in all your days. The woman is made of you. She is bone of your bone and flesh of your flesh. Therefore, she is your property, just as your arm, or your hand belongs to you. She is weaker because she is only a part of you and has not the use of all of your strength. Therefore, keep her always in check. Do not let her lead you in any thing. If you do, you have lost control of your own body and you have brought disorder and chaos to the creation.

28. **Adam:** Father taught me that I should cleave unto her and she will be a help mete for me.

29. **Satan:** That is right. But never forget that she comes from your own body. And also remember that she brought the fruit of the forbidden tree to you and caused you to be cast out of the sacred place. Left to herself, she is capable of great mischief. Therefore, keep her in check, Adam. This is my advice and my counsel.

30. **Satan:** Now, you are the first created of all the men of this Earth. You are strong in the body and your eyes are open. You will fill the earth with people. But all men are not made the same. There will be strong and there will be weak among you. Indeed, most people are weak. That is why it is important for you to rule this people, for the weak must not rule the people. Make only the strong among you the Chiefs of the People. This is a true and right principle. The Creator gives the strong natural abilities that makes it only right that they should make subjects of the weak and to dominate them.

31. **Satan:** Look, Adam. Many of the children you have got from that Woman love me and reverence my counsel to them. They know that I am wise. You should take heed to what I teach you even as they do.

32. **Adam:** I will not judge these things. I will continue in the Thanksgiving Way given to me by the Creator.

33. **Satan:** Listen to me, all you children of Men. I am the God of this world. I reign from one end of it to the other. The people respect and worship me.

34. **Narrator:** Then the evil one took counsel in his heart.

35. **Satan:** Now are all things prepared and the bodies of these shall belong to me and to mine. All things shall be as they were and every man shall return unto his own.

36. **Narrator:** Adam once again cries unto the Lord at the altar he has erected.

37. **Satan:** What is it that you want?

38. **Eve:** Who are you that we should follow your counsel? Who are your parents, your grandparents?

39. **Satan:** Keep quiet, Woman! It is because of your foolishness, stupid one, that the Man must seek his own counsel! Men may take counsel, and women may hold their peace. Adam, I will teach you and you will know all of the ways of this world, for there is only one true way. Have no confidence in anything but what I tell you, for as you can see, I am old and I have learned all that the world has to teach. Stay in the way that I reveal to you and you, too, will know what I know. But, above all else, listen only to me, for no one has lived on this world longer than I. I will teach you and what I teach you, you must believe and follow.
40. **Adam:** You are a changeable thing, nameless one. A snake of many colors are you, which tempts the eyes and flatters with beauty. You are like the coral snake whose looks are pleasing but whose bite kills the mind and cripples the body. Get away from us! We are seeking the Grandfathers!
41. **Preacher:** Now, now! What is all this commotion about?
42. **Satan:** Good afternoon. Are you an ordained minister of religion, and have you been trained in the ministry?
43. **Preacher:** One may not preach without having the proper authority, and what can one teach without the proper training?
44. **Satan:** And do you teach the orthodox religion?
45. **Preacher:** Yes, that is what I teach.
46. **Satan:** That is good. I want you to teach this man.
47. **Preacher:** Good afternoon. I understand you are inquiring after religion.
48. **Adam:** I am looking for messengers from my Father. Are you one of His messengers?
49. **Preacher:** I am glad that you are looking for messengers from Father. Do you believe in a God without body, parts, or passions? Who sits on the top of a topless throne, whose substance is everywhere but whose circumference is nowhere? Who fills the expanse of space and yet is so small that He may dwell in your heart? Do you believe in this great Being?
50. **Adam:** I do not believe in any such person.
51. **Preacher:** You do not? Perhaps you do not believe in the Devil! He is a dragon with the teeth of a lion and claws of a bear! And perhaps you do not believe in the finality of this life. Perhaps you do not believe in that lake of fire called hell where all the wicked go after this life. It is a terrible place where the wicked must spend all eternity in a lake of fire. They will burn there, but they are never burned up. Can you imagine it? They burn with an all-consuming fire, but their bodies are never consumed.
52. **Adam:** I believe in the adversary, for I have been taught of him. But I do not believe what you teach.
53. **Preacher:** Well, I am sorry for you.
54. **Satan:** I am very sorry for you as well. I understood you to want religion, but obviously you want something entirely different.
55. **Adam:** I am looking for messengers from my Father.
56. **Elohim Heavenly Father:** Jehovah, send down Peter, James and John, in hidden form, along with those angels who guard the four curtains of Heaven, to the Man and the Woman in the world we have created. They shall teach them about the Gospel and the Thanksgiving Way. We shall soon confer upon the Man a preparatory priesthood and teach him to place the Robe of the Priesthood on the right shoulder, preparatory to officiating in the ordinances, oblations and performances that We will command of him. See how they are doing generally and see if Satan, our common enemy, is there. Then have them return and report all that they have seen and heard.
57. **Jehovah:** Peter, James and John, go down to the man Adam. Peter, go as the Buffalo Spirit. James, go as the Thunder Spirit. John, go as the Lightning Spirit. Take these forms and teach the Man and the Woman. See if they are ready to receive greater knowledge, for I would that they receive a preparatory priesthood and that they be taught their duty in it. Give them a token whereby they may recognize you when you appear to them. Observe conditions generally. See if Satan is there. Ascertain the progress of the people. Then, return and bring Us word.
58. **Peter:** It shall be done, Jehovah.
59. **Peter:** Come, James and John. We will take with us the Guardian Spirits. Let us go down.
60. **James:** We will go down.
61. **John:** We will go down.
62. **Narrator:** Adam and Eve begin to have visions and dream dreams.

63. **Narrator:** The Eagle Spirit and his people taught them to look at the night sky and discern the seasons. The Eagle taught them when to come and when to go and in this manner the Creator gave them the gift of the Sees Far People by revelation.
64. **Narrator:** The Mouse Spirit and his people taught them to make coats of skin to cloth themselves that they might more fully control the desire they had one for another, and to set aside seeds, roots, and fruits of all kinds for medicines and food against times of illness, hardship and scarcity. The Creator gave them the gift of the Looks Within People by revelation.
65. **Narrator:** The Buffalo Spirit and his people taught them how to manufacture useful tools and other items. The Creator gave them the gift of the Seeks Council People by revelation.
66. **Narrator:** To recognize these great gifts, Adam and Eve built up a Hearth of stones within the Lodge they had built, and sang their thanks to the Creator in these words:
67. **Adam:** Hear me, Grandfather, for I have much thanksgiving in my heart.
68. **Eve:** Hear me, Grandfather, for my body sings with thanksgiving.
69. **Adam:** Hear me, Grandfather, for my whole soul is filled with thanksgiving.
70. **Peter:** Good day to you, sir.
71. **Preacher:** Good day to you.
72. **Peter:** What are you doing here?
73. **Preacher:** We are teaching religion to this people. They are learning how to get along in the world.
74. **Peter:** And how is your teaching received by them.
75. **Preacher:** Very well! The people receive it with great enthusiasm. Excepting this man and woman.
76. **Satan:** That is right. Except for these few who follow the strange teachings of this man and this woman, our instructors get on very well with all the people.
77. **Peter:** You do not like the teaching of these men?
78. **Adam:** I do not.
79. **Peter:** Can you tell me a little of it?
80. **Adam:** They teach of a god who sits on the top of a topless throne and who is everywhere but nowhere. And they teach of a monster who throws men and women into a lake of eternal burning. I do not understand it. They teach of strength and power and compulsion. I find no love or compassion in their teaching. To me, it is a doctrine filled with lust and desire, but nothing that elevates men from the beasts. To me it is a mass of confusion. I have been taught to call upon Father. This brings peace to my mind. That is what I am looking for. That is why I am waiting for messengers from my Father.
81. **Peter:** Are these two men the only instructors who have come to you?
82. **Adam:** No, we have seen visions and dreamed dreams. These have been more beneficial than all of the instructors this one has provided. I know that Father will send messengers to me.
83. **Peter:** How will you know the messengers of the Father when they come to you? Have you any tokens or signs?
84. **Satan:** You can have all the tokens and signs you want. If you have enough stuff, you can buy anything in the world.
85. **Peter:** Do you trade for stuff the things you have learned?
86. **Adam:** I do not! I teach them freely to all who will listen. I hold them sacred, and do not sell them.
87. **Peter:** That is right. We commend you for your good faith and integrity. We will probably visit you again.
88. **Narrator:** The three depart and Satan again takes counsel in his heart.
89. **Satan:** Now is the time of my great power. I am the authority over this earth. I rule from one end of it to another. If there are any who try to hurt or make afraid, I shall punish them. All men obey my will and all men follow me.
90. **Peter:** Jehovah, we have been down to the man Adam and the woman Eve, as You commanded. Satan is there with his ministers. He is teaching all manner of false doctrine and trying to lead the posterity of Adam astray. But the Man and the Woman have been faithful to the things they have been given and walk in a sacred manner. They do not bend to the wind of popular opinion or to convention and convenience. They are true to the revelations, visions, and teachings they have been given.

91. **Jehovah:** Elohim Heavenly Father, Peter, James, and John have been down as You commanded. They found Satan there trying to lead the posterity of Adam astray. But he has remained true to all that he has been given thus far. This is their report.
92. **Elohim Heavenly Father:** It is well, Jehovah. Send down Peter, James and John in their true character as apostles of the Lord Jesus Christ to the man Adam and the woman Eve. For, they have been faithful in the Law of Obedience and of the Gospel. Cast Satan out of their midst. Have them confer upon the man Adam a preparatory priesthood and instruct him to wear the robe on the right shoulder. Have them remind the woman Eve that she has received the priesthood from Elohim Heavenly Mother and that she has a duty to serve the Lord with her husband and to be a help mete for him. Give them the Law of Sacrifice by covenant and teach them their duty in it. Then return and bring Me word.
93. **Jehovah:** It shall be done, Elohim Heavenly Father.
94. **Jehovah:** Peter, James and John, go down again to the man Adam and the woman Eve. Cast Satan out of their midst. Confer upon the man Adam that priesthood which pertains only to the preparation of the living. Instruct him to place the robe on the right shoulder and set him at the door of the High Place and teach him his duty therein. Remind the woman Eve that she received the priesthood from Mother. Let her place the robe on both shoulders and instruct her that she is to be a help mete for her husband. Teach them the Law of Sacrifice and have them receive it by covenant. Teach them to officiate in the priesthood you have given them.
95. **Peter:** It shall be done, Jehovah.
96. **James:** We will go down.
97. **John:** We will go down.
98. **Peter:** Good day to you, sir. I am Peter.
99. **James:** I am James.
100. **John:** I am John.
101. **Satan:** Yes, I thought I recognized you. So you have looked around and seen my great power. Do you also see how easy it is to corrupt the hearts of these men and women? You will surely see more, for I will not cease my work. You may have these few, for what do I care for a tiny minority? They will be swallowed up by my will in the end. But I do have a word to say to all of them. If you do not keep all the covenants you make in this Holy Place this day, I shall have power over you to do with you as I will. Then you will beg me for mercy and I will give you justice! My judgments will be harsh, but you will thank me for them someday.
102. **Satan:** Now what will you do?
103. **Peter:** We will dismiss you without further argument.
104. **Satan:** By what authority?
105. **Peter:** In the name of Jesus Christ our Master, and by His commission.
106. **Narrator:** Then Satan shook with rage, but left the Thanksgiving Lodge. Nevertheless, he stayed in the village, for the people still thought him wise. He continued to teach them even though Adam and Eve would not listen to his words.
107. **Peter:** Adam, we are true messengers from the Father.
108. **Adam:** How may I know that you are true messengers?
109. **Peter:** You shall know by our giving you the token you received before you were driven into this lonely place and which have been confirmed to you by revelation. This is the token, along with its name.
110. **Peter:** Oh! Wah-hiay-kin Ougou! Oh! Wah-hiay-kin Nemenhimen Hay-min-ay! Oh! Wah-hiay-kin Mayn-ish-tay-nah! Oh Wah-hiay-kin So-hil-stay-nah! There is no other token or sign by which you may know it, and even my giving it to you in this way must be subjected to the confirmation of the Holy Ghost. Go now with your wife and pray earnestly to the Father if we are not His messengers. The Holy Ghost will tell you what to do.
111. **Narrator:** Adam and Eve went a little way off and they prayed to the Father. When they returned they were certain that the Angels before them were true messengers of the Father.
112. **Adam:** I know who you are now, for the Spirit bore record to me of the truthfulness of your words.
113. **Eve:** I also felt the power of the Holy Ghost. You truly are messengers sent from Father.
114. **Peter:** You do well, Adam and Eve. Adam, we have been sent to confer upon you a preparatory priesthood and to instruct you in your duty in it. Will you submit to it?

115. **Adam:** I will submit.
116. **Peter:** It is well.
117. **Narrator:** Peter motions for Adam to kneel upon the ground. Peter, James and John place their hands upon Adam's head and confer upon him the Priesthood after the Order of Levi.
118. **Peter:** Adam, by the authority of Jesus Christ which He has given us, and by His commission which we have received of Him, and by the power of the Holy Ghost which makes this possible, we lay our hands upon your head and confer upon you that priesthood which has to do with the preparation of the living to see the face of their God. Stand now at the door and knock. Amen.
119. **Narrator:** Adam arises.
120. **Peter:** Adam, you have received the priesthood which will be called the Priesthood after the Order of Levi, or the Levitical Priesthood. This order gives you authority to prepare the mind and soul of men and women to come up to the High Place, to receive instruction from Angels and the spirits of just men and women made perfect by the Atonement. You will be instructed in certain ordinances, which will change from time to time according to the needs of your posterity. Place a robe over your right shoulder whenever you are officiating in the ordinances of this priesthood.
121. **Peter:** Eve, you have already received the priesthood from Mother. You will be instructed and reminded of your duty in the priesthood in the same manner as your husband. Place a robe over both shoulders whenever you are officiating in the ordinances of the priesthood, and be at all times a help mete for your husband in all that he is called to do.
122. **Peter:** We will now teach you the Law of Sacrifice which you must receive by covenant. It is that each of you will submit yourselves to the will of the Father through His son Jesus Christ, offering that sacrifice which He asks of you. The manner of this sacrifice may change from time to time depending upon that which the Lord sees you need. In these ordinances, you shall be called Peli. We will now teach you the manner in which you shall sacrifice.

Break for Instruction

(It is appropriate to break at this point and discuss the ordinance of the Itsipi or "Purification of the Ammonihah." See Appendix One.)

Resume Session

Chapter Four

1. **Narrator:** The assembly is now instructed as to the purpose of the preparatory priesthood. The Speaker asks if any man has not had this priesthood conferred on them. If any man says he has not, he is taken aside and the priesthood is conferred. The men receive a token or symbol of the preparatory priesthood. They are instructed in the Sacred Directions of the Pipe Ceremony.
2. **Narrator:** This is the name and token of the preparatory priesthood, or Levitical Priesthood. The person giving the token raises the right hand above the head, with his arm to the square and thumb extended, and says the words, "Oh! Wah-hiay-kin Ougou! Oh! Wah-hiay-kin Nemenhimen Hay-min-ay! Oh! Wah-hiay-kin Mayn-ish-tay-nah! Oh Wah-hiay-kin So-hil-stay-nah!" Which words, being interpreted, mean, "Oh Spirit, guide me to the good things of the earth! Oh Spirit guide me into the presence of Heavenly Beings! Oh Spirit, I would be able to See Afar Off! Oh Spirit, I would be able to Look Within!"
3. **Narrator:** The women receive the token also, in remembrance of the priesthood they received of the Mother.
4. **Narrator:** The ordinances of the preparatory priesthood are explained. These ordinances include the manner in which sacred smoke and the incense of the Temple is administered, the manner in which a family altar is erected, the sweat purification, fasting and prayer, baptism and the sacrament of the Lord's Supper.
5. **Narrator:** All the participants adjourn to a place where the Law of Sacrifice is discussed. The man representing Peter leads the discussion.
6. **Peter:** This is the Sacred Pipe. It is a gift from the Creator. The smoke of the Pipe is a symbol of the prayers and the songs of the Thanksgiving Way. You should give thanks for all the gifts of the Creator and then present the Pipe in a Sacred Manner to the Seven Sacred Directions. The first Sacred Direction is the Sky. Offer the Pipe to the Father in thanksgiving for all that you have received, all that you do now receive and all that you shall ever receive, and also as a token that you do honor all spiritual things. The second Sacred Direction is the Earth. Offer the Pipe to the Mother in thanksgiving for all that you have, do and shall receive, and as a token that you honor Her and remember Her, and that you do honor all living

things. The third Sacred Direction is the West. This is the Seeks Council Habitation and represents all that this life may teach you. The fourth Sacred Direction is the North. This is the Spirit Habitation and represents all that you may receive from Heavenly Beings. The fifth Sacred Direction is the East. This is the Sees Far Habitation and represents all that you may receive from your Grandfathers and from other Heavenly Messengers. The sixth Sacred Direction is the South. It is the Looks Within Habitation and must remind you that all that may be learned in mortality must be carefully analyzed and internalized or it is of no use or validity, and that you must have the courage and the commitment to make those changes that need to be made. The Seventh Sacred Direction is toward your own Heart. Offer the Pipe to yourself in token of your sacred commitment to the Thanksgiving Way.

7. **James:** There are Sacred Plants which ought to be smoked in the Pipe. They are the Willow, the Sage, the Cedar, Kous, Sweetgrass, Dogwood, and so forth. These herbs prepare the mind, the body and the spirit. Break the herbs up very small and place them in the bowl.

8. **John:** Light the herbs and draw the smoke up the stem with your mouth. Do not inhale the smoke of the Pipe directly into your lungs, unless your lungs are sick, but expel it from your mouth. Let the smoke mix liberally with elements of the air. Then it may be taken into the lungs blended with the air.

9. **Adam:** Why are the herbs destroyed in this manner?

10. **James:** In this sacred manner the spirit of the Sacred Herbs is first given up as it is taken up with the Pipe by all the participants. So also will one of the Sons of Elohim Heavenly Father, the greatest of all, come as a man and He will give up His life for all living. So that they may understand this greatest of sacrifices, we have taught your children to sacrifice.

11. **John:** Then, just as the smoke of the dead herbs is taken into the bodies of the participants and the mind, body and spirit of all those who partake of it are renewed by it together, so also shall this Man take up His body again and be renewed. In Him shall all living also be renewed.

12. **Narrator:** At that moment, a furious wind blew through the village and into the Thanksgiving Lodge. This, the Guides told him, was the Holy Ghost, come to them from the presence of God. Through the power of this Spirit, every new thing would be made known to Adam and Eve.

13. **Peter:** Since it is not required that all people should participate in the Purification of the Ammonihah after the manner of the Itsipi, another method whereby a man and a woman may offer a mete sacrifice unto the Lord is through fasting and sincere prayer. This is the sacred manner in which fasting and prayer are done: Fasting is the abstaining from food and drink for a designated period of time. The abstaining from food and drink places the body in very real danger and constitutes a breaking of the heart. Fasting and Prayer is more than merely abstaining from food and drink, it involves the Lord directly in the sacrifice. The individual invites the Lord and the Holy Ghost into the sacrifice by beginning the fast with sincere prayer. This constitutes a broken heart and a contrite spirit.

14. **James:** Baptism is an earthly ordinance that is used as a token of repentance, change and emergence. Every time a man or a woman among the household of faith makes a covenant that involves a change over their previous behaviors or beliefs, the covenant is betokened by baptism. The manner of this baptism may be in the Purification of the Ammonihah, or in the manner of the Lord's baptism, for both are covenant tokens that He has deemed acceptable. The Purification of the Ammonihah has already been explained to you. The ordinance of Baptism is administered in the following manner:

15. **John:** Ougou 60-66 Behold, thou whom My servant has anointed, shall take hold of them and lead them into the water and stand in the water with them, and when thou art down in the water thou shalt call them by name and say: Having been commanded and set apart by Jesus Christ I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost.

16. **John:** And this shall you have for doctrine. For all that I teach thee shall testify of the Father and lead thee to the Father. Wherefore, whoso believeth in Me believeth in the Father also. Wherefore, the Holy Ghost, by whom We are one, shall enter into the heart of the believer and shall baptize even with Fire.

17. **John:** Verily I say unto you, ye must be baptized by water and this by immersion. For even so did I to fulfill righteousness and to become an ensample unto you. This is the covenant of the body, the beginning of the testament, even the door that opens onto the strait and narrow path which leads unto life eternal.

18. **John:** Wherefore, whoso believeth and is baptized by water shall begin upon the road that gives onto the Way.

19. **John:** Now, after that you have baptized them thou shalt lay thine hands upon them and bless them and sharply exhort them to receive the Holy Ghost. And if they offer unto Me a sacrifice mete for repentance, even a contrite and humble spirit, My Father will bestow upon them the Gift of the Holy Ghost. Wherefore, the baptism of water is your declaration of the covenant and the baptism of fire is My Father's declaration that they shall endure to the finishing of the work and become even as He is.
20. **John:** Behold, this is My doctrine, and I shall show other doctrine to those who come unto Me. Yea, whoso cometh unto Me shall speak with the tongues of Angels for they shall see and converse with Angels and shall speak to them as one man speaks to another. Yea, this is My doctrine and there shall be no other doctrine of baptism given except to those with whom, in my own time, I do make My abode.
21. **John:** The sacrament of the Lord's supper is an important ordinance in the preparatory priesthood. Both men and women whom the Lord has called and set apart through the administration of the Holy Ghost may officiate in the performing of this ordinance for other people. Mothers and Fathers perform this ordinance in the home. The Peli direct this ordinance and men and women of the household of faith administer it to the congregation. The manner in which it should be administered is found in the Record of Ougou.
22. **John:** Ougou 104-109 Then Jesus asked us to bring bread and wine to Him. And He broke the bread and blessed it and passed it to us to partake, saying: Ye who take up the bread to bless it shalt break the bread in this manner and give it to the people. And when ye bless the bread ye shall lift up your voice saying: Oh Eternal Father, we ask You, in Jesus' name, to bless this bread and sanctify it unto us who partake of it. That we may eat it in remembrance of the body of your Son, whose heart was broken because of His own, who was pierced for the sins of all the world; that we may witness unto You, oh Father, that we desire to take His name unto ourselves, and remember Him, and follow His teachings which we have received of Him, that we may be worthy of the Baptism of His Spirit and of the Holy Ghost, Amen.
23. **John:** And He commanded the Twelve and myself to go and do likewise. Then, when we had returned, he took the wine and poured it and blessed it saying: Ye who take up the wine to bless it shall pour the wine in this manner and give it to the people. And when ye bless the wine ye shall lift up your voice saying: Oh Eternal Father, we ask you in Jesus' name, to bless this wine and sanctify it unto us who drink of it. That we may drink it in remembrance of the blood of your Son, which flowed from every pore when He took upon Himself all things, and which spilled out from Him when He hung upon the tree; that we do witness unto you, oh Father, that we do remember Him and have taken His name. Pour down the unquenchable fire to be in us! Amen!
24. **Peter:** We now admonish you to go and meditate upon the things you have learned and to seek the confirmation of the Holy Ghost regarding the instruction.
25. **Narrator:** Again Adam and Eve kneel at the altar they have erected to sing thanksgiving to the Creator. While they were thus employed, Satan, disguised in the form of a wise old counselor, scratched upon the Lodge flap. Adam opened the flap and the old one greeted him. Thinking him to be a visiting teacher, they courteously invite him into the Thanksgiving Lodge.
26. **Satan:** What do you want? You sang to the Grandfathers and I am answering.
27. **Adam:** We have received gifts and sang our thanks.
28. **Eve:** The Sacred Animals have spoken to us and now we seek the Creator.
29. **Satan:** Look at what your sons and daughters do. The stronger men gather all the young women, their sisters, daughters, and granddaughters, to their own Lodges to make wives of them.
30. **Narrator:** Then Adam counseled with his sons.
31. **Adam:** This thing is not right unless the Creator Himself commands it. You men have not sought the presence of the Creator. From whom, then, have you received this practice?
32. **Mob:** The Old One is wise. He has taught us this wise thing.
33. **Adam:** Satan has flattered you. This thing is not wise. You do it only to gratify yourselves so that you do not have to control your passions. No good can come of it. Do you not see that God has given us a pattern. We call His name Elohim Heavenly Father and the Mother we call Elohim Heavenly Mother. It is not Elohim Heavenly Father and many mothers.
34. **Mob:** You are foolish, and follow a foolish path. Soon you will not be strong and you will lose your place among us. The Old One has shown us how the strong survive and you should also listen to him and

obey his counsel. He has taught us that there is only one truth and only one way. By following this way in strict obedience to the voice of the Old One, we will be strong, and we will rule the Earth.

35. **Adam:** You will bring suffering upon all the people. If this is strength and wisdom, then let me remain forever weak and stupid.

36. **Narrator:** Then many saw the error of the thing that Satan had taught them and they turned to the Lodge of Adam and Eve and began again to give thanks at the Sacred Hearth. But the majority followed the way of the world.

37. **Narrator:** Then did many of the younger men become angry because there were not enough women for all to take to wife, because of the wickedness of the way of Satan, and they separated themselves from among the people. After that every young man who could not find a wife because they were all given in marriage to the stronger men, joined the Lodge of the young men and lived apart from the people. They also listened to Satan and he was often seen scurrying back and forth between the Lodges of the mighty men and of the young men. The young men began to accuse Satan because they were alone and they found fault with him.

38. **Satan:** You are foolish, you young men. The strong are made to dominate the weak. You know this is the truth. You stronger men ought to satisfy yourselves as befitting the strong and you weaker men ought to submit yourselves as do women.

39. **Narrator:** Then the Lodge of the Young Men became a place of evil and even Satan ceased to visit there. After some time, following the wicked counsel of Satan, many of the young men began to sicken and many died. Those that remained were very angry and they rose up in one body and made war upon the Lodges of the mighty. Because they were many and the mighty were caught alone with their wives, the angry young men came through them like a strong wind through willows and they killed the mighty men and took their wives to themselves. And all the children of the mighty they made their slaves to labor for them.

40. **Satan:** See. It is exactly as I taught you. Only the strong may rule.

41. **Narrator:** And they made Satan their Chief and called their Lodge the Snake Lodge. But, in all these things Adam and Eve kept aloof with all of their people and, because Adam was not considered a mighty man, the Snake Lodge People did not assail them. But all others did they torment until all of the mighty men were destroyed from off the face of the earth.

42. **Elohim Heavenly Father:** Jehovah, send Peter, James and John down once again to the man Adam and the woman Eve. Teach them the Law of Chastity and have them receive it by covenant. Instruct them to place the Robe of the Priesthood on the left shoulder preparatory to officiating in the ordinances of the higher order. Teach them the ordinances of the Priesthood after the Order of the Son of God. Give them the token whereby they may be reminded of the sacrifice of my Son. Then have them return and bring me word.

43. **Jehovah:** It shall be done, Elohim Heavenly Father. Peter, James and John, go down again to the Man and the Woman in the world we have created. Teach them the Law of Chastity and have them receive it by covenant. Instruct them to place the Robe of the Priesthood on the left shoulder preparatory to officiating in the ordinances of higher order. Teach them the ordinances of the Priesthood after the Order of the Son of God. Give them the token whereby they may be reminded of the sacrifice of my Son. Then return and bring Us word.

44. **Peter:** We will go down, Jehovah.

45. **Peter:** Adam, we are true messengers of the Father.

46. **Adam:** How may I know that you are true messengers? For, the old man you see running away told us that he was the oldest of this world and he has corrupted many souls with his teachings. How may we know that you are not the same as he?

47. **Peter:** You shall know by the things that we teach you. If the things that we teach bring about great good, and if the Holy Ghost testifies of the truthfulness of them to your heart, then you will know of a surety that we are true messengers from the Father. This is the token we gave you when we visited you before.

48. **Narrator:** Peter prays to the Sacred Directions.

49. **Adam:** That is right. These are true messengers of the Father. I exhort you to be instructed by them, and they will teach you the Thanksgiving Way. If you hear them and consider their words, subjecting all of them to the confirmation of the Holy Ghost, they will lead you in the ways of truth and righteousness.

50. **Peter:** Adam, you have been taught the Law of Sacrifice. Tell us your understanding of it.

51. **Adam:** Through much suffering, Eve does bear the children. Through her suffering our children do replenish the earth. She sacrifices not for her own sake, but for the sake of all living. This is the sacrifice that the Son of God will make for all people.
52. **Peter:** That is right. She by the gift of the Mother does magnify her calling, and she is greatly blessed with the gifts of the spirit because of her sacrifice for the sake of all living. For this reason, you did call her the Mother of all Living. For, she is after the similitude of your Mother which is in Heaven. The Law of Sacrifice is designed to teach you that you must learn to sacrifice as she does in order to progress in light and truth as she does.
53. **Adam:** It is hard for men to understand that they may sacrifice in the way of women, seeing that they may not bear children.
54. **Peter:** It is true that you may not bear children. But you may sacrifice still. The oblation you give upon the altar is like unto the sacrifice that the Creator will make for all people. You may also give of yourself in this manner and, with much prayer and fasting, become like Him. This is the Law of Sacrifice.
55. **Adam:** It is a good thing that we have been taught. Surely, we are blessed for having covenanted to obey this law. For, I cannot see any evil in becoming like the Creator. Neither can I see any evil in learning to give freely of myself, even as Eve does sacrifice her own body for the sake of all living.
56. **Peter:** It is good. If you and your posterity will always look to God for guidance, He will send messengers that will teach every generation the manner in which they may make this sacrifice. And if you and your posterity wish to become like the Creator, He will give you power and authority to do all those things that He would do, were He here to do them. And by learning to live this law, you shall progress from point to point by the sacrifice that you make for your neighbor. Yes, Adam, order upon order, line upon line, precept on precept, you shall learn and grow. You and Eve have covenanted to keep this law, and you have proven faithful in that covenant. We will now confer upon you the Priesthood after the Order of the Son of God. This priesthood has to do with the work which the Lord will ask you to do for all those who have progressed to that point where they may be admitted upon the Way. With it, you shall work for the benefit of the living as well as the dead. Will you submit to this ordination?
57. **Adam:** I will submit myself to it.
58. **Narrator:** Please kneel.
59. **Peter:** Adam, by the authority given to me by Jesus Christ, and by the commission I have received of Him, I confer upon you the Priesthood after the Order of the Son of God. By this priesthood you may say and do all those things which He would do were He here to do them. By this priesthood, He will make a marvelous work and a wonder through you and through your posterity. I do this in His name, for I am His servant. Amen.
60. **Peter:** Adam, you have received the priesthood which will be called the Priesthood after the Order of the Son of God, or the “Melchizedek Priesthood.” This order gives you authority to serve and prepare all those men and women who have progressed to that point where they may enter upon the Way and receive instruction from Angels and the spirits of just men and women made perfect by the Atonement. You will be instructed in certain ordinances, which will change from time to time according to the needs of your posterity. Place a robe over your left shoulder whenever you are officiating in the ordinances of this priesthood. At a certain time that will be shown to you hereafter, when you have learned all that you must through officiating in the ordinances of the priesthood, you will be instructed to place the robe on both shoulders.
61. **Peter:** Eve, you have already received the Priesthood in its wholeness and have no need of the conferring of the Orders of the Priesthood. Place the Robe of the Priesthood upon both shoulders whenever you officiate in the ordinances and oblations of this Order. Officiate in this priesthood with your husband and be a help mete for him.
62. **Peter:** We give you both the first token of the higher priesthood. This token will serve to remind you of the great sacrifice that the Son of God will make for the good of all living. You shall keep this token sacred and only use it in a time and manner that will be shown you.
63. **Peter:** We are also instructed to teach to you the Law of Chastity. Adam, for you and all the men of your posterity, this law means that you so dedicate yourselves to your wife that you covenant to have no sexual relations except with the woman whom God has given you to wed. Eve, for you and all the women of

your posterity, this law means that you so dedicate yourselves to your husband that you covenant to have no sexual relations except with the husband whom God has given you.

64. **Adam:** I do now covenant, before God, Angels, and these witnesses, that I will obey the Law of Chastity and have no sexual relations with any woman except the wife whom God has given me to wed.

65. **Eve:** I do now covenant, before God, Angels, and these witnesses, that I will obey the Law of Chastity and have no sexual relations with any man except with the husband whom God has given me to wed.

66. **Peter:** That will do well enough.

67. **Peter:** All men present in this assembly should have received the High Priesthood by ordination. If there are any who have not had this priesthood conferred on them, you should adjourn now to another place and those who have the commission to do so will confer it upon you. Then you may continue.

68. **Peter:** We will now demonstrate the First Token of the High Priesthood. This is the token. The right hand is offered with fingers together and thumb extended. The token is given by taking the extended hand with the thumb on the outside of the hand and the index finger on the inside of the hand in the center of the palm. This is the Sign of the Nail and is intended to cause the giver of the token, as also the receiver, to contemplate the sacrifice of the Son of God, Who was hung upon the tree.

69. **Peter:** When Jesus was crucified, nails were driven through the center of the palm. This is the sign and the token. This token is to be kept sacred until a time and place specified hereafter, or in that instance in which the Holy Ghost prompts that it be utilized.

70. **Peter:** We desire all to receive it, all arise.

71. **Peter:** The ordinances of the High Priesthood include the administration of the Gift of the Holy Ghost, the ordinance of Marriage, and the ordinances of the High Place.

72. **Peter:** We will now take time to consider the Law of Chastity. Each of you should meditate upon the things you have learned and to seek the confirmation of the Holy Ghost regarding the instruction.

Break for Instruction

Resume Session

Chapter Five

1. **Peter:** Each of you covenant to obey the Law of Chastity, whereby you understand that you shall have no sexual relations with anyone but the spouse whom the Lord has given you to wed. Each of you bow you head and say, Yes.

2. **Peter:** That will do. We will now return and report.

3. **Peter:** Jehovah, we have been down to the Man and the Woman in the world which we have created together. We have conferred upon the Man the Higher Priesthood and we have reminded the Woman of the priesthood she has already received of the Mother. We instructed the Man to place the robe on the left shoulder when administering the ordinances of the Higher Priesthood, and we have given the man and the Woman the token associated with it. We have taught them the Law of Chastity, which they have received by covenant. This is our report.

4. **Jehovah:** It is well. Elohim Heavenly Father, Your messengers have been down to the Man and the Woman in the world we have created together, and have done all that You commanded. The Man has received the Higher Priesthood and the Woman has remembered it. They have received the Law of Chastity by covenant. They have been true and faithful in all that We command them to do.

5. **Elohim Heavenly Father:** It is well. The woman is a right model for the man and they are ready to progress further.

6. **Elohim Heavenly Father:** Jehovah, send My messengers, Peter, James and John, again down to the Man and the Woman in the world we have created together. Give them Gifts of the Spirit, for they have remained faithful to the Laws and commandments We have given them. Teach them the Law of Consecration and have them receive it by covenant. Give them the second token of the Higher Priesthood. Introduce them into the Terrestrial World upon the Way. Then have them return and report.

7. **Jehovah:** It shall be done.

8. **Jehovah:** Peter, take James and John and go down to the Man and the Woman in the world which we have created together. Teach them the Law of Consecration and have them both receive it by covenant. Give them gifts of the Spirit and introduce them into the Terrestrial World upon the Way, where they may be instructed more fully and in safety.

9. **Peter:** It shall be done, Jehovah. Come, James and John.
10. **James:** We will go down.
11. **John:** Yes, let us go down.
12. **Peter:** Adam, what is the meaning of these war sounds?
13. **Adam:** These things come of the teachings of Satan. We do not teach these things in the Thanksgiving Lodge, but the world bows at the feet of Satan.
14. **Narrator:** Now, Satan was always very near whenever any visitors came to the Thanksgiving Lodge and this day was no exception. The three visitors had only to go back out the Lodge flap to bump into him, the snooper.
15. **Peter:** What have you been teaching this people?
16. **Satan:** I have been teaching them the World Way.
17. **Peter:** And how do they like what you have taught them?
18. **Satan:** Many like it very much. Only the strongest rule and the weak serve them. It is just as it is with the Buffalo herd. The strong bulls dominate and the young wait their turn.
19. **Peter:** Not so, evil one. In the great herds the strong protect the young and the weak. You have perverted the ways of the beasts and made men beastly.
20. **Peter:** Do you believe what Lucifer teaches?
21. **Adam:** I know that there are strong and there are weak, but I believe that we should bear each other's burdens. The teachings of Satan turn in the hand. They sometimes seem right at first, but then they cause misery.
22. **Satan:** I teach the lessons of nature!
23. **Adam:** This is true. In nature, the strong survive and the weak perish. One need only observe the animals and plants to know that he speaks some truth. Even the perverse solutions he provides are seen in nature.
24. **Satan:** That is right. My wisdom is proven by the test of time. What has always been, shall always be.
25. **Peter:** Your words seem confused, Adam. How do you know which path to follow?
26. **Adam:** The Creator taught me the Thanksgiving Way. He promised to teach me more if I stay in His Path.
27. **Peter:** That is right, Adam, if you continue in this Path, you will learn to overcome even the natural man and become like Father.
28. **Adam:** Satan, I will teach the people to avoid you and your counsel.
29. **Satan:** See how powerful I am? I am the Chief of the Snake Lodge. My people will come and kill you and your weak ones. There is no one who can threaten us. My young men are strong and well trained and I am their teacher, not you, Adam.
30. **Satan:** Now, Peter, James and John, what do you think you can do?
31. **Peter:** I am Buffalo Spirit and these, my companions, are the Thunder Twins. These stones that I wear are the Earth Medicine. The lightning pattern on their cloaks is the Sky and the Wind Medicine. I will cause the earth to burn you when you expose yourself to the Sky. Hide yourself, you old serpent, or by the strength of the elements will your weakness be made known to man.
32. **Satan:** How dare you threaten me? You may have power in the Thanksgiving Lodge, but my words are my medicine, and my medicine is great in the Council! You banish me to the shadowy places, yet my words shall break the back of the earth! Yes, my young men will harness and control the power of the wind and the sky, and the more powerful they become, the greater will be my influence over them. You cannot imprison me, Peter, for I will cause man to cover the world in a mist of darkness. Then your strong medicine will have no power over me. Man's nature will never change in this world and as long as that is so, I will be Chief over men!
33. **Peter:** As we have cast you out from the midst of the Thanksgiving Lodge and from the door of the High Place, now we do cast you out from open communion with the children of men. Depart, Satan! From this day forever you shall have no more voice in the Council. Be gone!
34. **Satan:** It is man who takes counsel. You cannot remove me or my voice! Nature governs men and nature will always speak!
35. **Peter:** We are servants of the Creator!

36. **Narrator:** Then Lucifer knew he was beaten, for all Nature obeys the voice of Him that created it. Slowly, he retreated into the rocks, but his words have echoed in every generation of time. Beware always that you do not take them up in your hearts.

37. **Adam:** The words that Satan has spoken are true. Man will always have his nature and, even without the counsel of Satan himself, man will always be drawn to dominate and to enslave. How shall we overcome it?

38. **Peter:** Eve has not the nature of Man. The Creator will provide guidance and a Way for man to learn to overcome his nature. You have both covenanted to obey the Law of Chastity and you have been faithful to that covenant. By the Holy Spirit of Promise, which is the Holy Ghost, your covenant one with another is sealed up unto Christ. It is made eternal.

39. **Peter:** Adam, through the ways of your wife, you shall learn to nurture the weak and comfort the sick and the feeble. The mother works for the benefit of the whole family. Her gift is an example of the sacrifice of the Son. This is the Plan of the Creator – that one shall take upon himself all things according to the consecration of all living. So that they may understand the consecration and Atonement of the New and Everlasting Covenant, we have taught you and you must teach your children to consecrate their substance one to another. This ought to be an example to you in all areas of life. If you will consecrate all with which the Lord has blessed you, all with which He does now bless you, and all with which He will yet see fit to bless you, to the good of all His children, then the Creator will be your Teacher and He will provide you with counsel from your Grandfathers. By these things shall man learn to protect the weak rather than to enslave them. Be faithful in this teaching and you will receive all things.

40. **Adam:** I now covenant before God, Angels and these witnesses, that I do consecrate all with which the Lord has blessed me, all with which He does now bless me, and all with which He will yet bless me, to the good of all His children. I covenant that I will consider prayerfully that stewardship which the Lord has given me to determine the surplus of it by the promptings of the Holy Ghost, and that I will give freely of that surplus to the needy, to the unfortunate, and to the building up of the Lord's Kingdom here on earth.

41. **Eve:** I now covenant before God, Angels and these witnesses, that I do support and sustain my husband, and I do join with him in consecrating all with which the Lord has blessed me, all with which He does now bless me, and all with which He will yet bless me, to the good of all His children. I covenant that I will consider prayerfully that stewardship which the Lord has given me to determine the surplus of it by the promptings of the Holy Ghost, and that I will give freely of that surplus to the needy, to the unfortunate, and to the building up of the Lord's Kingdom here on earth.

42. **Peter:** That is enough. Yes, that will do.

43. **Peter:** Adam, we are instructed to give unto you the gifts of the Spirit. Will you submit to this ordinance?

44. **Adam:** I will submit to it.

45. **Peter:** Adam, by the authority given us of Jesus Christ, and by the commission which we have received of Him, we set you apart from among all men, and we bestow upon you an Endowment of Power. By this endowment, you shall walk upon the Way and converse in the tongues of Angels, for you shall be instructed by them. We give you the keys of the Priesthood and of the Gifts of the Spirit. Seek now the face of your God! Amen.

46. **Peter:** Eve, will you submit to this ordinance?

47. **Eve:** I will submit to it.

48. **Peter:** Eve, by the authority given us of Jesus Christ, and by the commission which we have received of Him, we set you apart from among all men, and we bestow upon you an Endowment of Power. By this endowment, you shall walk upon the Way and converse in the tongues of Angels, for you shall be instructed by them. We give you the keys of the Priesthood and of the Gifts of the Spirit. Seek now the face of your God! Amen.

49. **Peter:** It is well. Although we have set you apart and given you the gifts of the Spirit by the laying on of hands, this is only the promise or the opportunity to receive them. The realization of this endowment depends entirely upon your faithfulness in seeking the face of God. Principle among these gifts is the gift of healing. The power of the Healer is in the hands. Its tokens are the many things on this earth that Elohim Heavenly Mother has provided for the healing of the body and the spirit. The sign of this gift is given by the Father so that you will always remember that the gifts of God work best when they are *linked together*, just

as the health of the body is determined by the proper functioning of all the organs, and disease is defined by the dysfunction of the organs, one or all. To remind you of this token, you shall always wear a continuous green thread around your waist, either in the form of an apron or sewn directly into your garments.

50. **Peter:** We are instructed to give unto you the second token of the higher priesthood. It is the Sign of the Healer, the Patriarchal Grip or Sure Sign of the Nail. It has a name, but it will not be given to you until a time and place which shall be given to you hereafter.

Break for Instruction

(The assembly is now instructed as to the purpose of the Law of Consecration. The Law of Consecration is discussed. The men and the women receive it by covenant, along with the second token of the Higher Priesthood. The man representing Peter recites the Revelation on Consecration from the Book of Discipleship, which has been added to the Book of the High Place for this generation. The Way is discussed, as are the gifts of the spirit.)

Resume Session

Chapter Six

1. **Peter:** All of you covenant to obey the Law of Consecration, whereby, you consecrate all that you have received from the Lord, all that you do now receive from the Lord, and all that you will yet receive, unto the Lord for His purposes. You will utilize the gifts of God for your own maintenance and with the surplus you covenant to feed the hungry, clothe the naked, lift up the hands that hang down, and to shoulder each other's burdens. All of you, bow your heads and say, Yes.

2. **Peter:** That will do. We will now demonstrate the token of the Higher Priesthood. This is the token of the Higher Priesthood: The giver and the receiver of the token grasp each other by the right hands, interlocking the little finger and the index finger pressing against the inside of the wrist. This is the Sure Sign of the Nail, or, the Nail in the Sure Place, and is intended to cause the giver of the token, as also the receiver, to contemplate the surety of the sacrifice of the Son of God, who was hung upon the tree and that all things created are linked together by the Atonement of the Son. When Jesus was crucified, nails were driven through the center of the palm, and, to prevent the nail from pulling through the flesh of the hand, other nails were driven through the wrist. This is the sign and the token. This token is to be kept sacred until a time and place specified hereafter, or until that instance in which the Holy Ghost prompts that it be utilized.

3. **Peter:** We desire all to receive it. All arise.

4. **Peter:** That will do.

5. **Peter:** Adam and Eve, we have been instructed to introduce you into the Terrestrial World upon the Way which the Creator has made for this purpose. You will recall that before you were driven into the lonely world, you lived in constant contact with the Creator. He desires that you come once again into His presence. He has created a place which He calls the Way, upon which you may walk. In this place you will come into contact with Angels, the spirits of just men and women made perfect, and even with Jesus Himself, to be instructed in all that you need to do to come once again into the presence of the Father and the Mother.

6. **Adam:** How can this be? Can a mortal man stand in the presence of Heavenly Beings?

7. **Peter:** You may not stand in the presence of Heavenly Beings and live in the mortal flesh. But in your spirit you may walk the Way and be instructed by Heavenly Beings while your flesh is preserved and safeguarded. For, you have been true and faithful in all that the Lord has seen fit to command you. Because of this, He will make a change in your spiritual substance, such that, should you come into contact with exalted men and women, your flesh shall be preserved. The Holy Ghost shall make this change upon you, and you shall be sealed up unto Christ, being His. Will you come with us upon this Way?

8. **Adam:** I will come upon this Way with you. Yes, I would truly seek the face of my God!

9. **Eve:** I, too, would seek my Savior's face. I will come with you upon this Way.

10. **Peter:** Come, James and John. Let us introduce Adam and Eve into the Terrestrial World so that they may walk upon the Way with their ancestors.

11. **Peter:** We will now return and report.

12. **Peter:** Jehovah, we have been down to the man Adam and the woman Eve. We have done all that You commanded us. They have received all that You would have them receive, and they do walk upon the Way. This is our report.

13. **Jehovah:** It is well, Peter, James and John.

14. **Jehovah:** Elohim Heavenly Father. Peter, James and John have been down to the world which we have created together, as You commanded. They have done all that we have commanded them to do. The Man and the Woman have received all that You would give them and have taken upon themselves the Law of Consecration by covenant. They have been introduced into the Terrestrial World upon the Way. This is their report.

15. **Elohim Heavenly Father:** It is well, Jehovah. Go now with Peter, James and John, and visit Adam and Eve upon the Way We have provided for them. Have Peter instruct them in the Right Order of Prayer. Then instruct them as to the veil and its symbols. When they have been prepared in all things, by receiving instruction upon the Way, even from those messengers and guides whom I will send to them, and even by Your own mouth, introduce them at the veil and I will converse with them there.

16. **Jehovah:** It shall be done, Elohim Heavenly Father. Come, Peter, James and John, let us go to Adam and Eve upon the Way.

17. **Jehovah:** Adam and Eve, I am Jesus Christ who will come, the Son of the Living God. You have received My word by the mouths of these messengers whom the Father has sent you, and who have brought you here upon the Way. If you are true and faithful, you shall also be brought to the Veil of Heaven to converse with the Father, here upon the Way.

18. **Jehovah:** Peter, instruct Adam and Eve concerning the Right Order of Prayer upon the Way.

19. **Peter:** It shall be done, Jehovah.

20. **Peter:** Adam, the Way is provided to all those whose intentions have proved good and faithful. Because of this, you may come to this sacred and safe place to receive more instruction, to pray, to meditate and to seek the face of the Lord. When you come upon the Way, you will often be invited to pray in counsel with others who have also come here. This is the order of prayer when you offer this oblation in counsel. You shall stand together in a circle, for all truth may be circumscribed into one eternal round, or great hoop, and what you send out into the Universe shall surely come back to you. You shall recite all the tokens and signs that you have been given, for this denotes attention and exactness in following the counsels of God. You shall also make the signs of the gifts of the Spirit you have received, especially the sign of the Gift of Healing, for it represents the power given you of the Father and the Mother whereby you are given health in the navel, marrow in the bones, strength in the loins and in the sinews. Verily, the gifts of the Spirit bestow the power of the Lord's priesthood upon you and all your posterity, through all generations of time, and throughout all eternity. When you have done these things, you shall call upon the Lord three times, as you have been taught to do, and you shall offer prayer unto the Lord, not forgetting the sick and the needy. If you do this with faith and pure intent, the Lord will answer your prayer.

21. **Peter:** Let us now gather in the Right Order of Prayer.

22. **Peter:** Each of you make the signs of the High Place as you have been instructed to do.

23. **Peter:** That will do. Now, let each man take the woman or man at his left by the right hand with the Sure Sign of the Nail and raise his left arm up to heaven. Let the elbow of his left arm rest upon the right shoulder of the person to his left. In this way the circle is completed and the prayer is carried up into heaven with the combined energy of all the participants. We are one heart and one mind, and we have all prayer and supplication in common.

24. **Peter:** That will do.

25. **Jehovah:** It is well, Peter. I will now explain the Veil of Heaven. There is a Veil of Forgetfulness that separates you from Father. This veil is within you. As you walk upon the Way and receive instruction from Angels, the spirits of just men and women made perfect, and from Myself, this Veil of Forgetfulness will become thin. However, you cannot come into the presence of the Father and the Mother, except through intervention, either by Me or by the Holy Ghost. When you come upon the Way, you do receive that intervention, and I may introduce you at the very Veil of Heaven to converse with the Father. When you have received this Endowment of Power, you shall make symbols to wear that will remind you to come upon the Way often to converse with Heavenly Beings. These symbols should include a triangle pointing heavenward, representing your own attempt to communicate with God. You should also include a triangle pointing earthward, representing God's attempt to communicate with you. When these symbols are combined, they shall remind you of the Way, for the combination of your attempt to communicate with God and God's attempt to communicate with you, is a right understanding of the very real need for personal and continuous revelation. Wear this symbol whenever you engage in the ordinances of the High Place, to

remind you of your responsibility upon the Way. When you have overcome the Natural Man, you shall have become Mine indeed. In that moment, the veil will be taken away and shall no longer exist in you.

26. **Jehovah:** It is well, Peter, James and John. Adam and Eve have been true and faithful in all that we have taught them. Let us now return and report our labors.

27. **Jehovah:** Elohim Heavenly Father, we have been to the Way and visited with Adam and Eve. We have instructed them as You did command and they have remained true and faithful to all that You have given them.

28. **Elohim Heavenly Father:** It is well, Jehovah. Go again to Adam and Eve and teach them the Second Anointing. Stand with them and make their Calling and Election sure, preparatory to introducing them at the Veil of Heaven to converse with Me.

29. **Jehovah:** It shall be done, Elohim Heavenly Father.

30. **Jehovah:** Adam and Eve. I will now instruct you as to the ordinance of the Second Anointing, preparatory to introducing you at the Veil of Heaven to converse with Father. This is an ordinance which cannot be performed except by a husband and wife, and myself. Therefore, when you return again into the Telestial World wherein your bodies continue to reside, take each other aside into a sacred place, and this may be in your own home or you may go up to the High Place to do it, and each of you wash and anoint the other's feet, palms and crown of the head. Use clean water of the font and pure oil of the vine. Eve, take the Robe of the Priesthood off the left shoulder of your husband and place it upon both of his shoulders, just as you wear the robe on both shoulders. Each of you place your hands upon the shoulders of the other and bow your heads. In this posture shall you wait upon Me. I will come unto you and place My hands upon your heads, and with this laying on of hands, I shall make your Calling and Election sure and administer unto you the Second Anointing. Upon receiving this More Sure Word of Prophecy, you shall have the administration of the Holy Ghost at all times and you shall have access to the gifts of the Spirit at all times, and you shall also have the administration of the surety of My love and My presence at all times. Now, return again from off of the Way, into the Telestial World and do all that you have been commanded. I shall return unto the Father and report.

31. **Adam:** We will do all that You say, Jehovah.

32. **Eve:** We will return and fulfill all Your words, Jehovah.

33. **Jehovah:** Elohim Heavenly Father, I have been to visit with Adam and Eve upon the Way. I have instructed them in all that You commanded Me and they are true and faithful to Your commands.

34. **Elohim Heavenly Father:** It is well, Jehovah. When Adam and Eve perform the ordinance of the Second Endowment, go to them in the Telestial World and make their Calling and Election sure. Then bring them again upon the Way and introduce them at the veil. I will converse with them there.

35. **Jehovah:** It shall be done, Elohim Heavenly Father.

Break for Instruction

(The ordinances are now adjourned for all those who have come up to the High Place for instruction, for the final ordinance may only be performed by the husband and the wife. Those who have come up to the high place with their companions, now adjourn to private rooms to perform the washing and anointing and to continue the ordinance of the High Place, if they wish to do so in the High Place. Otherwise, they now adjourn to perform the ordinance in their homes.)

Resume Session

Chapter Seven

1. **Jehovah:** It is well. Now, Adam and Eve, here upon the Way, you may build and create the image of things so that your mind can conceive of eternal things. Conceive now of a veil that separates you from the Father.

(The man representing Jehovah guides the participant to a representation of the Veil of Heaven. Jehovah claps His hands three times.)

2. **Elohim Heavenly Father:** What is wanted?

3. **Jehovah:** Adam (Eve), having been true and faithful in all that You have given them, wishes now to converse with the Father through the veil.

4. **Elohim Heavenly Father:** Present him (her) at the veil and his (her) request will be granted.

(Elohim Heavenly Father extends His hand through the veil and takes the hand of Adam (Eve) in the Sign of the Nail.)

5. **Elohim Heavenly Father:** What is that?
6. **Adam (Eve):** It is the first token of the Higher Priesthood.
7. **Elohim Heavenly Father:** What does it signify?
8. **Adam (Eve):** It represents the sacrifice of the Son.
9. **Elohim Heavenly Father:** That will do.
(Elohim Heavenly Father takes the hand of Adam (Eve) in the Sure Sign of the Nail.)
10. **Elohim Heavenly Father:** What is that?
11. **Adam (Eve):** The second token of the Higher Priesthood, or Sure Sign of the Nail.
12. **Elohim Heavenly Father:** What does it signify?
13. **Adam (Eve):** It represents the surety of the Atonement that the Son makes for all living.
14. **Elohim Heavenly Father:** That will do.
(Elohim Heavenly Father retracts His hand through the veil.)
(Jehovah claps His hands three times.)
15. **Elohim Heavenly Father:** What is wanted?
16. **Jehovah:** Adam (Eve), having been true and faithful in all the commands of the Father, wishes to come into His presence.
17. **Elohim Heavenly Father:** The veil is undone in him (her). Nothing can prevent such a one. Let him (her) enter.
(Two workers come forward and roll up the veil. The participants walk into the presence of the Father.)

The session is now adjourned.

Appendix One

The First Book of Shi-Tugohah, narrative on Marriage

Narrator: Any form of marriage that is used by the people and supported by existing law and custom may be used in the solemnizing of marriage. Among the Nemenhah, this was done by a sacred celebration. The man representing Jehovah reads the following excerpts from the Mentinah Archives and from the Book of Discipleship:

Chapter One

Marriage

1. And this is the manner in which the Ammonites do govern themselves. Every man abides in the house of one woman and they are married by and through a sacred ordinance that binds them together.
2. And when a man wishes to be joined to a woman, he goes unto her mother and asks her advice as to how he might win the favor of her daughter, his desire. If the man meets with her approval, she shows him the gifts he must bring and the tokens most likely to make an impression upon her daughter. Then she arranges many opportunities for the young man and young woman to be together.
3. Then the man goes unto her father and asks his advice how he might win her. Behold, the father tells him of how he won the love of her mother.
4. When the man has won her love, they go again unto her mother to declare it and to arrange their union. Her mother calls the father and all his brethren together to discuss and plan the man's preparation for marriage. She reminds the old men of the particular necessities of a young woman so that the men are brought to a remembrance of the happy times of their youth.
5. This is wisdom, for a marriage is a happy time for the man and the woman most sure. But the joy is also extended to everyone in the community, for all are brought into the preparation for the wedding feast and also for the ceremony of the sealing.
6. When the bride's mother has met in council with the men, and she is satisfied that they are reminded of the bride, the men honor her in a ceremonial way. If a member of the family is also a Peli, he performs the ceremony. If no member of the family is a Peli, a request is made of the Peli Council for one of their number to become a ceremonial uncle to the groom, and he performs the ceremony. In this way the community cares for one another.
7. And this is the manner in which the ceremony is performed. The mother of the bride is escorted to the center of the council circle and she sits there. Then all the men are seated in a circle around her. In this arrangement, and when all are seated, they sing a song of praise in a sacred manner. They all clap their hands together three times and sing a joyful, thanksgiving song.

8. When they have finished singing, the Peli fills a bowl with sacred odors and strikes fire to it so that the holy incense rises up and covers the whole council.
9. He prays to the Father, lifting his voice up to the sky and gives thanks for all the blessing of life and the creation. When he has done this, all the council clap their hands three times and they express their agreement.
10. He prays to the Mother, touching the bowl on the head of the mother of the bride, and gives thanks for the blessings of the earth and all the fruits of it. When he does this, all the council clap their hands three times and express their agreement.
11. He prays to the West, lifting the bowl in that direction, and he gives thanks for the good counsel and teachings of the mother of the bride. When he does this, all the council clap their hands three times and express their agreement.
12. He prays to the North, lifting the bowl in that direction, and he gives thanks for the spirit of truth the bride has received from her mother. When he does this, all the council clap their hands three times and they express their agreement.
13. He prays to the East, lifting up the bowl in that direction, and he gives thanks for the knowledge and the wisdom of the grandfathers that the mother of the bride has used in raising her daughter. When he does this, all the council clap their hands three times and express their agreement.
14. He prays to the South, lifting up the bowl in that direction, and he gives thanks for the good and provident practices that the bride's mother has taught her. When he does this, all the council clap their hands three times and express their agreement.
15. When this ceremony has been finished, the members of the council each stand and heap praises and gifts upon the bride's mother, and all the gifts are of such a kind as to be appropriate to be added to the beautiful garment that the bride will wear at the wedding.
16. When all have made an end of speaking and of giving of gifts, the bride's mother praises the greatness of the gift the council has made for her poor daughter and how happy she will be at the wedding because of the generosity of all her relations.
17. In this way, all of the relations of the bride join together in providing for the bride and her upcoming wedding. They also join together in prayer and thanksgiving. This custom teaches the people to take joy in the blessings the Lord abundantly bestows upon them that believe on Him, and to acknowledge His hand in all things.
18. Now, after the whole council has made this ceremony for the mother of the bride, the men of the family take the groom, who is soon to become one of them, and they perform a ceremony together. In it the men demonstrate that they are willing to esteem the young man as their own relation. This is the manner of the ceremony:
19. The groom is escorted to the center of the council circle and the bride's brothers form a circle around him. The bride's father and his brothers form a circle around them. The sons of the uncles form a circle around them, and so forth, until all the male relations of the bride encircle the groom.
20. When all the relations are seated around the groom, he also sits and they sing a song of thanksgiving together. Having sung their thanks, the Peli fills a bowl with sacred odors and strikes fire to it so that the incense rises and fills the room, just as the voices of all had filled the room with joy and prayers of thanks.
21. He raises the bowl and offers it to the Father, giving thanks for the blessings of creation. When he does this all the council clap their hands and express their agreement.
22. He raises the bowl and offers it to the Mother touching the bowl upon the ground in front of the groom, and gives thanks for the blessings of health and of the fruits of labor. He gives thanks for the beauty and strength of the groom. When he does this, all the council clap their hands three times and express their agreement.
23. The Peli raises the bowl to the West and gives thanks for all the good counsel the groom's mother has given him. When he does this, all the council clap their hands and express their agreement.
24. The Peli raises the bowl to the North and gives thanks for the spirit of truth the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
25. The Peli raises the bowl to the East and gives thanks for the knowledge and wisdom of the grandfathers he has received from his mother. When he does this, all the council clap their hands three times and express their agreement.

26. The Peli raises the bowl to the South and gives thanks for all the good and provident practices the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
27. When this ceremony has been completed, each of the groom's new brethren stand up and courteously praise the groom's mother. They also praise the bride and give advice for the happiness of the new family, and they give gifts to the groom. Now, the gifts they give to the groom are all those kinds of gifts that will ensure the health, prosperity and safety of the new family.
28. When all have made an end of speaking and of giving gifts to the groom, he stands and courteously praises the bride's mother and all of his new relations for the greatness of the gifts he has received from his new relations.
29. Then the brothers and the father of the bride take the groom and they all perform a purification of the body in the manner of the Ammonites. And this is the sacred manner in which they do purify the groom and prepare him for the wedding:
30. The brothers of the bride, or some others who stand for her, take the groom and he is stripped of all clothing except for a loin cloth. Then they gather in fuel for a fire. It is in this fire that forty-nine stones will be heated.
31. The groom is stripped of everything of his own. He is washed with clean water and then he is rubbed with oil. This is to signify that because he has chosen the Lord's path and the Lord's way of marriage, he may be washed clean of the blood and sin of this generation. He is anointed with oil upon the head, the breast, the loin, the belly and upon both knees. This signifies that he is set apart as a new creation and that all his parts are anointed unto God.
32. When the groom has been washed and anointed, one of the brothers paints a switch of a stem with red color mixed with oil and with it he ceremonially beats the groom so that the groom's body is painted with stripes. This signifies the stripes which Christ shall receive, and by them we shall be healed.
33. Then the groom is clothed in a blanket that was previously provided by the mother of the bride. This is to signify the new position the groom has gained in the family of his bride. That he brings only his body and his stripes to the family, and yet, he is esteemed as one of them, is a most significant and meaningful performance for the groom. The blanket also represents outward or worldly needs. All people have claim upon their family and the community for such things, just as the needy have claim upon him for such wants.
34. When the young men have brought all the fuel, the bride's father builds the fire with the stones in a sacred manner.
35. During that time when the young men are occupied gathering fuel, the Peli enters the Sweatlodge and seats himself in the West. He prays earnestly for the groom. He fills a bowl with sacred odors and raises it to the Sacred Directions, acknowledging God's hand in all things. Having prepared the Lodge in this way, he comes out and directs the rest of the preparation.
36. He purifies all the participants with the incense and leads them in prayer and song. Then they all enter the Lodge and perform the ceremony of purification.
37. Now, the mother of the bride gathers the women kin and they prepare the bride in a similar manner. They wash her and anoint her, and, taking the gifts given at the council, they work together in preparing the bride's beautiful garment. During this time they pray and sing in a sacred manner and the women teach the bride all those things that will help her in her new position in the community. For, she will soon become a mother among her kin, a position of great responsibility.
38. These ceremonies differ from those of the Nephites, for the people of Ammon had no temple in the land they were given as their inheritance. And behold, the distance to the nearest temple was very great. Wherefore, the prophets of the Nephites did encourage the Ammonites to adopt the message and substance of the temple ordinances and worship into their ceremonial lives. So did the prophets from Alma's days down to the present. And Shiblon, even in the day that I record my observation, does see the wisdom of this practice.
39. But the Ammonites gain greater blessing than do the Nephites, for they are continually in prayer all the day long. Yea, and all of their celebrations call their attention unto God. All their comings and all their goings, indeed, all of their doings are dedicated to the Lord and their thanks unto Him are always upon their lips.

Chapter Two

1. The preparations having been complete, whereby the bride and the groom are made ready, the bride's father brings the Peli to speak to the couple together. And they three are shut up alone for several hours. During this time the Peli recites to them the history of the creation and teaches them about the Atonement.
2. And the bride and the groom each covenant with God to keep four sacred laws. They are the Law of the Gospel, the Law of Sacrifice, the Law of Chastity and the Law of Consecration. They each covenant separately to keep these laws, and then they covenant with each other to do it.
3. The Peli places on them clothing, after the manner of Husbands and Wives, and teaches them the sacred manner of their making. Then they sing a song of thanksgiving together. And behold, many things are spoken unto them that cannot be written.
4. When the Peli has finished speaking, the bride retires to a separate room and the women kin dress her in the beautiful garment. Now, this garment is made in the sacred manner, and after the pattern of the garment that the Peli had placed upon the bride and the groom, and it is decorated beautifully.
5. When the bride and all the women rejoin the groom and the Peli, he escorts them all to a place where all their kin are seated, both of the bride and of the groom.
6. Then are they man and wife and all the people clap their hands three times and cry out their agreement in a song of thanksgiving. It is then the custom for all the people to give gifts to the new couple.
7. When the gifts are all given, tables are set and a great feast is brought out before the assembled multitude. But before anyone may eat, the father and mother rise and courteously praise the mother of the groom. Then all are invited to celebrate the marriage and join in the marriage feast.
8. In this sacred manner do all the community celebrate the marriage of a man and a woman, and it is most peculiar indeed, for the great deference given to the mothers of the bride and of the groom. Yea, all that is good, gentle, kind, industrious, providential, wise, in fine, all things and gifts, which do show a good countenance, and character, are attributed to the mother. In this sacred manner do they give praise, honor, and gratitude to the Mother of all Living.

Appendix Two

Revelation Given upon the Way to Cloudpiller

The Law of the Obedience and the Gospel

1. You have expressed your desire to know more precisely the meaning of the Law of the Gospel and what you must do to keep the covenant you have made with Me in an Holy Place concerning it. Behold, this is a thing most expedient for you and it pleases Me that My servant has inquired of Me. Wherefore, I will reveal to you more completely the meaning of this covenant. And what I say unto you, I say unto all. Let all who have covenanted with Me to keep this law learn the meaning of it, and then strive the rest of their lives earnestly trying to live the letter and the spirit of it.
2. The Law of the Gospel is the body of commandments that I give to them that believe in Me, and that rely upon My word. Only those who know Me truly have this law given unto them. All others take upon themselves this covenant in anticipation. For, how can a person take up a covenant by an oath if they know not the terms of the covenant? They cannot. Wherefore, this is a strange thing that My saints do in these days. They take upon themselves sacred obligations without understanding those obligations. Notwithstanding, I will bless them and prosper them that strive to receive the law.
3. Any person may seek and see My face, and converse with Me. This is the foundation of the Law of the Gospel. Therefore, to accept and to covenant to keep the Law of the Gospel is to declare to the world that you know your Creator and your Redeemer and that you understand the creation and you accept the terms of your redemption.
4. This law applies directly to the individual, for I would have a relationship with all those who believe on Me and on Him who sent Me. I would be their teacher and their instructor, even as I was Adam's teacher and Eve's instructor. Let he who has ears to hear listen and understand.
5. In sundry times and in diverse places I have revealed My will unto My servants the prophets. Sometimes these were men or women who governed many people. Sometimes, and this most often, I have revealed My will through the power of the Holy Ghost unto individuals who had received that Endowment of Power that allows them access to My presence. Unto them I have given instructions pertinent to their salvation and to their progress, either as fathers or mothers of families, or of communities.

6. In this day, when I have restored so much unto My church, there ought to be a great multitude of saints who seek My face and receive My law directly from My mouth. For, I instructed My shepherds to provide a safe and Holy Place wherein My saints might learn how to direct their feet onto the path that inevitably leads unto Me. Yea, and for many years, men and women went up to Mine Holy House for this purpose and the work of the restoration prospered. But that day is diminished and the power of the Holy Ghost is denied in the Holy Places.

7. I do not say that My servants deny the Holy Ghost in that manner which is proscribed by the Laws of Heaven and of Creation. But the power of the Holy Ghost to bring unto Me the hearts and minds of those who go up to the Temple of God to seek Me is diminished.

8. The teachings that I revealed unto Joseph Smith were rich with meaning and many there were that availed themselves of them and came unto Me. But in the present day the meanings are muddled. The Spirit may be felt, but the power of the Holy Ghost may not be accessed except by intervention. This is a thing in which I am not well pleased and the Spirit is grieved.

9. Therefore, the Law of the Gospel is this: That you seek My face and receive of Me those particular commandments that I will give unto you of Myself. And where I have spoken unto others by the mouth of My chosen prophet, you shall ask of Me for a confirmation of it by the power of the Holy Ghost. And if the Holy Ghost gives you no especial confirmation of the individual commandment given by My servant to another, then you may know that the commandment was given to that individual and not as a general rule.

10. As a general law to the people, I have given certain commandments. These are part of the Law of the Gospel and they are to be found in the holy writings. But again, you must seek a confirmation of every one of them. For, there are occasions in which I shall give you special commandments and special instructions which you must obey, though I give not them to all people.

11. Such was the case with my servant Nephi when I commanded him to take the life of Laban. Had I not given a general commandment that man should not kill? Then how was Nephi justified in taking the life of Laban? By the workings of the Spirit was he instructed in that particular thing. I use Nephi (to instruct you) because the thing that I commanded him was particularly hard for him. Yea, if not performed by express commandment, the thing that Nephi did would have been the cause of his destruction.

12. Behold, it was not the same with my servant David. He sought not the Spirit but his own lust determined for him the law. He took to himself the object of his lust by murder. Because of this he has lost his stewardship and waits upon a just God. Be not like unto him. Allow not the arm of the flesh to determine the law for you, but the Holy Ghost alone.

13. I have instructed you, as also my Apostles of old did also instruct the saints, even if by My own voice you receive instruction, let that instruction be confirmed by the Holy Ghost, for this is His purpose and calling.

14. Nevertheless, notwithstanding I wish all people to come unto Me and receive of Me through the power of the Holy Ghost, I do choose one upon the earth to receive commandments for the body of the church as a whole. That person was Joseph Smith in the day of his ministry, and that function has been passed to the presidents of the church who have been worthy to receive such revelation since that day, even unto the present.

15. But this does not take from the individual the responsibility to apply all things to the test of the Holy Ghost. And behold, if there be any prophet who gives to a man or a woman a commandment, and they subject the commandment to the confirmation of the Holy Ghost, and they receive no confirmation, let that man or that woman return again to that prophet to be further instructed of him. For, it may be that the commandment was not well understood or explained. Then, if the commandment remains unconfirmed by the Holy Ghost, that man or woman is justified and may decline to obey it. Then let that prophet refrain from persecuting them, for he knows the conditions upon which his priesthood hangs. Likewise, let that man or woman refrain from judging that prophet.

16. But if that man or woman receive a confirmation of the Holy Ghost, and yet deny to obey the commandment, then they deny the Holy Ghost, a thing most perilous. For, unto those who deny the Holy Ghost, there is no Atonement made and they must rely upon the strength of their own flesh to save them. Wherefore, let all beware that they grieve not the Spirit.

17. Now, there may come a time in which the Holy Ghost may confirm that a thing be not right for the sojourn of one person, and yet is right for another. There is no variability in this. Wherefore, judge not your

God in this thing, but be faithful in the commandments you receive of me through the Holy Ghost. For, all people are not the same and many there be who may be at a greater or lesser point in their progress upon the path that leads unto me. Even as all times and ages of the world are not the same, and I have given commandments unto some and not unto others.

18. Unto some I have commanded to take up the sword and throw off the violence of their oppressors even with violence. Yet, unto others I have commanded that they patiently bear their affliction for the sake of blessings to come. You know not of which camp you may be, but I have all things before Me. Wherefore, I shall be the judge of both quick and dead.

19. Do you see, little flock, how mete it is to know your God? For this purpose alone did I reveal unto My servants the ordinances of the Temple. For this purpose alone was Adam and Eve, your first parents, introduced in their spirits into the Terrestrial world while their bodies still dwelt in the Telestial. For the Telestial World in which you now live is a place designed for the test of your faith. Having proven themselves faithful, Adam and Eve were brought into My presence and I taught them all that they needed to know.

20. When they were proved true and faithful in all things whatsoever I would command them, I introduced them at the veil which divides the Terrestrial World from the Celestial. Even I, their teacher did this. So ought it be for all who would believe in Me.

21. And the place prepared for this sacred purpose is the Way. Surely, I am the Way, the Truth and the Light. I have prepared all things. Under the direction of My Father and My Mother, I made the heavens and the earth. I prepared the bodies of men and women and made them to live and function in the Telestial Realms. With my Father I prepared them so that they might learn to seek My face and become like Me.

22. But their spirits may reside in the Celestial World even as their bodies reside, for a season, in the Telestial. It is by this truth that man may overcome the arm of the flesh and subdue it. It is by this principle that Adam and Eve proved themselves faithful in all things and came into the presence of the Father, though their bodies remained in the Telestial World. Then, when the end of the days appointed them had come, they died according to the flesh and were resurrected to that state of happiness and perfection that they had already attained. That glory that they could already abide was the glory they received of My Father in the day of their restoration.

23. This then, is the Law of the Gospel to which you have bound yourself by covenant – that you receive of me all that you require in order that you may qualify for the blessings and the fullness of the Celestial Realms, while in your Telestial body. Wherefore, you must walk the path that Adam and Eve set for you. If you do, you will receive the same as they, even the presence of the Holy Beings, worlds without end.

24. I declare these things unto you, and it is I, even Jesus Christ who declares it. Let not your heart be troubled and let not any man cross you in the path that your fathers have set. But be faithful in keeping and fulfilling the commandments that I have given unto you, and that I will yet give unto you.

25. Seek the confirmation of the Holy Ghost in all things, that your mind be comforted even as Nephi's mind was comforted in the hard task that I set for him. You may not know until it is appropriate in Me to reveal it, whether your task be as difficult as his. But you may know with a surety that the comfort you receive of the Holy Ghost shall always be the same. Yea, the Holy Ghost is your sure guide, even by and through the covenant that we have made together. Wherefore, fear not and be confident in keeping My commandments, be they from the holy scriptures, or from the mouth of a prophet, by the promptings and inspiration of the Holy Ghost, or even from My own mouth upon the Way, it is all the same. Let the Holy Ghost guide you and your confidence shall wax strong. Amen.

Appendix Three

Revelation Given upon the Way to Cloudpiler

The Law of Sacrifice

1. In the ancient days, when the first man and woman walked the lone world, even your first parents, the man built an altar and offered sacrifice. When an angel came near unto him and asked him why he did this, his reply demonstrated unto Me his faith and steadfastness in keeping My commandments. He said: I know not, save I have been commanded to do it. The angel replied that this thing was in the similitude of the sacrifice of the Only Begotten Son of the Father.

2. Man possesses very little that he may give unto Me as token of his esteem. Does man own the world? It is My footstool, wherefore, how may he betoken confidence in Me by giving Me what is My own?

Verily, man has been given the stuff of his own body and over it he has agency. He may only sacrifice that which is his. Adam obeyed My will and offered himself a sacrifice, even the words of his own mouth, and the sacrifice was acceptable to Me.

3. Later, when men began to tend the earth, they gained from Me stewardship over the things of their making. When Abel and his brother Cain offered the fruits of their labors, neither of the material sacrifices was acceptable to Me. Surely, the Lord needs no victuals. But the intent of their hearts and the understanding of their minds did I judge, and I found Abel's sacrifice worthy.

4. For Abel was like unto his father and offered all that he had unto Me, even his whole heart and soul. The firstlings of his flock were only tokens of his sacrifice. Nevertheless, his sacrifice was complete only because his offering was everything that he was.

5. Cain was not like unto his father. His offering of the fruit of his field was the only offering he made. He equated the fruit with all of his efforts and valued the fruit above all the work of My hands. His offering was a token of what he expected to receive of Me in reward for his obedience. Verily, he wished to purchase My approval and My love with the work of his own hands.

6. The Law of Sacrifice requires that every man and every woman offer the very life within them unto Me. Verily, this is the offering I made for them. My offering was not merely the honor that is due Me in Heaven, no, nor was it the fruit of My labors. I offered Myself as a sacrifice and by it I gained the Atonement of all living. When those who believe in Me take upon themselves the Law of Sacrifice, they offer a broken heart and a contrite spirit. Yea, even as Abel, they offer all that they are.

7. Women, by the gift of My Mother which is in Heaven, sacrifice in a manner like unto My own offering, and they do it not for themselves, but for the sake of all living. To honor that gift, I chose the offering of women, even the shedding of blood and of water, as the token of the sacrifice of My body. Women, by the nature of their creation, give this sacrifice freely and at the risk of their own lives. Surely, they give their lives for people everywhere. To honor that creation, I gave all that I had made in the sacrifice.

8. This is the sacrifice that is acceptable unto Me. The broken heart signifies the arm of the flesh. Let men learn to esteem not their strength and even honor the weak by giving up that very strength in sacrifice. The contrite spirit signifies the intent and motive in the sacrifice. Let men learn to sacrifice with an eye not single to the anticipated reward, but rather, let them sacrifice all that they are with a thankful voice and an upraised spirit. Let them acknowledge the reward already given and the blessing already received, as Abel did.

9. If this is the sacrifice offered by men, then I shall accept it, for it is given in faith. But very few are there that understand these principles. I do not accept the offering of money unless it is only the token of everything else, for what need have I of lucre? I ask for the hearts of men. But let them offer Me their hearts in the spirit of the women's offering. Let them sacrifice, not thinking of themselves and their own gain. Let them covenant to sacrifice for the sake of all people and all living.

10. This is the guiding principle of the Itsipi and, when performed with purity of heart and contriteness of spirit, I do accept this token. For, in the Itsipi, men sit under the canopy of heaven with nothing to offer but themselves. They give up the very life-giving fluid essence of the body, after the similitude of My sacrifice and of women's, and they do it with joy in their hearts and great rejoicing.

11. This is a sacrifice made in thanksgiving and it is more pleasing unto Me than any money. It honors the honorable and guides men to seek the better gift and the greater light. Such sacrifice will do much to teach men about the creation and to honor the woman in a manner befitting the sons of God.

12. And if men sacrifice to Me out of the fruit of their labors, and they do it as Abel did, behold, this is acceptable to Me also. For it is not the token that I esteem but the sacrifice itself.

13. Behold and observe the work that I did while laboring upon the cross. I declare unto you that the Atonement had already been accomplished through the power of the Holy Ghost. All that was left to Me was to freely give up the ghost. But unto My beloved did I give the charge to take in My mother and care for her. And I did ask the Father to forgive the multitude because they knew not what they did. Verily, they did not take My life from Me, for I gave of Myself.

14. Consider the acts of the Son of God in His sacrifice, you who call yourselves the sons of God, and see that your sacrifice is worthy.

Appendix Four

Instruction on the Purification or Washing and Anointing

Anciently, men and women offered sacrifice by killing a sacrificial victim and offering it up in fire unto God. When Jesus Christ offered Himself a sacrifice for all, the sacrifice by the shedding of blood was done away. Nevertheless, by offering Himself a sacrifice for all living, He did not do away with the Law of Sacrifice. Rather, He gave a greater example of that sacrifice which is acceptable unto Him. We do not offer the blood sacrifice, but we do offer the sacrifice of the Broken Heart and the Contrite Spirit.

The following excerpt has been included in the Book of the High Place for this generation. It includes the building up of a family altar and the ordinance of the Purification of the Ammonihah.

Itsipi Ordinance Core Principles

Peter: The Universe was created out of the same basic materials used in the Sweatlodge. The elements of Fire, Earth, Water, Plants and Animals, are all represented in some form or another. None of them are left out. The Sweatlodge, therefore, represents the very beginnings of the Creation and all persons who enter it are witnessing the Creation first hand. Through the creative metaphor you are carried outside the conventional concept of “self” and you are introduced to the possibility that we, as works of the Creator, must be more connected to all the creative works than the teachings of men and of the world have led us to believe.

Core Principle # 1

Self is not what I was taught that it is

The space is small, cramped, restricted, orthodox, unyielding to anything else in the cosmos. At the lowest point are the rocks – the first creation. Into these rocks the power of the Heavens is introduced and from them the expanding energy is transmitted to you. This is demonstrative of the Sweatlodge paradox. The compressed space reminds us of how little the cosmos becomes when we restrain self to the physical sphere. “Hot”, to the developing child, is just that temperature that is warmer than his skin – “cold”, that temperature that is not as warm. This accumulation of physical paradigms limits the cosmos down to just what may be defined by our own bodies. Therefore, in a very real sense, the rocks, perhaps the slowest changing of the creations, are used to convey the mortal, false concept of self.

Now, we inject into that small sameness the vital power of the creation. Energy is the essence of everything. It makes, destroys, and then remakes everything over and over again. It is the model of change, of alternatives, of the unexpected. Just when the newborn begins to get the “feel” of his new environment, he opens his eyes and everything changes. Energy does that. This unchanging, brought into close proximity to the ever-changing, produces a paradox, a tremendous flux energy field in the immediate locale, focusing the organizational talent of the very matter of the Universe as well. This first core principle, taught in the moment of bowing down and entering the Lodge, ought really to be kept in mind when attempting to understand what is real in the Creation. Therefore, the first principle is that this “self” I have thought to have come to know is not as I have always believed it to be. Oh Watakweasse! All my relations! The meaning of the phrase is literally that I do not esteem myself above these stones, or these willows, etc., but I am beginning to understand that all these things are in me and I am in them.

Core Principle #2

The Creative Law of Sacrifice

The prayers and ordinances of the Sweatlodge are centered on the key elements of the Thanksgiving Way which you have already learned, but marries those elements with very real physical sacrifice. The Sweatlodge can reach extreme temperatures when the water is poured on the rocks. This causes every part of your body to cry out and the body sacrifices vital fluid and energy in an attempt to maintain equilibrium.

The actual danger to the body is kept to a minimal by the Peli at the Door, who at any time in the ceremony may open the door and cool the Lodge, but the potential danger is ever present. You bow down, enter the Lodge, give up the material constructs of human existence, all with full knowledge of the physical risks involved. You also enter the Lodge with the understanding that, where much paradox exists, the resolution of the conflict results in creation and re-creation built upon the Faith-Matrix of the matter in the immediate vicinity where the physical and spiritual paradox occurs.

Understanding this verity is key to understanding the Sweatlodge practices and ceremonies, and frankly, it is key to understanding our purpose in existence. The Sweatlodge places the participant in a position only shared by few in the history of the human experience. They offer themselves as a sacrifice for all and for the

sake of all. In this, they walk in the footsteps of the Creator – doing the things they see Him do. What they do in their small way is expanded into greatness and, thus, the first are become the last and the last the first. Christ, before He took up the bitter cup and shrank, was a completed being. He sacrificed all that He had become in order to cause a paradox in the Universe. He became less when He condescended in the Garden of Gethsemane, and even *He* required heavenly help to complete the task of Atonement. The “Angel” who ministered to Him was not Adam, or any other of his children. It was the “Angel of the Lord”, the Holy Ghost. The ministration he received from extra-natural sources, was the actual transfer of that which He has condescended to provide for us. He felt the transmission one experience at a time, and all time had to stand still so that He could accomplish it.

Core Principle #3

The Soul Cry

The experience was not one suited to the normal functioning of the body. Because the body of man has an intrinsic knowledge of what is ‘right’ and what is ‘wrong’, his body followed the pattern of its creation and attempted to ‘throw off’ by purging through the skin. The material of his own creation (blood), which had theretofore obeyed his will, was now left without direction and sought its own remedy based upon its own creation.

His body resorted to defensive measures in order to try to bring some closure to the suffering. Every element of his being cried out in anguish and pain. It is in the face of that pain that the Christ taught us the greatest lesson of His ministry. He said, “Nevertheless, not My will but Thine be done.”

Taking for granted then, that the body has an intrinsic knowledge of how to ‘throw off’ that which disrupts its equilibrium, a sacrifice in the similitude of that suffered by the Christ takes place when we enter the Sweatlodge. The body sacrifices itself (vital fluids), just as the body of Christ did. We, too, suffer at every cell of our bodies and the elements within us cry out. And, like our Savior, we speak words of faith, “It is good for us to be here!”

Then, just as in the case of Christ (albeit nowhere near to the extent of His suffered), into the created Universe-in-flux (imagine the paradox of a crucified Christ!), the Holy Ghost makes His appearance, ‘administers’ to the faithful, and a miracle takes place.

The experience of Jesus Christ is infinitely greater, but not wholly dissimilar to the experience of Budha, Gandi, and others who have reached the ecstatic state through self-denial. The core principles of their suffering, along with the positive benefit achieved by all people in all places, bear up the observation that we can do the acts of the great and the consequences can be just as far reaching. We really can do the “things we saw Him do, and greater things than these. For, I go unto My Father which is in Heaven.” How can we do greater things than Christ did? Because, in acting in the similitude of His sacrifice, the Universe expands upon that act, and it becomes part of His sacrifice. Thus, “magnifying” even His sacrifice.

You, therefore, endure the fleshly sacrifice and engage in acts of great faith. In the face of possible dissolution, you pray and sing and give glory to the Creator, imploring His intervention, not solely in your own life, but in the lives of the needy. Because you enter the Sweatlodge as a representative of all living things, you suffer entirely for the sake of others and, by so doing, change the creation – the whole creation!

It should, therefore, come as no surprise to us that, praying for the ills of others, the Spirit relieves our suffering as well; that praying for peace in the world and unity among the people, the Creator takes away our uncertainty; that imploring for patience and wisdom on the behalf of national leaders, the Grandfathers facilitate our personal revelation. At the same time as specific answers to prayer are realized as a family, group, community or nation, very real benefit is received by the participant on the participant’s level.

This sacred manner of sacrifice assists you and prepares you for entrance upon The Way by causing your personal character to become closer and closer to that of the Creator. It is through doing as He did that we become like Him, not by merely agreeing with somebody’s theory or interpretation of what He “must be like.” Certainly, religious writings help us to get into the path that leads to The Way, as does discourse with right-minded and inspired persons. However, judgment is not predicated upon our ascent or descent of the opinions of men, be they great or small. It is by our own acts that we will be judged – our own acts make us like the Creator. This is the key to the judgment.

You are a descendant of Adam and Eve. Through Sweatlodge, you will gain insight into the degree to which your life and teachings sum up to the measure and stature and fullness of Christ. Do the teachings to which

you adhere lead you to do as Christ does? Not just what you think you know He did, but can you see what He does now, and emulate that?

There is but one way to do that – one way to have any *real* comprehension of what He does now – so that you can undertake to emulate Him. That is to be so closely associated with Him that to fail to acknowledge His actions equates to not living at all. When you reach that point, your living becomes teaching, for every person who looks on you sees Him. Every person who listens to you hears the Christ. You become truly Christ-like only when you come unto Him in more than merely a philosophical sense. For a child of God, that has to be important. If you don't actually see Him, and if you are unable to feel the marks in His hands and thrust your hand into His side, you must at least be able to feel Him near. If His influence is all about, to the extent that what you do reflects what He does, then you and Christ have come unto *each other* and the Heavens cannot retreat but must come near unto you also. Now I ask you to consider how important the same principles must be to the Buddhist, the Hindu, the Hopi, or any other spiritual being!

The Creator has asked us to come unto Him. He has also revealed to the people of different ages how we may do it. To Adam and Enoch, and in their generation, He gave Prophecy, Revelation, and Sacrifice Symbology. To that body of ritual assurance, He continually added and Adam did not rebel, but received liberally from the Creator.

To Abraham, who lived among the world, He gave a distinct refuge from the storm. The Temple ordinances became singular in the does and don'ts of the people. Observance of the Egyptians and the other religions of the day, changed the needs of the people. The Creator responded to these changing needs with, if not more than He gave Adam and Enoch, then with at least that amount of revelation appropriate for the times.

In the meridian of time, sacrifice by the shedding of blood, was done away. And yet, to my thinking, sacrifice was not done away, but rather, expanded out of the performances and into the level of true oblation. Secret sacrifice is conceptual, involving the Spirit and the Body, instead of tangible, involving merely the body.

The epoch in which we find ourselves is the dispensing out of the fullness of times – the culmination of the Human Experience. It is in this time that the Creator has given knowledge of all the ages and, all of the oblations He has previously provided for the focus of the human intellect and spirit are appropriate, depending upon the preparation of the individual.

The Purification of Sweatlodge finds its greatest expression in the Ammonite Ceremony because it brings together every aspect of the creation in an oblation to the Creator that not only actually imitates His sacrifice and suffering but also carries us back to the very first creation and conveys us, through acts of suffering not unlike His, through all generations, and launches us into a future totally in harmony with the whole of creation and with the will of the Creator. We go down into the creation and emerge again brand new beings, cleansed from the sin and blood of our generation.

Core Principle # 4

Metaphors

All aspects of the creation are included and present in the ritualized therapy employed by the Ancients. These metaphors help us to understand and come into unity with all created things. Our concept of self is changed by the use of these metaphors. They include:

1. Earth
 - a. Fire Pit – dug into the earth
 - b. The Umchi – raised up from earth
 - c. The Sacred Path – raised up from earth
 - d. The Hearth – dug into the earth
 - e. The Willow Branches – taken from the earth
 - f. The Covering – made of fur, wool, cotton or other earth stuff
 - g. The Sacred Herbs – taken from the earth
 - h. Stones – taken from the earth
 - i. Water
2. Sky
 - a. Fire – gift given by the Creator
 - b. Prayer – utterance to the Creator
 - c. Song – utterance to the Creator

- d. Steam – gift given by the Creator
- 3. People
 - a. The Sky Father
 - b. The Earth Mother
 - c. The Grandfathers
 - d. The Fire Chiefs
 - e. The Door Chief
 - f. The Peli
 - g. The Participants
- 4. Animals
 - a. Four-Footeds – the West Point – Learned Knowledge
 - b. The Wolf – The North Point – The Heavenly Beings
 - c. The Feathered Two-Footeds – The East Point – Revealed Knowledge – The Grandfathers
 - d. The Playful Four-Footeds – The South Point – The Body
 - e. The People – The Center Point – All People represented by the participant
- 5. The Plants
 - a. The Sacred Herbs – Cedar, Sweetgrass, Cous cous, Kinikinik, Sagebrush, etc.

Constructing and Dedicating the Itsipi

Sweatlodge is the Universe or the Creation in miniature. All things are represented in the Lodge, including all created things as well as all spiritual things. People who participate in Sweatlodge represent all people everywhere. The plants that are used in healing represent all plants. The animals of the four directions represent all animals.

The Willow

The Willow is used for the Sweatlodge frame because its leaves are among the first to yellow and die in the fall and, in the spring, the willow is among the first of the trees to awaken again. Men die but come to life again in the real world with the Creator. We may come to the real life through purification.

The Willow, therefore, is representative of the Resurrection. For this reason, it is used in the construction of the Lodge. The Lodge itself is constructed of willow branches tied together. They are set up to represent the four quarters of the Universe. The Lodge, therefore, represents the Universe and the very nature of life within it. Everything in the Universe is represented under the Lodge covering.

The Universe comes into clearer view because of this metaphor. Nothing really dies in the created Universe. There is ample change and transition, but never any real destruction of essence or personality. That the model of the Universe is composed of willow conveys to the participant the very real and infinite nature of the Universe. That the willow dies and then is re-born, conveys the very real creative power inherent in it. That the Lodge is never built on any grand scale, a thing wholly impossible with small willow branches, illustrates how even the smallest, meanest thing manifests the greatness of the Universe of which we are an integral part.

The Hearth and Umshi

The Hearth is a small depression directly in the middle of the Sweatlodge. Into this depression the sacred rocks will be placed. The Hearth should be large enough to accommodate at least 49, melon-sized stones (no more than three feet in diameter). The earth removed from this depression is used to build the Sacred Path, a raised strait path from the Hearth to the Fire Pit. This path is raised above the surrounding earth because the Way is above, or greater, than the sphere in which we live.

The Peli should fix the center of the Lodge with this prayer:

“Hear us, Grandfather, maker of all that is and all that has ever been, look upon us! Grandmother Earth, from whom we come and into whom we will go, we are a part of you and upon you we will go upon the Sacred Path. As we pass upon the Way, our spirits become one with the Grandfathers.”

A round hole is dug at the Center and, with the dirt taken from it, a path is constructed leading out of the Lodge to the East. At the end of the path, just before the Fire Pit, a mound altar, or “Umchi” is thrown up. While doing this we pray:

“Upon you, Grandmother Earth, I shall make a Sacred Path with firm steps. For only upon you can we follow the path given us by the Creator. May my people walk in a sacred manner. May I walk in a sacred manner. May we purify ourselves and receive the Sacred Fire within us.”

To the Creator we pray:

“Father and Creator, we have learned your will. May we walk this path and purify ourselves so that you will bless us with the Unquenchable Fire!”

Once the center is fixed and the path is thrown up, the willows, which have been tied together previously to the proper length, are set up. A ring of willows is first placed upon the ground surrounding the Umshi. Then the first willow arch is set up from West to East and is tied to the arch set up from North to South. While doing this, the builders sing:

“Look to the West. Your Grandfather comes from there. Looking all around from that direction he says this! Look to the North. Your Grandfather comes from there. Looking all around from that direction he says this! Look to the East. Your Grandfather comes from there. Looking all around from that direction he says this! Look to the South. Your Grandfather comes from there. Looking all around from that direction he says this!”

This is the token given to Adam and Eve before they were driven into the lone world.

Then the rest of the support arches are added and the structure is tied securely together. Then the builders make two more hoops from willow branches, one at heart-height and one at head-height. The door is fashioned by placing an arch of willow at the East Point allowing for the Sacred Path, as well as an entrance into the Lodge. Finally, more arches and hoops are added as needed.

The Place of the Fire

The Fire Pit is round and depressed. In other words, it is the shape of the Universe. This place we call the world is merely a small depression upon the Way of the Creator. The Fire Pit is a similitude of the actual spiritual shape of the world in which we live. The Universe or the Cosmos is spherical in shape and is traversed spiritually by The Way. Upon The Way are many small depressions. These are the Worlds. The Way is a spiritual corridor that connects all points in the Universe.

By the same token, our own world is a sphere and our soul is a depression upon it. Our little world is a similitude of the greater cosmos. Therefore, the Fire Pit and the Hearth represent the Universe and our own soul. This is important to understand because it underscores the principle that all things have multiple meanings. It reminds us to look for the unifying truth in all things. Therefore, the metaphor of the Place of the Fire reminds us to avoid hedging in our perception. We must keep our eyes open.

The Sweatlodge is built so that it opens in the East and the door of the Lodge is East-East by Northeast. In other words, if a compass line is drawn from West to East, the opening will be such that light from the East enters every time the door is opened. The opening itself would be on the North side of that line.

Direction and Revelation come from the Sees Far People who are upon The Way and their direction is the East Point. Ten paces due East, the Place of the Fire is excavated. This is the Fire Pit in which the Sacred Fire is built and where the Sacred Rocks are heated. The pit is dug at least as large around as the Lodge and to a depth of at least 30 inches.

The Sacred Fire

The fire must be large enough to provide enough heat to make at least 49 rocks glow red. The preferred style is that of a teepee. Purify seven sticks and place them for each of the Sacred Places – Heaven (Sky Father), Earth (Mother), West, North, East, South, and Center (the People). Place sufficient tinder within this teepee. Purify seven stones and place them in the Sacred Places. When you place the first set of stones, the Fire Chief should utter this prayer:

“Creator, who always was and always will be, Your will be done. We place these rocks at the Sacred Places of the Universe. We recognize Your hand in all things. You are the Center of the Universe. These rocks, works of Your hands, help us to do Your will.”

Now complete the fire with more sticks of wood around the teepee, increasing the size of the wood as you go. At each increase in size, place seven more stones until all the stones are placed. Be sure to add more tinder as you go as well so that the fire starts uniformly.

The fire is built in this manner because it is sacred. The energy that is placed into the rocks is that same thing that was placed there at the moment of creation. We hope to benefit from that energy by entering into the Itsipi. If we expect to take advantage of the energy and the material of the creation, then it is altogether

fitting that we take care in the construction of the Sacred Fire, acknowledging that this is not just an afternoon cook-out. No, this is Sacred Fire and sacred purification and through it we hope to be re-made. It is appropriate, therefore, that we should use the building of the fire as a metaphor of the creation itself.

Lighting the Sacred Fire

The Sacred Fire is always lit at the East Point. The Fire Chief purifies his hands and feet with the Pipe and then lights the fire with this prayer:

“O Creator! This is Your Eternal Fire, the light of which has been given to us on this green island. We do Your will by building this place in a sacred manner. The Sacred Fire never dies. We purify ourselves through Your gifts and Your power.”

The fire is lit in the East, the same direction from which the sun rises every single day. Even should the earth swing in its axis such that North is South and South is North, yet the sun would continue to rise in the East, for the planet moves in a Sacred Direction. This metaphor helps us to remain grounded in certain fundamental laws which govern the Universe. Our eyes and heads may be upon the heavens, but our feet are always rooted in the earth.

Purifying the Lodge

The Peli places the Pipe inside the Lodge. He bows down and speaks in a loud, clear voice, “O Watakweasse!” Then on hands and knees, the Peli enters the Lodge, takes up the Pipe and proceeds, sun-wise, to the West Point. He makes an altar by placing a pinch of the Healing Herbs at each of the Sacred Points. The Fire Chief passes one glowing ember through the door which is taken by the Peli. The Peli places the ember at the center of the altar. Sweetgrass is burned on the altar and the Peli rubs the smoke of the sweetgrass on hands, arms, chest, back, feet and head, in that order. He purifies the Pipe over the smoke of the sweetgrass. Then the Peli offers the Healing Herbs to the Sacred Directions.

This is the beginning of the invitation of all the Sacred Persons to the ceremony. It is appropriate that we think not too highly of ourselves. Left entirely to ourselves, the Itsipi would be nothing more than a small, dark, smoky, wet, and very hot place. We invite the Sacred Beings to be with us because we seriously consider them. They are important to the whole purpose of the Sweatlodge.

When the Lodge has been purified and prepared, the Peli, with the Pipe in hand, emerges from the Lodge and walks the Sacred Path to the Umchi. The Peli places the Pipe on the Earth Mound with the bowl on the West Side.

Entering the Lodge

The Peli walks back along the Sacred Path and bows down to enter the Lodge. The Peli cries in a loud and clear voice, “O Watakweasse!” and enters the Lodge. Once entered, the Peli places him/herself on the East Point if officiating as Door Chief as well as Peli, or just North of the East Point if only officiating as Peli. All those who are participating in the Sweatlodge purification now walk the Sacred Path from the Sacred Fire to the door of the Lodge. They bow down low and pray as they enter the Lodge:

“I bow before the Creator. Of all created things I esteem not myself, for I am the last. Help me to become pure, so that I may seek Your face. Help us in what we are about to do today. All my relations!”

This is a most important utterance! Again we declare to all the creation just exactly how we perceive the Self. It is not the petty, small, and restrained thing we call our bodies or our minds, for these things are mere puddles of mud. We declare, through this very important metaphor, that the Self is much greater than us. We declare that the whole Universe is fused with us and that we are fused with the Universe. We declare that nothing is beneath us, because it is us.

Upon entering the Lodge, if men and women perform the ordinance together, they take their places by moving sun-wise around the altar. Never go in the opposite direction unless the only participants are women. They keep silence in the Lodge until directed otherwise by the Peli.

Purifying the Pipe

The Fire Chief offers the Pipe in the Sacred Directions, fills it, and walks with it up the Sacred Path. He passes the Pipe into the Lodge to the Peli. The Peli gives the Pipe to the person seated at the West Point and that person lays the Pipe down so that the stem is pointing West.

The Pipe itself is at once a metaphor of Creation and of Resurrection. The Pipe combines the principles of the plant world, the mineral world, the animal world, and of energy. The sacred herbs are “destroyed” by the fire and, as the smoke of that “destruction” is taken into the bodies of all the living participants, it is re-made

in the act of purifying and edifying. We recognize the very real potential and eventuality of re-creation by taking up the Pipe and participating in the Pipe Ceremony.

Placing the Stones

The Fire Chief picks up a heated rock in a pitchfork or with antlers and walks with it along the Sacred Path. The rock is passed to the Door Chief who places it at the center of the altar. The person at the West Point hands the Pipe to the Peli who touches the rock with the foot of the Pipe, whereupon all the participants cry “A-ho’!” The center rock represents the Creator who is at the center of all things.

The next rocks are placed at the West, North, East and two more at the Center. The last two at the center represent the Earth Mother and the People. Each time a rock is placed, the participants cry “A-ho’!”

The placing of the rocks re-enact the creation of the Universe in a very sacred way. The participants cry, A-ho! acting symbolically in the place of all the beings who participated in the creation. This recognizes that the creation involved many beings and that many things are possible in such a big Universe as the one in which we find ourselves. The utterance, “A-ho!” means much more than merely amen. It means, “That is exactly what I would have done, that is exactly what I would have said!” This metaphor recalls the unity of matter in the Universe and how all things can work together for the good of all living.

The Peli now passes the Pipe to the person at the West Point who offers it to Sacred Directions. That person lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the West Point, it is purified again. The ashes of the Pipe are emptied out by the side of the altar. The Pipe is then passed back to the Peli who passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Umshi with the bowl pointing West. This first use of the Pipe represents heavenly messengers, such as the Calf Pipe Maiden, the Heroes, Spirit Guides, etc., who are the bringers of knowledge.

The First Door

The Door Chief closes the door of the Lodge, making it completely dark inside. This first darkness represents the darkness of the spirit, or ignorance, from which we purify ourselves so that we may be filled with light. The person at the West Point now prays:

“Oh Creator, hear my voice!” spoken three times. “You have brought us to this good place! Teach us to see all the powers of the Universe and give us the knowledge to understand that they are really one power.”

The Peli now invites all people to cry their thanks to the Creator for the blessing of learned knowledge they have received. After all who wish to pray or sing have done so, the Peli prays in this manner:

“These Rocks, which You created first, are placed next to the Earth upon which all generations walk. The Rocks have neither eyes, nor mouth, nor limbs. They do not move. But they are quickened by fire and we are purified by their breath (steam). May we also be changed by the Heavenly Fire so that we may walk the Way and not falter. To everything, oh Creator, You have given a power, and since the Fire is the most powerful, we place it here at the center. May we be purified and filled with this Sacred Fire. Help us in that which we are about to do.”

The Peli places the Sacred Cleansing Herbs (Sage, Cedar or Hyssop) on the rocks and pours water on them once for each of the Sacred Directions. The Peli uses much water at this point to bring the “breath of the rocks.” This produces much steam at once. The Peli prays or sings the Thanksgiving Song (Che-ee-yay-yay-lo) Ougou. He then prays in this manner:

“Oh Father, hear me! I am the people. In offering myself to You, I offer all of the people as one. We wish to be made pure as You are pure. For this reason we stay and pray with You. Help us!”

The Lodge is now very hot and the people are beginning both to purge toxins from the pores, but also are taking in the cleansing herbs through the lungs and the pores. It is important to the whole purpose of Sweatlodge that the people suffer a little. It is not important, however, that the people prove how tough they are or that anybody be hurt. The Peli now makes it clear to the people that if at any time they need to leave the Lodge, if the heat becomes too much for them, they are to say in a loud and clear voice, “All my relations!” which is the signal for the Door Chief to open the door a little and let them leave. They should always leave in a sun-wise motion.

Once the Peli has allowed all the people to have a good opportunity to purify and to pray if they wish, the Door Chief throws open the door suddenly. This is the receiving of light. The Peli passes water to the person on the North and then around to all. Everyone must drink. Then the people file out of the Lodge to recover from the first sweat.

The Second Door

When the people have all rested and are ready to begin the second door, they bow again and in a loud, clear voice, enter the Lodge again saying, "We are all Relations!" When all the people are in their places, the Peli signals to the Fire Chief that the Second Door is ready.

The Fire Chief fills the Pipe and purifies it over the smoke of the Sacred Fire. He offers it to the Sacred Directions and then walks with it upon the Sacred Path and passes it to the Peli. The Peli now passes the Pipe to the person at the North Point who offers it to Sacred Directions. That person lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the North Point, it is purified again. The ashes of the Pipe are emptied out by the side of the altar. The Pipe is then passed back to the Peli who passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Umshi with the bowl pointing North.

The Fire Chief brings seven more rocks to be placed upon the altar. When the Fire Chief has entered the Lodge, the Door Chief closes the door and seals out the light.

The person at the North now prays:

"Oh, You who inhabit the Spiritual Realms purify us. We ask that You verify by Your power the knowledge we have received and which we will receive today. Make us pure and white as the snows of the North. Make a transformation in us. When we leave this Lodge, may we leave behind us all impure thoughts, all ignorance. May we be as little children made new!"

The Peli places the Healing Herbs on the rocks and directs all in the Lodge to purify themselves with the smoke of the herbs. They rub the smoke all over. The Peli pours water on the new rocks, one pour for each of the Sacred Directions and sings the Thanksgiving Song Nemenhah Hemene as he does it. The Peli explains that the North is the Spirit Habitation and that the participants are now free to pray vocally or silently, or sing, for the blessings of the spirit. When all have had an opportunity to pray, and when all have had a good sweat and have suffered a little, the Peli signals to the Door Chief to throw open the door. The light that pours in represents the purifying power that comes from the North, which also destroys spiritual darkness just as wisdom destroys weakness. The Peli passes water to the person on the East who drinks and then passes it to the person on the left. All are required to drink.

The people leave the Lodge crying, "All my relations!" in order to recover and prepare for the third door.

The Third Door

When all the people are recovered and ready to begin the third door, they bow down and enter the Lodge crying, "All my relations!" Once the Peli and Door Chief have taken their places, the Door Chief signals to the Fire Chief to begin the Third Door.

The Fire Chief fills the Pipe, raises it to the Sacred Directions. He walks the Pipe along the Sacred Path and hands it in to the Peli.

The Peli now offers it to Sacred Directions, lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the East Point, it is purified again. The ashes of the Pipe are emptied out by the side of the altar. The Peli then passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Umshi with the bowl pointing East.

The Fire Chief brings seven more rocks and passes them to the Door Chief who places them on the altar. The Fire Chief re-enters the Lodge and takes his place.

The Peli prays in this manner:

"We have seen the light of day, the Light of Life. You, Creator, have given power to our Grandfathers to bring light and knowledge to our spiritual eyes. Help us purify ourselves by contact with our Grandfathers, that we may benefit from their wisdom. Help us as we draw closer to them."

The Peli explains that the East Point is the Sees Far Habitation. From this point our Grandfathers come to open our minds and our eyes through personal revelation. The Peli reiterates that anyone needing to leave

the sweat should say with a loud voice, "All my relations!" so that the door may be opened a little to let them pass. Remind them that if they should need to leave, to do so in a clockwise direction.

The Peli pours water in all the Sacred Directions. The Peli invites all to pray vocally or silently, or to sing, for the sealing power to allow us access to the Grandfathers. When all have had an opportunity to pray and sing, and when all have had a good sweat and have suffered a little, the Peli signals to the Door Chief to open the door. The Door Chief throws the door open suddenly to let in the light.

The Peli passes water to the person on the South and then to all. Everyone drinks.

The people then leave the Lodge crying, "All my relations!"

The Fourth Door

When all have recovered and are ready, the Peli signals the Fire Chief that they are ready to begin the Fourth Door. The people bow down again and enter the Lodge crying, "All my relations!"

The Fire Chief re-fills the Pipe, raises it to the Sacred Directions and walks it up the Sacred Path. He passes the Pipe to the Peli.

The Peli now passes the Pipe to the person at the South Point who offers it to Sacred Directions. That person lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the South Point, it is purified again. The ashes of the Pipe are emptied out by the side of the altar. The Pipe is then passed back to the Peli who passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Umshi with the bowl pointing South.

The Fire Chief then brings seven more stones from the Sacred Fire and passes them to the Door Chief who places them on the altar.

The Fire Chief takes his position, but the Door Chief closes the door. If the person at the South Point is a Healer, the Healer prays in this manner:

"Oh Creator! You have placed the Healing Power in the direction we always face. From this direction we are sprung and unto this direction we turn for the comfort and sustaining of the body. Purify our bodies that our minds and our spirits may be free of evil."

If the person at the South Point is not a Healer, the Peli offers the prayer.

The Peli now pours water in all the Sacred Directions and the steam rises and penetrates everyone. The Peli prays:

"Creator! Soon the Door Chief will open the door for the last time, and when it opens we will see the light. It is Your will that we see not with the eyes of the body when we are on The Way, but with the eyes of the spirit. When we leave this place we will continue to seek Your face, and we will refrain from all unclean acts or thoughts. We have now made an offering which is an acceptable similitude of the sacrifice of the Creator. Let us remember not to desecrate that Atonement."

"Give us the Sacred Fire, Father of Heaven, that we may use it in a sacred manner. All those who do not use it well will be devoured by it! We pray for the Unspeakable Gift!"

The Peli now invites all to pray or sing, vocally or in silence, for the transfiguration that comes from the Sacred Fire, for the blessing of the body. At the same time, prayers may be offered for the healing of the sick, the afflicted and the elderly.

When all have had an opportunity to pray or sing, and have had a good sweat and have suffered a little, the Peli signals to the Door Chief to open the door. The Door Chief throws open the door suddenly.

The Peli passes water to the Door Chief who drinks. Water is then passed to all. Everyone drinks.

The Peli then prays:

"Father, hear us! We thank You for purifying us today. We now place our feet on the Sacred Path. May we and our generations walk in a sacred manner!"

The people pass out of the Sweatlodge crying, "All my Relations!" They walk down the Sacred Path to the Sacred Fire. They purify their hands and feet and pray silently, vocally, or sing.

The Peli takes up the Pipe, re-fills it and smokes it with the Door Chief and the Fire Chief. He then cleans out the Pipe, placing the ashes on his body. The Itsipi stands adjourned at that point.

Core Principle #5

The Ordinance of Washing and Anointing According to the Prophet Ougou

Excerpt from the Temple Writings of Ougou

1. The Washing and Anointing is performed by the worker of the Temple or the person's own Peli, as a token of the covenant already entered into by the recipient. Yea, this is done as a token that the person has received the Law of the Gospel and has entered into a covenant with the Lord to live it. And behold, if there is no token or earnest, then there is no covenant. For, the interest must be vested in the covenant. This is the manner of the ordinance:
2. The worker or Peli takes the recipient into one of the private chambers in the Temple provided and appointed by the Lord for this purpose. The worker, being a man if the recipient is a man and a woman if the recipient is a woman, gives the recipient a robe of clean linen and instructs them to remove all clothing and other things of the world and to wash with the water which is provided for that purpose. Then the worker leaves the individual alone in the chamber.
3. The person removes all clothing and other articles of the world and washes thoroughly. Yea, they do wash from the top of the head and every hair thereof to the bottom of the feet. They do wash themselves completely leaving nothing of the world upon them. Then they attire themselves in the robe they received from the worker. When they have done this, they roll up their clothing and place the bundle outside the door.
4. The worker, seeing that the world has been put off and discarded, enters the chamber again, and bids the person to kneel in the chamber, and takes precious oil and pours out a quantity upon the head. This the worker rubs into the scalp of the head. Then, pouring a quantity of the oil into the hand, the worker anoints the forehead, the eyelids, the ears, and the mouth of the individual and prays to the Father, saying:
5. Oh Eternal Father, I anoint the head of – say the name of the recipient – that the thoughts of the mind may be purified, and that the eyes may see what is real, and that the ears may hear what is real, and that the lips may speak what is real.
6. Then the worker pours out a quantity of the oil into the hand and anoints across the breast at the collar bones and prays unto the Father, saying:
7. Oh Eternal Father, I anoint the breast of – say the name of the recipient – that the heart may be filled with good and that the intent of the heart may always be right and true.
8. Then the worker pours out a quantity of the oil into the hand and anoints across the back above the shoulder blades and prays unto the Father saying:
9. Oh Eternal Father, I anoint the back of – say the name of the recipient – that the yoke of Christ may be gratefully born.
10. Then the worker pours out a quantity of the oil into the hand and, reaching under the robe by the opening provided therein, anoints across the belly above the navel and prays unto the Father, saying:
11. Oh Eternal Father, I anoint the belly of – say the name of the recipient – that health may be found in the navel, and marrow to the bones, and that strength may always be found in the flesh and in the sinews.
12. Then the worker pours out a quantity of the oil into the hand and, reaching under the robe by the opening provided therein, anoints across the loin above the sacrum and prays unto the Father, saying:
13. Oh Eternal Father, I anoint the loins of – say the name of the recipient – that charity and love may always be found there.
14. Then the worker pours out a quantity of oil into the hand and, lifting the hem of the robe slightly, anoints the knees above the kneecap and praying unto the Father, saying:
15. Oh Eternal Father, I anoint the knees of – say the name of the recipient – that they may bend continually in prayer unto thee.
16. Then the worker pours out a quantity of oil into the hand and anoints the bottom of the feet and praying unto the Father, saying:
17. Oh Eternal Father, I anoint the feet of – say the name of the recipient – that the walk may be sacred.
18. Then the worker pours out a quantity of oil into the hand and anoints the palms of the hands and praying unto the Father, saying:
19. Oh Eternal Father, I anoint the hands of – say the name of the recipient – that the work of the hands may be sacred.
20. Behold how the ordinance is similar to the purification of the Ammonihah! For, in it the body is symbolically washed with pure water and with sacred oil, even from the top of the head down to the bottom

of the feet. This is the token of the Law of the Gospel, to make one clean, and holy vessel to the Lord. This is token sure of the broken heart and the contrite spirit, which is the only sacrifice that is acceptable to the Lord.

Appendix Five

Sacred Smoke

Anciently, when the blood sacrifice was offered upon the altar, the Lord commanded that cleansing smoke of incense be used to sweeten the smell of the sacrifice. The smoke of the incense cleansed the air and represented the prayers of the faithful rising up into heaven. The Sacred Smoke is still used in the High Place, and may also be used whenever ordinances and oblations are administered. It conveys the principle that all things will be cleansed by the Unquenchable Fire and that we also aspire to the Baptism of Fire and of the Holy Ghost. Different herbs and plant essences have been used in different times, depending on place and availability, and many different forms of bowl have been used. Let the Holy Ghost direct you in the form that you choose.

Appendix Six

Revelation Given upon the Way to Cloudpiler

The Law of Chastity

1. Adultery is an act most abominable unto me. When a man and a woman are married in my holy way, they pledge themselves to each other. They are sealed by the Holy Spirit of Promise when they do this in the sacred manner, and become, as it were, one flesh. They become one, in the similitude of My Father and Mother in Heaven.
2. When, having thus covenanted together, one or the other abandons the covenant and take up with another to satisfy their lust, the Holy Ghost breaks the sealing and the promises are taken away. This grieves the Spirit, as also our Heavenly Parents.
3. Man must learn that without his wife he may not dwell in the same sphere as My Father which is in Heaven. Indeed, without his wife he could not overcome the promptings of the adversary, nor even his own flesh. Only by and through the gift given to all women by My Mother which is in Heaven, is man able to discern between the promptings of the Holy Ghost and the enticing of the adversary and his angels. Therefore, let the man labor diligently all the days of his life to become like unto his wife.
4. But if a man commit adultery, wherein he gain intimacy with any woman other than his own wife, and if a woman do the same with any man who doth not belong to her through the covenant of marriage, they do that thing which makes the New and Everlasting Covenant into a thing of naught. Then are they left unto their own again and must endure the continuation of the deaths. Wherefore, they must live and die eternally, and there is no measuring their torment.
5. Therefore shall a man leave his father and his mother and cleave unto his wife, and they twain shall be one flesh. And they shall enjoy the continuation of the lives and, after the resurrection, they shall die not, but shall be even as My Father and Mother which are in Heaven.
6. Now, this law strikes at the very heart of creation, wherefore, unto all those who would come unto Me be this warning and a forewarning: I, the Lord, shall not be mocked. If there be any who do anything like unto the committing of adultery, they shall not be admitted into any communion with Me or My Father which is in Heaven. Yea, they shall grieve the Spirit and shall only have the companionship of the Holy Ghost insofar as they repent. Unless they repent, they cannot seek My face nor come into the presence of the Father.
7. Wherefore, any man or woman who cleave unto any who is not their own by covenant, do commit adultery. And the man or woman, being unmarried, who dally with men and women who are not their own by covenant, do commit adultery. And the man, being joined by the covenant, who looks upon a woman not his own to lust after her and, thinking in his mind to satisfy his lust upon her, does commit adultery in his mind. Even so the woman, who, seeing a man who is not her own, and lusts after him, does commit adultery in her heart. Behold, this is transgression not as grave as the act of adultery, but it is grave enough to grieve the Holy Ghost. Wherefore, they must repent.
8. And the sin of fornication is like unto adultery, wherefore, teach your children to so honor themselves and their brothers and sisters as to never fall into this terrible transgression. For, the same principles apply to fornication as do the greater sin of adultery.

9. To avoid such sins, therefore, you must teach young people modesty in dress, in speech and in manners. For, the first step to these errors is the corruption of language and conduct. That which becomes acceptable in speech dictates that which becomes acceptable in action, and the corruption of the language and manners of a generation causes the corruption of conduct and the casting away of wisdom.

10. Verily, men and women have been given the right and power of procreation and every person knows well enough those sensations in their own frames which lead to the operation of that power in them. Therefore, let none say they are not informed and that the Lord has not made His will known concerning these things. It is true, I gave these things unto man in the creation, but I also gave unto man the power to discern and to govern these things; and I expect My children to operate in those powers as well as in any other gift. The misuse of this gift is fornication.

11. Wherefore, teach the little children to understand and respect this power within them and to honor it. Teach them chastity, modesty, prudence and wisdom in the use of all gifts that I give unto the children of men. They will profit greatly by it, for if they learn these things while in their youth, the great decisions will be the easier for them throughout their lives. This is My word and My will concerning the Law of Chastity.

Appendix Seven

Revelation Given upon the Way to Cloudpiler

The Law of Consecration

1. Behold, when you covenant to keep the Law of Consecration, you covenant to trust in the Lord in all things, and to lean not upon your own understanding. For, the laws and dictates of men center on property. But I say unto you, man has no property, for the world is My footstool. Wherefore, how may anyone claim it unless they claim Me? And if I know not the claimant, how then may he lay claim to that which does not belong to him? Verily, he bears false witness and I will spew him out.

2. Wherefore, think not of your possessions as your own property. I give My substance unto you to prove you, whether you will be a good steward of My property. The good steward shall gain more than this world can produce in the kingdom of My Father. Wherefore, if you desire riches, remember that they are Mine and I give them to that steward who will do My bidding continually. Accordingly, if you are the good steward and desire riches, you will desire them only because they allow you to perform those things which I will command of you. Yea, you will seek riches for My purposes and not your own.

3. Verily I say unto you, the Law of Consecration is simply that you will accept from Me the call to be My steward and you will use the blessings I give you willingly and prudently for your own maintenance. And that which you do not require for your maintenance, you will freely give to those of My children who have need. Yea, you shall give of your excess to the poor, to the halt, to the sick, to the needy. You shall visit the widow in her loneliness and you shall expeditiously judge the needs of the fatherless and be as a father or mother unto them.

4. And this you shall do freely, with joy in your heart, not being commanded to it and not grudgingly. For he who does begrudge the needy, robs Me. Yea, he who retains his increase and gives it not to he who has not enough, steals the fruit of My vineyard and shall be judged. I will not approve of his works and, in the great and dreadful day, all those who needed My substance of him, and he would not, shall stand up against him with hard things and I will not justify him.

5. Then must that one stand alone in the pride of his heart before My Father. Let him then rely upon his property. Verily, he shall stand naked before the judgment seat and there will be none to call him friend. And he shall be in complete conscience of his guilt and his unworthiness. Yea, in his nakedness before the Father, all will be known and there shall be none to say: Yes, Father, he has sinned and is unworthy. But he is my friend and I have paid the price for him because he believed. Wherefore, let him enter for my sake.

6. Let him cry his case alone. Let him make his claim against the poor and the needy. Yea, let him contrive to convince the Father, as he convinced himself in his pride, that the poor and the needy are beggars and have brought upon themselves their condition by their own folly. Let him suggest that the widow had no right upon his property. Let him profess that the fatherless had no claim upon him. Woe unto such a one.

7. I say unto you, he shall make no such profanation before the great God of Heaven, but will shut his mouth. And there shall be weeping and wailing and gnashing of teeth. For this one covenanted to keep the Law of Consecration and then desecrated the footstool of the Creator and ground the face of the poor. Wherefore, be a good steward all you who would take upon you this covenant. If not, it were better that you never knew of Me.

8. Let man labor with the sweat of his brow to earn his keep. For, the laborer is worthy of his hire and I begrudge no one My substance. For, are you not all needy before Me? Then how shall I not provide for you from My substance? But let him labor honestly before My face and I will prosper him. And if he be needy indeed, then let My saints not begrudge him My substance in My name.
9. Let all who have surplus give it to those who have not enough for their maintenance first. Then, when all the needy are cared for out of the purity and singleness of the hearts of their neighbors, let the surplus be used to create opportunity for the needy to overcome their difficulties. This is usury of which I am well pleased. And every person who would use My substance to make property, let it be done with this singleness in mind.
10. Behold, this is not the Law of the Tithe. For it is still mete in My sight that My church should have sufficient for its needs also. Wherefore, let part of the surplus go toward building up My church. But, the greater part ought to be in the hands of My stewards to distribute according as the Spirit will dictate. Let all who would be My servants take up this stewardship.
11. Therefore shall My church grow and the needy shall not want. Behold, my saints shall have all things in common and there shall be no poor among them. Yea, no child shall ever know want, or hunger, or thirst, or cold, and there shall never be heard in heaven the cry of the widow.
12. For, it is a great shame unto me that so many in this day do take upon them the Law of Consecration by covenant, and yet the cry of the needy doth rise up continually from My saints. How can this be? How can so many claim themselves worthy to enter into My Holy House when so much is amiss in their own? And how can so many think themselves justified in heaping unto themselves riches, in the face of such need?
13. Yea, the children cry unto Me and their bellies are empty. And the lame cry unto Me, and the sick. And there is no end of distinction between they who have and they who have not. Wherefore, can you show unto Me any of My Wards and Stakes wherein there are none who stand up before the body of my saints and extol their own virtues because their Lord has so blessed them, but who refuse to provide their surplus to the poor and who withhold to themselves and for the sake of their own future the bounty that I give unto them? I say there are none to be found in all My church. Verily, all tables are filled with vomit.
14. How has My word been altered? How has the pulpit of My church become a Rameumptum? It is because My shepherds have not taught the Law of Consecration. My little ones have been raised up with a love of money and a worship of property. My saints sit and listen to My shepherds and follow their teachings. Why should they not? Yet, man's law of property has taken root in the hearts of men and it overshadows their souls.
15. Else find Me the man who takes no thought in the morrow, even as I taught My servants. Is there such a one in Zion who does not bring down upon him the hailstorm of railing from his neighbors? And what man among you who has labored all his life to provide for his family, but provided not against his old age, does not reap a whirlwind of scorn from all around him? What young man in My church does not labor to gain the world? And who among you does not wish for more, though he has sufficient for his needs?
16. Behold, let him whose eyes are opened see and understand. My whole church stands upon the brink of a precipice because of the teachings of My shepherds. Verily, the times come that will test the strength of My people. In that day, if they have set their hearts upon their property, they shall be bitterly disappointed. And let all they who have laid up store of money and not of righteousness, take of that money and buy pottage with it. Behold, I say unto you, all their money will buy but one measure of meal and a little oil, and they shall make up one last cake to eat before they perish. And if they have not laid up stores of righteousness, who shall be their prophet to extend the meal and the oil until the famine end?
17. But they who keep the Law of Consecration shall have sufficient for their needs and a surplus still, even in the day of wrath. Then shall the pure in heart prosper, though property they have none.

(The assembly is assigned to take time to ponder and pray about the Law of Consecration and the Covenant and Token associated with it.)

Appendix Eight

Instruction as to the Second Anointing

The woman kneels before the man and takes up his feet each in turn, and washes them with clean water, and anoints them with pure oil. She then washes and anoints his hands in the same manner. Then she washes and anoints his head in the same manner. She then places the Robe of the Priesthood upon him so that it covers both shoulders.

Then the man kneels before the woman and takes up her feet each in turn, and washes them with clean water, and anoints them with pure oil. He then washes and anoints her hands in the same manner. Then He washes and anoints her head in the same manner. He then places the Robe of the Priesthood upon her so that it covers both shoulders.

Each of them places their hands upon the shoulders of the other and bow their heads. In this posture they are prepared to receive the Calling and Election and the Second Anointing of their Lord.

Jesus Christ stands before them and places His hands upon their heads and blesses them. The man and the woman should remain still and quiet. They should contemplate the richness of the blessings they have received and the Endowment of Power with which they have been blessed. They should seek the Spirit and remain sensitive to the power of the Holy Ghost. For, this ordinance is performed while in the flesh and in the Telestial World. No one in the Telestial sphere may come into the presence of Heavenly Beings without the aid and assistance, and indeed, the protection of the Holy Ghost.

The Book of Manti

The Son of Ougou

Chapter One

1. Behold, I am Manti and my father was Ougou, the same who was the prophet at the time of Christ's coming to the Nemenhah of Mentinah. And I am the youngest of the sons of Ougou. Nevertheless, I was present and did witness the Savior when He came in His glory to the Temple at Mentinah. And I did also hear Him speak and I did see all His doings with the people, save that which He spoke unto the thirteen chosen to be His apostles.

2. And when my father became old, he delivered to me the keeping of this place and of the records kept here. Yea, and he did admonish me to make the libraries safe. So have I done in all my days.

3. Behold, the records are many, for we have also found many books containing the works and words of the Jaredites, and even some few which we believe originate in other places and are of a more ancient nature. And I did cause that the places wherein we do keep the records be made strong. For, the cavities which the people of Hagoth and Hagmeni dug for to keep the books were cramped and not well constructed, and there was the threat of collapse. Wherefore, in accordance with the command of my father, and also with the desires of my own heart, I caused that a system of caverns be dug to hold the records safely.

4. And behold, these caverns were dug in a cunning manner, and they were constructed with such skill that one feels as if one is standing in the room of a building or a Temple. And behold, I did also cause that there should be a means whereby the records could be read without removing them from their place of safety. Wherefore, the most cunning artisans were sought and a system of shafts were cut into the living rock, just as the rooms and corridors were also cut out, and mirrors were so placed as to provide light to them that came to read the books.

5. Now, many people did come from many places to read the books. Yea, and there was a constant traffic upon the roads from the South, and from the East, and from the North. For, we know that Jesus did visit other people and places. Yea, we know that He did go unto the Nemenhah of Corianton, and we believe that He did visit all the people left in the land. Wherefore, many come to Mentinah from many places to read the books and to study with the learned of our city, and also to learn the ways and the ordinances of the Temple.

6. And behold, there is a constant traffic of trade from all the peoples of the land, both in the North and in the South. And many do travel in the caravans and upon the roads. Wherefore, when they come to Mentinah, many travelers do also desire to rest and to read the books. Yea, because of the traffic to and from the libraries, and also to and from the Temple, the city of Mentinah has become an important city.

7. And behold, the councils of the city, and also of the region round about, over which the city had influence, did request that I bring together artisans again and that we build up the Temple and certain other parts of the city. And I did as the councils requested, and I caused that a work of construction be commenced to build up the Temple so that it could accommodate the many people who came to the city to participate in the ordinances thereof.

8. Now behold, this is the manner of the Temple that I caused to be built under the direction of the council. The Temple consists of seven buildings whose foundations are made of stone from the surrounding

mountains. But behold, we did only stretch forth our tools upon the stones to be used as the foundations of the Temples, and never did we construct any altar of cut stone.

9. And the floor of each building was completely flat and level, and stairs led up to the buildings. Notwithstanding, though stairs led up to the buildings, for they were all built upon a hill and to move from one Temple to the next in succession, one needed to ascend the hill. Wherefore, there was need for stairs to lead from one Temple up to another. But behold, within the Temple buildings there are no stairs, and the altars sit upon the level floor. Now, in this we believe we do follow the admonition of God. Yea, our altars are made of uncut stone and we have no stairs leading up to the altar.

10. And the Temples begin at the base of the hill with the Place of Adam, and they progress up the hill until one reaches the Place of Eve. And it is in the Place of Eve where the sacred anointing of husbands and wives takes place. Wherefore, the seven buildings of the Temple do form a stair ascending the Temple hill. And this Temple overlooks the lake and the surrounding country.

11. Now, we had much timber with which to build. Wherefore, we used timber in all our construction. And the workmanship of the timber was exceeding fine, surpassing any workmanship of wood that had ever been seen in the Land Northward. But behold, this was not by design, for we did not set out to build anything but that which was needed by the people. Notwithstanding, the artisans went to their work with such love and care that the finished Temple was beautiful beyond description. And behold, many visit the Temple today merely to look upon the intricate designs with which the artisans adorned the Temple. Surely, it is a work of beauty unsurpassed in all the land, and I deem this right. For, ought we not to do our best work for the Lord? And it is a marvelous thing that the people do in making covenants in His Holy House. Wherefore, I can think of no better gift that the artisans could have made to their God, but that they give the finest work they could.

12. But this is not all. To honor the Lord, these same artisans did also make more commodious and comfortable the public houses wherein the visitors to the Temple do stay. This they did to remind the visitors, who came either for trade, to read the books or to go up to the Temple, of the sacred nature of the city of Mentinah and the sacred purpose the inhabitants thereof had taken upon themselves. Wherefore, the city of Mentinah grew in renown throughout all the land.

13. Now, as I have written in another place, the brethren of my father did return again unto the Nemenhah, just as Jesus foretold that they would, and they rejoiced in all that my father had done to prepare a place for their return. But behold, one Timothy, yea, even that Timothy who did ask with his brothers to remain until Christ should come again, journeyed with them. And he brought unto my father a book recounting all that had taken place in the Land Southward. And behold, because of this it became the custom of the people in the Land Northward and in the Land Southward to exchange records each year one with another. But this was a work that was taken up by the Three alone.

14. Wherefore, every year at the Festival of Lights, one or more of the Three do bring up unto us here in the North, word of all the doings of our relations in the South. And we do write all the things that they speak to us concerning them, and we do keep a record of their doing.

15. But this is not all. They do also teach us and we do sit at their feet to learn more perfectly the things of the Lord. For, the Three do not taste of death and do have constant concourse with Angels and with God. And behold, they do teach us how to place our feet upon the Way, that we may also have this great blessing. And many do avail themselves each year of their teachings. Behold, because of this, there are many prophets in the city of Mentinah and in the region round about, and we do enjoy a continual state of communion with the heavens. For we do walk and talk with our ancestors and with the spirits of just men and women made perfect. And our joy and our contentment at these happy and holy circumstances cannot be expressed.

Chapter Two

1. And now it is twenty and five years after the coming of Jesus unto the Nemenhah of Mentinah, and we have enjoyed continuous peace and thanksgiving in Mentinah. And we do welcome people from all parts of the world, even from the far Isles of the Sea both to the westward and to the eastward. And even there have come unto us visitors from far places in the north, where one may walk across the oceans in the cold season of the year. Yea, we do welcome and learn from all people who come to us to read the books and to participate with us in the ordinances of the Temple.

2. And I would speak somewhat about these ordinances, for they are precious to me and of great import to my people. Behold, the ordinances of the Temple do seal our work with that of the Lord. For, it is in the

Temple that we betoken the covenants that we have made with God. Yea, we go up unto the Temple in order that our covenants may culminate in the tokens, which are given in holy ordinances. And these ordinances we do perform in the Temple.

3. And behold, every one of the Nemenhah are taught the meanings of the covenants from their youth. Yea, from the time that a little child is able to understand a mother's words, the covenants and ordinances of the Temple are taught. In this way, no person may say that they do not know whereof they speak or act when they bow their heads and receive the laws of God.

4. These are the buildings of the Temple of Mentinah and their purposes. As I said before, the Temple is divided into seven buildings, each of which has a certain purpose. The first is the Place of Adam. In this building we are instructed in all ways concerning the Law of Obedience. It is here that we are instructed in the Everlasting Covenant and in the New and Everlasting Covenant. Yea, we learn of our descent, of the Father, the Son and of the Holy Ghost. We learn of the Mother and the Father and who they of a surety are, so that we may also know of a surety who we are. Because of this instruction, we more fully understand the words of the scriptures and the commandments of God. Yea, because of this instruction, we may covenant to keep the Law of Obedience, having received the knowledge of our pre-existent state.

5. Now, the purification after the manner of the Ammonites, as also the ordinance of baptism and of prayer and of fasting, are all ordinances preparatory to going up to the Place of Adam and it is well that we all take care to be pure and clean and that our intentions are good before we go up to the Temple.

6. From the Place of Adam, one moves into the Place of the World. This building has no stairs leading to it, but is on the same level as the Place of Adam. In this building we are instructed of the creation of heaven and earth, and of the beautiful place wherein our first parents were placed. We learn of the decisions they had to make in order to provide for our existence. We also learn of the temptations of Satan and the consequences of following his counsel. We also learn of repentance. This is part of the Law of Obedience.

7. From the Place of the World, we ascend to the Place of Sacrifice. In this place we learn of the choices and actions that our first parents made in order to become worthy to receive light and knowledge from heaven. We ascend into this building because it marks the first of the reparative footsteps of Adam and Eve, steps which we must also follow in order to return into the presence of God. In this place we are instructed in the meaning of the Law of Sacrifice and how we may also offer up a living sacrifice unto God for the sake of all living, and for the sake of the dead. It is in this place that the robes of the priesthood are placed upon the man and the woman. The woman wears the robes on both shoulders and the man on that shoulder fitting his development and his progress.

8. From the Place of Sacrifice, we ascend to the Place of Virtue. In this place we learn of all the ways in which Satan does try to pervert the right ways of the Lord. We learn of the Law of Chastity, which is representative of all the virtues of heaven. We learn how, by committing to bind ourselves to Christ, we do also bind ourselves unto our wife or our husband. Yea, it is through the Holy Spirit of Promise, even the Holy Ghost and His power, that we are sealed unto Christ. Wherefore, all covenants that we make, when we are sealed up His, remain operative both in the time of our earthly existence as well as into eternity. It is in this building that we make a covenant to our spouse and to God, and this covenant becomes a token of our commitment to aspire to all virtues and all the gifts of the Spirit.

9. From the Place of Virtue, we ascend to the Place of the Way. In this place, we learn of the Way which the Creator provided whereby we may be introduced into that world wherein we may have constant concourse with Angels and with our relations. It is in this place that we learn and grow in all good things by and through the power of the Holy Ghost unto revelation. Yea, we learn to walk upon the Way and receive abundantly of the grandfathers, and our hearts are turned unto them. And behold, when our hearts are turned unto the grandfathers, their hearts are also turned unto us. Yea, and we may receive such instruction there as cannot even be imagined here. Yea, insomuch that we may even be brought into the presence of the Christ, and be instructed directly by Him.

10. From the Place of the Way we ascend to the Place of the Endowment. In this place we are instructed in all the ways and practices of the priesthood and how we may exercise it to the good of all people. But this is not all. It is also in this place that we receive the tokens of the covenants we have made. Wherefore, if our intentions remain pure, we may call upon the powers of heaven in times of need. And is this not an Endowment of Power? Yea, to walk upon the Way and to have the power of heaven is an endowment indeed.

11. From the Place of the Endowment we ascend to the Place of Eve. In this place the man is found to be worthy to stand with the woman and the robes of authority and of sovereignty and of priesthood are placed upon the shoulders of the man and the woman together. In this place the woman and the man perform the second anointing and they wait upon the Lord. It is in this place that the Lord does visit them and they receive a sure and certain witness of their acceptance before Him. Yea, He does take them by the hand and introduce them into that world wherein the Father dwells.

12. These are the seven buildings of the Temple, and they are most sacred.

Chapter Three

1. Now, I have written many records concerning the works of the Nemenhah during my lifetime and they are all placed in the libraries of Mentinah. Yea, I have written much, but I do perceive by the Spirit that not all of my writings will be brought out of the dust in the last days. For, the bulk of my writings have more to do with the earthly works of the people and of their building a nation.

2. But behold, I do wish to be remembered for the spiritual building of our nation as well. And this may be pride in me, but it is nevertheless my desire that my descendents remember that their grandfather did strive all his life to build up Zion among all the people. And I believe we did this in my lifetime. Wherefore, the Lord will forgive me, I hope, that I do express some pride that we did what He commanded us. Yea, and I do admit that we do celebrate with song and with dancing and with great rejoicing that we have sought His face and listened to His voice. And if we be judged for this, behold, I believe that the judgment will be just, and that we will again stand with Him in righteousness in the eternities, howbeit we did puff ourselves a little bit in the pride of our hearts.

3. For behold, we did as a people build many cities in my lifetime. Yea, many cities did grow up in the land. And following the everlasting hills, one can hardly travel one day without finding refuge in one of the cities of the Nemenhah in the Land Northward. And from the great mountains even to the coasts of the western sea, the same does apply. The traveler can disembark on the coast of the sea, having traveled from the Isles of the Sea, and then proceed east and not spend one day in travel but that he has not come upon a city of the Nemenhah for refuge in the night.

4. And behold, from the great mountains traveling into the east, one is already in the lands of the Nemenhah of Corianton and their cities are spread out upon the whole face of the land, even unto the eastern sea, and also far into the north. Wherefore, the whole face of the Land Northward is spread with cities and many roads have been built to connect them.

5. Yea, and all the people do engage in trade together, one city taking of its increase and trading with another. In this way, one city is no different than any other, save only perhaps in size. For, they are all refuges to the traveler and the trader, and none are turned back from the gate. For, whereas in the time of my fathers the cities were built to be refuges against the Gadianthemen, in my day, the cities are become more refuges from the elements than from evil doers. For, we have all things in common and there are no more Gadianthemen among us.

6. And it is because of this happy state of union wherein we did find ourselves because of the knowledge we had of our Christ and of the covenants we had made unto Him, that many people began to come into our lands from other parts of the world and we did welcome them. Yea, there were people from Jerusalem of old who did travel unto our shores. And also, there were curious looking people from afar to the West, even across the western sea, who did come to live upon the land and they also became Nemenhah. And this because of the great peace which we did enjoy after the coming of the Son of God.

7. And behold, they do also bring many of their own beliefs and writings. Wherefore, we gained a witness that God does love all people. For, in many of their writings and beliefs and practices, we do see elements of those things which Christ and the prophets taught us. Yea, we do see truths in the things they also taught us from their lands and their cultures. And it was because we do walk upon the Way and we do constantly seek the guidance that only a confirmation of the Holy Ghost may bring that we do not grow confused.

8. For, our faith is certain and our knowledge is sure. Wherefore, how may we be confused by the teachings of other races and other nations if our own intentions are pure and our eye single to the glory of God? For does He not raise up prophets unto all nations? Or, where the things of the Spirit are concerned, are we alone in all the world? Behold, that would be pride indeed, to believe that God may only talk through the Nemenhah.

9. We are not alone. For, the Holy Ghost does work upon the hearts of men everywhere. And, even if it so be that the hearts of men in general do wax gross, yea, and even the whole of a nation does succumb and the eyes of their spirits be filled with darkness, still, there shall be some few who strive to become enlightened. Unto such will the Spirit ever hasten? Yea, even though the entire nation become filled with corruption and darkness, if there be but one soul seeking the light and truth of the gospel, the Holy Ghost shall nurture and comfort that one soul.

10. Wherefore, we did accept the teaching of other peoples insofar as the Spirit does guide. And if the Spirit speaks not on a certain matter, we do not embrace the doctrine, but we do honor the belief. But behold, if the Spirit testifies against a practice or a doctrine which did flow unto us from another people, we do preach the gospel unto them and admonish them to re-think the matter. In this way we do always conduct ourselves in a manner which we believe will bring upon us the approbation of a just and loving God. And in this we think to avoid the judgments of God. For, we seek all truth in all circumstances, and in this we think to honor God and all His followers, regardless of their origin.

11. But I do warn and forewarn all those who might find and read these writings of mine. Seek not truth from foreigners, but from God. And seek not to confirm the truth through the writings of other people, for this is vanity. The wisest of their wise men cannot confirm the truth of one thing. Let the Holy Ghost confirm all things unto you, be they written by your own hand, or by the hand of a foreigner. For, how can one man confirm the truth to another? Does he have all things before him? Then how can one nation confirm the truth to another? Does that nation possess all truth? Wherefore can that nation be a confirmation of truth unto another? Whereas, if you seek the guidance of the Holy Ghost in all things, you cannot be deceived, for, only the Spirit may bring all things to your remembrance.

12. Behold, I say unto you, Unless you are guided in all things by the Spirit, you will be tripped up. Yea, no matter your intention, you will be deceived from time to time. The same has happened even to the Nemenhah and so let our experience be an ensample unto you. Yea, let me recount unto you a disturbance that did trouble the people of Mentinah for a time because they failed to subject all things unto the confirmation of the Holy Ghost.

13. Some fifteen years after the coming of Jesus unto the Nemenhah of Mentinah, there came into the city a traveler. Now, this traveler had come from a far away country. Yea, he had traveled to the lands of the Nemenhah by first crossing the great western ocean and, following the rumor of a great city in the mountains, he did find his way slowly unto Mentinah. And the rumor of him also went even as far as Mentinah as he made his slow progress toward the city.

14. And the story went abroad that this was a great teacher from across the sea. And he came teaching strange doctrines, many of which seemed alike to that which the Savior had taught. For, he taught of peace and of love and of justice to all men. And these things seemed pleasing unto them that heard them. Wherefore, we awaited in anticipation the arrival in Mentinah of this sage from across the sea. And when he did finally arrive, we did welcome him into our city and we did spend much time listening to his teachings.

15. Now, the name of this man was Fhua-Tzen. And behold, of all his teachings we did receive the confirmation of the Spirit – of all but one. Yea, in all things he did teach of love and of charity. He taught of justice and constancy. He taught that man should seek the face of his Creator. Yea, in fine, he taught many things that we knew to be truths and we rejoiced that one from so far away could have such teaching in common with our own.

16. But behold, he did teach one thing against which our prophets had been warned, and about which our scriptures spoke. Yea, he did teach that a man might take to himself more than one wife and be justified in it. He taught that the man is the head of the woman, and if the head of one woman, why not the head of many? Yea, principle to his teaching was the doctrine that the salvation of the woman depended upon the worthiness of the man to whom she was wed. It was his belief that an honorable man could feel free to take as many wives as his resources would allow and that it was the duty of all men to so conduct their lives and their business to afford the man this luxury.

17. Now, this teaching brought about some little controversy among the men of Mentinah. For, there were some who believed this doctrine. For, they opened the scriptures and found instances where the Lord did allow righteous men to take to themselves more than one wife. And they did begin to contend with the councils of the city, insisting that the Temple should allow men to be sealed unto as many women as his means would allow.

18. Thus we see how a doctrine concerning marriage can bring down Zion. For, if marriage, whether it be to one spouse or to one hundred, is to be predicated on the means of the individual, then the institution has become corrupted by property and the getting of gain becomes more important than any other principle in the society. Wherefore, the councils of the city were against the doctrine.
19. But behold, I did exhort the people to take the matter privately to the Lord and rely upon that trust which they had in Him. For, we know that He will always make good the promise He made unto us. Yea, we know that by the power of the Holy Ghost we may ascertain the truth of all things. Wherefore, we did all take the matter severally to the Lord in this manner.
20. And behold, the Holy Ghost did come upon us and did answer our question. Yea, and I was taken up upon the Way and the Lord did converse with me personally. And He did teach me certain truths about the doctrine that I had not considered. And because of the things He did teach me, I could see how the Lord might justify the practice in circumstances which He deemed appropriate to the occasion, but how He would, in all other circumstances, condemn it.
21. And these are the words He spoke unto me while upon the Way:
22. Behold, it is good that you have brought this matter unto me. Yea, I am pleased that this whole people should cry unto me for an answer concerning this thing. And they have asked me how it is that with Abraham I did give unto my servant more than one wife, and also unto such as Jacob. Behold, because of the diligence of this people, I shall answer this question. Wherefore, my servant, Manti, record these words in a book.
23. At sundry times and in diverse places, it becomes necessary to build up a nation quickly. Yea, a nation that will follow the commandments of God. For, I use the nations to do my work. At those times and in those places I have given unto men more than one wife. And this is in accordance with another law which I gave unto my people Israel. It is in accordance with that law which provides for the wife of a man who dies without begetting children. Yea, according to that law, the brother of the man shall take to himself his brother's wife, for it was deemed a reproach for a woman to be without children. And that man should bring up children unto his brother in an act of love and charity. And in the day of resurrection, when men and women are neither married nor given in marriage, that man shall take the hand of the wife of his brother and place it into the hand of his brother. In that day, he shall thank his brother for the service he has rendered unto him from out of the love of his heart.
24. Behold, this act of charity and love does justify the taking of another to wife. And it is in this vein that I do sometimes command men to take more than one wife for to bring up a righteous generation. But behold, the man may not covenant with her for eternity, for she is another's. And the woman cannot covenant with a married man, for he is already married.
25. Behold, it is the purpose of man and of woman to follow in the footsteps of their first parents, even Adam and Eve, even to the very veil of heaven. And, making covenants one with another, to become sealed unto me. And when they are sealed unto me, their covenants which they have made together become binding and operable in the eternities, because the covenants are sealed unto me with the man and the woman. In this way, they avail themselves of the atonement which I made through the power of the Holy Ghost. Wherefore, they become like unto Adam and Eve, and like unto me, and like unto my Father and my Mother in Heaven. Behold, he becomes First Man and she becomes First Woman, and they are one.
26. And I say unto you, Even though I justify the taking of more than one wife for to fulfill my purposes, still shall a man be sealed by the Holy Spirit of Promise to but one woman, and a woman shall be sealed by that same Spirit to but one man. And this is the manner of marriage in the eternities, regardless of the custom of men in mortality.
27. And I declare unto you, if you base the marriage upon property or the getting of gain, yea, if the number of husbands or wives devolves upon the means of the man or the woman, the same is wickedness and abomination. Yea, I shall not justify it and surely this practice shall bring down the nation. Behold, I am Jesus Christ and I have spoken it.
28. Now, when I had spoken these words from the little book that I had made to record them, many people did testify that the same had come to them. Yea, the Spirit did confirm it upon our souls and we knew that the doctrine as the sage had recounted it to us was false.
29. And behold, when we told him of the promptings of the Spirit, and of the revelations and the visions of God which we had received concerning the matter, he too was troubled in his heart. And I did exhort him

also to ask of God whether the things we had said were true. For, I could not hold him to a different standard than I did hold myself. For, having heard of this doctrine from him, and taking it not for granted that it was right or wrong, I did seek the confirmation of the Holy Ghost. Wherefore, I did exhort him to do the same.

30. And he did retire from us for the space of many hours. And when he did return to the council, he bowed himself low before us and begged for the forgiveness of all the people. And these are his words unto the council:

31. Today I have learned a great lesson. I have learned that the wisdom of the wise cannot compare to the gifts of the Spirit. For, though the practice of my people of taking as many wives as one can support is a corrupt practice, if only because of the tendency it might cause for a man to concentrate on the things of this world over the things of heaven. And also, I have discovered the meaning of your own practices and the doctrines you teach concerning the High Place, and I do see that your beliefs center upon attaining to a higher sphere than do the beliefs of my people. For, my people do all that they do for their own comfort and convenience. Conversely, you do all that you do for the comfort and convenience of all people at once. And I see that this is a greater good, for, what better thing can a man do than to work for the salvation of all living? How foolish is a doctrine that centers ones thoughts on the accumulation of the things of the world?

32. Yea, all my life I have sought wisdom from the sages of my people. So great was my searching that my own people began even to call me sage. Yet, my wisdom was just a repeating of the traditions of my people. You have taught me a great test of wisdom. From this time forth, I will submit all things to the confirmation of this Holy Ghost of whom you teach. For, I have sat with my ancestors and sought wisdom from them in this place you call the Way. And all the things they taught me were good in my sight. But, when I prayed that the truth of them be known unto me by the power of the Holy Ghost, I found that certain of the things I had been taught were truths and still others were mere traditions. And how is a man to sort truth from tradition? It cannot be done by genius. For a man does not have all the information needed to make a qualified decision. Wherefore, because our ancestors have the weight of generations behind them, we accept their beliefs as truth. But still, because a thing has the weight of generations in practice, this cannot signify that the thing is true. For, I know of nations whose practices are most abominable. Yet, their ways have been practiced by them for many generations.

33. I thank you, Nemenhah. For, you have taught me patiently, and I have learned from you a great and marvelous truth. I have learned that there is a way to ascertain the rightness of a thing, and that is to submit one's own will to the greater universal good. When I submit my will and humble myself, I am able to ask for heavenly guidance. When I ask for help from God with real intent, having faith that I shall indeed receive an answer, then the Holy Ghost testifies of truth. Then do I have not just the weight of some few generations of common practice, but I have the testimony of nations, kindreds, tongues, and peoples, through all generations of time. And behold, that knowledge is ingrained into my very being in such a way that I could not deny nor controvert it in any manner.

34. Wherefore, what shall you have me do that I may stay here with you and learn all that I may from you? Yea, I would commit the rest of my days to learn the things that this whole people do now practice.

35. Whereupon, the council did clap their hands together joyfully and sang out in joy. For, this great man from a far away land was touched by the Spirit of Truth. Yea, and he desired to learn more. Wherefore, all the people were filled with joy at his willingness to set aside the things of the world and the traditions of his fathers, desiring a better way and a better truth.

36. Wherefore I said unto him:

37. All we ask of you is that you become our brother and that you partake with us in the blessings of the Nemenhah. And when you are filled with all that you can learn from us, do sit with us and teach us from your stores of wisdom. We will submit all things to the confirmation of the Spirit, for this is our way. But do not shut your mouth, but let us benefit from all that you have learned from your own people.

38. And behold, he did remain with us many years. And when he did return to his own land, we sent with him copies of many of the books in the libraries. For, he was determined to teach his people the ways of the Lord and of the High Place. Yea, he desired to establish Zion among his own people and teach them also to have all things in common.

Chapter Four

1. Now behold, as I have already written, the works of this people are not to be contained in so small a book as this that I pass down to my descendents. It is enough for me to know that my children will have

something of my teachings and my doings to remember me by, and also by which they may also remember the ways and customs of the Nemenhah, and ponder them in their hearts.

2. Not long after Fua Tzen left to return to his own people, behold Timothy again visited the people of Mentinah. Now, I have written of his first visit in another place, how that when my uncles returned to Mentinah as the Lord promised that they would, Timothy also came with them and brought with him a book containing all the works of our brethren in the Land Southward since the great day of the Lord. And Timothy was a man filled with a solemn spirit and a sadness that is difficult to describe. Nevertheless, he is one of the Three who will not taste of death until the Lord comes again to finish His work. Wherefore, he is also filled with the spirit of the Lord and with the Holy Ghost.

3. And when he had heard us tell the story of the conversion of Fua Tzen, he was pleased, and he said:

4. Great is the Lord and merciful. For, because of your ensample, Fua Tzen will return unto his own people and he will teach many great things that will be the means of many wonders and miracles among his people. For, I know from whence he came and have even walked among his people myself. And behold, they are a people of great faith, but their faith is largely upon what they can do in the body. Yet, there are some among them who will embrace the teaching of this great sage and they will begin to experiment upon the precepts he learned here. So much will their worship and their faith be affected that a new belief and a new religion shall arise out of the teachings he shall take from here and bestow upon his people. Yea, and in the latter day, many people will look upon what they read in the records of your people and see great similarities in the writings and beliefs from the people across the sea, writings which they have kept and handed down from generation to generation.

5. And Timothy did proceed to review with us all the ordinances and practices of the High Place, and he found that we were adhering to the letter and the spirit of all that we had been commanded to do. Yea, we had remained faithful to the things that the Lord had taught us through the unspeakable gift He had given us. Yea, and he did teach us further concerning the Temple, saying:

6. Behold, blessed are the Nemenhah for the faithfulness with which they do strive to keep the commandments and the ordinances of God. And they do it as a great exercise of faith, a thing which pleases God very much.

7. Now, faith is more than belief. It is that power which moves upon the deep and causes it to come together and perform the will of the Father. It was through the exercise of faith that the very matter of the universe was created. This matter we all have in common. Wherefore, when that same faith is exercised, it is recognized by that matter. This is why one may be moved upon by the Spirit to do a certain thing, and if one is obedient to that commandment, a miracle takes place. Is it done by the faithfulness of the individual? I say unto you, Nay. Or is it done by the power that resides in the individual? Not at all. The miracle takes place because the substance is moved upon by that same power by which it was brought into being in the first instance.

8. Here is a mystery that I shall reveal unto you. There is no particle of matter, or anything with which we have to do, that is wasted. It may be used in this generation by you and I, and it may make up our bodies, and the things around us. And yet, when we lay this mortal down, do you suppose that the matter which was loaned to us for a time, is no longer utilized in the creation? Do you suppose that because the likes of you and I touched a thing that it must remain as we touched it forever?

9. Behold, I say unto you, This is vanity. For, there is nothing that is made that is wasted simply because it is utilized once by man or any other created thing. When we lay this material by, it returns unto the earth and is used again in the ongoing creation. Wherefore, all matter that exists today has made a journey through many mortal bodies. Yea, a journey that binds us all together.

10. Yea, this physical body which I possess today is made up of matter that has passed through countless generations of creations just like me. And when I exercise faith, every particle remembers the day when the Creator first so exercised His will upon the deep. And behold, recognizing that same exercise, in His name, and in connection with His will, the very elements respond in accordance with the decrees received in that day by His own voice.

11. Wherefore, never think that by your faith you bring about miracles in Jesus' name. This is too much to ask. Never so puff yourselves. You may say that by your faith the matter in you, responding to imperatives it received in the first day of creation, is quickened by the Spirit and, working together for your good, a miracle takes place. Yea, you would not be caught up in the pride of your heart if you so speak. For

the same is very true. Miracles follow them that believe and are an effect of the believing, and the acting in faith.

12. Yea, this is the key by which miracles are wrought. And behold, this is also the power by which we can all be made one people. For, are we not made of the same stuff? Wherefore, esteem not yourselves higher than anything created. For, you cannot be esteemed so, being made of the same stuff. Yea, the earth and rocks are living, and your body contains nothing not found in them. And the plants are living, and your body contains nothing not found in them. And the animals are living, and your body contains nothing not found in them. Yea, look at the sky and take in the good air. Do not think that there is ought in your body different than what is in that good air. And look into the night sky and find something in your body that is not found in the stars, the moon and the sun. Nay, you cannot. For, we are all made of the same stuff. Yea, we are all relations. Wherefore, marvel not that miracles follow them that believe, unless you believe that the creation was not a miracle.

13. And I know that you think no such thing. For your faith is an ensample to all people, and the miracles that other peoples marvel at, for they happen but once in a while, are common place among the Nemenhah. Wherefore, I know that you are accustomed to miracles in your lives. But it is still good that you should understand the workings of faith as they apply to the matter which makes up the creation.

14. And behold, this is the very power by which the miracle has come upon me and upon my brethren which allows us to tarry and to be of some usefulness to the Lord, even unto the day of His coming in power and glory to finish His work. Yea, it is by this working of the matter unto miracles that we are translated. For, it is true that we will not taste of death until He comes. And even then, we shall be changed in a twinkling of an eye, so that we will not taste of death in the way of other men. But, I say unto you, It is because of the workings of faith upon the matter of our creation that we live from day to day. And it is because of this substance that we are renewed each day.

15. And there are but few in the history of mankind that have received of this blessing. The first was Enoch, that prophet of old. And he was translated with his whole people. And what great faith did they exercise that caused the matter of their bodies to renew itself each day? And how was this great miracle accomplished? Behold, they did live all things in common, even as you do. But that is not all. They did also seek the face of their Creator continually, and they did rely every day upon the revelation of God to guide them. Yea, they did live in the Spirit at all times and in all seasons. And behold, the Lord took the whole city into His presence.

16. As also John, the beloved apostle of Christ, even that apostle who leaned upon His breast, and was beloved of Him, so changed that he shall not die by the shaft of death, but is renewed each day. And in the end, when he has accomplished all that the Lord shall command him to do, he too shall be changed. Yea, his corruptible that has been put aside for a season, shall he take back up again, but he shall not suffer death as do other men. Rather, that which he takes back up shall be quickly changed, his corruptible into incorruptible.

17. Now, is not this a miracle? That a man or woman may live and be renewed each day? For it is true that all men will die by the shaft of death. Yea, even for me and for my brethren, we shall taste of death when the Lord sees in His wisdom that our work is done. Yea, in that moment we too shall die, but we will be changed in the twinkling of an eye. But unto some it is given to live long in the grace of God, and be not cut down by the destroying Angel to the same degree as others. Yea, unto some, because of their faith, is given the renewing of their bodies.

18. And this blessing and gift is available to all the saints who wish it. But, I say unto you, There are many miracles and gifts of the Spirit to which it would be better for you to aspire. For behold, in many ways, the miracle of the translation of the body is a very great burden. Yea, it is a great burden to them who receive it. It comforts me to know that only they whom the Lord chooses for this calling will receive the miracle.

19. But behold, all other gifts, though they also be burdensome, are not so burdensome as the power given unto me and my brethren. But pray for the gifts befitting your callings and your stewardships. Yea, be humble before the Lord, and beseech Him to bless you with all things that you can bear. For, He knows your capacity and will bless you abundantly.

20. But it is a needful thing for the saints to understand that in the moment they act in faith, and a miracle takes place, it is not by any power or ability in them that the miracle is performed. Yea, it is the movement

of faith upon the matter which makes up all creation. All things work together for the good of them who exercise great faith.

21. For again, all matter remembers the first day of its creation, and the day in which it was brought into being and quickened. And when that faith is exercised, the matter does bend itself to the fulfillment of all that the Lord does command of it. And that knowledge that is instilled into all matter in the moment great faith is exercised is sealed upon the matter by the Holy Ghost. Wherefore, the matter cannot deny it, for the knowledge becomes part of its own creation. It is because of this truth that all things work for the good of them that exercise great faith.

22. For, faith is the substance of things hoped for, the evidence of things not seen. If it is substance, then it is commanded in its actions just as all matter in creation is commanded. Now, all things that are created exercise faith sufficient to fulfill the measure of their creation, except man. Yea, consider the birds, the trees, indeed all living things and discern which of them makes a law unto itself. Nay, they do all that they are commanded to do. Wherefore, even the grain of mustard, though it be the smallest of seeds, becomes a tree sufficient for the birds to nest in. Is this not great faith? I say unto you, It is faith that could move mountains.

23. But unto man is given freedom to choose. Because of this liberty, we are free to choose not to fulfill the full measure of our creation, for there is much evil in the world. And because of this freedom, there is suffering. For, with choice comes action, and all action causes consequences. Wherefore, when we act upon matter, it is moved to and fro. But matter is not static. When it is moved out of its place, it in turn moves other matter out of its place. And that matter is made to move and cause other matter to move. But the universe is one eternal round and all movement returns unto its own. Wherefore, there is a law in the universe that restores all things into a state of stability and equilibrium.

24. Now, when movement takes place, or in other words, when there is an action in one direction, either for good or evil, all matter is made to move in that direction until it returns again to a state of equilibrium. This is according to the commandment given unto matter.

25. Wherefore, if a man chooses to do evil, the matter does not end with the choice and the action. Do you see how any action creates in its own sphere a disturbance in the universe? This disturbance continues beyond the actions of that one decision. Yea, it continues outward and affects all things created. And behold, when it returns again, it may have been magnified into a much greater evil.

26. Who among you has not seen this magnification? Look unto the Nephites of the Land Southward and the great evil that became of just a few men and their evil acts. Yea, the whole face of the land was laid waste, most especially in the northern most reaches of the Land Southward. Yea, there is not one place in that part of the land that has not been altered. Let this remind you of the consequences of your actions at all times.

27. And behold, the same applies when a man chooses to do good, for the same law operates in the case of good as it does in the case of evil. What you apply in this universe, be it good or evil, returns unto you. And if evil is multiplied in the application of the universal law, so then is good. Let your actions for good go out into the cosmos and return unto you so magnified that not one particle of your matter is left unaltered.

28. Now, this law has greatest effect when the motion caused is greatest. Wherefore, the Lord has commanded all of His children to seek an understanding of the Law of Sacrifice. For, it is by and through this law that the most significant change is made upon the matter of mortal man.

29. Yea, for with all sacrifice comes a crying out of the soul. And this crying out, or distress of the soul, causes the greatest movement of the spiritual matter of the universe. But this matter exercises faith according to that universal law of which we have spoken. Now, when this matter returns, it seeks faith with which to cause equilibrium. And behold, all matter is imbued with this intelligence. If it returns to the point of sorrow and finds there sorrow still, it will use that faith to return unto its own and the consequence will be more sorrow and greater. For this cause does suffering bring about greater suffering if left unmodified.

30. But behold, if the matter returns and finds in the place of suffering great acts and utterances of faith, this is that which it utilizes to bring about equilibrium. This faith is magnified and edified such that great miracles take place. Wherefore are we commanded to sacrifice, that through our suffering, a better creation comes into being.

31. For this cause is the purification of the Ammonites recommended unto you. Yea, and for this cause was it so highly favored and justified of the Lord. Which of you, having placed yourself in the suffering of this purification, can say that you returned from it without a miraculous intervention?

32. It is for this cause also that fasting, study, meditation and prayer are so highly recommended unto you. In fasting a soul suffering is caused. That soul cry moves upon the matter of your body, indeed of your whole soul, as also the matter surrounding you. This matter moves ever outward and affects all matter. But behold, do not think that the matter will move away from you continually, for the universe cannot be described as an ever expanding line, but as a sphere. Nay, that movement will return to you. But when it returns, it will do so seeking faith with which to create an equilibrium. The matter is satisfied in this search when it encounters your study, meditation and prayer. Upon these acts and utterances of faith is all its magnified movement bent, and out of it comes wonders, signs and miracles.

33. For this cause has it been said that signs follow them that believe. Yea, wonders, signs and miracles are the natural consequence of doing good continually. For behold, there is much temptation to move always within the nature of man and this natural man moves always to satisfy his own lusts. But when the natural man is put away, and when it becomes natural to do good continually, then does the cycle change and then do wonders occur.

34. Do you marvel that the Lord requires certain sacrifices at your hands? Yea, He requires a broken heart and a contrite spirit. This is the acceptable sacrifice unto Him. Wherefore, the broken heart is the soul suffering cry which moves upon the universe in a most powerful way. This is the cry which issued out of even the great Christ in the moment He undertook to make a suffering for all living. Yea, in that moment of greatest suffering, even He cried out that the cup might be taken from Him.

35. But behold, His spirit was contrite. For, did He not also say: Nevertheless, not my will be done. Yea, His soul suffering caused the greatest movement of matter since the world was created. And the elements obeyed His will then, even as they do now, even as they always will obey His voice. But, in accordance with that great law wherewith He did command it in the beginning, all matter does move outward upon the world, and does return again to the origin of its movement. And when it did return, the moving, expanding, magnifying matter found the greatest act and utterance of faith since its own creation.

36. Behold, I say unto you, The sign that followed, and the wonder, is the atonement of all the lives. How great a miracle occurred that day not many of us may discern. But a great change came over the world in that instant. For, at that moment, He took upon Himself all things. Yea, in that moment, we became sealed unto Him with all matter, if we but choose to follow Him.

37. Now, it stands outside of all question that our soul cry is ever less potent than His was at that moment. But, this understanding does not signify that our suffering does not affect the universe in the same way, albeit to lesser degree. For this cause, He does command us to obey the Law of Sacrifice. For, by living that law, we do avail ourselves of the great power of faith to create the substance of miracles.

38. Wherefore, obedience to the commandments of the Lord does sometimes bring about hardship. For, He would have a tested and a tried people. Yea, the Lord has sometimes sorely tested whole nations in this manner. For such hardship brings about a certain measure of this soul suffering, albeit by compulsion. And they, who respond to this hardship with renewed faith, bring upon the nation, so tested and so tried, the blessings of heaven.

39. Yea, Hagoth, your father, when he came away from the land of his inheritance into the Land Northward, did he not sacrifice all he had and all that he knew to come into a wilderness of uncertainty and suffering? But, being moved upon by the Spirit to take up such suffering, he did as he was commanded. Now, who of you can look upon this city and this Temple, and declare that the consequences to him and his people were not miraculous? And who can compare the great turmoil in the Land Southward, indeed, the entire destruction of everything there, to the blessed state of the Nemenhah when the Lord visited you here in the fastness of the mountains? Nay, you need not look far to witness the application of these laws.

40. For the Law of Obedience gives cause to men that they might be drawn outside their own carnal needs and desires; howbeit, this is often accomplished through sacrifice and hardship. But, being thus caused to move, they may either wallow in self-pity, or they may move outward as all matter does move. They may step out and act in faith, setting in motion the Law of Restoration that is connected with faith. Do you see why the Law of Obedience and the Law of Sacrifice were the first of the great spiritual laws taught unto our first parents?

41. But there are laws that go far beyond the usual capacity of man to obey. For, in some instances, the Lord does require of us that we go against general laws He has given unto the matter of our natural bodies.

42. We are given, for ensample, strong desires and emotions that draw men and women together. And this is a needful thing. Yea, Adam and Eve were commanded to multiply and replenish the earth, and in order to accomplish this great work, the Lord did command our matter that it might create in us the need, the drive and the desire to fulfill this mission. And so great is the command that our matter fulfill this mission and obey this commandment, that for us only age and infirmity are sufficient to quench the fire of it.

43. Nevertheless, the Lord does command that we turn this matter in the direction He has commanded. And in this it seems that we are commanded to act against our very flesh. Yea, we are commanded to obey the Law of Chastity. But behold, when we live this law, we are blessed with greater happiness, and also greater power to overcome the flesh.

Chapter Five

1. Now, Timothy did teach us many things, and the hundredth part of the things he taught cannot be written, for they would fill many books. And behold, many of the things he taught us he did command that I should not write, for they are not appropriate for this record. Nevertheless, I did faithfully make an account of all the things he taught us and I did write those things in this small record, which he commanded me to write. For, I did receive a witness that they would prove to be a great blessing unto my descendents in latter days.

2. And it seems to me, because the Spirit did manifest the needfulness of these things, that I should record them in a book and that they should pass down to my descendents. It may be that in some later generation my descendents may have lost somewhat the doctrines and the covenants and the counsels of the Temple. For, the things that Timothy commanded me to write all seem to pertain to the ordinances and covenants of the High Place. Wherefore, oh my children, give heed unto these things. For, I believe that they will be unto you as a restoration of things lost. Yea, read these things and receive them unto your salvation.

3. And this Timothy was the brother of Nephi and of Lehi, who was also known as Mathonihah. And these three were among those whom the Lord called His apostles in the Land Southward. But this is not all. Behold, when He asked those whom He had called to this holy calling, He asked each of them the desires of their hearts. And most of the apostles declared that when they finished their work and left this existence, their desire was to come quickly unto the Lord in His kingdom. And behold, this was a righteous desire and the Lord was pleased.

4. But there were three who stood aside and did not declare their desire openly as the others did. They were Nephi, the prophet, and his brothers, Lehi who was also called Mathonihah, and Timothy. And when the Lord saw them, He did perceive the desires of their hearts and called them more blessed. And behold, He did grant that they should tarry until He came again in His glory, and until the purposes of the Father were accomplished in Him. These same three have been called "The Three" by this people ever since. And they shall neither taste of death, nor of suffering, save it be for the sins of the world.

5. And now I return to my account of the teachings of Timothy, one of the Three.

6. And when Timothy had finished speaking concerning the workings of faith and sacrifice, he went with us to the Temple and up to the High Place. And, as we undertook to participate in the ordinances of that place, he did teach more completely the meaning of each of the points of doctrine and the principles of the Temple. Wherefore, we spent a day in this instruction and yet we did not complete all the work. And behold, he stayed with us for another day in the Temple, but we did not complete the work that day either because of the great instruction that he gave concerning the covenants and the principles and ordinances thereof. And we did spend yet another day and did complete the work.

7. And behold, the Spirit wrought upon us a mighty sensation. And we did inquire as to why such a thing should be. For, we had received the ordinances of the High Place even from the mouth of the Lord Jesus Christ. And His words had been passed down even from my father, Ougou, who received them directly from the Savior. And we had not strayed from the original doctrine, wherefore, why should we feel the Spirit so compellingly in this instant? Why should this teaching be any different, or rather, why should we feel any differently from this teaching than we had from the teachings of the prophet?

8. And Timothy did answer our entreaty with these words:

9. Behold, the Holy Ghost has but two purposes. One of them is to more fully instruct your minds that you may have a more complete understanding of the word of God. In this way, He does magnify your spirit, imprinting upon you the very gospel of peace. Verily, He does testify to you of the truthfulness of all things, and He does bring all things to your remembrance.
10. The other purpose is to cause all truth to become part of you. In other words, all things become part of you and your creation. The Holy Ghost is the Holy Spirit of Promise, and it is by this Spirit that you may be sealed up unto Christ and become His. Verily, verily, I say unto you, Lest you be sealed unto Christ, when heaven and earth pass away, so shall you also pass away and be not found in this New and Everlasting Covenant.
11. But when this Holy Spirit of Promise exercises His function upon you, when heaven and earth pass away, yet shall you remain, for, you have become Christ's. This is the sealing power. It is for this reason that you come up unto the High Place to make covenants with your God. Verily, there is no other reason for you to walk these halls, if it is not to come into the presence of your Lord.
12. Now, consider what these sayings mean. If the Holy Spirit of Promise does perform His duty unto you who have proven faithful unto the Lord, then a mighty change must come over you. For, now you must be prepared even in the body to stand in the presence of other instructors. Yea, should it be needful in the Lord's sight that you should stand in the presence of exalted beings, your body must be changed. For behold, without such change, and you come into the presence of an exalted being, your very element would melt away and you would not stand in the body, but your spirit would rush swiftly into that portion of the paradise of God mete for it, and your mortal probation would come to a sudden end.
13. But, if the purpose of your standing in the presence of such beings is to be instructed, then the Holy Spirit of Promise shall have sealed you up unto Christ. Wherefore, fear not. For, your body, though such a change may be imperceptible to you, yet a change shall surely have taken place such that you may do the things the Lord shall require of you. In that moment, you shall have been introduced into the Terrestrial World, even as Adam and Eve were so introduced. Even though you remain in this corruptible form, yet shall your corruptible have been made somewhat less corruptible. Yea, you shall stand even in the presence of such beings and be instructed of them, for this is the purpose of the High Place.
14. Now, you inquire of me how it is that you have felt a greater, or more sure word of prophecy from my words and my teachings. Behold, so shall it be for all who do not shun prophecy and revelation. Yea, thus shall it be for all who approach the Lord with that sacrifice that He calls mete, even a heart broken, and a spirit humbled by sacrifice. Yea, and thus shall it be for all who obey the words and commandments they receive of Jesus Christ. For, it is in the nature of covenants and covenant making that, when you are true and faithful, Jesus shall bless you with the intent and purpose of your heart. And what can your intention be in coming into this Holy Place, but to come also into His presence?
15. Wherefore, the Spirit has moved more fully upon your hearts only because you have taken the time to stay longer upon the words of Christ than you have been accustomed to. Yea, I have instructed you more fully in the understanding of the covenants of the High Place. And you have rejoiced with me in them now for three days. Wherefore, the Spirit does comfort your bodies and your souls with greater power because of your greater understanding. This you should remember and always remember to do. Stay upon the words of Christ and ponder fully the covenants you make in this Holy Place. For, if you do, you shall surely receive a more sure word of prophecy, and Christ shall make His abode with you.
16. And behold, when Jesus makes His abode with you, He will bring you upon the Way and you shall verily have converse with your fathers, perhaps even daily. And is this not the thing which you most desire? I say unto you, It ought to be. Wherefore, if any come among you and criticize you for the much time you spend in performing the ordinances of the High Place, take no note of him.
17. Now, I would speak to you more concerning the work that you shall do in the High Place. For, it is a place for men and women to prepare to see the face of their Savior. Yea, it is a place of living sacrifice; for, the living do make a sacrifice mete in His eyes.
18. But this is not all. You shall also come up to the High Place after that you have made your living sacrifice. Yea, you shall come again and make the same covenants many times throughout your lives. For, even though you have made them before for yourselves, every time you come again and offer up the same sacrifice, you do it for and in behalf of all those with whom you have to do. In other words, you may assist they who came before you, who in their own day were unable to make the covenants you make, to come also

into the presence of Jesus and to be more fully instructed of Him. For behold, they are in you. Wherefore, you may make an oblation for them by proxy.

19. For behold, in the day of their probation they may not have known of the Christ. Consider how many are the generations of man wherein no gospel was preached. Do you suppose that a loving God would leave His children succorless? Or do you suppose that He would make an atonement for all, but leave them no way in which they might avail themselves of that atonement. Nay, believe it not.

20. Come up to the High Place and participate in the ordinances thereof, for and in behalf of your kindred who had no such opportunity. Give no thought to how you might know who they may be, simply act in the spirit of humble sacrifice and allow the effects of the faithful oblation to have effect for them who made it possible for you to come into the world at this time. Or do you suppose that you have been withheld unto this time when the ordinances of the High Place are had among the children of men for no other purpose than to save you alone? Nay, I say unto you that you may not be saved in the Kingdom of God, in any time that the ordinances of the High Place are had among the children of men, without that you exert yourselves in also providing for them an opportunity to repent of any wickedness in them, and to make sacred covenants that are bound by the sacrifice of the broken heart and contrite spirit that you do freely offer up for them and in their behalf. Verily, this sacrifice shall be sealed unto them by the Holy Spirit of Promise because of your faithful service for them.

21. Is this a hard thing to understand? That you should be allowed to act in the name of another and offer a sacrifice that is justified by the Lord? Is it hard for you to understand that you may become Saviors in Mount Zion? I do not suggest that you may do the thing which the Great Christ did when He offered up a sacrifice for all. But I do suggest and admonish you that you may yet do like unto Him, for and in behalf of your kindred dead.

22. Do this work in this Holy Place. But, I also admonish you, do not allow this place to become a place of dead worship and sacrifice. If it so be that the more part of your work here is for the dead, then you must begin again in the spirit of true instruction. Do not allow the work for the dead to overshadow the preparation of the living. For, if they who are living fail to seek the face of Christ, preferring to serve wholly for the purpose of saving the dead, then a living spirit of sacrifice is not conveyed in the ordinance. Do not suppose that any of your kindred dead will be interested in such vanity. Nay, the spirit of living sacrifice must be in your heart for it to be conveyed to them who might benefit from it, both living and dead.

23. Ponder these things in your hearts. For, verily I say unto you, The day shall come when your descendents shall go up to the High Place and offer up oblation unto the Lord for and in behalf of the dead, just as I hope you shall do hereafter, but they shall stay not upon the words of peace. Nay, they shall take no time at all in instruction and in pondering. Behold, they shall be like cattle in the stall, performing only that which is necessary and in the shortest time. Behold, they might just as well have stayed at home in their beds. For, their kindred dead shall take no interest in such self-service.

24. Yea, I say they shall serve themselves and take pride in their service. They shall stand up and praise themselves for the great and glorious work they are doing in the name of the Lord.

25. Behold, in those days, a great curse shall be upon the people. Yea, they shall think themselves blessed above all the people of the earth. They shall advertise their worthiness to each other in words and in tokens, and they shall broadcast their righteousness to all the world and stand them up a light on a hill for all to look upon.

26. Yet, I say unto you, and I would that you should remember my words for they shall all come to pass, that they shall be cursed above all people. For, where they could have enjoyed the instruction of Angels, and even the very presence of God, in the day that they take pride in their service, their oblations shall become empty, and their ordinances shall become vanity. They shall shun the instruction of Angels and they shall persecute those few who have such visitations.

27. And is this not a curse unto them who could have been blessed above all blessing? Consider my words and ponder them in your hearts. For, I would not that you should make a mockery of the ordinances and covenants of the High Place.

28. And after this wise did Timothy instruct us.

Chapter Six

1. Now, we do esteem the words of Timothy to be of great worth, for he was one of the Three unto whom the Lord gave power over death. And He told us that these same Three would have much to do with

the restoration of His gospel unto our posterity in latter days. Wherefore, I have recorded their names for the remembrance of the people, and also so that they may be added to those names which we celebrate in the cold months of the year. Yea, we do celebrate their names and their doings with the stories of the heroes of our people.

2. Yea, the Lord has foretold of a time when the truth shall have been restored by the mouth of His prophet, but the restoration of that truth shall have been disturbed and shall begin to falter. As also He has spoken to us of a time far in the future when our own descendents shall have become ignorant of many of their own grandfathers, as also of their ways and customs. Yea, and also He has prophesied of a time to come when even His own church and the shepherds of it shall have become a great stumbling block to the righteous. Wherefore, it is wisdom, I think, to record the names of they who will do a great work in restoring all things unto our own descendents.

3. And, again, the names of the Three unto whom He gave power over death, to tarry until He comes again, are Nephi, Mathonihah and Timothy, the sons of Nephi. And Nephi called his son Nephi to honor that great prophet and father of our people. And he named another son Mathonihah by the word and will of God, the which he had received by the mouth of an Angel. And he named yet another son by that same name, even Timothy. And this he also did because of the word and will of the Lord. For Nephi was a prophet of God and he did walk and talk with God, and with His Angels, upon the Way.

4. Now, this seems important to me. For, Mathonihah means “honored of God,” and Timothy means “gift of God.” Howbeit, I believe that Nephi received of the Lord insight into the callings of his sons and he named them according to that vision of their future work that was given him of Heaven. For, his son Nephi was that great prophet unto whom the Lord appeared at the Temple in the Land Bountiful when all the face of the land had changed. Lehi Mathonihah was truly honored by the Lord when He made him one of the Three. And can we not say, and who can deny, that the gift given Timothy of God was not a great gift indeed?

5. And this has become a custom among the Nemenhah – to give names pertaining to their future callings to sons and daughters, even when those names may sound and mean the same. For this reason do many of us now carry more than one name, a thing most uncommon in the past.

6. Now behold, all my generations, these are the names of the Three as we knew them, and they shall tarry in this world until Christ comes again. And they shall be known by all the peoples of the world by many names, but know that these are the names by which they were known unto us in our sojourn upon this blessed land. Behold, thus speaks the Spirit to me, that in a latter time these names shall become important to those of my posterity that shall wish to return again out of Babylon. Wherefore, I do record them.

7. And now I return to my account of the words of Timothy unto the Nemenhah of Mentinah. For, he did teach us much more concerning the covenants and ordinances of the Temple of God, or the High Place, which must be recorded here. And he did teach us, saying:

8. Now hearken unto my words, ye Nemenhah, and observe to do the things I tell you. For, if you do, I say unto you that you will find the ordinances of the Temple shall wax great in your minds and shall take up much of your thought. Yea, and your motive and intent shall be filled with service to your fellow man and you shall become great in wisdom and in the working of miracles.

9. But give thought also to these things and ponder them. Many shall ask:

10. Why, if the Lord made a greater sacrifice than I can make, when He atoned for all living, am I required to make what little sacrifice I can in this life? I say unto you that it is because of the great effect that sacrifice has upon the development of your soul. It is certain that neither you nor I may ever be able to make as great a sacrifice as He did. Nay, nor can we ever hope to be able to atone for sin as He did, nor bring together all the lives of men and women into one life. But we may bring our own life together with His, and this must be considered a great thing for us, even a great atonement.

11. Now I would speak unto you concerning the Law of Chastity. When we consider all the covenants of the Temple, it must be remembered that this one is presented in two places: First, when Mother and Father covenant to share their work, and second, when our first parents covenanted to do the same. For the man is not without the woman, neither the woman without the man in the Lord. He would have us all covenant with each other in the same manner in which both our heavenly and our earthly parents did from the beginning.

12. For we have been given a gift that is only possessed by those endowed with the power of creation. Yea, and all living things have also this gift, for it is the gift of our Mother in Heaven, even the power of

procreation. By and through this great gift, we are born and have our being. Yea, it is by this gift that all living things are brought into this creation and have the opportunity to receive all the good things of mortality.

13. Now, to ensure the preservation of race and kind, the Lord has made strong feelings and urges the companions of this great gift. These urges and feelings cause men and women to come together to form meaningful and eternal relationships.

14. I say unto you, These things must be kept under strict control. Yea, they must be kept within the bounds that the Lord has set. Observe that, in the Temple we are instructed that Pa Elowe covenanted with Shi Elowe, and He covenanted with Her, and they became Elohim. So must we all do if we would make our relationships eternal. I would have you also observe that Shi Elowe did not covenant with Pa Enits Elowe, or many First Women, but He did covenant with Pa Elowe, and she did give Him a new name, even Elohim, which being interpreted means, "They are One."

15. We are not so sundered from the Jerusalem of our past, nor from that spoken tongue that our fathers, Lehi and Nephi, spoke that the structure and form of the name, Elohim, escapes our understanding. For, it is the same in our tongue today as it was anciently – the name of a woman and one denoting more than one person. Now, from the relation of the Temple, we learn that this did not denote more than one wife, for, when this was done by men without the direct command of God, great evil came upon the people.

16. Consider with me the consequences of taking that which God has given and applying it outside the bounds which He has set. When men take unto themselves many wives, simply because they are able, they cause an isolation to develop between them and other men. They strengthen themselves, or so they suppose, by the weakness created in others. They raise up a generation devoted to them by blood, but not by love.

17. And what of they who are deprived of that wholeness that comes of the relationship of wife and husband? They are driven into excesses and then into unnatural love.

18. Let me tell you of a small group of Nemenhah, far in the north, who have taken to living upon the ice and snow. They have made the wolves of the forests into their servants and have calmed and tamed them to do work for them. Yea, and these beasts live with them in their villages and carry their burdens and pull cargo from one place to another on sledges. And this is a great blessing unto the people, because these animals eat much the same food as the people and there is no necessity of growing provender for them, as with our cattle.

19. Now, it is the nature of these beasts that only the greatest of the males that unite with the greatest of the females. Yea, and as strange as this may sound, all the rest of the pack, as they are called among the Nemenhah of the north country, refrain from bearing young. This is according to the commandment given unto them of the Creator.

20. But the Nemenhah of the North Country have discovered a strange thing among these beasts. When their population grows too great, the males take up unnatural ways, each acting upon other males, attempting to procreate upon them. This drives the pack apart and causes the pack to separate into two or many. And this is according to a natural law provided by the Creator.

21. Now, this may sound unseemly to be spoken of in these surroundings, but I deem it of great use to you and to your posterity. For there will come times when the love of man shall become thin and his heart shall fail him. And many shall ponder why it is that men shall turn unto men and women unto unnatural love. Let the wisdom of the natural world be a guide to you in this thing. For, it is for this cause that the Lord has made certain that a like tale is set in the telling of the High Place.

22. Recall that, when the strong men had taken up all the women to be wives unto them, and this because they were strong, the weaker and younger men separated themselves and were unhappy. Then did Satan enter into their hearts and instructed them according to the laws of nature, only corrupting the laws for his own purposes. And the men did exercise the natural law of strength over weakness and did engage in unnatural desires upon the weaker of their fellows. The result was that their bodies became weakened and disease did run rampant among them. Then they did rise up against the strong men, who were few, and destroyed them, taking their wives unto themselves and enslaving their children.

23. I declare unto you that evil shall be the result each time that men corrupt the right ways of the Lord.

24. Recall also that Satan attempted to justify these acts by using the natural world as an ensample. Verily, he was rebuked and abashed, and so shall you be if you attempt such justification of evil acts.

25. Now, as a matter of clarification and so that you will not have any cause to be confused in this; for I perceive that some few of you do ponder upon these things and wonder why it is that we find in the scriptures that the Lord did sometimes command certain men to take many wives. Yea, you do ask in your hearts why Abraham and Isaac and Jacob were called upon to have more than one wife.
26. Harken to my words, for thus saith the Lord in this thing. When the Lord God sees fit in His wisdom, He having all things before Him and knowing the end from the beginning, to call upon men to act in this manner, it is for a certain purpose in Him. Behold, it is a special dispensation, or setting aside of the law for that purpose only and not for a general commandment unto the children of men.
27. And know also, even you unto whom this commandment or special dispensation may fall, that you shall make your covenant with her with whom you hope to work eternally. For, now you are called Pa Elowe and Shi Elowe. But you must become Elohim, even as our Heavenly Parents did become one in the creation. Else, there is no purpose in your existence in this world, and your creation becomes a thing of naught. I say unto you, This should not be! For you are the sons and daughters of God!
28. Wherefore, it is commanded of all men and of all women to become like unto their parents. Therefore, you men of the Nemenhah, you chose out and love but one woman to make her a help mete for you. And you women of the Nemenhah, you chose out and love but one man to make him a help mete for you. And you two combined in your hearts and in your intentions become joined together forever, if you seek the sealing power of the Holy Spirit of Promise, which is the Holy Ghost. Then your covenant becomes Christ's, and anything that He owns becomes eternal. Wherefore, your covenant is bound in the eternities with a cord that cannot be broken.
29. So also were Adam and Eve commanded to do, and so shall you do. For, do we not walk in the very footsteps of our earthly parents? Are we not each one of us stepping on the very stones upon which Adam and Eve tread? Do we not consider ourselves respectively, Adam and Eve, when we are in the Temple?
30. Wherefore, I ask you, was Adam instructed to enter into a covenant with Eve or with many women. Was Eve not the Mother of All Living, or was she but one in many? Yea, I ask you to ponder seriously these things.
31. Now, this all pertains to that first covenant by which our Heavenly Parents became Elohim. For, when Pa Elowe undertook to take of the matter of the deep and make a living thing out of it, behold, she was successful. She gave unto the matter self-knowledge and it did perceive. But did it live in truth? It did not, for it could do nothing but turn and perceive itself.
32. And Shi Elowe, in His might and with His powerful will did cause the matter to organize and become bodies. Yea, He made stars and planets and moons. But what did they do thereafter? They had no life in them to do anything. The matter obeyed but could not become quickened, for the quickening is a gift of the Mother only.
33. It was when the two joined their works together and covenanted one to another to join their works, that the worlds become beings filled with life and with power. And so did all living things become living.
34. Now, I would have you recall the relation of the Temple. Having discovered the impediment that existed when they attempted to create on their own, did the Father go back from whence He came and gather unto Himself many women? He did not. And did the Mother go back from whence She came and gather unto Her many men? I say unto you, Nay. Pay good heed unto the teaching of the Temple, for it is the High Place.
35. For, to a certain point, they had been privileged to create by that power given unto them by their parents. Yea, it is true that, within the limits of the Everlasting Covenant, by which they became powerful to create, they did make worlds and creations. But this was all done unto the building of the glorious creation of their parents. When they undertook to make a creation of their own, they discovered the impediment to singular, or selfish, action. They could not accomplish heavenly works for themselves by themselves, and neither can we.
36. Behold, there is a law in Heaven that is irrevocable. When we undertake to satisfy our own self, our universe is diminished. When we work to the benefit of others above the satisfaction of our own designs, our own designs become sanctified in us, and our universe expands. This is the great message and meaning of the first covenant of the Temple, even the covenant of marriage.

37. But, when men and women take of the things they are taught by heavenly beings and modify them to serve their own purposes, they cannot expect good to come of it. Behold, evil shall result. It is so for all living things. It was so for our Heavenly Parents, and it shall always be so for us.
38. Wherefore, when the Lord does command a thing that seems to be against all that which is taught in the scriptures and by the prophets, each of us has a duty to seek the guidance of the Holy Ghost in the matter. For, how know we but what He may be commanding us according to knowledge which He has but which we do not share at the time in which He may command a thing? Does this sound hard?
39. Consider again the commandment given unto our father Nephi, when he was commanded to kill the wicked Laban. Yea, we must all agree that Laban was a wicked man and that he would have taken Nephi's life should he have found him drunken in the street. But does individual wickedness justify murder? It does not.
40. And we must all agree that Laban was guilty of more than simple individual wickedness. For, he would have been the instrument of the dwindling and unbelief of an entire nation. Wherefore, his wickedness is expanded greatly. But, I ask you, did his murder prevent the dwindling and unbelief of the nation? Consider the state of wickedness that now prevails among the children of Nephi in the Land Southward. I ask you who now may consider the outcome of the act to give pause and judge the truth of the matter. Did even his general wickedness justify the murder of Laban, who was among the Elders of Israel? It did not.
41. What then must we consider, then, when we contemplate the action of Nephi? We must consider only that the Lord's ways are many times not man's ways and that He may, in His greater knowledge, see fit to make a special dispensation of those laws which may seem cut into the stone where we are concerned. Nephi's action was commanded by the Lord and cannot be considered murder only because of that commandment. It is upon the merit of that special dispensation that Nephi was justified and stands guiltless before the Lord.
42. This applies unto that which the Lord commanded Abraham and Isaac and Jacob also. They knew of the ordinances of the High Place, and they obeyed the commandment of the Lord. How then did they justify in their own hearts the law which had been given unto them through the relation of the Temple? They sought the guidance that such seeming contradiction makes necessary. They sought the guidance of the Holy Ghost. And that guidance and confirmation upon their very souls, taught them what they must do.
43. You may find, from time to time, that the Lord, for His great purposes, seems to command one thing to one generation and other things to another. This is in seeming only. He does give certain special dispensations unto some individuals which He does not give unto others. Be very careful in the manner in which you do judge the workings of the Lord.
44. Thus sayeth the Lord unto this generation: The man and the woman who conjoin themselves together in marriage, making an holy covenant one with another, and to no other, and seek the sealing of their contract by that Holy Spirit of Promise, shall be bound together by the acceptance of that covenant which is conveyed unto Him by the Holy Ghost, and that by virtue of that atonement which the Lord made for all living, for time and for all eternity, and shall become Elohim in the eyes of all living. The man shall become sealed to the woman, the woman to the man, only because of this law and this atonement.
45. Anything more or less than this comes of sin, for the Lord may command otherwise for His eternal purposes. But He has promised that He shall reveal all His secrets unto His servants the prophets, and that all men and women may receive a confirmation of them by and through the power of the Holy Ghost. Let none among the Nemenhah seek to change this law and this commandment, for great shall be the illness and the wickedness of that generation that seeks to circumvent or change the commandments of God.
46. Wherefore is it rightly the first of the covenants presented unto us in the relation of the High Place concerning our Heavenly Parents. Therefore is it rightly the first of the great covenants which we must consider if we would become like unto them. And related unto this first covenant is the Law of Chastity. And it is because of this great relationship that the one law has with the other that we are requested to receive the Law of Chastity by covenant also.
47. And this covenant is, if you are a man, that you swear with an oath binding on earth and in heaven that you will have no sexual relations with anyone other than the woman with whom you have made a sacred covenant of marriage; and, if you are a woman, that you swear with an oath binding on earth and in heaven,

that you will have no sexual relations with anyone other than the man with whom you have made a sacred covenant of marriage.

48. Now come, reason with me in this matter. In the relation of the High Place, does Adam make this covenant of marriage with any other woman than the Mother of All Living? And does Eve make this covenant with any other man than Adam?

49. Behold, there shall be some who claim that they did, for they lived a very long time. But I say unto you, This comes of a lack of understanding and a misguided assumption taken from scripture. And it may even be that, in times far sundered, some may make this mistake even from that which they receive through revelation itself.

50. For, it is as I said: The Lord may make, from time to time, a special dispensation of this law for His own purposes. Some may make of this special dispensation a general law, feeling justified in it because of the Lord's words and commandments unto others. But I say unto you, This mistaken understanding shall come in those days only because of the custom which shall also have waxed among the children of men to deny revelation. For, if it were not so, the Holy Ghost would most assuredly assist them in understanding the merits of the general commandments of God and that we must take care in how we apply those things whereby He does move individuals to fulfill His great purposes.

51. And behold, even the prophets may make this mistake if they are not careful in submitting all things to the confirmation of the Holy Ghost. For many there are, and many there shall be, who shall receive part of the word and will of the Lord and believe that what they have received constitutes the entirety. Even I, who have received of the Lord power over death, must submit all things to the confirmation of the Holy Ghost.

52. Now, I see that some of you are still confused because of the thing which God commanded of Abraham. Let us reason, therefore, together. Though the Lord gave unto Father Abraham a special dispensation where the taking of more than one wife was concerned, unto whom did the birthright of the nation fall? And did the families that arose out of the union continue in peace together for many generations? Nevertheless, the Lord did raise up a nation of priests unto all people through this special dispensation.

53. Behold, I would exhort you, take now this knowledge and this consideration and subject it to the confirmation of the Holy Ghost. I would ask you to request of the Holy Ghost even a vision of Father Abraham as he is today, and tell me what you see. Do you see him alone or in the arms of his eternal companion? Or do you see him in one day with one wife and in another in the arms of other women? And in the eternities, how does he divide his days and his affections?

54. I say unto you, If you have the Spirit of Revelation in you, yea, if you can claim that gift of the Spirit, then you will declare unto me the same as that which that same Spirit has shown unto me. Yea, you shall not deny that Father Abraham now resides in the bosom of eternity and is become Elohim with the wife of his bosom, even that same woman with whom he made a covenant bound by the Holy Spirit of Promise. And you shall declare unto me that the covenant that they made one to another is owned by the Lord and has become His own covenant where they are concerned. Wherefore, heaven and earth may pass away, but that covenant shall remain, because it is His own covenant pertaining unto them.

55. But behold, those other women whom God gave unto him in order to fulfill His own purposes, has Abraham given into the hands of their own husbands with thanksgiving in his heart for the part which God did ask him to perform in His great work, for and in behalf of his brother. And, if this is still hard for you to understand, I would ask you to consider in what other ways the Lord does require the children of men to act for and in behalf of others in order to perform His holy purposes unto them. Are there other instances in which He does ask men to perform holy works for other men? Consider and take counsel.

56. Now, this Law of Chastity bears upon all people, young and old, married and not married. Yea, it applies unto all as a general commandment. Wherefore, teach your little ones from the time they are able to understand your voice that they must obey this law and make it part of the practice of their lives. For, if they do, when the time comes for them to make an holy and binding covenant of marriage, it shall not be strange to them. Yea, and if they do, the blessings of heaven shall rain down upon them, and they shall not be burdened with those diseases that follow them that obey not this commandment. Yea, and their posterity shall remain strong in the body and also in the faith. And their descendents shall be found whole in the last days and free of the deformities that are consequent in the generations of those who corrupt this law.

57. Now, if the generations of they who keep and obey this law shall be free of such infirmity that follows them that disobey it, shall this not be considered a great blessing unto them who keep it? By contrast, shall they unto whom these infirmities fall, in consequence of the corruption of this covenant, not be called cursed? And how the heart breaks in the breast of they who are given the vision and revelation of all that shall befall the generations of them who fail to keep this commandment and who corrupt this law!

58. For behold, even as is observed in the beasts whose generations become too close in relationship and whose strength and vigor are lost because of such mismanagement, the generations of those who corrupt this law shall be cursed with weakness in the organs of the body and in the regulation of their movement, as also in the disruption of the functioning of their limbs. And these weaknesses shall carry down in the generations until the body shall be rejected by the spirit of he who shall have been made ready to come into this life and enjoy the blessings of it. And, though that spirit shall go into another body, as shall be prepared by the way of all living, how great shall be the breaking of the hearts of those women unto whom such spirits ought to have come in the first place because of the sins of their ancestors.

59. Wherefore, the Lord has decreed it unto all creation: Unto they who circumvent or corrupt this law shall come hardship, pestilence and a diminishing of the seeds. And their generations shall suffer because of them. And also unto that nation which dwindles in unbelief, such that this law shall be done away among them and forgotten, they shall also dwindle in power and might because of disease.

60. For, the Lord has set natural laws to govern the functioning of the bodies He has given us. And behold, any time we seek to circumvent those laws, we bring upon ourselves and our nation the natural results of disobedience to those laws. And the natural result shall be a desolating scourge among the generations of them that do corrupt the right ways of the Lord.

61. Of a truth I say unto all you who are blessed with the gift of sight, and who may look at your generations upon the Way, you shall see a day when one in two shall fall by the shaft of death well before their appointed time. And this shall be because the nation shall have forgotten these eternal truths, and they shall have trampled beneath their feet the commandments of God. Behold, let no one think that they may break the laws of God and not feel the weight of their actions, not only in the judgments of a just God unto themselves, but also by the natural results of their actions unto their generations.

62. Wherefore, even in a very real and carnal sense, we do become Saviors unto our generations. For, do they not rely upon us in this matter? Wherefore, set your hearts upon them who must come after us, ye Nemenhah. Yea, turn your hearts unto your generations. For behold, in the last days, the Lord will ask our children to turn their hearts unto us. Let us consider their day and turn our hearts even unto them also.

Chapter Seven

1. Behold, I have taught you to turn your heart unto the children, and if you do this, you shall be greatly blessed. But you must also turn your hearts one to another. And, in this, I perceive that the Nemenhah shall be an ensample unto all the world. For, you do follow the admonition the Lord gave you when He visited you after His resurrection.

2. And this is a doctrine that is very clear to you and not confusing. But behold, it shall be a matter of great confusion unto your descendents, and they shall spend much time and energy experimenting upon the precepts and principles that they learn from you.

3. Indeed, most of them shall be sundered from their own people by blood and by culture. Yea, they shall be part one people and part another, and the blood of Israel, as also the blood of the Gentiles shall flow through them. They shall be a remnant of all people who shall dwell upon the face of the earth. Wherefore, their confusion in many things shall be great and they will call upon your wisdom, or rather that wisdom which you have seen fit to record and set down for them.

4. And your experiences shall be an ensample unto them insomuch that they will have much which they might use in experimenting upon the words of Christ that they cannot find in their own time and in their own customs. Therefore, see to it that much is written unto them about the Law of Consecration as you do live it, for the manner in which the Nemenhah do live this great law is approved of the Lord.

5. But behold, looking forward into your generations, communities will be formed without regard to the welfare of its members. Each person shall think to own their property and any who do not must become the tenant of one who does. And also each person who has substance and uses it to produce or manufacture more substance, shall employ those who have not to do their bidding, and shall pay them what they think

such labor is worth. But they shall not impart unto they who have less than they need from out of their great store, but will enslave them because of their lack of substance, and through their need to make a living.

6. Yea, as difficult as it may seem for any who now lives among the Nemenhah, a time will come in this fair place when the poor shall be in bondage to the rich for their very subsistence, and the rich will feel perfectly justified in such a state of affairs, yea, and even extol the virtues of such a system.

7. Do not be confused. Their wise men shall stand up and teach them and instruct them in the importance of rising above such bondage, and they will suggest many means by which they may do it. But none of their suggestions will have any resemblance to the manner in which the Nemenhah do live the Law of Consecration.

8. For, they shall teach the poor that they must wear out their lives in serving they who have more than themselves and, setting aside their surplus each year, they will eventually rise out of their poverty and bondage and be free to enter in among the ranks of the rich and have what they have. This they will present as a means by which they may arise out of their state of want and have what they need for more than mere subsistence.

9. Harken to my words, ye Nemenhah. For the day comes when even the Shepherds of Israel shall teach this for doctrine from raised platforms before the face of the people. Yea, even they who lay claim to the keys of the priesthood of God shall stand up and teach this false doctrine in the hearing of all people as a means, and really the only means, whereby a poor man may rise out of his poverty. Yea, in this way the very leaders of the people shall teach and support the doctrine that brought upon the Nephites their great destruction.

10. And what, I ask you, marks the great difference between the people of the Land Southward today and their grandfathers before the coming of the Lord? It is the manner in which they observe to keep His commandments. And do they own each man his property and withhold it from those who are in need? I say unto you, They do not. But they do give freely one to another and there is no want or poverty found in their midst.

11. Look you to the manner in which the Nemenhah do conduct their business today. When the fishers go out on the great lake to catch fish, do they retain all the catch and sell it for money? They do not, but take unto themselves what they need or desire for the use of their own family and bring the surplus into the marketplace and the people take of the catch freely.

12. And when the potter makes his wares, does he retain all in order that he might sell it and take the spoil thereof? He does not. He takes for his own needs and the needs of his family. The remainder he brings into the marketplace and the people take of it according to their needs. And, if it so be that one potter cannot produce enough for all to have pots, then he does train up another to work with him. And in this way are the needs of all the community provided for.

13. Now, when one region contains a product that cannot be had in another, the communities in that area do produce the product for they who cannot, and they exchange that product for something they cannot produce. In this way do the communities of the Nemenhah sustain and support each other in the same manner in which individuals sustain and support their neighbors.

14. And behold, I look forward in your generations and I see men and women joining their substance together in order to purchase property and gain the ownership of the land, and all it produces, unto themselves. For, such is the state and degree of Babylon in their days. But I see great hardship in this system. For, they do begin to dispute the worthiness of their neighbors to live in such a system and to enjoy the community ownership.

15. The earth is the Lord's. Yea, it is His footstool. Can you or I own any of it? Can the people of Mentinah, this great city, own the land and all the blessings the Lord does proffer because of it? I say unto you, Nay. In all this we may become stewards only of that which is rightfully the Lord's property. As stewards, we have a responsibility to provide for the needs of as many of our neighbors as our stewardship will support, in addition to our own needs. This is our surplus, and our great blessing of the Lord. We labor according to our strength and our ability to provide for ourselves. And we also labor for more that we might have wherewith to share with our neighbors who might need. This surplus is also the gift of God and part of our stewardship. In this, we take good advantage of all wherewith the Lord does prosper us, not wishing to dishonor the Lord in His great desire to provide for all that we need.

16. And this great desire to prosper us in all things is reflected even in the ordinances of the High Place. For, the Lord does ask us all to receive the Law of Consecration by covenant. And what is this law? It is that each of you covenant to dedicate all with which the Lord has blessed you, all with which He does now bless you, and even all with which He has promised that He will yet bless you, to the building up of Zion.
17. Does this mean that we must wear out our lives in laboring to build our homes, our workshops and our orchards and our fields and our flocks, only to give them into the hands of another? It does not. The Lord asks us to dedicate our substance, even all that wherewith He has prospered us. Yea, and He asks us to take up the task of being the steward of all these things. And, if we have the Spirit of God in us, then we will be instructed of the Holy Ghost in the proper way in which to dispense the blessings we have received of the Lord.
18. I say we, assuming myself to be Nemenhah, for I do also so labor, and I do dedicate the product of my labor in the same manner in which the Nemenhah do. Wherefore, I feel part of a great community of Saints who do shoulder each other's burden and lift up the hands that hang down. And I have been blessed that I shall not have need of much of that which you need to sustain your lives. Even so, I do labor with my might to produce a surplus, in order that someone less fortunate than I may receive a blessing from the Lord at my hands. Wherefore, if I, who have little need of provender, for I have been blessed and relieved of such need, do work to provide for the support of my fellow man, and I do esteem such labor worthy and expect to receive a blessing by it, how much the more ought you to do the same who have greater need of such blessings than I?
19. And behold, it is easy for you to look about you and see the blessings that come of such a system, for you live it in its fullness. But behold, I say unto you, There shall come a time when your own descendents shall not know how to live this law. Yea, they shall be convinced that they must covenant to keep it, but they shall neither have any understanding of it, nor shall they have much opportunity to live it. They shall pay but a meager portion of their surplus to the church for its upkeep and shall be taught to neglect the greater law. In that generation there shall be a dearth of the light of truth and knowledge that ought to prevail and the people shall languish in a form of darkness not of their making and of a character and kind they shall find themselves almost powerless to either recognize or overcome.
20. Yea, and I declare unto you that there shall be some few who feel moved upon to attempt to live the higher law. They shall be persecuted and cast out from among the people. Yea, you may believe it!
21. Wherefore, write in a book all the ways in which you do observe to keep the Law of Consecration in your towns and in your villages. For there will be many unto whom the light of restoration does begin to shine in the last days who shall look unto you for an ensign in this matter.
22. Yea, and there shall be some particularly from among the descendents of Hagoth who, reading these records, shall make an attempt to live this law in its fullness after the very manner which you do observe to live it. And their efforts shall bring about Zion in every place wherein they do congregate.
23. Yea, I prophesy unto you that your descendents shall awaken to the truth of the covenants they make in Holy Places and they shall gather in many places and form communities that shall set aside the teachings of the world. They shall come out of Babylon and shall turn the desecrated land of their forefathers into a beautiful garden with every delightsome herb.
24. Their husbandmen shall work for the good of their potters. And their potters shall work for the good of their fishers. And the fishers shall work for the good of their weavers. And their weavers shall work for the good of them among them who work in timber and in stone. And they all shall work for the good of the widow and the fatherless. All this shall they do in a time when such things shall bring upon them the wrath of the shepherds of the church and the onus of their neighbors. Wherefore, their consecration shall be consecration indeed, and they shall do it at their peril.
25. Nevertheless, though they lose much of what the world esteems as valuable, they shall be added upon in virtue, in righteousness, in blessing and prosperity, and in the gifts of the Spirit. They shall be blessed and prospered when their neighbors shall fall by the wayside for want of bread. And even they shall take up their burdens and bring in among them they who ridiculed them and persecuted them for their strange belief.
26. Nay! Do not wonder! For in the day that the Lord shall move upon the hearts of your descendents to begin again that restoration which He shall have commenced among the Gentiles, which restoration shall have faltered because of the unbelief of the Gentiles, the understanding of the consecration shall have been so corrupted as to fit itself neatly into the doctrines and the teachings of men. Wherefore, when your

descendents do make an attempt to restore the things which you now enjoy, they shall be esteemed as evildoers and shall be driven from the halls of the church.

27. And even they shall be prevented from going up into the Lord's Holy House because they think to receive a revelation from God concerning the covenants of that sacred place, but it shall be contrary to the teaching of the shepherds of their day. How strange this must sound to you, but I say unto you, Such shall be the trials of the righteous in the last days.

28. How wondrous and strange it is that they who would truly labor to live completely the Law of Consecration shall be they upon whom fall the condemnation of they who claim the oracles of God. Woe unto the shepherds of Zion in that day. For, the persecution of the Saints shall not be covered nor erased because that they do it in the capacity of apostles and prophets.

29. Believe me when I tell you that they shall have the Law of the Tithe in that day, but the more part of the people shall shun the Law of Consecration. How absurd this must sound, and how far from sound reason, I must admit. Nevertheless, thus shall be the state of affairs in the church in the day that the Lord moves upon the hearts of the remnant of your descendents left in the land.

30. And behold! Because of this Law of the Tithe, which shall be the concentration of the people, the Lord shall fully tithe His people Zion. Yea, one in ten shall abide the day, but they that are left shall be those who shall have exercised to live the Law of Consecration. Behold, all others shall consider themselves the servants of the Lord, but He shall turn His face from them for a season and shall give the kingdom up unto the administration of them who shall have been driven and persecuted for their integrity in following His counsel above the counsels of the world.

31. Now, the things I say unto you concerning the Law of Consecration should in no wise dissuade you from offering a tithe of your surplus to the church for its support. For, the Law of the Tithe is an ancient law and is also ordained of God. But it is not the Law of Consecration, whereby the Lord has ordained that His people should bare each other's burdens, but it is a law by which they who have the church but no communities do sustain and uphold the body of Christ and His work. But where Zion is established among the children of men, the Law of Consecration shall also be established such that there shall be no need for the Law of the Tithe to support the church.

32. Know this, oh House of Israel! When the Law of the Tithe shall be esteemed greater and more praiseworthy than the removal of Zion from the bondage of Babylon, it shall be a sign unto you that all is not well. But, in that day, men shall cry, "Peace and Safety! Peace and Safety!" Then speedily shall come the destruction of all they esteem, and all that shall remain to them shall be the books out of which the Remnant of the Lord's House shall teach. Let them repent then of the sin they shall have committed against the gospel and be grafted into Zion and numbered among the remnant left in the land.

Chapter Eight

1. Now behold, no teaching concerning the ordinances of the High Place would be complete without that I instruct you as to the meaning of the Endowment of Power and of the Second Anointing.

2. The Endowment of Power is called such because of that which it provides to the receiver. It constitutes all of the covenants and ordinances of the Temple when taken altogether. Many have said that it consists of all the things that are provided to assist the recipient in passing through the veil into the presence of the Father. But I say unto you that its greater importance comes from that which is taken into the heart and soul of the recipient prior to approaching the veil of heaven.

3. Again I would ask you to reason with me and consider the meaning of the relation of the High Place all taken together. Are we not instructed in many things pertaining to our past life? And does that not give us that whereby we may take counsel which is above that which is taught by the world? Is this not an Endowment of Power in one sense?

4. And again, are we not also instructed in the manner in which we may pass through this life without taking upon ourselves the blood and sin of this generation? And does that not give us that whereby we may take counsel which is above that which is taught by the world?

5. And again, are we not also instructed in the manner in which we may remove the veil from before our eyes and off of our hearts, that we may freely walk into the presence of the Father and receive instruction from Him directly? And does that not give us that whereby we may take counsel which is above that which is taught by the world?

6. Wherefore, is it not true then that the covenants and ordinances of the High Place have for their motive to provide the means whereby we may take counsel which is not of this world? Indeed, I say unto you, that is the purpose of these holy things. Is that not the journey that our first parents made when they came upon this mortal road? And do we not also place our feet upon that same path?
7. Now, this is somewhat hard for you to understand; for, are we not mortal, and are we not taught that we do live out our lives here in this Telestial World? But behold, this is our Endowment of Power – to yet live in the Telestial, but have access to that which is Terrestrial. Yea, even as Adam and Eve were introduced into the Terrestrial World while yet in their mortal flesh, so shall we also be introduced into the Terrestrial World.
8. And behold, is there any part of the relation of the High Place that indicates how that Adam and Eve died before such an introduction could be made? I say unto you that you will find no such utterance. Wherefore, do not believe, nor let the belief take root and grow in you, that mortal beings may not come into the presence of the immortal.
9. I am one for whom mortality has been suspended. Wherefore, I know more than perhaps you can about translated beings. But I say unto you, I am still mortal in exactly the same sense that you are. I shall taste of death when my Savior does come again, but it shall be but a glimmer of it. Nevertheless, I shall taste of it well enough. And though my body shall tarry until He comes, yet it is Telestial in nature. Even so, I do walk and talk with Angels while yet in this Telestial shell. Behold, I ask you, how do I do it?
10. This is the Endowment of Power. To walk in the presence of Heavenly Beings is a blessing and an endowment indeed. And it is for this purpose – that men and women might progress in grace and in wisdom, in faith and in virtue to that point of perfection whereby they do overcome the veil in them that does prevent them from entering upon the Way and taking instruction from Angels, from their kindred dead, and also from Jesus Christ – that the works of the High Place are given. Behold, the covenants and ordinances of the High Place are given for no other purpose than to bring the souls of the children of men out of darkness and into the light of truth. And when this is accomplished, they do see visions and dream dreams. They walk with their ancestors and receive instruction of them, and, when they have progressed to that point where they may withstand His presence, even with the Lord of Heaven, even Jesus Christ.
11. Now, this may not seem difficult for you who have seen the face of your Savior even in your flesh. But, you may believe me that many generations shall not pass away but that the children of men shall find it a hard saying, that they might stand in the very presence of the Savior and be instructed of Him.
12. But now I would call your attention to the veil of the Temple. Why, when we are brought to the veil, is it rolled up and done away? It is because of that which we have received upon the Way that causes the veil within us to be rent from the bottom to the top. For, it is said often and shall be written in another place that it is fitting for some who are below to go up, as also it is fitting for some who are above to come down.
13. But this may not be accomplished so long as man lives in the Telestial world. It is for this cause that the Lord gave unto Adam and Eve, our first parents, all of these things. He wanted them to be able to return into His presence while yet in the flesh. But behold, the Telestial cannot stand the very presence of God. Wherefore, it was important for the children of men to receive, by their obedience and faith, an endowment that would change their mortality enough to allow them to stand the presence of Heavenly Beings.
14. Now behold, you must believe that such a thing is possible, and I see that you do believe it. But, I say unto you, There will be many, nay, even the more part of the people in the last days shall be taught that such a thing must wait until after the resurrection. Yea, it shall be taught even unto the elect of God that they may not stand in His presence except that they must die first. And they will shun revelation and despise prophesying because of this thing they shall have been taught by the shepherds of Zion. And, because of this teaching, many shall reject the restoration of the gospel and shall persecute they who do receive such things.
15. But I say unto you, This is the Endowment of Power – to gain the ability to stand upon the Way and converse with your kindred dead, with Angels, with guides and guardians, and with Jesus Christ Himself.
16. And this shall be a sign unto all they who might read my words and wonder whether they live in the times of which I speak: They shall stand at the veil of the Temple with an assistant standing near unto them that they might be reminded of the things they suppose they must say in order to pass by the sentinels, or so they suppose, that have been set there to guard the way into heaven. And they shall not know who it is that that assistant represents, who stands near to them and whispers into their ears the words which they must speak.

17. They may think that He is Peter or James or John. They may think that He represents Father Adam. But, I say unto you, They are mistaken in all that they think, unless they realize that the assistant represents Jesus Christ. Now, if the assistant represents Jesus whispering in the ear of Adam, whom you represent at the veil, I ask you to instruct me in this thing. What does such a representation teach us about the veil? What must have occurred in us that might cause that we may stand in the very presence of the resurrected Christ, that He might whisper in our ears words of wisdom? Who is it that presents us at the veil and pleads our case before the Father? Who is it that, after we have said and done all that is required of us, parts the veil and speaks on our behalf? Who also, when the veil is rolled up and the obstacle no longer exists that would separate us from the Father, is it that takes our hand and places it in the hand of Him whose dwelling is the bosom of eternity?

18. Now, you who might read my words, and I tell you it can only be by the grace and wisdom of God that you shall receive these things, can it be that the Temple is a sham? Are the covenants and ordinances performed there mere farce? I say unto you, Nay!

19. Behold, it is the purpose of the Temple to take Telestial beings and teach them in such a manner that they may be introduced into the Terrestrial World while yet in their mortal form. And I declare unto you that a change is verily made in their mortality that allows this to come upon them. And in the Terrestrial World, of which the Way may be said to be a part, they are to be instructed by Angels and Heavenly Messengers, even as Adam and Eve were visited and instructed by messengers of God. And, when they progress in knowledge and truth as Adam and Eve did progress, it is the purpose of the Temple to effect such a change in they who go there to take up sacred covenants and perform sacred ordinances that they shall see Jesus Christ, and He shall present them at the veil in order that they might come into the presence of the Father.

20. That they may do this for themselves, as also for and in behalf of the kindred dead, is a surety. But I declare unto you, as for the purpose and the function of the Temple, anything more or less than this comes of the world and not of God.

21. It is for this cause that Jesus bade us come unto Him. He did not bid us to go unto the wise men of the world and thereby learn enough of Him that we might find ourselves justified in the day of judgment. Nay, He bade us come unto Him. And is this commandment vanity? Shall the Lord Jesus Christ give a commandment and yet shall the thing which He does command remain impossible? I say unto you, Nay. A wickedness must come upon any people who uphold such a doctrine.

22. And now, the Second Anointing is that ordinance which does prove unto the hearts and the souls of the children of men that the things that I have taught concerning the Endowment of Power are true. For it is that holy and sacred ordinance which is performed only by the Man and the Woman who have been sealed by the Holy Spirit of Promise. And behold, they shall know that this sealing has taken place, not because some man has placed hands on them and declared it unto them, as shall be the custom in the latter days, but because that same Spirit shall have manifested the very truth of it unto them. And when this more sure word of prophecy shall have been delivered unto them, nothing may controvert it. They are sealed up unto Christ forever, and though heaven and earth pass away, their covenant one to another shall never pass away, but is eternal.

23. Now, when all this is done unto them and they have received all the laws by covenant and performed all the ordinances of the High Place, and the Holy Spirit of Promise, which is the Holy Ghost, has made their election sure, they do enter into the most Holy Place in the Temple, even the Temple of Eve, and they shall wash and anoint each other in a most sacred manner. And behold, they shall lay their hands upon each other and the Lord shall lay His hands on them and anoint them.

24. And they shall see Him and speak to Him face to face. And behold, this is because they have received the Endowment of Power through taking upon themselves by covenant the Law of Consecration, the Law of Chastity, the Law of Obedience and Sacrifice and the Law of the Gospel. These things are taken up within the Temple by and through the ordinances of the High Place. And they are lived without the Temple in their walk and talk and in every part of their lives.

25. Now, I speak to you about this last ordinance in the Temple because it shall have been lost by that time when the Lord shall see fit to cause the record of my words unto you to come forth out of the dust, by way of the gifts of the spirit and of the Seer that shall be given unto that one from among your descendents whom He shall raise to fulfill this calling in the last days. Yea, there shall be none in the time of his calling

that may avail themselves of the ordinances of the Temple which shall be had in his day who may lay claim to this Second Anointing. You may believe it, Nemenhah! Such shall be the state of affairs in his day!

26. But I see that this revelation does cause your countenance to fall and your souls to be filled with sorrow. You may well lament the times in which your descendents must live. But take comfort in the knowledge that it shall be through them that the Lord shall complete and culminate that restoration which is to be commenced and which has been spoken of by the mouths of the prophets since the foundation of the world. Yea, it is because of your righteousness that your generations shall produce a race of people in whom the Lord shall entrust even the establishment of Zion again on earth.

27. Wherefore, rejoice with great joy today with all your hearts, and let that rejoicing reach forward upon the courses of the stars, that they unto whom this great calling shall come might feel of your love for them. Yea, turn your hearts forward unto the seed of your bodies. For, out of you shall spring a nation such as the world has not seen since the City of Enoch was taken up into the bosom of heaven. Yea, none the like has any man seen since Father Enoch took up his city unto the Lord. Even so shall the fruit of your loins be exalted above all the people of the earth. For, they shall surely establish Zion in their hearts. And, though heaven and earth pass away, they shall stand in the presence of the Savior when He comes again to take up His footstool once again.

28. And, if your hearts are turned unto them, I declare unto you, they shall surely feel it. And, of a surety you too shall feel their hearts turn unto you, even as you record these things and preserve them. For, think not that you shall not see them in their day. Nay, nor think that they shall not see you as you are. For, they shall walk upon the Way and all things shall be unto them one eternal round. Thus speaks the Spirit unto my soul, and so shall it be. Amen.

Chapter Nine

1. The words of Timothy did stir up the hearts of the people of Mentinah to a new dedication to the principles and teachings of the Temple and to a more fervent dedication to the teachings of the Lord. For, because that Jesus did visit us after His resurrection, the people sometimes became complacent because of His condescension unto them. But behold, the words of Timothy did renew in us the spirit of grace that had come upon us when Christ did sit with us and talk with us.

2. Now, I do take seriously the words of Timothy. Wherefore I felt to add unto this record a more clear vision of the manner in which the Nemenhah do live the Law of Consecration. Behold, this is the manner of it:

3. Each family maintains a plot of ground within the city of Mentinah itself. And when a young man and woman engage themselves to each other to be married, the Community Council meets to appoint a place for them. In this we strictly follow the ways and customs of the Ammonihah as laid down in the writings of the prophet Shi-Tugohah.

4. On this ground the family of the bride and groom, but more usually the brothers of the groom, labor together to build a house sufficient to meet the needs of the family. Now, this is not always so. For, sometimes the groom has few or no brothers, and in this case the family of the bride, and even the whole community, steps in to build the house. But there has never been an instance where a new bride and groom have had to begin their lives together in a homeless state.

5. Around about this house, the family sows those plants that are useful for food and which may be grown in sufficient quantity in this manner. Each family is careful to grow more food than is needed by them alone so that there is a surplus of food from their garden. Now, because each family does this, there is always an overabundance of such fresh food in the season thereof, as also of that amount of foodstuffs as may be safely preserved against the day of cold.

6. Each family also labors in some industry which can be done at home. Some put up garden foods to be used by the community in the day of cold. Others prepare dyes and colors from the same produce. Still others labor to provide seeds for subsequent seasons. Yet others prepare many items of common use from the fibers of the plants. Many concentrate their efforts in producing those plants that are especially needed because they provide medicine for the removal of the causes of disease.

7. But this is not all. Many families maintain workshops where goods of common use of all kinds are manufactured. These goods range in kind from the smallest and most inconsequential to the largest tools used by the smiths and mechanics. All these goods are consumables used commonly either directly by the

families or by those engaged in larger industries. All of our tools are produced by families in the communities.

8. All of these things are produced by the members of the family, both young and old, depending upon their age and their capacity. And behold, they are not produced for the purpose of getting gain, but are exchanged for goods produced by other families. As there is always a surplus, it is brought to the storehouse and distributed liberally and without constrain unto all those who may need such things.

9. Now, there are many kinds of foods the growing of which is not suited for the small family holding. These things are produced on large tracts of land which do surround the city. Such things as grains of all kinds, cattle, and those plants we use for fibers for the making of cloth, especially linens, are grown outside the city. And behold, all the people go out in turns to work that crop which must be worked, or to labor in caring for livestock. All these things are brought into the city in the time of its harvest and are distributed liberally unto all that might have need of them. The surplus is held in storage and is used in trade with other cities and is exchanged for such things as may not be produced here. The surplus goods are traded equally for goods brought in the caravans from other cities of the Nemenhah, as well as other peoples with whom the city of Mentinah does hold commerce. In this way, we maintain a constant state of association with all the Nemenhah in all parts of the land, as well as with our brethren in the Land Southward, and with other places in the world.

10. The Nemenhah of Mentinah understand that many people in many places do consider themselves the owners of the land upon which they sojourn, and behold, that is their right, for we would not constrain any person to believe as we do. But, the Nemenhah do not consider themselves the owners of the land, but rather, we are stewards of the Lord's footstool. This has been our way since the inception of our city, yea, even since the first of our people left the settlements of Hagoth and resorted into our place of fastness. And it pleases me to say that, for the most part, all of the Nemenhah both of the mountains and of the plains, as well as the Nemenhah of Corianton, do so consider themselves.

11. For, how may a man think to own the earth? How may he possess that which is the Lord's? Will a man rob God? It is not to be considered. Nevertheless, we know that many peoples of the earth have different ideas than ours and we seek to constrain no one in their thought.

12. But behold, all men and women of the Nemenhah are made equal stewards of the land and no person may dictate to another the stewardship of another. When a family is appointed to steward a holding, their neighbors leave them to it and do not seek to manage what is not their stewardship. If a family neglects their stewardship, the matter is taken up by the Community Council, but no individual ever takes such things upon themselves. But, whereas every family labors diligently for their own support and for the surplus that is to be given unto others, there have been no such cases of neglect, except where there has been incapacity.

13. Now, the Nemenhah take some pride in the beauty of their city, and this might be considered sin in the eyes of some. But it is true. The city of Mentinah is a beautiful place because of the great care with which every family does manage their stewardship, and I can think of no great harm in taking pride in such things.

14. Now, there are numerous herbs grown by the Nemenhah for food. Many have been brought through trade with our brethren in the Land Southward, such as corn and black rice, beans and other ground nuts for the pot, papas, squash and gourds of all kinds, and all manner of leafy herbs for the pot and to be eaten raw. There are also many kinds of roots and tubers grown for food, such as the onion, garlic, camas, kous, bitter and biscuit, all of which have been taken out of the hills and valleys of our mountain home.

15. Of grains there are many, including wheat of the plains, ryegrass, millet and quinoa; some of which are brought in from far away places in the south.

16. Among the most curious of the herbs used as food are the tubers we have acquired in trade with those countries across the western sea. There are bitter and pungent roots known as Dzigon which burn in the mouth but sooth the belly when eaten raw. Yea, many are the strange herbs and plants which have been brought to us in trade with diverse countries.

17. The more important of the herbs grown in the small family holdings are those useful as medicine. Wherefore, I shall attempt to make an accounting of the common household medicine, but I shall not approach the larger task of making an account of the many plants used by the Healers, for their medicine is written in another book.

18. For the defenses of the body and for the cleansing of the blood, the family grows a liberal supply of the Spined Cone, of Yellow Man Root where much water and some shade is available, and the tree known as Arched Limb is also grown as a shade tree near the house. There is also a cancerous growth on the dead trees of the mountains that is highly sought and used for defense against such ailments.
19. To relieve the troubled senses, many small, leafy herbs are grown which have bright and pleasing odors and flavors. These include the Spear and the Hyssop, as well as the Sting and the Water Fodder. These are used in mild draughts to enliven the soul and to bring about a sense of well-being and of internal pleasure. These can also be useful to treat the headache and to clear the skin of pustules brought on by an excess of rich food.
20. There is also the root of a small forest plant that is brought in from the Nemenhah of Corianton that is very sweet and is useful for calming the nerves and also in flavoring other foods. It is called Groundsweet and is highly sought after.
21. In the hotter climate of the Land Southward a strange, sword-like plant grows abundantly in the deserts which is very good also to calm the troubled soul. But this is not all; it is also very good for the belly and relieves the troubled stomach. Its name is Aalowe, and this name is believed to have been adopted from the name given to a similar plant that our forefathers knew of in the land of Father Lehi's origin.
22. These are but a few of the common medicines used by the household in treating common complaints of the nerves and of the spirit. They were never rendered or ground too much, the mothers believing that too much alteration of the natural form harms the effectiveness of the medicine.
23. Now, there were also medicines to cleanse the inner sea and the blood, and they include the very bitter herbs which grow readily upon the hills of the valley. They are the Big Bush, and this is distinguished from a similar looking plant known to many as the White and Green Rabbit Fodder by its potent smell and pungent taste. It is bitter when made into a draught and serves to sweeten the waters. Many of the leafy vegetable plants grown in the family garden are also used for this purpose. But behold, one of the medicines most commonly used to sweeten the water is the very earth. The land around Mentinah in many places contains a salty sort of clay that is very useful in sweetening the water and carrying away that which causes putrefication in the body. This soil is collected and is added to the soil of the garden where those plants are grown that have similar medicinal action.
24. For complaints of mothers, a comely flowering plant known as Mothers Bloom is used. It is most favored among women because it is gentle and yet very effective for relieving disquiet of the birth bed and its functions. It is also useful in bringing on childbirth safely. There is also a tuberous plant know as Chumrah or Eeyah that is brought in from far in the Land Southward and is very sweet. It is a pulpy plant often used as food, but is very good in controlling disquiet of the birth bed.
25. For complaints of fathers, a noisome smelling berry is used that can only be grown close to the sea in the Land Southward. It is called Palma, and it is believed that this name also comes from times before our fathers came to this land. A beautiful flowering shrub, the root of which is also useful in father's complaints and in restriction of flow, has been grown with great success in the gardens of Mentinah, in spite of the fact that it comes from far across the sea.
26. To aid the wind, especially in the day of cold, the families of the Nemenhah grow the Fury Leaf, Fury Staff and they also gather the seeds of the Big Bush. All of these are used in sacred smoke and do relieve restriction of wind because of the thickening of the wetness of the lungs. The small Feather Leaf is also used to relieve pain and irritation of the throat and also to bring down fever when of long and undesirable duration. Some families also use the spiny local plant called Clears The Wind, which is gathered and used in draughts.
27. For the belly and elimination, the bark of a tree known to the Nemenhah in the north has proven very effective and it is one of the medicines for which we trade our fine flaxen cloth with the communities in that part of the country. This dried bark is made into draughts and taken before retiring. This usually brings elimination upon waking. The Aalowe is also used for this purpose. These medicines are rarely needed, however, because of the custom of most of our people of eating foods that they grow themselves and of not relying upon much grinding and rendering in the preparation of food.
28. For ailments of the skin, the Nemenhah use plants and soils that serve to take away wetness and bring tone to the structure of the skin. They also bathe in the hot water springs that are so numerous in the valley.

29. The Nemenhah of Mentinah do not suffer much from ailments of the liver or of the kidneys. We believe that this is because of the quality and variety of the plants we use as food. Many of these plants are bitter and serve to cleanse and bring tone back to these organs without the need of additional medicine.

30. And behold, there are numerous other plants, minerals and even animal medicines that are used by the Nemenhah of Mentinah, and they are grown in abundance in the gardens of the family holdings. But also the Healers dedicate other space for the cultivation of herbs more specifically used in medicine. It is because of this diversity of medicinal plants, minerals and animal products that we believe that we are less stricken with the ailments that are common among other peoples.

31. But I would not that you should think that we rely overmuch upon our knowledge in the healing of our bodies. For, many are the gifts of the Spirit and we do esteem that the gift of healing is both the gift to heal through knowledge and the gift to be healed. And our healers are people with such gifts.

32. Behold, there are those whose gifts allow them to place their hands upon the stricken part of a sufferer's body and the part is healed by the power that is in them. And there are those whose gifts include a combination of the knowledge of plants and other healing substances with this same power to heal by the laying on of hands.

33. And still others have a gift for laboring with the workings of the body, returning it to the point before the person was stricken with sickness. This gift is especially useful in the case of accident and where healing from them is slowed because of pain and debility.

34. Some there are among the women of our communities whose gifts have only to do with assisting in the bearing of young, both among our women as also among the females of our beasts. These women provide a great service to our people and they are highly revered for this gift that they receive of the Lord and that they are willing to pass on to others.

35. And there are some who have a kind of sight that allows them to see into the body and the illness of a person and direct the hands of others. This combination of gifts has proven invaluable to the Nemenhah. Indeed, many have come from diverse places in the world simply to learn of our Healers of all gifts, most especially of those who have this sight.

36. It is curious to me that the gifts of the Spirit find their home in certain people. Some are healers and some are scholars. Some are artisans and find inspiration beyond that of others to the beautifying of our lives. Yea, I have often times pondered upon these gifts. But I say unto you, The gift that comes to women, to assist in childbirth, is one that I find curious indeed. For, I perceive that very few men ever receive of this healing gift in the same measure as women. Perhaps it is because no man can ever know what it is that women feel in giving birth or perhaps it is a special gift given of Mother in Heaven. I cannot say.

37. And there is another gift that is had by certain few among our communities. Yea, it is a gift that is to be desired by all. It is the gift to discern that portion of the knowledge of other peoples that is most useful to the Nemenhah. For behold, there are many peoples in the world and all have learned somewhat of the things that promote the health of the body. We do send out messengers unto all people and they do return with knowledge derived from foreign lands. It can be difficult at times to decide which of this knowledge is useful and applicable to our way of life. The Holy Ghost speaks to us of truth but does often leave the application unto us. In this sense, they who have the gift of discernment render a labor whose value cannot be estimated.

38. It is enough to say that we do not judge the gifts of the Spirit. One is no greater than the other and all are given so that we may aid and succor one another. But the gifts of healing are among those to which we all most aspire. For, that which wells up in the heart when one sees that another who was sick will not die, but will live on to serve the Lord and his neighbor, is a sensation that fills and completes the soul.

39. Now, for the Nemenhah of Mentinah, medicines constitute a great portion of that which we trade with other cities. For, many of the plants we use are not available here and still others are only available here. Wherefore, we do trade much for medicines and foods that are unique to other areas. These things are not purchased, but are traded liberally and freely. And it is our custom to study the medicine and food of other peoples with whom we come into contact, for thus we have been commanded to do by our God and King.

40. Wherefore, we do consider our medicine as part of the observance of our religion. And in this we feel that we do please our God. For, as often as we send emissaries into other lands to learn their medicines, they do also teach the people of those lands somewhat of our religion also. Wherefore, we do constantly

receive visitors from those lands and peoples with whom we engage in trade and commerce, who do come even unto Mentinah to learn more about the covenants and ordinances of the High Place.

41. Now, fish we have in abundance in the lake upon the shores of which our city is built. But behold, they are not large fish. Nevertheless, these small fishes are dried and beaten into a meal for use in many kinds of food. So much of this meal is produced, and so popular is it, that we do engage in much trade of it also. And it is traded for the skins of the great cattle that dwell upon the plains. These are very popular and beautiful and they are used in many kinds of useful things.

42. Yea, the very floors of my own home are covered with these skins and they do greatly increase the warmth and comfort of the whole house. Yea, so desirable were they to me that I did labor vigorously in bringing in the fish and the drying of them and the grinding of them that I might provide an excess of the meal. And with this excess, the Council did trade for many, many skins with which the people did cover the floors of our houses. And this was a great pleasure for me. For, as the keeper of the records of my people, I do not often have opportunity to produce the kind of surplus that is useful for trade. Wherefore, in this did I also gain the pleasure of offering all my surplus for the good and comfort of my community.

43. Now, I include these things in my accounting of the manner in which we do live the Law of Consecration in order that my posterity might gain a more clear view of the manner in which we live. For, it does occur to me that some might think that we live an austere life with little comfort. But one may see that the Lord does greatly prosper us as a city and as a people because of our strict adherence to the laws and commandments which He has given us. Yea, we are drawn continually to give thanks unto the Lord for the way in which we have been blessed and prospered. And we do attribute this great happiness to our observance of the commandments of God.

Chapter Ten

1. Now behold, many of the Nemenhah heard the admonition that Timothy gave us when he admonished us to write about our own use of the Law of Consecration and they winked at it. For, it seemed curious to them that we should dedicate room on the plates, which are made of metal and there is not much of it, to matters that seem rather unconnected with the religion of Mentinah.

2. But, as for me, I deem it of great importance. For, the religion of the people ought to have to do with all those things that we do that bring us unto Christ. And I deem it wisdom in Timothy that he should admonish us to write these things. For, the Lord gives no commandments unto the children of men but that He does not also wish them to obey and thereby gain the benefit of the things He does command. Wherefore, since He has commanded us to receive unto ourselves this Law of Consecration by covenant, and that most holy, I will follow the admonition of Timothy and write unto my descendents these things that they too may derive some benefit from them also.

3. Now, from time to time, a traveler comes into our city, or into one of the cities round about, requesting that they be allowed to enter into the law with us and become part of our community. And this is the way that we do admit them into fellowship with us:

4. Behold, we do examine them as to their understanding of our ways and our customs and if they do know much about us and are willing to be one with us, we do welcome them in and assign space for them. If they know little about us, we do ask them to stay in one of the hostels that are provided for those who come to visit the Temple and we do take much time and care with them to be very sure that they know us and our ways before they make any commitment as to how they will live. When we are satisfied that they know us and our ways sufficiently to know whether they can live as we live or not, we do welcome them in and assign a place for them.

5. Now, the place that is assigned for them depends largely upon that function they wish to fill as members of our communities. For behold, if the man or woman wishes to be artisans in baskets, it is not good that they build a home close up unto the mountain because of that they will have need of much travel to and from their home in order to gather and prepare the reeds. Therefore, it would be better for them to build their home close unto the lake where the reeds are plentiful. And this is an ensample of the thought that is taken for each family holding within our cities.

6. And when the family has been assigned their place within our community, they are taken to the Temple and an ordinance of adoption is performed for them in the sight of the community. And this is the manner of the ordinance:

7. The individual is taken by the right hand in the right hand of the Peli who performs the ceremony. And they raise their hands together in the sight of the people. And the Peli proclaims the person's name in a loud voice and also that the person is now kin of our kin and flesh of our flesh, for we are all relations. After they have done this, the two of them go down into the font and the person is baptized as a token of the covenant of the making of family. When the person comes up out of the font, all the people embrace.
8. And when the person is thus introduced into the family of the Nemenhah, the people whose homes are nearby to the place which has been assigned come together to assist the new member of the family to build a home. And this is done in the same manner as when a young man and woman are first married. Yea, we all join together in building a new home and a new holding for the new member of the Nemenhah. And, when the home is completed, all the people come to celebrate it and they bring gifts from their own homes to help the new one settle in.
9. Now, sometimes a new person comes into our communities who has much substance and this was once the subject of some debate in the councils. It was believed by some that such a one ought to give all that they have into the storehouse and then receive back again sufficient for their needs. But I disagreed with this practice, for, on the one part, it judges the person harshly and, on the other, it necessitates the placing of one person as steward over property that once belonged to another.
10. On the one hand, who may stand in judgment of the worthiness of another? Who can say that the substance brought in by another is filthy lucre? Is it not part of the stewardship that the Lord has given? How then can we judge such a thing? And if the gain of another was won by hard labor, is it right to take that substance from them?
11. On the other hand, to assign a steward over the storehouse is the usual custom among our people to care for the increase that is offered freely out of the labor of our hands. But to place in the storehouse all of another's substance and then give back again that which is deemed sufficient for their needs, is the backwards of the custom of the people. For behold, each person is the steward of their own substance and they offer the surplus of it freely to those who are in need or to the storehouse to be kept back for them that may find a need later. But none are compelled to offer their surplus. It is part of the covenant we have made one to another and also unto the Lord. Wherefore, how can we compel one person for his much substance but not another for his little? And how can we compel one person because he is unknown to us and not all those who are our friends and neighbors?
12. Yea, we did debate these things for a long time and the Council did finally come to a decision with the help of the Spirit of God in us. Verily, it was decided that each person ought to be the steward of all that the Lord does see fit to bestow. Yea, and each person should labor to have a surplus, but also to be the steward of that surplus, remaining ever watchful that when the needy come for assistance that he give what assistance he may. And when there is a surplus for which special needs exist, then that surplus ought to be given to the storehouse.
13. But behold, no one is to judge another for their substance or their offerings. And in this thing, the Council deemed that there would be much greater peace in the communities and in all the land.
14. And again, from time to time, there arose disputations because that one person or another failed to live the Law of Consecration as another thought it ought to be lived. These were kept to a minimum because of the constant teaching of the principles and ordinances of the High Place. And indeed, it was difficult to imagine much contention about such things. For, the people were in such accord that there was seldom much disagreement.
15. But now and then there arises someone in the community that refuses to labor for their own support, but becomes dependent upon the labors of their neighbors and take advantage of them. Now, these are not they who are sick or halt or blind or in any way are unable to labor. But they are they who see how easy it might become to live upon the labors of others. These are always brought before the Community Council and chastened. And if they do repent and take up again some useful purpose, all is forgotten. But if they refuse, or they repent the moment and return to their sloth, they are brought once again before the Council and they are chastened.
16. And if the person repents not and does refuse to return to some useful purpose, then assistance to them is curtailed. They must rely upon the charity of their neighbors. And, if it so be that they have taken such advantage of their neighbors that there exists bad will between them, they do usually move away from them. Then they are treated as neighbors and all the people trade with them, for, in trade we do assume that

they have become once again fruitful, wherefore we do trade with them. But they no longer receive of the surplus.

17. Now, this may seem harsh, but, how may one live solely off the labor of another if he be of good body and right mind? And if he be of sound body and his mind is right, how should he feel to live off the labors of another? Wherefore, let all they who live the Law of Consecration do so with all their heart, for it does establish a Zion on earth. But let him not take the advantage of his neighbor.

18. Wherefore, our communities grew very rapidly, for there were many people who came into the land to live in peace and harmony with us and learning our ways, desired to be Nemenhah. And as many as did strive for the things that we did strive for were admitted into our communities, and they become one with us.

19. And from time to time there arise those who do commit grave sin against a neighbor, such that they do take away a person's ability to labor. These are immediately brought before the Community Council to be examined of them. And if the thing be proved with witnesses, that the matter be accidental and without malice or intention, then that person is given the opportunity to make the matter good, if it is possible, pledging for the upkeep of the injured person. And if the burden be not deemed too great, the matter stands corrected, insofar as such things can be corrected. And if it be deemed that the burden be too great, then the sinner is reprov'd and is assigned to do all that is not too great a burden for the upkeep of the injured one.

20. If it is found that the matter be intentional and with malice and the malefactor be not repentant and will refuse to pledge for the upkeep of the injured, that person is hastily cast out into the lonely world and a decree advertising the abuse is published in all the land. And that decree shall stand until the person desires to repent and make good his offense.

21. And behold, if it be found that a person does willfully do an act of murder, rapine or mayhem and it is proven with witnesses and evidence that the act was of no accident and was verily done with intention, then that person is speedily and privily put to death. Behold, this is our law, that any act of murder, rapine or mayhem shall be dealt with in this harsh manner. For, we have seen the destruction of a people because of the secret combinations of the Gadianthemen and we wish no such thing to take hold among our people.

22. But behold, according to the records and remembrances of the people, there has only been two such cases and they involved persons who had come among our people from afar off and had no knowledge of our ways. Yea, they were foreigners from foreign lands where such things are common, but they were not of us.

23. For behold, we do esteem each one of us equally responsible for the upholding of the laws which have been established by the councils. Likewise, we do esteem each other equally entitled to the benefit that good laws do bring to a people.

24. Wherefore, if a man steals from his neighbor, he is chastened and must return the thing stolen. And if the stolen article is destroyed or consumed, then he is chastened and must return the value of the thing. When this is done, the matter stands resolved. But if the man steals again or makes a habit of theft, even though it deprive no one of the ability to labor for his upkeep, such that he steals three times, he is cast out from among the people and is no longer entitled to the surplus. But, if he repent and prove himself through diligent service for the space of one year, then is he re-admitted in full fellowship.

25. But behold, if he return again to his crimes, he is forthwith cast out from among the people and a decree is sent out to all the people of his crimes.

26. And if a man bear false witness against his neighbor such that he be injured in his good name or his reputation and it be proved with witnesses and evidences, then is the offender brought before the Community Council and the matter is heard. And if the matter be proven, then the man is chastened and, in order to remain in the community, he must make amends for his error and labor to repair the damage he has caused by his false witness. But behold, he is not made to pledge himself for the upkeep of the offended person, for he has not caused the offended to lose the ability to provide for his own family and for the community. But the offender must repent and make amends, else he is cast out from among the people.

27. Behold, in Mentinah, it is sin to do injury or harm unto your neighbor, for, we hold that our way of life depends upon one neighbor serving another. Yea, we labor diligently not only for our own living, but also for the upkeep and happiness of our neighbors. And, if there be any who feel not to participate with us in our ways and our customs, behold, there is none that stands to compel them, but they are welcome to depart and live as they want to.

28. Yea, and it is true that we are prospered by the Lord in measure greater than that which is enjoyed by the people in the Land Southward. For, were it not so, I can hardly think that so many would come unto us

and beg us to admit them into our society. And we do live happily with all people because of our laws, for, we know what is expected of us and we do serve each other.

Chapter Eleven

1. Behold, I say again unto those of my descendents who might read these my words, it is wisdom that you should receive them. For, the Spirit has told me, and also I have seen your day in a vision, that even the elect of God shall be confused as to the right and proper way to live up to the laws and covenants they receive in the Temple. Wherefore, read these things and learn the ways in which the Nemenhah did them. Howbeit, although I know that there are many ways in which a person who is of good intent may live the commandments of God, yea, the ways of righteousness are as diverse as those of wickedness; nevertheless, I do believe that the blessings that we have received of the Lord do arise out of the manner in which we do live.

2. Wherefore, I do fulfill the admonition given to me of Timothy and write our ways and customs that you may know of our doing and of our intention. Howbeit, you might find insight into how you might apply the things we have done, that have brought us such happiness, unto the things that you do. And behold, if you do the things of righteousness, you shall receive of the Lord even as we have received of Him.

3. Now, as I said, I have seen your day and your doing in a vision given me of the Lord and through the Holy Ghost. Wherefore, I know that the intent of the hearts of the men who govern and rule this fair land in your day is not the same as in mine. Yea, in the last days, men shall have forgotten the blessing and the curse that is laid upon this land. They shall forget the covenants of God and they shall begin to follow the dictates of their own hearts. Behold, they shall wrest and twist the commandments of God and they shall forget to acknowledge Him in all things.

4. And also those who shall think to govern the church, they too shall begin to do so with an eye single to the appeasement of men and not to the pleasing of their Maker. They think that by satisfying men and rulers they will not be troubled by them. Behold, I say unto you, and hearken unto my voice all you who are of my household and do receive these things which I have written unto you, All they who seek the pleasure of men, hoping to appease them, shall be troubled by them all the more. Yea, they shall trouble you in your laws and put you in bondage. They shall trouble you with your children and your hearts shall be broken because of them. They shall trouble you in the streets of your cities on the byways. Yea, they shall come even into your homes, your churches and in your Holy Places to vex and trouble you. All this shall be only because you do esteem them more than you do your God.

5. And in the day that my writings shall come up unto you out of the dust, there shall be such vexation in this land that some few may be found who look to the past for a pattern and a way whereby they may live more completely the ways of the Lord. Yea, they shall for generations have looked unto their principle men, whom they bethought ought to have led them into righteousness and the ways of the Lord, for that ensign into the right way to keep the commandments and their own covenants in the days in which they live, only to find that they have not been led out of Babylon, but have built up Babylon in their hearts because of their teachings.

6. Yea, I say some few, and they shall be precious few, shall begin to ponder upon all that they have been taught and to seek a different path than that which their principle men, even the shepherds of Zion, shall have set out for them. For, they shall have been taught from their youth that the only way to heaven is the way the wise men have taught. Behold, this is evil and comes of evil in the hearts of conspiring men.

7. But there shall be a gathering from out of the church of those who do ponder and pray about these things and seek to do a better thing. Behold, in that day shall the words of my mouth, as also the words of all the Nemenhah who have been moved upon to write unto their descendents, shall ring out in their ears and they will be guided by the Spirit into new ways of experimenting upon the words of Christ and of His gospel.

8. For, my children, I say unto you with all earnestness, The way onto salvation is by and through that Holy One who made the atonement for us. Yea, belief on His name and faith in Him is the only means whereby we, of this creation and household, may obtain eternal life. Or, I should say, it is the only way we may obtain the New and Everlasting Covenant and become as our Lord and return unto Him and our Heavenly Parents. Without belief and faith in Him who is mighty to save, we must all return unto our own and suffer endlessly the deaths prepared for us.

9. Wherefore, if it be that you should be among those unto whom the Spirit has spoken and you live in the days that I have seen in the vision, read these things and take them as your model. For, we have been

truly blessed of the Lord. Yea, if you be of that gathering of which I did speak, rejoice and look back. Yea! Turn your hearts unto us, your grandfathers, and learn from us how we did keep the statutes of God that you might take of the things you learn from our doing, following that counsel and guidance you receive of the Spirit and build a home and a community, a place of worship and a Temple, even in the midst of adversity. Yea, and you shall be a blessed and a happy people.

10. For, I would say unto you somewhat more about they who do govern the land, as also about they who do think to guide the church, they have forgotten the commandments of God and also their covenants. It shall be unto them just as it has always been unto the children of men when they turn away the face from that holy Way into which the Lord their God does continually try to lead them. They shall become so puffed in their pride that they shall esteem their own ways as the best and fairest ways in all the world. Yea, even they shall say that their ways are the Lord's ways and unless a man follow their words and dismiss all others, he cannot be saved.

11. This is sin. For, the Lord's ways are those which He does speak into the hearts of men and women when they turn their faces unto Him. And behold, it is true that when He does establish His church among the children of men, He does raise up prophets and seers to guide it. And when they follow Him and seek His face, they are inspired as to what they ought to do. But behold, in the day that such prophets and seers do esteem their words greater than the words of Christ and do teach the people to listen to their words and to seek not the face of Christ, then have they fallen into Babylon and do sin against the covenants of God.

12. Behold, they shall have no means whereby they may lead the people into eternal life, for they shall have turned unto Babylon. Wherefore, if the hearts of the people are pure and they are faithful, they shall be saved. But their shepherds shall return unto their own for the great sin they have committed against their God. Fear not for them, for they shall one day see the face of their God again. But it shall only be after they have returned unto their own and not through that atonement made by the Son of God. Yea, it shall be by an eternity, eternities and an eternity that they shall be made ready to once again come into the presence of Him who condescended and sacrificed all so that they might come into the New and Everlasting Covenant of God and become like Him, through the atonement made for them, and through the transforming power of the Holy Ghost.

13. And again, in the day that you do read these things and you are that little gathering of the Lord's people who would once again seek His face while yet in the flesh, look around you and behold! A man shall build him a house and it shall be a possession unto him, not a stewardship. In this is he cursed. And the wise shall teach him that because his wife shall have a claim upon him, that he shall be responsible for the support of his family, and this is right. But behold, the world shall teach him that he is to be the sole support for the family. And this shall the world use for a pitfall unto the man. For, the rulers of the land shall make the price of bread so high that he, with all his might, will be unable to provide for his family and his wife shall be forced to labor as well. But they shall labor away from the family and the rulers of the land shall take the children and they shall raise them up into bondage even greater than that under the weight of which their parents do labor.

14. Then shall every person labor away their lives for a tiny piece of land or a house or a conveyance and all shall be impoverished because of their need for property. This is Babylon the Great which shall fall and the fall thereof shall be great. And behold, none shall escape her fall except they shall have gathered out of the world and except they shall have given up the pursuit of her unclean things.

15. And behold, my children, be awake to these things and let not your eyes be dimmed so that you do not see them when they are ripe before you. For, in the day that the children of men have embraced the way of the world, even Babylon, they cannot approach the Way of God. And their prophets and seers shall be of no use to them in that day for they too shall have taught the ways of the world. In that day there shall not be a single community in the whole face of this fair and blessed land wherein the inhabitants thereof do succor each other as the Nemenhah do succor their neighbor, except for those very few who have come out of Babylon.

16. But behold, their wise men and their prophets shall have taught this way, even the way of the Gentile, for generations and they shall have been brought up in it themselves. And they shall teach the man that he must labor all his life for the things of the world and for the support of his family. And the day shall come that the family that labors together for their support, and not simply for their greater convenience and entertainment, shall be ridiculed and shunned. That man will be persecuted by the wise and by the shepherds

of the flock as one who is not worthy of the things of God because he does teach his children to labor with him in providing the things that they need and in order that they might have somewhat more to give to them that need.

17. Yea, you shall see them driven from among the people. Yea, even as has been written in another place, because they shall be poor in the eyes of men, albeit they are rich in their own hearts and in the eyes of God, they shall be driven from the churches and the synagogues and they shall not be allowed to worship with the saints. Woe unto such a day! For the saints are become dross and shall find no comfort in their substance.

18. Yea, in that day the man shall not labor beside the woman, nay, nor beside the child, for his support, but he shall be separated from them all the day. And the mother who must labor because of the price of bread, she too shall not labor beside the child for their support but shall be separated from them all the day. And the child shall be taken into houses set up for their training that they too might be raised up into the ways of Babylon and labor out their lives alone and separate from the ones they love.

19. And behold, when the man and the woman do come out of Babylon and mend their ways such that the family is once again together in all their labors, the rulers and the prophets shall alike see this as a sign of evil and shall punish them. Yea, they shall be cast out from among the people. And they shall be called negligent and abusers of children. And there shall even be some who shall be cast into prison for that they shall desire above all else to come out of Babylon. And they shall be forced to touch the unclean things again in order to come again into the community. How great shall be the evil of that day!

20. And yet, there shall be some few who are able to abide the day and begin again to build Zion in their hearts. These shall be most blessed. For the Lord shall raise them up an ensign unto all the nations. And their works shall be works of righteousness. And they shall labor together, the father and the mother, the parents and the children, and they shall begin to build again Zion in their communities. And men and women shall labor again a labor of love and they shall begin to build again Zion in all the land.

21. And behold, they shall take into their own homes they who have been beaten with stripes and cast out. And, while their neighbors shall shun them, they shall succor them. And they shall take the children of them that have been cast into prison and shall shelter them and teach them to love their parents because they have been abused for their sake.

22. And fathers shall labor beside mothers, and parents beside their children. And behold, families will be together all the day long laboring for their own good, as also for the good of others. And children shall learn righteousness from their parents. The children shall not idle away their days in worthless learning, yea, they shall not learn to be the thralls of dishonest men and masters, but shall lift up their heads.

23. In the day of their sore probation, they who do experiment upon the principles of Zion shall not cast out from among their midst any who have not the things the world says they must have. They shall not judge them because of their lack of substance, but shall embrace them and labor with them also, side by side.

24. But still, they shall be persecuted by they who were once their prophets and the shepherds. And after they have been cast out from among the people because they followed not the dictates and ways of the world, they shall gather together to labor and to live, to worship and to serve and to observe to keep the commandments and covenants of God, following the dictates of their own consciences, as also the guidance of the Holy Ghost. And in this they shall bring down upon them the judgments of men, the wagging finger and the shaken heel of they who would call themselves ministers unto the people. Woe be unto the ministers and the shepherds of the flock in those days! For they shall reap the judgments of a just and righteous God!

25. For the gifts of the Spirit shall be taken from them that should have possessed them in abundance. Yea, the shepherds shall have no more of the visitations of Angels and they shall persecute them that do. And the shepherds of Zion shall have no more of speaking in tongues and translation and shall persecute them that do. And behold, the prophets shall speak no more prophecy and shall cast out them that do. And they shall no longer heal or be healed by the power of God or the gifts of the Spirit and they shall cast in prison them that do. And the blind shall not see and the lame shall not walk. Yea, the widow shall go friendless and lonely and the fatherless shall be idle. And behold, the saints shall be covered in the blood and sin of Babylon. Yea, how the Adversary shall rejoice in the face of him who holds the keys of God in that day!

26. And the pride of men shall wax gross. Yea, and they shall be cursed above all the people of the earth. For, a vexatious pestilence shall pursue all the families of the earth, but especially in this land. And there

shall not be one family in this land, in the day of which I speak, that shall not be vexed with the pestilence. And there shall be a wasting disease and a canker. And the flesh shall fall and the bones shall wither. Surely, the strength of men shall diminish. And this shall come to pass because of the pride of men in the day of which I speak. Yea, because they shall think themselves high, they shall be brought low. But, even with the evidence of the displeasure of God on the right and on the left, even before their faces and following them in their path, the pride of men shall have waxed so great that they shall still declare themselves to be the strongest and most blessed people in all the world. Yea, they shall judge themselves blessed even in the midst of the evidences that God shall heap upon them.

27. And I say unto you, It shall be the thing in which men shall take the most pride wherein they shall see their downfall. Yea, it shall be that thing they think is their greatest strength which shall bring them down into the dust. Yea, that by which they do judge all other men shall be the thing whereby, being judged by it, they shall be cursed and shall sink in the esteem of all the world.

28. Open up your eyes and look, my children! For, unless you forswear yourselves of the teachings and the principles and the ways of Babylon, then shall you be carried away in this tide that shall overthrow the cities of the mighty and the wisdom of the wise. Yea, unless you follow the commandments of God, you shall fail and perish. But, if you will remember that Christ did teach to come out of Babylon and if you hearken unto His voice, then shall you avoid the calamities of that day.

Chapter Twelve

1. And I now say unto you, Because that you have brought your hearts unto the Fathers, the hearts of the Fathers are brought unto you. Wherefore, you have received these writings and do ponder them in your hearts. I would beseech and admonish you to submit all these things unto the confirmation of the Holy Ghost. And if you do this, your mind will be enlightened and you will receive of Him the truth of the things you do read within them. And behold, if you do read them with good intent, having faith in that One who is mighty to save, then the Holy Ghost will manifest the truth of these records unto you.

2. Now, I cannot say how this manifestation will come, for, the manifestations and gifts of the Spirit are many and diverse. But you shall know that the things that the Spirit does manifest are true because that to deny them will cause a great confusion in your mind and in your heart. And when the Spirit does manifest the truth of a thing, behold, you will have peace with regard to the matter. Remember, to deny such a thing is to deny the Holy Ghost. Deny not the Holy Ghost, for it is by the power of the Holy Ghost whereby the atonement is made whole and operative within you. And without this power there could be no New and Everlasting Covenant, no, nor atonement, nor righteousness in this creation. For, the covenant our Heavenly Parents made with Christ and with the Holy Ghost makes all things possible in this creation. Wherefore, without the Holy Ghost, our Father which is in Heaven would still be God, as also the Mother. And Jesus would still be the Christ. But what would such things matter to you and me? I say unto you, They would not mean a thing, nay, not one whit. In this covenant we may deny the Father and still be forgiven. Yea, and we may deny the Son and there is forgiveness. But, I say unto you, If you deny the Holy Ghost nothing in this creation matters and you must return unto your own.

3. Wherefore, it is by the power of the Holy Ghost that you may know the truth of these things, as also the truth of all things. Rely not upon the words of any man, be he living or long dead, as I know that I shall be when you receive these records. And you should not rely upon the words of any person living at the time in which you shall receive them, but upon the Holy Ghost.

4. For, how shall a man who has not received these things tell you of their worth? He may read them, but if he does not subject all things unto the confirmation of the Holy Ghost, he cannot know the worth of my words. Wherefore, you may not subject these things unto the wisdom of the wise, but unto that still small voice within you. The Holy Ghost is the only test of truth that you may rely upon in the day that you will receive these things. Yet, He is given unto you, wherefore, use this test in all things. For, if you rely upon the wisdom of the wise, you have fallen into a trap. If you cannot receive truth through the Holy Ghost, then you cannot think to be capable of serving God, for you are overcome by the Babylon in your heart. Repent and know God!

5. Now, I am adamant in these things because I have seen your day and all that you do in it. Yea, it is by this same Holy Ghost that I have walked upon the Way and I have looked and seen you. And behold, the things that I have seen are not so different than those things which we see now and then begin to grow in the hearts of men. But behold, they have not taken hold in our communities, for we labor diligently to prevent it

from doing so. But I say unto you, Should the day come, and I perceive that such a day will come unto my people, when we cease to diligently labor to keep such things out of our communities, then the same will befall our happy state and we will also succumb.

6. I am thankful for the time in which I live, that I may be able to describe unto my descendents the great and blessed state in which we do live because of our strict adherence to the precepts which the Christ did teach us. I am also happy and consider myself blessed that I should be privileged to live in a time when the prophets of God do seek His face and also teach us to do so continuously.

7. And I do consider the Nemenhah blessed, for, not only do the Nemenhah of Mentinah enjoy blessings of prosperity and happiness, but we have also spread across the face of the land and all of our communities do also enjoy all those blessings which makes our lives so happy.

8. Yea, and we do welcome the many people who continue to leave the Land Southward to join our communities. And behold, from the Land Southward even into the far reaches of the north, there are communities of the Nemenhah. And when one travels over the great mountains into the east, there are communities of the Nemenhah connected to that great city Corianton, and they are our brothers also. They, too, take unto them refugees from the Land Southward and their communities cover the face of the land. And all this in the space of but a few generations from the time Hagoth left the Land Southward.

9. And we do enjoy commerce with the Land Southward and our brethren there, for they, too, grow and prosper at this time. But behold, their way of living the covenants of the Lord are different than ours and some strife does still arise from time to time which they labor diligently to subdue. And I believe that, if they would but adopt the Nemenhah way of life, such things might be done away.

10. But behold, lest I fall into the same pride that shall befall the people of this land in times to come, I must repent me of such thoughts. For, who am I to say that the manner in which the Nephites do live the laws of God are lesser or greater than our ways? For, they are also blessed of the Lord.

11. Notwithstanding, they have all things in common and their property is administrate unto them as the governor sees fit. And if the governor remains strong in the faith, I see no impediment in this. But, if the day comes when the Gadianthems do again possess the land, as they did in times past, this system will not continue to bless the people as ours does.

12. For behold, our system is governed not by one man, but by all the people and it is administered not as one wise man sees fit, but as the whole community deems necessary. And it is this system that has attracted men and women who have traveled from afar off to learn of us and our ways.

13. Yea, we have entertained emissaries from over the sea both west and east and they have lived with us and learned of our ways. And behold, they have also taught us of their ways and have established trade routes with us and there is much traffic between our land and theirs.

Chapter Thirteen

1. And behold, this is the state of affairs in the land of the Nemenhah of Mentinah in the days of my stewardship. And the days of my stewardship have been long among my people and I am become old.

2. And I have delivered up the seat of the High Priest unto the Great Council of Mentinah and they have chosen my own son, Shimlei, to sit in the seat in my stead. And he is a righteous man and has assisted me in my work for forty years. Indeed, since he became a man and took to wife the granddaughter of Alma and Pa Sabel of Corianton, he has always been at my side and has been a support and help to me in all the things the Lord has called upon us to do. Yea, he has been a counselor unto me and a great help in my labors.

3. And now I give my last blessing and warning unto you who are my descendents. Remain faithful unto the statutes of the Lord and remember Him in all that you do. Yea, sing praises unto Him in all things and render up all your pride. Call upon Him in all things and trust only to the administration of the Holy Ghost for a guide to truth.

4. For, I say again unto you, in the days that these writings shall come unto you out of the dust, there shall be great pride in all the land. And if it be the desire of your hearts to fulfill the commandments of the Lord and come out of Babylon, it shall be difficult for you to discern how you may begin to truly establish Zion in your hearts. But when you read these things and ponder them in your hearts, let the Holy Ghost teach you how that they may become a chart unto you. I know that, if you follow the ways of the Nemenhah, or at least if you use our ways and apply them to your times, you shall be successful.

5. Now, I bid you farewell. Remember me and all your grandfathers. Our hearts are turned unto you and, behold, if you will seek us, we will manifest ourselves unto you. Howbeit, if it be the Lord's will, we might be guides unto you in seeking the right ways of the Lord.
6. For, the Spirit has testified to me that you shall build again a Zion in this land and it shall come to pass even as has been foretold. And this same Spirit has shown me in a vision that you shall build a place of peace, a place of safety, a place of understanding and of learning, a place of holiness to the Lord, even a High Place in the tops of the mountains. Wherefore, hearken unto the words of my mouth.
7. For, the Lord has shown me the tabernacle in the wilderness that you shall build and that it shall be by and through those ordinances that you have received of my father Ougou that this little tabernacle shall begin to grow and become a Temple unto the Most High God. And the Sons of Levi, even the Peli, shall begin again to purify their hearts after the manner of the Ammonites of old and also in the manner taught by Jesus. And they shall once again begin to offer up a righteous sacrifice unto the Lord ere the end come.
8. And this shall be a sign unto you that you do live in the time which I have seen and of which I have written unto you.
9. The Sons of Levi shall build a tabernacle and shall place it in the wilderness, for there shall be no room for living sacrifice in the synagogues and Temples in their day. Wherefore they shall build a Temple and an altar in the wilderness. And it shall not be in the form of the Temple in days of old, but it shall be made of stone that shall not have been cut by hand and of earth and of the covering as if of a tent. This shall be the first of many such tabernacles wherein the people of God shall resort to purify themselves and to prepare themselves to come out of Babylon.
10. Yea, the altar shall not be of cut stones but of natural stones. And it shall be a depression in the center of the room which shall be a hearth wherein the stones of the first day of creation are laid. And the wall of the room shall not be the height of a man but shall require that a grown man must bow down unto the Lord to enter in the door thereof. And the roof shall be of timbers and twigs, as also of any suitable material that might be found at hand. And there shall be a path leading from the hearth toward a place of fire and this shall be toward the rising of the sun and shall be mounded up with stones. And at the end of the path there shall be a mound of earth upon which natural stones have been set up. But these stones shall not be cut by the hand of man, nor shall any man raise his tool to them, lest they be defiled. For, this is the altar of the Temple.
11. Yea, look and see! For, in the days about which I have spoken, they who are of the house of Levi and of Aaron shall once again build an altar of stones. And behold, it shall be for the purifying of the hearts of men and women unto sacrifice. And it shall appear unlike the great structures and mighty and beautiful buildings of the day. For, in it are the hearts of men and women purified and made ready to meet their God.
12. And behold, within the room, when you look up upon the roof thereof, you shall see thirteen limbs or beams which shall extend from the wall thereof to a high place in the center. And it shall be bound with seven circlets of joined twigs. And upon these twigs shall smaller twigs be placed as a thatch. And upon this thatch shall earth be thrown up.
13. And between the floor and the roof, there shall be suspended from twelve points a veil which shall have painted upon it the scenes of the creation as taught by my father Ougou. This shall hang as a ceiling above the heads of they who will be seated in the room.
14. And round about the walls of the tabernacle shall be a continuous seat which shall be of thrown mud and hardened. This shall be a place to sit and hear the Book of the High Place. And there shall also be a place upon the floor for to sit which shall encircle the hearth.
15. And behold, this tabernacle shall be used by that little gathering of people as a place of resort and refuge against the teachings of the world and of Babylon. And they shall teach there the ordinances of the High Place and also they shall purify themselves in that place according to the purification of the Ammonites.
16. Look for such a place among the people of your day, my children. For, in that day the Lord will complete and culminate His great work, even His strange work, even the restoration of all things that have been spoken by the mouths of the prophets since the world began.
17. For, in that little tabernacle, the Lord shall accept the sacraments and the offerings of His people. Yea, a light shall begin to shine forth from the door of the lodge and a light shall fill the whole earth. And

when it has filled the whole earth, none shall say: Behold, I am a Nephite or Lamanite or Ishmaelite or Mulekite or Ammonite. But all shall say: Behold, I serve my Lord. Yea, all shall be disciples of Christ.

18. And the little flock that gathers unto such places as I have described, for you will build them in diverse places, shall begin to have all things in common and shall begin again to build anew a Zion unto the Lord their God.

19. Rejoice in that day, my children! For, if you are among they who gather to such curious and unusual places, behold, it is because you have received the things that shall have been delivered unto you out of the dust of the earth from your grandfathers. Yea, rejoice exceedingly, for the coming of your Lord is nigh and you shall see His face!

The Book of Shimlei

The son of Manti

Chapter One

1. I am Shimlei, the son of Manti and these are my generations. Behold, Hagmeni was the companion of Moroni, who was the Captain of the Nephites even when he was a young man, and he did follow him all the days of his life. He lived forty and two years and begot Hagoth. Hagoth lived thirty and eight years and he begot Hag Tlouah, whom many called Hagothah, and Hagmeni. Hag Tlouah sailed into the West Sea and was lost. Hagmeni followed his father into the Land Northward when he forsook the Land Southward and the Nephites, his brethren. Hagmeni lived fifty and eight years and he begot Sanhempet. Sanhempet lived twenty and three years and begot Ougou. Ougou lived twenty and eight years and begot Manti. Manti was my father and I was born to him forty years after he did see the face of his Savior. Behold, I have stood beside my father for forty years as he filled the seat of High Priest to the Nemenhah of Mentinah.

2. And I did learn of my father and my mother all the learning of our people, but especially did I delight in the knowledge of our history and our writing. And when my father became old and desired to give up the seat of High Priest unto the people, he did entreat the council to elect someone in his stead. And when they met together, they did elect me to fill his seat.

3. Now, because I have served my father and the city all the days of my life, I did put off binding myself in marriage to any woman for many years. But behold, I did seize upon the granddaughter of Alma and Pa Sabel, even the same Pa Sabel who ministered unto the Savior when He did visit the Nemenhah of Corianton.

4. Yea, I did travel to that great city and ask to be adopted into the family of Shi-Muel and Corianton, that I might learn of them all their history. And while I did so labor in the library of Corianton, Alma did suggest that I look upon his granddaughter to marry her. And I did look upon her and found favor in her sight. Wherefore, she did consent to marry me and come back with me to Mentinah. Wherefore did Pac Almanah, the prophetess, join herself to my family and I did bind myself to hers.

5. And it is one hundred ninety and two years since my father Hagoth forsook his country in the Land Southward and traveled into this land to create a new nation. And behold, my father did see the face of the Savior when He did appear to the Nemenhah of Mentinah. And eighty years has passed since the Christ walked among us.

6. Behold, this is my reckoning and it is approved even by those written records which we do keep in the fast mountains of Mentinah. Wherefore, we do now reckon from that day and use it as a standard in all of our records.

7. Now, it came to pass that, in the hundred and twelve year after the coming of the Son of Man, my father did give up the ghost, he being one hundred twenty and one years old. Yea, my father did live a long life, and he begot many sons and daughters.

8. And I am, at the time I write these things, seventy and two years old. And, being less vigorous than my father, I am weakened much by age and I do not look for many more years to be added unto me in this life.

9. Notwithstanding, Pac Almanah did bring into this world four daughters and three sons. And the names of the daughters are Pac Manti, Pac Shimuel, Pa Sibal, and Pawna Mentinah. And the names of the sons are Shi Muel, Shi Menti and Alma Im. These are the names of our children and I honor them daily for the great care and support they have been unto their parents all the days of their lives.

10. Now behold, in the days of my ministry, I have sought to strengthen my father's teachings and to cement the faith and commitment of the Nemenhah in the commandments and covenants into which they

have entered. For, I deem it of greatest import that our children learn and know the statutes of God, as they have been delivered unto us by the mouths of His prophets, as also from the sacred writings of our people.

11. And I have also striven, just as my father did in his ministry, to cause the people to never cease seeking the face of the Savior. Unto this cause have I dedicated my life and my ministry. And I do attribute the faithfulness of my family unto the dedication with which the Nemenhah do align themselves with truth and righteousness. Yea, I do attribute the character and faith of my own children to the care with which the Nemenhah do observe to follow their God and seek His guidance in all things whatsoever they do.

12. Now, when I did return unto Mentinah with my wife, the people did rejoice at the sight of her. For, she is a woman most fair. But I say this meaning not only that she is fair of face and of figure, but also is her countenance of a strange beauty that none who look upon her can abide the moment without that tears of joy do spring out of them. Many did call her an Angel among us and the whole city did honor her. But behold, this is not all. Notwithstanding her great beauty, she does also possess a singular gift of the Spirit. Yea, she does daily walk and talk with her Savior upon the Way, and He does give much counsel that is useful to all the people through her.

13. Now, I know that many will dispute the matter, but I do believe that, when the Great Council of Mentinah was called up to elect from among the High Priests one to fill the seat of the High Priest of the city, they did seize upon me because of my wife, attributing to me those gifts that she did possess. Let not anyone chasten me for this belief, for, I will ever and always believe it to be true.

14. Howbeit, what a great blessing it was for me, as High Priest of the city, to have by my side always such a one as Pac Almanah! For my gifts are not as hers. Behold, my gifts are in scholarship and in the interpretation of characters and in translations. How great a blessing was my companion to me when all the city begged of me to counsel on things beyond my scope! I bless every day the day that I looked upon the granddaughter of Alma!

15. And behold! She has filled my house with souls such as her own! And she has provided that I, in my old and feeble age, have never wanted for care and the love of daughters and sons whose gifts are great and whose hearts are filled with the best intentions toward a dotard who does continually intrude upon them for his own needs and wants. How they serve me without complaint! How they provide my every need and delight me with kind words and loving acts!

16. And that is not all! Each one of our children have given an old and foolish man the greatest gift that a child may give such a one. I am surrounded daily with cheerful, noisy and loving grandchildren! How my heart soars within me when I contemplate the great goodness of my God in blessing me with such souls as do surround my every hour. How sweet are my hours, my days, when I may spend them with such persons!

17. Yea, my heart does soar and my soul does rejoice because of my God. For He has given me the best of all things. I have enjoyed the love of my people. I have been blessed to immerse myself in that work from which I derive the most pleasure, even the studying of the scriptures and the histories of my people. I have been surrounded in all my days with the love and support of my family. I have lived to see not simply that those of my body whom I shall leave to this world, but also they whom they shall leave, are good and kind and righteous persons. I am the most blessed of all the Nemenhah of Mentinah!

Chapter Two

1. In the twentieth year of my ministry as High Priest, there began to arrive in Mentinah many visitors from foreign lands. Now, visitations from far away places are not unusual in Mentinah. For, we have the High Place wherein Jesus did come to teach and also we have the records of our fathers in the archives in the mountain places we have prepared for that purpose. Wherefore, many have often come from far away to study in the Temple and also in the libraries.

2. But, in this year there began to come many people at a time from a country that is found far across the West Sea. And they come to sit at the feet of prophets, for they wish to learn all they can about the Savior and His teachings. Wherefore, I did bring them to my own house, as often as they did come, and they did learn from my wife and my children the things of the gospel.

3. And they did often stay for many months and then go again upon the long journey that would bring them again into their own lands.

4. Now, it was from one of these envoys, whose name was Itsac ben Ibra, that I did learn of what befell the first son of Hagoth and his people. Wherefore, I do include the record of their journey and their doings in my own writings.

5. In the years that Hagoth began to investigate the Land Northward, he sent his firstborn son into the West Sea in a ship to find a safe harbor in the Land Northward. This son never did return from that voyage, but word of him and his safety did return unto Hagoth and his heart was relieved at the knowledge of his son. But behold, nothing of the doings of his son ever reached Hagoth's ears in all his days, and he lived out his life not knowing if they remained faithful unto the Lord.

6. But behold, the line of Hagoth was taken to the Islands of the Sea, for, Hagoth, his son, did also take with him the records which Shiblón had prepared for Hagoth, and also for as many others who did venture into the Land Northward. For, the prophet Shiblón feared that, should they depart from the Land Southward without benefit of the genealogy or of the teachings of their fathers, they would fall into unbelief. And behold, his fears were all fulfilled in those people who left the Land Southward without the records in their possession. For, they did all fall into transgression and also into the pit that the Gadianthém dug for them.

7. But behold, it was not so with Hagoth, who was carried away upon the currents of the sea, nay, nor was it so with the nation that they established. For, they had with them the plates that Shiblón, in his wisdom, had sent with those who would take their journey into unknown lands, not in haste, but with counsel. For, Hagoth our father did take counsel with his son Hagoth and they did not go in haste as they who went by land. Yea, they did plan their journey, or at least the beginnings of it, so that their actions were not in haste. And only in Hagoth's decision to take his journey up the river Akish was there any haste in his journey.

8. But in his son there was no hast at all. But, he did take his people with him into ships and did embark into the West Sea. But behold, his ships were taken in a great storm that did not allow them to ply the coast according to his original plan. Yea, and the storm did threaten to drive them against the rocks of the shore. Wherefore, Hagoth was forced to take his ships farther out to sea than he had planned, and they did drive against the wind for a great distance and at the great peril of their lives.

9. And when the storm had passed, they found that they could not make sight of the land and that they had to rely upon their knowledge of the placement of the stars in the heavens to guide them. But behold, as they began to make their way back to the coast, using the stars for navigation, they came upon small Islands and they hove to and put in to take on provisions and water.

10. And behold, the Islands were beautiful and full of food of all kinds, and some few wished to remain there. But Hagoth had it in mind to help his father build a nation in the Land Northward and did not wish to sunder his people so far from the land of their fathers. Wherefore, he did convince the people that they should take their voyage once again toward the Land Northward and complete the plan they had originally made.

11. But behold, the storms during that time of year were exceedingly fierce in the oceans of the sea and the currents were treacherous. Wherefore, even though Hagoth felt himself able to navigate back to the land of his fathers, the sea did not cooperate. And behold, his ships were beat upon exceedingly by the mountainous waves that were brought down upon them by the storms. And, as they fought the waves, the more part of their ships were destroyed and many people were lost in the depths of the sea. And behold, Hagoth, the son of Hagoth, was forced back into the Islands he had previously found and he did establish a settlement there.

12. And the people became content, for there was safety and good provision on the Islands. And they did build homes and synagogues, and they did establish a nation in the Islands of the Sea. And behold, they did build up a nation of mariners and they did spread from island to island and the people did remember their beginnings and they did seek to follow the ways and teachings of their fathers.

13. Now, as this nation grew and as they did spread themselves upon the Islands of the West Sea, behold they did eventually find landfall upon a great island, or so they supposed it to be, and they did establish themselves also upon this place which lay far to the west and to the north of the land of their fathers. And in this place they did find inhabitants established in their towns and their cities and they did hold concourse with them.

14. And behold, they found them to be a curious people with curious customs and they did not speak the language of their fathers. Nevertheless, they did write in a manner that was in many ways similar to the

Nephites, wherein characters were made that represent the thoughts of the writer. And behold, this was not so different from the manner in which the Nephites did write their characters and some few became proficient in the writing of the people of this new land. But few there were who could master their spoken tongues. Wherefore, they did teach unto the people of the land their own tongue and there were exceedingly many who learned it. Wherefore, with the knowledge of the writing of the people and with those of the people that learned their tongue, the people of Hagoth were able to establish commerce with the people of the land.

15. And behold, when they had established communication with them, they did begin to teach them the ways and customs of their fathers. For, there were many in the new land who were curious about the newcomers and desired to know of them. Wherefore, Hagoth began to teach the people of their ways, their customs and also of their religion.

16. Now, I am told that, as Hagoth himself did often travel to this new land, that he became aware that one could, by continuing west, find one's way back to the land of our forefathers, even the land of Jerusalem of old. And this did intrigue him greatly. And he did express a desire to travel into the west and find the land of his forefathers. Notwithstanding his desire, he felt his responsibility to his people and he did not venture further into the west.

17. But behold, his desire was communicated unto others and in time, there were some few who did venture further and found many strange lands and peoples. Some went by sea, but they did never find Jerusalem. But behold, some took their journey with the people they found in the lands upon which they had settled, who traveled into the west to trade. And they did find their way to the land of their forefathers, but, when they returned, they reported that the land had fallen into great disarray and that the people were strange to them and no longer spoke the tongue or continued in the ways and the customs spoken of in the Brass Plates. And behold, they discovered that the Temple was destroyed and that conquering nations had ravaged their ancestral home.

18. Nevertheless, they did find the land from which the Lord had brought Father Lehi and his family, and they were satisfied that the record that had been kept was accurate, and their faith in the ways of their fathers was strengthened.

19. Now, I am also told, that in some few places, these voyagers from the People of Hagoth of the Sea did find settlements of people who were descendents of Joseph who had been dispersed from the land of their fathers by a conquering nation and had become established in lands far to the east of Jerusalem. These descendents of Joseph were delighted to discover brothers who had also been sundered from the Jews and they did welcome them into their homes and did learn of their doing with eagerness. And when they had heard all the telling of the People of Hagoth of the Sea, they provisioned them for their return journey and begged them to return to them.

20. Now, whether they ever did return is not known to Ibra, but he does assume that for some time at least, the People of Hagoth of the Sea did continue in their association with them, for they had much trade with the lands they found in the west.

Chapter Three

1. Now behold, it is as I said, that many visitors came from across the sea to visit the Nemenhah of Mentinah. For behold, the People of Hagoth of the Sea did also find their way home again. For, they found that during certain times of the year the storms did abate and the currents were conducive to travel into the east. And behold, during these times they did venture homeward again, but this only after they had become established in the islands.

2. Wherefore, they told many stories of their journeys and also knew of the visit of Jesus to the people of the Lands Southward and Northward. And they also told of His visit to them in the Islands of the Sea, but that is told in their own records and I shall not repeat their writing here.

3. But, it is enough for me to say that our brethren in the islands did transmit many things that they learned unto the people they met in their much travel and trade with the peoples of the lands into the west. And so it came to pass that many scholars did hear of us and our doing and they did wish to know more about us. Wherefore, they have traveled far distances to come to the Temple at Mentinah and to read from the books in the mountains.

4. And from time to time, we did also send our own messengers and scholars into far places. For, we did also wish to know of the Lord's dealing with other peoples. Yea, and we did also wish to educate

ourselves of the dealings that other peoples had with their neighbors, that we might know which we might consider friends and which we did ought to consider enemies.

5. And we did enjoy peace in all the Land Northward during all the days of my stewardship as High Priest of the Nemenhah of Mentinah. And behold, we did build cities and towns and we did establish outposts in many places. Yea, our numbers grew and we did establish Zion in our hearts and also upon all the face of the land.

6. But, we did not as the people of the Land Southward. For, we saw no purpose in restoring the system of government which they had before the coming of the Lord. For, they did return to the old system in many places and we do continually fear that the same vices and difficulties might come again among the people. Wherefore, we did not reestablish in the land that system whereby the people of the Land Southward do govern themselves, but we did keep to the system that Shi-Tugohah and our first fathers established.

7. And behold, it seems wisdom in me that I write these things unto a day far sundered from me. For, even as my fathers have said in their writings, I feel that I do make my record for those of my posterity who might need wisdom from a forgotten age and a forgotten time. I declare unto you, whomsoever might read these words, the things which you experience, yea, the trials and extremities, the wars and the disease and famine, the persecutions at the hands of evil men, yea, in fine, all the tribulations of your times, are not any different than those suffered by any other people. They are a part of the life that we took upon ourselves.

8. Wherefore, your trials are my trials. Yea, your tribulations are my tribulations. Your anxieties are not far sundered from those from which I suffer and I suffer in no wise differently than you. Your days are just as mine. I speak to you words of wisdom, as the Spirit dictates unto me, words that I might speak even unto my own sons and daughters. For, your sojourn is not different than mine or theirs.

9. Long ago a young man asked a wise old priest the mysteries of happiness and long life. Yea, he did ask the elder to reveal to him the secret of his long life and his great contentment. Verily, the old man said to the youth:

10. Today, I am richer than I was yesterday. Yea, today, I am happier than I was yesterday. Of a certainty, today I am more content and more at peace than when I trod this same path yesterday.

11. And the youth continued to press the elder for the key to this contentment and happiness and he replied to the youth with these words:

12. Surely, I am at peace in all things. My neighbor sues me at the law and before the Council, but I am content. My children dishonor me and do not the ways of the Lord, and yet my heart is peaceful. The nation rages against our neighbors with war and strife and yet I am content.

13. And again the youth pressed him, saying:

14. How can these things be? How may a man be at peace when the world around him is in tribulation? How may all things be in commotion and yet the man have rest? This thing I must know, wherefore, tell me, my uncle, the answer to my inquiry. Yea, reveal to me the secret of happiness.

15. Then the old one looked deeply into the youth and answered him in these words:

16. Yesterday I was richer than I am today. I had house and hearth. I had chattel and furniture. I had lands and stock. I had fine clothes and a ring on my finger. I had tapestries and rugs. Yea, my home was warm in winter. Verily, I had food on my table and the storehouse was full. I gave of my surplus and my neighbors also lacked nothing.

17. And again the youth pressed him, for he desired to have all things wherewith the elder was blessed. And the old man replied unto him, saying:

18. I am richer today than I was yesterday. For, wherein yesterday I had all things, today I have nothing and I walk the road without shoes on my feet.

19. And, hearing these words the young man went away with sorrow thinking that he had spent his inquiry upon a fool.

20. And the Lord spake a parable unto my fathers when He came unto the Nemenhah of Mentinah. Yea, He spake a parable unto my fathers and my grandfathers, unto my mothers and my grandmothers. Verily, He said unto them:

21. When I did sojourn in the land of your fathers, even the land of Jerusalem, a very rich young man came to me and asked me what he should do to inherit the Kingdom of Heaven. Now, I say unto you, To such a question there can be but one answer. For, in all times there has been one requisite to entering into

my Kingdom. I told him to keep the commandments whereby I have taught men and women in all ages to care for each other and do no injury to men or God.

22. And behold, the young man replied that he had done all that from his youth, wherein did he lack? Upon his inquiry I did tell him to go and give all that he had to the poor and come follow me. Hearing this, he went away sorrowfully, for he was a very rich man and he discerned that he had not done my will in all his days. Yea, he sorrowed because, thinking he was righteous because he followed the law as it had been taught unto him, he had but followed the will of men unto men, and he sorrowed for the sake of his own soul.

23. Now, I say unto you, Blessed is he, and salvation is his in the Kingdom of my Father, because of his sorrow.

24. Yea, this was a parable which Jesus taught unto my forefathers. Wherefore, I do ask this question unto all who might read the words that I write: How was the old man made more content because he had less? And how was the youth made more righteous because of his sorrow? Behold, has the Lord not entreated us all to come unto Him? Wherein may we truly come unto him if our hearts are set upon the things of the world? It is a question.

25. The old man was encumbered by his property. Yea, his possessions weighed upon him and he was unable to fully answer his Lord. When he gave up that which held him bound to the world, then did he also feel a freedom and liberty he had not known. Liberated from his burden of property, he felt free to approach his King.

26. The young man sorrowed because he believed the words and teachings of the wise, wherein they taught him to see to every good thing and to attend to the performance of every good work. When the Lord taught him the purpose of good works, he sorrowed because he had invested so much of his strength in the words and wisdom of men. Yea, great was his sorrow in knowing that he had prospered in the sight of men but not in his Master's sight.

27. Is this not a great lesson unto us? Is it to be deemed sin or untoward to own a piece of land? I think not. This is not the message. It is a burden placed upon us by the Lord to shepherd and safeguard His vineyard. It is good that men and women labor with their hands and with their talents, to provide for their families, as also for the family of God. Wherefore, I deem it not sin to own or shepherd.

28. Nevertheless, if such stewardship be only for pleasure, or to please men, then it does not please God. To live for such pleasure becomes burdensome indeed, and when such burden is lifted, one may only imagine the joy such liberty might cause to rise in the heart of one so unburdened.

29. And if in this life there is no lasting happiness except in pleasing God, then how sorrowful might one feel, indeed, to discover that a lifetime of labor pleasing men has brought one riches, but not of a lasting character? For, the Lord pleases Himself in prospering those who love Him and follow Him. Wherefore, the young man, discovering that his life work could not please God, must have also known that his prosperity could not be lasting. He, having striven all his days to do that which men called holy, and discovering that he served only himself and the pride of the world, bent himself low unto the Lord and went away, not denying the Lord, but to do His will. He sorrowed for the life he had led following the words and will of men and of the world, and for the greater, lasting good he might have accomplished had he but followed the Lord instead.

30. So let us also consider our lives. Let us not dedicate ourselves to the word and will of men. Let us put off of ourselves the yoke of the world. Let us do all that we do for a higher purpose than to prove to our neighbors and our kin, by our great possessions, that we have been diligent in providing for all our wants. It is enough to so provide. Let us not spend our lives demonstrating to men that we have done the wise thing, leaving nothing unattended.

31. For, if I do a thing, I do it to please myself that I find pleasure in that God who made me. If I please my maker I shall certainly please myself. But, if I am motivated by what my neighbor thinks is wise, or if I wear out my life in pursuit of what my neighbor possesses, that I might be favorably compared with my neighbor in the sight of men, then I have received my reward and ought to be content. But behold, can I truly be content with that which I have become by serving the god of this world instead of the God of the universe? I say unto you, Nay!

32. And behold, our brethren from the Land Southward did entreat us to take up once again that system whereby they did govern themselves. But we did not. And they did entreat us to become one even with

them in the ways they chose to serve the Lord and their fellowman. And we chose to adhere to that which we had been taught by the Lord and His prophets. And I tell you, it is good that we did.

33. For behold, in my grandfather's day, the Lord Jesus Christ did come to visit the Nemenhah of Mentinah. And He did call the people blessed because of the manner in which they did all seek His face and follow His counsel. Shall we then bow to our brethren and neighbors in the manner in which we do follow our Lord?

34. And I do not suggest that our brethren are evil, or that they entreat us out of evil intent. But, it is certain that to set one man, or set of men, over the governance of the people, or to set up a system of governance that elevates a man above the stature and station of his neighbor, does invite the Gadianthem in. This is what we desire not to see in the lands of the Nemenhah.

35. And behold, the lands of the Nemenhah are great. And they extend from the sea eastward even unto the sea westward. And behold, all the lands in the midst of them are peopled by Nemenhah and there are cities and villages of the Nemenhah in all of them.

36. Wherefore, if we did cease to govern ourselves in the manner in which the Lord has shown us, could we hope to protect so great a land from the secret combinations of old? Could we expect to keep them out of our midst? Know that we could not.

37. Look upon this record and read my words, ye Nemenhah in days to come. For, three generations have not passed but that there has begun to rise up among the People of the Land Southward, a heart filled with pride, yea, a prosperous and rebellious heart has found place here and there among them. I do not say that their cities are overcome with Gadianthem once again. But, I do fear for them. For, the system of judges which they do employ, yea, of greater and lesser judges, does set up a class of men who are higher and have more opportunity than their neighbors. I do fear for them.

Chapter Four

1. Now, my stewardship unto the Nemenhah of Mentinah has been exceedingly long. Yea, I have been privileged to serve my people in the seat of High Priest in Mentinah for a very many years. And behold, I have written all my works and words unto this people in a very many books. Yea, my writings are numerous and many of my own people call me wordy and overbearing.

2. Nevertheless, they do bear me up, for I show forth my love for them in all that I do, and notwithstanding some have some occasion to complain of the length of my speech and of my speaking, they do not complain of the counsel that I have sought to give them in the days of my stewardship. For, the Lord has been with me and I have learned of Him. Wherefore, shall I not convey His teachings unto my people?

3. But this book shall not contain all my writings, only but a few. For, I deem this book necessary to establish my generations unto whom the Lord shall show my day and my works. Wherefore, if it be wisdom in the Lord that all my writings become known in latter days, I am content. And if it be His will and pleasure to reveal all of my works, I am well pleased. For, I know that He does His works unto men for a good purpose in Him. Wherefore, may I complain at how much or how little of my works He deems necessary for His purposes? I say unto you, I shall be satisfied to know that somewhat of my day may be remembered to my descendants.

4. Now, in the days of my stewardship, the Nemenhah of Mentinah were joined together with the People of Corianton and we have made no distinction between our people, but have called ourselves, Nemenhah. For, we are all of one heart and one mind, the people of the Lord. And it is our custom to call ourselves after that Comforter whom the Lord did send unto us to minister unto us in all that we do. Behold, we do call His name, Hemenen, and thus, Nemenhah are the People of the Spirit to this day.

5. And let this be somewhat of a sign unto you, my descendent, that the day of the Lord and the culmination of that work which He has begun among you unto the nations of the world, has surely come, wherein He promised to raise up a remnant of His people Zion in this land. For, it has been shown unto me in a vision that, in the day the Lord brings the writings of the Nemenhah into the light, all the remnant of the children of Israel left in this land, yea, the remnant of them who lived in this land when the Lord did visit them and prophesy unto them concerning this land, shall surely call themselves similarly. Yea, all the people shall give reference to themselves as the People, even as we do. Wherefore, look unto that verity in your day, all you who read these words.

6. And in the days of my stewardship, the Nemenhah held sway over all the lands which do extend from the narrow neck of land which divides the Land Northward from the Land Southward, even unto the snowy

wastes of the North. Yea, I say unto you, There are villages of the Nemenhah in places where, at certain times of the year, the sun does not set and in other times of the year, it does not rise.

7. And behold, our cities and our villages are all governed in the manner of governance given us by Shi-Tugohah and Pa-Hementem. Yea, we do revere them today, just as my grandfather did in his day, for the system of governance they gave us. And this system does not only bring prosperity such that there is not found any want among us, but also it brings to our hearts contentment in our place and station. For, we are one, each other's relations and keepers, and we have all things in common.

8. And we do not raise up unto ourselves Kings or Queens to rule over us, but we are Priests and Kings, Priestesses and Queens unto the most high God. Wherefore, what need have we of such rulers in the land, when every man and every woman of the Nemenhah may make such claim? And if we are all Priests and Kings, how may there be any beggar among us? For, what royal would see his near kinsman suffer for want of food or drink? And what King would suffer his kin to sit in the gutter and beg for a scrap to wear?

9. Nay, such is not found among the Nemenhah from one sea to another. In all our cities and villages, we do serve our fellow and our God. And in this thing I do feel to boast. Yea, I have pride in my Lord, for we are a beloved and a delightsome people, and well favored.

10. And behold, herein lies the proof of my words. In all the years of my stewardship there has not been war. Nay, there has not been the shedding of blood or the terrible work of destruction among the Nemenhah in all the days of my ministry. And I do give thanks unto the Lord every day of my life for this great blessing. Yea, I do praise the Lord and extol His virtue because He has seen fit to manifest from heaven that which we must do as a people to become like unto Him. Yea, I shall lift up my voice continually in His praise because of the gifts He does pour down upon me and upon my people.

11. And behold, can there be a greater blessing than that a nation should prosper and have peace with its neighbors? Wherefore, we feel the doubly blessed that we have very few neighbors, for we are all one people, Nemenhah. And we are at peace with those neighbors that we do have, and even with nations and kingdoms from far across the sea. Can there be a more blessed state for any nation? I say unto you, Nay.

12. Behold, I write these things unto you in a time of futurity, not because I want you to believe that the Nemenhah are more righteous than you. For, I know that you cannot lay claim to the peace and prosperity of the Nemenhah of my day. But I do write them so that you may know that there is a way whereby a nation might have prosperity and peace in this land.

13. For, remember, my children, that the Lord has set a blessing upon this land, that whomsoever might possess it and keep His commandments, and seek His face, and live from revelation to revelation, shall have the prosperity and peace which I have described. Yea, I write these things so that you might have hope that you too might receive so great a blessing if you but allow the Lord to work in your hearts.

14. And behold, remember also that the Lord has also cursed this land, that whomsoever might possess it but keep not His law and obey not His voice, seeking not His face continually, shall not enjoy prosperity and peace, but shall be set upon by their neighbors and their security shall never be sure.

15. Wherefore, I deem it important that you know that this whole land and all the people thereon did enjoy peace in all the days of their lives. Yea, I have not seen war, nay, nor my father, nor his father. And behold, I have not known want, nay, neither has anyone in my day, and anyone should discover it. For, in the moment that such poverty might become known, behold, all who discover it work quickly to stamp it out. Yea, so quickly is it stamped out that scarcely is the sun allowed to set upon such a discovery.

16. Now, I have seen your day and your doing. Can you declare the same? When you open the pages of this book to read the contents of it, should it surely be wisdom in God that you should do so, can you judge between the state of things in your day and the blessed affairs in mine? Do you see but not see? Can you read my words and have hope that the same blessed state in which I live might also be yours in the days of your stewardship? Behold, it is for this cause that I write in this book.

17. And if you live in this land in a time when all is not well, how may you work to restore its former blessed state? Behold, I will tell you. Come unto the Lord and seek His holy face. Yea, get you into His presence. For behold, though you be hungry and see His face, you shall be filled. Be you athirst and see His face, and you shall want no more for to drink. And behold, be you naked and see His face, He shall clothe you with glory. And be you in prison and see His face, you shall be in the company of Angels. Yea, be you halt and see His face, you shall walk upon the Way, and be you sick and see His face, you shall feel the healing in His hands.

18. And this is how you shall seek His face:
19. You shall cry unto Him in your chamber ere you arise even from your rest. And you shall cry unto Him with your loved ones ere even you pass from your house upon your way. And you shall cry unto Him in the streets and in the markets, in the way and in the fields. Yea, you shall cry unto Him with friends and with neighbors, with loved ones and with strangers. You shall greet your neighbor in His name and you shall commend all your works unto Him.
20. And behold, you shall also seek His words in all good books. Yea, in all good writings shall you find words of comfort and of praise. In searching out of every good book, you shall seek Him, and if you listen with ears that hear, behold, you shall find Him there.
21. And you shall worship Him with song and oblations both privily as a family, as also in public with your fellows. And you shall remember to make your sacraments and your oblations unto Him. Not to impress or to satisfy others when they see you offer up your sacraments and oblations, but only to satisfy yourself that you do please Him. And how may you know that you do please Him? Only by the workings of the Holy Ghost may you know it.
22. And you shall not neglect the work of the Lord and His High Place. Verily, He has given unto His chosen people, in all ages, knowledge and power beyond that which the world may contrive. Wherefore, seek such knowledge out of the good books and neglect not to prepare yourselves in every good thing. Yea, you shall take upon you His name and do His works for the sake of all living in the Mountain of the Lord.
23. And you shall strive to keep yourselves unspotted and unmarred by the world. Yea, you shall work always to purify yourselves before the world, casting off ungodliness and making yourselves clean and without spot. Yea, you shall cleanse yourselves both inside and out, yea both the outer and the inner vessel.
24. And behold, you shall never suffer the poor to continue in their poverty, nay not even one day, if it lies within your power to prevent it. Yea, you shall consider the state of your neighbor and you shall work to have a surplus to share with them.
25. These are good and righteous endeavors and do you think that if you do them the Lord will prevent you should you ask to come into His presence? Believe it not! For, He said to His disciples:
26. Does a child ask his father for bread, and he give him a stone? Does he ask his kinsman a fish, and he give him a serpent? Shall you do the things the Lord does ask of you, and He give you in return hell and damnation? Nay! But He does even reward you for your desire to do well, even if you cannot accomplish all the things He does ask of you, should you only desire to do them, you shall be blessed.
27. And behold, in every age wherein there are men and women who seek His face, the Lord does give them commandments and ordinances. And in every age, these ordinances have had to do with the covenants of the High Place. Wherefore, in the age in which you do receive and read these my words, He shall not ask of you that which He has not asked of any other. It may well be that the manner of the oblation or the ordinance may not seem the same as He commanded of His children in times past. But behold, I say unto you, If you will study the matter out, you will find that His commandments have always been the same. Wherefore, He is always the same and does not change.
28. For, I may ask of you that you should give me bread, and the bread you give may be different from the bread to which I am accustomed. Does it signify that because the bread to which you are accustomed is not the same as that to which I am accustomed, that you denied me in my request? I say unto you, Nay.
29. Wherefore, the Lord did ask of His servants that they sacrifice from the fruit of their labors in ancient times according to that law which He gave unto Moses. Yet, in my day, He asks of me that I render a broken heart and a contrite spirit in sacrifice. Does the Lord cease to be God because His request of sacrifice is different unto His people in one age than it is to His people in another? And were the Ammonites cursed because their manner of sacrifice was of the water and oil of their own bodies rather than the bullock, or the lamb, or the dove? Again I say unto you, Nay.
30. But how may one know which is His will today? For, in reading from the scriptures we learn of His will unto our forefathers. But, does that require that we do all that our forefathers did, and in the manner in which they were commanded? Nay. Follow the Lord. Come unto the Lord. Learn of the Lord.
31. When my father, Nephi, asked his brethren if they had inquired of the Lord with regard to his father's vision, they answered him frankly that the Lord made no such things known unto them. Will you be as Laman and Lemuel? And shall the Lord withhold His will from those who diligently seek Him? Behold, Laman and Lemuel received not of the Lord in their day because they sought not His face nor His will. Had

they but come unto the Lord and sought Him diligently, as Nephi their younger brother had, He surely would have given them the same clarity in vision as Nephi received.

32. So must it be for you. Lean not unto your own understanding, for it will surely direct you, but you shall fall short of the mark. Neither lean unto the understanding of men, for they will take pleasure in leading you into paths that profit them.

33. You must lean upon the Lord for understanding. For, even the prophets of God may lead men astray betimes when such men will not seek the revelations of God.

34. Remember, even he who sees an Angel may seek to destroy the work of God. Did not Laman and Lemuel converse with an Angel when they had tried to take the life of their brother and beat him with a rod? Did they not see an Angel and did the Angel not speak to them that their own ears heard the voice? Wherein did they fall away thereafter? Behold, they fell because they did not continually seek the face of the Lord. Wherefore, what does it profit a man to see and speak with Angels if he will not seek to speak with his Lord? Behold, it profits him nothing at all.

35. Neither does it profit a man to hear the words or read the writings of one who has seen God, if he himself will not seek Him. Behold, you may read these things and receive of the Holy Ghost a witness that the things I write unto you, and the things that come up unto you out of the dust, are true and faithful. But it will profit you nothing at all if in the end, you seek not the face of Jesus.

36. It is for this cause and this purpose that the Lord does give unto men and women the works, covenants and ordinances of the High Place. Behold, this is the purpose of such things, that we might find Him in His holy place and embrace Him and receive of Him an Endowment of Power. For, it is only through this that we may obtain His exalted station. Yea, it is only by becoming His that we too may be sealed by the Holy Spirit of Promise and become heirs and co-heirs with Christ to all that the Father has. This is the great plan that He has for us. Yea, this is that to which we covenanted before the world was.

37. And the Sacrament of the Lords Supper, which He did teach unto the people, is the token of that covenant. Behold, before the world was, the Father, the Son and the Holy Ghost did make a covenant together to begin a New and Everlasting Covenant. Yea, and it is a new thing in the universe. And behold, they do offer unto us that we might join with Them in Their work by covenant. Is this not what we do when we break the bread and pour the wine of His sacrifice? Do we not witness to the Father that we are willing to take upon us the name of Christ when we break the bread? And do we not willingly do so when we drink the wine?

38. And what do we mean by taking upon us the name of Christ? Do we merely call ourselves Christians thereafter? Or does it mean something more. I say unto you, It means much more. For, we do become His own. Yea, He may lay claim to His own and be an intercessory for them. It is by and through this ordinance that we become co-heirs with Christ because we become His, and though heaven and earth pass away, behold, what is His shall stand in its place forever.

39. And because that we do take upon us this covenant, we are made the more sanctified and prepared to see His face, even the face of our Savior. For, if we strive to do His will and keep His commandments, this does purify us in our bodies and in our spirits. How then shall we not seek His face, and seeking, come even into His presence, being His?

40. And behold, is not the ordinance of baptism not an emblem of our repentance and our steps unto Christ? Do we not set our feet upon a new path when we undertake to signify that we are willing to lay our sins aside? And this ordinance we do often for this very purpose. This is also given unto us that we might continue to purify ourselves. For, is it not so that if we continually renew our covenant to lay our sins aside, that we shall become even more able to sense the Holy Ghost in all that we do? And if we do this thing often, shall we not feel to accept and receive the Holy Ghost?

41. And without question, all the things that we do, and are prompted by the Holy Ghost to do, we do for the purpose of preparing us and purifying us to receive this great and unspeakable gift. Yea, it is for this cause that we do repeat also in our daily walk and our daily talk that we do walk and talk in a sacred manner. Is it to please each other that we do these things? I say unto you, Nay. It is to serve and to please God.

Chapter Five

1. Now, I would write somewhat about the manner in which our children ought to be taught. For, I deem it of especial import that the children receive from their parents an understanding of the things of God while yet in their youths. Behold, if they do walk uprightly before the Lord while they are yet tender and

unhardened by adversity, how shall they retire from His presence when they are hardened and old? Or shall they do that in their old age which is contrary to the things they were accustomed to do in their youths?

2. It is not to be expected. For behold, we have become very proficient in the training up of our beasts of burden and it is daily observed by them that handle such beasts that the training that we do cause our beasts to receive is the more easily accepted when the animal is yet young. And when the animal is older, it does take to training the more easily if some work had been done when it was young.

3. I do not write these things in the suggestion that our children are so much like unto beasts. For, I know that there are great differences. But behold, in this thing, they do act in a similar manner. For, if a child learns to love and cherish the words of Christ when young, how difficult is it to break that sentiment when old? And, if a child learns to discern the promptings of the Holy Ghost at a young age, how hard is it to be deceived when old? And, if a child seek and find the face of the Savior when young, how hard is it to imagine that such a blessing should be abandoned when old.

4. But, if a child is brought up and taught in sin and in the workings of robbers, shall he become a prophet when old? Though repentance is available to all, in the most part, if a child is brought up to love sin when young, a love of honesty shall be hardly bought when old.

5. And look! I remember that my grandfather's brethren went down unto the people in the Land Southward to preach repentance unto them. And when they seized upon one who would repent and did baptize him, if we could stay with him and observe his doing, would we apprehend him teaching his children to evil or to do good? What think you?

6. And when my forefathers went unto they who attempted to bring into our regions the way of the Gadianthemen, and successfully converted certain of them, did these then turn and teach their former way unto their children? And behold, had they done this thinking to teach them the ways of the Lord later, can you believe that their children would have necessarily followed the ways of the Lord?

7. Behold, it is a great responsibility to teach our children. Do not leave the more weighty matters of the gospel until they are older. Teach them all that they might expect to want as a man or a woman.

8. And do not leave the teaching of the children to they whom the Lord has called over the churches. It is not to be left to the church or the synagogue to teach our children. It is a thing most fitting to the parent, not to the minister. Yea, the parent will not be held blameless in the sin of their children if they engendered them but gave them not wherewith they might attain to heavenly ends.

9. Nay, they shall not be held blameless when an accounting is made of their stewardship. For, is our stewardship a thing of cattle alone? Is it restricted to fields, and storehouses? Nay, our stewardship will require an accounting of all that the Lord sees fit to bestow upon us out of His great store. And is it not out of His love for us that we have our lives? Is it not also a great power and a gift which He shares with us to bring forth children? Then, stewardship is more than to manage our stuff, but to put all that the Lord does give unto us to the best use and purpose.

10. Wherefore, for what purpose has the Lord given us this great power? Is it so that we may raise up a generation of men and women to bow down to us and to serve us? Behold, many believe that this is the purpose of childbearing, if not in this world then in the world to come. Behold, I say unto you, This thing is great sin and they are mistaken.

11. Behold, it is said among many in the Land Southward, and in other places, that the man has stewardship over his house and is the master of it. And if he do all that is required of him in his station, then he can expect for his posterity to follow and obey him. Many believe that when there is strife in the home and in the community, it is because the man has not seen to his stewardship and ruled properly his house.

12. And behold, because of this doctrine, the hearts of the mothers and of the children are broken and there is strife and distress in the home. And the children do learn from strife to give strife. I write this as a warning and a forewarning. For, there shall come a time in this land when men shall esteem themselves masters over all the Lord has given them, and not the steward of it. And behold, even the elect shall believe and extol such things. In that day, there shall be trouble in the land and peace shall be a memory.

13. Behold, I declare this unto all who would read the words of this book, in the day in which men shall proclaim their own sovereignty over that of the King of Heaven, yea, when they shall call themselves lord and king in the home, there shall be strife in all the land.

14. Wherefore, you who are fathers in Israel, see to it that you teach charity in your home. For, if a man have not charity, all the wealth and power and authority, right and might avails him nothing at all. For, if he

teach not his children in the way of the Lord, who rules and reigns over the children of men already, how is it that he lays claim to rule over his own posterity?

15. For, the children of men choose to keep the commandments of God, and herein are they His to rule. And His reign is right and just. Behold, because of this justice the very elements obey His will and His word. Wherefore, you men who seek to usurp your God, have a care. Or do you think that your rule can be more just than His? Or your strength greater than His mighty arm? Or your judgment more wise than His tender mercies?

16. And unto they who keep not His statutes and walk not in His ways, there shall no stewardship be given, neither in this life nor in worlds to come. For, even God shall send them back unto their own and He will have no governance over this creation. And this is not because He could not reign over such like. Nay, it is because He is a loving father unto His children and would not wish to govern in such a house. Wherefore, see that you do not make of your own house a place where the Ruler of Heaven would not wish to reign. Yea, make not of your own house a chamber wherein the Lord your God would not bear to take homage.

17. Behold, this is the manner in which I have taught my children and they do honor me in all the things they undertake to do. Yea, Pac Almanah, my wife, did also strive to teach our children the ways of the Lord, for she was a great prophetess and guide to our people all the days of her life. And behold, our children, yea, both sons and daughters, have followed in our steps, remembering the things that their mother taught them in the days of her ministry, as also how greatly the Lord did favor her in gifts of the spirit. Yea, and they did also see how she did contend for truth in all the days of her life and, when the time came for her to give up the ghost, she did so praising and testifying of Jesus Christ.

18. Now, if this be the training that our children did receive in their home in the days of their youth, I do not wonder that they do give honor and glory to their parents in the days of their maturity. If an ensample may be made of my life and my household, then let it be made to good effect unto the people of God. For, all agree that my children do their parents honor in all things. Yea, they do walk uprightly before the Lord and seek His face. Yea, they do seek His counsel in all their doings and they do give thanks for the blessings of which they do enjoy an abundance.

19. Wherefore, do as we have done, as I believe the Nemenhah do, and teach your children to walk uprightly before the Lord their King. Yea, teach them from the good books and from the writings of their fathers. Teach them the words of the Lord and His revelations to their relations, that the words become wonderful in their sight. Yea, give them opportunity to feast upon the words of the Savior and of His prophets.

20. But this is not all, teach them to be industrious, that their wants be provided. For the Lord gives strength unto His children for this purpose. And, if it so be that one lacks strength, help that one to recognize other talents with which the Lord does bless His children. Yea, and aid and assist that one in such talents, that there be no want in your house.

21. Wherefore, if your children learn industry, they shall also learn gratitude and charity. For, from their parents, if they raise up their hands to the heavens and sing a song of thanksgiving unto the Lord for all wherewith He does bless them, then the children will also learn this custom. And, following this custom, they will not lack the manifestations of the Holy Ghost that attend such devotion to the Lord. And behold, if they learn at the feet of their parents that charity whereby the Lord blesses the needy, they will surely not shun charity in their own homes.

22. And, in like manner, if you do teach them the principles and the covenants of the High Place when they are tender in years, they will honor their parents when they are grown. And, if they were taught the right ways of the Lord, then they will also teach them unto their own children. And thus is the truth preserved in the land. Yea, peace is preserved in the land.

23. And do not neglect to teach your children to confirm all things by the manifestation of the Holy Ghost. For, in teaching there may be at times an element or appearance of compulsion. Yea, when one who is older and more knowledgeable does undertake to teach the young, the younger often submits to the older. But this should not be the basis for that which you teach your children. Teach them to seek the confirmation of the Spirit in every thing that you do teach them and let no compulsion enter into your home.

24. For behold, if a child learn by compulsion, and it makes no difference the matter, they do learn no principle except the principle of compulsion of the older over the younger, the mighty over the weak. When

they are older, they will remember this teaching to teach it even to their own house. Behold, before three generations have passed, there shall be naught but compulsion and strife among the people and all households shall be broken up.

25. The same ought to apply in all stewardships. The Lord God speaks and the elements obey. But, do the elements obey simply because He is God? For behold, He is also of that same element. Wherefore, all that is of Him does obey His voice. But, He does give unto man his agency. Wherefore, if He did compel, then men would serve him in a compulsory state and would be his slave. But he asks for a broken heart and a contrite spirit. Wherefore, His children do serve Him not because they are compelled to do so. And this is reason, for what ruler seeking the good of his people delights in the bondage of the free man? And shall God delight in such a kingdom?

26. Behold, God does give stewardship in many ways unto the children of men, but He never gives authority to anyone that takes away the free agency of His children. When He raises up one such as Ougou or Nephi, He does not do it to raise them up as rulers, but as the servants of all the people. Yea, they are become the servants of the people. Let not any who have been called up either by God or by the people become the masters over the people. This thing comes of evil and will bring great evil upon the people.

Chapter Six

1. Behold, the Nemenhah of Mentinah did enjoy continual peace in the land in all the days of my stewardship. Yea, there were no disputes or strifes and we did have all things in common one with another. And in all the regions where the people called themselves Nemenhah, there was peace continually.

2. And we did build up the church and did spread the word of God in all the region round about. And we built churches and Temples unto our God. But we did not lift ourselves up in these things, wherefore, the people did not become puffed with pride, but gave thanks continually to God for our prosperity.

3. And behold, the councils of our cities and of our churches did carry forth the words and will of the Lord. Yea, we did strive to accomplish all the things He taught us when He visited the Nemenhah of Mentinah.

4. And in the thirty and third year of my ministry, I began to be old and very frail. Wherefore, I did ask my son to assist me in my labors for the church and for the city. And he being young and strong, and also very committed to his Lord, he did ascent to be my assistant. For behold, though my mind continued, yet my legs failed me completely, and my son became legs for me that I might continue in the work the Lord had given me.

5. Behold, his name was Shigoeth and he was a great blessing to me.

6. And behold, in due time, the people of Mentinah desired that I deliver the seat of High Priest up unto another, because of my great age and because of my frailty. For, they were concerned for my health in my old age and they wished for me to retire and rest in my final years.

7. Wherefore, I do complete this portion of my writings with my witness. I know my Lord and Savior Jesus Christ. I know that many people come to Mentinah who have other names for this same being, but to me they are the same. This is the Son of our Heavenly Parents, even the same with whom the Father and the Holy Ghost did covenant to bring about the New and Everlasting Covenant. This is the same who appeared unto my grandfather and He has made His presence and His reality known unto me.

8. Behold, I have spoken with Him upon the Way and I know that He is and was and will ever be, the Savior of the Children of Men, as also of all things living. And I do go upon the Way and receive there of my grandfathers. And the Holy Ghost does daily testify of the reality of these things unto me. Wherefore, I cannot be gainsaid, and I may go even into the dust with a pure and certain knowledge that I have done the will of my God in all the days of my life.

9. God is the Eternal Father and Jesus Christ is His holy Son. He made an atonement for all living and we are made holy also by and through that atonement. We are made one with all living things, one in Him. We become His, sealed up unto the resurrection with Him as our intercessor before the Father. And behold, if we are sealed up His, then heaven and earth may pass away, yet shall we stand in the presence of the Father and receive of Him the fullness of all things.

10. Yes, these are the very things I learned at the feet of my parents. But the Holy Ghost has also borne witness of it to my soul. I have studied much out of the books of the knowledge of the world and I am considered wise among my people. And I have listened to wise men and women from many parts of the world. Yea, and I have even traveled to many parts of the world and read from diverse books. Yet, in all

these things there is always doubt in my mind as to their truthfulness. Notwithstanding, I believe that I have received of the good of all these things, relying upon the confirmation of the Holy Ghost to guide me.

11. But, I say unto you, Of the truthfulness of the reality and the divinity of Jesus Christ, there can be no doubt, for I have seen His face. Yea, I have walked with Him and talked with Him upon the Way. And He has revealed to me many things, and called me friend.

12. Wherefore, I feel I may say that I go the way of the world, even into the dust, with a hope and an assurance that I will see again all those I love, and also that I will see the fulfillment of His great work and purpose for the children of men.

The Record of Shigoeth

1. Behold, Shimlei is dead and we have buried him according to the ways and customs of the Nemenhah of Mentinah. And all the people of Mentinah did come out to bid my father farewell. But there was little of sadness, except insofar as we shall all miss him greatly, and the people did rejoice in the long and fruitful life of so wise a man and High Priest.

2. Now, before my father had given up the Ghost, he did recommend that Hago-Hal, a man of great knowledge and also one who had served many years in his stewardship, be made High Priest to the people of Mentinah. And Hago-Hal was descended of Mishim, who was one of the twelve whom Ougou chose to be an apostle of the Lord. And Hago-Hal was also chosen by Manti as one of the twelve who served the people of Mentinah in his own day.

3. Wherefore, this great High Priest became a prophet and seer unto our people. And behold, he did also ask me to assist him, as my father did before him. And I did assist him in his work.

4. And Hago-Hal did not write a record as was the custom of all the High Priests in Mentinah, for, though he read much from the records, he had not the ability to write, for his hands were bent and crippled. Wherefore, I make a record for him of his stewardship.

5. Hago-Hal filled the seat of High Priest in Mentinah for the space of four years and there was continual peace in the land during his ministry. And he did all that the Lord required of him and of his bishopric. Wherefore, when he died, there was not much sorrow. For, it is the custom among the Nemenhah to rejoice in the death of the righteous and only mourn the passing of the wicked. And this is a thing that Hago-Hal did preach in all his days.

6. Yea, he did teach the people to include in every prayer that they did utter a blessing upon all those who lived not in the state of happiness in which we find ourselves. And also he did teach that we should mourn in sorrow for they who die in their sins, but that we should rejoice and sing songs of praise for they who die in righteousness.

7. And Hago-Hal did give up the ghost, having served the Lord and the Nemenhah all the days of his life.

8. And the Council chose Ishim to fill the seat of High Priest unto the Nemenhah of Mentinah. And he too was aged when they did call him to serve. And he was a righteous man and worthy. And behold, he did fill the seat with honor and with dignity, dealing rightly with all people.

9. Ishim is the father of the husband of my sister Pa Natan, whose husband perished in a fire when they were but five years married. And Ishim took his daughter in and cared for her. And behold, she did learn at the feet of the old men and great became her wisdom and knowledge.

10. And Ishim filled the seat of High Priest of Mentinah for twelve years and he died.

11. And behold, when Ishim died, the Council did elect me to sit in the seat of High Priest of Mentinah. And I did not reject the honor. For, I do esteem service to my city and to my God a great honor and worthy of all effort.

12. Behold, I am not a scholar like unto my father, but I have been clerk to many scholars and I have learned many great things from them. But my talent has not been in scholarship but in administrations. Wherefore, I do not write much in this record.

13. But the people of Mentinah do enjoy a state of happiness and of prosperity and of peace alike to that which has been our pleasure in all the years that have ensued since the coming of Jesus. This I do attribute to the manner in which the people do live and carry out their lives. For, nothing has changed in all the days of my life, insofar as I can ascertain, over those things that the people did following His instruction to them. Yea, we have faithfully kept His statutes and His precepts.

14. But behold, in the lands to the east of the region of Mentinah, the Nemenhah report that some of the people who have come up into the land from the Land Southward have brought with them stirrings and deceits. And, when these were made known unto the Council of the City of Corianton, behold, they did send out emissaries to teach them after the manner of our forefathers.

15. And when they had heard all that the emissaries did teach, behold, they did turn from their strifes and did begin to live more peacefully in the land.

16. And again, in the land far to the northward of the region of Mentinah, there are some who have come over from across the west sea who have brought with them strange doctrines. But we have also sent unto them missionaries to teach them and they have also turned from their ways and have joined with the Nemenhah. Yea, even my own brothers went up to them and the Lord did bless their efforts.

17. But behold, in the region of Mentinah there has been no dissent and we have enjoyed continual peace in all our dealing with our neighbors.

18. And behold, we do receive, from time to time emissaries from the Land Southward and they do inform us of their doings. And we do also maintain a constant state of trade with them, wherefore, we know that they also are striving to remain faithful to the Lord in all that they do.

The First Book of Pa Natan The Daughter of Shimlei

Chapter One

1. In the third year of his stewardship as High Priest of Mentinah, my brother Shigoeth went into the mountains to that place where Shi-Muel was often seen to go when he visited the City of Mentinah and where that great prophet resorted while he sojourned with us. And in the place close near unto the place where Shi-Muel was wont to sit and study the books of our history and our scriptures, there is a shelf of rock high above the valley which overlooks the lake and the city. And the place is very high so that anyone who sits on it as Shi-Muel did may look in the direction of the rising sun and see all the cities and settlements of the Nemenhah in the valley of Menintah.

2. And behold, as he climbed up to the Shi-Muelnah, he lost his footing and fell a great distance and was broken upon the rocks. And his body was broken, yea, all his limbs went out of their places and, notwithstanding the great skill of our healers, there was none who could save him.

3. And so it came to pass tragically that Shigoeth ended his ministry after only three years in the seat of High Priest unto the people of Mentinah. But behold, he did serve the High Priests of Mentinah all the days of his life and his name is revered among us for his wisdom and his humility.

4. I am Pa Natan and I do now take up the stylus to write for my family. For, Shimlei had but one son and he was the eldest, and it is the custom, or rather it has become the custom, of the people that the eldest son keeps and writes the books of remembrance for the family. And behold, I am not the eldest of my family but I do take up the stylus. And we deem this no dishonor and hold that it is not requisite that only the eldest son keep the records, but it is a custom among the people.

5. Now, it has also been the custom to appoint a male descendent of Father Hagoth to the seat of High Priest unto the City of Mentinah. But again, this has not been set into our law, but has become a custom of the people. And when Shigoeth perished upon Shi-Muelnah, there were many men who could lay claim to an inheritance from Hagoth, even unto the seat of the High Priest. But the Council of Mentinah did choose rather to call my sister, Nin-Shepa, to the seat of the High Priest unto Mentinah. Wherefore, she does sit in the seat and counsel the people.

6. And Nin-Shepa is a prophet of God and a Seer. For she does walk and talk with God upon the Way and she does possess also that gift whereby she may look upon records written in strange tongues and translate them into that which is understandable to us. But this is not all. She does also possess a gift that is most powerful. When moved upon by the Holy Ghost, Nin-Shepa may look upon the vistas of time and foresee what is shortly to come to pass. Wherefore, she has foresight in the Spirit and can see afar off.

7. And behold, so esteemed is she in her gifts, and also in the holy manner in which she does keep the commandments and statutes and revelations of Jesus, that they did elect her to be the prophetess to the people and High Priest over the city. And behold, she has called upon me to be a clerk unto her, even as my father was clerk unto Manti.

8. Now, I have found in the records some notable omissions which the Spirit, which is in me when I take up my staff to write, does impress upon me that they should not have been left out of that which ought to be passed on to our descendents.

9. Wherefore, I do begin my work of history, beginning not in my own time but some time ago, when the brethren of Ougou went even down unto the Land Southward to preach the gospel unto the people of the land. For, their works and words are important to us who remain in the land of Mentinah and their story is told during the winter months when all the works of the heroes of the people are rehearsed in the hearing of the little ones. And, if their history is so important to us in our day, I see not why it should not be as important unto them of our posterity who may wish to do the things we do.

10. Wherefore, I do begin my record with an abridgement of the works and writings of the mission of the brothers and sister of Ougou unto the Nephites of the Land Southward.

11. Now, Hagmeni, who was the grandfather of Ougou, was a great preacher of the word of God and he did travel upon the face of the Land Northward rooting out the Gadiantonhem and teaching them the word of God and the gospel of peace. And he was also a mighty man and a man of great stature. Wherefore, when he discovered a nest of vipers, for so the Gadiantonhem were called by the people, he did begin to diligently teach them. And when he had taught them the gospel of Christ, he did straitly command them to covenant with God to lay down their weapons and their cunning plans to destroy the people and the peace of the land, and to become adopted into the family of the Nemenhah. And behold, many there were who were so convinced by the power of his teaching, as also the power of the Holy Ghost in him, that they did do as he commanded them and became covenant Nemenhah through the ancient and sacred law whereby we may take to ourselves and to our families, even those who share no relationship with us. For, we do regard as truth the principle taught by all Nemenhah that we are all relations, being of one family, one heart and one mind.

12. But behold, there were here and there, viperous men and women who would not listen to the preacher, nay, nor to the Spirit of God in him and they would not make the covenant, but swore in their wrath to take from the Nemenhah all that they possessed and enslave them. Unto these Hagmeni did offer battle and he did slay them with the might with which God had blessed him.

13. For, Hagmeni was a mighty man and he had been commanded of God to search out the Gadiantonhem and destroy their evil works. And this conversion he proposed to accomplish either by the might of the Spirit of God or by the might of his own arm, he being supported by the hand of God. And behold, in all his mission, when he found those who would not make the covenant and he was forced by their wickedness and hatred to bring them battle, the Lord did support and sustain him to the extent that he had the victory over all unto whom he did raise the sword. And behold, so notable was his success that the rumor of him went out even so much that many of the Gadiantonhem did covenant and become adopted into the Nemenhah simply because of the rumor of his coming nigh unto them.

14. And the sons of Hagmeni were infected with this same spirit and zeal in preaching the word of God unto the Gadiantonhem, except that they did not often find the need to offer battle, for the Holy Ghost was with them even to the convincing of all people to seek Christ and His Way. And not the least of these great preachers was his son, Sahnempet and he was also a prophet of God.

15. And the sons of Sahnempet and of Pah-hem were also mighty men and valiant, and they did also go forth to teach the word of God unto all the people. And they were Sanhagot, the eldest, and after him came Shigath and Shimnet, who were twins. Then came the daughters of Sahnempet and of Pah-hem, whose names were Hempapet, Him-pah-neth and Pa-Akim. And behold, in his old age Sahnempet and Pah-hem brought forth Ougou, who was chosen to stay behind when his brethren were called to go down unto the more wicked part of the people of the Land Southward to preach the word of God unto them.

16. And behold, it is the history of their mission unto the people of the Land Southward, yea, even unto the Nephites, their brethren, that I do dedicate this book.

Chapter Two

1. Now, the story of how the sons of Sahnempet went down unto the people of the Land Southward is spoken of somewhat in Ougou's writings, and he does mention in his record that they departed out of Mentinah and were heard from now and then for some time. And after the space of time, Ougou did not hear word of them again, and this greatly troubled him. But behold, the Lord Jesus, did visit the prophet Ougou and console him when He appeared to the people of Mentinah.

2. Now, when they began their journey into the Land Southward, they went not by sea but, going around the great canyons on the east side, they did proceed southward. And behold, they came to a great expanse of desert and rough country. This they knew to be the very southern borders of the Land Northward, and also they knew that, if they continued on this course, they would come into a land of desolation. Wherefore, they did turn more toward the east and continued in this wise for many days. And behold, they came into a place of dense forests and many rivers and exceedingly large lakes, wherefore, they knew that they would soon come unto the eastern sea.
3. And this was their design, for they wished to come into the Land Southward upon the eastern side. Yea, this was their design because they knew that this side of the mountains which divided the Land Southward was in the main inhabited by the Lamanites. And, whereas the Lamanites were rumored to have not so completely accepted the Gadiantonhem in that time, they felt the safer by approaching the Nephites from the East Sea.
4. And after many days travel they did come to the East Sea, which is a great gulf, surrounded on all sides except the east by land. And by and by they came to a city which was called by the people who dwelt in it, Tamahualip. Then did the missionaries pause their progress long enough to acquaint themselves with the people of that city. For, the people of the land were known to the Nemenhah and they made trade with the cities and settlements of the Nemenhah from time to time. And the Tamahu-Ah were known to be people who would not allow the Gadiantonhem to dwell in their midst. Wherefore, the missionaries paused their journey in that city for a season.
5. Now, it was while they were in Tamahualip that they found men who would take them down the coast in ships. For, the Tamahu-Ah were fisher folk and made their living by catching fish, and they had many boats and ships for this purpose. Wherefore, the missionaries found transport for themselves along the sea coast and did go around the land called Desolation by that route. And they went up into two ships and embarked upon their journey on the waters of the gulf.
6. Now, they did not go directly down to the Land Southward, for, the Tamahu-Ah had commerce to attend to as they made their way. Wherefore, their progress was slow, but they learned much about the places and the people of the Land Southward as their hosts made their way slowly upon the waters, stopping here and there to trade and to take up news from the south.
7. And behold, they learned that in some of the cities of the Land Southward the Gadiantonhem had taken complete possession of all the cities and that the People of God were often misused and persecuted by them. And, even in those cities that were not completely controlled by them, their wickedness had infected most of the cities in that region. And they learned that the persecution was the worst in the cities of Laman, Josh, Gad, and Kishkumen, which were all cities on the east side of the land of the river Sidon, which bordered the land of Zarahemlah.
8. Wherefore, when their hosts had brought them as far to the south as they desired to go, even to that point where the land bent again to the east and the gulf closed in again from the south, they took their journey once again upon land in order that they might travel up even to those cities which were known to be the nests and strong places of the Gadiantonhem.
9. And when they had come ashore, the three missionaries counseled together.
10. And Sanhagot, who was the eldest of the sons of Sahnempet, said unto them:
11. I do not think it wise that we should all go together into these cities, but let us divide one from another and each go into different places to preach the word of God. I will go up into the land round about the City of Laman. Shigath, go you up to the two Cities of Josh and Gad, for they are very close one to another. Shimnet, go up unto the City of Kishkumen. And Him-pah-neth, you must go where the Spirit of God shall take you. Now, take care as you go and even when you have arrived in the cities, for, we are to understand that the people are very wicked and may strive against us. But be faithful and the Lord will go before us.
12. And Sanhagot laid his hands upon his brethren and his sister and blessed them in the name of Jesus. And when he had done this, they did go their separate ways, promising that they would be diligent in preaching the word of God to all the people.
13. Now, Sanhagot went straightway up to the City of Laman, which was up in the mountains. And he observed that the people came out of the city to harvest large nuts and to hunt the wild beasts that infested

the jungle surrounding the city. And when the people saw him, standing by a pool of water, they were afraid somewhat because of his appearance.

14. For behold, the people of Laman had taken the custom of dressing like the Lamanites. That is, they wore very little clothing at all but a loin cloth. Nevertheless, they did paint their bodies with many symbols and marks, so much so that their appearance was very bright and gaudy.

15. But behold, it was the custom of the Nemenhah to cover up the body with humble and modest attire when they went in the sight of other people. And this was in accordance with the teachings of the High Place. For, God did give to the first man and the first woman, clothing to wear, that they might more fully protect themselves from the sin of adultery and fornication and, in this way, they did remember to more fully observe to keep the law of chastity which they received by covenant in the Temple.

16. And this was the custom of the sons of Sahnempet. Yea, and they were each of them Priest of the Temple of Mentinah. Wherefore, they did observe to keep all the covenants they had made in the High Place, and also the laws they had received there. And, because of this, the people of the City of Laman were surprised at the appearance of Sanhagot when they saw him bending down to drink from the pool.

17. And the harvesters ran back into the city to tell what they had seen in the jungle. For, they believed they had seen an enemy or an apparition. And behold, they did return again with the guards of the gate of the city, and they did approach Sanhagot with weapons of war.

18. And Sanhagot raised up his hands above his head and began to sing a song of praise and thanks unto God. And behold, this did so surprise the men and the guards that they did all stop in their hasty progress toward him to hear the song.

19. And Sanhagot did speak to them, saying:

20. Why do you come out of the city and approach me with weapons of war? Is there war in this place?

21. And the captain of the guard answered him:

22. You are a stranger here. Tell us your name and your business.

23. And Sanhagot answered him, saying:

24. Is there war then, that you come out of your strong city with weapons, even against a lone man?

25. Whereupon, the captain responded:

26. It is not your business to ask us questions. You are a stranger here. What is your name and your purpose?

27. I am Sanhagot, and I come from a place you know not of. I am a messenger. May a messenger not travel in these parts? I ask again, am I in danger of running upon a war. For as you can see, I am unarmed and cannot defend myself.

28. And the captain put up the sword he had drawn and answered him:

29. I do see that you carry no weapons such as my men and I do, and you do not look to be a man of war. Nevertheless, you are a man of great stature and you are attired in a strange, Nephitish manner. Therefore, I must assume that you are a servant of the judges of Zarahemlah and mean to do us no harm. But behold, it is not our custom that messengers from Zarahemlah should come among us by any other means than by the gate of the city and it is unusual that one should tarry outside the city in this manner. What do you mean by it? Is it that you have arranged to meet with someone secretly that you come such and tarry in the wild places?

30. And Sanhagot answered him:

31. I do not come from Zarahemlah, but from a city far in the Land Northward. My message is no secret, but not knowing the lay of the land, and that men came out from the city to harvest, I assumed that the whole region was safe. Ought I to worry about my safety in this region?

32. And the captain answered him:

33. It is not safe to tarry alone in these jungles, for they are full of ravenous beasts that can easily overpower a man unarmed. Come into the city with us and we will deliver you up to the Chief Judge. He will receive your message and decide what is to be done with you.

34. Wherefore, Sanhagot was taken into the city to be judged by the Chief Judge.

35. And the Chief Judge of the City of Laman was a Nephite named Wayus. But behold, he was not a righteous man. For, he did puff himself up because of his knowledge of the law and also because of his much riches. Yea, he did live in a palace and had many servants. And it was also his custom to take those who became debtors unto him and make them his servants. But behold, they could never earn enough in his

service to pay their debts. Wherefore, they became slaves unto him, even though slavery was not a thing looked well upon by the Nephites.

36. And this Wayus had great store of fine cloth and of precious things of all kinds. And he did attire himself in robes most costly, with gold and with purple.

37. And behold, when the people of the city sought to remove him from the judgment seat, he conspired to have their leaders slain or he did cause them to be imprisoned. And in this way he retained the judgment seat, for, all the people feared him exceedingly.

38. And the guards brought him before Wayus as he sat upon the seat to be examined of him. And Wayus spoke to him harshly:

39. What is this person that the guards of the gate have taken. Surely, he is not one of us, or he would not be traveling alone in this dangerous country. For, we who live here know of the many dangerous beasts that stalk the jungle round about and we never leave the safety of our city except in groups. Who is this stranger who comes up to our walls and our gates and challenges our authority.

40. And Sanhagot answered him, saying:

41. I am Sanhagot, son of Sahnempet. The same is the High Priest of the City of Mentinah in the Land Northward. Behold, I do not come stealthily into your land, nor do I approach your city secretly. But, it is as you say. I am a stranger to your country and know not your ways. Nor am I familiar with all the animals that lurk in your jungles. But behold, I am not afraid of man or beast, for the Lord is with me and He guides my path.

42. And Wayus knew straightway that this was a holy man and a prophet come unto them and he knew to treat him carefully. Nevertheless, he also knew that to have a prophet in the city was chancy indeed. The more so because he had maintained his judgment seat by wicked means.

43. And why does one led by the Lord see fit to travel so far from his home in order to visit our city. We have our priests and our teachers. We need no vagabond to come and teach us the ways of the Lord.

44. And Sanhagot answered him, saying:

45. Behold, I do not question the Lord my God. When He bids me go, I go. When He bids me speak, I speak. It is unto this city that He has led me and the Spirit prompts me to open my mouth and cry repentance unto this people.

46. And Wayus was angry with Sanhagot.

47. Be silent! You must know that you speak to the Chief Judge of the People of Laman. I have the power to put you to death, wherefore, I warn you, have a care to what you say. Do you come into our city crying repentance? Of what do we need to repent? Are we not Nephites? Do we not have the Temple? And do we not have priests and teachers appointed to teach the scriptures unto us?

48. Behold, you say that you are the son of a High Priest. Does that make you our High Priest? It does not. You say you come from a city far in the Land Northward. Does that make you one of us? It does not. Do not come here with your message of repentance. You do not even know what we are. How can you think to judge us?

49. Now, Wayus spoke thus in order to excite the people against Sanhagot. For, he saw in him a means whereby he might gain favor in the eyes of the people. But Sanhagot was filled with the Holy Ghost and saw his thoughts.

50. Do not think that your costly robes and your high seat can hide the intent of your heart, Wayus Chief Judge. For, I see your mind and your thoughts. There is darkness there, yea, there is a mark of darkness upon you that is visible even to the naked eye of him who is not blinded by the fear that you have caused to come over this people.

51. Behold, you are proud and puffed up. You fill your belly while children suffer for want of food. You clothe yourself with fine clothing while there are naked in the streets of your city. Yea, and you maintain your position of power by wickedness and murder. You, who are the first citizen of this city, are an ensample of the depth to which a people may sink into sin and corruption.

52. Behold, you have put a yoke of bondage upon the people and they cannot break free. Yea, in slavery do you support your own wickedness and all the city suffers because of it.

53. Wherefore, I do cry repentance unto you and unto this city and all its inhabitants. Repent, Wayus! For the hour of the Lord is at hand and should you delay the day of your repentance any longer, the hour shall come upon you and there will be no time for you to make amends.

54. And Wayus laughed Sanhagot to scorn and caused that he should be cast into prison and that he should receive no food or water until he died from hunger and thirst. And this he did in the sight and hearing of all the people, and behold, the more part of the people applauded him for it.

55. And Sanhagot was cast into a prison and they chained him to a wall. And the guards of the prison taunted him day and night and cast food at his feet where he could not reach it. And they set water also at his feet, that he might see it but not reach it to quench his thirst. And behold, the climate was exceedingly hot and Sanhagot did suffer much.

56. But he did remain faithful to the commandment of the Lord. For, the Lord had visited him upon the Way and He did command him to go even unto the City of Laman and cry repentance unto the people.

57. Wherefore, Sanhagot raised up his voice unto the Lord in mighty prayer, saying:

58. Oh Lord, I know that You did command me to go up even to this strange land and city to cry repentance unto the Nephites. And I have begun fulfilling Your commandment. But the people are stiff necked and puffed up in pride. Wherefore, preserve me upon the Way, to the confounding of the people of this city and take away from them their riches. For they do seek to take away my life by depriving me of food and drink. But I know that You can preserve my life. Wherefore, let me tarry upon the Way, that I need no food nor drink. But let Your anger be kindled against Wayus, that the people might see Your fury and repent.

59. And behold, the Lord did answer the prayer of Sanhagot. For, while he languished in the prison, he did go upon the Way and behold, he did not require food nor drink for many days. And the guards were astonished that he did not perish, for the heat was extreme.

60. But this is not all. Behold, the Lord did bring a curse upon the City of Laman and all its inhabitants. For, they trusted not their neighbors and esteemed them all to be thieves and robbers. Wherefore, each man and woman did hide up their precious things that their neighbor might not steal them from them.

61. But behold, the Lord did curse so that when the people went again to their hiding place to count their gold, or when they sought again their precious violet to wear in the sight of their neighbors, behold, their precious and costly things were not to be found.

62. And He did also cause that swarms of insects might infest the wilderness round about the city so that, when the inhabitants went out to collect the fruits and the food that the jungle produced, they found only the husks instead and there was no food to gather.

63. Now, the people of City of Laman had grown accustomed to the food that was produced naturally in the wilderness round about the city, and they toiled not in the soil to produce their own. Wherefore, the swarms were a sore curse indeed. For, they were forced to send to other cities for food. But behold, because they had hidden up their precious things, they had not wherewith to pay for the food brought to them from their neighbors. And except for some relief that came to them from certain families in Zarahemlah, their neighbors took their goods and turned around again. Yea, they turned their faces unto their own cities once again and departed leaving none of their goods for the relief of the suffering of the people of the City of Laman.

64. Then the people began to remember the words of Sanhagot, that he had cried repentance unto the chief of their judges. And they went unto Wayus, the Chief Judge, and they reprimanded him sorely, saying:

65. Why have you brought upon us this curse from heaven? What have you done to bring down upon us the swarm? And behold, where are your riches and why do you appear now before us in the same attire we saw you in yesterday? And the day before? Is it because you too have hid up your precious things and now cannot find them? Behold, this is the curse that has befallen us because you did not treat honorably with the stranger in our land.

66. And Wayus was dismayed at the rush of people to his seat and he did attempt to defend himself, saying:

67. Why do you lay this burden at my feet? And why do you trouble the judgment seat with your own iniquities?

68. And certain of the mob stepped forward and gave him answer, saying:

69. It is you to whom this prophet has come. We heard his harsh words to you when you observed him from the judgment seat. Did he not reveal to all the depth of your wickedness? Or do you deny that he spoke the truth?

70. And he delayed them, saying:

71. But tell me, surely, what part of his parable belonged solely to me and what part is a more general transgression to be shared among all who are in this city? It is certain that he did recriminate against me for some of my deeds. But, tell me, which among you who secured his goods yesterday has found them again today?

72. And they cried, saying:

73. Nay, but we are all penniless today because of the curse laid upon us.

74. And he answered them, saying:

75. Then complain not to me because this man has stolen your goods with a curse. He cried not only against me, but against all the people of this city.

76. And the people beat their fists and clamored loudly that the judgment seat be taken from Wayus and given unto another. But Wayus called forth the guard of the city to protect him from the riot. And when the people had calmed a little, he again spoke unto them, saying:

77. What is it that you wish me to do?

78. And they cried in one voice:

79. Bring out the prophet and let him be heard by the people. Then we shall judge him, and you.

80. Wherefore, Wayus called for the prisoner to be brought out to be heard by all the people and judged. And when Sanhagot was brought out, the people set a post at the center of the city and bound him to it. And they beat him, and spit on him, and reviled him, and accused him of theft.

81. And after he had been thus scourged by the people, he was brought again before the judgment seat to be examined by the judge and his officers. And behold, Sanhagot stood without aid before the judgment seat of the City of Laman, so much was he strengthened by the Lord.

82. And Wayus questioned him again, saying:

83. Behold, the people say that you have brought down upon us the judgments of God. What do you say to this, stranger?

84. And Sanhagot responded, saying:

85. The people speak of what they know.

86. And Wayus questioned him:

87. What is it that you find so wicked in the way of our people? Come, you are a teacher. Teach me.

88. And Sanhagot spoke boldly, saying:

89. Behold, when the beggar casts up his petition unto you, do you impart unto him of your own goods? Do you give him bread and wine of your own larder because he is hungry and because he is athirst? And do you give unto him your own cloak because he is naked? And do you pray for him and administer unto him because he is sick with the fever? Do you set him in your storehouse for the night because he is alone and penniless and full of sorrows. And then in the morning, do you find him lodging? Are these the things you do unto your neighbor who is in need?

90. And the people round about the judgment seat laughed him to scorn.

91. Still, he continued, saying:

92. Nay, you do not these things unto him that is needy. Instead, you give him bread to eat and wine to drink for a price. And, if he have not any coin, yet you give him what he needs for a price. And when he eat and drink but cannot pay, you demand the value of the provender. And behold, when he cannot produce the money, you cast him into slavery for the price of bread and wine.

93. Behold, the Lord has shown me your customs. It is because of your wickedness that the Lord has commanded me to come into this city and preach repentance unto the inhabitants of it. Yea, it is because of the great wickedness of the City of Laman, that I do prophesy against you.

94. And behold, Wayus knew that Sanhagot spoke the truth, yea, and all the people also knew, but they laughed at him, saying:

95. This man is jealous of us. He is not accustomed to the prosperity that we have because he comes from a country where such things are not known. Behold, his forefathers departed out of the Land Southward and took their posterity into wilderness places and now, seeing our blessed state, he is offended.

96. And Wayus took courage again, seeing that the people of the city were of a like mind as his own. And he stood up at the judgment seat and spoke to the people, saying:

97. Nay, let us not be so hasty in judging this man. If it be true that he has not known of such wealth and prosperity as is ours, then we might understand how he might be offended. Let us release him, that he might

come to know our people and accustom himself to life as it is in the civilized world. For, it does appear to me that he desires to live among the Nephites in this part of the land. Wherefore, if that be his desire, he will need to become accustomed to things among the Nephites. For, is it not so that he will find things very much the same wherever he wanders in these lands?

98. And the people agreed and cried out for his release. Now, Wayus did this, not out of kindness or charity, but because he believed that Sanhagot had brought down upon the city the judgments of God and he bethought him of how he might rid his city of this prophet. For, he knew that the people loved their riches, even as he did, and if this prophet walked among the more part of the people preaching against them as he had against him, then they would clamor for his death and the onus would not fall upon him.

99. Wherefore, he did cause the guards to release Sanhagot and he did apologize largely for the manner in which he had been treated, saying:

100. Behold, we are unused to prophets in our city. For, our priests and teachers serve us well. Wherefore, walk now safely among the people and observe them. I do not ask you to hold your tongue, for you are a prophet and such things as the Spirit might give you utterance can only be for the good of this great city.

101. And Sanhagot left the judgment seat knowing the artifice of Wayus, but also rejoicing and praising God for his deliverance from bondage. And, as he left the judgment seat, behold, a small group of righteous men and women came to him and entreated him to follow them to that part of the city where they made their homes. For, they were afraid of what the people might do to him. Yea, they entreated him, saying:

102. Come now with us, Sanhagot, even down toward the river side of the city. For that is where we make our abode. And there are those among our neighbors who will hear your words and succor you. Whereas, in the part of the city in which you now stand, there are none who will do anything for you.

103. And Sanhagot went with them down to their homes, which were on the river side of the city, even down away from the rich and spacious houses and buildings which occupied the more wealthy sector.

Chapter Three

1. Now, that part of the city where the more humble dwelt was not filled with large and spacious homes and buildings. But behold, neither was that part of the city a place of squalor or poverty. Even the humblest of homes was well kept and the surroundings were pleasing.

2. And one of the men who had entreated him to come down with him to the humbler part of the city was called Nephihet, and he took him unto his own home. And behold, he bid him sit in his own chair, and when he was sat, he did kneel down and wash his feet and anoint them. And he did also anoint his head with healing oil and gave him mild food and drink to his comfort.

3. And Nephihet did also place a robe upon his shoulders and, when he was comforted in all the ways in which a healer might comfort his charge, he bid him take lodging in his own home with his family.

4. And this charity did give heart unto Sanhagot and he blessed them, saying:

5. In all the city, there is none like unto Nephihet and his family. Surely, the Lord will bless you in all that you do. And he took each member of the family and laid hands on them and blessed them.

6. And when Sanhagot had taken his rest and had arisen again refreshed, Nephihet took him to where the people of that quarter of the city met together at the end of the day. And the people did wait upon him, and begged him to speak.

7. Now behold, the number of them was exceedingly few. Yea, there were but twenty two families that gathered out of the whole of the city to hear the words of Sanhagot. But he was not discouraged and began to speak unto them, saying:

8. Behold, the things that Wayus said about me are in great measure true. I have come unto you from the Land Northward. Yea, and it is true that my forefathers left this land to travel into unknown places. And they did live in the wilderness for a generation and had not benefit of riches or precious things of any kind.

9. But, you would think from the speech of Wayus, that such things have rendered them poor and desolate and that their descendents have grown into savages. But I say unto you that the words of Wayus are not true, for my people have continued to serve the Lord in all things and in all places, and their knowledge of Him has become great. Yea, the Nemenhah, for so we call ourselves now, have become a great people and the Lord is with us.

10. And behold, riches we have in plenty, but we have them in common one with another. For, all people receive of the abundance which the Lord has provided. Is it so here? I ask you, is it so among the people of this great city?

11. And, with downcast eyes, the people bowed their heads and said, No.

12. Why then, does Wayus rejoice in this great difference between our peoples? It is because he has set his heart upon the riches and the getting of them. Yea, his heart is so set upon these things that he casts off his duty to provide for the comfort and safety of the people of his city. This is wickedness and will cause the downfall of all that you know.

13. And behold, this saying did disturb some of the people who had gathered to listen to the voice of this prophet from a far country, and some did take up their couch and their families and they did depart from before Sanhagot. But, unto some, the words he spoke were the words of their hearts and they did continue to listen and to hearken unto him. And he did continue speaking unto them:

14. Behold, whenever people gather together to save themselves from the dangers and perils of the world, belief in the Christ who is to come must form the foundation and purpose for their gathering. For, any man may build a house and hedge it round about. And that place of refuge is as safe from the perils of the wild world as are the walls of this city. And behold, he may set his sons to guard it day and night, and it is as safe as this great city.

15. But, the day comes when the earth shall reel to and fro. Yea, there comes a day when, should a man find himself upon the road, he will not see his way and the earth shall rise up under his feet and cast him down. In that day, shall these walls save him? Yea, a day comes when, should a woman find herself at the well, she will not see her way and the earth rising up shall cast her down. In that day, shall these walls save her? And when all creation shall shake with a fury, and this great city is burned with a fire come down out of heaven, shall the man and the woman be preserved? It is a question.

16. Shall a man and a woman heap to themselves riches and costly things to hedge up the wilderness? And with such a hedge, shall they think to bring safety unto themselves and their children? I ask you, does their rich and costly things protect them from any risk or peril? In the day of tribulation, what shall their riches buy them? When the earth has thrown down the crop, shall they buy meal? When the fire has burned the city, shall they buy shelter? I say unto you, Nay. For the day of their salvation is at hand.

17. And shall a man abuse his neighbor, and make a slave of him, and beat him, and cast him into a prison, and feel secure in his standing? Or shall he by usury make his neighbor his slave, and the day of tribulation coming, still ask of him his succor? Shall a man heap up houses to let and oxen to hire and, setting a yoke upon his neighbor, expect them to come to his aid in the midst of his adversity? Is it possible that adversity should come to him alone? And shall he believe that any that he has abused shall not also suffer the tribulation, and yet feel some loyalty and charity toward him? It shall not be.

18. Or behold, shall he heap up a storehouse of grain against the day of tribulation, but abuse his neighbor and make a slave of him? Shall not his neighbor assail his storehouse in the day of tribulation? And let him set all his sturdy men against the doors, shall the doors stand against the whole city? It shall not be.

19. For, I say unto you all, The days that come shall test all people in this land, be they rich or poor, be they mighty or meek. Let every one of you lay up in store those riches that shall account unto you for righteousness. For, in the day of tribulation, all people shall seek for the wise to guide them. And, if the wise be despised of you, wherein shall they guide. And if wisdom has become despised, all is foolishness. Let him lead you then and guide you who will, but you shall not escape.

20. Then the people cried out unto Sanhagot that he should preach unto them all that would befall them and their city, and he did continue to preach unto them, saying:

21. Behold, far away in the Land Northward from whence I am come unto you, we have built up the waste places and even a great city. We call this city, Mentinah, or as it is called by many, Menintah. And this, in the tongue of the Ammonites who live among you, is "a place of salt." Behold, this place has become the savor of the earth, for we live in peace, feasting upon all that the Lord does bestow upon us from heaven, having all things in common. And there are no poor among us, for we succor all, both great and small. In this do we call ourselves blessed, for in Mentinah, there is no man or woman who causes suffering knowingly.

22. For, we do seek the guidance and wisdom of they whom the Lord does call to be our governors. And we also do seek the wisdom of the old and halt. And we do seek the wisdom of our Peli. And we do seek the wisdom of our learned ones. And behold, we do diligently work for the good of all people and all people work to sustain and support each other.
23. Behold, I spring from a line of teachers and healers who offer their services not for hire, though the laborer is worthy of it, but they do their work freely and beg of no one. For, in Mentinah, the baker is free with his bread and the fisher is free with his fish. And behold, when there is corn, there is corn for all and none puts up his petition unanswered in the City of Mentinah. And because of this, there are none who may claim poverty, for all receive of their wants freely. And, when the city puts up its stores, it is for all people that the storehouse is filled. Yea, even the stranger in our streets is as welcome to the abundance of the Lord as the citizen.
24. And the people asked him:
25. Does no man own his field then? And shall all men tread the winepress together? And he answered them, saying:
26. Nay, but person, be they man or woman, has the stewardship of their own land, or shop, or press, or ship, and does work by the sweat of their face. But behold, they do offer up the fruit of their labor over that which is necessary for their own living. And, if a man make shoes, he does put shoes on his family, that they be not naked. But the increase of his labor he does give freely to his neighbor, that he be not naked. And if a man go to catch fish in the lake, he dries the fish and pounds it, and that which is necessary for his own family he keeps back, that they be not hungry. But behold, the increase of his labor he does give freely to his neighbor, that he be not hungry.
27. And behold, there are days of tribulation and adversity. But, when the day of tribulation comes, do you think the people assail the storehouse to take from it all that they need? I say unto you, It is not so. For all receive freely and there is no violence. For again, there is no hedge raised up and no strong men guarding the gate. Behold, all receive of the abundance of the city equally and, in the day of violence, there is none who must resort to violence.
28. And behold, this is not all. For, all men and women go up to the High Place together. Yea, the Temple of the Lord is open to all who would hear His voice and seek His face. Is it so in this great city? I know not. But, I say unto you, Even the sojourner in the land is taken up to the High Place, if he wish it, to seek the Lord there and there is no hedge upon it.
29. And all men and women raise up their thanks unto God both day and night. And they do also meet often to celebrate His coming together. And in their synagogues they do teach the peaceable things of God with joy, with meekness, but also with celebrations. Yea, in spiritual things also they do have all things in common and none is prevented.
30. And these things which Sanhagot spoke troubled the people, for they knew that such was not the way of their city, nor of their people. For, they had not anything in common and, if a man lacked, he had to buy that which he needed. And, if he had not wherewith to buy, then was he made a slave because of his lack.
31. And also they knew that their synagogues were divided among the rich and the poor. And only the rich met in prayer with the rich. The poor did meet in lowly circumstances with the poor, as was the tradition of the city. And behold, when a prophet or teacher came among them from the City of Zarahemlah, they were taken in by the rich and entertained in their synagogues. The poor did wait upon the rich to hear the words of such teachers, but were never welcome to hear his words themselves. Such was the state of things in the City of Laman.
32. And Sanhagot, seeing that the words which he had spoken touched the souls of the hearer, he did speak the more plainly unto them. For, he perceived that they did hunger for the word of the Lord, and they did thirst for that water which fills the soul. Wherefore, he did preach unto them the Gospel of Peace, saying:
33. Behold, I perceive that you do seek after righteousness. Therefore, I shall open my mouth to you and teach you that which the Spirit does dictate to my mind.
34. Seek no more to satisfy men, but satisfy God. Seek no more the counsel of the wise in this city, but seek the wisdom that proceeds from the mouth of God. Seek no more to please them who rule over you, but seek to please your God. Seek the face of God, for He is mighty to save.

35. Lay no more up stores against the day of your tribulation, for, that day is come upon you, and greater tribulation is to come. Rather, give of your substance to the beggar and raise him up. For, I say unto you, The aid of the beggar shall be the greater value for you when all the earth is in tribulation. Yea, work with your might to provide for yourselves, but give of your increase unto all that lift up a petition unto you. For, surely they shall support and sustain you also when you are all beggars upon the road.

36. Pray always unto the Lord, who is the Son of God, even that Creator who gives abundantly unto all living. Lift up your heads and cast your eyes upon the face of Him who is mighty to save. Bow not your heads down unto that man who shall be as much a beggar as you in the day of his tribulation, but lift up your eyes and your voice unto that God who shall come to save you all.

37. Meet often in your meager synagogues and give thanks unto God that you sit upon the floor without mats and not upon a couch in a place elevated above the congregation. Sing praises and thanks unto God and not unto your officials. Make priests unto yourselves who are humble as you and set no wealthy man above you to sing for you until all are equally wealthy. Make teachers unto yourselves who are humble and who seek the face of Christ who shall come. For, the Spirit shall give such teachers their voices and they shall teach you of the peaceable things of the kingdom.

38. Make no man or woman an offender because of their words. For, as the world is large and spacious, so therefore, is there much space and many peoples. Because their belief and their words may be different, this does not signify that their words are not the words of Christ. But give ear unto their words and subject them unto the Holy Ghost, who shall testify unto you of truth. Yea, you need not worry that any shall deceive you, if you have the Holy Ghost as your companion, both old and young, both great and small, for it is He who makes a surety of those things which are true. Yea, He does make a surety and a certainty, even to the testifying of truth unto your minds and your hearts. Wherefore, none can assail His storehouse, and you shall have riches laid up in store, even riches in heaven.

39. And, from this time forth, make all your comings and your goings in the name of the Lord. Yea, pray in His name unto the Father. Yea, call upon the Father in the name of the Son. For, His atonement is unto you as a mighty bulwark and a ward and citadel. Yea, bless all things in His name. Baptize in His name. Wash yourselves in His name and cloth yourselves in His name. Raise up your voices each day in a joyous way in His name, for He does hear the prayers of the righteous and answers them.

40. And, when the Spirit of Prophecy comes upon anyone among you, despise it not, for it is a gift given of the Holy Ghost, but send that one forth to preach in the city. Support the prophet with your own substance and withhold not, for, howbeit a whole city might be saved. But if you withhold your substance, the words of the prophet might be dulled by hunger or thirst, or the necessities of life. Wherefore, make not beggars of your prophets, but lift up the hands that hang down.

41. Do always the words of Christ. Let not any petition rise up from any widow, but care for them in all judgment. Yea, let not any cause occasion the widow's petition, but anticipating their want, care for them in Christ's name.

42. And likewise, let not the fatherless go abroad in the streets to gain a living for their distressed mother and for their brothers and sisters. Nay, for this is wickedness. Let the fatherless be cared for with all judgment and not by commandment, but freely without extortion. For behold, he who makes a slave of the weak shall be destroyed by the weak in the day of their tribulation.

43. And, if there be any among you who is sick, let them also be cared for tenderly. And call upon them who have the Gifts of the Spirit to heal them. Yea, call upon all they who have great faith to lay hands upon them and to pray for them who are prostrate, that they may be healed.

44. Now, you mothers and fathers, teach your children diligently to follow the Lord and not after the things of the world. And this is a difficult task I lay upon you. For, in this city, all men teach the tender to seek after riches and to lay up riches against some futurity. But this is wickedness and the Lord shall not support such a teaching. Behold, it is hard to live in a city and among people who shall daily teach your children to seek after the world, but you must do it, or all is lost.

45. In short, love one another. Be as family one to another. For, what father, seeing his son hungering, shall withhold his provender that his son die? And what mother, seeing her daughter is naked, shall withhold her own raiment? And shall a brother or sister remain without the house upon the street? Nay, but they are rushed inside with much rejoicing. Yea, you shall give shelter within your own house. You shall clothe the naked and feed the hungry, for, this is the Gospel of Peace and anything else comes of wickedness.

46. And, if the wise of your city do smirk, yea, if they shall wink at you and wag the finger, let them be. For they receive their reward daily. But, in the day of their tribulation, when all things are in commotion, and the hungry do assail their storehouse, who shall wink then?

47. Even let there be they who are considered unworthy knock upon your door, shall you turn them back into the street? I say unto you, Nay. But you shall feed them, clothe them and send them on with money in their purse. For, who may judge the heart of any man but that God who created him? And who may take the full measure of any creature but the Creator thereof? Do not think to take up that mantle, for it is Christ's and He employs no servant there.

48. And all these things ought you to do, who seek the face of the Lord. For, if perchance you do find Him, and you have not followed His precepts, how shall you address Him? Oh Lord, King of Heaven and Earth! We know that You are holy and that You have created all things. Yea, we know that the winds and the earth obey Your command and rejoice in the full measure of their creation. But, behold Lord, we have not sought Your face nor followed Your precepts. But we are Yours nonetheless, wherefore, let us enter into Your presence.

49. Behold, I say unto you, If you have not been His friend in the day of your probation, He will not acknowledge you in the day of His glory. Yea, if you have failed to call upon Him, He shall not acknowledge your greeting when all the earth is finished. Seek Him diligently, even in the hour of your adversity and He will comfort you in tribulation.

Chapter Four

1. And many who listened to the teachings of Sanhagot were overcome with joy. For, they had sought the face of the Lord and now this prophet had come among them to confirm the things they knew to be true. And they did rejoice in his words and sought him all the more to teach them.

2. But there were some who were ashamed because of his words. For they knew that they had not walked uprightly before the Lord and they did still covet the riches and the comforts of the rich. And there were others who wished to use Sanhagot's words to overthrow the Chief Judge and Governor of the City so that they might rule in his stead. Now, these men took an accounting of the teaching of Sanhagot unto Wayus, but they did turn his words against him, saying:

3. Behold, most noble Judge and Governor over all this people, we know that you are worthy to be our ruler and that you have ruled in righteousness. Wherefore, your judgment is righteous always. Judge now this man for us and rid us of his teachings.

4. And Wayus inquired of them, saying:

5. What is it that this man has taught that has so offended you that you should come entreating me to rid you of him and his words? And they answered him, saying:

6. Behold, he teaches all to seek not after the righteous judgments of our governor, but to follow ones own conscience and the dictates of ones own heart. This thing is hurtful to our young people. For behold, they think they may live in this great city and yet believe that they need not obey your laws. We desire that all our youths learn the ways, customs and laws of our people and hope to have peace in our city because of them. But behold, this teacher does exhort them to seek not after them. Wherefore, we do ask you to rid us of this prophet.

7. And Wayus, seeing his opportunity, did send his mighty men to take Sanhagot, but he was forewarned in a dream and went out of the city before the Judge had ordered his men. Wherefore, he was not to be found among the poor of the city, for he had escaped the judgment of the unrighteous.

8. And Wayus was angry that he was unable to lay his hands on Sanhagot and also with the poor who had sheltered him and listened to him. Wherefore, he ordered that all the poor, or rather all they who had not riches and precious things, should be removed from the city and cast out. And this he caused to be done with great violence, and many people were killed. And all they who survived the cleansing, or so they called it, of the City of Laman, hid themselves as best they could in the wilderness, and many took their flight even into other cities round about.

9. And behold, Sanhagot did stand himself once again by the gate and did prophesy against the city, saying:

10. Behold, I do curse the City of Laman and all its inhabitants. For, you have cast out the prophets from your midst and this you have done with the shedding of blood. Wherefore, I do curse all the inhabitants of this wicked city with a curse. And this shall be the extent of the curse – in the hour that the Lord, Jesus

Christ, does make his appearance unto this people, even as has been promised by the holy prophets, the City of Laman and all its inhabitants shall be burned by fire, and none shall survive the day.

11. Yea, you shall shut your gates and think yourselves safe behind your battlements. But behold, fire of the Lord shall descend from the heavens and it shall consume you all. And behold, even the rocks shall not abide the heat of His wrath and all shall be overturned. And behold, this place shall be a hiss and a by-word, and even the beasts of the wilderness shall avoid it.

12. Now, when the guards of the gate heard him speak thus, they sought to lay hands on him, that they might deliver him up to Wayus to be judged for the hard words he had spoken against the city. But behold, in the moment that they were about to lay their hands on him, they were confounded, for they found him not, and he was taken away by the Spirit to another place.

13. And Sanhagot continued to teach those few who had escaped the city. And behold, each day he remained with them in the wilderness round about the City of Laman, more people did begin to come out of the city to find refuge with the outcasts. And, within a short space of time, they became a great people in the wilderness, so many were the people who repaired unto them from the City of Laman, and also from other cities. And they did begin to build a settlement a day's journey from the city.

14. For, the rule of Wayus become very strait. Yea, Wayus the Chief Judge of the city did tremble in fear of the words of Sanhagot. For, both the prophecy which he spoke at the gate against his people, but also the things he spoke when he taught the people did fill Wayus exceedingly, for he could not escape them.

15. And behold, Wayus sent a party of armed men out of the city to seek out this settlement and to put the inhabitants of it to the sword. And to justify this, he did accuse them of treasonous and blasphemous teachings. And the men did search for the space of many days to find the outcasts. And behold, they did find them and the settlement that they had made in the wilderness and they did make their plans to attack the settlement by night.

16. But Sanhagot was warned of their plan and he sent all of the people out of the settlement. Now, when the men of Wayus came into the settlement, they found it empty and they also found evidence that all the people had departed out of it. Wherefore, they believed that there must have been a spy or informant among them and the captain of the party, whose name was Menem, did begin to examine each man.

17. And behold, not finding any man that could have informed the outcasts of the city of their impending doom at the hands of the armed men, but also knowing that Wayus would not be satisfied with his report, Memen did accuse one of his men of treason and he, with his own sword, took the man's life in the sight of all his men.

18. Now, this did cause his men to distrust and even to hate Menem. And, when he ordered his men to turn again and return unto the City of Laman, with the excuse that there had been a traitor who warned the outcasts and allowed them to escape into the wilderness, behold, half of the men were determined to slay him. Wherefore, they did attack and slay their captain. But half the men agreed not with the rebels and they did take up their swords and did battle with them after that they had slain Menem.

19. And behold, the two sides did fight each other until there was not one man left of them. But their bodies lay strewn in the streets of the settlement and the wild animals of the wilderness came in and devoured them.

20. And, when the outcasts of Laman returned to their settlement, they saw the carnage and would not go again into their homes, and they abandoned their settlement and fled out of the land, even unto distant cities.

21. And thus ended the mission of Sanhagot unto the inhabitants of the City of Laman. And behold, we know that the City of Laman was verily burned at the Lord's coming. For, it is written in another place and we need not doubt the truth of it.

Chapter Five

1. Now behold, Sanhagot, when all the outcasts of the City of Laman were fled, he was ushered by the Spirit to the place where his sister, Him-pah-neth, was laboring. And it was in the City of Josh that Him-pah-neth was laboring to teach the gospel of peace.

2. And she did rejoice exceedingly when she did see him in the streets of Josh. For, the people of Josh were even more puffed up in pride than were the people of Laman and they had rejected her words. But behold, because she was but a woman, they had paid no heed to her preaching and did abuse her daily. And her situation was dire indeed, for the people of Josh did withhold food and drink from her, and she did wander the streets alone.

3. But, when she saw her brother preaching in the streets of Josh, she knew that her Lord had saved her. But behold, Sanhagot did not readily recognize his sister, for she had been abused and beaten, and also she was much wasted by the want of food. And when she came close to him, he saw her face clearly and knew that she was his own relation and his heart poured out to her because of her dire condition.
4. And behold, his anger was also kindled against the people of Josh and he addressed them in his wrath, saying:
5. Oh, you people of Josh, hear these my words which I shall speak unto you. The Lord God is not pleased with any who would abuse his daughters. Yea, gather round, you mighty ones of Josh, for this day I shall speak the word of the Lord unto you. For, His wrath is kindled against this city and this day you shall surely hear of it.
6. And there was in the street passing by, one of the lesser judges of the city and he did hear Sanhagot and answered him, saying:
7. Belay your wrath, stranger. For, what can this wretch be to you? Behold, she is but a lunatic come from northern climes and has been many weeks prophesying against this good city and its people. And what can it be to you, who I see by your bearing and your attire are obviously a man of wisdom and of substance, that she has been thus handled roughly by they whom she has handled with so little respect?
8. And Sanhagot looked upon the man and was for a moment unable to respond, for his was very hot in his anger toward the people of the city.
9. And the name of the lesser judge who addressed Sanhagot was Ohmer. And this same Ohmer spoke again, directing his words unto Sanhagot but also unto the multitude that had begun to gather around them. Yea, he spoke as if to Sanhagot, but in reality he made his speech to please the people that had gathered, saying:
10. Behold, we all know of this woman, Him-pah-neth. Did she not come boldly into our city and inquire of us about our ways and our customs? And, finding them not to her liking, is this not the woman who began to preach to us and to impose her ways upon us?
11. Yea, she did extol the virtues of her people and condemned the way we choose to live. What is it to her that we are rich with the blessings that the Lord has seen fit to bestow upon us? Can it be anything but wickedness that has caused her people to become a vagabond race? Yea, one can easily make out her jealousy, and can this be anything but the type and image of all her people? That being as it is, why should anyone in this great city give heed to anything she has to say?
12. And behold, being so rabid in her condemnation of our ways and customs, which all people know to be good and true, how can anyone judge us for treating her as she really is, a lunatic? Or is it to be expected that thinking people take a mad dog into their homes?
13. And after this wise did Ohmer speak of the sister of Sanhagot. And he was inflamed with wrath. But behold, his sister did take him by the hand and led him away from the multitude, and she calmed him, saying:
14. Behold, it is with a glad heart that I greet you, my brother. Let us away from these people, that you may inform me of all that has happened with you. Yea, let us away, that these may be appeased and you and I may find a place to speak.
15. But Sanhagot was not calmed by the words of Him-pah-neth and he approached the multitude and addressed them, saying:
16. What is the hospitality of this city, that would treat a traveler so? Have I been in Josh but five minutes and I have seen the charity of her people? I say unto you, Nay. But I have seen some of her character. And should I extol your virtues, who would treat a woman thus? And let us assume that she is mad, do you so to all the afflicted of your city? And how does any who suffers fare at your hands? Speak! I would know your answer!
17. And Ohmer answered him, saying:
18. What would you have us do to the woman, being mad? Are you also from her country, that you would compel us also to your ways and thinking?
19. And Sanhagot answered, saying:
20. Of a surety no! For, I would get away with my life. It appears to me that anyone from a foreign land might fare no better here than this poor woman. Whose is she? Who is her father and her mother that she

should be so treated? Is she the daughter of some enemy to be beaten and abused? Is she the chattel of an enemy that she, because of her parentage, must be so abased?

21. And Ohmer replied, saying:

22. Nay, I know nothing of her parentage. She has brought all upon her as you see now simply by her own doing. Her state is none of these good people. She came in unto us and abused herself upon us. Wherefore, my good man, make no mistake, we have given her as good as she gave.

23. And Sanhagot spake to him, saying:

24. Whom then has she beaten? Whom has she mistreated and abused? Unto whom has she withheld food and water? And whose child has she had her way with? I perceive from your faces that she has not received of you that which she has given, for, how could it have been in her power to do you damage such as you have done unto her?

25. Behold, I know your hearts and your minds. Is it to be believed that such evil can exist in the heart of any Nephite? What is this that you have done? Is this the law of your city? If so, show me where it is written.

26. Now, to this the people had no answer, for they had caught themselves in a snare of their own making. Surely, they heaped ridicule and onus upon the unknown woman, and this was easily done. Yea, the people looked on while all that was evil was done unto the strange woman prophet. Wherefore, when one who spoke with strength and with the Spirit indicted them, they knew their own guilt and were ashamed.

27. But behold, they were ashamed not because they had done evil, but because they had been found out and exposed. Wherefore, they were inflamed in their hearts and Ohmer stood forward again as the mouth of the people and he accused Sanhagot, saying:

28. You are also of this sort! Wherefore, behold, we will treat you as suits our custom.

29. And Ohmer strode forward that he might strike Sanhagot with his staff. But behold, Sanhagot was filled with the Holy Ghost and rebuked him, saying:

30. Touch me not! For I am filled with the Holy Ghost. Wherefore, I give you fair warning, if you stretch forth your hand to touch me, you shall surely be stricken down to the earth!

31. And Ohmer was filled with fear and retreated behind the growing multitude. And he incited the multitude with many words, saying that this man ought to be taken by force and made to answer for his words before the Chief Judge of the city. And the multitude did press forward to take him, but he rebuked them also, saying:

32. In the name of Jesus Christ, my master, I command you. Touch me not! For, any who shall stretch forth the hand to do me injury, him shall the Lord strike in His mighty wrath!

33. And behold, the multitude felt the power of the Spirit in Sanhagot and they stayed themselves.

34. Then did Sanhagot open his mouth unto all the people and he did condemn them all, saying:

35. Surely, there is none more wicked in all the world than the people of Josh! What could this woman have said that could justify what you have done unto her. And I declare before God that you have all done this unto her.

36. Behold! She is beaten, ravished and left to starve in the streets, and who can declare unto me the cause? Will any of you rehearse to me the words so evil that she spoke unto you that would justify this cruelty? Or is it even possible that she could have so much evil to say? Is it possible that so evil a people exist who can cause such an unrighteous judgment come upon a noble woman!

37. For, I declare unto you that this woman is of noble birth, even the daughter of a noble people. She is a prophet among her own and speaks with the Spirit of God. There is not one soul in her own city that does not esteem her as among the very gems of the treasury. And who of you can claim the same?

38. And the lesser judge Ohmer stood forth once again to defend his people, saying:

39. We knew not of her birth or her status. Do you say that this woman comes of noble family? Does her father have some standing then, that we should esteem her as any more than you see here?

40. And Sanhagot answered him, saying:

41. This one is the daughter of Sahnempet, who is mighty in the eyes of not one city, but of a multitude of cities. Do you not know the name? He it was who subdued the Gadiantonhem in the Land Northward!

42. Now, this saying frightened the people of Josh, and not least of all, Ohmer. For, they believed the raving woman to be of lowly birth and, therefore, felt free to treat her as a slave. But there was a law decreed in Josh which made the sons and daughters of the wealthy families immune from the statutes, and

also that to touch such a one was a crime worthy of death. Wherefore, when they heard Sanhagot say these things, many of the multitude did begin to disperse. But behold, Sanhagot was not finished speaking unto the people and he continued, saying:

43. What say you fathers of this great city? Would you that I inform that great Sahnempet that you have dishonored his daughter so? Or do you not fear reprisal from one so great as he? Speak, fathers! Which of you will not mourn the loss of your fair sons, a fair recompense for what you have done to the daughter of the mighty? And which of you will not shriek to watch the same done unto your fair daughters as has been done upon this woman?

44. And again Ohmer strode forth to calm the people and to speak in their defense, saying:

45. Believe us when we say that we had no knowledge of who this woman was, nay, nor of her parentage. We knew only that she did cry against the good people of this city. Yea, and all will attest that she did condemn us all to destruction because of our customs. And I ask you, how are our customs to be so despised, being the same as all the great cities of this land?

46. And Sanhagot answered him, saying:

47. What can be the ways and customs of this people that she could have had anything to say that did justify this that you see before you?

48. And Ohmer answered, saying:

49. Surely, she did find great occasion to condemn us for our great riches. Now, this ought not to be done, for it is only because the Lord does choose to bestow upon us His blessings that we have our riches. And how, then, shall this one come in unto us and cry repentance because we are worthy and the Lord does see fit to bless us?

50. And Sanhagot replied unto him, saying:

51. If it so be that you are so prospered by the Lord, it must be because of great righteousness. Wherefore, I must ask again, what has she said that could bring upon her such a wicked retribution? For again, if the Lord has blessed you with riches, then it must be that you follow the admonition of the Lord – that you seek riches in order that you might with them do great good. But where is the good?

52. Behold, I look to my left and to my right and I see great and spacious houses. Yea, and I look above me and I see the towers of the city. And I look at its denizens and I see costly apparel and jewelry. And this you say comes from the Lord and by His grace. But, why then, do I look down and see such treatment of this visitor to your city? I ask myself, how can this be?

53. Has she stolen ought?

54. And the people answered, Nay.

55. Then has she played the harlot?

56. And the people answered, Nay.

57. Has she conspired against the rule of this country and against its laws?

58. And the people answered, Nay.

59. Has she killed or committed some mayhem?

60. And the people answered, Nay.

61. It is a strange thing then. You say to me and expect me to accept, that you have done almost all that I have spoken against a woman merely because she spoke out against your custom. Are you all in like bondage? Is there no freedom to speak at all in your city? For, if this be the case, then I distrust that you have attained such wealth by the hand and heart of God.

62. And Ohmer cried out because Sanhagot began to disparage the people for their riches.

63. You are of a surety one of her kind. Speak truth, is it not so?

64. And Sanhagot answered him, saying:

65. I am her brother, and the son of that same Sahnempet of whom I have spoken. Shall you treat me as you have her? Is this the law in your city? Shall I starve in your streets? Shall I be beaten and spit upon? Shall you have whatever way you wish with me in the sight of all men? I declare unto you, if your like were to be found anywhere in the Land Northward, you would be rooted out as the Gadianthem. None of you would escape.

66. And with these words, behold, the multitude rushed in upon Sanhagot to take away his life. But behold, he did stretch forth his hand and it was unto them as he had forewarned. For, all those who touched even the hem of his sleeve fell to the earth as if dead. And a cry and a tumult rose up from the multitude, but

they did cease to attempt to take him, or to take away his life. Then did Sanhagot stretch forth his hands and then did he lift up his voice unto the multitude:

67. Behold, I speak to this whole city. Because you do set yourselves up as the judge of all people, and because you would see fit to treat any person as you have treated this prophet, yea, and because you would condone it and even revel in it upon your own streets and in front of your own houses, I do cry against you. Repent and seek the face of Christ! For, should He come upon you in this wicked hour, there shall not stand one of you.

68. Do you wonder at the wrath of a brother at the sight of this his sister? Think not that you have seen even the fraction of the wrath of the Lord! Surely, He does not stay His hand in blessing all they who believe on Him and delight in His name. Do not think because He delights in blessing His servants that He will stay His mighty hand in doing justice unto they who controvert His law. I do not think He will care about your ways and your customs, nay, nor will He give ear to one word of your justification when He looks upon this, His servant and all that you have done unto her.

69. Did she condemn you for your riches? I know not, for I heard not her words. But I say unto you, I have no need of such intelligence to ascertain the extent of your wickedness! I have only to look upon the poor wretch upon whom you have cast your judgment. Behold, if this is justified in your sight, what else might a man do in this city? What is more, what else might a man do and claim justification from God for it?

70. And, if I but praise you all for your worthiness, what wickedness would you justify in me? Yea, if I do as this man has done and praise you in your wicked and abominable state, would you raise me up to be one of your judges? And behold, if I praise you and extol your virtues, and even claim the grace of God in your behalf, as the men you have heaped up to be your rulers do, what horror will you allow me to do in the corners of your city?

71. Behold, I will testify against you in all the land and, if word of you does not become a hiss out of the mouths of all your neighbors, then I will know that all the Land Southward has become as wicked as you.

72. You wish us to leave this city, and behold, I shall grant your wish. Yea, I will take my sister and I will depart out of this city, but first you shall hear the word and will of the Lord Jesus Christ.

73. Behold, when Jesus comes unto this land, as He promised the prophets that He would, there will be but few people left to greet Him. Yea, and of all the cities in this land, those whose citizens mistreat or cast out His servants shall be utterly destroyed by a great fire which He will cause to come down upon them from heaven. Many cities shall be swallowed up as the earth heaves to and fro and yet others will be cast down into the depths of the sea. But, they who reject the prophets when they are come in unto them will be utterly destroyed by fire.

74. And I say unto you that the time of His appearance speedily comes and will be upon you quickly. You, who have cast out the prophets, repent and come again unto Christ. For, lest you do repent, your lot will be worse than any other city. Yea, your fathers and brothers will not return from their labors, but will be burned up in their shops and in their fields and you will not see them. And behold, your mothers and sisters will not depart from the house, but will be burned up at the basin or in the doorway. And your fine apparel will be consumed. And all your precious things will not stand before the flame. And your spacious houses and your towers will all be brought to the earth by the fire which will consume them.

75. Can you escape the wrath of a just God when His anger is kindled against you? Do not believe it! Wherefore, repent and come again unto Him who is mighty to save. And behold, if you do this, then will the Lord preserve you. But, if you repent not, your lot shall be the same as all who have rejected the word and will of the Lord.

76. Then did the multitude break up and disperse, for the people knew that this man was a prophet and that the rulers of the city, knowing of the preaching and the prophesying of Sanhagot, would not stand long before ordering his death. Wherefore, they did begin to disperse quickly so that they should not be esteemed as being party to his words.

77. But behold, the men who had approached Sanhagot to shed his blood, began to stir. For, they were not killed by the power of the Spirit which was in Sanhagot, but they were stricken down to the street, each one. But, as they arose from their stupor, some of them fled with fear from before the face of the prophet, while others knelt themselves before him and begged his forgiveness. For, while in their stricken state, they had been taken to a place where they were instructed by their grandfathers and, in that place, they came to an

understanding of the error of their ways, and they did repent. Wherefore, they knelt themselves down to Sanhagot and pledged themselves to protect him and his sister in whatever circumstances that might arise.

78. But behold, Sanhagot did take them by the hand and lifted them up, admonishing them to kneel before no one but their God. And he did speedily forgive them, for they were truly repentant, and he did accept their offer of service.

79. And the number of them were seven. And the names of the seven who were stricken by the Spirit and who were taken upon the Way to be instructed were: Stephat, who was Captain of the Gate; and Nepham, his companion in arms; and Hemset, the tanner; and Korim, who begged on the street; and Joram, he who made weapons of all kinds; and Zeezret, his apprentice; and also Phezah, who was one of the lesser judges of the city. These are the names of the men who sought to lay hold of Sanhagot to take away his life, but repented and became the Lord's disciples.

80. And they did surround Sanhagot and his sister and usher them out of the city. And when they were a day's journey away from the City of Josh, Him-pah-neth, the prophet, was too fatigued to go further. Wherefore, they did build a small shelter for her and they guarded her while she rested.

81. And behold, Sanhagot gathered herbs by the gift of the Spirit that was in him, and he foreknew by this gift which were good for healing and which were not, and he did administer unto her by his gift. Wherefore, he did prepare a draught of the plants he had gathered and the odor of it went up and refreshed even they who smelled of it. And he did take the draught unto his sister and did give it unto her to drink. And behold, he blessed the draught with sacred breath and he did pray over it. And, when he had asked for the presence of all the Heavenly Beings who might have anything to do with the healing of his sister and when she had drunk of the draught and rested, she was refreshed in her body and her spirit was strengthened.

82. And behold, the seven companions once again entreated Sanhagot to forgive them, for they felt keenly the effects of their sins and wished to be cleansed of them. And Sanhagot taught them, saying:

83. Behold, I am not powerful to save. If you wish the effects of your sins to be washed away, then you must make a new covenant with the Lord and you must betoken this new covenant with baptism. For, for this cause was this principle taught unto our fathers, and behold, I know that there are many who still teach this principle in the Land Southward. Wherefore, because you have repented of your sins, you ought to make a covenant to abandon them and never return unto them and seal the covenant with a token of your earnest desire to hold true to it all the days of your lives. If you will do this, then the Savior will wash away even the effects of your sins and you will be justified before Him. Then shall He make you His servants and you may do many mighty works in His name. Is this the desire of your hearts?

84. And the seven companions answered in one voice that this was the desire of their hearts, but that, since they had been baptized in their youths, they knew not whether there was any other baptism that might save them from such awful wickedness. Whereupon, Sanhagot answered them, saying:

85. It is written: Though your sins be scarlet, they shall be white as snow. Whereunto were you baptized in your youths?

86. And Stephat answered him, saying:

87. When we were but youths, our priests baptized us so that we might become members of Christ's church. This was the token of membership in His kingdom according to the ways and customs of our people. I, for one, left the path of righteousness many years ago and I know not where my companions stand. Notwithstanding, we have been taught that there is but one baptism and one church. Can we now be baptized again, and if so, unto what church shall we be baptized, seeing that we have dedicated ourselves unto Christ?

88. And Sanhagot was pleased at this saying and answered Stephat, saying:

89. Of a certainty, there is but one kingdom of God, but of churches there are many. For the churches are formed by men with a purpose to serve God and in this they do great good. And some believe one way while others believe another. But, if you wish to become pure and clean before Christ, you must make your covenant not with any church, but with Christ Himself. Wherefore, let me tell you of the custom of my people, for I believe it will help you to understand how you may become doers of the word and not hearers only.

90. The Nemenhah of Mentinah, when they learn a great thing, or when they make a great commitment, they do go up to their holy men and women and ask them to baptize them again. And this is done not as token of membership in any church, but as token of the gratitude they feel because of the great thing that the

Spirit has taught them, or in token of the new covenant they are willing to make with the Lord. This is not done but once and for all, but many times throughout the life of the believer. In this way do the Nemenhah renew their covenants and their commitments unto the Lord their God. In this way do the Nemenhah remain cleansed and purified from the blood and sin of this generation.

91. Now, this baptism is done either in the fashion of the Sons of Ammon in token of the sacrifice of the Son, or it is done by burial in water in token of the Lord's own baptism as has been revealed by the prophets.

92. And behold, when the seven companions had heard these things they were gladdened in their hearts. For, they knew that their sins were as scarlet and they desired them to be washed away. And they had repented of their sins, but they still felt keenly the effects of them. Wherefore, they begged Sanhagot to stand as Peli for them, that they might make a token of their dedication to the Lord. And Sanhagot assisted them in building the Lodge and in performing the purification of the Ammonihah and they made a purifying sacrifice before the Lord.

93. And when they had completed this sacrifice, whereby they emulated their Savior in the sacrifice which He was to give for the sake of all living, they went even unto Him-pah-neth and begged of her that she might baptize them in water. And, seeing the sincerity of their repentance, and also being moved upon by the Holy Ghost, she did consent to act as Peli for them in the performing of the ordinance of the baptism of the Lord's burial.

94. Wherefore, the seven companions guided them unto a river wherein there was much water. And Him-pah-neth took them one by one by the hand and, going down into the water with them, she did baptize them each in turn.

95. And these are the words she did raise up unto the Lord when she did baptize the seven companions, for, she did speak as the Spirit directed, saying:

96. Holy Father which is in Heaven, look upon us now. For we do raise up a song of thanksgiving for all that you have given us. And we do especially thank you for the sacrifice of your Son. Now take this – and she spoke the name of the individual – even into a covenant by this washing in token of the repentance he has dedicated unto you. Wherefore, having authority given of me by the Mother, and having received a commission of Jesus Christ, and also having a confirmation of that commission by the power of the Holy Ghost, I do baptize you – and she spoke again the name of the individual – in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

97. And when she had spoken these words, she lowered them into the water, even to the covering of their entire body. And behold, when she raised them again out of the water, she was filled with the Holy Ghost and she did pronounce a blessing upon them, insomuch that the Spirit did come in unto them and they did speak in the tongues of Angels and they did also prophesy many great things.

98. And behold, when these things were done, Sanhagot did also lay hands upon them and pronounce them Nemenhah of his own family.

99. And when all this was accomplished they gathered up their belongings and continued upon their journey. And behold, in every city and village they entered, they preached the Gospel of Peace unto the people and there were many who believed on their words, and also many who did not. But, in none of the cities and villages wherein they did minister were they abused in any way until they reached the City of Gad.

Chapter Six

1. Now, it was unto the City of Gad that Shigath, the brother of Sanhagot and Him-pah-neth had made his journey when the brethren of Ougou separated themselves from each other. And behold, Gad was an exceedingly wicked city.

2. And when Shigath entered the city through the gate thereof the Spirit spoke to him, saying:

3. Shigath, testify against this city. For, there is not one righteous soul in it and, surely, the Lord will smite every inhabitant of it.

4. And behold, it was even as the Spirit gave witness unto Shigath. For, as he made his way through the streets of the city, the little children seeing him did begin to follow with taunting and mocking. And the youths took up stones to throw at him and staves they took into their hands with which to beat him. And, ere he had progressed far into the city, a great multitude gathered and ushered him with violence into the very center of the city. And, when they had reached the center of the city, they threw him to the ground and beat him brutally.

5. And behold, this was before he had even opened his mouth to speak to anyone. Wherefore, it was as the Spirit testified to him. Verily, the City of Gad was a city of vipers.

6. Wherefore, when he could raise himself up again from the ground, he did also raise up his hands unto the Lord and he did pray a mighty prayer unto his God for deliverance from the people. And these are the words which he spoke in the hearing of all the people:

7. Oh God! Hear now the voice of your servant. Yea, hearken unto me, Father. For, I have come into this city upon Your errand to preach repentance and salvation unto this people. But, before any word had proceeded out of my mouth, the people, young and old, did take up their stones and their staves to beat me. And they did set upon me with violence. Wherefore, I do give thanks unto You, Father, that You did see fit to send me even into this evil city, that I, by the power of the Holy Ghost, might prophesy against it for Your Son's sake.

8. For I know that He is come into the world even now and shall take up His cross. And if it be my cross that I shall be cast to the earth and even beaten unto death in this place, I shall still raise up my voice in thanksgiving for the knowledge that I have of the saving grace of my Redeemer.

9. Wherefore, Father, look upon me now. I do not ask to be delivered from the multitude of this sinful city, for I would be even as my Savior, if it be that You do ask it of me. And behold, if I may sacrifice my life for the sake of Him who is mighty to save, then I shall esteem myself blessed forever and ever.

10. And behold, when the multitude heard his words, for he spoke with the power of the Holy Ghost, and they did pierce them as with arrows, they did pull back from him and they ceased to lay hold upon him and to beat him. And, seeing this, Shigath was strengthened and he continued, saying:

11. Yea, Father, hear my voice! For, I came into this city to testify of the Christ, and behold, before even I had opened my mouth they have sought to take away my life. But I do raise up my heart and my soul unto You with thanksgiving. For, even if my life is taken this day at the hands of evil men, I shall raise up my voice in praise of my God and in thanks for all wherein He does bless me. For behold, if I do lose my life in testifying of the Christ, it shall be an honor unto me and I shall rejoice in it. For Jesus is a worthy name to take even unto death!

12. And when he had said this, one man stood forth and spoke evil words against him, saying:

13. Behold, it is even as I have told you. This is one like unto he who came even unto my own city. Yea, one such as he, in the same apparel and speaking with the same strangeness, did come into the City of Laman and testified against us. And some there were that believed on his words but they are all dead or cast out of the city. Believe me, you people of Gad, this one is a trouble maker just as that other and you should do unto him as we did unto his brother.

14. For, he will testify against you because of your riches and because that you are elevated above all that is common in the land. Do not let him speak, for they who are not of your distinction shall find reason to rise up against you because of his words. Yea, they will feel justified because of his teaching to kill you and take away all that you possess. And behold, they who are common shall take possession of your women and children to make slaves of them. I say unto you, Do not listen unto this man nor let him speak. For, all his words will speak evil concerning you and this city. Yea, call upon the guard of the city to take this man and kill him. If you do not, you will be sorry. For, the poor will have occasion in him to rise against you. And after this manner did he speak against Shigath unto the people of Gad to incite them to take away his life.

15. But Shigath did but look upon him and answered him not, but smiled on him and prayed again unto the Father, saying:

16. Oh great Father which is in Heaven. I forgive this man for the evil words which he has spoken against me. For, how can he know that I am like unto some other man who has come into the land. Yea, he knows nothing of what he speaks and does testify of me unto this people without knowledge. Wherefore, I do forgive him his words. And behold, if the multitude does take away my life because of the words which he has spoken in his ignorance, I do forgive him of it also. For, if they do take away my life, it shall be because I do lift up my voice unto heaven and testify of the coming of the Lord Jesus Christ.

17. And yet another man stood forth and spoke unto the multitude, saying:

18. Hold, my brethren. For you know not what this man is. Shall we take away a man's life upon the rumor? I say unto you, Let us rightly examine this man to see if there be any truth in the rumor or no. Then let us do unto him as seems us right according to our law and our custom. But, can we act now upon the words of one man against another? I say unto you, It must be admitted that our ways are not the same as all

the cities in this land, for we are more blessed than they all. But, can it be said that we have left the path laid out for us by our law? Wherefore, let us take this man and examine him straitly.

19. And the multitude were in accord, for the words of Shigath had filled them with dread. But behold, they were also filled with anger. For, they had heard of the preaching of a new prophet in the City of Laman and they desired not any preaching of the sort in their city. Wherefore, they took Shigath and they bound him by the hands and set a rod to span his arms, that he had not the liberty to use them and stopped his mouth that he could not speak. And behold, they caused that he should walk thus bound and gagged through the midst of the throng even up to the place where the Chief Judge of the city did sit to hear the complaints of higher magnitude. And there, before the judge, they did cast him down before the judge, and he was made low before the majesty of him they had elevated to a high position.

20. And the judge, having been apprised of the complaint against Shigath, saw that the multitude was against him in spirit and he spoke to the multitude, saying:

21. Who shall speak for this man? And none came forward. And he continued, saying:

22. Then let his gag be removed.

23. And when this was done, the multitude cried out and a great clamor rose up from them that the judge should not let the man speak, for his words would be nothing but evil concerning the people of Gad. But he raised his hand and called in the guard to quiet the people. And when the people were all quieted again, he made inquiry of witnesses as to what evil the man had spoken. And, looking down upon the accused, he asked him:

24. What have you testified before this people that has made them rise up so? What evil have you professed that they should wish me to cast you into prison or take away your life? Speak truly, for I am a servant of the people and shall know if you lie. And Shigath answered him, saying:

25. Behold, of a surety I have not testified ought of these people, nor of your city. I did but enter into the city and was immediately set upon. And I had not crossed one street but that the people of this city did take me and beat me and take hold of me to take away my life.

26. And the judge answered him, saying:

27. Surely this people shall not have done this thing without some provocation. What are you and where do you come from? For, I see that your raiment is course and of a kind the commoners wear. And every citizen of this city knows our law – that no common man may enter the city without his master to guide him and speak for him. For behold, we are a chosen people and God has elevated us above the common folk. Wherefore, they live in a common way without the city, and we, being elevated above them, live with distinction within it. Wherefore, who are you, that you should breach the peace and the law of our city thus, coming into the gate dressed as you are in the rags of the common man?

28. And Shigath answered him, saying:

29. I am Shigath, the son of Sahnempet, who is the High Priest of the City of Mentinah of the Nemenhah. I am the same as any citizen of that city and my raiment is that which I choose, as a free man, to wear. I know not if I am common, but that I am a free citizen of a free city, the son of a free man and slave of no man.

30. Now hearing this, the judge became concerned. For, it was also in their law that no free man should stand bound before the judgment seat and, in this, he perceived that he had erred. Wherefore, he commanded that Shigath be loosed from his bonds and he continued his examination, saying:

31. You will forgive the rashness of the good people of our city. For, we have heard rumors of strange prophets in the land who come into the cities and make havoc among the common and the poor. I say unto you, whoever you are, You shall not have the liberty to do this in our city, if you be such a one.

32. Now, you have declared yourself to be a free man from a free city and the son of a free man. If you be no slave to any man, answer me in this: Why do you choose to attire yourself as a slave?

33. And Shigath answered him, saying:

34. In my city there is no slave, but all are free men and women.

35. And the judge answered:

36. Yea, we know of this law. For, in our city also there is no slave and all are free men. Behold, this is our law, that no slave or common man may come into the city. Wherefore, we are free within the city walls of the rabble of the poor. But look you, we are distinct from the rabble by our mode of dress. It is easy to know who is rich and who is poor, who is bond and who is free, by that distinction.

37. And Shigath answered him:
38. Nay, it is not so in Mentinah, nor in any city in the Land Northward. For, all men and women are free and there are no poor. No one has the ownership of any other person at all, for we have all things in common, even as we have been taught by our prophets and from on high. In Mentinah, there is no city wall and there is not one slave in all the land.
39. And the judge answered:
40. Now I understand then why you attire yourself as a common man. It is clear to me that all are equally common in your land and in your city. Wherefore, I judge that you lie when you say that you are a free man, the son of a free man, and no man's bondservant. For, you are all slaves one to another.
41. Whereupon, the judge caused that the guards bind again the hands of Shigath, and they cast him down upon the floor before the judgment seat. And the judge continued, saying:
42. I declare that this man is common and may not address us in this seat. Who will stand forward to speak for this man? Who was the man who insisted that he be examined? Let him stand forth.
43. And the man's name was Cishem and he did stand forth to advocate for Shigath, saying:
44. I am Cishem, a free man of this city, and it is I who insisted that this man be brought before the judge to be examined according to our law. But behold, I do not speak for him, nor shall I, for I know not what he is nor what is crime in him, except that he has come into the city ignorant of our statutes, in the raiment of a common man.
45. And the judge continued, saying:
46. Very well then. Let him be examined. Tell me, Cishem, did you listen to any of this man's words when he was rightly apprehended by the people?
47. And Cishem answered him:
48. Yes, I did hear him. He lifted up his voice in prayer to his God giving thanks that he had been delivered into the hands of this people. He thanked God that he might be killed in the name of one Jesus, of whom this people have heard before. Yea, he thanked his God that he might be chosen to give up his life in this name.
49. And the judge continued:
50. This is strange indeed. Do you mean that he spoke no words of prophecy or condemnation of our city or of our people.
51. Nay. He spoke no such words in my hearing, but gave thanks only that God would so treat him.
52. And the judge continued:
53. There is nothing in our law that prevents any man, be he free or bond, from praying to his God. Therefore, I can find no fault in him in this. Who, therefore, has made accusation against him? Let him stand forward and be heard.
54. But behold, the man would not stand forward, for he knew that he was a stranger in the city as well and that he had spoken against Shigath in rumor only. Wherefore, not knowing the laws of the city himself, he refused to stand forth, but retired quickly out of the city. Wherefore, the judge continued in his examination:
55. We have heard of this Jesus Christ who is so prominently taught in other cities in this land, but the people have unanimously rejected this teaching. We do not believe that God shall come down from His place of eminence and live upon the earth as has been taught. Indeed, such a teaching we know to be foolishness. Behold, what man, having attained his distinction, does go down in among the commoners to be as they are and live as they do? We cannot believe it of God, nor even of the Son of God.
56. We believe that God has given us our eminence and that it would be a dishonor to Him for us to condescend to go down out of the city to go to and from among them who have no distinction. How then, shall we believe that the very Son of God shall come in the form of man, He being a very eternal God, and walk among us as a common man?
57. Wherefore, since testimony has been given that you gave thanks to your strange God that you might be so honored as to give up your life in the name of this Jesus, I perceive that you are of this same cult. Is it of this Jesus that you wish to teach, and is it for this purpose that you have come into our city?
58. And Shigath answered him, saying:
59. Yea, it is as you say.

60. And he was about to testify more, but one of the guards who had bound him and cast him to the floor struck him suddenly with a staff and commanded him to shut up his mouth.
61. And the judge continued:
62. Then, by the testimony of his own mouth, this man has condemned himself. For, even as we have cast out and even put to death all they who have come into our city preaching lies about this commoner, Jesus, who is supposedly to come unto all the poor and elevate to the kingdom of heaven, we must also judge this foreigner in like manner.
63. Now, because that he is not of this city, I cannot pronounce death upon him. But, it is my decree that he be purged and smitten, that he be stripped naked and beaten, that the soles of his feet be burned, that he be bound up again and that he be cast out of the city. Let him find comfort from those who would give comfort to the slave who is cast off.
64. And Shigath was gagged and a staff was set to span his arms that he had not the liberty of them. And he was stripped naked before the multitude. And the guard who had cast him to the floor stepped forward and beat him with the lash until his flesh did brake forth and he bled. And vinegar was cast upon his wounds and salt. And when all this was done unto him, the guards raised him to his feet and he was made to walk through the throng even to the gate of the city. And he was cast down upon the ground outside the city, bound and gagged, and the guards returned into the city and closed the gate upon him.
65. Thus was Shigath cast out of the City of Gad and thus was he found in a lowly and abandoned state by his brother, his sister and the seven companions, having at that moment arrived at the gate.
66. And behold, they watched with horror as the scene unfolded before them. For, they saw only that a wretch had been cast down naked by the side of the road and that he was beaten and scourged and barely sensible.
67. And they did approach the wretch quickly and Phezah, who had been a judge in his own city before the day of his repentance, took off of him his own cloak and placed it upon Shigath and Hemset anointed his wounds with precious oil. And they raised him up and carried him away to a safe place to minister unto him.
68. And behold, when they had washed him and ministered to him, Sanhagot saw that he was his brother and Him-pah-neth fell upon his neck and kissed him and he revived and beheld his relations. And Shigath cried in his anguish for the people of Gad, but Sanhagot was filled with a righteous indignation.
69. And he left Him-pah-neth, Hemset and Korim with Shigath to care for him and went forth with his companions to testify against the city. And behold, because that Stephat and Nepham were attired as captains of the gate and Phezah was richly attired, the guards at the gate gave them leave to enter. And they went straightway unto the place of judgment, and behold, the judge still sat upon the seat. And Sanhagot spoke boldly as they entered into the place of judgment, saying:
70. Who is it that has judged my brother in this place, and has beaten him, and scourged him, and in all ways made a hiss and a shame of him, and cast him desolate upon the ground still bound and helpless? Who is it that has done this un-manful thing unto a fellow creature? Let me know this man's name and let me see his face. For, I know not the customs and the ways of this place, being a foreigner, but I would take the measure of such a creature, that I might know against whom I shall testify in this place.
71. And the judge, hearing the bold words of Sanhagot, stood forth and answered him, saying:
72. I am Pahorat, Chief Judge of the City of Gad. It is I and none other who has pronounced right judgment upon the beggar Shigath who came into this righteous city claiming noble birth with lies, and praising God that he should be allowed to die in the name of a false Christ. This is according to the will of the people and our law. Who are you, that you should approach this seat of judgment so brazenly? But look! By your attire I perceive that you are also of this same ilk.
73. And Phezah answered him. Now, Phezah knew the laws and customs of the cities in this part of the Land Southward and stood forth to speak on behalf of the foreigners, saying:
74. Not so, Pahorat. I am Phezah and was a Judge in the City of Josh. You speak unwisely of these men. Indeed, I may say that you speak without knowledge. I am this man's companion and I advocate for him. I am this man's companion and his advocate. We come as a body of men who say the same and claim the same. We speak and act together in this thing and we would have our answer. For, a man has been beaten and scourged and cast out of the city bound that he might perish. For what cause was he handled thus?
75. And Pahorat answered him, saying:

76. The man first came up to this judgment seat attired as a beggar. By our law, none such may even enter our city without proper escort. We do not excuse ourselves, for, this is our law. Let all who enter our city know it.
77. And Phezah answered him, saying:
78. Was this man, who was obviously a foreigner, appraised of this law? Let him who told the man about the law, or let him who stretched forth his hand to him to prevent him entering the city in error come forward. Was there none at the gate? None in the streets of the city? And whoso first took hold of him, did he not instruct the man of his error? Is there no such procedure in your law?
79. And Pahoraz answered him, saying:
80. We are not isolated among the cities. We have commerce with all. Of course there is such a provision in the law.
81. And Phezah answered him:
82. I know that there is such a provision, for, I know that there are many merchants in the City of Laman who do business with this city. Behold, I have never heard of any of them, or of their servants and bondservants, handled in such a way. Wherefore, since it is according to your law that the stranger be informed of it, let he who did instruct this stranger come forward and make an account of it.
83. And Pahorat said unto him:
84. There is no such man or woman. None was needed. For, no sooner had he been brought into our presence before this seat did he begin to testify of this Christ who is to come. Wherefore, we knew him to be of a dangerous set of slaves who have attempted to rise up against their rightful masters. Yea, I myself heard him speak of this same Jesus. Wherefore, I did rightly pronounce judgment upon him quickly, that his words mayn't take any effect upon the people. For, I know this doctrine to be a pernicious thing among they who are not of distinction.
85. And Phezah continued:
86. Tell me, did he at any time preach of the coming of this Jesus? Or did he at any time call any to repentance? For, all that has been reported of him is that he gave thanks to his God that he might suffer death in the name of Christ.
87. And Pahorat said:
88. It is so. But behold, that is all I needed to hear to know that this man was dangerous. But look, do you now advocate for this Sanhagot, the brother of him against whom I have passed judgment, or do you advocate in favor of this Christ? For, I shall judge you too, if either be certain.
89. And Phezah said:
90. I do advocate for both. But behold, you shall not treat with me as you did this poor man. Nay, you shall not bind me and beat me. You shall not purge me with the lash, nor anoint my wounds with vinegar and salt. I know the law of this city and of all the cities round about. You shall not treat me as a slave or beggar.
91. And behold, Pahorat knew that Phezah spoke the truth and that he did know the law. Wherefore, fearing that his judgment against a judge of a neighbor city might bring about a contention between the two, he deferred his inquiry of Phezah. But Phezah did continue, saying:
92. Of a surety, you have judged this man rightly, in that he is a stranger who knows not the customs of the land. And you do judge him rightly, in that he is a servant of this Christ, of whom we have all heard from time to time all the days of our lives. But, I ask you, if this man attempted to convince no man to believe in this Christ, you did judge him wrongfully. For, the law of this city does not attempt to govern a man's private thoughts and beliefs.
93. And behold, even if he had attempted to convince you of the merits of his beliefs, it is the law of this city to set such a one outside the city wall with a few stripes and an admonition. But you beat him and scourged him and then you did set him without the wall bound and marked so that any who might find him might know that the onus of the judgment seat lay upon him. And thus you left him to die without succor. Surely, you sentenced this man to death wrongfully, and now do you wonder that his brother comes inquiring as to the reason?
94. I know also that it is contrary to the law of this city to lay hold upon any man, be he bond or free, poor or of that distinction set upon him by riches and much property, to take away his life without due cause.

Now behold, according to the law, you had no such cause in this man. Wherefore did you handle him in so unlawful a manner?

95. And Pahorat answered him, saying:

96. Behold, we have had word of such men in the City of Laman, who come into among the people and testify against their ways and customs. We want no such men among us. Wherefore, I did pass judgment upon this man as an ensample to others who might think to do unto us as they have done unto other cities round about. And behold, the wild places are full of these men who have come out of the City of Laman. Shall they all come into our city and testify against us because they are cast out of their own? Let them testify against their own city.

97. And Phezah said unto him:

98. Then I do condemn you before the law, Pahorat of the High Seat of the City of Josh. For, you have not gained your seat that you might controvert and change the law, but to prosecute and enforce it, that law which is established by they unto whom the people have given this power. Or am I mistaken in the notion that the law is made by the consent of its citizens? And have you taken upon yourself to become a King unto this city, to make its laws irrespective of the sentiments of its subjects?

99. And behold, these words of Phezah began to stir up the hearts of the people who stood round about the judgment seat. For, the people of the City of Josh were puffed up in the pride of their hearts and wanted no King to rule over them. And behold, they considered the judges to be their servants. Wherefore, the words of Phezah did stir them up against Pahorat because they did call to their attention how he had not followed the law which had been given him.

100. And the news quickly went out from the place of judgment of how Pahorat had attempted to set aside the law of the city and make himself King and a multitude began to gather to the place.

101. And Pahorat did fear for himself and did rise up out of the judgment seat and stood forth on his feet to speak, saying:

102. Now behold, this man has condemned me before the law and I do now stand as one man accused before this judgment seat and not the judge of it. And I do speak to defend myself before this people.

103. Behold, I do not wish to be King, but only to preserve the ways and customs of my people. I know that the laws made by this people are for the good of all those who have such as is required to be called with distinction to rule over all the others who live round about. It is because that God has called us to this calling, and has set His seal upon the calling by giving us riches where other men have not, that we feel qualified to rule. Wherefore, since I have obtained this distinction among men in great measure, the people have chosen me to sit in judgment over causes of great matter. And I do esteem their having called upon me to do this work for them as confidence in my judgment. Wherefore, I do not attempt to remake the law, but to anticipate the will of the people.

104. And behold, I have removed myself from the seat of judgment to defend my own actions. And there is no judge in the seat. Wherefore, I do call upon all the people gathered here to act as High Judge for the people. And I do make an inquiry of this man who makes advocacy for these foreigners.

105. Behold, do you believe in this Jesus Christ, of whom this man has testified? Or do you also serve this false master of whom other false prophets have testified?

106. And Phezah answered him:

107. Yea, I do believe on Him and I do testify of Him. Behold, I was of high rank among my own people and my own city, and I did pass judgment upon all according to our law. And I did puff myself up as you have done because my neighbor had less than I. And I did justify myself in not giving of my considerable substance unto the beggar because he had brought upon himself his lowly state. Yea, I did rationalize my lack of charity, and even my cruelty, because I believed that the Lord had qualified me. Yea, I did answer to all the qualifications established by my people to act as judge for them.

108. And behold, I did also seek to take away the life of one of these false prophets, as you say. But, when I did stretch out my hand to smite the man, even this same brother of he whom you have scourged, behold, I was smitten and cast down to the earth. But I say unto you, It was not by the hand of this man that I was cast down, but by the power of the Spirit which was in him.

109. And when I was thus smitten and cast down unto the earth, I did pass from before men as one who is dead. And I was taken into a place wherein I might be judged of my works. And One sat upon a judgment

seat before me and examined my mind and my heart. But He did not examine me with vain words. Nay, He looked upon me and knew my thoughts, and He looked into me and knew my heart and my intentions.

110. Behold, this same who examined me and knew me without a word is Jesus Christ who will come. And He did fill my mind with a clearer understanding of my own wickedness. And, when He had shown me all my deeds and thoughts, He revealed to me the awful state of those who, seeing what I had seen, refuse to repent and go on to that futurity which awaits the wicked. And behold, my soul was wracked with the knowledge that I must remain in eternity, not in the state of bliss afforded by that worthiness that I assumed the blessings of my earthly prosperity gave ample proof, but rather in an awful state of unending woe and misery. Do not attempt to imagine my agony, for you cannot perceive of such things and remain in the body.

111. Wherefore, I did cry out unto the Lord before whom I knelt, that I might be given opportunity to repent of my wickedness and return at some later date before that same judgment seat to be examined again, perchance a different outcome might befall me.

112. Now, I know not if anything I may do in this life can overcome the immensity of my crimes, but I know this – I shall not wish to entertain that great Lord again in His great wrath. But rather, I would kneel before Him and beg His forgiveness, hoping that what I do henceforth may have some effect upon His judgment.

113. Now behold, He did grant my desire, wherefore, I do testify not only of my belief in the words of these men, but also that I have seen the face of this Jesus Christ. Yea, I declare unto you that He is not a false Christ, as you flatter yourself in styling Him, and these are not false prophets. And I admonish you to hearken unto their words.

114. Now behold, when Phezah had finished speaking in this manner, the people were all taken aback by the things which he had spoken. And even Pahorat was also abashed. But he was also wounded in his pride because of the things which Phezah had testified, and also afraid that he might be taken in some offense. Wherefore, he did press forward with his suit, saying:

115. Behold, you have at last answered my question. Yea, in the hearing of all the people, you have declared that you are also for this Christ, the teaching of whom this people have condemned. And if, as you say, you come as a body of men to advocate for these heathen from the north, then you also are all alike convicted of your testament of this false Christ.

116. And behold, the people are all responsible for this law which does dictate that all who profess this Christ shall be cast out of the city. Wherefore, I am justified in demanding that you all be removed from this place and cast out, for, you are all of the same molding and we can only expect the same language from you all.

117. And behold, the people all cried out in one voice in favor of the demand. For, although they wished no king to rule over them, they also knew that they had condoned a law that testified against them and they wished no further exposure to prophets who condemned for the distinction which they enjoyed over their fellow men. Wherefore, they cried mightily that the men be cast out of the city.

118. But behold, once again Sanhagot stretched forth his hand before them that sought to take hold of them and cried:

119. Nay, touch us not! For we are all filled with that Holy Ghost of which Phezah spoke. And behold, though he realize it not, and believe it not, he is forgiven of his sins and stands blameless before God this day because of the testimony he has given of His Son. Stretch not forth your hands to take hold of any of us. For, in the moment that you do, the Lord will smite you from on high.

120. And the people did not heed the words of Sanhagot and did proceed to rush upon the men to take hold of them in order that they might cast them out from among their midst. And there was a great tumult in the place of judgment and a great multitude rushed forward upon the little band of prophets to take hold of them. But behold, they could not.

121. And the mob did begin to contend with one another with their fists in competition over who might actually lay hold of the men, but none could, and they began mightily to contend one with another in great confusion. And, when all was in confusion and all the host was contenting one with another, there was a great sound and a rush of commotion. And behold, all the people fell to their knees and then upon their faces, excepting Pahorat, the Chief Judge of the City of Gad.

122. And when all was quiet, Sanhagot lifted up his voice again to Pahorat, to prophesy against him, saying:

123. Behold, you have testified against us and caused that we be cast out from among the people of Gad. Yea, you have lifted up a testimony most false before the face of the only real Judge in the Universe. Do you suppose that your life in this city is worth anything? Do you suppose that any of your wealth or your costly things can buy you distinction now?

124. For behold, the tale will go forth that the prophets of God were set upon by a great multitude in the City of Gad at the instigation of the Chief Judge. And the story will go forth that a great multitude of men, even hundreds, could not subdue the prophets and all were cast down to the earth – all excepting the Chief Judge. And you will be esteemed the cause of all this mischief.

125. And behold, can you imagine that all they who have been cast down this day for attempting to do exactly that which Phezah and indeed all these my companions attempted to do, will not now go to that same place and experience all that befell each of these? What will be their opinion of you when they do return unto their senses?

126. Behold, I say unto you, There will be some who continue in their wicked ways who will seek to take away your seat and your life because they saw not you also kneeling before that great Judge. Will they support you now, oh Chief Judge of the City of Gad?

127. And what of those who shall repent as these men have repented? What? Will you have all these prostrate men put to the sword, that you need not risk some of them going forth and testifying of the Christ?

128. For, He does now live even as you and I live. Yea, He is a reality which you must face. He has promised to come even here into our part of the world, for He redeems His people. But, shall He redeem you?

129. And behold, the place began again to fill with yet more people. And they looked upon all they who had fallen and wondered. And it was as Sanhagot had prophesied, they did look up even unto Pahorat and were amazed. For, of all the men of the city assembled, he was the only one who had not been smitten even to the ground. Yea, he stood upon his own feet and had not fallen as if dead.

130. And Sanhagot spoke unto them, saying:

131. Behold, the Lord has smitten all these men because of the action of this same you see before you. Yea, even he who is chief among you has brought upon this city misery so great that it cannot be expressed. For, because of the wickedness of this city and of this people, when the Lord does come even unto this country to redeem His own, the City of Gad shall burn and every soul in it. Thus has the Spirit spoken unto me that I should say unto this people, and thus shall be the fate of all who repent not and remain in the City of Gad.

132. Wherefore, repent and leave this place. For, the Lord has spoken against it for the wickedness which is in it.

133. And, when he had pronounced these things, Sanhagot and his companions strode out of the city unmolested. For, none dared assail them and all were amazed at them.

Chapter Seven

1. And the companions of Sanhagot did inquire of him, and Stephat, who was captain of the gate in the City of Josh, spoke for them, saying:

2. Of a surety, the Lord is with you, Sanhagot. For, even when you are in your wrath, you do great miracles. For, who can deny that the mob would have laid hands on us and taken away our lives were it not for the power that is in you.

3. And Sanhagot said unto him:

4. Do not think that ought that I do is of me, or that it is by any power in me that these things are done. Behold, in my own home I am a simple farmer and I grow fruit for the tables of my family and my neighbors. The things which I say and do are only those things wherein the Spirit prompts me.

5. And Stephat was astonished at Sanhagot and pressed him, saying:

6. How does one know what to say and do? Does the Spirit manifest such things in certain ways? For, I too felt a great thing in my heart, or I shall say, in my entire being when I heard your words, and I am sure that the people felt the same thing. For behold, we were all alike amazed. But, how do you know what the Spirit prompts as opposed to that which comes of your own emotion?

7. For, I know that the warrior who goes into battle must stir up the emotion in his heart in order that he might do that which is necessary for him. And it is a great part of the training of the warrior to know how to control and to use his wrath in the heat of battle.
8. And Sanhagot answered him, saying:
9. Nay, the Spirit usually leaves one alone in their ire. But behold, the Lord did call me to go forth and preach unto my brethren in the Land Southward, and I was instructed to go even unto the more wicked and proud portion of the land. Wherefore, my Lord, knowing my character well, preserves me even in my wrath. And the Spirit does confirm in my mind and my bosom the things that I must do. For, even in the midst of my righteous indignation, for who can deny that the things done to my sister and my brother ought to give rise to such, I felt a peace come upon me suddenly in the moment that I was to speak. And that peace springing up from within my bosom, is the manifestation which the Spirit has used in me from my youth to teach me and instruct me and testify to me of truth. Wherefore, I knew that the words were not the imaginings of my heart, but verily, the words of God.
10. Behold, as you become more accustomed to the workings of the Spirit, you will recognize the ways in which He does manifest Himself in you. It may be different than the way in which He does manifest unto me, but you will know it. And, when the Holy Ghost confirms a thing in you, see that you always hearken unto it. For, to deny the Holy Ghost is a perilous thing.
11. And Stephat said unto him:
12. I think I have experienced this thing. For, when I knelt before the Lord, yea, when I prostrated myself before the judgment seat of the Lord, I felt a great welling up inside of me that seemed to fill my whole being. And when He did proclaim to me who He was and showed me all my sins, I knew without doubt that the things He said were true and that He is the very Creator and Savior. This is the thing that I cannot deny, for my soul cries out with it from every fiber. Is this the manifestation of the Spirit?
13. And Sanhagot answered him, saying:
14. Yea. This is the beginning of the unspeakable gift which only God may give, even the Gift of the Holy Ghost. Rejoice in it this day, for you now know of a surety the manner in which the Holy Ghost does work in you. Wherefore, whereas I feel a peace deep within me, you feel a powerful welling up and every fiber cries out. When you feel this manifestation, see that you do the thing that comes into your mind and see that you speak the words that form there. For, the things that come to you under the influence of the Holy Ghost are the very things that the Lord would do, were He here to do them. Yea, in that moment, you become the Arm and the Mouth of the Lord God. Would that the Holy Ghost could make arms and mouths of us all, but the wicked do prevent it.
15. And Phezah did also open his mouth to speak, saying:
16. It is with me even as Stephat has expressed. When I did begin to examine the Pahorat I did begin in the manner of all legalists. But behold, I felt as if it were someone else that was speaking. I felt as if I were merely a bystander listening to my own voice, but the words belonged to another. And behold, I knew the direction of the speaking and the desired end, but I felt as if some other person was pleading the case instead of me.
17. And Sanhagot praised him, saying:
18. Rejoice, Phezah, for you too have felt how the Spirit does foreknow our talents and abilities and use them to the Lord's purposes. Behold, when you did advocate for us before the judge, it was the Lord who was our advocate through you.
19. And Sanhagot continued to teach them along the way, saying:
20. Take heed to the promptings of the Holy Ghost. For, He is not as you and I, nor even like unto our Father which is in Heaven. Nay, nor even like unto the Savior, who lives even now in the Land of Jerusalem. Behold, He is a personage of Spirit and has not a body of flesh nor of bone. His substance is not tangible to any who live in the physical world, but is discernable only by the living spirit within each of us. His voice is not heard by the ears of our body, but by the ears of our spirits. Behold, this is why we feel His influence more than we see or hear Him.
21. And many prophets have described His influence as a still, small voice. But the Nemenhah, being Healers, know that to hear a voice with the ears of our bodies it cannot be still, for, it is the movement of the sound that causes us to hear. Yea, it is the movement of one matter upon another that brings about the

physical hearing. Wherefore, the voice of the Holy Ghost cannot be as the voice of our bodies, for else, it could not be still.

22. And we also know that the voice of the Spirit does break upon all the matter within us, and even upon the matter surrounding us. Wherefore, we know that the voice of the Holy Ghost is not small. But, I ask you, how does one describe so great a thing? The still, small voice is figurative for me because the Spirit does speak like thunder unto me.

23. And when the Holy Ghost does begin to manifest Himself unto you, He does transmit the actual thoughts and feelings of the Lord unto every particle of you. Behold, this is the Endowment of Power that is peculiar to the Holy Ghost. Do not expect Him to manifest Himself unto you as an Angel, for such is not His calling. But He will always manifest through the feelings of your own body, for it is the movement of His spiritual matter upon that which is spiritual within you that causes the sensations, just as the movement of matter upon matter causes you to be able to hear the words which I speak unto you. Behold, the laws that apply to both are similar laws and they are universal.

24. And behold, when you exercise that which is spiritual in you to the extent that you begin to walk and talk with the Holy Ghost in a sacred manner, that which is spiritual in you begins to overcome that which is purely physical. Then do the gifts of the Spirit begin to manifest in you also. Then may you speak with Angels and in the tongue of Angels. Then may you be introduced upon the Way and walk and talk with Heavenly Beings. And again, then you may begin to take up vipers and be harmed not by them. And then, by the word of your mouth, may you bless the sufferer and see them take up their bed and walk. Yea, then may you lay hands upon the deaf and they shall hear, and then may you lay hands upon the blind and they shall see.

25. For this exercise causes the movement of that substance which is Christ's that fills the Universe. Yea, and this exercise causes the spiritual matter within you to move upon the spiritual matter of creation. And when matter moves upon matter, be it spiritual or physical, this causes change.

26. Or which of you have not set your hand to a stone to move it out of your way? Is it not the movement of the matter of your hand that causes the movement of the matter of the stone? And behold, does the ground beneath the stone remain the same? And does the stone not displace air as it moves? And the movement of all these things cause movement in many things more until it begins to become difficult to record all of the movement.

27. Behold, thus is it with the movement of spiritual matter. And with each such swelling and movement of that which is spiritual within you, that which is spiritual in the Universe also swells and moves.

28. And who of you, having begun to undertake a new task and exerting yourselves, do not feel the unfamiliarity of the muscles to the new task for a time? But, after a while, the task becomes familiar and the difficulty subsides. For, do you not become stronger and grow with each new task taken as you accustom yourselves to it?

29. Behold, thus it is with that which is spiritual within you. As you learn and grow with the Holy Ghost as your guide, that which is spiritual within you grows stronger. And, if you are steady in your course, the spiritual body grows, even as your muscles grew in order that they might effectively handle the sword or build a house. Yea, the spirit within you grows and expands, even until it supersedes the physical.

30. It is when this begins to take place that you are taken upon the Way and instructed by your grandfathers. Yea, for they have an interest in your success and will always assist you. And they have lived this life and have much to give you by way of instruction and experience. And, in this way is your heart turned to them and theirs to you. Yea, in this way are you introduced into the Terrestrial World while you are yet in the body, even as has been by the prophets.

31. Wherefore, it behooves us all to continually experiment upon this faith, for it is that which holds sway in the Universe, even the substance of it. And behold, it is the movement of this substance that extends outward forever. Wherefore, what little you do in the spirit of peace here in this mortality, does progress and grow throughout all eternity.

32. And behold, eternity is a great hoop. And all that you send out into it does grow and expand as it moves matter upon matter. And because it is a great eternal round, that which you send out into it does return again unto you greatly magnified. Wherefore, if there be some poor soul who suffers, and by the gift of the Spirit you relieve that suffering, behold, that working moves upon the expanse of creation to bring

about a miracle in the sufferer, as also in you. And the power of the Holy Ghost does also expand upon that which you receive according to this law.

33. Can you see then, how miracles take place in the lives of them who believe on the name of Christ and do continually seek to associate with Him through the Holy Ghost? And can you see how they who seek not that association seldom see miracles in their lives? It is not to be expected. For, it is only by the movement of the Light of Christ, which is that spiritual substance which fills the Universe and gives light and life unto the physical matter, that miracles take place. And behold, it is only he who can associate with the Holy Ghost who can make exercise upon this matter, even upon this faith.

34. Now, I do not say that this is the only way in which the Holy Ghost may effect a miracle, for, He may do many things by intervention. Behold, this is how you were conveyed in your sinful state upon the Way, where the reality of Christ was made known unto you and your every sin was made manifest. But, I do say that miracles come as two outcomes. The first being that intervention which the Lord deems necessary, through the Holy Ghost. The other is by and through that association of matter of which I have spoken.

35. And it was after this manner that Sanhagot did teach his companions as they made their journey back to the place where they had left Shigath, Him-pah-neth and their companions.

36. And behold, when they had returned unto the place, they found all well and ready to continue upon which the Lord had called them. And, after they had recounted all that had transpired in the City of Gad, they determined to pray to know which city to go to next. For, they knew that the Lord had not sent them into the Land Southward to testify unto all cities, only those that were among the most wicked. Wherefore, they did pray mightily unto the Lord to show them the direction they should travel.

37. And the Lord did direct them to travel up into the City of Kishkumen, even that city which was the very capital of the Gadiantonhem in the Land Southward.

38. Now, this was cause for some concern in the hearts of the seven companions, for, they knew of the city and that of all cities in the Land Southward, Kishkumen was known to be the vilest and most wicked of places. And they knew that the Nephites had often, in times past, attempted to root the Gadianton Robbers from out of the land. But behold, every time that they regained their power in the land, it was from Kishkumen that their influence flowed. Wherefore, they were concerned that the prophets would wish to go into that region. Notwithstanding their fears, however, they had pledged themselves unto them and agreed to go up with them to the City of the Gadiantonhem.

39. Now, Korim, who had been a slave in the City of Josh, and whose master had freed him and gave him leave to walk about the city in his name, he knew the ways of the Gadiantonhem, for he had somewhat to do with them in the past. For, since the day of his emancipation, he had made his way as a beggar before the people. Wherefore, he could watch from his lowly station the activities of the rich. And behold, he was also known unto some of the robbers and also he knew the way into the city.

40. For, the City of Kishkumen was built up in a curious way, not like the other cities in the land. Behold, it was accessible only through a narrow ravine through which a river flowed. And the road into it was treacherous and crossed the river at many places. And also, if one knew not the exact entrance into the city itself, one might wander for days in the canyon and find nothing. But Korim had heard tell of the way into the city and thought he could guide them from the description he had heard.

41. But behold, ere they even entered into the ravine itself, they were met by a party of men who were returning from their business and these men sought to rob them while they made their way. But Korim strode forth to meet them and speak with them, saying:

42. Behold, I am Korim and I am a beggar of the City of Josh. I come with these my companions to deliver a message unto all the inhabitants of Kishkumen. Will you guide us up to the city?

43. And the leader of the band of robbers answered him, saying:

44. A beggar of Josh, that is high praise. There are not many who may lay claim to that title. Do you wish to join us in our stronghold, beggar Korim, and become one of us?

45. And Korim answered him, saying:

46. Nay, I am satisfied to work as I do, there are among my party who have important intelligence to give unto the rulers of this city concerning the Land Northward. Will you assist us, that they might deliver their message?

47. Now, the Gadiantonhem were prevalent in the Land Southward. Yea, they were to be found in all the cities, and in most, there were their members placed in the seats of the lesser judges. Wherefore, all the land

was plagued with the robbers and there was nowhere that was safe from them. Yea, they were the common scourge of the Land Southward.

48. Wherefore, there was also much competition among the robbers themselves and they were always hungry for intelligence about other places from which to take their spoils. For, the robbers labored not to make their livings, but they stole what they needed and gained great wealth from theft. Wherefore, the prophets were escorted into the City of Kishkumen by a band of the Gadiantonhem.

49. Now, this was difficult for the prophets. For, their father had gained great renown in the Land Northward in ferreting out the Gadiantonhem and preaching repentance unto them. And behold, all they who would not repent from their wickedness, and who would not covenant to leave the land after he had ferreted them out, he did put to death with the sword. For, the Gadiantonhem were wicked indeed, and Sahnempet was determined that they should not in any way destroy the peace of the land.

50. Wherefore, he was led by the Spirit to find them out and to make every attempt to convert them to the ways and customs of the Nemenhah. And many there were who did repent and they became Nemenhah, and behold, their children sit with us today in the Temples.

51. But, all those who would not convert or depart out of the land, Sahnempet did challenge to battle, and the bands being emboldened that he was but one man did always take up his challenge. Wherefore, by the strength of his arm he did punish them, and by the strength and power of the Holy Ghost he did defeat them and put them to the sword. But behold, Sahnempet had not as much need for this sort of strength as his father, Hagmeni, for the Spirit was strong in him, even to the convincing of most.

52. Wherefore behold, the thought of entering into the great capital and chief City of the Gadiantonhem was strange to them indeed. And they proceeded into the city unmolested and unharmed, for their escort thought them to be of like character to themselves.

53. And when they had entered through the secret way into the city, they saw Shimnet, even their own brother, standing upon a low wall crying repentance unto the people of the city as they passed by him. And behold, no one even looked up to hear his words and he was ignored by all. And, when they approached their brother and recognized him, and he them, they all embraced each other and rejoiced.

54. But behold, the robbers who had been their guides looked on and pondered what they saw. For, Korim had told them that these people had intelligence from the Land Northward and they felt somewhat betrayed by him because they appeared now to be familiar with the lunatic who stood on the walls all the day long preaching of the destruction of their city.

55. But they were not too surprised, and also perhaps a little pleased also. For, the beggar had by lies and artifice convinced them to escort them safely into their city. And this was the custom of the people of Kishkumen, that by stealth, lies and cunning, they made their livings. Wherefore, they did respect Korim at least for his cunning in deceiving them. And by this artifice the party did find favor, at least to some small degree, in the eyes of their guides who laughed at each other and at themselves because of the deception.

56. And they determined among themselves that it would be foolishness to take these people up to the rulers of the city, for there was no profit in it for them. Wherefore, they left them standing with their brother in the streets of Kishkumen.

57. And behold, this was according to their custom with regard to those who were of not great risk or threat to the city. For, the city was exceedingly difficult to assail by any body of men, but easy to access by any that was small enough to pass through along the secret way. Wherefore, the city was open to any who was able to find their way into it, but closed to any army wishing to assail it. For, the way in was steep and narrow and only wide enough for one man to pass in many places. And, because of this, no army could enter the city, for, even a small party of men could defend it against thousands.

58. Now, when the children of Ougou found themselves once again together, they embraced each other and rejoiced. And Shimnet took them to a small home which he had acquired and used for shelter during his stay in Kishkumen. And when the party was made comfortable, they informed Shimnet of all that had happened unto them in the cities where they had testified.

59. And behold, when he related his story and made his report, they were all astonished. For, they believed that a prophet in this, the most wicked of cities in the land, must not be received with any favor at all by the people. But Shimnet told a tale not of favor and acceptance, but that the people completely ignored him and his teaching. And this did astonish the party. And Shimnet inquired of them, saying:

60. I am alike astonished and amazed as you are by my tale. For, I believed that this City of vipers must have been the most wicked in all the land. For behold, all the Gadianthom issue forth from this place to wreak havoc upon all the people in the Land Southward. And I could not believe that I would be allowed to open my mouth at all before them.
61. But, for all that Kishkumen is the seat of all wickedness and the capital of the Gadianthom, the people do treat with each other with justice within their own city. Yea, there is not one person who does walk upon the streets of the city in hunger, or athirst. And, if one lacks clothing, it is freely given. And for money, none lack. Indeed, all give freely of their substance to the needy. And, if you believe it not, look upon this little house of mine and ask me how I did acquire it and furnish it. For, I came into the city without purse or script.
62. And behold, it has been exceedingly difficult to testify against this city. For, by comparison, the people live here just as we do in Mentinah, having all things in common. But, they do live by theft and by destruction and this is a great evil. Wherefore, I do not make my comparison very strongly. But behold, among their own, they live by charity and every person imparts to the needy from out of that substance they have stolen. Does this not seem strange to you?
63. And Korin, the beggar, answered him, saying:
64. It is not strange at all, Shimnet. For, this is the way that is forced upon all they who would live among the Nephites in comfort. For behold, the Nephites do set the standard for who is rich and who is poor by their pride. And the poor are often cast out among them, or cast aside in their hearts. This causes discontent in the hearts of many. For, though they wish not to be like unto the Nephites in their hearts, their very society causes to well within them the desire to get gain. And, if they cannot get gain by the sweat of their face because of the vanity and the jealousy of the rich among the Nephites, they turn to theft to gain thereby.
65. And Sanhagot spoke to them, saying:
66. This must be our plan. We must go among the people of this city and testify against the Nephites and against their great pride and lust for gain. We must in all things testify against the Nephites so that the people of this city may be drawn in to listen to our voices and hearken unto our words. We shall not incite them to any kind of violence against the Nephites, but let us bring to their eyes the wickedness of this standard which has been set up by their brethren the Nephites. Then, when we have the ear of the people, let us teach them how upright their own standard is and how they ought to use it for good. Then we shall teach them of the right way to apply that which they already have as a custom among their own people. Do you not think this is a good plan?
67. And Him-pah-neth spoke, saying:
68. Nay, brother, I do not think it a good plan at all. For, though I see your intention, it is but a strategy and a deception. Do you not think that these people, who live by deception and artifice, when they see the deception, will not simply applaud the deception and go about their own business again?
69. And behold, their business is evil. We know how they destroy all that they meet in the Land Northward. And they insinuate themselves into positions of authority in cities and in governments in order to do their evil. What does it matter that they come back here and treat each other amicably? We must never forget that they do all manner of wickedness in the world at large and they do bring down whole societies with their evil.
70. We are no deceivers. Let us not teach the word of the Lord through any kind of deception. We ought not think that we may teach true principles by weaving them in with false. This is a thing our prophets have warned us will be the absolute destruction of the Nephites, and even the ruin in the latter days of them whom the Lord will use to spread His gospel among all nations. Let us not take up this device before this people.
71. And Korim answered her before Sanhagot, saying:
72. Hearken unto your sister, Sanhagot, for she speaks wisely. Do not believe that you can deceive these people with your words. For, you are not one who can mix anything. Your words are strong and true and they are filled with the Holy Ghost. Do not darken counsel nor play games with these people. For they will see through you and smile, and even appreciate your attempt to be like them. But do not believe that this will cause them to want to become like unto you in return.
73. And Sanhagot answered in his turn, saying:

74. But, do you not think that the end justifies us in using this strategy? For, which of you can say that the Nephite custom is good? And I do agree with you, Korim, that it is the ways and customs of the Nephites in perverting the right way of the Lord, that has given rise to the Gadiantonhem. Wherefore, there is no real artifice in this plan. Let us undertake to cause the people of this city to see the rightness of their ways, with regard to themselves, and the very wrongness of their ways with regard to others. And, if it seem deception, then let the end, which is greatly to be desired, justify the means we use to achieve it.

75. But Him-pah-neth answered him, saying:

76. Is any good end worth achieving by bad means. Behold, the Spirit whispers to me that this will come to vanity. For behold, this people are expert and accomplished in just what you propose to do. Yea, they make their way in life entirely by such means. And those of the Gadiantonhem who have made themselves great in the eyes of the Nephites, and are made judges unto them, do so by first convincing their neighbors of the righteousness. Then, when they have acquired their desire, they turn the city to wickedness. We cannot use such a device, for, you must recall that the Lord sent us into this land to prepare the hearts of them that are willing to make a righteous sacrifice for their neighbors.

77. Brother, I say unto you, This is not the way. For, no good end is justified by evil means. Behold, there will be many in this land at this time who will claim that the desired end does justify devious means, but it will never be so for all of their claiming. And there will come a day when even the elect of God will contrive devious means in order that they might bring cause into the hearts of the Saints that they might do the things that their rulers think is expedient for them. And this will seem good to all for a time, but it will bring about the break up of the church in the last days.

78. This has been seen by our prophets, and behold, it is part of the vision and foresight of Pa-Hementem and Shi-Tugohah, and the reason they set up Zion in our communities. And our father, Hagoth, and indeed all the fathers of our people, did agree to do this. Let us not dishonor them by breaking with those good things revealed unto our fathers for our good. Please, go now into a closet and pray mightily unto the Lord, that the Holy Ghost might direct us in our preaching unto this people.

79. And Sanhagot did as his sister instructed. He retired unto the place his brother, Shimnet, had set up for a place of prayer. And he did entreat the Lord as to the best method and plan to use in order that they might accomplish the Lord's design in the City of Kishkumen. And behold, the Lord did visit him upon the Way. And these are the words of the Lord unto him:

80. Behold, Sanhagot my servant, I am pleased with thy zeal in wishing to put an end to the Gadiantonhem through the preaching of my word unto them. And, it is a good intention, for, who can deny that to end the Gadiantonhem in their own city would not be beneficial unto all the people, both of the Land Southward and of the Land Northward. In this desire of thy heart, I am well pleased.

81. But behold, I say unto thee, I shall soon end my ministry unto mine own people here in the land of thy origin and, when I have finished my work here, my own people will put me to the death. But, be of good cheer. For, after that they have killed my body, for I shall give them leave to do even this, I shall rise again, according to that which was established from the beginning. And I shall come unto mine own again and all who believe on me shall I redeem.

82. And behold, Sanhagot my servant, in the moment of my death, and for as long as I lay in the tomb, there shall be a great destruction and tumult in this, the Land Southward. And even in the Land Northward there shall be tumult, but not so severe as that calamity which shall come upon this people. And all the truly wicked shall be destroyed from off the face of the Land Southward.

83. Behold, I say unto thee, The day of which I speak cometh quickly. Wherefore, stand up among this people and preach to them and prophecy of the coming destruction only. They shall know of what sort they are and, in the day of destruction, they shall remember thy words unto them.

84. But behold, unto all the cities whereunto I have sent thee and thine, I shall visit with a fire from heaven. For, the people of these cities wax gross in their iniquities and I will utterly destroy them, not by the natural calamity that will befall other cities in this land, but by an all consuming fire out of heaven.

85. And this is my commandment unto thee: Thou shalt preach my pure word unto this people and think not to convert them in any thing. For they are most wicked and shall mock even me to thy face. Wherefore, thou shalt send thy brethren and thy sister away, to begin their journey back into thine own land. And thou shalt continue the work that thy brother Shimnet has begun here in this city until the day that I shall send thee also back into the lands of the Nemenhah, And then thou shalt go speedily out of this city, for the people

will diligently seek to take away thy life. But, be not fearful. For, just as I have preserved thee in other places, I shall preserve thy life in this place also.

86. And many other things did the Lord speak unto Sanhagot that he would not share, for they are not to be spoken at this time. But, to his credit, after that the Holy Ghost had confirmed in him all that the Lord had commanded him, Sanhagot did all the words of the Lord.

87. And behold, he instructed his brethren and his sister to fly speedily out of the city, for the Lord had called him not to convert the people, but to testify unto them of their imminent destruction. And they did follow his counsel, and all of the seven companions went with them out of the city, except Korim. For, Korim had made a covenant to go with Sanhagot into whatever the Lord did command him.

88. And the prophets and their companions did escape from the vilest and most wicked nest of vipers in all the land as easily as they had entered it. For, no one molested them as they made their escape.

89. But, Sanhagot and Korim remained in the city and set themselves up together on an embankment before the street which ran through it to preach unto the people. And Sanhagot did preach mightily unto the people. And these are the words he preached unto them:

90. Behold, thus does the Lord God say unto this people:

91. It would be good for all whoso liveth in the City of Kishkumen to look within themselves and examine their hearts. For who of you declareth before God that thy heart is pure and ready to meet Him?

92. Behold, how canst thou say that thou doest good in the sight of the Lord, thou who doest robbery? And how canst thou declare that thou art worthy, thou who beatest a man for his coat and his goods? Whoso among you counteth himself righteous who stealeth his neighbor's house.

93. But this is not all, thou nest of vipers! Thus doth the Lord thy God say unto all this city:

94. Repent speedily all you who live in this city! For an hour of tribulation cometh upon all who live in this land. Yea, unto some cities it is given that the earth riseth up and covereth them. And unto others it is given and decreed that, where they did inhabit a valley, a mountain riseth up in the stead thereof. And unto still others the sea riseth up by the decree of the great God and consumeth the inhabitants thereof, even every one. Yea, this is the decree that I have set in the heavens, and I excuse not myself.

95. But behold, against all ye citizens of Kishkumen, I have decreed a decree in my wrath concerning you that surpasseth all that shall come to pass unto the cities of the Land Southward. Yea, it shall be unto thee, Oh city of vipers, as it shall be even unto all the cities that casteth out my prophets and spitteth upon them, and smiteth them, yea, and doeth whatsoever they will with them. Yea, I declare unto thee, Kishkumen, it shall be unto thee as it shall be unto the Cities of Laman, Josh and Gad.

96. Thou shalt perish with fire, even all thy houses and thy towers. Thy streets and thy byways shall melt with heat, and thy fair gardens shall be a parchment. Thy fountains shall burst and become a choking vapor, and thy storehouses shall become a furnace. And all thy inhabitants shall run to and fro, but every one shall burn with fire and become a stubble. Yea, not one of thy people shall escape thy secret place, for a fire shall come down upon thee that none shall escape. Yea, all thy goods and substance shall become ash and thy wine a poisonous vapor. Thy courtyards and plazas, rich with fruit of every kind, shall blow away upon a scorching wind. Thy paths and pleasant walkways shall be molten.

97. Can any escape my wrath? I say unto thee, Nay. For, should there be any without thee, having not yet entered into thy secret path which leadeth up unto thy open gates, they shall choke with the fumes that shall issue forth out of thee. Yea, thou shalt inhale the sweet air of the valley and exhale the noxious and poisonous fumes of the death. And behold, all who are caught by that breath, shall fall by the wayside and shrivel up.

98. Behold, this is the decree which I have decreed in my wrath against thee, Kishkumen. Wherefore, it were good that all thy children should flee from thy bosom, oh mother of harlots! For, thou shalt no longer have whereby they might suck at thy breast, being withered and burned. And all thy teaching shall go down into the earth, molten. Yea, all thy iniquity shall fly up into the air as ash and be dispersed.

99. Yea, and give ear all the ends of the earth and let this be as a sign unto you. For, if any city in this land doth ever again issue forth progeny born of filth and fornication, of lyings and cheatings, of murder and mayhem, it shall bring a similar ruin upon the land. Yea, and if any nation in this fair land shall labor to produce again a vomitous issue, such as thou, Kishkumen, thou ravenous beast, hast done unto this nation, behold, and the people do nothing to prevent it, there shall come upon that nation a like calamity.

100. Behold, and it shall be as if a smoke and a fire of destruction cometh down upon them from heaven that none stayeth. For, show me the hand that contesteth against the Lord and prevaiileth. Yea, show me the sword that contendeth against the Lord God! For my word is as a two edged sword that parteth the sinew and spillesh out all wickedness upon the ground. Think not to contend against the Lord thy God, but labor to appease my wrath before the day of its fullness. For behold, I am patient with longsuffering. But, when my wrath is kindled against the wicked, none can stay. Nay, though thou riseth up even unto me in the end, oh man, with prayings and entreaty, when my wrath is full, my ears are shut.

101. Wherefore, repent all ye who inhabit this evil place and flee even out of it while the day remaineth wherein you might make your flight. For behold, there be but a narrow way in which to escape and but a short time left to affect it. And, when the calamity is upon you, there remaineth no room for you to escape and you shall all die in your retreat. Yea, your bodies shall heap up upon your secret way and your hidden city shall no longer be a safety for you. Repent ye, and remove hastily from this place of horror.

102. And after this manner did Sanhagot preach the words of Christ's warning unto the people of the City of Kishkumen. Yea, for three days did he repeat the words which the Lord had given him to speak and he moved not from upon the embankment in all that time, but continually preached the warning of the Lord unto the people.

103. And behold, there were some who did heed the words of the prophet, but these were exceedingly few. But the rest of the inhabitants did pass by him winking and scorning his words. For, they believed him to be a madman, and they gave him no heed at all.

104. Wherefore, at the end of three days, the Lord did command Sanhagot to depart from the midst of the city and he did as the Lord commanded. And behold, Korim did go with him and support him in all that he did and said.

105. And, when they had traveled two days out of the City of Kishkumen, they met again their companions who had camped along the way. And behold, a great multitude had gathered unto them from out of all the places whereunto they had gone to preach. And they were found teaching and instructing the people in all that they should do to please the Lord.

106. And, when they were seen of them, even from within the camp, the brethren of Sanhagot came out to greet them, and they fell upon them and kissed them.

107. For, the Lord had also visited them and told them all that He desired them to declare unto the people of Kishkumen, and they feared for them. Nevertheless, the Lord had comforted them in their fear and they prayed all the day long that they would once again see the face of their brother. Wherefore, they did feel blessed and thankful upon seeing them from away off approaching the camp, and they did run out to meet Sanhagot and Korim upon the road.

108. And when they had recounted unto each other all that had transpired, they determined that the day of which the Lord had spoken must be near indeed. And, giving instruction unto all the people that they nurture and succor each other, they struck their camp and made ready to return even unto the Land Northward.

109. But behold, many of the multitude did also desire that which the seven companions of Sanhagot had desired of them. Yea, they desired to repent and purify themselves before God and make a strait way before the Lord. Wherefore, the brethren of Ougou bid all that would follow them out of the land to follow them, that they might come into the Land Northward and become Nemenhah. And the people rejoiced and declared that this was the desire of their hearts. And the number of them were fifty and two men and seventeen women and twelve little children.

110. And behold, the brethren of Ougou and Him-pah-neth did baptize them in water and gave them the gift of the Holy Ghost to guide them. And they instructed them in all the ways of the Nemenhah and exhorted them to lift each other up and support each other and not murmur against each other when the way became hard before them.

111. For behold, they knew that they could not get home following the way they had come, for they were become a large party and there would be no boats to take them back the way they had come. And they knew also that they might be forced to traverse the Land of Desolation even on foot in order to reach the borders of the Land Northward. Wherefore, they instructed all the people to have patience and charity one for another, for they knew the way would be hard.

Chapter Eight

1. And the band traveled far and they did work to get their provender in every city they met upon the way. And they did preach the Gospel of Jesus unto all the people. And behold, they never again found people so hardened as they had theretofore, and the Lord blessed them in their journey.
2. But behold, ere they had traveled the half of the Land Southward in their progress toward their own country, and they were on the road between the City of Moroni and the City of Moronihah, a great tumult shook the land, insomuch that none could hold their footing. And behold, they did all fall to the ground. Yea, they did embrace the ground and lift up their prayers for their salvation unto the Lord.
3. And they could see afar off that the great City of Moroni was swallowed by the sea, and the sea rose up in many places and cut off the way before them. Yea, and in the stead of land before them, there formed many seas, both great and small, and many lakes, and the place where they had fallen down upon the ground became an Island of the Sea.
4. And behold, ere they could begin again their journey, the sky blackened and the air thickened, and they heard as the sound of continuous thunders from the West. Yea, before the first day of the calamity had ended, none could see even the hand held up in front of their eyes and the air was thick with vapor. And they all feared for their lives, but, the children of Sahnempet led them in mighty prayer and the Lord preserved them. And thus they stood still for the space of three days.
5. And, when the three days were come to an end, they did break the last of their bread together and blessed it unto the Lord. And they did pour out the last of their wine together and blessed it unto the Lord, for, thus did the Spirit whisper to them that they ought to do. And behold, they did share this last meal one with another, believing that, perhaps, they would perish upon this tiny island.
6. But, they did hear the voice of the Lord descending out of heaven, and even they did see Him afar off, and they were comforted and continued in prayer and supplication before the Lord. And behold, after they had passed one day in prayer and supplication, a small body of men hailed them from the shore afar off to the west. And they beheld that the waters had receded somewhat, insofar that they were all able to walk to the other shore.
7. And the men that greeted them told them that the Lord commanded that all should hastily be gathered in unto the Temple in the Land Bountiful, which lay to the west of where they stood, and that they should hasten even there to meet the Lord and His servants.
8. But behold, the children knew that the distance was far, even many days or even weeks through the wilderness and they could not reach the place on foot. Wherefore, they sought the guidance of the Spirit in the thing.
9. Wherefore behold, a strange and a mighty miracle took place unto the children of Sahnempet and unto all them that did follow them. Behold, the Spirit came upon them mightily as they prayed, and they were surrounded about by Angels. And behold, they were carried as if upon the wind even unto a place that was near unto the City of Bountiful.
10. And they did walk into the city to the place round about the Temple, and behold, there was a great multitude gathered there all about the Temple. And, as they approached, behold, they saw the Lord descending upon the steps of the Temple. And they cast themselves upon the ground as did all the people and rejoiced before their God.
11. Now therefore, we do see that the children of Sahnempet and their companions were with the Lord when He did make His visitation to the people who had survived the great calamities that had befallen the Land Southward. And behold, they were the only people of all the people who inhabited the more easterly regions of the Land Southward who survived the great destruction. And they were ministered unto by the Lord and by Angels, and also by the Twelve whom the Lord had called.
12. Now, the account of His visit to the Land Southward is written in another place, but we do know of it of a surety because of the testimony of the children of Sahnempet and of all that followed them back into the Land Northward. But behold, we do also know of it because of the little book that was carried back even unto Ougou with the party. For, Timothy, one of the Twelve whom Jesus chose, did also travel with them. And this is all recorded in another place.
13. And it was as Jesus said unto Ougou, that his brethren were safe and that they were upon the road traveling unto their home, even at the moment that Jesus did make His visitation unto the Nemenhah of Mentinah. And all this is also recorded in another place.

14. Sufficeth to say that the children of Sahnempet did fulfill the mission upon which the Lord had sent them. Yea, they did go even unto the most wicked of the cities of the Land Southward and they did testify against them. And all that they did testify would befall those wicked cities did verily come to pass. Of all this we have ample proof and witness in the writings of our people. Wherefore, I, Pa Natan, do make an end of my abridgement of the missions of the Children of Sahnempet.

The Second Book of Pa Natan

The Daughter of Shimlei

Chapter One

1. Now I, Pa Natan, do continue to make a record of the Nemenhah. But, more specifically, I do make a record of the Nemenhah of Mentinah and the cities round about this part of the land. For behold, the Nemenhah have become very numerous. Yea, they do cover the face of the Land Northward, even from the West Sea unto the East Sea, from the icy lakes of the North down to the Land of Desolation and there are settlements in all of these regions.

2. But, before I continue with the history of my own people, there is somewhat that the Spirit constrains me ought to be added to this record for the benefit of our descendents who might read them. For, I believe that the Lord will restore unto them certain, if not all of the ways of my people, that they might undertake to bring again Zion in this land.

3. And behold, I have somewhat more to say about my father, Shimlei. For, he was a great man and a man of great charity. Wherefore, when it came to his attention that when the Seven Companions of the Children of Sanhempet returned with the missionaries they did request that they be adopted, not merely by word but by ceremony, into the family of Sanhempet, and that this was never accomplished in them during their days, he did undertake to formally adopt all the children of the Seven Companions whom it was appropriate to make his own flesh and blood, yea, and all their children as well.

4. Wherefore, because that his family became very large suddenly, the people of Mentinah asked the true children of his body to take to them new names whereby they might make distinction between the adopted children and the true children of Shimlei.

5. Now, this thing did at first cause my father to mourn, for, he wanted no distinction to come between his children. But behold, his own children were already administrators of much that was asked of by the people and it was necessary to make some token of distinction between his children.

6. Wherefore, the people of the city did call Pa Mantim, Pac Manti. And unto my sister Pa Shimua they did give the name Pac Shimuel. And unto Sibal El, my sister, they did give the name, Pa Sibal. Unto my brother Shigoeth, who was clerk to many High Priests, they did give the name Shi Muel, and unto my brother Shi Emnet, who became an advocate for the people of Mentinah to the people of Corianton, they gave the name, Shi Menti. Unto Ilmin, my brother, they gave the name, Alma Im. And the only one of the true children of Shimlei unto whom the people did not give a new name was Pawna Mentinah, for she had no calling pertinent to the administrative affairs of the city.

7. And behold, each of these names did have somewhat to do with that which the people had called upon them to do. Wherefore, the distinction was not so much to set them apart from all those whom my father had adopted, but rather it was to set them apart because of their work and their calling.

8. And seeing that this did give my father some pain, his adopted children also took new names and in this way they did satisfy my father. Yea, we did all take new names when we became children of Shimlei.

9. Now behold, I am descended from Phezah, the same who was one of the lesser judges of the City of Josh, and one of the Seven Companions of Sanhagot. But behold, when Shimlei did adopt all of the descendents of the Seven Companions, I did also become his daughter, although I had been raised up informally as such from the days when Shimlei took my mother to wife after the death of the prophetess.

10. And I married Ishimhah, a man of the Nemenhah of Mentinah whose father's name was Ishim, the same Ishim who was also called to be High Priest of Mentinah. And when my husband died, Ishim, my father-in-law did take me in and care for me.

11. And when formal adoption is made, it is done with an holy ceremony and with an ordinance and a covenant. And this is the nature of the ceremony and the ordinance of adoption:

12. Behold, the man or woman who does make an adoption of a man or a woman, they do invite them to become part of their family as a son or a daughter. And the individual is placed in the center of the Council

Lodge with all the family of the one making the adoption gathered in and seated round about the one to be adopted.

13. And the one making the adoption stands and gives praise unto the mother of the one to be adopted. And when this is done, the one making the adoption raises sacred smoke in the censor to the sacred directions, as described by Shi-Tugohah, the historian and lawgiver.

14. Now, it has also become the custom of the people to make a Sacred Pipe and this does represent not only the censor of incense used in the Temple, but also many aspects of that which the ordinances of the High Place represent. Behold, the bowl of the Pipe represents the censor of incense and the shape of it represents the upraised hand and certain of the tokens spoken of in the Temple.

15. And this sacred smoke is blown over the body of the one to be adopted and is called, "Sacred Breath." And when this has been done, the one making the adoption declares to all present that the person to be adopted is thereafter kin of his kin and flesh of his flesh.

16. Then the one making the adoption pronounces a new name upon the one to be adopted and the adopted one is known to all people by that name thereafter. And the one adopted agrees to stand in the councils of that family thereafter as a child of the one making the adoption.

17. Wherefore, Shimlei gave me to be known as Pa Natan and it is by that name that I shall be known to the end of my life and hereafter.

18. And these are the names of all they whom Shimlei adopted:

19. For Stephat married one of the daughters of the children of Hagoth whose name was Kimtaneth, and they had sons and daughters. And the names of their sons were Stephan-neth and Mariad, Kened and Lorith. And the names of their daughters were Pa-Anath, Pa-Imanet and Pa-Imketh.

20. And Stephan-neth married Pa-Noeth, the daughter of Shigath, and they had sons and daughters. And the sons of Pa-Noeth were Shigat-han and Shinath. And the daughters of Pa-noeth were Pa-Himet, Pa-Shimei and Pac Hori. And these are the children of Stephan-neth and Pa-Noeth whom Shimlei adopted.

21. And Mariad married Toriet, the daughter of Shi-Torin who was a descendent of Shi-Tugohah, and they had sons and daughters. And the sons of Toriet were Men-neteh, Torin, and Shi-Mored. And the daughters of Toriet were Pa-Niat and Hem-pah-neth. And these are the children of Toriet whom Shimlei adopted.

22. And Kened married Pa-Nasat, a descendent of Hementah who was one of the Hero Twins who made their journey with our father Hagoth, and they had sons. And the sons of Pa-Nasat were Hementah and Cumini. And these are the children of Pa-Nasat whom Shimlei adopted.

23. And Lorith married Pac Manti, the daughter of Shimlei and they had sons and daughters. And behold, they needed no adoption but are listed among the natural children of Shimlei because of Pac Manti.

24. And Pa-Anath, Pa-Imanet and Pa-Imketh married sons of the Nemenhah. Wherefore, their children have become Nemenhah and need no adoption.

25. And behold, Nepham, the companion in arms of Stephat, did also marry a Nemenhah woman whose people came from the city of Corianton, whose name was Isabet, and they had sons and daughters. And the sons of Isabet were Alma and Corianthem. And the daughters of Isabet were Pac Isa, Pa-Cushem and Pa-Deborah.

26. And Alma married Pac-Shimuel and their children became the natural children of Shimlei. And Corianthem also married Pa-Sibal and their children became the natural children of Shimlei.

27. And behold, Pac Isa, Pa-Cushem and Pa-Deborah married Nemenhah and their children have become Nemenhah.

28. Now, Hemset returned unto the Land Southward and did not leave any posterity in the lands of the Nemenhah. And so also did Korim.

29. But Joram married Himni-Ehet, a descendent of Hagoth and they had sons and daughters. And the sons of Himni-Ehet were Hemnot, Horet, and Omri. And the daughters of Himni-Ehet were Ris and Pa-Minnit.

30. And Hemnot traveled to Corianton and made that city his home. Wherefore, he was adopted into the family of Corianton. And his brother Horet traveled into the north to the city of Waylumot and was adopted into the family of Kin-Lumot, a Nemenhah of that city. Wherefore, being adopted into families of the Nemenhah of other cities, Shimlei did not adopt them.

31. But behold, Kim-Lumot was also a descendent of Hagoth, wherefore Shimlei gained a cousin by that adoption.
32. And of the brothers, Hemnet, Horet and Omri, the youngest traveled to the West Sea and went up into a ship and traveled into the West. And it is recorded that they joined with the family of Hagothah. Wherefore, Shimlei did not adopt them.
33. Ris and Pa-Minnit, were the daughters of Himni-Ehet and they did also marry among the Nemenhah and their children were numbered among the families of the Nemenhah.
34. Now, Zeezret also traveled into the North and broke through the ice while crossing a great river. Wherefore, he died and left no descendents. But behold, Shimlei did duly adopt him, that his name may be remembered among the Nemenhah forever.
35. And Phezah, my own grandfather, married Pa-Megednah, a notable woman of the City of Mentinah and a Nemenhah of great renown. The same is my grandmother. And they had but one child who was my mother. And her name is Shebeth-Nah.
36. And behold, Shebeth-Nah married Morinhah, of the City of Mentinah, and they had but one child and that child am I. But behold, Morinhah died and left my mother a widow. And, when Shimlei was also left a widower, he did marry my mother. And Shimlei did adopt me into his own house. Yea, both I and my mother did he adopt. And behold, though I do honor my mother and my father, I am also honored to be so set apart by so great a man. As is also my mother.
37. Wherefore is my mother called both the wife and daughter of Shimlei and the lady of the House of Shimlei, though she bound herself by a covenant unto her husband, Morinhah, and kept her own house also.
38. Yea, and Shimlei also remained bound unto his own wife, who was dead. Nevertheless, Shebeth-Nah became lady of the house according to that which is acceptable in our custom.
39. For, we bind ourselves with a covenant one with another, and according to that sealing which comes from the Holy Spirit of Promise, which is the Holy Ghost, our covenant becomes Christ's and, therefore, it is durable.
40. Notwithstanding, we do recognize that it is not good for men and women to be alone. Wherefore, when a man or a woman is widowed, whether there be children or no, we have made modification of the Levirah Law and our people do remarry. And behold, if they have previously bound themselves with a covenant that they wish to remain when heaven and earth pass away, the second marriage is according to the Levirah and is not durable.
41. And when all of these people were adopted into the house of Shimlei, they did also give a thank offering unto the lady of the house with praise and honor. And behold, all this is according to the custom of the people, that when men and women are adopted into a new house, they might do so with ceremony and with covenant. And they do declare themselves of that house thereafter. And, if they make a covenant that they desire to be durable in Christ, then that covenant passes not away, but remains when earth and heaven pass. And this, also, is according to the Holy Spirit of Promise.
42. And does this seem strange? It may well seem so and no great surprise. For I must believe that many things done in our day might seem very strange to they who read of them in ages far removed from us. But, I am constrained by the Spirit to include these things for the benefit of all they who might read here. Wherefore, I do add them to this record.
43. And behold, because Shimlei had but one son remaining living at the time I was called to be clerk unto the High Priest, and he has always been away in the east and unavailable to write. Wherefore, I do take up the function of clerk unto my family as well.
44. Now, because of durable covenants, which we deem very desirable, our laws have become consistent with that which is necessary to make them durable in Christ. For, we know that we are sometimes strong of heart but frail in action. Wherefore, to make natural laws that assist us in keeping the heavenly laws is a sound practice.
45. And the laws of Mentinah are founded upon that which our fathers taught us from the records and also they also arise out of the words of Christ spoken to our grandfathers. And these are the laws of our people:
46. If men or women do any sort of violence against their neighbor, without provocation and not in their own defense, they shall have no place in the communities of the Nemenhah. They are cast out from among the people.

47. And, if such violence causes the death of another, the malefactor is taken outside the city and is stoned until dead.
48. But, if the injury of another is caused by men or women, and there be provocation, the case is carefully considered by the Council and restitution is determined. And when the restitution is accomplished, let the parties forgive each other and live in peace.
49. And if the violence causes death, but is by provocation, the case is not of murder but is manslaughter and it is carefully considered by the Council and restitution is determined. And, if need be, the malefactor is sent away to another city to live in refuge. And when the restitution is accomplished, let the parties forgive each other and live in peace. But let the offender live in another city.
50. But behold, any man who violates a woman or a child, and proofs be provided, he is taken outside the wall and stoned to death. And any man who does violence of any kind to any woman or child, is taken outside the wall and stoned to death. For, man is the stronger vessel. Wherefore, let him take care in all his dealings with women and children.
51. And if men and women steal from any person, the theft is considered carefully before the Council and restitution is determined. And if they will make no restitution, they are cast out. But, if the malefactor returns that which has been stolen, and when the restitution is accomplished, let the parties forgive each other and live in peace.
52. And if men and women destroy any thing that is the stewardship of another, let them make restitution. If they will make no restitution, let them be cast out. And when the restitution is accomplished, let the parties forgive each other and live in peace.
53. And if men and women bind themselves together in a holy state of matrimony, let them be faithful one to another. And if they be found in adultery, let them be cast out, and the children shall remain with the faithful party. And if both mother and father be unfaithful, let the children be adopted unto the faithful. For, it is not good for children to be raised up among adulterers.
54. Men and women shall not bind themselves for convenience. For, this union is one of fornication and lust and shall undermine the community. Let men and women bind themselves with a durable covenant.
55. And any man who shall make fornication with a child, but with the consent of the child, shall be taken outside the wall and stoned to death. And the child shall be taken aside and counseled diligently.
56. And any woman who shall make fornication with a child, but with the consent of the child, shall be taken outside the wall and stoned to death. And the child shall be taken aside and counseled diligently.
57. And when children do fornicate with a man or a woman, or with another child, they shall be taken aside and counseled diligently, that they might understand the gravity of their misconduct. But they are not punished, for they are children. However, let also their parents be taken aside and judged. For they have failed in their duty to teach their children. Wherefore, it might needs be that the children ought to be raised by another. But let this be decided by the Council, for there are mitigating circumstances in such cases.
58. And the foreigner in the land shall be treated in all things as any citizen. There is no distinction of laws concerning the sojourner. But if the sojourner makes mischief without knowledge of the law, the case shall be judged by the Council and the sojourner is treated accordingly. But, in the case of murder or violation of women and children, the case shall be judged the same as for any citizen.
59. Now, there has not been any case of a man violating a man, but such things might occur. When such is the case, and proofs are provided, the malefactor is taken outside the wall and stoned to death.
60. And behold, there have been some few cases of unnatural lust and of the fornication that comes of it, but this has been mainly among sojourners. Nevertheless, when men make fornication with one another, they are not cast out from among the communities of the Nemenhah but are counseled not to marry. Likewise, when women make fornication with women, they are not cast out from among the communities, but they are counseled not to marry. And, no stewardship can be given them, but they are left to work for another to earn their bread. And this is done in order to encourage them to leave the community of their own accord. For, can a community be built or stand upon fornication?
61. Such men and women ought to be taken aside and counseled diligently to repent. For, their acting out might lead to greater injury that might take away their lives. And such men and women are not numbered in the counting of the families of the community.
62. But let no violence come to them, for they may be able to repent. And, if they repent, they may yet be numbered among the families.

63. And, if men and women have a stewardship that is able to make mischief upon the stewardship of another, such as with livestock, and their stewardship does make mischief upon the stewardship of another, be it livestock or durable goods, and they make no natural restitution, the matter is taken up by the Council and restitution is determined. And, if that person dishonors the Council, the case is the same as willful injury. Let that person be cast out and the stewardship of that person be given to the injured party. But if, by natural restitution, or by that determined by the Council, restitution is made, let that be the end of the matter. For, what more can a person do than to restore that which has been lost. And when the restitution is accomplished, let the parties forgive each other and live in peace.

64. But behold, if such injury becomes a pattern of negligence by a particular steward, the stewardship is not fitting and ought to be given unto another. Let that person be trained in another stewardship before worse things take place.

65. And when the stewardship of men or women does cause the death of any person, and it be by accident established by proofs, there shall be no restitution. For, the death is by accident. But, if the death does arise out of a pattern of negligence, then the matter is one of manslaughter and must be treated as such.

66. And when the stewardship of men or women does cause injury to any person, and it be by accident established by proofs, there shall be no restitution. For the injury is by accident. But, if the injury does arise out of a pattern of negligence, then the matter is one of unprovoked injury and must be treated as such.

67. Now, sometimes injury and death does occur out of the provoked action of another, although this has only taken place thrice in the history of Mentinah. When the injury or death occurs from provocation, the matter is carefully considered by the Council. And the decision of the Council stands in such matters.

68. For, the injury may be to the individual, but the provocation is also injury to the entire community. Wherefore, let the community take it up as a case of common good and determine the outcome. In such cases, let the general assembly condone the action of the Council, or let the Council continue to consider the case. And when the restitution is accomplished, let the parties forgive each other and live in peace.

69. In all these laws, the Nemenhah have relied upon the Ten Commandments as our guides, and also the words of Christ. For, we would have no lawlessness in our communities. But we would also wish to be acceptable before Christ. Wherefore, we make laws wherein restitution and forgiveness are possible.

70. And behold, we do hold to the Ten Commandments given unto our Father Moses. And if there be any who is found guilty by proofs of injuring another because of their breach of the Ten Commandments, they are held accountable under our law and are treated accordingly.

71. But, if there be any who are found guilty by proofs of breach of the Ten Commandments, or any of the Commandments of God, but causes no injury, they are taken aside and diligently counseled to repent. For if they repent, they are made better citizens and stewards. Yea, Christ may make of their adversity a great strength.

72. Yea, we who call ourselves Nemenhah, do so because we honor and worship God. And, though we take pride in the workmanship of our hands, we do not worship statues and images. Nor do not we worship any work of our own hands. Our temples and our synagogues, our lodges and our churches are beautifully built, but they are not great and spacious, but only sufficient for our needs. And the place where our councils meet is a small, round place, suitable for the members to sit comfortably and that is all.

73. We give no homage to the fields and the flocks and we assign no deity to govern there over Him who gave them. We raise up no oblation to any but They who are real and personal.

74. God, who is the Father of our Spirits, we do worship. And we raise up our prayers unto Him. As also God, who is the Mother of our Spirits, we do worship. As also God, who is the Creator and Atoner, we do worship. And behold, we do worship Them by and through the Power of the Holy Ghost.

75. Now, These are real and personal beings, not being manifestations of the same being, but all are separate individuals. Wherefore, They are not idols and there is no vanity in Them. Neither is there vanity in us when we do raise up our voices and our hands to worship Them. For, They are truly unified in all things, and we do unify ourselves in worshipping Them.

76. We do greatly honor other heavenly beings. Nevertheless, we do not worship them. Yea, because of the truth upon which we are founded, we do entertain Angels and the Spirits of Just Men and Women made perfect. And behold, we are constantly instructed by them. But behold, our worship is of They unto whom we look for life, renewal and eventual perfection.

77. We are careful to give due honor unto our parents, according to our customs. For, we do recognize that without them we would have no place in the land. And behold, if there be any who do dishonor their mother or their father, they are taken aside privily and counseled diligently to repent. And, if they repent not, they are brought before the Council. And, when their sin is made manifest before the Council, and they repent not, they are removed from all stewardship and sent away into a different city. And behold, if they continue in their sin, dishonoring their parents still, even though they reside in a different place, then are they cast out from among the people.

78. For, to dishonor a parent is to dishonor the community, and what manner of man shall rely upon his neighbor as we do and yet dishonor his nearest neighbor? Shall such a community that is based in dishonor prosper? Not so long as the Lord has spoken against it. For, against such a community shall the Lord also speak.

79. And the Nemenhah strive to deal honestly with all people. Wherefore, if a man or woman is found in a lie, they are taken aside privily and counseled diligently to repent. And, if they repent, the matter is closed. Howbeit they repent not, they are also brought up before the Council.

80. And, if the lie has made injury upon another, they are judged according as has already been spoken. But, if the lie has injured no one, they are counseled to repent again, yea, even publicly. And, if they repent not, all stewardship is taken from them. Nevertheless, they are not cast out, but must make their living by laboring for another.

81. And behold, because we have all things in common, to labor for another is very hard. Wherefore, the liar is made to feel the weight of their sin. And in this way, they are induced to leave the community, for their wish is to live differently than the Nemenhah.

82. Behold, the Nemenhah are also people of the Sabbath. Yea, we do give six days in which to labor for our good, but one day we do dedicate unto labor for the Lord.

83. And behold, we are careful in our use of words of invective and we do always try to maintain constraint and dignity in our communication one with another. We do not foreswear ourselves and we do not use foul and loathsome language.

84. We do not use the Lord's name in vain, for we know the penalty that the Lord exacts upon they who foreswear themselves by oaths, inciting the very name of God to seal their oaths, but do so in vanity. Yea, we do take upon ourselves the name of Christ, but we do it not in vain and we require it not of anyone. For to do so is to bring guilt upon our heads that even the Lord cannot take away.

85. Now, among the Nemenhah, we have not been troubled with covetousness, because that we have all things in common. And this is a great blessing unto us, for, to covet the belongings of ones neighbor in any of the cities and villages of the Nemenhah is to covet their need or their want. And all the needs and wants of the people are alike provided by the people. Wherefore, wherein may anyone covet? But behold, we teach against pride and against greed. For, such things would prove the breakdown and the destruction of all our blessings.

86. And we hold all sojourners to the same laws with which we do govern ourselves, after that we have taken them aside and instructed them in the laws of our land. And after that the sojourner has learned of our laws and our ways, if they do break the law, then they are dealt with the same as any Nemenhah. Behold, we hold this to be equitable.

87. Now, in the experience of our people, because we have founded ourselves upon these simple precepts, we find that we do not need a larger body of law. For, when there are complaints or offenses of lesser nature, we do insist that the parties settle the matter between themselves privily. And this is wisdom. For, every matter of lesser import ought to be settled in this manner, to preserve peace between neighbors.

88. And behold, needing no greater body of law, we find no need for bodies of lawyers and legalists either. Wherefore, we prevent great evil in the land. For, as is too evident in the Land Southward where their laws enlarge to the point of being more populous than the people, a great body of men to interpret so great a body of law is naturally necessitated. With such comes also the need for a hierarchy of judges to judge the people, for every act does become in one way or another against so great a volume of law.

89. And, because these men do labor all the day long in arguing the law, they do not labor for the maintenance of the people nor of the community. Wherefore, they must earn a wage and buy with money that which they need from they who actually produce. This also necessitates the use of money and the storing up of much provision to be sold for money.

90. And behold, in this there is great iniquity and great danger to the community. For behold, great stores of stuff of value brings about the building of riches and of pride. And it is easy to become covetous of the few who have the stewardship of so much. And it is easy to use such stores of stuff to buy up lawyers and judges to one's own purposes. Yea, and this is the downfall of all and the eventual ruin of Zion.

91. Wherefore, because we do constrain our body of law to that which the Lord has given, we have no need of great bodies of lawyers and judges, a great blessing to us.

92. And also, we do teach and diligently instruct our children in all of our laws in order that they might be competent to make settlement of their small concerns one with another and cause no greater matter to come before the Councils.

93. Behold, this is our law, our custom and our way.

Chapter Two

1. Now, it is certain that the Nemenhah had continual peace in the land during the years of my stewardship as clerk to the High Priests of Mentinah. But, that is not to say that there were no strifes or difficulties. It is only to say that we did not go up to war in my days, for there were no real enemies in the land.

2. Notwithstanding, there was strife from time to time and this did usually concern interpretation of the law. For behold, it is as I have written, and also as others have written, that we had no lawyers. Nor did any man or woman speak for another in all the land, but, when there were disputations, each person did stand for themselves before the councils of the Nemenhah. And behold, the resolution of the dispute was made by thorough examination of evidence and testimony. And, when a council had decided the matter, their decision was taken as a resolution of it.

3. But, on occasion, one party or another has disagreed with the decision of the council. As often as this has taken place, and it has not been very often, the matter is taken to the general assembly, all evidence and testimony is read before the people of the city and they are asked to decide the matter.

4. This is a last resort and is only employed when the parties of a dispute will not uphold the decision reached in council. In this instance, the dispute becomes a new injury, one to the community as a whole, and is taken up by the people in assembly. It is not a rehearsing of the original dispute, but rather, it is a new case.

5. For, our laws provide a means by which the disinterested may assist in resolving issues in which the parties have interest. And it is by this means that strife and abuses are prevented in the resolution of such disputes. But, when the dispute rises above such disinterest and the parties begin to pile abuse upon the council for its service in the matter, then the injury is to the entire community and all have interest. Wherefore, the very last council, and last resort, is the community at large.

6. Once the community and general assembly has heard all there is to say about a thing, then a vote is taken and the decision of the community stands. If the parties continue in their strife, they are cast out from among the people. If they repent of their strife and forgive each other, then they may continue in the community and peace prevails.

7. Now, this custom, as also all the laws and customs of the Nemenhah, provide for us a refuge. For, we do not worry that our safety and our happiness might be disturbed by forces of evil so long as we maintain a system of equity and justice that has for its foundation the very commandments of our Creator, our Redeemer and our God.

8. And a refuge is a place of safety, whereunto the faithful might resort in time of need. Yea, it is a place of physical safety from the elements and the storm. And it is a place of peace, having all things prepared, whereunto the faithful might go without flight and in full faculty.

9. Behold, this is important to our way of life. For, we know that, in times past, yea, and we know that in all likelihood our futures may again see such times, that there are those who would seek to see the Lord's work destroyed. So then, shall the peace of the land become to us a memory?

10. For this very cause, our forefathers came up out of the Land Southward to escape the coming adversity among the Nephites. Yea, they did resort into the Land Northward to avoid the pitfalls of pride and greed that were becoming visible among their brethren. And behold, they had no desire to fall prey to the same pitfalls. Wherefore, they did leave the land of their fathers and come into an unknown land, but they left not in haste, nay, nor in flight.

11. Behold, they listened to the whisperings of the Holy Ghost and they made their preparations according to the promptings of the Spirit. Wherefore, they were not caught up in crisis, for their sanctuary they prepared ahead of time and, though their journey was in earnest, nevertheless, they made their way with good thought.
12. And they made for themselves a new homeland and a new country. And they made for themselves laws that were calculated to preserve the peace of their new land. And they covenanted one with another to live the Laws of God, the which they had received by the mouths of the prophets.
13. Now, I would beseech you, behold this valley which we call the Place of Salt. It has been an ensample for the building up of all the refuge places of the Land Northward. Yea, it is a place of fastness and a place of safety. It is difficult to reach and its walls are difficult to breach, for the Creator built them. Yea, our walls are not the works of man, but the works of our God. And is this not a good pattern and an ensample for us?
14. Ought we not to build our own fortress upon those principles we have learned from God? And, if we do, who shall assail them? Yea, who can assail that city which is surrounded by the rampart of God?
15. And, knowing their future needs, and having a full understanding of the threat of the Gadiantonhem, our forefathers came up into this mountainous region and they found this valley, which is accessible only through narrow defiles, and they built up a city and a nation. And behold, to assail this valley will take many scores of thousands of men and swords, for the Lord has prepared it.
16. And should this not also be an ensample unto us? Should we not prepare such a place in our hearts? For, the world does not go away for our desiring it. Yea, the Gadiantonhem prevailed in the Land Southward before the coming of the Savior, and I doubt myself that they will ever truly go away. Yea, methinks it probable that there will be this scourge again in the land. Wherefore, I believe it was foresight in our parents to place our habitation here in this fast place.
17. Do you suppose that you are safe from that spirit which infests the hearts of the proud to possess the land and all that it contains? Do you think that by natural law all men are free of that covetousness that corrupts the hearts and cankers the soul? If you can look around you and see the roots still of such things, then I exhort you to prepare a place of refuge from the world.
18. For, we live in the world and there are the Lord's adversaries all about us. Prepare your heart and make of it a bulwark against that natural law that dictates the beastly heart of the natural man.
19. Begin this refuge by preparing for all your physical wants. Make a fast place wherein you may have provender, should you be assailed. Yea, I say that the first step to preparing a refuge is to lay up stores for yourselves and for your neighbors in a safe place. And, when your physical wants and needs are provided, you will have the ease of mind that is required to set your inner house in order.
20. Yea, have food and drink set aside, as also tools and implements, medicines, and also keep a store of that material with which you do record your own doings. Take no thought of the morrow, but lay up in store those articles you will need to preserve your lives in a time of crisis. For behold, even in our safety, even in our peace, the Nemenhah do continually fill the storehouse. Yea, there is food in the Lord's house.
21. Behold, I speak unto all who might take up this record and read it. And I know that my words shall be read by my own people in my own time. But, I also know that you who read these things in a time far sundered shall have particular need of the pattern and the type that the Nemenhah have discovered in their practices, their customs and in their laws. Wherefore, though it might be my duty unto my own people that causes me to take up my stylus and write, I deem it also my duty to take it up for the sake and benefit of my posterity, even as my fathers have done.
22. Now, consider the merits of the refuge which the Nemenhah have made for themselves in Mentinah. To begin with, it is a place far distant from the Gadiantonhem and difficult to attain to. The enemy is forced to traverse a wasteland to arrive at the place of fastness. Once having arrived in the borders of the land, a great effort is still required to assail the fortress of the valley and the stout hearts of a very few men may hold off tens of thousands.
23. Yea, consider also the merits of the refuge which the Nemenhah of Corianton have made for themselves. Behold, it is built in the farthest reaches of the north and, again, it is difficult to attain to. And it is also surrounded by many bodies of water both large and small, creating a bulwark for all the surrounds of the city. Wherefore, again, to find them out may not be difficult, but to assail them in their resort must require a great host. Yet, their city is defended by few because of the bulwark of water which surrounds

them in the region. Behold, to move an army sufficient to assail them would be altogether too costly for the Gadianthemen to consider worthy of what little they might recover from the victory.

24. Now, this is a principle of refuge that it will be well to consider. The natural man seeks his own comfort above and beyond all things. A refuge may contain that which is most desirable to the enemy, but it is made difficult and costly to obtain. It is surrounded by a bulwark which is difficult to breach and it is altogether uncertain that the cost incurred in breaking such defenses could ever be recovered by the conquest of that which lies within.

25. Wherefore, if your refuge be made in flight, can you make it in a place of fastness? It is most uncertain that you can. For, if in your haste to escape calamity you pack up your tabernacle and your wagons and you hasten out of the danger with all your goods, it is by no means probable that you shall not be in the close company of others also in flight of the same calamity as you. Can you be certain that they are of like mind and of like spirit as you?

26. Behold, I say to you, you cannot. Yea, all your neighbors may as easily be Gadianthemen as not. When you pitch up your tent and stack your provender, being free from the crisis, are you not very convenient to evil-minded natural men? And how easy shall it be for some four or five of them to come and take from you all that you have preserved from the flood, or the gale, or the temblor, or the war?

27. And why is it that you are so easy to assail? It is because you fled in haste. Yea, you did not prepare a place ahead of time, but took your flight with all the rest. Behold, you will never arrive at any refuge if your going is in flight.

28. And behold, I do foresee that there shall be men and women who shall extol unto you the virtue of storing up provender in your homes against the day of turmoil. For they suppose, and so do you, that there shall be time for you to take all that you have and run to the mountains. Yea, and they shall say it shall be well with you and all your goods when the time comes to flee from out of the world. Yea, and they shall speak peace to your ears but their words shall not be peaceable.

29. Behold, woe shall be unto them who prepare not their way before them. For you shall be filled with your provender and your goods. Do you think it will be easier for you than for she who is with child in that day? Nay, do not believe it! When the time comes to flee, and you have taken no thought to prepare first the way before you, there shall be no time even to take up your couch. You shall take only that which you can carry and your want shall be great. And behold, all that you do have will become the prey of they who have nothing.

30. Wherefore, take note and study carefully the things that Hagoth and his people did when they took their journey into the wilderness. Behold, they went not in flight and they made their journey unto a fast place. They built up their city and had all things in common. And behold, they built themselves up a nation upon the principles and promises given by the Lord in His Law.

31. And when the Gadianthemen began to make their inroads into the land, they were quickly defeated, either by the Word of God, or by the strength of the arm of flesh. But the cost to continue the conflict was too great to warrant their moving in great numbers against Mentinah or Corianton.

32. And again, when the great calamity came upon the Nephites, and so great a calamity was it that the more part of them perished because of their lack of preparation, behold, the Nemenhah did not perish. Yea, and so great was the calamity that the more part of the northern portions of the Land Southward was broken up until there was not one place that remained the same. Yet, in Mentinah there were but a few broken foundations and nothing more.

33. Behold, if it be the wisdom of God that you should receive these things, I pray that you dishonor not your God in taking them for your entertainment and not your instruction. For, I feel in me that you shall receive them on the very eve of disaster.

34. Wherefore, take heed and learn from your ancestors. Behold, we speak to you out of the dust and our voice is like unto your own, for we are your own kinsmen. Wherefore, hearken unto the voice of the Lord and the message that He does give unto us for your good.

35. Build up a Zion. Build up a refuge. And behold, I know that these records shall flow out of this same place wherein I do make them. Wherefore, take note of the particulars of this place and use them as a model and an ensample.

36. For, I do not discern that your difficulties are any different than all the calamities that have befallen man since the world was. Wherefore, your needs are precisely the same as mine. And if the Nemenhah

enjoy continual peace because of the refuge that we have built up unto the Lord, how shall you not feel of that same peace if you do likewise? Yea, how shall the Lord stay His mighty hand and curse you if you do His will and obey His commandments?

37. Verily, He shall chasten and prepare His people, for they must feel of the Soul Cry. But, He shall not curse you for your obedience. Nay, He shall bless you abundantly, even as He has blessed us.

38. Wherefore, I say unto you, Your refuge shall not be measured by victuals alone. Nay, even as our refuge is much more than wheat and barley, rice and all manner of food and drink, so also shall your refuge need to be more than all the food you can carry with you into the wilderness. Behold, your refuge shall be a community and a way of living that makes it difficult for the natural man to take hold of your hearts.

39. Yea, if you find refuge at all, and that is not at all certain, for the Lord does not show me the end of your calamity, only the beginning, you shall have built it up before the crisis. Yea, you shall have come out of Babylon and have built up Zion.

40. And it shall be a long journey for the wicked to come up unto your hearts. And behold, you shall not esteem that which the world values, for the riches of eternity shall already be yours. Wherefore, how shall you esteem houses and barns, horses and chariots, fine clothes and jewels, towers and great halls above that which you shall receive of the Lord from His storehouse?

41. Wherefore, if the very cost of assailing you shall be beyond any recovery in terms of the things of the world, how shall the Gadianthens esteem you worthy of their attentions? Shall you not be bound about by mountainous bulwarks? Shall you not be surrounded by a desert?

42. But behold, think not that you will be safe in your cottage within the walls of Kishkumen. For, you are the prey of evil men and their spoil already.

43. Wherefore, get you out of the Land Southward and build up a straight place for the Lord. Come out of Babylon and touch not her unclean things. Put off the world and create Zion in your hearts, lest there be none to greet the Lord when He comes.

Chapter Three

1. It is agreeable to me, and the Spirit moves upon me, to provide in this record that which might be useful to any that may read them with the intent to do as we have done. And this, I deem, is consistent with the admonition given by Timothy, one of the Three. Wherefore, I have written somewhat concerning our laws and our customs, and also as the Spirit has guided my stylus regarding the meaning of refuge.

2. And this, it seems, is a very important thing for all people to remember and to make part of their daily walk and thought. For this cause, and not out of any desire in me to press home any one point of the gospel over another, I do continue to write concerning these things.

3. Behold, during the stewardship of my father, Shimlei, a group of people came up out of the Land Southward to sojourn for a time in the land. And, because they were not inclined to enter into that covenant whereby people are made Nemenhah, being the Law of Consecration, they were welcomed into the city of Mentinah, but no stewardship was given them.

4. And, after a time, the most of them returned unto their own land laden with what they had learned from the Elders and the Wise Ones of the city. Surely, when they had spent much time in the High Place and also in the Libraries, they deemed it good to return again to their own homes and their own families in the Land Southward.

5. But behold, out of the bulk of the party there were three men who had no family in the Land of Zarahemlah, from whence they came, and they desired to remain with the Nemenhah and become joined with us.

6. Wherefore, when they had made the covenant whereby we have all things in common and whereby we are made of one heart and one mind, they were made members of our community and of the family of Nemenhah by adoption.

7. And when the council of the city and the High Priest asked them as to what stewardships they might prefer, they answered that they would rather strike out into the far north and form a Lodge of the Nemenhah of their own – howbeit, if they were successful, they might form a new community of the Nemenhah. And behold, the council was supportive and desirous for their success.

8. And the names of the three whose desire it was to spread the work of the Nemenhah into the far north, were Henmiet, Josin, and Akim-tset. And while they were preparing for their journey, these three looked upon women of the Nemenhah and found favor in the sight of three and took them to wife.

9. And the wife of Henmiet was Panith-Akekt, and she was the daughter of Phenith-pel, who had been a Nephite from the City of Hez in the Land Bountiful in the Land Southward. And this same Phenith journeyed into the Land Northward and became known to the Nemenhah of Corianton of the Plains and they took him in. And this Phenith took to wife the daughter of the High Priest of the city of Tarramarhah and he was adopted into his family. And the name of his wife was Sabel-nah. Wherefore, Henmiet was adopted into the family of the High Priest of Tarramarhah, whose name was Hamit.
10. And the wife of Akim-tset was Pac Reots, a descendent of Hagoth, and he was adopted into that family.
11. And the wife of Josin was Abind-nah, whose father traveled with his family also up out of the Land Southward and was adopted into the family of Hago-Hal, the High Priest of Mentinah.
12. Wherefore, these men and their wives made all preparations to travel far into the mountains of the north and to begin a new settlement. And the Nemenhah of Mentinah and of Corianton gave of their surplus, and also the High Priest of Mentinah gave of the storehouse, to provision them for their journey, and also they gave them that which they would require to begin a new city. And behold, there were even young men who wished to go with them to see the more northern parts of the country, and they made plans to journey with the party, in order to lend their support to them upon the way.
13. And behold, when all preparation was made and all things were brought into order, the party set out and they did travel for the space of many days. And they traveled over mountainous country and came to a river that flowed north. Wherefore, they followed this river and, behold, the river dove into an exceedingly deep canyon. And, when the party had traveled into it one day's journey, they discovered a delightful place on a rise above the river to pitch up.
14. And, when they had taken counsel one with another, behold, they decided that this was a good location to make their settlement.
15. And they surveyed the land and determined the length and the breadth of the space they desired to make their settlement and divided it between the three families. And behold, after they had made division sufficient for the needs of each family, there remained enough ground to sustain the needs of one hundred other families. Wherefore, they did deem this to be a very good location for a settlement.
16. And they assisted each other in constructing homes, and also they constructed a common house for the young men who had accompanied them, and for those who might visit them thereafter. And behold, they also built a Lodge, wherein they might perform the ordinances of the High Place and also for purification.
17. And this is the manner of Lodge that they built:
18. Behold, they measured three spans, even the length of a man's arm, from the center and they marked off the hoop of the Lodge. And they threw up a wall of stone and of mud along this hoop. And the width of the wall was one span at the base and one half a span at the top. And the height of the wall was not yet the height of a man, being two spans.
19. In the center of the Lodge, six posts were set and these were joined by timbers, and upon these timbers were set the beams of the roof. And behold, there are thirteen beams in the roof of the Lodge. And upon these beams they set stout limbs in hoops at every span rising up until the center was reached. And now upon these limbs they wove supple twigs in and out until the whole was a basket of poles, limbs and twigs. Into this basket they wove grasses until light could scarcely penetrate. And upon this they cast earth and planted more grasses.
20. And in the center of the Lodge a hearth was built of uncut stones, and they were set into the hearth with mud and baked. And the floor thereof was poured in mud and beaten well and smooth. And the interior walls were finished in smooth mud with straw added thereto, also being beaten well and smooth, as also the exterior walls.
21. And in the center of the roof was set an opening one span square through which the smoke of the hearth could escape. And this was set with timbers such that the opening could be closed as with a door and sealed with woven cloth.
22. And behold, openings were set in the walls of the Lodge on the south and east side and none were set on the north or the west. And in these openings were set timbers and lintels, and shutters were set therein. And over the shutters were hung woven cloth.
23. And a low opening was set in the east of the Lodge and was hung with timbers and a stone lintel. And a stout timber door was set into the opening and heavy woven cloth was hung over the door.

24. And the same was the manner of homes which they built, except that they were larger in size, being taller and wider, and having many more poles in the roof. And also the walls were taller and the door higher.

25. And behold, a hearth for cooking and for heating was set in the center thereof. And behold, woven works of reeds were let down in order to allow the smoke of the hearth to rise up and escape through the roof at the center of the structure. And also the ceiling and the walls of the structure were covered with woven and decorated cloth and of reeds.

26. And the same was the manner of the common house they built for the young men and for visitors. And this was the largest of the structures and in it were several separate rooms.

27. And behold, the same was the manner of the granary and the storehouses they built, except that they contained no openings except the door. Nor did these possess hearth or smoke hole.

28. And behold, they cast up the soil in a place beside the river upstream from the village and used an embankment to catch water from the river. And water was brought in conduit from this catchment into the homes and houses, and also to provide a means whereby water might be brought to the land. But behold, this water was not used for drinking until it was first passed through troughs filled with small stones for to cleanse and freshen the water.

29. And they did clear the land and plant corn and flax. And behold, they did also harvest of the abundance of the land, for the earth was fertile and there was food everywhere.

30. Now, after that all was prepared and built up, the young men who had accompanied them and lent them of their strength did take their journey further into the region round about. Wherefore, the three families were left to themselves.

31. All these things they were able to do in a timely manner and they did enjoy a good harvest in the first year. And again they did plant, and again they did enjoy good harvest. And behold, when the young men who had accompanied them into the north returned from their journey, they found all things prospering. Yea, the families had set aside much provender by the sweat of their brow and even they had surplus to send down to Mentinah.

32. And the young men took the surplus down again to Mentinah and the council of the city sent more families up to them, along with beasts of burden and of wool. And behold, thus did the settlement grow into a village in a very short space of years and the name of the village is Nespelhem, which is the name of a serpent common in that place.

33. Now behold, the settlement has become so successful that they have divided into many and there are many such in that region of the land. And the city of Mentinah enjoys much commerce and trade with the many villages in that region.

34. This is the manner in which the Nemenhah have spread out to fill the whole of the land. And we prosper exceedingly because of the covenant we have made to assist one another in this manner.

35. Now consider all you who might read these things, if it be wisdom that you read them. For behold, these stout-hearted men and women did not flee into the wilderness, but they made good preparations beforehand. Wherefore, their efforts were rewarded and only in the first year, or rather in the initial setting up of the settlement, did they require assistance from Mentinah. And in every year thereafter, they produced a surplus, to the extent that many more villages were formed, the original doing the assistance in their initial year.

36. And they gathered in so much surplus that when they had filled their own storehouses, they had wherewith to send to Mentinah for the support and assistance of all the Nemenhah.

37. And Nespelhem has become a hub of activity and commerce between Mentinah, and its cities round about, and the cities upon the great river that runs westward to the coast, for, it is built not far from the place where the river Nespelhem empties into the great river.

38. Now this prosperous city was established by three men and their wives, and but a few young men to help them erect their first homes and the Lodge. Now, we see that it does not require a great people to create a refuge, but it does require that the people have hearts to live a celestial law. Yea, the people prospered so quickly because they were determined to create Zion in their hearts. Then, when they desired to strengthen the stakes of Zion, verily, the Lord did prosper them.

39. All you who embark upon this same design, having a desire in your hearts to expand and strengthen the stakes of Zion, remember that the great success of the Nemenhah depended upon that covenant into which all entered, who would have place among the people, that made of them all one heart and one mind.

Yea, we have all things in common and we work diligently to provide for our neighbors. And behold, it is according to our custom that, in working to provide for our brothers and sisters, all things are added unto us, for we are all relations.

Chapter Four

1. Now, Nin-Shepa was High Priest in Mentinah for the space of four years and there was continual peace in the land. And Nin-Shepa spoke before the councils of the people, for she was a prophet and a seer before God. Yea, she did often come before the councils and speak the things which she had seen concerning the future of our people.
2. And behold, in the final days of her stewardship, the Lord visited her in the High Place while she labored upon the Way. And the Lord spoke to her, saying:
3. Nin-Shepa, my daughter, wilt thou listen to the words of my mouth?
4. And Nin-Shepa answered him, saying:
5. You know that I will. Speak Lord!
6. And the Lord said unto Nin-Shepa:
7. Thou hast done well in thy stewardship, Nin-Shepa. Behold, I have prepared a place for thee when thou comest into thy rest. But I have a thing that I desire that thou mightest say unto the Nemenhah before that I shall take thee unto that resting place. Wilt thou speak even the words that I give unto thee, my servant?
8. And Nin-Shepa answered him, saying:
9. I have ever been your servant and your daughter. Speak to me the words that You wish me to tell.
10. And the Lord opened unto her the vistas of the Way and showed unto Nin-Shepa all that would befall the Nemenhah. And behold, Nin-Shepa fell upon her face and wept.
11. For behold, the Lord showed her the many generations that would continue in the blessed state in which the Nemenhah do now find themselves, and they count themselves blessed indeed. But, He also showed her the fall of the Nemenhah and she fell upon her face and wept bitterly for her people.
12. And these are the words which Nin-Shepa taught in the councils:
13. Behold the blessed state in which the Nemenhah do live. We are blessed and prospered by the Lord in all that we do. Yea, our fields do flower and we bring in the corn and we bless the Lord for all His bounty. And we do impart of all that we have one to another in accordance with that covenant we have made with the Lord, that we may establish Zion in our hearts and in the land.
14. And behold, I see down the vistas of the stars, yea, even the Dawn Star, and I see the doings of our people afar off. And they do extend and grow and the stakes of Zion shall extend to cover all the land from the East Sea to the West Sea, and from the frozen wastes of the north even down to the narrow neck. And all the people shall work together of one heart and one accord, bringing about much righteousness. Surely, they who look upon us shall call our day blessed and our epoch golden.
15. Notwithstanding, I see a day when the people of the Land Southward shall again surge to and fro with a greed and an avarice that cannot be contained. Yea, they shall come even up into the Land Northward to possess it. And all the people in the land shall not be Nemenhah.
16. And behold, when that time shall come, and it is not far removed from us who sit here in council this day, the Nemenhah shall retreat further and further into the wilderness places and into their fast places, until a part of the Land Northward shall be peopled by Nephites and Lamanites who have come up from the south.
17. Yea, and the Gadiantonhem shall also come and the Nephites shall not be able to withstand them, for they will not have Zion in their hearts. Yea, so great shall be the wickedness of the Nephites that the Gadiantonhem shall even rule them and every city shall be against their neighbor. And they shall drive the Nephites from the shedding of blood even unto the shedding of blood. Yea, and so great shall be their lust in the end, that they shall be utterly destroyed as a people.
18. In that day, there shall be but a few Nemenhah left in that part of the land, for they shall have dwindled before the greater numbers of the Nephites and the Lamanites. And when the Nephites have utterly destroyed themselves, the Lamanites will do battle against each other until there is no peace in all the land.
19. Yea, I tell you, there shall also come a time when all things will be in commotion and the Lamanites will cease to unite one with another to defend themselves against their brethren. And in that day, there shall be some who break in upon the Nemenhah and find their fast places.

20. But they shall not come for to destroy but to live peaceably together. Then shall the Nemenhah lose their identity and become mingled with the Lamanites in many places. And through this mingling shall a portion of that which does bring about Zion be preserved in the customs of the people and shall begin, but slowly, to grow again.

21. And the Lord shall bring a new people into the land which we call our own. They shall be a militant people and they shall take all of the land by force. And the remnant of the House of Lehi, yea, even that remnant of Israel that shall be left in the land, shall be oppressed and driven as if they were but beasts of the field.

22. Yea, they shall be driven before this new people and many villages shall be destroyed and many families shall be extinguished completely. And behold, whole peoples and nations shall fall before the industry, the designs and the diseases of the conqueror.

23. Yea, and many more shall fall because they take up the ways of the newcomers. And this is the thing that is most grievous unto me. For, I have seen people, who once were Nemenhah, discard that way of life that has brought about so much happiness and prosperity in our day and take up a grasping, voracious lust for property and possessions even to their destruction.

24. And others I have seen forced to do so. For, their own ways shall have become unlawful, for they shall become the slaves of the newcomers.

25. And the Lord shall give the new race opportunity to become part of Israel and to deal kindly with the remnant left in the land. Yea, He shall extend unto them even the opportunity to do a great work, and if they prove faithful, they shall be gathered in and grafted into the true vine.

26. But behold, they shall begin the work, but by and by they shall reject the voice of the Lord. Yea, they shall disbelieve the blessing and the curse that has been placed upon this land. This they shall do to their hurt. For, they will greatly vex the land and pollute it. And they shall discard the commandments and laws of God and shall make a mockery of the covenants that He reveals unto them even through prophets whom He shall raise up amongst them.

27. And, when they have kindled the Lord against them, He shall take away the strength of their strong men, and the wisdom of their wise men. Yea, He shall cause their legions to fall by the sword and their vineyards shall be a place of jackals. Wild beasts shall make homes of their fair cities and men shall take up their last morsel of bread and eat, giving no thanks but hoping only to die.

28. Yea, and the beggar shall put up his petition, but none shall heed, and this until all become beggars. Then shall beggars rule beggars. They shall have all things in common and despair. Yea, there shall be a nation of slaves and none to liberate them.

29. But behold, the Lord shall preserve in the hearts of the Remnant of Israel a desire to be free and to live in a state of happiness that shall look to them to be unavailable. Yet, their hearts shall burn in them for that which ought to be the right of every son or daughter of God.

30. And in that day the Lord shall bring again into the light the records and writings of our day and, in the very midst of their calamity, and their bondage, the slaves shall see a clear way and shall cast off the shackles of their captivity. Yea, the Lord shall raise up again a Remnant of Israel in this land and they shall bring again Zion before the great and dreadful day of the Lord.

31. Yea, we shall live in peace and happiness for many generations, but our descendents shall either flee out of this place and escape into places of safety, or they will also fall into the practices of the Nephites and the Lamanites that shall bring upon them their utter destruction.

32. Now, we might ask ourselves, what does it profit us to continue and maintain our ways and our customs if our posterity must inevitably suffer their loss in the end?

33. Behold, I say unto you, All our efforts shall not be for nothing, for, even when that happiness is lost to our people, yet shall we be the means of bringing again Zion, and of restoring that which was lost. Yea, all our efforts shall not be in vain, for, if we are diligent and steadfast in all that the Lord has commanded us, yet shall our posterity enjoy again one good day before the Lord comes.

34. Wherefore, hold fast to that which the Lord does teach us now and be thankful continually that we do live in a time when the heavens do not shut themselves against us. For behold, there shall come a dark time in all the land when it will seem that the Lord is gone away on some important business of His own and that His children do not hold His interest anymore. Yea, there comes a cycle of darkness wherein even He shall

lament that the people for whom He made His great sacrifice do not seek His holy face, nay, nor shall they follow His instruction.

35. And the earth shall hurt because of them, and even she will begin to shut herself up, that she give not of her abundance unto the people. Yea, and the people shall gather themselves in great cities and they shall consume all the good of the earth upon their lusts. And, when the earth will no longer sustain their drunkenness, they shall gnash their fists for want and despair.

36. Yea, then shall people find no peace in their cities and no safety in walls, and no wisdom in towers and meeting places and no love in the hearts of men. Then shall the people depart from out of their mighty fortresses and wander to and fro for the sake of that which will support them. And behold, scarcely shall they remain in one place longer than a generation. Yea, and the children shall not live in the same place as their parents.

37. But behold, they will not give up their lust, but there will be nothing to support their avarice. They shall live without or perish. And, when they find again a little place wherein they might dwell again for a space, they will eat it up because of their greed. And, though the place be no great city, they will have need to move again because that their safety is used up by their lust and their wickedness.

38. And woe unto he who seeks a different way, for, he shall be persecuted because of his poverty. Yea, lament for them that seek the face of Christ in that day! For, the very memory of the greatness of their kingdom gone will drive their neighbors into believing that theirs is the only way in which man might live in happiness. Behold, they shall pursue and disrupt the lives of they who seek a different path.

39. Yea, I prophesy unto you, oh Nemenhah, that, in the day whereof I speak, all people shall be judged by their neighbor by the very lust and greed with which they shall waste the very earth. And behold, when they are not found to be living up to that standard, their neighbors will remove from them all that they did have and they shall be destitute and driven. And they shall judge them unworthy of their children and they shall be taken and given up to others. For none who do not waste their lives in the lust for gain, in accordance with the custom of the time, shall be found worthy to raise up the children in the kingdom.

40. But again I say, lose not heart altogether. For, out of the dust of their destruction, yea, out of the remains of their great culture, shall again rise up a Remnant who do not seek gain at the expense of their neighbor. And they shall gather themselves in little places and they shall carefully till the earth.

41. And behold, they shall have gained the mastery over that lust and drunkenness which shall be the ruin of their neighbors, and they shall even take them in to comfort and nurture them.

42. Yea, they shall work to heal the earth and she shall give again of her abundance. And they shall not eat up and waste all that she has to give. They shall replenish the earth and only ask of her that which is sufficient for their needs.

43. In these little places there shall be refuge from the storm that shall engulf the nation. Yea, when the mighty of their nation shall fall by the wayside for want of bread, they shall have sufficient. And when the towers of the nation, and their high places, shall lay empty, they shall sit at the feet of their Lord. And when the streets of their great cities are a breeding ground for jackals, and when one might walk their streets only at great peril, within the walls of their refuges they shall quietly find safety.

44. And behold, I declare it unto you, Nemenhah, it shall be because we have lived as we have, and that we have written it, that some few shall avoid the great disaster that shall befall that great nation that shall enthrall this land and its people in the latter days.

45. Yea, they shall read of our doing and take heart. They shall learn of our ways and take courage. Yea, reading of our customs, they shall emulate them and find relief and safety from the coming scourge.

46. For behold, the Lord shall have given this fair land unto a mighty people and they shall have wasted His great gift upon the lusts of their hearts. Wherefore, He shall stay His hand that the curse which lay upon this land shall cause them to stumble upon every little thing. And their riches will become slippery to them and shall not be found. Yea, and the fruit of the vine shall cast itself, and the good of the earth shall spoil. And there shall come a day when they that will not recognize the Lord their God shall lay themselves down to die in the streets and there shall be none to comfort them or even know them as a neighbor.

47. Therefore, what shall we do that see these things? Live according to every commandment of God, seeking Him daily. And write all His doings in books. Then shall there be a right model for the Remnant to use to reestablish Zion in their day.

48. And it was after this manner that the Lord gave utterance unto Nin-Shepa in the last days of her ministry, and she gave up the ghost.

Chapter Five

1. And when Nin-Shepa was gone, the council chose Pac Shimuel, my sister, to be High Priest in Mentinah. And behold, she was a righteous woman and followed all the teachings and commandments of the Lord in her day. And her stewardship was filled with good things.

2. Yea, Pac Shimuel followed her namesake and taught the gospel continually, believing that, if the children and the people continued in the ways of the Lord and in an understanding of His will for them, they could never displease Him. Wherefore, she sought the blessings of God continually for her city and her people.

3. And behold, she caused copies of certain parts of the archives to be made on small cylinders of stone and of metal, so that certain parts of the records could be carried withersoever the reader traveled. And also she caused certain portions to be written on rolled paper for the same purpose.

4. Yea, Pac Shimuel devised a method of making paper wherein the fibers of flax were mixed liberally with the gum of small animal hides. And upon this paper was written many important parts of the archives.

5. And behold, she also devised a method of fixing tints and colors from stone, ash and coals, with gums and resins of certain trees and plants, and this was used in the books. Yea, and these inks were preserved into the second and third generation. Yea, and even some of them were used to write upon native stones and that which was written retained for great periods of time.

6. And Pac Shimuel filled the seat of High Priest for twelve years and she gave up the ghost.

7. And the council chose Pa Sibal, my sister, to fill the seat of High Priest of Mentinah.

8. And behold, she did also fill the seat in righteousness. Yea, she did sustain the growth of the Nemenhah and their establishment upon all the face of the land in their cities, villages and settlements.

9. And she brought artisans from many places into Mentinah and set up a school there for all they who wished to learn of them. And she also set up libraries in many places using the materials and methods that Pac Shimuel devised.

10. Wherefore, the people in all places began to enjoy the same beauty in their buildings, houses, roads and byways as did the inhabitants of Mentinah.

11. And Pa Sibal dedicated herself to the writing of lists and was known by this dedication by all the people. Wherefore, she wrote lists of all the books of the libraries of Mentinah and catalogued all the archives. And this was a great and exhaustive work which made the study of the books of greater ease to all who came up to the city to read from them.

12. And behold, she also wrote the genealogies of our people, and these were great lists indeed. And these are the families of Hagoth according as Pa Sibal has written:

13. Hagoth married Abinah, who was the sister of Timan, the clerk of Shiblön, in the Land Southward and they had sons and daughters. And of these sons and daughters, whose names are had in another place, Hagmeni came with him into the north and Hagothah departed into the Isles of the Sea.

14. And Hagmeni married Hemintem, a daughter of Cumeni, who was one of the Healers of Hagoth's journey and the brother of the great Hementah, and they had sons and daughters whose names are had in another place. And Sanhempet, their son, followed his father in all things.

15. And Sanhempet married Minempah and they had sons and daughters of whom this record has already spoken. And Ougou was the youngest of the children of Sanhempet and he was the High Priest of Mentinah when the Lord visited the people.

16. And Ougou took to wife Pa-Samentem, the daughter of Corianton and Isabel, the sister of that Alma who is known as Corientah, being the son of Corianton, and they had sons and daughters whose names are had in another place. And in this marriage are the lines of Hagoth, Shi-Tugohah and Pa-Hementem, and Alma the prophet of Zarahemlah united. And Manti, the son of Ougou filled the seat of High Priest of Mentinah.

17. And Manti married Pa-Hanat of Mentinah and they had sons and daughters whose names are had in another place. And Manti was the High Priest of Mentinah and his son, Shimlei, followed him in his stewardship.

18. And Shimlei married Pac Almanah, the daughter of Shi-Muel, that great prophet and High Priest of the city of Corianton. And behold, the names of their sons and daughters, including all those whom Shimlei adopted into his family, are mentioned in this record.

19. And Shigoeth followed his father, Shimlei, in all things and was clerk to him. And Shigoeth was also High Priest in Mentinah but died, leaving no issue.

20. And Pa Sibal filled the seat of High Priest for eight years and she gave up the ghost.

21. And behold, in the stewardships of my sisters upon the seat of the High Priest of the city of Mentinah, there was no strife in all the land. Yea, we lived in continual peace.

Chapter Six

1. When Pa Sibal was gone, the council called me up to the seat of High Priest and pressed the seat upon me. And behold, this was a great burden to me, notwithstanding I had been clerk to my brother Shigoeth and also to my sisters, Nin Shepa, Pac Shimuel and Pa Sibal. And I desired it not, for there was much that I saw that needed to be done in my family and the calling of High Priest is great and weighty.

2. But behold, they pressed me and all the city cried out in loud voice for me to ascend to the seat of my father. Wherefore, I did as my people bid and I did take the seat.

3. Now, the city of Mentinah has become an important place in the minds of all the Nemenhah and I doubt not that it will always be so. Yea, I might even go so far as to say that I believe Mentinah shall be an important place in all ages, howbeit, I might be subject to pride in so saying. Nevertheless, I do believe it.

4. For, the archives and libraries of my people are located here in this place of salt. And it is a good place in which to secure the records of my people against those latter days of which my sister spoke. Wherefore, I do believe that the Lord shall preserve the records, and because of them and for their sake, this place also.

5. Nay, do not believe that I believe that our fair city will always endure, for, it is made of such stuff as does decay if not maintained with diligence. And behold, this is according to our liking. For, we do not build edifices to be seen of men and admired, but to provide only for our needs. And, although our buildings are of such workmanship as to be called exceedingly beautiful, they are not of a workmanship that can stand the ravages of time, should the people cease to maintain them. Wherefore, this preservation of which I speak must not be assumed to apply to the city itself, but to the archives, the records, and the spirit of the place.

6. For I believe that this valley speaks to its inhabitants with a mighty voice that moves in us according to our own spiritual state. If the hearer, and this by the ears of the spirit, is in a state of wickedness, then this valley speaks out menacings such that the hearer is full of fear and trepidations. And if the hearer is in a state of righteousness, then it speaks to the heart words of wisdom and of comfort and refuge. Yea, it is a place of safety to they who keep the way of the Lord and a place of warning to they who do not.

7. Wherefore, I deem it a great blessing to live in such a place for, above the Gifts of the Spirit, which each of us hope to enjoy, the mother has given unto this place one great gift and that is to remind each of us who might dwell here of the great blessings placed upon this land, and also of the great curse that lays upon it for they who keep not the way of the Lord.

8. And behold, the land does also tell us when we grow overmuch. For, when the population of the city and the villages round about grow too large, we are made aware that the valley cannot support us. Wherefore, we are moved upon to go out and form other settlements in other places. Yea, I say we feel it in our bodies that we are overburdening the earth and she guides us to new pastures.

9. And behold, this is a gift of the Spirit, even the spirit of the whole earth, and I do believe that they who claim the Gifts of the Spirit will always know when they do begin to exploit the earth and its abundance and to overburden her good will toward us. For, she will give freely of her abundance unto all who will partner with her and carefully steward all that she gives. But, unto they who take the advantage and give not back, she will withhold her abundance and there shall be want.

10. Do not suppose that this is mere superstition. Nay, I declare it unto you, All you who would use the earth for your upkeep or your relief, you must do it in thanksgiving and mindfully. For, she will not uphold you in unrighteousness and, if you despoil her, she will not support you.

11. For, whoso goes into the house of their neighbor to despoil it of all that may be carried off is called a thief and a robber. Do we retain such within the safety of our community? Nay, but we do cast them out. And whoso goes into the house of his neighbor to steal aught therefrom is judged. And behold, if he will not repent and restore that which he has taken, then he is cast out from among the people.

12. Now, if the same is not tolerated by us who steward the land, with regard to our substance, do you imagine that the earth shall esteem us any different. Yea, we are but a guest in her house. Wherefore, we give ear to her needs and her wants, even as we do give heed to the needs and wants of our neighbor.
13. And when she raises up her petition, shall we give leave that she do so in vain? And when she is ill, shall we turn away from her? Nay, but the stewards of any place ought to esteem the land on which they live, restoring all that is taken and with surplus.
14. Wherefore, when we harvest the grain, we do return to the earth all the chaff thereof. And that is not all. We do also dung the earth and give it more than we have taken. Wherefore, the earth does continue to give abundantly back to us in our harvest.
15. And, when we take fish from the waters we do give thanks. And in return we do maintain that our own wastes do not return into it to despoil it. And the waters of the mountains, which we do divert in order to water our fields and to give us to drink, we do allow to flow into the lake to freshen it, lest the fish and fowls that live therein die, or depart. In this way we thank the earth for participating in our well-being.
16. And behold, when we harvest medicines from the hills and the forests, we are careful to give thanks and to take only a little, leaving the majority alone. For, we know that the wilderness is fragile and, if we hope to retain its abundance, we must treat the earth with great care.
17. Yea, and when we take trees to use in our homes and other structures, we are careful to replant and to sustain the young trees. For, if we take all the trees, our valley will become a wasteland and shall no longer sustain us.
18. And we are careful with our grazing animals to keep them only on pasture down in the valley. For, if we keep them in the hills and on the mountains, we know that they, being indiscriminate in their habits, will destroy the good of the land.
19. All these things we do observe to do in all thanksgiving, and I do believe that because it is part of our custom and our law, that the earth does continue to give freely of her abundance unto us. And because we teach this unto all of our people who do spread out upon the face of the land, both here and in other valleys, as also upon the plains, that the earth does give unto all abundantly and none want. Yea, there is none who shall want for the necessities and comforts of life if they will but take care in their stewardship of the earth.

Chapter Seven

1. Now, in these mountainous regions, yea, even those regions between Mentinah and the West Sea, there are three greater centers. The first is the city of Mentinah. The second greatest is Potalekt upon the great river. And this great city is just one day's journey to the sea and is a great port city. The third greatest is Nespelhem in the mountains.
2. And Nespelhem has become an important city because it lies half way between Mentinah and Potalekt. And it also is built in the protection of a sacred valley. Yea, and its settlements spread out upon the plateau above it to the west and also upon the plain that spreads out before it on the south.
3. And behold, this city is not as large as Mentinah, but it is comfortable and provides a safe haven and a supply place for they who ply the byways bringing surplus goods to and from the coast.
4. And it is an important place because, like unto Mentinah, we know that it would be very difficult for the Gadiantonhem, of whose return we are always watchful, to overcome by force of arms. Yea, and although we enjoy peace and good relations with our neighbors, we know that this may not always be the case. Wherefore, it is good that Nespelhem and Mentinah should remain safe havens and refuge places against the day of strife.
5. And Potalekt is not such a place and lays open to attack from all sides. Yea, it is a city built upon the confluence of rivers and is not designed for a refuge, but as a place of commerce and trade. Wherefore, we know that, should any neighbor in the west or the north deem it important, Potalekt would surely fall quickly before an enemy.
6. But behold, it is good that there be such a place. For the valleys of the west are plentiful and a city upon the river is of great worth to all the Nemenhah both for distribution of goods as also for an early warning of an enemy.
7. For, what enemy would pass up such a jewel? But, by the time an enemy has divested the Nemenhah of it, the residue shall have had time to depart into the refuge places. Behold, we have many such cities.

8. Away far to the north and upon the coast of the West Sea are found the city of Haydahats and the many villages of the Tlinghitsah. And these are the places set up to trade with the countries across the West Sea.
9. And away far to the east, yea, almost to the East Sea, lies Corianton. And it is the principle city in the northern most part of the land. And it is a city built entirely of timber and of felt. And it is the ruling city of that part of the land ruled by great lakes and rivers.
10. And below it is Chipnehah and Alconokwin. These cities are upon the great lakes to the south of Corianton and they are fishing centers. And Kumorah lies in the region wherein are found the cities of Naragans and also Michim-Mic. And these are the principle cities in the north and east of the lands of the Nemenhah.
11. And behold, in the center of the land is a great plain. And in the midst of this plain is the city of Winebag and of Ponanchah. These are cities principle in the production of great cattle and of medicines of the plains.
12. Below these regions lies a great gulf of water which covers the land, and the shores thereof are filled with the villages and settlements of the Nemenhah. And behold, they do ply the waves for fish and other sea life, and also they provide ports for trade with the Land Southward. Principle among these cities is Kadohah and Witchittim.
13. And behold, in all these places the Nemenhah have elected to build their homes and other buildings after the manner of those we have built in Mentinah, and this has become a standard with the Nemenhah. And this is in accordance with our desire to make good use of the land within our stewardship, that we not use up the good of the earth in building structures that are beyond our needs.
14. Now, our homes and edifices are designed for our comfort certainly, but we esteem it wasteful to build great walls and towers beyond that which is needful. And we believe that to waste the good of the earth will bring upon us the judgment of God. Wherefore, because we do greatly esteem the love of God and the abundance of the earth, we do not waste our lives in the building of great towers and mighty buildings, as the Nephites do.
15. But our dwellings and our places of occupation and of worship are upon a like model. They are built in the form of a circle and the roofs thereof are conical. And we use the earth, mixed with grasses and other fibers, in all our walls. And behold, our dwellings are useful, beautiful and durable. And, what is more, we feel closer to the earth and to the blessings and abundance she does offer to us because of the manner in which we live.

Chapter Eight

1. In my youth I married, but my husband died early. Behold, Shimlei, my father took me in and cared for me, for my sorrow was great. And in time I did marry again, for Shimlei was attentive that I should not languish forever in a state of dissipative despair.
2. Yea, I did marry a near kinsman of my father, whose name was Shi-Pahorat, the son of Ishim, and he was a descendent of Cumeni. And I bore him a son and a daughter. But behold, I was left alone again, for Shi-Pahorat died also before me.
3. And my son I named Heinmet, and unto my daughter I gave the name Pa-Hanat. And behold, they did give me comfort and upheld me and supported me.
4. And I served as the clerk for four High Priests of Mentinah and watched as they led the councils in all good things. And behold, there was no war in all the days of their stewardships and the Nemenhah grew and prospered in all the land.
5. And I did also serve as High Priest in Mentinah until I became weak and feeble. And behold, the people would have pressed this service upon me even in my old age, but I would not. Yea, I begged them to ask another to serve, that I might live out the rest of my days in comfort and peace.
6. For, I became very weak and my limbs gave up their governance. Yea, and my physical wants became a burden upon my children and upon my clerks. Wherefore, I desired that the weight of public service be lifted from off of me and that I be allowed to fill my time with my grandchildren.
7. And behold, the council did debate long upon my request, overlong in my view. And they spent many days praising the work that I had done and how valuable, or so they supposed, I was to them. And some even suggested that I be retained, but that an assistant be called for me.

8. But I conscientized none of this foolishness. Behold, it is my belief that the denizens of a city ought to have benefit of the best and fittest to be High Priest. I do not hold with dotards taking up space in the council, for, to my mind, this creates castes within castes and I am opposed to it.

9. Certainly, if the elderly are hale and still have the faculty of mind necessary for public service, let them continue to serve. But, I am halt and frail, and sometimes I do forget when and where I am. Wherefore, can such a one lead a people? To my mind it is folly. Wherefore, I did press the council to choose another in my stead.

10. And behold, it is four generations since the Lord visited the Nemenhah, and yet, because I have sat at the feet of they who witnessed this great event, and spoke of it often, it does not seem so very long ago.

11. And the Nemenhah have enjoyed peace in all the days of my stewardship. Yea, we have established Zion in all the land and we have all things in common. The nations of the world look to us and we have friends on every side.

12. The Nephites in the south prosper in company with the Lamanites. And, although they do some things that give us pause, yet does the Lord prosper them, for they live in righteousness with but few disputes.

13. The Nemenhah of the Sea do prosper and we have commerce and concourse with them. And we do enjoy constant contact with the Nemenhah of the Corianton. Yea, from sea to sea, we are one people and our neighbors are our brethren.

14. I count myself fortunate and blessed that I might serve my Lord in such times and I leave my blessing upon all who would call upon His holy name, both now as also in time to come, and I make an end of my record.

The Book of Heinmet

The Son of Pa Natan

Chapter One

1. I am Heinmet, the son of Pa Natan and Shi-Pahorat. And my mother was clerk and High Priest of the city of Mentinah, wherefore, she gave of her whole life in the service of her city and her fellows. I do give honor unto her, for surely she was among the greatest of the High Priests of Mentinah and led her people wisely.

2. And when Pa Natan was about to give up the ghost, she gave her staff to me. Wherefore, I take up her task and write somewhat about my people and my family. For, this is the custom among my family – to write concerning the doings of my family and of my people during the duration of my life. In this, we provide a genealogy for the benefit of our posterity, and also our own witness of that which the Holy Ghost does impress upon us. And we deem this of use, or rather, we hope that our words and sentiments, and somewhat of our own history, might be of worth to they who come after us. Yea, we desire it to be of worth, and that the Holy Ghost does come upon us to write such things, we believe that it is for a good purpose in the Lord.

3. Now, I am but a young man and not much experienced in either the ways of the world or of the Spirit. Yea, I am but seventeen years of age. Nevertheless, I do begin my record, according to the will of my mother and also to the custom of my people. Wherefore, I would ask of you who read it to take into account that I am not an old man full of wisdom and that my vision of the world is only that of one who has never traveled in it, nay, nor even conversed much with they who have.

4. Nevertheless, I am constrained by the Spirit to write such things as seem to me important. Therefore, I do begin my record.

5. Behold, it is now six generations since the Lord did visit the Nemenhah of the city of Mentinah and we have enjoyed continual peace in the land since that time. Yea, there has been no war in all the land and nothing has disturbed our peace. And we believe that this is because of our strict adherence to the Laws of God. And the principle of these Laws, to which we ascribe our success and our peace, are the Law of the Gospel, the Law of Sacrifice, the Law of Chastity and Fidelity, and the Law of Consecration.

6. Above all, I believe we owe our success as a nation and a community of nations to the Law of Consecration. For, it is by observance of this law that this nation and its neighbors do come out of Babylon. Yea, we do forsake the world and adhere to the Lord's Law of Economy, having not a desire to get gain unto our own holding and dominion, but rather, only a desire to gain abundance both for ourselves and for our neighbors.

7. Behold, we would not have riches, fine apparel and costly things, and also see our brothers and our sisters languish in want and necessity. But, if it becomes the fashion to have such things, it is only because all may have them together. And this has become a law unto us and to all the villages and settlements round about us.
8. And this shall be a sign unto whom the Earth might yield up this record: In the latter days the Lord will raise up His Church once again unto the people. Yea, through a prophet He will begin to restore that which had lain seemingly dormant for many lives of men. And through His Church He will cause the Gifts of the Spirit once again to pour out upon the earth to heal her.
9. But behold, before this little church shall have had but one generation in which to grow, and the Saints begin to enjoy once again great blessings from Heaven, they shall reject even such things as the Lord shall provide with His own mighty hand. Yea, before one generation has passed, the Lord shall declare the very Saints of God under His mighty condemnation, and this condemnation shall not be lifted to the sixth generation.
10. Yea, this condemnation shall stand in effect until the children of the restoration shall finally begin to turn their hearts away from the world and from Babylon. And this shall be a sore vexation for them. For, they shall have the great gifts which the Lord shall have given them before they turned from His paths, and they shall remember still the Gifts of the Spirit which He did cause to be poured out upon their forefathers.
11. Yet behold, they shall have been led by shepherds whose concerns are for the getting of gain and of great wealth, and even their attempts to live the Law of Consecration shall be muddled and polluted by the principles of the world that their leading men shall introduce into their experiments. Yea, and they shall fail utterly to live the law that contains and controls the abundance. In the end, yea, and by the time the Lord shall wax in His impatience with them, they shall have cast aside the Law of Consecration almost entirely.
12. Now, I would exhort you to contemplate upon the patience and the longsuffering of the Lord. Is it ever of short duration? I say unto you, Nay. He does wait long upon His patience and He does give unto the children of men much opportunity to repent. But, do not think that He may be relied upon to turn away His eye as you make sport of His holy laws. He is not to be trifled with, nay, nor shall He be mocked.
13. For they who think they are Saints, yea, they who do trust in His longsuffering, but do so with bad intention, shall think themselves safe in a place where the Lord shall hide and protect His choice and elect children. But can this be so when His children do spurn His counsel and set aside His commandments? What is worse, can this be so when they make solemn vows and covenants unto Him to keep His laws and His commandments but turn away from them almost in the same breath? I say unto you, Nay!
14. Behold, the condemnation, that shall have fallen upon them even from their first generation, shall not begin to be lifted until the sixth. In that day there shall be some few among the Saints who shall see the path to redemption from the curse laid upon their fathers. Yea, they shall turn away the face from Babylon and shall cease to lay up in their hearts the things of the world. Yea, they shall no longer view their stewardship as having to do only with themselves, but shall regard the suffering of others as theirs as well.
15. Yea, they shall cease to build beyond that which they actually need, but with their surplus they shall even build a canopy for their neighbor. Yea, they shall become stewards of the Lord's footstool and cease to puff themselves up. They shall cease to attempt to wrest from the Lord what is His. They shall cast down their towers and their great buildings and once again embrace the Earth.
16. For, is it not written that, even as the Heavens shall pour forth a blessing such that there shall be no room to accommodate it in the storehouse, so shall the Earth also give of her bounty abundantly? Yea, the Earth shall pour out the words of warning also and the hearts of the children shall be turned to the fathers. Yea, all that the Earth does hold up and guard securely, She shall pour out upon the inhabitants of the land, and the hearts of the fathers shall be turned to the children.
17. Wherefore, blessings shall fall down from heaven and blessings shall pour up from the Earth, and the whole Earth shall be filled to overflowing. Yea, then shall the face of the Earth be flooded with righteousness. Wherefore, out of a curse shall flow blessings, and this is within the power of all the Saints in the last days. But only if they will. Yea, only when they will.
18. But behold, they shall think to be waiting upon the Lord. Yea, they shall claim to be waiting upon His word. But look! He has already spoken it. Do you suppose that you may not look upon your ancestors, who have felt of this out-flowing of the blessings of Heaven and Earth, and fail to learn to take up Zion in your hearts?

19. Do you think to wait for the wise to see the folly of their own teachings? What? Shall the Scribe or the Pharisee, or the Doctor of the laws of men discern their condemnation? Nay! But they shall cry peace and safety when all security is gone. Woe and thrice woe be unto they who so rely upon the arm of the flesh. Verily, they shall be surprised when the Lord does reward they who understand and call upon His holy name, and stay His hand toward they who but call upon His name in vanity.

20. And the whole earth shall be in turmoil in that day. And behold, the Saints shall cry out: Why did the Lord not warn us of this calamity? Why were we not made aware before the tribulation came upon us? Are we not the Lord's chosen people? Have we not raised up our altars unto the Lord and have we not built unto Him great Temples? And wherefore does He treat us so, that we suffer in the sight of all the world, being His own people?

21. And in this manner shall the people lift up their complaint unto their God. But, even worse, before the calamity shall come upon them, they shall be puffed up in their pride and shall claim that theirs is the only access to Heaven. Yea, they shall despise prophecy and shall look only to their shepherds, believing that the Lord shall do nothing save He reveal His secrets unto His servants, the prophets. And, believing their shepherds to be the prophets of whom the scriptures speak, they shall wait upon the word of such and shall be faithful to the will of such.

22. But, can they who labor under the condemnation of the Lord be called His servants? I will grant you that they may love Him and serve Him. But, can we say that He employs such to be the shepherds of His flock?

23. Are these they of whom the promise is given, that the Lord shall reveal His secrets unto them? How can this be? Or if it truly be, for the Lord is benevolent and I hold nothing beyond Him, shall they give heed to His warnings, or do you think that they will justly render unto the Saints the warnings of the Lord that do rightly condemn them and their teachings?

24. Or, more plainly, can such who have ignored the clear instruction of the Lord be relied upon to convey with honor and with truth a warning which does condemn they who controvert His word? And howbeit, if such warning be given that instruct the Saints to do that which is not deemed economical in the eyes of such shepherds, shall they be relied upon for any intelligence?

25. Behold, I have seen the day of which I speak. Yea, and I speak unto you who live in that day as if you were here and I with you even in the same room. Whom else would you respect in this manner? You would not exact such standards upon the least of your laborers or merchants – that they speak and act in one wise and yet act in another. But, even though you have daily proof that your shepherds do set aside that which they have admittedly already received of the Lord, you would expect to be given timely warning of the Lord so that you might effectively pack up all your fine clothing, yea, your fine twined linen, and your gold and silver, and all your costly things and escape with them into the wilderness and thus avoid disaster.

26. And what then? Will you, with all your stuff, build there a Zion where all things are had in common? And what of your neighbor who was too slow to respond to the warning of the Lord and was unable to escape with more than the things on his back? Will you impart unto him that he might provide for his children after you have carried all your goods away with you?

27. Nay, I say unto you, I see your day and I see into your hearts. You shall judge the man and his children even down to the sixth generation, just as you have already done. At best you will give unto them but a trifle and they shall be driven from camp to camp making their way by beggary. Thus shall you treat the warnings of the Lord, and shall He abide it?

28. And because the man was slow to respond in that instant to the warnings of the Lord, given by extortion because you have elected yourselves, and that He is generous where you are not, you shall deny that one. Yet, how quick have you been, even you who deem yourselves fortunate, to wait upon that intelligence of the future which the Lord has seen fit to bestow upon they who came before you? Are you not even the same beggar who has ever been slow to act? Or do you think that your riches will serve you bread and butter in the day of your calamity?

29. Nay, but a breath apart from your judgment of your fellow for his sloth, you shall eat your bread and choke on the ashes. Yea, you shall drink and it shall be molten. Do not think that because the Lord is generous He will bless you who so easily curse your neighbor to want, hunger and the chill.

30. Behold, you see that I do esteem you rightly. Do not deny it. For I have also seen that you deny many good and righteous things in your day. Yea, you wish to benefit from the bounty of the world and yet

you deny the source of that bounty. You wrest from created things even the ability to fulfill the measure of their creation. How can you think to gain abundance when you kill the child in the womb?

31. And when you are called upon to rely once again upon the fruit of the womb of the earth to earn your bread, can you deny that you caused her aforetime to cast her get upon the ground? How can you claim election, and how can you claim that you are Saints of God, you who have broken the very Law of Creation? Shall you shake the heel at the Creator and then chasten Him in His neglect of you in the time of your travail?

32. You may think that it is enough of this youngster from out of the dust to cite your mistreatment of the Law of Consecration to your condemnation, and that I should hold my tongue and speak not concerning the abomination you have condoned even in the midst of your high places. But I beseech you, can you get a blessing from the Lord, being condemned of Him? You are filled with confusion, and to the brimming!

33. Behold, we look ahead and see your day and shudder. And it is a warning unto us. Yea, we in part more fully strive to keep the Laws of God because He has seen fit to show us your day and your treatment of them. And behold, this does convince us the more fully of our fortune that we do live in our day. Do not you look back unto our day and wish to live in it, for, we would look on you affrighted and with wonder.

34. Nay, read not these words and look back longing, but read them and look ahead. Repent and have hope! Else, and all else is lost to you.

Chapter Two

1. But behold, when I look upon your day, I do not see all that is beyond measure full of evil. For, it is as I said, there shall be some who do take up the Lord's yoke and seek to do righteousness in the day of their stewardship.

2. Yea, from among the Saints there shall arise some few who will refuse to be so caught up in the things of the world that they shall fail to see that they may not serve the Lord and also mammon. They few shall begin to set aside the need to provide for their own needs alone and shall take up the good books and records that the earth shall cause to flow up unto them from out of the dust and they shall employ them as ensamples. Yea, they shall look back and see the Nemenhah in our day, even as I look forward and see them in theirs. And, seeing a model in our ways, as in the manners and ways of all the peoples who have obtained the blessings of Heaven because of their obedience in keeping the laws of God, they shall cease to place so great importance in the wisdom of the wise. They shall walk again in the ways of the Lord and He shall bless them, even as He has blessed us. Yea, and there shall be peace once again ere He comes.

3. I do not suggest that all the land shall enjoy peace such as we now enjoy, for that would require that all people do live the laws and commandments of God equally, and that I do not see. Yet, I do see that some few shall have peace in a land filled with confusion. They shall have refuge.

4. And they shall deal rightly with their neighbors and shall not judge them. And behold, in their turn, their neighbors shall judge them not too harshly and they shall live peaceably with them. And even I do see that the wicked shall in many instances protect and defend the righteous because they did not speak or act in judgment out of the pride of their hearts.

5. For pride shall beget pride and judgment shall beget judgment. For this cause did the Lord admonish His Saints to make of themselves friends of the Mammon of Unrighteousness. Behold, He did not suggest that the righteous take up unrighteousness, but rather, He did admonish the Saints to put away pride in their judgment of their neighbors and seek always to speak peace unto them.

6. And is this not the way of friends? Is this not His meaning? For, which of you having a friend does speak reviling unto them? And who, having a friend does make of them the object of reviling? Behold, if this is your custom, you shall not long have claim of friendship upon such.

7. Nay, the friend speaks peace and this is the thing that draws. I may lay claim of friendship upon they unto whom I speak peace and from whom I do receive it. This is friendship.

8. Wherefore, make of yourselves friends of the Mammon of Unrighteousness. Be wise in your dealings with your fellow men who are not of the same inclination and disposition as yourself. This is wisdom and good counsel. For, when the test of friendship comes, they will judge you by that same judgment which they shall have received from you. Behold, in the day of tribulation, though your neighbor be of different beliefs, he may yet offer you comfort and refuge because that, though he be of another faith or manners than yours, or of none, yet you made of him a friend.

9. Despise not such friendship, for, the day may come when the Mammon of Unrighteousness shall be your only refuge. The Lord does work in mysterious ways.
10. Now, if you are inclined to speak and act in a manner much puffed up in judgment, your neighbors shall esteem you to be their enemy. Wherefore, do not stand you up on a platform before your fellows and extol your virtues. For, to stand before men to preach your own election is to condemn all those who find other vocation. Yea, speak not highly of yourselves but remain ever humble. Judge not your neighbor at all, but, if they believe not, simply love them and be an ensample unto them. Teach them and instruct them when the Spirit dictates.
11. Above all, you few who find yourselves in the midst of unbelievers, be forever harmless. For, they in whom there appears no hint of harm shall fear no harm from even the wickedest of neighbors. But they in whom may be perceived the hint of mightiness, let that one beware in the last days.
12. For, all nations shall be in contention and in commotion. Give no occasion to be esteemed the enemy. Behold, many shall fight with their neighbors without cause, and these shall seek to justify their aggression. Let them justify themselves in others who are of their own inclination. Seek not to become a scapegoat for them and for their fury. Yea, they shall seek you out and make you to stand as cause for their invective and their aggression. Wherefore, make yourselves harmless and humble. Then the Lord shall preserve you in the land and you shall enjoy peace even in the midst of confusion.
13. And in your refuges, compete not to be the most liked and highly sought after. Judge not each other, for this comes of pride and shall destroy the peace of which I speak. But seek to be equally esteemed by all people and esteem them likewise. Make not an image of yourself and cause no one to think they must look up unto you. But, hold ever to the Lord as your ensample also.
14. Behold, it pains me that, even among those few in the last days who do take up the Lord's yolk to attempt to bring again Zion, there shall be some who look upon all the rest of the wicked world with the eyes of judgment. Yea, they shall thank the Lord that they are not like the rest of the world. They shall decide that, because they have made an attempt to live the Lord's Law, they are already approved of the Lord. Behold, of such shall come hardship and misery among the few who shall have claim on peace. Yea, the pride of a very few can bring disaster and calamity upon the majority.
15. Wherefore, be ever watchful that you lift not yourselves up in the pride of your hearts. It is to prevent this kind of pride that, when the Lord visits a person and declares unto them that the Holy Ghost has affected the sealing and made perfect their election, rarely does that person reveal the same to anyone. And, as often as not, the Lord Himself does command that they tell no one.
16. But what? Ought this not to be the greatest of ensamples and of great use in instruction – that a person may in actuality attain to that great end and become the Friend of Christ? Wherefore then, shall a person who has received of the fullness refrain from teaching it?
17. It is because much pride comes of such teaching. Or how may a man suggest that his neighbor may come unto Christ in fullness by looking upon another man in the flesh?
18. Yea, do you wish to become like unto Christ Himself? Then look upon me, for I have received of Him the fullness. Yea, my calling and election are made sure and perfect. Yea, look upon me for your ensample, for the Holy Ghost has sealed me His. Yea, and you too may receive of this great blessing.
19. All of these utterances may be perfect and correct in truth, but shall your neighbor bear such from you? Likewise, shall a neighbor who believes not what you believe be inclined to repent because of your description of your own worthiness? Nay, think it not. It may well be that your neighbor may be brought to contemplate his own ways by comparison of yours to his, but never by you making a speech of the differences.
20. Behold, predict not your own salvation, but wait upon the Lord in such things. He alone knows the end from the beginning. He alone can look into your private thoughts and see your nakedness. Wherefore, He alone may know the full measure of what you shall require to become perfected and to abide this estate and others. Wherefore, since judgment is not within you, leave all such unto One who is mighty to save.
21. But make judgment upon that which is before you, to act or to be acted upon. For, because of the light that is in you by and through the creation, you have wherewith to judge unto right action and unto right thought. Yea, you have wherewith to judge good from evil, but not wherewith to judge men and women.
22. Or will you say: Come follow me and I will lead you into salvation? Behold, the more part of the Saints in the last days shall lay such a thing upon their shepherds. And behold, their shepherds shall take it

up lamenting that the Saints have required it of them. Yea, they shall lay claim that salvation comes of them and of the church, and that none shall have it but through them.

23. Behold, this is the bitterest of pride. For, they seek to wrest from the Creator that which is His alone. Yea, they lay claim to judgment well beyond their stewardship and place the responsibility for it upon the worthiness of the Saints. Yea, the shepherds, and even some of them whom the Saints shall call Apostle and Prophet in the last days, shall take up this discourse and lay claim to the power to seal and to save. And this shall be a pride that puffs itself even to the extent that all the Saints shall be taught that the Lord has given over such things to His servants.

24. Be forewarned in this, you very few who shall be the instrument in the Lord's hand to bring again Zion. Behold, the power to seal is had by the Holy Spirit of Promise alone and, although you may call men to make expression of the principle by way of ceremony, yet the power by which men and women are sealed up unto Christ, a power to which they lay claim, is had by the Holy Ghost only.

25. And also the power to save is had by the Creator alone. Yea, salvation comes of Him who has the power, the might, the glory and the dominion necessary to save. Do you think you, puny man, may lay claim to such things? Shall you claim that this entity or that shall have such power? Then you are numbered among those who raise up gods of stone to worship them.

26. My heart does swell within me to see the little flock that shall struggle amidst such opposition to bring again Zion. Yea, they shall be beset on all sides, but never so fiercely than by they who would call themselves their brethren. But behold, they shall be blessed and prospered in the midst of their trials and their suffering.

27. Wherefore, when you read these things, you shall know that it is you of whom I speak and take comfort. While the prideful shall also, reading this record, know themselves. But they shall continue to puff themselves and to persecute their own.

Chapter Three

1. Now behold, the people of the Land Northward did enjoy a generation of peace, for they do follow strictly the ways set up for us by our forefathers. And they also seek diligently to attain a confirmation of the Spirit of the rightness of their policy.

2. And behold, when I had reached the age of thirty years, the Council of Mentinah did lay hold of me to make me High Priest to the city. For in the years that followed after the death of my mother, Pa Natan, they called many men and women to sit in the seat of High Priest. And these are the names of them whom they did lay hold on.

3. Behold, when Pa Natan died the Council called up Shian Tsueth to be High Priest and he did fill the seat for four years. And when Shian Tsueth died the Council laid upon his son Shien Tsian and he filled the seat of High Priest for three years. And when Shien Tsian died the Council laid upon Notham and Niem to abide the seat together, being twins and never separated in any thing. And Notham and Niem died on the same day after having sat in the seat of High Priest for two years. And upon the death of the twins, the Council laid upon Nephat and he was High Priest in Mentinah for four years.

4. These were the High Priests of Mentinah since Pa Natan and they each filled the seat with dignity and fulfilled their stewardship in righteousness.

5. Now behold, Nephat has died and the Council has laid this charge upon me and I do take it up. And behold, these are the duties of the High Priest of the city of Mentinah according to the customs that have been established by the use of the people and of the councils for many generations:

6. Behold, the High Priest shall officiate in the place of the Peli for and in behalf of all the inhabitants of the city. Wherefore, when a ceremony is sought for all the people, the High Priest does officiate and preside over such ceremony.

7. And also when the Council meets to study old policy or to make new policies or laws, the High Priest presides and maintains order, for the High Priest is the Peli of the Council. Yea, the High Priest sees to it that all the members of the Council shall have opportunity to speak and be heard. And behold, if the Council becomes unruly or unkindly, the High Priest adjourns the meeting so that they do no injustice or injury to each other.

8. And when new records are added to the libraries, the High Priest takes them up and blesses them.

9. And when new people are admitted into the city of Mentinah to sojourn there, the High Priest adopts them by a ceremony.

10. And when there are public buildings erected, the High Priest blesses them.
11. And the High Priest has the care and management of the public storehouse.
12. And when land is taken into cultivation for the sake of the storehouse and not for any private stewardship, the High Priest blesses the land and gives thanks on behalf of all the people.
13. And, when the ordinances of the High Place are performed by the Council, the High Priest does take the part of Elohim Heavenly Father in the narration. But behold, when the High Priest participates in the ordinances in general the part is taken according to the lots as they fall.
14. And the High Priest takes particular care in providing for the Councils, in the region over which Mentinah holds sway, the names of all those who shall have the right to sit in the place of the Peli to provide for order in the Councils. These same shall be trained by the High Priest in all their responsibilities.
15. And when a Great Council is called, the High Priest of Mentinah serves with the High Priest of Corianton and the thirteen principle cities of the Nemenhah. Behold, they form a Council of Peli and they elect who shall preside over the Great Council.
16. These are the duties of the High Priest of Mentinah.

Chapter Four

1. Now, it came to pass just after the visit of the Peacemaker unto the people of Mentinah and of Corianton that in the parts of the Land Northward, around about the great gulf of the sea which is south of the great plain, the Nephites and Lamanites from the Land Southward began to build up colonies and settlements. And these for a time did live after the manner which He did teach us, wherefore, the Nemenhah have enjoyed much trade and commerce with them. And they have become a neighboring nation in the south parts of the Land Northward.
2. They do live the Law of Consecration for the most part, but they do not take it up by covenant after the custom of the Nemenhah. And they do not call themselves Nemenhah, but Nephites. And also their manner of worship differs from ours much the same way the Ammonites differed from the Nephites of old. And behold, each settlement governs itself without regard for its neighbors.
3. Wherefore, though they follow teachings of Christ at this time, the Nemenhah have always feared that they held in them the seeds of division and strife. And, although we have always communicated and traded with them, especially relying on them for news from the Land Southward, we have always considered them a neighbor nation and not Communities of the Nemenhah.
4. But, where in previous years we enjoyed the visits each year of one of the Lord's Disciples, whom we have always called the Three, in my lifetime, none of them have come up into the Land Northward. We know not why this has occurred and we lament that they no longer walk among the people, but since then we have depended for our information of the Land Southward upon the people on our southern borders.
5. Now, it is two hundred and six years since the Lord visited my forefathers in the city of Mentinah. And we have heard from the Land Southward of many strange things. For behold, the people of the Land Southward had, ever since the great destruction that took place there, called themselves merely the People of Christ, there being no Nephites, or Lamanites, or any manner of Ites among them.
6. But behold, in this year we have heard of divisions arising among the people. Yea, because of their great prosperity, the people begin once more to put on costly apparel and to deny to have all things in common. Yea, so widespread has this become that the Nemenhah have ceased to have trade with the cities of the Land Southward for fear that their ways and manners might spread by such trade into the Land Northward. Yea, we continue to trade with their cities and settlements here in the Land Northward, but we do no more venture below the Land of Desolation to do trade.
7. And we have also heard of no great teachers and the doing of miracles in the Land Southward. Wherefore, we believe that the people no longer resist the puffing themselves up in pride. For, where pride is, the Gifts of the Spirit cease. Wherefore, we fear that the peace of the land shall hardly be preserved.
8. But we have continued in all the days of my stewardship to enjoy not even the hint of discord in all the land and never so much as rumor of disharmony.
9. Now, it is the two hundred and tenth year since the visit of the Peacemaker to our people and the twenty and fifth year of my stewardship as High Priest of Mentinah. And behold, we do continue to enjoy peace in our land.
10. But behold, we do also hear of much division and contention in the Land Southward and also of some among our neighbors in the southern reaches of the Land Northward. And behold, the people in the Land

Southward do begin to divide themselves once again, some calling themselves Nephites and Josephites and Zoramites, and others calling themselves Lamanites and Lemuelites, and so forth.

11. And we have word of many churches rising up among the people that do teach doctrines very contrary to the teachings of the Peacemaker. For, Christ has surely brought us peace in our land, and so we choose to call on Him.

12. And behold, the leaders of that which men do call the Church of Christ in the Land Southward have sent out missionaries and teachers into all the land to make a regulation of the church. And there have been reported many marvelous works and miracles among them. Yet, the people continue to harden their hearts, even to the extent that it seems that soon the wicked will greatly outnumber the righteous in the Land Southward.

13. And we have sent observers to go down into the Land Southward to ascertain the extent of the division of the people.

14. Now, five years have passed since the Council of Mentinah did send observers down even into the Land Southward, and they have returned and given report of all that they did see there. And behold, their report is nothing pleasing and has given much cause for concern among the Nemenhah.

15. For, they do observe that the Gadiantonhem do begin to organize again among the people of the Land Southward. Yea, and they use divisions in churches this time in their plan to destroy the government of the land.

16. Yea, and we have heard of the righteous taking great hurt from they who profess other gospels and other religions, yea, and even of the killing of the righteous by the wicked in the name of such religion.

17. Wherefore, we have become very careful in our correspondence with the Land Southward and even in all our trade with their cities and settlements in the Land Northward. For, we feel the threat of war arising up out of the earth, and a renewal of times past. But this time the strife, we fear, may come up into our land because of the colonies and settlements of the people of the Land Southward, which have taken root along the gulf.

18. And behold, I fear greatly that the pride and strife, and the wickedness that is now spreading out upon all the Land Southward, will also find place among the cities of the gulf. Wherefore, I did cause that a Great Council be called to address the matter.

19. And Peli from each of the principle cities of the Nemenhah, and also from Mentinah and Corianton, did meet together at the Temple in the city of Witchittim, which is the southernmost of the principle cities of the Nemenhah. And behold, I did travel down even to Witchittim to attend the Council.

20. And the Council reviewed all the intelligence that had been gathered concerning the happenings in the Land Southward and we did measure the threat to our own country, our people and the peace of the land.

21. And behold, the Council did instruct all the principle cities to build up earthworks for their own defense, against the day that the Gadiantonhem might gain the control of the gulf cities. And we also instructed them to gather in unto them all the people who were spread out or in small villages in the regions round about the principle cities. Yea, we enlarged our cities to accommodate a greater population.

22. And this we thought was the wisest course and the cities of the plains were the first to begin to gather and to build.

23. And I did travel back to the city of Mentinah and the Council did begin to consider the best way to protect ourselves from the coming threat. And we did take stock of our situation.

24. Now, the valley of Mentinah is happily situated, in that it is difficult to approach from the south and from the east. For behold, a great desert prevents access from the east and the south and, should one find the way into the valley, it is only through narrow rifts that one may do it.

25. Yea, the valley may be gained only through narrow passages in the north and, even though the passages are wider in the south, they are still easily defended. Wherefore, we esteemed ourselves lucky indeed that we had no need of earthworks or thrown up mounds and buttresses because of the natural disposition of the valley.

26. But behold, we did also call in our people from the villages that were scattered round about and our population grew within the valley to many times what it had been before.

27. And so did also the city of Nespelhem and of Potalekt. And in those cities, the people cast up earth and also built up barricades of timbers round about the cities to provide defenses for themselves.

28. And the cities of Haydahats and Tlinghitsah felt no urgency to build earthworks of any kind. For, they are situated far from the threat. But they did send much provision down even unto those cities that felt the threat more keenly.

29. And the cities that felt the threat the greatest were Witchittim, Michim-Mic, Naragans, and Chipehah, and we did also send much provision to those cities.

30. All these preparations we thought were for the good of the people and of the peace of our land. Wherefore, for the first time since the Children of Sanhempet, we did make preparations against the possibility of the threat of the Gadiantonhem once again in the lands of the Nemenhah.

Chapter Five

1. Now behold, it is forty and two years since the Council of Mentinah laid upon me the seat of the High Priest, and I am weighed down with many years and much labor. And I fear that I have come nigh unto the end of my ministry. Wherefore, I do write again that my life give some cause for my descendents to ponder about the counsels of men.

2. Behold, we have watched these many years all the doings of the people of the Land Southward, and also those of their people who have built up cities round about the gulf, and we have prepared ourselves for what might come of their expansion.

3. Yea, we have built up mounds and works to protect our cities and we have also built up and trained armies of men to defend them. And we have brought in and centralized our population, that small villages and settlements in the risky places might not be suddenly attacked and overwhelmed before aid might come to them.

4. And behold, all this we have done with an eye single to defending our way of life. Yea, we have done it all in order that the laws and ways and customs that have established such peace in all the land for so many generations might be preserved. And this, we thought was all to our good and we set to it with great industry and vigor.

5. But now I fear that all this preparation may become the seeds of the downfall and destruction of all that we hoped to defend. Yea, all our industry and diligent preparation may well provide the inroad by which the enemies of our people shall get passage into the very heart of our community.

6. For behold, there never was a force at arms that provided for its own upkeep. Nay, never was there an army that labored in the field or in the shop, but they all consume the provender of others. And also, what army was ever kept in order without that rulers were placed over them?

7. Yea, we have our captains of tens and our captains of hundreds, and even our captain over all the armies. And they are distinguished from the rank and file by those devices so common to military organization. Yea, I do not think there are any differences in such things from one age of the world to another, but they are all similar. And the captains do issue their commands to be obeyed by all over whom they have dominion and the men do esteem them because of the devices they wear. Therefore are they set apart and above their fellow men.

8. And behold, any great body of men, and they are mostly young men with little experience, that must be kept in reasonable order, must also adopt a set of rules and regulations suited to the work for which the men are gathered. And what is this work? It is a work of death. Wherefore, to regulate a work of death requires a set of laws which by their very nature must be in conflict with those by which the cities do govern themselves.

9. Wherefore, we must train our young men to respect the status of their superiors, and indeed, to esteem them as superior to themselves, a thing foreign to their upbringing.

10. And we must train them to restrain those feelings which do tend to cause a man to avoid to do violence upon another. Else, how could we ask them to march out and perform the work of death upon their enemy? Nay, they must be able to raise the sword up and bring it down upon the enemy of the people, and they must not shrink from it. Can such a teaching ever be removed from the heart and from the mind? I know not.

11. And when the armies are quartered in the cities, which must be necessary from time to time, they are governed by different laws and regulations than are the rest of the people. And, if an offense is committed, the Councils have no sway over them.

12. And behold, in order to maintain such a force at arms, much more provisions must be kept in the storehouses for their upkeep, because they labor not for their own needs. Wherefore, the number of people

providing the production is greatly reduced. Yea, fewer people must provide all the labor of more of the population, and this begets strife. Yea, so much so that some of our cities have declared that they will provide for their own defense and have ceased to send provision to the armies.

13. Behold, to live in fear of war is an evil, powerful to the overcoming of the peace, and I lament the day that I stood in the Great Council and suggested such measures.

14. Now let this be instructive to all who might read this record. In my youth I counseled the Saints of the latter days to live humbly amidst the strife of their times and to make of themselves friends of the Mammon of Unrighteousness. I counseled them against pride and against the judgment of their neighbors, that they be not esteemed by them to be an enemy.

15. But look at what we have done in the time of my stewardship. The people of the gulf region esteem the Nemenhah to be their enemy, though we have never had occasion to go up to war or contention against each other. Nevertheless, they observe our fear and our preparations and consider us enemies because of them.

16. Behold, there is not one city in that region that is not in commotion. They all battle against each other and they all belong to their own city alone. Yea, there is not one thread of unity among them. But, we have maintained our unity and our solidarity in defense of our way of life.

17. Yet, in this unity there is strife and the beginnings of divisions, and is this not the very rumor which caused us to industriously provide for our defense? Now our neighbors, who are weak and defenseless, do fear us exceedingly, and with good reason. For, some of our mighty men do esteem them unstable and a danger to our security, and they do desire leave to go down unto them and demand that they join our people and take upon them our ways.

18. Wherefore, we are on the brink of war because we spent so much of our strength attempting to prevent it. We are at the edge of a precipice of destruction because we live in fear of the possibility and the risk of invasion.

19. Yea behold, I end my stewardship wishing that I had never been called. For I have left to my children a bitter legacy. Yea, I leave now to my children and my grandchildren the task of righting a great wrong that I helped to do, not unto a single man, for I have never raised my hand to do injury unto my neighbor, but unto all the Nemenhah. Yea, I and my companions thrust our people into a war in their hearts and this war threatens our ways much more than the Gadiantonhem of the Land Southward have done.

20. Behold, there is war in every quarter in the Land Southward, and we know of a great man who labors there to bring check upon the strife. Yea, we know of the man, for his father was among those we had sent to observe the doings of the Land Southward.

21. And behold, his name is Mormon, and he is a descendent of that Nephi who ended his days in Mentinah before the coming of the Lord. And he is also a descendent of Hagoth and of Pa-Hememtem. Wherefore, he is well known among the Nemenhah.

22. And Mormon took with him his son Mormon, even a boy of no more than eight years of age, and he traveled with him wherever he went in the Land Southward. But the rest of his family, he left in the city of Witchittim for their safety.

23. And we know that this young son has grown into a great man, for the Nephites of the Land Southward chose him to be their captain and to lead their armies. And, from all reports of his family, he is a prophet and a seer. Nevertheless, he does not preach unto the people, for the Spirit constrains him.

24. Wherefore, if the people of the Land Southward have become so wicked and corrupt that the Lord Himself does stop up the mouth of a prophet and seer, we fear the complete breakdown of all that is good and holy in that land. For the people, sensing in Mormon his greatness, do not feel the Spirit, and therefore, cannot know who it is that walks among them and leads them into battle. All their victories have been in vain, for their reward will be but a trifle and for but a moment.

25. But now his son, whose name is Moroni, but our people call him Mor-Honayah, is gone also into the Land Southward to join his father in the fight. Wherefore, we fear greatly for both of them. And the war in the Land Southward is bitter, for it is fed by wickedness and witchcrafts and sorceries. And the Gadiantonhem rule in every city and misery abounds.

26. But behold, the Nephites are no less wicked than their enemies and this is what gives me great pause and drives me to great reflection. For, if the Nephites, who were once called the People of Christ, are now

just as wicked as their enemies, and their enemies are wicked indeed, how far are the Nemenhah from the same plight?

27. Yea, I fear that we are about to duplicate the Nephites in every way and I know not if it may be prevented.

28. Now behold, I go the way of all the world. But I would leave this testimony unto all who might take up this record and read it. Do so with wisdom and understanding. Do not take it up to use it as a tool against your neighbor. Do not take it up to be puffed up in the pride of your heart. For, you take it up only by the grace of God. Wherefore, think not yourself blessed or elect for any other reason than because of the wisdom and purposes of God.

29. For the Nemenhah have lived in peace and prosperity, and this because we have always kept the covenants we make in the High Place. And because of this peace and prosperity, we have deemed ourselves worthy. Yea, we have called ourselves the People of the Lord in all our generations and in this I might venture we have been guilty of pride.

30. And we have watched from a distance the wars and dissensions in the Land Southward, and also those of which we hear from travelers and visitors from other countries. And we have considered ourselves doubly blessed that we suffer not from such things. Even to a point of lamentable pride in ourselves.

31. Yea, I did even puff myself up to preaching, even unto a people of the future whom I could but see in a cloud and not clearly. Of a surety, the Spirit did speak to me of the doings of the Saints of the last days, when this record will come up out of the dust. And I prophesied as I was directed. But behold, I did also judge them in my heart and give thanks that I lived in the days of my stewardship, and this I should not have done.

32. Yea, I did puff myself up in pride that my people had avoided the pitfalls and the traps laid cunningly by the evil one to lead the people away from the Lord and His ways. But look upon my people now. As I reach the end of my days and of my stewardship, look upon the Nemenhah now. For, hardly can they avoid going down into destruction because of the path upon which I have placed them. Yea, look upon us and consider well all that you think within your heart concerning your neighbor.

33. God is good. Yea, the Lord is great and mighty. He shall lead the righteous in His holy paths. He is the Peacemaker and the Creator and His children may overcome all things by adhering strictly unto every word that proceeds out of His mouth. Yea, I rejoice in my God, for He has always been the guardian of all that is good and shall safeguard His people.

34. But, thinking that I was wise, I have led my people into a trap. Yea, look upon me and consider the outcome. For, rather than discern the path that they ought to take for themselves, by and through the Holy Ghost, they have followed the counsel of wise men. Yea, they trusted in the strength of my arm and not upon the will and wonders of their God.

35. Rely not upon the arm of the flesh. Now, I know that all of my people have read and heard this saying many times. But I believe that they considered it to mean that they ought not to rely upon their own strength and understanding, and this is right. But, if their understanding comes from the Holy Ghost and their strength from the Lord, behold, this can be relied upon.

36. But take not for granted that the Lord does guide all your paths without that you specifically ask it of Him. Behold, this is folly. It is not expedient that you ought to be commanded in all things, this is sloth. But it is expedient that you cry unto the Lord with regard to all things, and there is a great difference here. Can you discern it?

37. For I, being called upon by the Spirit to witness visions of the future and to make prophecy of what I saw there, behold I did think myself a great prophet, like unto Shi-Muel. And I did think that all my thoughts and all my inclinations did come from Christ, and that I need not consult the Holy Ghost in all things. Behold, this was my great error. For, when I ceased to cry unto the Lord in all things, through the power of the Holy Ghost, He did cease to strive with me upon the Way. To be sure, my intention was good and so I was not prevented from walking upon the Way as my fathers before me. But, I was no longer instructed as I had previously been, and I was not visited by the Lord again.

38. Think not that because you walk upon the Way and have concourse with Angels that you are perfect and have your calling and election sealed already. There is yet much more to do and the Way is not yet the Hereafter. Nay, puff not yourself because you are given to receive visions. Be not puffed up in pride because you may walk upon the Way and take up books in strange tongues to read them with understanding.

39. Verily, these are great gifts and shall all be beneficial to your progress toward perfection. But, I had all such things as well. Yea, and even I walked and conversed with the Lord. Yet I did puff myself up and lead my people into what does seem to appear to me even their certain destruction. And behold, my people did follow the Great High Priest in Mentinah as if he were God Himself, believing that I could not lead them off His path. Yea, they were all of the belief that God would smite me ere I could ever lead them astray. And smite me He has, with the certain knowledge that, if my people continue to follow my counsels, they shall all be destroyed.

40. Wherefore, I do leave my stewardship with this counsel: Lean upon God. Importune Him in all things. Cry unto Him even when He has given you visions! Cry unto Him even when He has blessed you with the Gifts of the Spirit! Cry unto Him even when He has walked with you and talked with you! Do not tempt the Lord your God in any thing, but cry unto Him unceasingly.

41. This is not to say that I judge my God, for He is judge of quick and dead. But, He will try you and test you. Yea, He will give you every opportunity to follow His counsel. And, when He sees that you do incline yourself toward pride and do puff yourself up in any thing, the occasion will suit Him to bend it toward your instruction.

42. Behold, I have given my last counsel unto all they who at once insisted that I be High Priest unto them. Yea, and that is that they ought to disband the army and tear down what they can of their earthworks. I have counseled them that they should send the people back into their villages and their settlements and that great populations of people be not gathered into one city or another, for the land cannot bear it and we are but stewards of the land.

43. Yea, I have seen in vision that the wars that kindle the Land Southward until all cities are aflame with it, shall move as if one great beast even into the Land Northward. And I have warned the people that they must move speedily before it and out of its way.

44. For the combatants are bent on nothing more than to destroy each other. And when they are all destroyed, the victor shall have gone so long from the shedding of blood to the shedding of blood that they shall know no other way of life. Wherefore, if they have no enemy, they shall speedily turn in upon themselves and one generation shall not pass before they too are all but destroyed out of the land.

45. Wherefore, I have warned all the Nemenhah, especially those out against the East Sea, that they ought to observe the work of death closely and always be far enough away that they might not be discovered by the combatants or by the victors. And, if they do this, they shall be preserved.

46. Yea, and the victors will search diligently in all the land for the Nephites who might have escaped, to destroy them. But are we Nephites? Nay, we are Nemenhah and they shall find before them many ruined and deserted villages. Shall they not believe that all the Nephites are destroyed? And when this quest is used up, they shall return again to their own Bands and find a land scourged by war. Behold, their suffering shall be great and for all their want they shall cast about for the enemy that has caused it, and find only themselves. Verily, they shall turn upon their own kind to destroy themselves, also.

47. Now behold, I go out of my stewardship and I give it up. If it so be that the Lord does prolong my life, and this seems unlikely, I shall devote the rest of it to preaching among the Nemenhah. Perchance I might undo some of the great evil that I have done in the days of my stewardship.

48. Behold, I make an end of my writing.

The Record of Mor-Honayah The Son of Mormon

Chapter One

1. I am Mor-Honayah, the same that was called by the Nephites, Moroni. My father was that same Mormon who served as captain of the armies of the Nephites, as were, and I too did serve as their captain for but a brief time. And the account of my service unto the Nephites and the terrible end to which they eventually fell I have written in another book and I have hid it up within the earth even as I was commanded to do.

2. And I have taken up my abode among the Nemenhah, for I am descended from Nephi and also from Hagoth. Wherefore, I have returned again unto my own people.

3. And I write in this book concerning all my doings among the people of the Land Northward. I especially wish to give account of Heinmet, who was High Priest of Mentinah before I returned. Yea, I wish to give tribute to him.

4. Heinmet was the son of Pa Natan and Ishimhah and just as his mother did learn and become great listening at the feet of the High Priests of Mentinah, so then also did her son. Yea, Heinmet was a man great in wisdom and in zeal for the ways of the Lord, even from his youth. And behold, the Lord was with him and He did walk with Heinmet upon the Way.
5. And Heinmet gained favor with the Lord and also with the people of Mentinah, insomuch that the Council made him High Priest of the city. And he did fill the seat with justice and equity. Yea, I must say that, by all accounts, he administered his calling in perfection.
6. Now, there came in upon the Nemenhah in all regions of the Land Northward a great fear and dread that the same that was transpiring in the Land Southward might also begin to take place in the lands of the Nemenhah. And none saw this more clearly than Heinmet. Wherefore, he did call a Great Council of the Peli of the thirteen principle cities and they met in the city of Witchittim.
7. And this city was on the southern-most border of the lands of the Nemenhah, for they had long abandoned the region round about the great gulf in the south unto the people of the Land Southward who had colonized and built settlements there. But Witchittim was in the plains along the northern borders of the gulf region. And it was this city in which my family resided.
8. In this Great Council, Heinmet gave counsel to all the Peli of the principle cities that they should make preparation for war, which was surely to come out of the Land Southward. It was his opinion that every city ought to build earthworks such as those built by that Moroni of old who protected the Nephites from the Lamanites. Wherefore, it was decided by the Council that each of the principle cities would take counsel among themselves and determine the best defenses that could be devised for their situation.
9. And the city of Witchittim cast up earth in a great ring around the city. And without this ring, they caused timber battlements to be built. Within the ring of earth, they caused pits and moats to be dug. And within this they caused more timber battlements to be built. And to enter into the city, one had to pass through a narrow gate in the outer battlement and turn and proceed a great distance to reach the gate in the earthen ring. Having passed the second gate, to continue into the city, one was then required to proceed carefully around the pits and over the moats. Then, when all the pits and moats were passed, one entered the city through a gate in the inner battlement. And this was devised so that any enemy would be forced to expose themselves to battle on all sides in order to take the city.
10. Now, to build such a defense required that the Nemenhah gather from all the region round about in order to provide the labor necessary. And the people left their villages and their settlements from the region round about Witchittim and they lived in one great settlement outside the city.
11. And this is part of the great evil which Heinmet lay upon himself, that the people were constrained to leave their farms and their homes in order to come in great numbers to build up the strong places. For, it had always been the custom among the Nemenhah to allow no city to grow larger in population than between one or two hundred families.
12. Yea, even the great cities of Mentinah and Corianton had no greater population, for, it was believed that the land could not bear any more and that the people only cooperated well in such numbers. Wherefore, whenever populations of a certain city grew to above that which was considered good stewardship of the land, a new settlement was begun a goodly distance from the city. And this was the manner in which the Nemenhah filled the whole land with people, but still did not overtax the land upon which their people relied.
13. But behold, because of the threat and the fear of war, the Great Council of Witchittim encouraged the people to discard that which had served them for so many generations. Yea, they began to gather very large populations indeed, in order that they might speedily complete the work of defense.
14. And this is not all. The Council encouraged the building of a great army for the defense of the people in the southern borders of the land. And in order to provision it, the cities were asked to produce more and to send it to the army.
15. Now, the cities were built around a certain population and a certain need, and the inhabitants were accustomed to producing according to that need. And behold, the need was visible to all and required no accounting or verification. Wherefore, the people were content to have all things in common and to produce sufficient for their own need and a little extra for trade and to provide for the needs of their neighbors and any sojourners in the land.
16. But, when there came a need to provision thousands of men in the field, men who worked for the security of the nation but not for their own upkeep, the cities were required to increase their production to

meet that need. Now, this was exceedingly difficult to do, for each city was built such and founded such that they need not produce above the land's ability to bear it. And this had always been a dictum of the people and a byword.

17. But when cities must increase their population in order to build defenses, they must support that added populace. This was impossible because of the manner in which the cities were organized and laid out. Wherefore, great tracts of land round about the cities had to be opened up for production and this was not possible in most cases.

18. The other cities of the Nemenhah were asked to produce more and to distribute less to its citizens, the surplus being made available to the great cities of defense and to support the workers in the defense projects. And this became a great drag on the other cities.

19. In addition to this, a population of men at arms was quickly built up which was vastly greater than the population of any of the cities of the Nemenhah. This constituted a great, moving city in and of itself. What is more, this moving city was a destroyer of land and a consumer of surplus, to the extent that to quarter the army in any one place became a great burden and a curse to any city.

20. This was entirely foreign to the customs of the people and many cities, though they did not actually rebel against the Great Council, they found it difficult to comply with its decisions. Because of this, there began to be some division in the land, for some cities were built in regions with greater capacity than others. These cities became more important to the work of defense than others and they began to exalt themselves above their neighbors.

21. Wherefore, during this period it cannot be said that the Nemenhah had all things in common. And we cannot say that they were all of one heart and one mind, for differences and some strife did exist among them. And it is this to which Heinmet took responsibility later in his life and he upbraided himself.

22. And we cannot sit in judgment of Heinmet and the other Peli who formed the Great Council. Was the threat not real? Was the war not at our doors? I say unto you, It was. I know this, for I did also lead the Nephites into battle, even down to their last destruction. I know that the war did come into the Land Northward just as Heinmet feared and prophesied. Behold, he laid down the seat of High Priest before the battle spread up into the lands of the Nemenhah, but I prosecuted the war even unto the end. And I held my father as he died upon the field. And did that not take place well up into the Land Northward? I say unto you, It did.

23. We must not judge Heinmet as he did judge himself. For, his vision was correct and his prophecy was fulfilled. But, the course that he and the Council decided upon was reactionary and did serve to undermine the foundation of all that was Nemenhah.

24. But behold, Heinmet did give up the seat of High Priest of Mentinah and, in the last few years of his life, he did travel from one Council to another recommending to them that they disband their armies and break down their battlements. And many of the cities that were farther to the North and the West did follow his instruction. And it was because of his instruction that the great army that the Nemenhah had built up and maintained for so many years was disbanded.

25. And those men who had been trained in the work of war did train up others within their own communities against the need for any future muster. But behold, never again in my lifetime did the Nemenhah raise a great army.

26. And Heinmet also taught the Councils that the people ought to watch carefully the progress of the war as it made its way into the Land Northward so that they might retreat before it.

27. Now this was a good strategy. For the war did ravage the Land Southward and as the Nephites were driven by the Lamanites and the Gadianthohem they did move out of the Land Southward up into the gulf region of the Land Northward. Yea, even as my father strove with the Nephites, they did move ever northward, even until the last battle, which was far to the north and along the eastern sea.

28. But the Nemenhah watched from a distance and were able to move their people out of the way of the war and were not discovered by the combatants. Behold, it is a wonder to me that the Nemenhah were so proficient at removing their populations inland and away from the approaching armies. For, although my father and I knew of their cities and settlements that ought to have lain directly in our path, we did not encounter any people in our march. Behold, we did encounter earthen works and abandoned towns and settlements, but we did not see even one of the Nemenhah, and neither did our enemy.

29. And this was because of the great counsel that Heinmet gave unto the people, that they should move themselves before the approaching hosts and not make themselves known unto them. Behold, they were not discovered and they remained free from the work of death into which we had thrust ourselves.

30. Wherefore, judge now the wisdom and the foresight of Heinmet. For, I do believe that he upbraided himself well; for all that, he had nearly destroyed the Nemenhah way of life and even the foundations of Zion in the land. But I also believe that he did judge himself too much. For his counsels, after he had begun to work among all the Nemenhah, were good and did save the nation.

31. Yea, it must be admitted that his policy of retreating before the approaching hosts of the Nephites and the Lamanites was very effective. For both armies were very much concerned with the day's fighting and not very much interested in the country round about. And almost they did believe that the land was empty of inhabitants. Wherefore, all the Nephites and the Lamanites did concern themselves only with that which was necessary to maintain their great armies. And, since the few people they did happen to find in the land had nothing with which they esteemed of any value to the sustaining of their armies, they left them entirely to themselves.

32. This was a great blessing unto the Nemenhah because it afforded them more opportunity to remove themselves from before them, a thing that might have been made more difficult had the armies paid much attention to them.

33. And all the Nephites of the gulf region became caught up in the war. Yea, and they went into the armies: man, woman and child. And the women and children did follow the trains, serving the needs of the army, leaving their cities and their towns desolate.

34. And they took with them all their belongings. Yea, they carried with them in the trains all their precious things. Wherefore, these things were the prize of the Lamanites and the Gadiantonhem who led them. And they were also the prize of the wicked among the Nephites, for there were many Gadiantonhem among them also. And it is easy, then, to see how both armies, because of their lust for riches and for the shedding of blood, could so completely ignore the existence of even a greater host of people than they comprised. Yea, they could see only themselves and this was enough to satisfy all.

35. And the Nemenhah evacuated the settlements and cities before the armies of the Nephites and the Lamanites knew not of their existence. Wherefore, only those directly in the path of the war were discovered by either host, and these they found empty of spoil. But there was no time at all to ponder over the ghostly attitude of these cities, for they were ever pressed for the necessity of the war and they could not stay overlong in an unprofitable region.

36. And the hosts consumed all before them. And so great were the hosts that much country that might have been employed industriously and with providence was trampled into unserviceable mud.

37. Can you imagine the sight? Can you imagine millions of men with their women and children, and all their baggage, traveling through unknown territory? Can you imagine the desolation simply in the necessity of making their cook fires? Can you imagine the stench they left behind them from the waste of their bodies? Then, I would ask you, can you imagine the wasteland created by the great battles that took place and the necessity of burning the bodies of the fallen?

38. If you can, then you can imagine the effect that so great a war has upon any land. Such was the destruction in the gulf region and along the eastern sea as the Nephites battled to destroy themselves and all before them. Yea, if you can, then you can envision the fruits of the great preparations to which the Nephites went in order to defend themselves against their enemies. Their defense became their ruination and they went from the shedding of blood to the shedding of blood.

39. So shall be the effect of all great bodies of men and women who take the field together. And had the Nemenhah rallied to the cause of the Nephites or the Lamanites, for the Nemenhah might have claimed them both, they should have been caught up in a like destruction. Therefore, I exhort you once again: Let not any man judge the counsels and teachings of Heinmet, for they were just. And behold, before he died he did recuperate his honor by the great counsel wherewith he did save the Nemenhah.

Chapter Two

1. Behold, I have written an account of all my dealings with the Nephites and they are kept safe and sound in the library of Corianton in Cumorah. And I will not write them here, for this record is for another purpose and for another people. Wherefore, I have sealed up that other record in a sacred place for a good purpose in the Lord, and also being directed by Him. He has also shown me upon the Way that the same

who receive my records of the Nephites and Lamanites shall also receive of other records, among which shall be these words that I leave for the remnant of my own seed and that the combination of all the records preserved and brought forth by the Lord shall be of great use to them who shall receive them in the last days.

2. This record I write in accordance with the will of the Nemenhah, among whom I do now live. And it is also for a good purpose in the Lord that I write on these plates the things that transpired after the great Nephite war, a war wherein a good people became filled with evil, even to their own destruction. For behold, there are no more Nephites in the land. Yea, they are all gone. And if any survived the horrible work of death that swallowed up their people, they have become Nemenhah and are no more called Nephite or Jacobite, Josephite or Zoramite.

3. Now, when the last of the battles ended, and thus ended the Nephite race and nation, behold, the Lamanites did search diligently and with much energy in all the land for any Nephite who had survived. And, when they found any, they subjected them to horrible torture and caused that they should deny the Christ. And any who would not deny the Christ was put to death.

4. And behold, as they sought their enemies, they did often come upon settlements of the Nemenhah. But behold, these they esteemed to be of no interest or benefit to them because they represented themselves as nomadic wanderers in the wilderness. Wherefore, the Lamanites could ascertain no gain from them and left them to themselves.

5. And these wanderers never had any knowledge of Nephites, or of any other manner of Ites, being uncivilized wanderers. For they presented themselves as simpletons unto the Lamanites, and primitives. And behold, in this way they did camouflage themselves before the Lamanites, that they might not be recognized as the great nation that they were. But they did always move before the Lamanites and were never found in the same place twice.

6. And it was not long before the Lamanites were forced to give up the search for the escaped Nephites. For, they were concerned for their own nation and had already felt the need of provisioning their armies. And behold, this proved the undoing of the Lamanites, just as surely as it had almost undone the Nemenhah.

7. For they had become a ravenous people, going from plunder to plunder. And even before the war they were a wild people and did not much to maintain themselves except to hunt and to steal, and those who had maintained homes and fields had long since left them far away in the Land Southward. And this had been their way of life before the war, to take from the land what spoil they could. For they went from battle to battle and had no means of support but the land.

8. But when the war was completed and the enemy utterly destroyed, the Lamanite armies still lacked any support. They were quickly disbanded and the land was filled with roving bands and brigands. Behold, some of them gathered together for their own protection. But, the greater part of them continued with the war, fighting their own people and killing even their own brethren because of the great want of food.

9. And before three years had passed all organization had utterly collapsed and the more part of the Lamanites had returned into the Land Southward. Those that stayed behind formed small settlements and villages in a string of outposts along the shore of the sea from far in the north down even unto the gulf region. And they progressed not at all from that time but subsisted on what food and shelter the forests could provide. And behold, the Lamanites that stayed in the Land Northward after the great battle became exactly as they perceived the Nemenhah to be, for they moved about idly barely able to provide for more than themselves alone.

10. And the Nemenhah kept aloof from them, except to keep abreast of their movements. But they did not trade more than animal skins with them, that they might continue to support the belief that they were no different than themselves. Wherefore, they kept up a deception with the Lamanites and did not interact very much with them.

11. For behold, had they allowed the Lamanites knowledge of their cities farther inland and to the north, they would have sought to make war upon them, being attracted to their prosperity. Wherefore, they continued to deceive the Lamanites.

12. And behold, this deception was adequate to prevent the Lamanites from discovering them. And the villages and settlements of the Lamanites left in the land did very poorly and many failed. And this is because they knew not much about the land and the seasons of this new land. And they knew not how harsh the living was. For, they had come from a lush land that was full of provender. But the Land Northward required great effort during the growing months in order to survive the winter. And the Lamanites were

unaccustomed to such labor. Wherefore, the more part of them died in the first winter and more died in the second. Behold, by the third winter, there were precious few remaining.

13. And those that remained were humbled by the land and they had ceased to strive one with another and to live by plunder, but had used the year to lay aside that which was needed for the winter. And they built structures and shelters and ceased to run naked among the forests. And in all ways they began to behave more like men than beasts.

14. And unto those did the Nemenhah send emissaries to teach them. Yea, they did send first some here and some there to trade and converse. Then, when the character of the settlements that remained was ascertained, they did send teachers and healers to live with them. And behold, the Lamanites that remained in the Land Northward did begin to see wisdom and they did begin to change in their hearts and repent.

15. And this should come as no surprise. For, even unto the end of the Great War, the Lamanites were the more righteous than the Nephites. I do not mean for any to believe that they were less ferocious than the Nephites, but they were more easily taught and more easily humbled because of the exceedingly humble circumstances out of which many of them had come before the war.

16. And also I would have you recall that these were left in the land by the end of the third winter only because they had cast off the work of death and of wickedness to which the more part of the Lamanites had turned, that they might work to secure their own survival in the new land. Wherefore, they were ready to be taught.

17. And unto these did the Nemenhah venture and they were converted. And when they were converted, they did not advertise to the Lamanites of the Land Southward all their doings. For, the Lamanites who had returned unto the Land Southward returned unto their own places and each city ruled its own people. And behold, each city did battle with its neighbors. Wherefore, there was little trade and little concourse and the converted Lamanites saw greater necessity in maintaining good relations with their neighbors which they had so recently discovered were vastly greater and stronger than they.

18. And in the space of not many years the Lamanites who had stayed in the Land Northward had been converted, if not to the ways and customs, and indeed into the families of the Nemenhah, then at least into allies and good neighbors, no longer being filled with the hatred that motivated them to come into the land in pursuit of blood. And behold, there was no enemy in the land equally determined to shed their blood. Therefore, they were content to interact in a peaceful way with the Nemenhah, for they did not esteem them to be enemies of any kind.

19. But the Nemenhah did not renew the cities and settlements in the more southern portions of the land but preferred to encourage the Lamanites to settle there. For it was a land that the Nemenhah had never settled, for it had long been considered part of the lands of the Nephites. Wherefore, the Nemenhah preferred that the Lamanites, who had become friendly neighbors, occupy that portion of the land.

20. Now, this I believed was a mistake. For, I had more experience with the inhabitants of the Land Southward, be they Lamanite or Nephite, and I feared that because of their way of life and because of their history, the Lamanites would begin again to build and to gain substance. And with this substance they would begin to puff themselves again in pride and lose all the humility that the harshness of the climate in the Land Northward had taught them. Behold, it was my belief that this would bring again the Gadiantonhem into the land and that it would be a great source of strife and of misery to the Nemenhah who must come after us.

21. But the Nemenhah could not drive them out of the land without alerting their brethren in the Land Southward of their presence. And they could not support an army large enough to do it without destroying their own society. Therefore, it was deemed better that the Lamanites left in the land be influenced to settle the great empty spaces of the gulf where the climate was more to their liking. And the Nemenhah hoped that they might one day be convinced to become part of their people.

22. And I went with some few other of the Nemenhah who were of like mind as myself across the great plain and we took up our residence in the great city of Mentinah. And I am told that the settlements of the Lamanites were all but abandoned along the eastern sea, to the effect that, the Great War, whereby the Nephite race was extinguished, within a few short years became all but a memory to the people.

Chapter Three

1. Now, when I arrived at the city of Mentinah, the Council had not yet called anyone to take the place of Heinmet, whom they still considered High Priest, though he had long been absent from the city.

2. And I took up a stewardship smelting ore and building implements and tools for use by the people. I used the skill that my father had taught me to smelt out various ores and to make durable metals. And, because I felt comfortable and at ease at the forge, the Nemenhah called me the Salamander, which is an implement used in the drawing of the heated metal out of the forge.
3. And the granddaughter of Pa Natan, even the niece of this same Heinmet of whom I have written, did please me very much. And we had known each other from our youths, but she had grown into a great woman and had not married.
4. Now, I had not married, for I knew not what end I might make. But when I took up my stewardship in Mentinah and I saw that the path before me was not one of war and continual hardship, I desired to marry and to live as other men do. And I seized upon Pa-Hinent, the daughter of Pa-Hanat and she consented to become my wife.
5. And we lived happily in Mentinah and had sons and daughters. And these are the names of our sons: Shi-Honayah, Moroni, Shinet and Pahoran. And these are the names of our daughters: Pa-Natanhah and Pa-Hanatim.
6. And we desired not to live within the city, for the number of families in the city had grown to very many during the stewardship of Heinmet, and such is the same in all the principle cities of the Nemenhah of the mountains. For, they had gathered in all the people round about to provide for their own defense and the population of the city was become very great. Yea, there were in excess of two thousand families crowded in the city and many of their houses were built upon piers that extended out upon the lake.
7. But behold, this is much smaller than it was before Heinmet began to return to the tradition of the fathers. For, before he went out to all the principle cities of the Nemenhah to preach a return to the policies of the past, there were more than twenty thousand families within the city precincts.
8. But I remembered that the Nemenhah did in times past restrict their cities to one or two hundred families and I did not want to raise my children in anything but a Nemenhah city. And we departed out of Mentinah with a few friends and we did build a tower upon a prominence along the mountains north of Mentinah and below it in the hollow we established a new settlement in the valley of Mentinah. And we called our settlement Elak-Kowat, which means to return again. And we numbered four families.
9. Nevertheless, the people of the city of Mentinah considered our settlement to be part of that principle city and the Council of Mentinah, having left the seat of the High Priest vacant since Heinmet's departure, did call me to that position. Wherefore, I became the High Priest of Mentinah.
10. And thirty-eight years have passed since the end of the great Nephite and Lamanite war, and since I delivered up the records of the Nephites to the library of Corianton, which is near even unto Cumorah. And I have traveled over all of the Land Northward searching out those Nephites who might have escaped the war and have found only a few. And when I found any of them in the waste places or residing in any of the cities or settlements of the Nemenhah, I did exhort them to remove themselves and their families even unto Elak-Kowat. For, I feared that they might infect the Nemenhah with that spirit which did drive them unto their own utter destruction. And to assure that they turned not again unto that spirit, I did bring them in unto my own city in order that I might help them in their repentance.
11. For behold, the Nephites, as also the Lamanites, had lost their minds in the war. And they had no more the promptings of the Holy Ghost, nor any good gift, but went from the shedding of blood to the shedding of blood. Yea, revenge and the work of death were their only concentration and they were blind to all else. And does a man lose such a spirit when the war is over? I say unto you, It lingers long in the hearts of men. Wherefore behold, I wanted a generation to pass away without that this spirit might take root anywhere among the Nemenhah.
12. For it is very true that the thoughts that occupy the mind, and the words with which a man speaks continually to himself, do cause the very same to take place in actual reality. And this is according to the teachings of Timothy. Yea, doubt it not, for Timothy taught that faith moves upon matter, and that matter moves upon other matter, and so forth. And as this movement makes its course outward, behold, it is also at the same moment returning again unto its source. Wherefore, if the source is a mind and a heart so filled with hate that the man is capable of going from the shedding of blood to the shedding of blood, then that faith returns again unto him magnified. And behold, I say unto you, There is no more any place for the works of charity and kindness. For the despair builds upon the despair and is sent out again, only to be magnified again and again.

13. It is easy for us to contemplate the workings of faith when they have to do with great miracles. But, there is an opposition in the creation and none can retreat from it or avoid it in any way. Truly, that thought or desire that does rise up in the heart of man is magnified, and if he acts upon that desire, it also is magnified. And, if the thing is evil and he repents not of it, the thing is magnified in him, for the world is one eternal round. Of a surety, when that evil returns unto him, for what man can avoid his actions returning, shall it not encounter faith? I say unto you, It shall, though it be bent toward the doing of evil. And, finding in the heart of the man that which is required by the universal law, that evil found there shall be the very matter utilized to fill the void left by the first outcry. Wherefore, great becomes the evil in the hearts of men, lest they repent speedily.

14. And if they repent, it is by this same law that the evil is diminished, or even extinguished in him. For returning unto its origin, the cause encounters faith of a different kind and this is utilized to fill the void. And, if the penitence is great enough, even the evil might be extinguished.

15. And behold, if this is the way of men, can you see that it is also the way of a nation? Can you see that, if men repent not, the nation does fall into greater and greater wickedness? Believe my words, for I saw how that my father was constrained by the Holy Ghost to shut his mouth and cease to urge the Nephites unto repentance. And behold, there were no Gifts of the Spirit among them and the Holy Ghost had ceased striving with them. And even my father could not write the things which he saw, for he wished not to harrow up the hearts of men by a description of the wickedness of the Nephites. Yea, I may safely say, for I was there and remember, that the Lamanites pursued the Nephites into the Land Northward to destroy them only because of the horror that the Nephites had left behind them. Yea, the Lamanites feared the Nephites and their wickedness and would rather exterminate them than risk the infection of their own people.

16. Yea, I say unto you, The Lamanites began more righteous than the Nephites in the Great War that overcame and destroyed their enemy. But, the Law of Restoration works upon all things at once. Look and see how the Lamanites, being more righteous than the Nephites, if only in degrees, became just as wicked because of the war. Yea, observe that when the Nephite armies were all destroyed, and the more part of the survivors put to death, did the Lamanites return to their peaceful lives in the Land Southward? Yea, they did return again down to their homes, but not to peaceful lives. They turned again upon their own people ere they left and, after that the survivors returned again into the Land Southward, they so infected the people with their wickedness that there has been a continual state of war there to this day.

17. And there is no law in the land, for every city does rule its people according to its own policies without respect of that of their neighbors. And they do trade one day with their neighbors and the next seek to take from them their goods. Yea, and yet another day, they seek to take away their lives and carry away the inhabitants of the city as slaves.

18. Behold, we have no fear that the Lamanites might come up into the Land Northward again to assail the Nemenhah in our day. What we fear is that their wickedness might find place in the hearts of the Nemenhah and infect the people with the spirit of the Gadiantonhem. It is this against which we watch and labor. For we know that, although we live differently than they, we are but men and are subject unto the same weakness of mind and of spirit.

Chapter Four

1. Behold, in the fortieth year since the destruction of the Nephites, as I was reading in the archives of Mentinah, I found in them a short history of the doings of the Jaredites. Yea, and I found it to be an abridgement of the greater records and of great use unto the convincing of the Nemenhah to diligence in keeping the laws and statutes of God and to the holding of the course which He has set for us. And also, because the record speaks of the utter destruction of an entire people, I have caused excerpts of it to be impressed upon cylinders, in order that small books might be made after the fashion of those that were one time carried by the Nemenhah who journeyed afar off and could not come often to read in the libraries. Now, these cylinders may be infused with ink and rolled upon kirlis or parchments and the impressions left are as if they had been written upon plates, except that the leaves of the books are not at all durable and cannot be preserved.

2. And this was of great usefulness unto the Nemenhah, but even more so for those few Nephites who had fled from the awful work of destruction and who have taken up their residence in Elak-Kowat. For, they set aside the things that filled their hearts during the war and it must be understood that they do not wish ever to return to them, even in their private contemplation. But behold, these little books contain the record of

other people and they find it more easy to contemplate the acts of the Jaredites and be reminded, than to remember their own acts.

3. Yea, so useful was this little book unto the repentance of those Nephites who had come into the Nemenhah after the war, that I deemed it important that they should be added unto the plates that I had left behind in the archive at Cumorah. Wherefore, I did take the record back to Cumorah and I opened the record I had added to that great library and added thereto the abridgement of the record of the Jaredites, even that which we do attribute to Ether.

4. For my father had made the plates with sufficient space to write a greater record, for who could have known that the Nephites would utterly destroy themselves? Yea, he did add plates unto the record in order that there might be space enough to write a continuing history. And even I did add plates when I had the charge of them. Behold, this has always been the custom of them who had the charge of the records of the Nephites. And even they who had this charge, and were not righteous, still they made more plates and added them to the original.

5. Wherefore, when my father took up the plates, he found them to be very many and he made new plates whereon he might make an abridgement of the entire record. And when he made new plates, he continued the custom passed down from our fathers, but his abridgement did not fill the plates that he had made. And I also followed in this custom, for, we did not stay in one place but were driven by the war into parts unknown and often enough into places where we knew of no ore to smelt. Wherefore, it was a good custom to carry empty plates with us.

6. But, again I say, my father thought to write a greater history than that which the Nephites left us. And, when the Lord showed him what would be the end of the Nephites, he had already made the plates. And, though he feared that it might be possible, he never quite believed that the fair race of the Nephites would sink into utter collapse and ruin. Wherefore, he filled only a portion of the plates which he had made. And, not having any clear notion of what my own future might bring while I too labored among the Nephites, I too made new plates when the occasion allowed.

7. And now, for most of my lifetime the records of the Nephites have slept within the library of Corianton in Cumorah, and I traveled to the place where the records are kept and opened again the box in which I had placed the plates, the sword of Laban and the Urim and Thummim with its breastplate, and I took out the plates and wrote upon them the abridgement that Ether had made of the history of his people.

8. And when I read again the last things that I had written in the record my heart swelled within me even so much that I thought it would break. And I was harrowed up again by the memories of the acts and horrible atrocities of the war and of both parties in it.

9. And I deemed it needful and full of necessity that I add a little more unto my own record there and the Spirit did manifest also that I should do it. And I went upon the Way and saw the little flock of Gentiles which the Lord would bring into this land in the last days. And I inquired unto the Lord what things I should add unto my record, for the Spirit did manifest to me that my record would come up out of the earth unto the remnant of the children of Lehi left in the land through this little flock. And they would become a little nation among nations and begin to do a great work whereby the record of the Nephites would be spread upon all the face of the earth.

10. And the Spirit moved upon me and showed me what I ought to add unto my own record to their benefit. And, after I had completed the work, I did seal the remaining plates up with a band, for the Nephites are no more. But now the Spirit does whisper unto me that the sealed portion may again be made useful unto the remnant and that they may be filled up in the end by such as the Lord calls again to record the doings of His people.

11. And it was four hundred sixty and two years from the coming of the Lord unto the Nephites, and unto the Nemenhah, that I did these things and I am satisfied that a great good shall come of the things that are recorded in my father's book. For, I have seen the days in which they shall come forth, that the Gentiles shall rule the whole earth and shall control the hearts of the more part of the inhabitants of it. And they shall drive the people even from the shedding of blood unto the shedding of blood, just as the Nephites and the Jaredites. Wherefore, it may be that these records may be at least as useful unto the survivors of that time as they have been unto the Nephite survivors of my own city.

12. For if in the last days there may remain any who will give up this wickedness and repent and turn away from it altogether, that even the possibility might again exist that a generation might be brought up

without the memory of the fallen, then shall Zion be established again. Yea, if it so be that the Lord shall bring again Zion, it shall be among a people that have cast aside the things of the world and its unrighteousness in preparation for a generation of peace.

13. And I have seen that the Lord shall work upon the hearts of men as He sees fit. And the Holy Ghost does continually strive with all men and women who have the capacity to set aside the world and its wickedness. And I have seen that the Lord will use the Gentiles to do a great work and a great preparation. But they shall not bring again Zion. Nevertheless, they shall prepare the way before those that shall.

14. Yea, even as John the Baptist could not make the atoning sacrifice, yet could he prepare the way for One who could. Yea, he did cry repentance in a wilderness of wickedness and a way was prepared for certain good souls to receive their Creator. And even in the midst of awful wickedness, He did comfort them and they were greatly enlightened and magnified.

15. I have walked upon the Way and seen the day of wickedness. And you may believe me that the day which I have seen surpasses all the wickedness of all the ages. But behold, I have seen that the record which I did seal up in a box and place in the library of Corianton, even in Cumorah, shall be chosen of the Lord and delivered up unto a prophet in the last days. And, though that prophet shall not be found perfect in all things, yet shall the book that shall come to light through him be unto the Gentiles a guide and an anchor. And through it a generation shall be prepared to come again out of Babylon and to establish Zion again in this blessed land.

16. And I have also seen that the Gentiles shall spread themselves upon all the face of the earth and their blood shall mingle with all the races of the earth. And when this does take place among the remnants of the house of Lehi, there shall rise out of this mingling a Remnant of the House of Israel. And I have seen that this little flock shall establish again a Heaven on Earth, even Zion in the midst of madness.

17. Yea behold, it shall come to pass in the last days that the spirit of their dead fathers shall rise up again and speak to the matter of their bodies as a familiar spirit which does speak to them out of the dust. And some of them shall turn unto this curious prompting and they shall break with all that is deemed wisdom. And they shall go again into the wilderness, for though the earth be covered with people, so it shall be deemed. And they shall cast off the shackles of their captivity and, putting upon them a beautiful garment and adorning themselves for the wedding feast, they shall fill their lamps and wait upon the Lord. And He shall know them and welcome them in.

18. And behold, those Gentiles who shall also go with them out of Babylon and shed the sins of the world, for they shall have taken them up fully, they shall even be grafted into the House of Israel with them. Yea, that blood in them of Isaac and of Jacob shall rise up again within them and they shall be remembered of their fathers. And they shall walk again in Zion and shall be numbered among the people.

19. But the Gentiles who shall not be moved will continue in their wickedness even as the Nephites who could not be moved and the Jaredites who could not be moved. And it shall come to pass that they shall meet the same end. Yea, their ways shall utterly collapse and they shall wander to and fro in search of someone who might lead them again to their former greatness. But there shall be none such to be found, for they shall have lost the capacity to be moved upon by the Holy Ghost.

20. Recall now the words of the Book of the High Place, that the Holy Ghost does not move upon the beasts or the trees, for they have no need of such movement. Behold, they fulfill the measure of their creation. But unto man it is given to move upwards. Therefore, if he retain the capacity, the Holy Ghost can move upon him. But, when man has given up that capacity and becomes as the beasts of the field, behold, the Holy Ghost shall not move upon him anymore, lest he repent.

21. It shall come to pass that the more part of the Gentiles shall sink into this awful state. I have seen their day and I have witnessed their doing. Their history shall be one of blood and horror and, though their fathers all be the same, they shall divide themselves against each other and the slaughter shall be as never before in the history of the children of Adam. And the more part of the inhabitants of the earth shall be caught up in this wickedness and it shall be as though an enemy has despoiled the House of God and left it a wilderness.

22. But, out of the Gentiles shall come a little flock that shall cry in this wilderness as John did. And they shall be esteemed strange among their neighbors, even as John was called a wild man. And they shall be moved upon because of that within them that shall speak as if out of their own dust. Yea, a familiar spirit shall rise up in them such that they shall be moved upon to make an experiment upon the words of the Lord.

And they shall be led to the library of Corianton, even unto Cumorah, and one chosen from among them shall take up the record which I have sealed in a stone. And a little flock shall gather and they shall cry out in the wilderness and prepare the way for the establishing of Zion.

23. And they shall carry a principle into the wilderness and a generation shall attempt to live this principle. Yea, and a generation shall learn somewhat of Zion and they shall experiment with it. But they shall not succeed except in planting the seed.

24. And it shall come to pass that this seed shall take root in the hearts of but a few of the Gentiles and it shall be safeguarded there for a season to come.

25. But all the rest shall be caught up in the things of the world and shall suffer. Yea, for they shall attempt to mingle the things of the world with the things of God and this mingling shall befoul all that they touch. And, ere the coming of the Lord, the getting of gain shall have become a law unto them to the extent that precious few shall be rescued. But they that are rescued, because of the memory of the fathers which shall rise up within them, shall be numbered among the Remnant of the House of Israel which shall be left in the land.

26. And behold, I say unto you, Without this little seed, which shall be planted into the hearts of a little flock among the Gentiles, the Remnant could have no remembrance of the ways of Zion. For, they shall have been driven and trampled and made a hiss and a byword. And it shall come to pass that they shall be caught up also in the drive to become elevated in the eyes of men. And they shall have taken up the ways and customs of their captors.

27. And it shall be because of the record which shall be delivered to them finally in the end that they shall look again within and find there the blood of their fathers crying in the wilderness. And they shall turn again unto the principles which governed the Nemenhah in the time of their prosperity, as also the Nephites before their destruction and the Lamanites in the times after the coming of the Lord unto them. And they shall little by little, one person here and one person there, one family here and one family there, come out of Babylon and establish Zion once again in this blessed land.

28. And, because that their blood shall have been mingled with the blood of the Gentiles, this effect shall spread somewhat out into the Gentiles to the extent that some few of them shall join with them and assist them. Behold, these shall be grafted in and it shall be unto them as if they had been born among the Remnant of the House of Israel left in the land. Yea, they shall be adopted in and, though the more part of them be Gentile, behold, the Remnant blood shall rise up and take the hold of the body until they are Israelite every bit.

29. And when this does come to pass, they shall no more call themselves by the nation out of which their fathers arose. Rather, they shall call themselves by the name of the Lord their Creator. For they shall have been created anew and peace shall have been written in their souls. Wherefore, they shall call their Lord the Peacemaker and they shall call themselves His disciples.

30. And it shall come to pass that it shall be as in days of old. And, at least among the Remnant, there shall be no manner of Ites, and they shall have all things once again in common. For, among them shall all the nations of the earth be blended. Yea, among them shall be found all the blood of the creation and they shall be one people, Zion.

31. It was for this cause that I did add somewhat unto my writings in that book which contains the abridgement of the writings and records of the Nephites. Yea, it is because the Lord showed unto me that a great work shall be commenced among the descendents of Lehi through the Gentiles that the Lord shall bring into this land in latter days, that I did return again unto the hill wherein I did hide up the record of the Nephites and add some few things that I deemed important unto their success.

32. For, when the Great War had ended and the Nephites had utterly destroyed themselves, I had thought never to write again. And I did believe in my heart that the Lamanites would never cease the work of destruction until all who were not like unto them were destroyed from off the face of the earth. And I believed that they would take the war even unto the Nemenhah until they too were no more.

33. But I was wrong in this belief and, as I have already written, we see that the Lamanites did not stay long in the land of their conquest and, after the Nephites were utterly destroyed and their light extinguished, the Lamanites returned again into their own lands, and only a very few desired to remain in the land. And behold, most of those that did remain, having in just two years lost the desire for blood, became almost to a man, Nemenhah.

34. But the Nemenhah continued no longer in their preparations for war, after that Heinmet went again into all the cities and instructed them all to break down their preparations for war and to dismantle their armies. And when this was done, the war was not brought unto the Nemenhah and the Lamanites departed back down into the Land Southward.

35. And, as a man of war, this was a curious thing to me. For I, even as my father before me, was raised up unto the Nephite people as a captain and a leader of their armies. Wherefore, I was trained in all the matters of war and the prosecution of it was part of my stewardship even from my youth. And it was a wonder to me that the Lamanites did not continue to prosecute the war upon the Nemenhah.

36. Behold the work of faith! When the Nemenhah had yielded up their fear of war and returned once again to lives of peace and of faith, the war was taken away out of the land. Now, I do not say that it was done immediately. For, the Lamanites did regress into war amongst themselves almost immediately upon having destroyed the Nephites. But I say that the war was not brought unto the Nemenhah and the Lamanites returned unto the Land Southward and there the more part of their wars amongst themselves did take place.

37. And this is the thing that remains curious to me and is a wonder to me. And behold, it will always be a thing of faith unto me and a reminder of the great power of faith unto the salvation of peoples and of nations. And it shall always remind me also of the great love of God for all those who would follow His path and remain in the way of righteousness.

Chapter Five

1. And the Nemenhah did remain in the ways of the Lord. Yea, they did not depart from them and, indeed they had never departed from them, except in the forty years of the stewardship of Heinmet. But behold, they had not actually left the path of righteousness during that time, only that they had not all things in common. In this they had left Zion and had returned unto the ways of the world. But they did no mean or low thing, nor caused that anyone should sin, but continued to follow the precepts of righteousness. Yea, they did justify themselves in building up their armies and their cities in preparation to defend themselves against the Lamanites and the Gadiantonhem. And in this was no sin. But they did not preserve Zion in their hearts as their fathers did before them.

2. And in this I see the seeds of a great wickedness. For, had they remained in it even after Heinmet had seen that he had led the people in the wrong path and made efforts to correct his error, behold, the Nemenhah would have been no more, just as the Nephites are no more. Yea, they should have all been destroyed from off the face of this land. For, their fear of war would have overcome them, even as that fear overcame the Nephites. And it was fear of destruction that brought upon the Nephites their own lust for the destruction of the Lamanites.

3. Behold and heed my words all you who would read these writings and ponder them in your hearts. You shall have prophets among you who will be of great use to you in deciding your paths. And when you have confirmed their words by the gift and power of the Holy Ghost, and that Holy Ghost has confirmed that the words they speak in prophecy unto you are indeed the word and will of God, and you take them up and act upon them, see that you do not then turn from them. For if you do, the Lord shall turn from you.

4. And even if you do not turn altogether from the thing in which the Lord shall direct you, but only in some particular or another, repent quickly. For the Lord will hold you to your promises. And should you covenant with the Lord in a thing and then break from that stewardship, it would be better for you that you had died in that moment instead. For you shall surely suffer the curse that is upon this land and your suffering shall be great.

5. And if as a people the Lord does lead you and guide you and give unto you commandments, the fulfillment of them shall bring great blessings unto you as a nation. But if you turn from that guidance and make laws unto yourselves that are contrary to the commandments that the Lord shall have given you, woe unto you! For this is what the Nephites did and their collapse and destruction was complete.

6. Or do you suppose that the Lord will confirm you in your disobedience? He shall not! But you shall be under His condemnation as a whole people until the day in which He does lift the curse from off of this land. But behold, desire it not! For in the moment that He does lift the curse from off of this land, then shall the peculiar blessing upon this land also be removed. Behold, this blessing is great and is put upon this land in order that it might be a place wherein the Lord might nurture Zion in peace.

7. Now I say these things unto you, as a voice speaking unto you out of the past and out of the dust, because I have seen your day and your doing. You are as the Nephites in this respect, for the Lord has shown unto you His great power and also His great love. And He shall have given unto you commandments which you shall take up with a covenant. And you shall call yourselves a covenant people and blessed above all the people of the earth and elect.

8. But I have also seen that you shall reject the counsel of God in respect to that manner in which the People of God ought to live. And you shall altogether take back into your bosoms all the things of the world. And you shall desire again the esteem of the world over the love of God. And even you shall shrug and wink at the condemnation of God until it become a thing of naught in your minds and a thing to be discounted and ignored because of all the other things that you do for the Lord and His righteousness.

9. Yea, I have seen how great shall be the preaching of religion among you. But behold, you cannot preach the truth if you do not live it. Yea, your preaching will have a form of godliness, but it shall deny the power thereof.

10. And I have seen the Church, as you shall call it in your day, with its temples and synagogues that you shall build up unto the Lord. And I have seen your dedications and your oblations of money and costly things in these great buildings that you shall raise up unto Him. But can a temple built by your hands be the Lord's house, and can you expect the Lord to abide in it when you do not His commandments?

11. Behold, you may dedicate every rock on the face of the earth to the Lord, but if you dedicate not your own hearts it will avail you nothing. Yea, there shall be countless many who walk within the halls which you shall dedicate. But I say unto you, Only they who dedicate their hearts shall feel the presence of the Lord in such places.

12. Behold, all this did the Nemenhah in the days of Heinmet's stewardship. Or do you think that they did not dedicate their earthen works of defense unto the Lord? And did you think that the great army that they built up was comprised of unworthy and unrighteous men? Do not think it.

13. But in it the Nemenhah pleased not God in all that they did in preparing for the war that should soon come into the Land Northward. With all their prayers and all their dedications, they built up a great and mighty idol, a thing of power that took all their efforts and occupied all their thoughts. And is this not worship? Did they not create a great golden calf to worship? Behold, I have seen your day and your great golden calf!

14. Behold, the Nemenhah have rescued themselves. Yea, they have left the path they chose for themselves and have returned again unto the right ways of the Lord, and they are preserved from all that they feared. Could their earthen walls and works have saved them? The Nephites had greater and yet they were driven. Could the great army raised and supported by the Nemenhah have saved them? The Nephites had greater and yet they utterly destroyed themselves.

15. But when the Nemenhah tore down their towers and their battlements and abandoned those that could not be torn down and when they dismissed their men of war and their army and when they returned again unto that which the Lord had commanded them, they were preserved. Can you tear down your battlements? Can you return again unto that wherein the Lord did command you, but because of your fear of the world you left in the dust in the place of your birth?

16. Or what shall make you any different than the Nephites or the Nemenhah? Is it that you are so elect and so chosen that the Lord shall give you immunity to that accountability to which He has held all the rest of His children since the world was? Can you believe that the same that befell those who walked this land before shall not befall you also?

17. And what is it that shall have so qualified you? Are you more righteous than we? Do you greater acts of charity? Do you love the Lord more than we? Do you follow His commandments with greater purpose of heart? Are these the reasons that you shall escape the curse that has been placed upon this land and enjoy the blessing only?

18. Behold, I say unto you, Nay! I have seen your day, and even I have read the writings of your own people. I have heard the voice of God in the day that He shall condemn you as a nation if you do not repent. Behold, and this before one generation had even passed from the day in which He shall have shown Himself unto you.

19. The Nemenhah have enjoyed peace in this land for hundreds of years and that peace was unbroken until they departed from that which they had covenanted with the Lord. You shall have departed from your

covenant even in the first generation and shall not have returned to it even until the day the Lord shall come again.

20. As a people also you shall not have had peace, nay, not even in one generation. You shall go from the shedding of blood to the shedding of blood until it shall become a way of life unto you. Yea, I have seen a day among your people and among your nation, in the day that the Lord shall bring this record into the light, when all your citizens shall celebrate your wars even when you shall have escaped destruction by them.

21. And I have seen you raise up your symbols and make oblations and praise yourselves because of your successes in war, and your heroes shall all be warriors. And I have even seen how you play at war and teach your children to exercise themselves in it so that when they are older they shall be the more easily trained to put aside all goodness. Yea, your warriors shall not be taught to pray for deliverance from battle, but they shall only pray for victory and praise themselves for their might.

22. And shall your leaders and your prophets stand upon the battlements and upon the walls decrying these things? Shall your great men warn against them? They shall not, but they shall comfort themselves and speak of the good purposes which the governors have for their wars and for their constant contention with the nations. And they stand up before the people and teach war. They shall extol the virtues of those few who are able to feel of the spirit even after they have engaged in the horrible work of destruction.

23. I do not say that such a thing is evil, for to feel the spirit at all must be a good thing. But is this enough? I say unto you, It is not. For so taught also my father, and so also did I in the midst of the Great War, and yet the Nephites were utterly destroyed.

24. And what is it that destroyed them? It is that they were engulfed in that awful darkness in which men and women must sink in order that they might lift up the sword in wrath to destroy another human being. And it is a peculiar teaching that takes a young and tender youth from his mother's bosom and from his father's knee and makes of him a monstrous thing. I know whereof I speak, for it was my business to do such things. And even I cannot escape the memory of it today – how that I took the young men among the Nephites and made them an army of warriors. This memory continues to harrow up my soul, and though I spend the rest of my life atoning for my part in the destruction of the Nephites, I think I shall still feel the anguish of it all the days of my life.

25. Wherefore I ask you, ought not every prophet spend a lifetime in decrying this awful wickedness? Should there ever be found a true prophet who can condone the work of destruction and remain a prophet? This, I think, is a thing impossible to ask.

26. I know that I shall be called a prophet in the latter days, but I say unto you, How could the Nephites see me as prophet and commander all at once? How could I speak words of peace in their ears and then lead them into the work of destruction? Nay, the commander in war is never a prophet unto his people, for, one cannot say in one breath, Love Thy Neighbor, and then put him to death by the sword.

27. Now, there have been great men and women whom the Lord has called out particularly to take the life of man. Nephi of old was one, as was also Hagmeni and his sons. Behold, for the sake of a nation, they did take life. But this is not the horrible work of destruction, even war. For war takes not only the life of the individual wicked man or woman, it robs a generation of peace. It does not simply root out a singular wickedness, but creates a general desire to do wickedness both night and day and out of necessity justifies itself.

28. And it is because of this that the Lord speaks peace unto the soul. He speaks peaceable things of love, gentleness and charity. He stirs no man up to open and wicked war. He justifies no man in it. Nay, this is not the way of the Lord. It was not the Lord who called the Nephites up unto battle against the Lamanites. Behold, my father knew and so did I, that had the Nephites left the field of battle, so too would the Lamanites. For the battle had become so sore that both armies would have left it many times and returned unto their own country.

29. But the Nephites would not. They burned in their hearts against the Lamanites. And so too did the Lamanites burn in their hearts against the Nephites to destroy them. In the beginning, they sought only to defend themselves against the Lamanites and the Gadiantonhem who led them. But they were very soon so carried away with the desire to avenge themselves upon their enemies that thoughts of defense no longer entered their minds. Or did you think that it was defense of their homes that drove them across the Land of Desolation in pursuit of the Lamanites? And was it in defense of the Nemenhah and their lands that caused them to prosecute the war into the Land Northward even thousands of miles from their own homes? I say

unto you, Nay. It was their lust to destroy their enemy utterly that drove them, and in the end, brought upon their destruction completely.

30. Do you seek after peace? Do not think that I, who have seen your day and your doing, have not also seen those few who shall seek to come out of Babylon and touch not her uncleanness. Yea, I have seen even that little flock that shall bring again Zion in this land. But how shall they do it? What example shall they use? Shall it be the Gentiles and their ways? Or do you suppose that the Jews might have some counsel for them? Where shall they turn to learn what they must know in order to live in peace upon this land and enjoy the blessing of it instead of enduring the curse laid upon it?

31. Behold, shall they look up to their shepherds in that day – they who have all been warriors and who come of warrior stock and creed – they whose notions about freedom shall overturn their understanding of the commandments of God – they who shall justify even wars prosecuted in far away places whose people had not even seen their own fair homes or known their people? Shall they teach the laying down of the unclean thing? Shall they teach any man or woman anything about that Zion which must be built up in the heart before it may be established in the earth?

32. I say unto you, Nay. But, they shall surely look to their fathers to find an ensample to follow. Yea, their hearts shall indeed turn unto the fathers, and the hearts of the fathers shall turn again unto the children. And the whole earth shall not be wasted at the coming of the Creator. I say unto you, Men and women shall once again walk upon the Way, and because of this, the records of the fathers shall come again into the light and be had for an ensample unto them. Then shall they take of the things they read of the ways and customs and covenants of their fathers and, seeing distantly as if through a fog, they shall again begin to live in peace.

33. Yea, they shall have all things in common even in a time when all else is in turmoil. And when all other peoples are at conflict one with another, they shall have peace and shall sustain and support each other. They shall find ways to serve one another and assist each other in coming out of the world. And they shall spread their way of life to other people and assist them also. Great shall be the work of a tiny flock of the children of Lehi in the last days.

34. For behold, were it not so, the world would of a surety come to naught and shall have been wasted at the coming of the Lord. And how shall you feel, oh son of man, at the end of all things, to have as your report to the Creator of Heaven and Earth that the world was not good enough for peace and the hearts of men were not pure enough for goodness? How shall you feel, you mothers, to have as your report unto the Creator of Heaven and Earth that the daughters of Eve could not find love enough in their hearts to preserve the Earth and they had not gratitude enough to give thanks for the good things of the Earth? And how shall the Earth respond when she must report to her Creator that all things are wasted and that it should have been better never to have been made at all?

35. I say unto you, All you who shall seek peace in the day of which I speak, beat your swords into plows and your spears into hooks. Put forth your hand to heal the Earth and take good care of her. Lay your hands upon no man or woman to do them injury, but lay your hand to the plow and the sickle to cultivate the good earth and to partake of her generous harvest.

36. Send not your sons to any war for any reason. Let not your leaders convince you that any cause for war is righteousness, unless the Lord does command it, but lay yourselves down before the blows of your enemies if need be. Yea, in fine, do all that you see that the Ammonites did. Make peace. Live with peace in your hearts. Love your fellowman and do not use him, but provide a surplus in all that you seek to do, that the beggar might not put up his petition in vain.

37. Yea, in fine, unless the Lord shall command it, make no war at all. Be no part of, but rather shun the work of destruction. For, I say unto you, Unless He does command it, He shall not justify it. And, if He justify it not, it is an abomination of desolation, even like as has been spoken of by the prophets.

Chapter Six

1. Now, I write these things unto you for what I deem to be a good purpose. For, I could have laid down my stylus and made no more mark upon plates of metal than those which I have already made and hidden up in the earth. Yea, I could have been done with all that the Lord had commanded me to write concerning my stewardship among the Nephites.

2. But behold, He has not seen fit to let me remain idle now that my days are lengthened, but He has wrought upon me powerfully by the Holy Ghost. And I deem it of some importance that I write these more personal words unto you who will surely read these things in the day that the Lord does bring them out of

obscurity. For behold, as I have said before, I have seen your day. Yea, I have observed your doing. And it is a good purpose in the Lord that you should receive the writings of one who has spent the more part of his life in the midst of war and of bloodshed.

3. Yea, I do see your day, that in it there shall be wars and rumors of war. And your young men and even your young women shall for the sake of peace and safety run headlong into destruction. Yea, they shall cry Peace and Safety as they charge their perceived enemy with horrible death. And in this they shall but repeat that which they shall have heard spoken from the pulpit of the synagogues. Yea, at the feet of their prophets shall they hear the preaching of war and the justifying of death and destruction. And all the people shall pray for their deliverance and the death of all who might oppose them. And this unthinking prayer shall fall from the lips of even the shepherds, and this shall be their teaching.

4. Yea, they shall cry Peace and Safety, Peace and Safety, then speedily shall destruction come. For, their young men and even their women shall speed to the fore of the battle with these words on their lips. And destruction shall be all their desire and all their prayer.

5. And their fathers shall likewise pray for the destruction of all who might oppose them. And their mothers shall also pray for their deliverance and for the destruction of their adversaries in battle. Yea, and their tender brothers and sisters shall be taught also to pray for their success and that they might be preserved. But they shall not know that in this prayer they but beg their God to deliver the enemy up to destruction.

6. And their pastors and their teachers shall justify this prayer and this oblation unto death and darkness. And they shall stand them up on pulpits and on raised platforms and they shall preach all that is required to justify the death of men and of women, of boys and of girls, all for the sake of peace and of safety.

7. And they shall not see the folly in praying for the peace that is bought with blood and with terror. Yea, the whole earth shall stink with it, and the field shall be darkened with it. The song and voice of a generation shall be swallowed up in it and the sight of the seer shall be darkened by it. Yet, shall they pray for the success of their own in it. Yea, they shall pray to God in Heaven for the death of their enemy and shall call this a prayer for peace.

8. For behold, peace shall have but one significance to them, that all men shall see things their way. And for this shall they take up weapons of war and they shall destroy fathers and mothers, brothers and sisters and call themselves the very elect of God. And they shall surely justify themselves, for did they not hear even the same from the Lord's Anointed?

9. But I say unto you, All you who would take up Zion again and plant her in your hearts – if you would be the messengers of peace, do not deliver your message with the sword. If you would raise up an ensign of peace unto your adversary in the field, let it not be with the war cry that you deliver it. If you would be a light unto the world and put your lamp upon the bushel before the household, have a care that it not burn down the house and the city. Yea, let it not be in the name of the Lord that you strike off the head and part the body of he whom someone has called your enemy.

10. For none shall bring again Zion by the work of destruction, even war. Let none deceive you. There is no cause that shall justify the taking of the life of man or woman, save it be by the word and will of God alone. And you may believe it; He shall not use any lofty words to puff you up should it be His will that you take the life of any person.

11. Nay, you shall hear the command and the Holy Ghost shall confirm it, and that is all. Nay, do not expect men to stand and extol you or your calling. Do not expect prophets to cry over your worthiness. Do not even expect to feel justified in it yourself, nay, not in any way. And if it be so hard a thing to take the life of man when the Creator of Heaven and of Earth shall require it at your hands, do not allow mere men to puff you up in the work of destruction to but fulfill their earthly purposes.

12. For, show me the man who has received of Heaven the vision of eternity – yea, who has even the vision of all things before him – who does then cast all such knowledge aside that he might throw young men and women into battle for the sake of earthly things. Nay, you cannot. For, such a man cannot exist. But the God of Heaven and Earth does have all things before Him, yet He commands no man to battle except in preservation of His chosen people.

13. What then? Shall you call yourselves His chosen people? Do you live His commandments? Do you keep His law? Is it to preserve this that you cast your young men into battle in far away places among

people who knew nothing of your way of life? Do you call yourselves the People of God and walk in His paths that you may so justify bringing unto them from so far away the work of death and destruction?

14. And because you claim to be the elect of God, do you suppose that He will justify you? Behold, the Lord is bound when we keep His commandments. Yea, He is bound by that same law wherewith He does command us. If we observe to do all that He does command us, there is no changeability in Him. But, if we turn from His ways and from His commandments, behold, He shall also turn away His face from us. We have no promise at all and may not expect anything from Him if we do not keep His commandments.

15. Now, did He command us to hate our enemy? Or did He warn us to render equity to them that despitefully use us? And if it so be that our neighbor becomes our enemy, did He admonish us to go to and dig a pit for him? Or did He teach that when the stranger comes into our midst that we should strip him and beat him and cast him out? And has He ever taught that we ought to carefully judge our neighbor and render unto him according to our own ways and our own customs?

16. Yet, these are the things that you shall do even unto all your neighbors, small or great. Yea, this is the vision of your day which the Spirit has shown me. Behold, I say unto you, There shall be some few who feel the promptings of the Spirit in the day in which these things shall be delivered up unto men to judge. And I speak unto you as if you were here even before me. If you be among they who shall think to bring again Zion in such a land and among such a people, let no man, be he prophet or king, convince you to go up to war. Do not think that you can speak peace with the sword. Do not think that you may take up the seed of Zion to plant it in your hearts, with the sword in your hand still steaming from the fray.

17. Wherefore, all you Sons of God. Go not unto any war nor up unto any battle unless it is God's war and God's battle and be careful what you lay at His feet. For, the prize of victory has ever been the bodies of the enemy. Shall not the heads and arms and legs, the swords and the shafts, the horses and the chariots that you lay at the feet of your Sovereign be any different than the heads you shall bow and the arms you shall raise up unto Him, or the knees that you shall bend? And what difference is there between your swords and theirs? If it be man's conflict, flee from before the face of it. Make no war upon anyone, for perchance you prevail, shall the God of Heaven rejoice in your spoils? And what shall you add to His storehouse but death?

18. Now, these are words rising out of the dust. Yea, it is as a familiar spirit that I speak unto you. My words are the words of one who has raised the sword against his neighbor. Yea, I have brought down the sword and I have relieved many men and women of their limbs and their lives, and can I call myself justified in the work of destruction? I cannot!

19. Behold, the war between the Nephites, my people, and the Lamanites was a war of men and not of God. My father was a prophet and a man of God. Yet, he commanded the Nephites in an iniquitous war. And there was no justification for any of them in it, for God was not in it. The work of death had no purpose but death. And even I commanded the Nephites in the latter part of the war. And there was not one of them who raised up their sword because God had commanded them. They did so only to reap a vengeance upon their enemy.

20. Behold, were the elect of God preserved? Did it profit any man to be a Nephite in the end? Are there any of the Fair Ones left in the land who call themselves Nephite? And did not they who are called accursed prevail against us? Yea, for the Nephites are a race that exists no more at all. And though they raised up their voices in mighty prayer unto God for their deliverance, did He, hearing their prayers, preserve them? He did not.

21. I ask you, Were the Lamanites righteous? Of a surety they were more righteous than the Nephites. But, were they righteous? Did they live the laws and statutes and commandments of God? They did not! Yet they prevailed. And this is the thing that I should like you to consider, all you who would call yourselves elect. Yea, consider these things all you who would bring again Zion in this land. The Lamanites were wicked, yet they prevailed against the Nephites. The prayers of the Nephites were as sounding brass.

22. It is not to be judged who is elect and who is not. The wars of men never have for their purpose to bring about righteousness, any more than the war between the Nephites and the Lamanites had for its purpose to establish righteousness in the land. Nay! The Nephites desired only the death of the Lamanites and the Lamanites desired only the death of the Nephites. If you take war into a foreign land and to a foreign people in order to establish peace in your own land, you shall harvest the hurricane. You cannot sow peace with death. You cannot get safety by killing your neighbor.

23. Let this be a tradition and a custom unto you, as it has become a custom among the Nemenhah – that you go not up to battle until the Lord shall be your commander. For, in the day that you raise up some man to command you, you have raised up a golden calf. And in the day that you rely upon the arm of the flesh to establish peace in the land, in that day you shall have planted in the hearts of men an abomination that shall make the nation desolate. Yea, the nation shall become as a barren woman who sits upon the ground. For, the Lord shall not hear the prayers of that nation, and is this not desolation?

Chapter Seven

1. Now, when I had established my own settlement, those who joined with me in it undertook to bring timber down out of the mountains on the East side of the Valley of Mentinah. And we sawed the timber and made posts and beams, boards and planks the likes of which the Nemenhah of Mentinah were wont to use in the building of houses and other structures, as also for furniture and certain useful tools.

2. And we discovered that the trees of the valley were not fast growing and it became important to carefully replant the trees as we cut them, lest the mountains become a waste place. For, we had seen the same take place across the desert where Father Hagoth made his first settlement.

3. For, in the days of Heinmet's stewardship, the people there had taken all the trees in their preparations for war. And they used them up in all their preparations so that the hills and the mountains were denuded completely. And this proved to be a great folly for them, for without the trees to hold the moisture and the rains, and also to stabilize the earth, the waters ran quickly over it. And when the snows melted in the spring, the waters ran quickly into the gullies and the valleys and stayed not at all in the soil. And because of this folly, the earth did not yield up the fruits of the harvest, but became dry and burnt and the corn died but halfway to harvest. And all this because the people, in their haste to protect and defend themselves, had not taken the time to consider the needs of the land.

4. And there are people in that place today, but never so many as was supported in times past because of the destruction of the forests. And in the place of many settlements and villages, as was once the state of that part of the country, there remains only one small village today. Where once there were thousands of Nemenhah in that place, yea, tens of thousands, now there are only but a few hundred and they require assistance every year from the other cities. And all this did take place in the space of but one generation and many cities and villages which had been the home of many families of the Nemenhah for generations were become desolate and empty.

5. And we did not wish this to happen in our own valley. Wherefore, we took great care to replant three trees for every one that we cut down. And in this manner we did continue to build up the forests of Mentinah. And all the people who cut trees did begin to emulate our practice.

6. And the waters that came down out of the mountains each spring did continue well into the summer. And we had much water for our crops and our livestock. And behold, the shallow lake that filled the southern end of the valley continued to produce fish for meal and birds of all kinds for the table.

7. And above the lake the Nemenhah worked the ground and planted grain of all kinds. And also they did move livestock up into the hills on the west side for there was much grass there. And they ran stock in the hills from which the people made all manner of clothing from the wool and the hair, and also of which they had meat and meal.

8. And also, when one crossed through the mountains which protected the Valley of Mentinah on the west, there were yet other valleys. And in one just west and north of Mentinah, there was a great lake around which the Nemenhah did build many villages. Yea, the lake gathered many waters from the mountains far in the east and many villages were built up upon its shores.

9. And this lake was deep and full of fish of larger size than those which inhabited the lake at Mentinah. And these fish provided much food for the people. And they also planted fruit and grain of every kind along the shores of the lake, and there was much game.

10. But west of the lake there are mountains that are filled with many kinds of ores. Yea, there one may find iron and copper, beryl and gold in some quantity. And these the people smelted into all manner of useful tools. And also they found and quarried stone of great beauty that proved very useful in industry and in the making of tools and of ornament.

11. And again further north there was a lake of salt water like unto the sea. And this place was largely barren except in the places where fresh water did run into it. And the people did not build many settlements there, except in those places where the salt was dried and harvested. And in these places were a few

settlements built up to accommodate those who made their living drying salt for trade with other cities and settlements of the Nemenhah.

12. Now, certain of the Nemenhah saw that the Great War between the Nephites and the Lamanites had brought much destruction upon those parts of the Land Northward into which it had moved. But, when the Nephites had all been destroyed and the Lamanites could not support themselves after their wants, they left many horses and beasts of burden upon the land. And many of the Nemenhah took up these horses and beasts and brought them into their own lands and husbanded them.

13. And these beasts became popular for transport, both the cattle and the horses, but most especially the horses. For, upon the plains, it could be difficult to follow the great herds on foot. But with horses as swift as the herds, and requiring no special provender, they were able to greatly improve their manner of living.

14. And the people of Nespelhem became great in the breeding and management of these horses and they did produce them in great numbers. And behold, so proficient did they become in their management, that they did bring into breeding the production of such variations in color, in size and in form that they did greatly improve them.

15. Now, among their horses there was a kind that pleased me very much. Yea, and it also pleased several of the men with whom I had established my settlement. And this kind of horse had a body all of one dark color such as black or brown but the hindmost parts were white as with a blanket. And some were almost white as with a blanket full of holes. Such was the spotting of this variety of horse and we were desirous to obtain them.

16. For, they are beautiful and also easy to see. And this seemed to us a good thing here in the mountains, for they would be less easy to lose in the forests with these patterns. But this is not all. The people of Nespelhem had bred these horses to be hard in the hoof such that they needed much less attention to keep them sound. And they were also shorter in the body than the horses found in Mentinah and this seemed to us a better build for use in the mountains.

17. Wherefore, I took a group of young men and boys, those who could be spared from the work of our mills, and went with them even up unto the people of Nespelhem. And we took lumber as is used in the building of furniture and useful tools with us to trade for horses.

18. And the people of Nespelhem would not take our lumber, for they had much timber of their own and had no need of ours. But they did insist that we take horses with us even down into Mentinah, for they were pleased that the kind of horses they had developed for their hilly and mountainous terrain might also have usefulness in the mountains and hills of Mentinah. And also they were wont that the line be diversified and become not too close. And it seemed to them that some good stock from among the horses of Mentinah might be introduced into the line without ruining it, and in this way, the line might be strengthened.

19. And we were desirous to join with them in the breeding of these colorful horses, for there were none like them anywhere else in all the land. Wherefore, because we liked them so much and were desirous to engage with them in their further development and preservation, the Nemenhah of Nespelhem did insist that we take of all that we desired down into Mentinah with us.

Chapter Eight

1. Now, one of the young men who accompanied me up into Nespelhem was my son Shi-Honayah. And he found favor with the granddaughter of Henmiet and Panith-Akekt. And Panith-Akekt was yet living and called him in to take council with him, and they did speak together for many hours. And when Shi-Honayah came from council with Panith-Akekt, he treated with the father of the girl and asked for her hand in marriage.

2. Now, this Panith-Akekt was the same who traveled into the north with her husband, Henmiet, to begin a new settlement. And it was this same Panith-Akekt who was the daughter of Phenith Pel who had come up from the city of Hez in the Land Southward and who had married Sabel Nah, the daughter of Hamit, the High Priest of the city of Tarramarhah.

3. And behold, Tarramarhah was utterly destroyed and the land round about it was laid waste in the Great War between the Nephites and the Lamanites. And all the people fled out of the land and made their homes in other cities. And all those who stayed were destroyed or enslaved by the Lamanites.

4. Wherefore, the granddaughter of Panith-Akekt was among the last of a generous line of Nemenhah and she was highly esteemed by her grandmother. For, Panith-Akekt had looked upon the Way and seen the history of her granddaughter and her descendants. And in the vision she beheld that much restoration would

come unto the people in latter days because of the seed of her granddaughter. And she saw in her vision that there would spring out of her womb a restoration of many things lost to the people.

5. And it is because of this that Shi-Honayah took to himself the name of his wife and became, Shi-Honayah Akektim from that day. And he made a pledge and a covenant with the aged Panith-Akekt that all his children would also carry her name, and all their children also, so that her name might not dwindle and become lost.

6. Now, the people of Nespelhem adhered strictly to the customs of the Ammonihah as described by Shi-Tugohah and, because of this and the necessity to take part in the many ceremonies required by the ways and customs of the people of Nespelhem, we were constrained to prevail upon their hospitality for a season. For my son would not leave without that he and Paniet Akekt should be made husband and wife.

7. And we had arrived in the Valley of Nespelhem late in the season and the snows were approaching. Wherefore, we did remain in Nespelhem all winter and only undertook to make our return unto Elak-Kowat after the river was free of ice.

8. And certain of our young men took this example that my son set for them and they also sought the hand of the daughters of Nespelhem to wife. For while we were there, some few of the young men of Elak-Kowat found favor in the eyes of the Mothers of Nespelhem and also of their daughters. And they were given as husbands to several. Wherefore, when the time came to return again down into Mentinah, it was not with horses only that we returned. And in this way was the bond between our two cities made the stronger.

9. But while we yet sojourned with the family of Panith-Akekt, I took it upon myself to instruct them in the making of strong metal and of implements and tools. This is a thing which my father had taught me and, seeing that the art was not had among the people there, I did teach them.

10. But behold, it is a curious thing that took place in Nespelhem. For, though the people were pleased with the things that I taught them, none of them took the art up as their stewardship, preferring to be husbandmen instead. And this is a thing I have observed often among the Nemenhah of the Mountains. The people of a region become set and accustomed in the things that their fathers undertook and do hardly make a change in their stewardships from one generation to another. So it was in Nespelhem. The young men preferred to be husbandmen of horses and of cattle, and to attend to all things pertaining to that stewardship over anything new that might come to them from another place.

11. But they did all honor me and my company in all the long months that we remained with them. For, when the snows come in Nespelhem there is no traveling from one place to another. And this is because that the snow mounts up rapidly unto a very great depth and it becomes difficult for the horses to travel. Wherefore, the people of Nespelhem do not travel in the winter months, but remain for the most part indoors.

12. And it is in these months of the year that the elders recite the stories of the Heroes of the people. They tell the tale of Hagoth and his journey up the Akish. And also of the Twins who took of the miracle of the great fish and made the people well with the contents of its belly. And also they recite the tales of Elak-Kowat and the Gadiantonhem. And they also tell the stories of the Prophets who were called away down to preach against the wicked cities of the Land Southward.

13. But the stories that were enjoyed the most by the children were those of the visit of the Great Healer, even that Jesus Christ, to the Nemenhah. And the story tellers never embellished, but read directly from the scriptures about His visit and recited directly His teachings.

14. And it was when the children and the elders sat down to do work of all kinds inside the lodge that the elders did commence to tell the Hero stories. And all the people listened as they went about their labors. And behold, this did shorten the day and cause it to pass meaningfully and with joy. And also in this way did the elders reestablish the importance of the Good Word in the hearts of the young people and the children.

15. Now, when the snow had ceased and the river began to lose its covering of ice, we did make ready our plans to depart again out of the Valley of Nespelhem and take our journey down into Menintah. And there had been many marriages while we were sojourning with the people of Nespelhem and many families were added upon. And we were laden with the gifts given to the young couples, so much so that we had no room for the provisions given to them and were constrained to leave behind all the lumber we had taken with us.

16. And this did please us greatly. For we had carried the lumber up into Nespelhem with the idea of trading for horses, but the people would not take of our lumber in trade, preferring to give us the horses

simply because we had a need of them and desired them greatly. Such was the way of the people of Nespelhem.

17. But they were constrained, because of the marriages, to take our lumber as a gift in return, for we had not room in the wagons to take it back with us. And we were well pleased that we could make of the work of our hands a gift unto so generous a people.

18. And we did, at last, undertake to make our journey back to our home. For we desired to return again to our own stewardships and rely no more upon the generosity of our neighbors. And I did desire greatly to return to my own house and my own hearth.

19. And when we arrived again at Elak-Kowat, the families came out and met us and how great was their joy to find such additions to the settlement. For the daughters of Nespelhem were strong and fair, and they were eager to meet their new relations. Yea, they brought great joy to the Mothers of our settlement.

20. And the men of the settlement came out altogether and they built lodges for the new couples, and each one had their own house that summer. And the women did take the new Mothers in and make them very welcome. And they did meet in Council and all the new Mothers were taken in by them.

21. Behold, this is the way of the Nemenhah. There is no strife over place or position. And who were these young women to stand in the same stature as the Mothers of the Community? Who were they to come from a foreign town and take up places of importance among their mothers-in-law? Behold, there was not one word of dissent or discord, because that each of them were now Mothers of the Community. And this is according to an old and very worthy custom.

22. And it is well that they observe to keep this custom, for, if there were strife and discord, the life of the community would be all confusion. Behold, it is the mothers who teach the young children and form their characters. And they do nurture them in every good thing. But, if the little children learned strife from their mothers from a very young age, there could be no thought of peace when they grow older. But every man and every woman would follow their own law and their own customs and would be in contention and competition one with another. Behold, I would ask you, could there be peace in any such community?

23. Therefore, you who are mothers, see that you do as the Mothers of the Nemenhah do. Teach peace in every example to your little ones. For, though they be little in stature, yet are they intelligent. Yea, they are endowed with intelligence that you know not, nor is it easy to perceive. But they do learn and take on the attributes of their mothers.

24. And you husbands, how can your children help but belittle the place of Mother in the community if you do it in their sight? The Mother is the most important person in the village. It is to teach this truth that Shi-Tugohah and Pa-Hementem taught the principle of the Mothers' Council. Yea, it is for this cause – to teach the little children the importance of peace in the village – that the Mothers' Council is the governing council of the people. Then, if this be so, and you slight the Mother in your own home and make of her station something less than holiness and righteousness, yea, if you make of her a slave and a servant, dependent and weak, how shall your children grow in truth and in power?

25. I say unto you, They shall not, but the Mother in your home shall become despised. And, learning to despise she who gave them life, shall your children learn to love anything worthy? I say unto you, Nay. They shall be despisers of every good thing because that the first good thing in their lives was despised in their sight. And shall they love the Lord their God and despise their own mothers?

26. And, if the young girls are raised up in the belief and the knowledge of their importance to the community, shall they then take on evil attributes? Shall they make themselves despised by the people? I say unto you, Nay. They shall be filled with every virtue, for there shall be no doubt of their worth and of their abilities.

27. And, if young men have been raised up in this same belief, shall they become strikers and abusers of women and children? Again I say unto you, Nay. It shall not be so. For, shall a man strike and abuse that which is of the most value to him and to his fellows? Not at all.

28. Behold, I have lived within the company of men whose only business was the work of destruction and of war. And, because the women were not of the same physical stature as they and because they were unable to work that profession to the same degree of ferociousness as the men, they esteemed them to be of lesser value than they. Yea, and they esteemed their women as workers only and worthy only of that distinction given to them because they provided services to them.

29. And the men grew coarse with the women and with the children. For their desire was unto their possessions and unto their great pride. Wherefore, the value of women was not built upon their worth in the village, but as their worth in providing for the men and their needs. In this way, the women became mere chattels, as also the children.

30. Behold, the little children were not blind nor unintelligent. They saw the manner in which their mothers were treated by those who were esteemed great. And they emulated their fathers, both sons and daughters, and they esteemed their mothers to be mere possessions while serviceable and burdens in their age and infirmity.

31. And the young men became strikers and abusers of women and of children. And the family was esteemed like unto their stock or their weapons – as things and substance that either enriched or impoverished.

32. And in this way did the Nephites and the Lamanites both lose that which was most desirous in life. Yea, and in the end they lost even the desire to live, but went from the shedding of blood to the shedding of blood. Behold, at the end of the day they went down into sleep wishing and praying that the following day's battle might bring them down into death and end their suffering.

33. And the hearts of men failed them to the hurt of all they loved. Yea, and they even lost the ability to love at all to the extent that when men took women to wife, they did love and make a lie. Behold, this is a thing most evil in the sight of the Lord.

34. Wherefore, I would exhort you who would receive these, my writings, if it be wisdom in God that you should receive them, that you ought to ponder them in your heart. And if it be wisdom in God that you should receive my words, then let them have effect in you in such a manner as to restore in you the love of life if you have lost it. And if you are not sunken down in despair, let my words also have effect in you in such a manner as to preserve in you the love of life.

35. For lust is no preserver, neither restorative. It destroys the heart of man, that it fails him. It wrecks the love of women, that they fail the children. It mutes the love of children, that they learn not virtue.

Chapter Nine

1. Now, Paniet Akekt had also the gift of her grandmother, Panith-Akekt, in that she walked upon the Way with ease and received much revelation there. And she was a great prophet and was of great worth to her people. Wherefore, that Shi-Honayah gained favor in her sight was a great honor to him and to his people. And that he gained favor in the sight of her grandmother was also deemed a great honor by the people of Elak-Kowat. And our family was joined with a family greatly blessed with the Gifts of the Spirit by the union of our children.

2. And the gifts of Panith-Akekt and of Paniet Akekt are greatly to be desired, for they are the ability to walk and talk daily with the Grandfathers, with Angels, with the spirits of just men and women made perfect, and with the Christ Himself when need be.

3. Yea, so great is this gift that all the Nemenhah aspire to possess it and they work diligently to acquire it. For behold, it is a gift that does come naturally to those upon whom the Lord sees fit to bestow it, and this is usually when He has some special purpose for that person. But it is also among the Gifts of the Spirit unto which we may aspire. And the Lord does make it available to all who would have it, but it comes only by much diligent labor.

4. And this is the manner in which the Nemenhah do teach their children to labor to attain this great gift:

5. From the earliest age, yea, even as soon as the child is able to comprehend the words of its mother, every child is taught the teachings and principles of the High Place. In this manner, the child comes to an early understanding of the realities of the Universe in which we live. For it would not do for the child to have any misconceptions of the nature of the Universe and of creation. Such things do become great impediments for those wishing to walk upon the Way.

6. For, the Way is a construct of the creation. And it is made up of the matter which the Creator took back to Himself when the first of our race left the protected place which was their first home. Yea, when First Woman, who is represented by Mother Eve, first decided to leave the place of protection and when First Man, who is represented by Father Adam, decided to remain with her, and so all of the people followed them also, the Creator took up again all that which made up the First Home, which is represented by the Valley and Garden of Eden, and with that matter He made the Way.

7. Now, the Way is not to be understood to be part of the Spirit World wherein we lived before the World was made. For that is a different creation and has no part of the type and kind of matter out of which the World was made. But the Way is made from matter that makes up part of the World in which we live, but having been protected by the Lord, it remains under His influence. Wherefore, it is said to be part of the Terrestrial World wherein there is no death.
8. And the Creator so constructed the Way that it makes access unto all other places in the World, even all the kingdoms therein. And a person who attains to this gift gains access to all places and kingdoms whereunto the Lord sees fit to give guidance.
9. Wherefore, it is better that little children be taught the truth of Creation, that when they seek entrance upon the Way, they might not be encumbered with misconceptions which might prove a stumbling block to them.
10. And the child is taught to completely set aside the things and thoughts and intentions of the world. Yea, only when a person is able to set aside, even for a moment, the things of the world can access to this place and to this gift be attained. And the Nemenhah train their children in the art of setting all things aside in order that their minds and hearts might be clear of them, that their minds might be single to the purposes of the Lord.
11. And it is a characteristic of those who find it easier than others to gain this gift that they are also the more able to set aside the world and all unclean and unholy thoughts than most. Yea, these are they who also find it the easier to follow the path of the Lord in their daily walk and talk of life. For, it is very true, that to walk upon the Way is the beginning of the Calling and Election of the Lord and a more sure word of prophecy. Wherefore, to set aside the world and its distractions is the first step in attaining to the great gift, even to seek and find the Christ and speak with Him face to face.
12. And this is the very cause that mention of it is made in the Book of the High Place and that this principle finds reference in the ordinances of the Temple. Yea, Adam and Eve are introduced into the Terrestrial World and there they are taught further light, truth and knowledge pertaining to the kingdom and the power and the glory of God. And this thing is sealed unto them by the gift and power of the Holy Ghost, by which gift and power the man and the woman might know the truth of all things.
13. Now, I ask you, who is Adam and who is Eve, when we go up unto the Holy House to be instructed in all things Holy? And when they stand at the veil of heaven, do they stand alone in their own merits? I say unto you, Nay. But behold, the Peacemaker stands next to them and assists them in all that they must learn and do in order that the veil might be rent from top to bottom and from bottom to top, and be undone in them.
14. And the children are taught to diligently study the principles of the High Place and also to seek an introduction into the Terrestrial World at an early age.
15. And for many, this training includes the manner of setting aside all physical distraction for a space of time. And for some this means the sensation and distraction of the body and they are taught to put such things aside. And they are taught the manner of meditation and prayer that does assist them in this endeavor.
16. For, it is very true, that for some the distraction of their actions, as also the actions of others, is that which constitutes their greatest obstacle. And for others, their words, as also the words of others, are that which are the most distracting. And still for others, the needs of the body and the sensations of the members are that which are the things that do prevent them. All these things present obstacles to the mind and the spirit and the children are taught through diligent exercise to set them aside.
17. For the mind and the heart must be free of such things and filled only with good and righteous intention. Until such a state can be achieved, the Way will be an obstacle to the progress of the individual. For it is upon the Way that the man or the woman does make the mighty change of heart. Yea, it is upon the Way that a new creation is made within the man or the woman. And this new creation is able to stand in the presence of Heavenly and Holy Beings. But behold, without this change the man or the woman must remain as they are.
18. Behold, this is the purpose of the Way, which is revelation. Recall that no unclean thing may stand in the presence of God. This same principle applies to all Heavenly or Resurrected Beings. But, as telestial creatures, we are all unclean and unable to stand in the presence of God, for should we attempt it, we are destroyed.

19. And this is not because that God does not love us, or that He is a respecter of persons. Nay, it is because that the light and truth which does pervade the very body of the resurrected and perfected being is greater than that which fills us and gives us life by such a degree that mere proximity to it disrupts that power which holds all bonds together in the telestial bodies. Yea, and when it is within the pleasure and purpose of God to visit telestial man or woman, He must provide a way whereby such a one might receive Him without the disruption of the telestial body.

20. But behold, the principles and the ordinances of the High Place have for their purpose to change the mind and the heart of men and women such that they are able to be filled with good intention. And when this is accomplished in them, a change is also made in their physical being. This is what is meant by the mighty change of heart. For, they are made new creations.

21. And does a man enter again into his mother's womb, and is he born again? Nay, but he is made and created anew and comes forth a new being. And, though his body is still telestial and will remain such until he has completed his task in mortality, yet shall he stand in the presence of the celestial because of that great gift given only by the Son and attained only through the Holy Ghost upon the Way.

22. Now, there are many ways in which this great gift is given and they are dependent upon the gifts and talents of the individual. Unto some, it is given to know the mind and will of God without seeing His face. But they receive His image in their countenance. Behold, they walk and talk with the Peacemaker and with Angels and need no visual image to return again and remember all wherein they were instructed. And they receive revelation without visions and without dreams, but with pure and simple insight.

23. And others receive His presence and the presence of Angels to instruct them, but cannot remember without the vision and the image of the Instructor. These, because of their gifts and their talents, do go upon the Way with images and visions. Yea, they require such things in order to retain the memory of the instruction.

24. And still others, must have devices to focus the mind such that they might set aside all distracting thoughts for a space of time. Unto such are given Urim and Thummim, and also Seer Stones and the like. And these are useful tools in the attaining that state of mind which allows them to walk in that intention that is required by the laws and dictates of creation.

25. And with those who walk upon the Way without visual confirmation, the Gift of Discernment is usually among the strongest of the Gifts of the Spirit found in them. And unto they who have the Gift of Visions and of Prophecy, they usually walk upon the Way and must see and hear with images and visions. And unto they who have also the gift of the Seer, devices are most often employed and necessary for them to walk upon the Way.

26. And these are examples, and but a few. For the Gifts of the Spirit are many and they effect upon the manner in which a person does receive revelation. And, since such things are many, the ways in which one might walk upon the Way are also many. And, unto such who have labored diligently to attain all the Gifts of the Spirit, the manner in which that person does gain access to the great gift are also many.

27. And now, I would beseech you and exhort you to seek after every good gift. For, in order that we might be assisted in attaining all the good gifts, the Lord does give unto each some of the Gifts of the Spirit through the Holy Ghost. But He does not give all at once, but requires that we make great effort and vest our interest in the attaining of the remainder. And, if we make no good use of the gifts He freely gives, and if we do not improve our time in mortality and seek not more of the good gifts than what He does bestow upon us out of His good grace and desire that we prosper in this life, then we go out of it with only that degree to which we were satisfied to aspire.

28. But, receiving every good gift with which He sees fit to begin our instruction, if we then step out and work to obtain all the Gifts of the Spirit, then we shall surely receive greater truth and knowledge in this life and our understanding shall be greatly expanded. Yea, and though we fail in attaining all the Gifts of the Spirit, because we did wear out our lives in diligently seeking them, the Lord shall be the more pleased to open up unto us the mysteries of the Heavens because of our natural efforts in seeking His face.

29. This is the teaching with which the Nemenhah do instruct their children. For, what mother shall not desire for her child the visions of eternity? And what father shall not desire for his offspring the truth and knowledge and peace that comes by walking and talking with Angels?

30. Behold, it is because that the mothers and fathers in the world do not teach these things that men and women must rely upon the words of others, and this is a very great evil which shall be vexatious.

31. Behold, in many ways they do enthrall themselves unto wicked men only because they have not been taught to put away the world and seek personal revelation upon the Way according to the good gifts in them. But, if a man or a woman may walk upon the Way and receive revelation daily, they shall rejoice in the truth that springs from that one who is blessed with the gift of prophecy. But behold, they shall not be left without that whereby they may receive also the confirmation of the truth or the interpretation of the prophecy for themselves. They shall become the servants of their fellow man but not their slaves.

32. Wherefore, again I must beseech you and exhort you, seek after every good gift. And this is done through study, through prayer, through personal sacrifice and through fasting. It is done by diligent effort on the part of the one desiring the gift. For, one cannot receive a gift simply by wishing for it. It is for this cause that the Nemenhah build synagogues for the instruction and support of the people. Yea, and it is for this purpose that the Lord commanded that they call upon the gifted to be teachers and priests unto the people.

33. And do not pray for the Lord to make you worthy for any gift. Nay, but make yourself so. And do not pray for the Lord to make your intentions pure. Nay, but make them pure. Surely, all that the Lord has taught the sons and daughters of men does instruct in the manner in which this might be done. Therefore, do not importune the Lord to make of you that which ought to be your work.

34. Surely, the Lord could do it! But He shall not and you shall stand in your sloth at the end of your life and wonder how the Lord could have been so uncharitable unto you. Behold, I say unto you, Judgment is given unto the Peacemaker. Do not take it upon yourself to judge the Lord.

35. But, if you diligently act to attain to all the Gifts of the Spirit, then your actions shall have judged you of pure heart and of pure intent. And the veil shall be rent in you! Yea, and it shall be as if you were born without it in the first place and you shall be a new creation, and set apart from the world.

36. And when Jesus did visit the People of Corianton, He did tell them of a man of Jerusalem who asked what must be done in order to enter into the Father's Kingdom. And He answered him, saying:

37. Unless a man be born again, he may not enter.

38. And the man asked him:

39. Can a man enter again into the mother and be born again?

40. And the Lord answered him again, saying:

41. Unless you are born of the Water and of the Spirit, you may in no wise enter there.

42. Now, He was not referring to the birth of the body. To be born of the water is to make a covenant to be of the Body of Christ. That is, to recognize that all things are created by Him and that our matter is His. When we do this we do bear the Body of Christ and are born of the Living Waters.

43. To be born of the Spirit is to have sealed in us the very image of His countenance. In other words, that which we only borrow in mortality, may be made ours for all eternity. This matter, which is Christ's, is sealed up unto us and we become partakers of everything that is His.

44. Behold, is this not a mighty change? In this way, we are able to bear His presence because we are born of the Spirit. Yea, we are carried by the Holy Ghost into His presence and may then be presented by Him at the Veil of Heaven, having the mortal veil removed from off our bodies.

45. And we become a new creature. Our bodies become bodies terrestrial and we are introduced into the Terrestrial World, being no more bound by the telestial and having begun to cast off the world.

46. It is for this cause that the mothers and the fathers of the children of the Nemenhah do teach their little ones to set aside all distraction and to ponder and meditate upon holy things. And this exercise is most instructive, for it teaches a great principle. Yea, it gives the young person much experience in casting off the things of the world and in preparing to see the face of God.

47. Wherefore, every Nemenhah sets apart a portion of each day and spends it in this pursuit. Yea, every day becomes a Sabbath to them and every table an altar. For they do dedicate themselves to cleansing the inner vessel and in making themselves fit to be born by the Spirit even into the presence of the Peacemaker, that He may see fit one day to bear each of us into the very presence of the Father and the Mother. Then shall all mysteries be made known unto us. Then shall we also become as They are and receive of Them all things.

48. But it is also in this thing that they do every day whereby the Nemenhah are counseled and instructed by their kindred dead. For, they whom we call dead are not dead at all, and they do walk upon the Way. And the Nemenhah do not say, "We go to the other side," or "We go unto the World of Spirits," for they

know that that place and this are the same world, worlds without end. Wherefore, when their hearts are turned to the fathers, the hearts of the fathers are turned even unto them, such that they do walk and talk with the children of their bodies even unto distant generations.

49. Now, we esteem this to be good, for that they who have passed from this life into the next yet have much that they might teach they who walk and sojourn in the mortal body. Yea, they have lived their lives and learned much. Wherefore, we esteem it good to cleave upon this wisdom and make application of it in our lives.

50. But behold, if we wish to go the full measure, it is to stand in the presence of the Peacemaker, even He who made this life possible for us, unto which we aspire. But, in order that we might the more fully prepare ourselves to receive so great a blessing, we work diligently upon the Way, having our kindred to be our instructors.

51. And many there are who are so accomplished in this manner of meditation that they find access to the Way with ease and in any circumstances. They are blessed exceedingly, but such is not the way with me.

52. Behold, I am filled still with images of times past and they haunt me. Wherefore, to walk upon the Way I must make a ceremony that does focus my thinking and my feeling upon other, more sacred things. And this is the manner of my ceremony:

53. Behold, I lay down my pallet in a solitary place. Yea, in a lonely and solitary place I do prepare my resting place. It is for this purpose that I built a tower upon the side of the hill which looks down upon Elak-Kowat, the place where I do make my abode. And I do lay down a pallet prayerfully upon the floor of the uppermost chamber of the tower.

54. And the pallet is made of woven reeds and it does represent unto me the world upon which I place my feet. And upon this pallet I do place a beautiful blanket. This blanket does represent unto me the Way. And I do spread the pallet and the blanket before me such that they extend from the East unto the West and I place my bundle in the center thereof, and I sit myself upon the East thereof. This is the altar of my meditation and my prayers are my sacrifice upon the altar.

55. And when I open my bundle it is to pray and to meditate and to walk upon the Way. And sometimes I open my bundle to celebrate the good things of the earth. But, for the most part, it is to pray and to meditate and to walk upon the Way that I do open the sacred bundle.

56. And the bundle of my prayer is made of finely prepared hide of the kirlu, which is a blithe and comely beast found in profusion upon the hills and mountains of the Valley of Mentinah. And the hair of the hide is removed therefrom and the skin is bleached and prepared and is very fine and soft.

57. This breech represents the garment placed upon the First Man and the First Woman by the Lord when He taught them the Law of Chastity, and it signifies to me the manner in which the Peacemaker does prepare the rough and coarse thing that is man in order that he might stand in His presence. Yea, bleached and whitened, softened and prepared, we do stand before the Creator of all things and the Finisher of all things. Wherefore, I do work the skin of one kirlis and I prepare it and it is the covering of my prayer bundle.

58. And within the bundle are found the articles with which I do make an oblation unto the Lord. And the articles are wrapped in the kirlum. And within the kirlum they are wrapped in red cloth. Yea, in red they are wrapped and placed within packets made of the skin of the kurlis and they are placed within the kirlum. And these are placed within the prayer bundle.

59. And, when the bundle is opened, it is done with great reverence and with prayer. Yea, I do beseech the Holy Ghost in mighty prayer and in song to be present as I open the bundle. And I do open the kirlum in which the articles of the bundle are kept and I do lay the red cloth out from the East unto the West in the center of the bundle.

60. And these are the articles which I place in the prayer bundle. Behold, I place the bowl of a pipe which I have made with my own hands, as also the stem of the pipe, within the kirlum. And the bowl of the pipe is made such that it contains a square, and this represents the straitness of the way which leads unto the Peacemaker. It is the sign of the square. And the bowl of the pipe is made of stone, even from among the first created, and it is carved of my own hand. And when I take it out, I do lay it upon its covering.

61. And the stem of my pipe is straight and strong, and it is made of a wood that is known by the healers of Mentinah to give a berry, the seed of which is useful in strengthening the heart. Yea, and this tree does bear thorns which are like, it is said, unto the crown which the Peacemaker bore upon His head in the day that He was taken by the world and subjected unto death. It is also said to represent the pointer of the

Liahona which our fathers Lehi and Nephi took with them into the wilderness. Therefore, it is the sign of the compass, and it is this wood that I used to fashion the stem of my pipe.

62. And when I place the red cloth upon the kirlum, I do also place the stem of the pipe upon this cloth. This is to signify that I place my heart upon that road or that path which leads unto Him and that I do dedicate my life and my sacrifice unto Him, even as He did dedicate His life and His sacrifice unto me.

63. And I also have a multicolored shell that is the size of my hand which I use as my bowl of incense. And the use of this bowl is described in another place. The multicolored shell signifies my thanks for the multitude of blessings for which I do offer up my oblation and my sacrifice.

64. Yea, for the Peacemaker speaks peace unto my soul and were it not for this peace, I know not that I could stand the length of the day. For, the sun looks down upon all my transgressions and my sins, and if the sun may see me all the day long, then why not my God? And I know not that I could live with the agony of my deeds were it not for the peace which my Lord does speak unto my soul.

65. And this peace cannot be described in one color. For, it is not the rising or setting of the sun, but it is much more. And it is not encompassed by all the learning of the wise men, but it is much more. And it cannot be encompassed by the whole earth, for it is too great. And it cannot be fathomed, for it is as deep as a soul. Wherefore, I describe this peace in the color of the shell, which is all colors at once, and yet all colors singly.

66. And when I take out the bowl of incense, I do place it upon its own kirlum upon the bundle.

67. And I do keep sacred essences within the bundle for use as oblations. And they are kept within their own kirlum and are placed thereon upon the bundle. And these essences contain sacred and healing herbs and also the blood of healing of significant trees. And these are used as the smoke of incense when I open the prayer bundle.

68. And also within the bundle I keep a cord of green with which I do gird myself, and a shawl of many colors with which I do cover myself, when I open the prayer bundle. And this is also in accordance with that which has been recorded in another place, even in Ougou's Book of the High Place.

69. And I do open the prayer bundle in a sacred manner, even with much song and mighty prayer. And I take of the precious essences and I do purify all the articles of the bundle, as also myself, with a sweet and purifying odor. And this does signify how sweet and purifying is my walk and my talk with the Peacemaker, my Lord.

70. And when I have made a song of thanksgiving and a purifying ordinance, I take up the bowl of the pipe and I unite it with the stem of the pipe. And this signifies that I do unify my soul with the Peacemaker and that I do aspire to be sealed up His.

71. And I do fill the bowl of the pipe with sacred herb and I make a ceremony of Sacred Breath. And this is the manner of the ceremony:

72. Because I do desire that the Great and Heavenly Father might be with me, I do raise the pipe in offering to the heavens and I sing for the guidance of the Holy Ghost.

73. And, because I do desire that the Great and Heavenly Mother might be with me, I do raise the pipe in offering and touch it to the bundle and I sing for the guidance of the Holy Ghost.

74. And I do raise the pipe in offering toward the West and pray for all the good things of the earth and all wisdom in the application of them. And I do sing for the guidance of the Holy Ghost.

75. And I do raise the pipe in offering toward the North and pray for the presence of Heavenly Beings in my life. And I do sing for the guidance of the Holy Ghost.

76. And I do raise the pipe in offering toward the East and pray for the visitation of my kindred dead and for the Gifts of the Spirit. And I do sing for the guidance of the Holy Ghost.

77. And I do raise the pipe in offering toward the South and I pray for the strength and the will to repent of my deeds. And I do sing for the guidance of the Holy Ghost.

78. And I do touch the bowl of the pipe to my own heart and describe a circle with the pipe in offering. This I do in order that I might remind myself of the sacred covenant I have made to my people, that we may be of one heart and one mind and have all things in common.

79. Then I do smoke the sacred herb and blow the smoke in the four directions.

80. And behold, it is in this sacred breath that I do cease to be harrowed up by the past, and I find peace enough to go upon the Way. For in thanksgiving only, am I able to be still and know God.

81. Now, this has also become a pattern with those who do not use the Sacred Pipe, but prefer to use the Bowl of Incense instead, as is described in the archives. And this is the preference of most women among the Nemenhah of Mentinah.

Chapter Ten

1. Now, I am one who must set aside more than simply the things of the world in order to find that stillness that must be acquired if one wishes to walk upon the Way. Yea, I have seen and done things that in moment of war must be justified by the mind of man, that the work of death might go forward. And behold, this is a thing that prevents the mind and the heart from finding that stillness that is needed to walk upon the Way, and it is the reason that hardly shall any man of war be admitted there.

2. And there are many such distractions in our daily walk that might prove to be an impediment to us all. Wherefore, it is expedient to choose that way of life that will most effectively remove from our minds the clamor and the noise of daily living, that we might choose a better thing.

3. It is for this cause that the Lord led our forefathers out of the Land Southward. For they saw in the Nephite way of living an obstacle to the continuation of peace. Yea, the Nephites did begin to lust after the things of the world and to gather to themselves all manner of riches. This did quickly become an obstacle to them and a stumbling block.

4. And we cannot discern any difference in their manner of living and their manner of worship in the end. In every thing they did seek to heap up rewards and to deliver punishments, both at home and in the synagogues. This is a thing most ruinous to a nation.

5. But the Nemenhah do choose a better way and, because of this choice, they have no impediment that may not be overcome. Yea, their manner of worship does remind them everyday that their peace does come out of the sacrifice of every member of the community. And they feel no need to heap reward upon each other for their goodness, for the Lord does abundantly reward them out of the natural consequences of their choices. And they have no need of punishment or coercion in their dealings with their fellows, for they esteem all people equally and do not set themselves up as the judge of their brother's worthiness.

6. Yea, the Nemenhah do exercise great faith at home and in the synagogue and their every action does serve to remind them of the nature of the creation and also their part and duty in it.

7. The purification of the Ammonihah is practiced among the Nemenhah, but it has become an ordinance that is practiced more often by men than by women. For, it is expedient that men learn the way of sacrifice, even to the extent that they may make a living sacrifice for the sake of all living. Women do make this sacrifice by and through their very creation and nature. Wherefore, it is not expedient for them, howbeit, there are those who do participate in it. But the men must find living ways to learn this manner of sacrifice and they set their feet upon this path by and through the ordinance passed down to us from our forefathers.

8. And this purification does cleanse the body of evils that can inhibit the spirit. That which this purification does cast out of the body does often contribute to clouding the mind and this can become an obstacle to obtaining that inner peace that is required in order that one might walk upon the Way.

9. And the men and women of the Nemenhah do use those ceremonies in which the use of sacred and healing smoke is employed. This kind of purification does also help the mind and the body find peace. And they also use ordinances and ceremonies which do utilize the essences of plants, even the pure essences of them, and this does have effect upon the body and the spirit in many ways beneficial to the attaining of that state of mind necessary to walk upon the Way.

10. And behold, the Nemenhah do also fast often with their families. And this they do not in the sight of others, but they do it secretly. And they do not communicate their fasting to others, to be seen of them, but they do it often and in private.

11. And also the ordinances of the High Place do cause a change in the character and countenances of the people. For, in them they are introduced into the Terrestrial World and this does remind them of their purpose.

12. And behold, because of the nature of the Nemenhah way of life, even the Law of Consecration, men and women are constantly reminded of their purpose. For, it is certain that, as men and women serve each other and work diligently to shoulder the burdens of their fellows, their burdens are indeed lifted. And this applies to their physical burdens and to their spiritual burdens equally.

13. For, it is very often the carnal burdens that do create obstacles and impediments to attaining to that peace that does allow us to walk upon the Way, and to live as the Nemenhah do relieves many of these

burdens. The relief of the earthly does often cause an enlightening. And, in addition to the obvious physical blessing of our way of life, we do also enjoy much spiritual liberty because of it.

14. Now, what man may not admit that in the midst of strife and worry over the getting of gain, there is burden? And who will deny that such a striving does not begin to consume every hour of the day and every thought and feeling of the heart? It is entirely true and proved daily. Or what beggar does not spend all his day begging and wondering when he shall next eat and where he shall next lay down his head to rest? And what father of the Nephites had any time to contemplate anything greater than bringing in the crop? And, in the end, did he not hurry in all things so that the Gadiantonhem could not make away with his living?

15. Behold, the Nemenhah are not bound up in such worries and such pursuits. Because we provide in all things for one another, there are no beggars. And because we do not heap up riches, we are not desired by the Gadiantonhem. And this is a great blessing to us.

16. And because our men and our women do not strive day by day against nature simply to live, they have time to contemplate the beauty of nature. And, because we are not set upon by our neighbors in competition for our goods, we have leisure to enjoy the company of our fellows. And because we have a surplus, we also have time to give thought to the blessings and wonders of creation and to approach our God.

17. Is this not ample proof that the Nemenhah way is good and to be recommended to bring about happiness?

Chapter Eleven

1. Now, when I had filled the seat of High Priest of Mentinah for the space of twenty and five years, the people of the city numbered too many and the land became burdened. Yea, and the people did begin to take too much from the land and from the mountains, and they began to hurt the land. Wherefore, it was determined in the Councils that the residents must split up and divide into smaller communities. But there was some strife in deciding who would go and who would stay.

2. For, many of the families of Mentinah had lived in the city for many generations and they loved their city. Wherefore, it did come to pass that some refused any method of determining who might go and who might stay. And they denied the right and authority of the Council to make such determination. Yea, and it did seem that the people were about to experience contention and dissent in the city.

3. But, I would exhort you to consider the rights of the people of the city. Did the Council have authority to decide who must go and who must stay? Or what power does the Council have over the people of Mentinah if no complaint of injury against any person has been placed before them? I say to you, they have none. Wherefore, the Council did attempt to take up authority from the people to which they were not entitled. And this thing did cause much strife in all the city and much dissension.

4. And it became my duty, as High Priest of the city, to ask the people to recommend what action must be taken. And the people decided to dissolve the Council of Mentinah and called a Council of Mothers to elect a new Community Council. And this decision was accepted by the Council of Mentinah and the members did stand down.

5. And the Mothers of all the families of the city and the environs round about it over which the city held sway, did meet together and they did prayerfully consider names. And they did nominate twelve people to recommend to the people. But behold, the people did not elect all of those nominated and the Council was not filled. Wherefore, the Mothers' Council did meet again to consider names and they did nominate seven and recommended them to the people. And behold, only three of them were elected by the people. And the Mothers met again and nominated four more and the people did elect them.

6. And the Peli Council did also meet and compiled a list of all the names of the greatest Healers in the community and did send the list to the new Council of Mentinah. And the Council did elect from the list of names one person and she became the Talking Feather of the Council.

7. And these are the names of the men and women who sat on the Council of Mentinah before the election: Ayimlekt, Shi-Tosinlit, Nephi-im, Pa Parim, Shi Melek, Shi-Echinmet, Shi-Panishim, Pa-Torieth, Hemnietem-im, Phahorem, Pa-Penith, and Mentineth.

8. And they did step down from the Council.

9. And these are the names of the men and women who were elected by the people: Ayimlekt, Shi-Tosinlit, Temnet, Pa Parim, Shi Melek, Shi-Echinmet, Shi-Panishim, Pamath, Ishimemet, Pac-Mentinah, Pa-Penith, and Hemeniet.

10. And the Council chose Natanhim to be the Talking Feather.

11. And behold, when the Council of Mentinah met, they too determined that the population of the city had grown too great and that the city must be depopulated. But they did not seek ways whereby the people might determine who must go and who must stay. They counseled the denizens only upon the great peril to their city and to the environment around it should they not reduce the burden upon the land and did not seek to take up authority to act upon the matter.

12. And the people of the city did begin to assemble together and discuss the matter, and many made preparations to take their stewardships to another place and to create a new city. And this was after the designs of my heart, for I desired that the people make the decision themselves. For, if the ways of the Nemenhah are to be preserved, the people must do it, and my heart was gladdened that the people of Mentinah discerned the risk, both to their good land, but also to their ways and customs, and they did correct themselves in the right way.

13. Now, there were cities in that place where Hagoth and his little band of sojourners first made their settlement, which had been all but abandoned because they did not heed the earth's warning. Yea, the people of that city refused to leave when they had grown too large and they did entirely use up the good of the land. And behold, they were forced to leave all at once and in haste, abandoning home and shop, barn and field. And they left behind them ghostly and empty cities wherein only a few lonesome people now live.

14. Behold, I say to you, this would have been the fate of Mentinah. For, the land may bear only so many souls without hurt. And when the land we walk upon is hurt, she does not give of her bounty. Shall any city do this in this fair land you shall see want and hunger. Yea, you shall see drought and famine. And young men shall do hurt and young women also.

15. And this they did even to the utter collapse of their cities in the land where the great river turns to the north, where our fathers set up their first place of settlement. And behold, this was not just one city, but many, and they all collapsed seemingly at once because they would not divide and walk gently upon the earth. Yea, and they did continue to cut down the trees for their houses and their fuel. And, when the snow melted in the spring, the water ran out of control into the canyons and was taken away. Wherefore, there was nothing for the crops when the sun did beat down upon them.

16. And behold, the soil also was carried away by the spring running and also by the summer winds. And there remained not enough to nourish the crops through the season and they failed. And the people did use up their surplus hoping that the next year would be better, or that there would be rain, or that the snows would not run so swiftly from off the mountains. But behold, there was no change and they all became beggars and, like beggars, they did all put their things upon their backs and they left the place of their habitation and came even into other cities of the Nemenhah for refuge.

17. Now, this was a complete collapse of their society and of their cities. They did not stray one by one out of the place of their habitation. Rather, they left all at once leaving behind home and hearth.

18. Now the streets of their cities and settlements are left empty and the dogs gambol in the alleyways. Their gardens wither and their vines do not give fruit, for there is none to tend them. Their houses stand as testimony against them and the voice of laughter and singing is not heard in their synagogues.

19. There is no provender in the storehouse and those very few who remained continue to seek the succor of their neighbors until they too may leave in safety.

20. Yea, Zion is left desolate because of the intentions of the Nemenhah of that region.

21. Their granaries are barren and their cisterns are dry. Their vats press out no wine and the Nemenhah wander in search of what help they may find in the desert places.

22. The wind sings through the streets and only wild animals enjoy their avenues. The lonely sound of their empty cities call out to the traveler and cause him to turn the foot from its ghostly welcome.

23. For the Nemenhah of that region have all left their homes and come unto other places. They have come away all at once and have left nothing behind them but their memories.

24. Behold, this shall be the future of all the Nemenhah, should they fail to keep the commandments of God and follow Him in His paths. Yea, if the people cease to strive with God, He shall cease to strive with them. Or, shall He reveal unto us the ways in which we might live peaceably with our fellows, and also with the earth, and we turn from that revelation? And, if we do, what shall be the outcome? Shall we not reap that which we sow because we are Nemenhah? Are the Nemenhah so favored of the Lord that He will ignore us when we disobey His voice and give no heed to His counsel?

25. For, we do rely upon the Lord to cause the rain to fall upon our crops. And we do believe Him when He says that He is the font of living water. And shall we use up the good of the earth before His very face and cry to Him for protection? Shall we lift up our stiff necks and praise Him? Or shall we raise ourselves up on a pillar and cry unto Him, that all might see us? Are we so favored that the decree of the Lord concerning this land shall no longer be esteemed by the Nemenhah?

26. The Lord of the Harvest has established this place as a land flowing with milk and honey. Shall we throw it in His face and tread upon His counsel? If we do, we shall do it to our peril. For, who can follow the Lord in this thing and yet set that thing aside for another time and another people? Shall we choose out from among the revelations this one or that one to which we shall take heed? Or shall we set one set of books aside and esteem them of no value?

27. Shall any people rely upon their own counsel and set aside the counsel of God, they shall surely be left alone to reap their reward. For, the Lord gives of His bounty freely unto they who will listen unto His voice. And He shall even bless them that know not His voice, but do well. But, unto that people who know His voice and openly defy Him, He shall not pour out a blessing upon them and the earth shall not give of her generosity. And it matters not what such a people call themselves, be it Mentinite, or Witchitite, or Nespelite, or Nephite, or Lamanite, or Levite, they shall all be the same who tread upon the counsels of the Lord God.

28. Now behold, the valley called Menintah, wherein lies the city of Mentinah, is not so unlike to the valley called Hagoth that we might enjoy a different fate should we do as the Nemenhah of Hagoth did. Yea, our valley shall not be filled with fields and meadows and our mountains crowned with great towering trees, if we fail to walk gently upon the land. Yea, our streams and our springs shall dry up also, should we do the same, and our beautiful garden place shall become a desert and wither.

29. And behold, what became of those cities in the place of Hagoth's first habitation in this Land Northward, shall become of all they who gather into multitudes of people too large for the land to bear. Yea, the land shall carry them only so long, even as an ass does bow under his load. But load the ass too heavily and push him too harshly and he will kick off his burden and run away from you. So too shall this fair land kick off her burden and turn her face from us.

Chapter Twelve

1. And when the people had heard the words of the Council, they did of their own will divide themselves equitably and some stayed in Mentinah and others did remove a day's journey from it and establish a new city. And this new city was also larger than that which the people had decided was the limit which the earth could bear in that place and others did continue on to another place to establish their home. And thus they did until all the people had moved southward in large enough intervals that they would not press too greatly upon the land and overrun her ability to provide for them.

2. And even our own Elat Kowat became too large and my son did take his family and several of the young men into the north to make a community of their own. For, he desired that his wife and children should live yet a little closer to the Nemenhah of Nespelhem.

3. And behold, the Nemenhah of my own city desired that I be called to be the High Priest and to preside over them in their ordinances and celebrations. But I was still the High Priest of Mentinah and could not do duty to both at once. And my own city pressed me and desired me to serve in my own home and not go upon the road so often to Mentinah to preside in the High Place there.

4. For, the Nemenhah of Elat Kowat had built the High Place in our own city and they had many synagogues also wherein they did study the books and the records. And they did meet together often in Councils established by the people. Yea, in all ways, the city of Elat Kowat had become a city exactly as Mentinah, with all the same goings on, and the people declared their desire that I sit in the seat of High Priest of the city.

5. And the Council of Elat Kowat did send an epistle unto the Council of Mentinah desiring them to release me from the seat of High Priest, that I might more fully serve my own city.

6. And behold, the Council of Mentinah did take up the matter and prayerfully consider it. And, after much debate, the Council decided that I was not to be constrained to serve them for any reason, lest I be driven by such folly to take the course of Heinmet and resign the seat.

7. Wherefore, I was released from the seat of High Priest of the City of Mentinah and my own city called me to preside. And I did become the High Priest of Elak Kowat and I did no longer spend my time traveling to and from the City of Mentinah.

8. And behold, I did enjoy greater liberty than I had while laboring for the City of Mentinah and it was my pleasure to use that time in teaching the men and women of my own city. For, many of the men were those Nephites who had come from out of the Nephite and Lamanite war and they had need of much counsel. Wherefore, I now had much more time to dedicate to their service.

9. And Elak Kowat did grow and prosper, and many settlements did also grow up around it and we did spread ourselves upon the land north of the City of Mentinah.

10. And I did call and set up High Priests unto all the settlements, which was a thing that had not been done very often. For, the High Priest of Mentinah did heretofore preside over all matters spiritual for all the cities round about the Valley of Menintah, but it was very difficult for the cities to receive of the High Priest all that they needed.

11. And this was also the case with the settlements that sprang up in the north part of the valley. Wherefore, rather than that they should come always unto me in Elat Kowat for all their needs, I did establish High Priests for them in their Lodges.

12. And I did cause that they should call teachers and priests to instruct in the synagogues and to administer the ordinances of baptism and also the sacrament of the Lord's supper unto the people. Now, these are they whom we call Peli. And they are men or women whom the community sees are of good heart and pure intention. And their names are given unto the High Priest of the city for consideration for callings in the administration of such things. Wherefore, when a teacher or priest is needed for any of the synagogues, the High Priest takes up the list of names which the Council has provided and inquires of the Lord as to who should be called. And, if the list contains not the name of that person whom the Lord sees fit to install, by the word of His commission unto the High Priest, then the name of the candidate is given to the High Priest through revelation.

13. But behold, any person of good intention may officiate in the administration of the ordinances of baptism and of the sacrament of the Lord's supper. And any person of good intention is equal to the task of leading the instruction of the people. For, they all do instruct their own children in their homes constantly and this does prepare all the Nemenhah to become teachers and priests.

14. And those ordinances which are done only in the home, such as the blessing and naming of children, blessing of the sick and the afflicted, the bestowal of the blessing whereby the people are reminded to receive the Holy Ghost, the ordinances of the High Place and all those things that must be taught at home to prepare for them, behold, all these things are administered by the parents of children or by the Peli, as each family shall choose and call for their edification.

15. And behold, the Nemenhah of Nespelhem did begin to administer the bread and wine of the Lord's supper every time they met together to be instructed of the teachers and priests. And this became a custom with us, to celebrate the covenant that the Lord made with the Father and with the Holy Ghost, every time we meet for any reason.

16. Yea, when we gather to plant, we celebrate this sacrament, as also when we harvest. And when we build a house or a barn, we celebrate this sacrament. And when we meet a stranger on our way, we pause with them and welcome them, and we celebrate with them this sacrament. And behold, when any member of our family comes or goes away, we take time to celebrate this sacrament with them when they arrive from a journey or before they depart from us.

17. And this we do in order that we may keep in our remembrance always that thing which the Lord has done for us. And we do it also that we may always have His spirit with us, or, in other words, that because we remember Him in all that we do, we might become in all ways like unto Him and take upon ourselves, and cultivate in ourselves that spirit wherewith He did teach us to govern our lives.

18. But this is not all. When we do this, keeping the covenant which He made with the Father and with the Holy Ghost, we are made partakers of that covenant also. Therefore, if we have His spirit to be with us, and if we do govern ourselves by that spirit which we have received of Him, we shall also be assured of the covenant relationship with the Father and with the Holy Ghost that He also enjoys.

19. For behold, it is by the power of the Father that we have our being. Yea, and because of the covenant which He made with the Mother, we have our lives and we are also partakers of that covenant. And it is by

the power of the Holy Ghost that all things may be brought to our remembrance and be confirmed in us. Yea, by the power of the Holy Ghost we may become like our Father and Mother in Heaven. And it is because of the atonement which was accomplished by the Lord, even the Peacemaker, that we may come into communion with Heavenly Beings. Wherefore, we do participate as often as we can make excuse to do so in that covenant which they made together.

20. And when we meet in formal assembly, which is our custom in the synagogues, we do not sit ourselves according to rank or calling, for there is no caste within the Nemenhah but we are all servants. Yea, the synagogues are built in a circle or hoop fashion, as has been described in another place, and the priests and teachers sit in the center. And when they teach, they do stand in order that all may hear their words. But behold, they do not stand because they are above any other person in rank or caste.

21. And when we meet, the priest leads the people in prayer, or asks that someone lead in prayer. For, when we come together in assembly, either for worship and oblation, or for councils, we do wish the Lord to be there with us. For it is expedient that we have the assistance and counsel of the Lord in all things, to help us with what we are about to do. Wherefore, we do pray first in earnest entreaty to have the Lord with us, and also the Holy Ghost.

22. And also when we meet together in assembly we do sing songs of praise unto the Lord. Yea, we do lift up our voices in song and thanksgiving unto the Lord whenever we do assemble ourselves together. And whenever a new song is written, we ask our teachers to instruct us in it. For, the song of thanksgiving is a prayer unto the Lord and we know that the Lord does rejoice in our thanksgiving, for He has informed us that it is so.

23. And when we have prayed for the presence of Heavenly Beings, and when we have all taken of the bread and wine of the Lord's supper, the teacher stands and reads from the scriptures. And when this is done, the teacher sometimes expounds upon what has been read as the Spirit gives utterance. And also, if any person is moved upon by the Holy Ghost, they also stand in their place and speak the words which come to their hearts. But more often, the people take thought in that which has been read without much talking, for the Holy Ghost is a mighty instructor.

24. And when this is all done, the teacher leads us in more song and the priest leads us once again in prayer. And the people embrace each other and the assembly is concluded.

25. And this is the custom among all the Nemenhah when they meet in assembly together. And behold, the priests and teachers assist us always in our understandings and in our oblations.

26. Now, it is the priest who is given the charge and the stewardship of the care and keeping of the synagogue, and this does often take away from the time necessary for the priest to labor for the support of the family and for the creating of surplus. And the Nemenhah do not begrudge the priest anything that is required in order to maintain the synagogue in good order. Wherefore, the people all do give of their surplus to the priest because of the labor which is required on the part of the people. And no priest is ever left in a state of want, for this would be the shame and the dishonor of the people.

27. But the teachers are not asked to do more than the people themselves do in order to fulfill the stewardship that has been placed upon them. Wherefore, they are not made beggars by their stewardship and make no entreaty because of it.

28. And there is always a font of water kept at the synagogue in readiness for any who might wish to be baptized. And this font is kept clean and the water is kept fresh each day. And when any person desires to renew the covenant which they have made with the Lord, and the people do this often, they come to the priest and ask for the ordinance. Or they bring with them that member of their family who does act as Peli for them in this ordinance and the priest leads them in it in a sacred manner.

29. And when a sojourner or a stranger first arrives in the city, they go unto the priest and make themselves known. And their needs are made known to the priest first, and also their intention. And the priest takes their petition to the High Priest immediately, and their want is fulfilled out of the storehouse of the city. Then, once care is taken to assure that they do not want for their physical needs, they may make their introduction to the Council and, if it is their intention to stay and become part of the community, they receive their stewardship from the Council.

30. Wherefore, the Nemenhah are careful to maintain that the priest of the synagogue always has somewhat of a surplus to care for the wayfarer and the stranger. And they also bring as much of their surplus as they cannot keep adequately themselves to the storehouses of the city, that there be no waste of the surplus

of the people. And this is kept in good order by the High Priest of the city and those the Council calls to assist in this labor as part of their stewardship. But behold, all that can be adequately kept in the homes of the Nemenhah, they do keep themselves and they do administer it to the needy.

31. But neither the priest of the synagogue nor the High Priest are left without that which is needed to immediately assist the stranger, the visitor, or the wayfarer. For, it is oft the case that such is their state that the wayfarer arrives in the city in desperate need and the priest is called upon to assist with haste. Wherefore, we always maintain that the priest, whom we call to be a shepherd to the people and a servant, has a store of that which is needed to be of speedy assistance.

32. Behold, I am reminded of the day that I did arrive in Mentinah from the Nephite wars. I and my companions whom I had gathered along the way were in desperate need of assistance. And behold, because of the custom of the Nemenhah, we had no need of making our petition to the Council, but rather, our needs were immediately met by the priest of the synagogue. For, the first person to see us approaching the city ran out to greet us and, seeing that we were desperate from our long journey and hungry, took us directly to the priest.

33. And the priest of the synagogue nearest to the southern approach to the city, for this is the direction in which we did arrive in Mentinah, having crossed a great desert and traversed the mountains, was a woman of great spirit and presence of mind. And the Nemenhah had made sure that she had a store of those things most required by the wayfarer. And she did take us in without question or interview, and she did succor us and give us that which we most required, being a place to wash ourselves, sound food and medicine with wine to revive us, and a place to lay ourselves down to rest. And when we were revived, for we were in sore want, she administered the sacrament of the Lord's supper with us and revived our spirits as well. Then did we go up unto the Council and give our report of the war and its outcome.

34. Now, this is a good custom. For we were desperate for assistance, having come from afar off. And behold, we were strangers in a strange city. And our appearance was exceedingly rough. Yea, we did appear as vagabonds straight from who might know what mischief. But, because of the custom of the people, no one was called upon to judge our intention. The Nemenhah took care of our immediate needs first. For, it is also the custom that newcomers come unto the Council to introduce themselves and it is the stewardship of the Council to ascertain one's intentions.

35. But behold, it is the stewardship of every individual to feed the hungry and clothe the naked. And it is the calling of each man and woman to give rest to the weary and to lift up the hands that hang down. This is the commission of every man or woman which is given unto them of Jesus Christ, who is the Peacemaker. Above all other stewardships that might be given of men, this one stewardship is given of the Lord and the Nemenhah need no commandment or reminder in it. They do assure that all who come wanting into their cities are cared for speedily.

36. For, are we not all wayfarers? Do we not all travel together the road upon which our Lord has placed us? And can we say that this road is always pleasant and never rough? Or is it true that we always go upon our way knowing exactly what will become of us or how our journey will fare? Can any of us predict one day to the next with certainty?

37. I say unto you, Nay. For we have not all things before us and cannot see the end from the beginning. And if we are all wayfarers, it is good to remember that we may at time fare ill in our journey and require speedy assistance to save our very lives. If this be the case with us, how can we begrudge our substance to any other? Yea, and how can we, who have plenty and to spare, fail to make preparations before the time of need to provide for them who have not? Because we are blind to all that might befall us, is it not wisdom to make preparations?

38. But behold, it is a peculiar thing among the Nemenhah that we do make preparations not for ourselves, but it is for others that we make preparation, yea, we do it to be of service to our neighbor. For, what good would our surplus be to him that immediately needs if he must first find us who have made preparation to make his entreaty? For immediate aid, such a thing would profit no one. Wherefore, we put up in store in order that no petition may go up unheard and unheeded, nay, not even for a moment.

39. Now, all the commissions given of Christ for to fulfill His purposes are called by us the Priesthood of God. Yea, it is by His commission that priests and teachers are called to assist us and to attend to the synagogues. And it is by His commission that the High Priest sees to the management of the High Place and of the surplus of the city and its keeping. And it is by His commission that mothers and fathers do teach their

children and also the stranger in their house. And it is by His commission that families do sometimes assign Peli with a special calling to assist them with the ordinances and the sacrifices. Behold, the commission of the Lord is the priesthood and it is the responsibility of every person to obtain it.

40. The priest is not the priesthood. Nay, and the High Priest is not the priesthood. It is that specific word of God that comes to the individual by and through the Holy Ghost that conveys the commission to the heart and soul of a man or a woman.

41. And behold, when this commission is come into the soul of a person, they come to the priest or the High Priest, or to the Peli of a family, and they request a blessing of them to confirm by token and by the laying on of hands of that which has been received of the Lord. And the priest, the High Priest or the Peli shall give whatever words of prophecy or counsel to which the Holy Ghost may give utterance, and this becomes a witness and an assistance to the individual in fulfilling that commission whereby the Lord has called them.

42. And if the High Priest does call upon a person from out of the names provided by the people to be a priest or teacher unto them, they may not take up the calling until they have sought the confirmation of the Holy Ghost that they have received the commission of the Lord in it. And if they receive not this confirmation, they do not accept the call, but they do ask the High Priest to go again unto the Lord in prayer to affirm the matter.

43. Behold, the priesthood of God is a serious matter to the Nemenhah and we do not trifle with it. It is not given to any person without the clear and certain commission of the Lord. And this commission comes to a person by and through the power of the Holy Ghost.

44. Now, there is nothing that is necessary for the salvation of the soul that the Lord might command that differs from the covenant that He did enter into with the Father and with the Holy Ghost. Wherefore, women, having already received the saving grace and commission of the Mother, already possess the priesthood of God. But behold, they must also receive a confirmation of the calling before taking it up for the Lord.

45. But men have not this grace from their birth and must receive it from the Peacemaker. This is why the Nemenhah do confer upon those men who are called of God, the priesthood after the orders thereof. And they are ordained to the offices that are assigned thereto by the laying on of hands after that they have received the commission. Behold, only they who have received the commission of the Lord to do so may confer or ordain by the laying on of hands.

46. Whereas, women are called to the office with a holy calling and a blessing by the laying on of hands as a token of the commission only. For they have the priesthood already conferred upon them and shall anyone confer that which is already given?

47. And how shall anyone know that they have truly received the commission and that they do act according to the word and will of the Lord? Behold, they do not set themselves up or apart from their neighbors. Nay, they do not wear special attire which sets them apart. And they do not set a mark of any kind upon themselves to give them distinction, that all might look and see that they possess the priesthood of God.

48. It is the responsibility of every person to seek the confirmation of the Holy Ghost that any person has the right to speak and act in the name of God. And this is done every time an ordinance that requires the commission of the Lord is to be performed. Behold, the participants shall fast and pray, and if they receive not the confirmation that the right individual has been chosen to perform the ordinance, they return again to fasting and prayer.

49. Behold, these things are of such import that they are never rushed into. And if the confirmation of the Holy Ghost is not received, the person is not judged worthy or unworthy. It is merely that they have not the commission of the Lord in that thing at that time. For, the priesthood of God is not a thing that is given to all and all at once. It is a thing that must be cultivated and cared for throughout one's life.

50. Yea behold, I may receive the commission on one day and then on the next I may be found in anger against my neighbor. In that moment I have lost the commission of the Lord. It is only after I have repented and made good my error that the commission returns unto me. Therefore, the priesthood becomes a constant reminder to each individual of the determinate need to be in constant harmony with the Lord in all things. It is in this way that the Lord uses the priesthood to teach and to train us to become like Him in all things.

51. And so great is the import of this principle that it has been revealed and written that no man may take up this honor unto himself, but that he is called of God as was Aaron, the brother of Moses the prophet.
52. Now, Aaron was called up to the office of High Priest unto his people by the mouth of a prophet of God. But do you suppose that this was done without Aaron's having received any intelligence of it? Nay, believe it not, for I say unto you that Aaron did inquire of the Lord in the matter. And, after that he had spent much time and effort in repenting of his faults and his errors, the Lord did convey unto him through the power of the Holy Ghost the commission to do all that the prophet called him to do.
53. And Moses and Aaron were sons of Levi and they did answer the call of the Lord and they did act according to the commission of the Lord. Therefore, they did possess the priesthood and were justified in all that they did in righteousness.
54. Does that mean that they were justified in all things because they had the priesthood of God? I say unto you, Nay. Behold how neither of them were allowed to go down into the promised land but were taken from the earth before the children of Israel received their inheritance.
55. Wherefore, take heed all you who would claim to possess the right and power to speak and act in the name of Jesus Christ, the Peacemaker. Yes, have a care what you do and say in His name. For, if you seek not to be commissioned in all things and in all times, the priesthood shall be a thing of naught in you and, though you claim to have received it by ordinance after a set pattern, you shall speak the name of the Lord in vain and you shall lay upon Him actions that are not His. Behold, you shall sow great confusion in the day that you do this. Yea, a generation may go into confusion before the Lord will correct your evil.

Chapter Thirteen

1. It is written that Noah did plant for himself a vineyard, for he was an husbandman. And he did harvest the fruit of his vine and he did make of it pure wine. And when he did drink of his wine he became drunken with it and he went into his tabernacle for to sleep.
2. And behold, his son Ham did enter into the tent and he did see his father's nakedness. And when he had done this thing, he did return out of the tent. And when his brethren discovered the act, they did the opposite of their brother Ham and they did walk with their father's raiment upon their shoulders, being chaste. Yea, they obtained all the teaching of their father and they were priests and prophets to their people.
3. And Noah did curse his son Ham and he was denied the thing that is most to be desired, even that which allows a man to gain access to heavenly beings and to emerge from out of this clay and set aside the beast. For, this is that heritage which might have been sufficient to correct in Ham that aberration of character which led him into unnatural love. But Ham, being caught up in the carnal lust of his heart, knew not what he had lost.
4. And Pharoah, his grandson, though he was reported to be a righteous man and a righteous king, nevertheless he did preserve a heritage of wickedness because of that thing of his father's that he chose to continue. Surely he did no injury to his fellowman. But he was caught up in the carnality to which his grandfather fell prey. Behold, this is the curse that was preserved by Pharoah and by Egyptus, for through them this same curse continued.
5. And behold, the scriptures assure us that Pharoah desired what he thought to be the right of priesthood, but he was denied because of the curse which he had helped to preserve. And all his descendents who would not repent of this evil, were also denied the commission of the Lord.
6. For, it is only through the bonding together of the unique endowment of power of the mother and of the father that we may hope to become as our Father and Mother in Heaven. And it is only by emerging out of this telestial into a terrestrial sphere that we may be more fully instructed by Angels, the spirits of just men and women made perfect, and by the Lord Himself.
7. And behold, it would have been for Pharoah just as it is for any man. If we want to become like our Lord, then we must do what He does. Yea, we must receive of Him the commission to do His work and His will, subduing the flesh. Verily, this is priesthood. But we are commissioned to do the Lord's work only upon the principle of revelation by and through the unspeakable gift of the Holy Ghost.
8. Wherefore, because Pharoah took up again the sin of his fathers, and also of Egyptus, the Lord denied him His commission and he had no right of priesthood. And, though he ruled his people well and was a righteous king, yet he subdued not his own flesh. In this he did also deny the Lord's commission to his whole generation and his entire nation.

9. Behold, this is the Gospel of Jesus Christ, that we should all come unto the knowledge of the Son, and unto His wisdom, and His stature as a son of God. Yea, this is the will of the Lord – that all might emerge out of what we now are into that which we must become, if we are to be the sons and daughters of God in more than mere words only. Yea, and the commission of the Lord is priesthood.
10. He may give unto us authority to convey this gospel to all the world and to confer priesthood upon everyone. But without the commission received by the gift of revelation, the conferring of priesthood is as the sound of a drum, beautiful but not lasting. And when the sound of the drumbeat is gone, what is left of priesthood but memory.
11. Behold, it is also written of another Noah who was a King among the Nephites. And he did confer priesthoods upon his favorites. And behold, even though they claimed the priesthood and the authority of God, they did commit whoredoms in the sight of the people.
12. Wherefore, is priesthood in the conferring? Or is it in ordination that the right of priesthood is transmitted unto men? I say unto you, Nay. For there was one among them whom the Lord took to Himself after that he had repented. Yea, unto Alma the Lord did reveal Himself and He did give him His commission. Then had Alma priesthood indeed, not by the word and will of a king, but by the word and will of God.
13. Observe these two Noahs and remember the instruction. For they being dead do continue to teach us still.
14. Noah, our father of old, conveyed unto his righteous sons all that he could, but they did receive of the Lord according to their own commitment. Noah could not have bestowed anything upon that son who sinned in his heart.
15. Noah, the wicked Nephite king conveyed all that he could of his own unto those whom he chose, but they could receive nothing of the Lord because of their lack of commitment to His will. King Noah could bestow nothing lasting and eternal upon any man, though he possessed all the authority of a kingdom.
16. Oh man! Never think yourself too big. Puff not yourself up in the pride of your heart! Do you think that you can lay hands upon any person and convey unto them that which is not yours to convey? Know that the laying on of hands is only the physical token of the priesthood. But nothing at all is conveyed except by and through the commission received directly from the Peacemaker by personal revelation.
17. Wherefore, we may perform the ordinances but they are hollow without revelation. Yea, we may preach and teach, but our words are false if we are not on the Lord's errand and under His commission. And we may confer upon men the priesthood, but only in empty words and meaningless phrases without the direction of the Lord. And we may wash and anoint, but for what purpose? We are filthy still without the word and will of the Lord. And shall we stand together and declare ourselves the Friends of Christ and that our calling is made sure? Behold, I say unto you, Not without that the Lord Himself does stand up to declare it with us.
18. All else is dross. Yea, I speak clearly that you might understand clearly. If anyone teaches ought of priesthoods and authorities more than these things, they instruct in vanities. Yea, they utter falsehoods. Their teaching is a Jaguar woven in cloth.
19. Let not language determine what is priesthood and what is not. Priesthood is not the man. Nay, nor is it his calling or his station. It is the commission of Christ. And if a man has received the commission of Christ and the Holy Ghost confirms, then you may know with a surety that it is done unto him by revelation. And if the commission has been received by revelation, then let that man be ordained, for he possesses priesthood already. Yea, he is a priest unto his God, wherefore, let him be ordained.
20. And it is according to the words of Christ which we did receive of Him directly when He did visit the Nemenhah in the flesh, that all women have received the commission of the Mother. They too have priesthood already, wherefore, let them be called and ordained by the laying on of hands as a token of their covenant. Let them administer in all things wherein the Holy Ghost does direct.
21. And behold, they may also receive the commission of the Peacemaker. Yea, and when they do, they are doubly blessed. Let them be administered to with an ordinance, and ordained and sustained and supported in their calling.
22. Or shall we not all rejoice that the Lord does see fit to visit His people in righteousness? Shall we not raise our voices in thanksgiving and in praise? Shall we not be as happy and satisfied with the word and will of God that calls upon a woman to do His will, even as happy as we find ourselves to discover that He has

called upon any man to administer for Him the works of salvation? Shall not both bring joy to us? Does not one testify of the goodness of God as well as the other?

Chapter Fourteen

1. Now, it has been written in another place that, whereas men receive the priesthood by orders and His commission by the ordinances, women have received already that great gift wherewith the Mother did bless them. But still, even though they are empowered from before the foundation of the world, if they will do the works of the Peacemaker they will also work in His commission under those principles whereby He does govern His creation.

2. And He has decreed that His creation shall operate upon certain laws and none may circumvent them. Wherefore, there is an order of priesthood given unto men whereby, if they receive the commission of Christ, they may do even the work and will of the Creator of heaven and earth. And if women receive also His commission, they may also do this same work.

3. And there is an order of the priesthood which is preparatory, the beginning of faith, and another which it fulfills and finishes, the culmination of faith. And the preparatory priesthood is called after Levi, that son of Israel of old. And it is by and through this priesthood that Aaron did minister unto Moses and unto the people.

4. And behold, the ordinances and covenants of this priesthood have for their purpose to bring the heart and the intention of the man to that point where he may set aside the things of the world and take up spiritual things. Yea, because of the preparation whereby the Lord does prepare the man, through this order of the priesthood, the man is able to lay down the natural man and step out of the telestial world. Indeed, by the ordinances and the covenants of this priesthood, the man may rend the veil that separates him from the Way.

5. This order of priesthood has for its purpose to prepare and to teach the man to live the Law of the Gospel and of Sacrifice. Yea, it is by this order that men take up that more precious part which has been given to all women. Yea, by this order of priesthood does he learn to sacrifice for others and to serve others, placing their needs above his own. Yea, by this priesthood, when he has received the commission of the Creator and Peacemaker, he may move the mountain of his own soul and make a straight path for his spirit.

6. And the ordinances of the Order of Levi are the teaching and preaching of the peaceable things of the kingdom, baptism, the administration of the emblems of the Lord's Sacrifice, the purification of the Ammonihah, prayer, fasting, and so forth.

7. And all men who have good intention and who have received through revelation and through the Holy Ghost the commission of God are entitled to seek this right of priesthood. Yea, and they enter into it with a covenant. And this is the nature of the covenant:

8. Every man who takes up this covenant, having been commissioned and called of God, even as Aaron was called of God, shall come unto one who has also received the Lord's commission and relate the revelation unto that person. And that person shall take them and lay hands upon them and, saying the person's name plainly, they shall pronounce a blessing and confer this order of priesthood, saying:

9. By the commission I have received of the Lord, I confer upon you the Priesthood after the Order of Levi. You shall hereafter be known as a priest and teacher of this order and I do this in the name of the Peacemaker.

10. Now I would that all should take note of how this ordinance is performed. For, the commission of the Lord is always clearly uttered when the order of the priesthood is conferred. And the purpose of the calling is also clearly stated. And when the Spirit has made an end of all that shall be said in the blessing, it is finished in the name of the Lord.

11. This is the pattern and, though our language may all be different, and even all that must be said in the prayer and the blessing may all be different, yet shall a simple pattern always be followed. This is done so that all creation might know by whose word and by whose commission you speak and by whose word and will you do expect the creation to respond.

12. Now, when women are called unto this work, the order of this priesthood is not conferred upon them, for they work in the covenant under that which the Mother has already conferred. Wherefore, how may we confer ought else? And behold, does the Lord work against His own mother? Or does He place Himself above Her in anything? I say unto you, He does not. For, He is the same who commanded all people to honor their father and their mother, that their days may long upon the land the Lord their God has given them. Wherefore, how then shall we? Behold, let us emulate the Lord.

13. But when a woman shall request this priesthood, she shall also go unto one who has already received it and she shall relate how that she has received the commission of the Lord by revelation. Then she shall be taken and she shall be introduced into this order by an ordinance also, except that the Order of Levi shall not be conferred upon her, but she is ordained to that Order. Rather, she is ordained with an ordinance. And that person shall take her and lay hands upon her and, saying her name plainly, shall pronounce a blessing and ordain her unto this priesthood, saying:

14. By the commission I have received of the Lord, I ordain you according to the Order of Levi. You shall hereafter be known as a priest and teacher of this order and I do this in the name of the Peacemaker.

15. And they who become priests and teachers after this order of priesthood assist the High Priest in all things. Yea, they do keep the synagogue and they do teach the people. And they do keep peace in the community, for they work under the commission of the Peacemaker. And it is their work to prepare the hearts of all men and women to make a sacred sacrifice for the sake of all living and for the Lord.

16. And behold, that order of priesthood which is the finisher and culmination of faith is called the Order of the Son of God. And it is by and through this priesthood that Moses did stand in the presence of the Peacemaker Himself and receive instruction of Him. Yea, it is by this priesthood that the man or the woman, having received the commission of the Lord, may walk upon the Way and be prepared in the spirit.

17. And behold, the ordinances and covenants of this priesthood have for their purpose to bring the heart and the intention of the man to that point where he may find a perfect stillness, that he might walk upon the Way and be instructed more fully in all good things. Yea, because of the culmination whereby the Lord does finish the man, through this order of the priesthood, the man is able to stand at the very veil of the Celestial World and cast it down. Or, in other words, he is able to discern the veil in himself and rend it from the top thereof even to the bottom thereof, and from the bottom thereof even to the top thereof. Indeed, by the ordinances and the covenants of this priesthood, the man may rend the veil that separates him from the Mother and from the Father.

18. This order of priesthood has for its purpose to prepare and to teach the man to live the Law of Chastity and of Consecration. Yea, it is by this order that men are able to become partakers of that endowment of power that only Mothers and Fathers in Heaven may possess. Yea, by this order of priesthood does he learn the nature of creation and the duality of all things – that he is not without the woman and the woman is not without him, in the Lord. Yea, by this priesthood, when he has received the commission of the Creator and Peacemaker, he may learn to act and not be acted upon.

19. And the ordinances of the Order of the Son of God are the teaching and preaching of the peaceable things of the kingdom, and the ordinances of the High Place.

20. And all men who have good intention and who have received through revelation and through the Holy Ghost the commission of God are also entitled to seek this right of priesthood. Yea, and they enter into it with a covenant. And this is the nature of the covenant:

21. Every man who takes up this covenant, having been commissioned and called of God, even as Aaron was called of God, shall come unto one who has also received the Lord's commission and relate the revelation unto that person, and shall pledge his willingness to serve God all the days of his life. And that person shall take them and lay hands upon them and, saying the person's name plainly, they shall pronounce a blessing and confer this order of priesthood, saying:

22. By the commission I have received of the Lord, I confer upon you the Priesthood after the Order of the Son of God. You shall hereafter be known as a High Priest and Peli of this order and I do this in the name of the Peacemaker.

23. Now I would that all should also take note of how this ordinance is performed. For, the commission of the Lord is always clearly uttered when the order of the priesthood is conferred. And the purpose of the calling is also clearly stated. And when the Spirit has made an end of all that shall be said in the blessing, it is finished in the name of the Lord.

24. This is the pattern and, though our language may all be different, and even all that must be said in the prayer and the blessing may all be different, yet shall a simple pattern always be followed. And again, all creation shall know by whose word and by whose commission you speak and by whose word and will you do expect the creation to respond.

25. Now, when women are called unto this work, the order of this priesthood is not conferred upon them, for they work in the covenant under that which the Mother has already conferred.

26. But when any woman shall request this priesthood, she shall also go unto one who has already received it and she shall relate how that she has received the commission of the Lord by revelation and that she is determined to serve Him in all things. Then she shall be taken and she shall be introduced into this order by an ordinance also, except that the Order of the Son of God shall not be conferred upon her. Rather, she is ordained unto it with an ordinance. And that person shall take her and lay hands upon her and, saying her name plainly, they shall pronounce a blessing and ordain her unto this priesthood, saying:

27. By the commission I have received of the Lord, I ordain you according to the Order of the Son of God. You shall hereafter be known as a High Priest and Peli of this order and I do this in the name of the Peacemaker.

28. And they who become High Priests and Peli after this order of priesthood assist the Lord and the Councils in all things, just as they who become priests and teachers assist the High Priests and Peli. Yea, they do keep the High Place and the archives, and they do teach the people. And they also do keep peace in the community, for they too work under the commission of the Peacemaker. And it is their work to prepare the hearts of all men and women to stand in the very presence of the Mother and of the Father and receive of them the fullness.

29. And they shall not seek this honor, or in other words, they shall not take up to speak and act in the name of the Lord God, unless they have received of Him the commission to do so. Wherefore, if anyone has a desire to serve Him, they are called to the work by Him. And the right of priesthood is that commission which He gives to them who make this covenant. By revelation He does commission them. By revelation He does direct them. Yea, by revelation He does govern His Church.

30. And behold, let none believe that they possess anything of the Lord merely because they have had hands laid on them and because they have had this order conveyed upon them, or that order conferred. For there is no ordination that has any merit if not by the commission of He who is the author of them. And, if the Peacemaker gives not the commission, let no man or woman think that they have any right to priesthood.

31. Behold, the Nemenhah do not hold themselves to be more worthy of this honor than any other people. The honor is that the Lord does teach us the manner by which the Universe does function. And the power of the priesthood is a part of it. For all they who do learn to act in this power do exercise great faith upon the matter of creation. And, having the commission of the Creator, the matter does recognize in the voice of His servants that voice which did command them in the beginning.

32. And being satisfied with that covenant by which they were first brought together, they do combine again to do the work of Him who created the worlds. It is by this power that the Brother of Jared caused mountains to move out of the way, that the people of God might pass by them.

33. For the voice of the Creator is powerful because it is the voice of faith and of love and the elements do respond to His voice. Wherefore, that servant of the Lord who, having His commission, does speak and act in His name, invokes that first day of creation and once again the matter responds to the voice of the Master. And it is the same today as it was in that very first day, for all things are as one day to the Lord and also to that which He did create. Wherefore, how shall today be any different than in that day when He did command that the elements form themselves and that they should begin to fulfill the covenant that He made with the Father and with the Holy Ghost? And how can we say that the world does differ ought from that moment when the Mother did put the breath of life into all living things?

34. And this is the thing that the servant of the Lord must understand. For, when His servants do speak and act in His name, the elements obey. Wherefore, it is written, take not the Lord's name in vain. For the Lord God will not hold you harmless if you take His name in vain.

35. And if a man, speaking in the name of God, but having not His commission, does bestow upon another the priesthood, what then? Shall there be any priesthood? I say unto you, Nay.

36. And if a man, acting in the name of Christ, but having not His commission, does prophesy, what then? Shall it become scripture? Again, I say unto you, Nay.

37. And shall the covenants of God be entered into without His commission? Shall anyone go up to the High Place and there perform the ordinances without that He has made known unto them His will? And, because a man say in his arrogance, This day I have an endowment from the Lord. Shall there be any power in the endowment? Nay!

38. And shall any man declare to the elements his own election? Shall he testify to the wind, then, that he has made his calling and election sure? Shall a priesthood that he has made of clay convey such power to the sons of men? Do not believe it.

39. Behold, God will not justify as many as do the same. For behold, He does give His commission to all them that seek it. Yea, every man and every woman who seeks His holy face, shall indeed see it and He shall give unto them an endowment of power such as only heavenly beings possess.

40. And He shall declare your election. Yea, He shall give unto you the Holy Ghost and all things shall come back to your remembrance. Then shall He testify to the wind that He has made your calling and election sure. Surely, the power of the Creator, yea, even that priesthood given unto him of the Father and the Mother of our spirits, shall convey priesthood to them that seek Him. Behold, this you may believe.

41. And He shall meet you when you go up to the High Place, if you wait upon His word. Surely, He shall reveal unto you His will and He will instruct you in all things.

42. And men and women shall speak words of peace as they are moved upon by the Holy Ghost. And their children shall remember the words which they speak to gather them and make them their own. And is this not scripture?

43. And men and women shall serve their neighbor in all the ordinances of the synagogue and also the High Place and the work they do shall be the Lord's work, for He shall have instructed them. And when He has given His commission, they shall receive the priesthood after the orders that pertain thereto and according to the purpose of the Lord which appertains thereunto. And with His commission, they shall speak and act in His holy name and He shall justify and remember them and all their works on His behalf. For they shall be His servants and shall He not justify His own?

44. For you may believe it, the Lord does delight in calling His servants and He does give them power, both pertaining to things of this life and this world, as well as lives and worlds without end. And He rejoices with all they that do take up His work and obey His will. And, seeking His commission, even after that they have received His priesthood and have been ordained unto an holy calling, they shall act and the creation shall react according to that commandment it received of Him so long ago. Yea, they shall act and yet be not acted upon, worlds without end.

45. And herein is the thing in which Pharaoh did err. Behold, he claimed the right of his fathers to obtain knowledge of all things and sit upon the right hand of God. And he was not an evil man, nay, nor did he exercise evil upon his people. But he did consider that because he was a son of Noah that he could lay claim to that priesthood given to his fathers. But he sought not the commission of the Lord before laying claim to the work of his fathers.

46. And, because he would not uphold the Law of Chastity, but did justify his grandfather in the thing wherewith he did dishonor unto Noah, it cannot be that he understood the meaning and the significance of the laws and commandments of God.

47. And having no understanding of such things, he cannot have had the commission of the Lord in the thing that he sought. Wherefore, because of a heritage and a tradition of unrighteousness, he preserved a curse in the land. Yea, he preserved a sore curse. For by the tradition which he did justify, none could come to a knowledge of the ordinances of the High Place, and none could receive the Lord's commission. Wherefore, he was of a lineage that had not right of priesthood, because he knew not that the right passes not from father unto son because of flesh and blood, but because the work and will of the Lord is in the teaching of the father unto his son.

48. Yea, Pharaoh believed that, because Noah received his priesthood from his fathers, he ought to possess the same right because of the blood that flowed in him. For Pharaoh was of that same lineage whereby Noah the prophet did trace his generation to Adam our father.

49. But behold, it is not flesh and it is not blood that conveys this right unto men, but the commission of Him who created us. Wherefore, it is not the blood of Hagoth, nor of Ougou, nor of Nephi or Lehi, or Joseph or Jacob, nay, nor even of Abraham or of Adam, that gives right of priesthood. We do not deceive ourselves in this. For, we know that God does delight in speaking unto them that will call upon His name and seek His face. Wherefore, He employs no steward there, but prefers that we come unto Him and not unto our forefathers.

50. Yea, He does entreat us to come unto Him. That He gives unto us the duties and ordinances of the priesthood is certain. But such things are not the priesthood, nay, it does not define it. For in all, such things

do only draw our minds to ponder His works, and our hearts to seek communion with Him. Yea, the works and ordinances of the priesthood do place our feet upon a good road, a straight path, and surely we shall see His face and we shall be like Him. But it shall be by walking that road that we do achieve such things. Behold, the ordinances do not save us. It is by living the principles that such things teach us that conveys us into the presence of the Lord.

Chapter Fifteen

1. Behold, the Nemenhah know unto whom they look for atonement. It is the same today as it was when the Father, the Son and the Holy Ghost did gather all living into that great council wherein they did initiate the New and Everlasting Covenant. Yea, we do know that we shall have all things brought to our remembrance by the Holy Ghost, even the Holy Spirit of Promise. And behold, I say again, we do know unto whom we look for exaltation. We do look to our Creator, the Peacemaker, even the Son of God.
2. And we do also know that should any man, kindred or nation declare unto the world that salvation comes not through Him who is mighty to save, behold, it is a sign unto us that they have left the plan of happiness and the path of truth. Yea, if ever we begin to think of ourselves as saviors in that light, we know to turn ourselves again and repent of the evil which has come into our hearts.
3. Now, this thing did verily come to pass in Mentinah. For there was elevated to the seat of High Priest one who was mighty to prophesy. Not long after the controversy was resolved in Mentinah over who should stay and who should remove to another place, in order that the people placed not too great a burden upon the land, the High Priest whom the people of Mentinah had chosen died as all men do.
4. And they resolved upon another to take unto themselves a certain man to be High Priest who was mighty in prophecy. And his name was Tucantor, and he was descended from Hagoth and from Hementah.
5. And he did walk upon the Way for a time. But behold, he ceased to subject all things unto the confirmation of the Holy Ghost, insomuch that he did begin to interpret every thought that did come into his mind and into his heart as the very word and will of God. And because of this, he did begin to place constraints upon the personal revelation that is the right of every person.
6. Yea, when he called upon his fellow servants to fill certain stewardships, he did declare unto them that they had no choice in the matter. Or, in other words, he taught them that they ought not to importune the Lord in the matter because that he had already received the word of the Lord. And also he did begin to teach that only the High Priest had the keys to prophesy and to receive revelation for and in behalf of the whole nation. Wherefore, the individual had no more right to such things, for the Lord had chosen him to be His seer.
7. Now, in this thing he did greatly err. For, the seer is the servant of the Lord. And if he is the Lord's servant then he must also be the servant of the people. Yet the High Priest of Mentinah did manifest what he declared to be the will of the Lord unto all the people and he did not invite them to follow, but rather, he demanded obedience of them. Wherefore, he became the taskmaster of all the people.
8. And this was grievous to the people. For the Lord had taught them that they must come unto Him. But the High Priest insisted that they must not importune Him nor weary Him with inquiry. Yea, he even taught the people that to do so, or in other words, to inquire of the Lord concerning any matter upon which the High Priest had already spoken, was to take the Lord's name in vain.
9. And behold, this teaching did go about the country and there were some of the High Priests in other cities and settlements that took it up also. Yea, and even some of the priests and the teachers did also take it up. To the extent that a division developed among the people.
10. And the people of my city did come unto me and they did inquire of me my opinion of the doctrine, saying:
11. What think you of this new doctrine which the High Priest of Mentinah does preach concerning importuning the Lord in all things? For, he does teach us that we ought not to seek the confirmation of the Holy Ghost in all things, but that in all matters upon which our leaders have already spoken, we should leave well enough alone. For, if we importune the Lord, yea, if we weary Him, do we not endanger our own salvation?
12. And I answered them, saying:
13. This doctrine is false. Let us go up even unto Mentinah and inquire of the High Priest concerning it. For, according to my understanding of that which the Lord has commanded, I do not recall where He has

admonished us to pray unto the High Priest. Wherefore, let us go up even unto Mentinah and see what this High Priest will say.

14. And we did make a delegation and we did travel up even unto Mentinah. And we did arrive in the middle of the day and the High Priest and all them that he had called to assist him had gone up into the temple to worship. And behold, when we came nigh unto the temple, behold, one of his servants did come forth and declare unto us that the High Priest was at private service in the temple and we could not go in unto him.

15. Now, this was a curious thing indeed. For, have our forefathers not taught that the temple is the High Place of the Lord and that none should ever be prevented from going in unto it? I say unto you, This is the custom of the High Place of the Lord.

16. Wherefore, I did beat upon the door of the temple or lodge of Adam to find the High Priest there. And I found him not. Whereupon, we did pass through. And we did beat upon the doors of all the lodges of the temple until we had ascended the hill even unto the temple of Eve and the door thereof.

17. And when I did beat upon the door, a servant did come out unto us and addressed us, saying:

18. What is the cause of this noise that you make in the holy place? Have you no reverence for the temple of God or of His priesthood?

19. And I did answer him. And these are the words with which I did make my response:

20. How is it that the doors to the temple of Eve stand closed to her children? Has this ever been? Or when have the doors of the High Place become a bulwark to prevent entrance to the righteous?

21. And the man did answer me, saying:

22. Behold, Mor Honayah, if you were truly the righteous as you say, you would not come up to the High Place bellowing like a bull. Those within are worshipping in reverence. Be still and disturb them not!

23. And these words did sting me to the center, and I did answer him, saying:

24. I come to make a joyful sound with my brother the High Priest. Or is the worship of the High Priest become so reverent that there is no joy to be found in the High Place under his stewardship? How is it that the High Priest does go into the High Place and lock the doors behind him? When did the ordinances and the observance of them become private worship?

25. And the man, whose name was Shan Rayin, did answer me, saying:

26. Behold, the High Priest did receive of the Lord a revelation and did give him new ordinances to be performed herein. And only those called of God by the mouth of the High Priest of Mentinah, who is the seer and prophet of God, may go up into the High Place. For the Lord has always given the management of the High Place and of the Archives into the hands of the High Priest. Wherefore, his are the keys of this priesthood and none possess them but him in this generation. Wherefore, do not come up from out of your waste place, your refuge, and seek to order the house of God.

27. Now behold, these words did kindle in me a wrath which I had not felt since the Nephite war, and I did pass by Sha Rayin and I did stand forth and cast down the door of the temple of Eve. And when I had cast down the door, I did set it gently against the wall thereof, that none might think that I lacked reverence for the house of my mother. But behold, I did pass into the lodge to confront the High Priest.

28. But, before I could stand forth to make my inquiry of him, behold we were set upon by armed men and we were forced to retreat from out of the High Place altogether, for we were not accustomed to carrying arms in the holy place. And these armed men did stand forth to prevent any conversation with the High Priest.

29. Wherefore, I did take the delegation and we did assemble in the place of Counsel. Yea, and we did call upon and summon the Council to hear our grievance. But behold, the clerk of the Council did inform us that by a revelation received of the High Priest, the Council of Mentinah had been dissolved and done away. Wherefore, there was none to hear our complaint.

30. Now, all this had been done in the city of Mentinah by word of revelation received by the High Priest. And it was done quickly and under arms was it accomplished. Yea, and so quickly was this done that none yet knew of it even within most precincts of the city. So quickly had this man done this wickedness that the people themselves were hardly aware of it. And he had done it under guise of priesthood.

31. And we did voice the news abroad in the city, that all might know of it. And a multitude did gather to hear the rumor, scarcely believing that such a thing could come to pass in Mentinah. And when we had related to the multitude what had taken place amongst their fair city, they believed us not at all. Wherefore,

we did entreat them to go even up to the High Place and see for themselves if there were not armed men at the gate thereof to bar the way before them.

32. And they did return unto us and they did testify unto the multitude that our words were spoken in truth. Yea, they did testify unto all the people that the High Priest had set armed men at the gate of the High Place to bar the way to any who had not received of him a new priesthood.

33. Then were the people outraged and they all went straightway up to the temple to see the thing for themselves. And behold, when the guards saw the number of the people approaching them, that it was great, they cast down their weapons and begged the crowd to hear them, saying:

34. Behold, men and women of Mentinah, put this thing not upon us. For did you not raise up to yourselves this High Priest? And is he not a man great in prophecy and in visions? Wherefore, he did command us in accordance with his stewardship over this house. And are we able to judge our master?

35. And with these words they did placate the mob. For behold, never before was such a thing seen in Mentinah. Yea, never before had the doors of the High Place been shut to any person. And never before had a High Priest ever sought to usurp the rights of the people and subvert the ways of the Lord. And their anger was hot.

36. And they did place me at the head of the mob and we did pass through even up the hill to the door of the temple of Eve, and we did enter therein and found the High Priest kneeling before an altar of stone cut by the hand of man, yea, with steps leading up to it, which he had caused to be raised up in that holy place.

37. And when he did perceive that his guards had not kept the people from his private worship, he stood before us and was wroth. And surely he did speak to us with hard words, saying:

38. What is this evil? How do you come up to this holy place, yea, even into the sanctuary of the High Place to disturb my worship?

39. And I did answer him, saying:

40. Behold, I am Mor Honayah, the same who was High Priest in this place, but am now High Priest of Elak Kowat. I came up into this place with that same spirit and countenance with which I have ever approached the High Place. But behold, I was met with locked doors and armed men. What have you been doing here?

41. And he answered me, saying:

42. Go back to Elak Kowat, Mor Honayah. Go back even unto your own city and rule it as you see fit. The Lord has chosen me to be prophet of Mentinah and has given me priesthood and authority. Wherefore, seek not to circumvent the Lord or His prophet.

43. And I answered him, saying:

44. I will of a surety go back to my own home, Tucantor, but not before you have answered my questions. For I esteem that the High Priest of Mentinah is a duty and a stewardship of some import to us all. Wherefore, when strange news came even unto me in my own city, I determined that I ought to withhold judgment until I had spoken unto you concerning the thing.

45. For behold, Tucantor, I believed not that such stories as were told to me could be true. For, I was told of the undoing of all that the Nemenhah have stood for over the course of all the generations since we left the Land Southward. But I could not believe that such a thing could have been done by one chosen by the people to safeguard even that which is most precious to us.

46. Wherefore, I shall leave and return unto my own place in good and due course. But before I do, you shall surely answer me my inquiry.

47. And Tucantor puffed himself up in his pride and he answered me, saying:

48. Of a truth, Mor Honayah, you shall ask your questions. But I say unto you, I shall answer only that which pleases me. For I have received the keys of the kingdom and do not answer to you. Wherefore, make your inquiry.

49. And I did reason with him:

50. I have been told that you have decreed that the Lord makes known His mystery and His will to you through revelation.

51. That is correct, Mor Honayah. The Lord has revealed to me His order. Yea, I have received under the hand of His servant, even an angel of the Lord, that order of priesthood whereby He shall govern His people in righteousness.

52. And I answered unto him: That is well Tucantor. Surely the Lord shall give His commission unto whom He will, for it is His alone to give.

53. You speak the truth, Mor Honayah. The Lord does give of His authority sparingly. And by the word of His angel He has given the keys of His authority unto me.

54. And again I answered him, saying:

55. How may one know of a surety that what you say is true? How may I know beyond the doubting in my heart that you are truly the anointed of God and that I may follow all your words with confidence? Is there not some way in which the Lord might appease my anxiety?

56. And Tucantor did answer me, saying:

57. Do not trifle with the things of the Lord, Mor Honayah. Nay, make not a play thing of the word and will of Him whose voice is like a two-edged sword. For to play upon His words is to take up the sword not by the hilt, but by the blade. Wherefore, have a care.

58. Surely, what you say is true, Tucantor. But I am just a man. How may a mere man know the truth of what you say? How may I test your prophecy?

59. And Tucantor answered me, saying:

60. You cannot. You must obey. The Lord will reveal what He will and you shall have no complaint. And the Lord shall reveal His secrets unto whom He will and again you shall have no complaint.

61. And I answered him: You are mistaken, Tucantor. For the Lord has taught us and we have all that He has revealed unto His prophets. And has He not entreated us to subject all things unto the confirmation of the Holy Ghost? Has He not taught that the Holy Ghost shall be a comforter unto us? And shall the Holy Ghost no longer bring anything to our remembrance because you have seen an angel?

62. And you declare that there shall be but one prophet. Is this a sound doctrine? Is this how the Lord has treated with His people? Shall we throw out all the scriptures because you have seen an angel? Shall we give over our responsibility to test all things, yea, and prove all things by the Holy Ghost because you are a man with gifts?

63. And hearing this, the High Priest was wroth and he spoke harshly unto me and unto all the multitude. And the rumor of his words went out unto all the people.

64. Mor Honayah, you are mistaken. We live in different times. Do not judge the Lord your God. Surely, if He desires to work differently today than He did in generations past, what is this to you. Will you dictate to the Lord how He shall do this, or will you regulate the Lord in how He shall do that?

65. And I answered him, saying:

66. I do not begrudge the Lord any thing. Nay, I would not seek to judge my God. Let Him do according to His word and will. For, His ways are always good and just. And if He has given you a new revelation which does illuminate His word and His will for us in our day, I am well. I shall follow your revelation. Yea, I shall bow to your prophecy, if the Holy Ghost does testify and witness unto me the truth of it.

67. For, behold I say unto you Tucantor, there is more than one God in the Heavens with whom we have to do. Yea, there is the Father and the Mother. And there is the Son. And there is the Holy Ghost. And there are many Heavenly Beings. And I know that they are separate beings, yet their purpose is one. And they did enter into a covenant with each other to bring about this world and this creation.

68. Wherefore, the Lord has taught that He shall surely reveal His secrets unto His servants the prophets. But behold, He has also taught that we must submit all His words and revelations unto the confirmation of the Holy Ghost.

69. Verily, he has taught that it is by the power of the Holy Ghost that we shall test all things. Yea, it is by the gift of the Holy Ghost that we shall prove all things. And it is by the unspeakable gift of the Holy Ghost that all things shall be made known, yea, all things shall become written in us as upon a book.

70. But behold, you have declared that to test your words by this great gift shall be accounted unto us as sin and for unrighteousness. Yea, you have condemned us for importuning the Lord, saying that we must not seek a confirmation of anything that has already been spoken by the prophet of God.

71. But I ask you, what shall we do with all that has been spoken by his prophets before you? If you are truly the prophet of God in our day, and if you possess the keys of the priesthood and of the kingdom, then do you also suggest that the archives be broken and the records be burned and melted down? Yea, shall we

throw out the revelations of God to His prophets because you have seen an angel? Is this truly the will of the Lord?

72. And what shall they do who walk upon the Way and speak with angels daily? Have the angels locked the doors that give upon the Way as you have locked the doors of the temple? Or does God no longer wish His children to come unto Him. Does He have no time for us now? Does He no longer welcome us into His presence? And if this is so, then what is the purpose of this existence? Shall you do away with the very creation because you have seen an angel?

73. You declare that the Lord has conferred upon you a new order of priesthood and you deny the High Place and the ordinances thereof to all but they whom you authorize with this order. But tell me, Tucantor, have you received His commission?

74. And Tucantor answered me, saying:

75. Behold, as I sat in the temple, an angel appeared to me and taught me concerning the ways of the Lord. And he did teach me that we have all been misled. Yea, we have been all these generations bound up in error. For, we have believed a doctrine that has gone contrary to the gospel as it was given unto our fathers. Yea, we have left the path of truth to go down a road that leads into oblivion.

76. Set aside all that you have learned of men and listen to me, for I speak the words of God. There is one authority given of heaven whereby the ordinances of salvation may be delivered unto the children of men. And this authority is the priesthood. By it and through it men speak and act in the name of God and only in this way may we avail ourselves of the ordinances and performances required by the Lord for salvation's sake. Surely, He will not admit anyone into His kingdom who has not received the ordinances of the priesthood.

77. And He has revealed through this same angel that, although many men might possess this authority, they shall nevertheless be governed by that one in whom the Lord shall invest the keys thereof. And none shall have more authority than the anointed of God. Wherefore, it is reasonable that when the prophet of God shall receive a doctrine by revelation, he is not to be questioned in it, neither by men, nor by spirit.

78. For, the Gifts of the Spirit are good and they are useful, but they do not supersede the priesthood. And shall one man have a gift and do away with the authority given to the anointed of God? I say unto you, Nay, for this is confusion. Yet have we been confused all these generations. For, we have been taught that even Christ Himself may not speak without our rushing out to test His words by this Holy Ghost. And shall the Holy Ghost, which is but a spirit, possess more authority than God, who is both body and spirit?

79. And shall one man's gift overcome another's. It has been revealed unto me that one man may have a gift and it may only be useful until it seeks to make conquest of the power and authority of the priesthood. And this priesthood God gives in orders and He sets apart His chosen to govern it on earth, even as He governs it in heaven. And behold, at the head of the orders of the priesthood, God places His anointed. For, God's house is a house of order and there is no confusion in it.

80. Now, it is certain that they who act against the word and will of God, as it is revealed by Him to His servants the prophets, shall not enjoy the same blessings as they who obey His commandments. And surely, they shall not go up into the House of the Lord if they will not obey His commandments. Wherefore, it has been revealed unto me by the angel that only they who have proven themselves loyal to the commandments of God ought to enter into the holy halls of His home. It is to keep out the filthiness of the world that the doors of the High Place are closed to all but the righteous.

81. Wherefore, you were mistaken, Mor Honayah, when you said that the doors of the temple were unjustly barred before you. For, they are only locked to those who lack authority to go up thither. And did you come unto the High Priest of this city to seek this priesthood? I say unto you Nay. The word and the will of God is not important to you. But you did come straight up unto the High Place as if it was your own house to do with as you will.

82. And behold, you lied when you said that armed men assailed you. For, it is you who assailed the House of God. Those servants of the Lord whom He placed to guard the High Place intended no injury upon you, but can you claim the same? I say unto you, Nay. You came to do harm and injury upon the Lord in His own house. Do not judge the servants of the Lord for their loyalty and for their desire to preserve that which is precious.

83. And after this manner did the High Priest of Mentinah speak in the Temple of Eve where we found him. And the people were all struck dumb, not by any power of heaven or of earth, but by amazement. For,

never had they heard such doctrine. But they had allowed this to take place in their own city and right under their own eaves. Wherefore, they were amazed at the words of their High Priest.

84. And there was one man whose name was Micah, and he cried out to the people, saying:

85. Let us call upon the Council of the City to hear this matter. For surely these are strange doctrines and not like anything that we have heard or been taught.

86. And I answered him, saying:

87. A good thought. Yea, that would be right, according to the laws and traditions of the people of this city. But behold, the High Priest has released the Council and has not called for a new one. Who then shall hear the case?

88. And the people cried out in one voice, yea, the common voice of the people was heard on the Mountain of the Lord's House and it echoed down the streets and alleyways of Mentinah. And they cried out in one accord that they did not sustain the High Priest.

89. And they took him and stripped him of the shawl and removed from him the seat of High Priest. And he walked through the midst of them in his pride even unto his own house. And when he had reached his own house he did turn again and address the people, saying:

90. Behold, I am still High Priest in this city. For, I did receive the anointing of God. I did not become High Priest upon your appointment, but under the hands of an angel. Wherefore, how can you think to remove from me what has been given by God? And behold, they who remain loyal to me shall labor under my direction day by day until I sit once again to judge this city and its people. Wherefore, think not that by the common consent of this people that I have lost ought because of you.

91. And none of the ordinances performed for any reason by any person in this city, nay, behold by anyone in the whole land, shall be acceptable to the Lord until the people do uphold the right by which they seek to act in His holy name. And when they do that, He will once again accept their sacrifice. Until then, you shall all labor under the condemnation of God, a condemnation which shall not be lifted by the common consent of the wicked.

92. And he went within his house and was High Priest no more.

Chapter Sixteen

1. Now, this event did disturb the people greatly. For they had always thought that the High Priest did act in accordance with that which is confirmed by the Holy Ghost. And it did seem that this High Priest did speak contrary to that confirmation. Yea, even he did speak in contradiction of those things which the Lord Himself did teach when He visited our forefathers.

2. But there was some truth in his words. For, the Lord did give the orders of the priesthood to be a means whereby men might learn to do the things that He does. And also, He did give the priesthood that men and women might learn to serve one another.

3. But He did by no means teach that the priesthood is the font of salvation. For the Holy Ghost is that holy being by whose power we may know the truth and have a remembrance of all things. And also that same Holy Ghost does seal up the righteous unto Christ. Wherefore, He is called the Holy Spirit of Promise and it is by this sealing that we may come unto Christ and become His. For, the Peacemaker is the font of our salvation.

4. And behold, we know that this is the work and the purpose of priesthood. Yea, it is to bring men and women unto the Peacemaker and to be sealed up His. Wherefore, heaven and earth may pass away, yet shall all that is His stand forever. And therefore, if we are His, then when the earth does flee and the heavens melt away, yet shall we stand in our lot and live.

5. But Tucantor would have it believed that this same Holy Ghost is secondary to the priesthood and that His purpose is not as has been taught by prophets and by God Himself. Yea, he would have us all believe that the power of the priesthood supersedes that unspeakable gift of the Holy Ghost and that we ought not have the right to seek a confirmation of the truth of all things.

6. But this is contrary to the work and the will of God. For, are we not taught that we must seek His face? And how shall we know of a surety that God even exists? Shall Tucantor declare and all simply believe? Is this sufficient? I say unto you, Nay.

7. Behold, I do believe that the land of Jerusalem, from whence came our forefathers, does truly exist far away to the West. But I have never stepped upon that land. Nay, I cannot testify of my own knowledge

that Jerusalem is real and that in that city there yet stands one stone upon another. Indeed, how may I do it? For, unless I see the city with my own eyes, I cannot testify anything about it.

8. But behold, I can and do testify of the existence and the divinity of my Lord, yea, even every day of my life. And how may this be done unless I have seen Him with my own eyes? Behold, by the power of the Holy Ghost has the truth of the identity and the character of God been made known to me.

9. Does the High Priest make a thing so simply by declaring it? Or does God exist because the High Priest declares it? I say unto you, Nay. Behold, the High Priest may only testify of what he knows by and through the gift of the Holy Ghost which is in him and then invite others to seek that same confirmation.

10. But, if I receive not the same confirmation as the High Priest, shall I be condemned as a sinner? Believe it not. Or shall I be cast out from among the people because I receive not the same confirmation as the High Priest? I say unto you, Nay. Or is it the High Priest unto whom I must come to obtain a remission of my sins? Or is it unto the High Priest that I must seek to be sealed?

11. Behold, the people of Mentinah took from Tucantor the mantle of High Priest of the city, but can they remove from him to be known as Peli and High Priest? Not at all. It is verily so, he does not agree with the voice or common consent of the people, but that does not make him a sinner or miscreant. The intent of his heart shall continue to define him.

12. Behold, the priesthood of God is a tool for him and through it we may work to perfect ourselves and better our lives through service to our fellow beings. I am not given to be High Priest in the city of Elak Kowat because I am perfect already. Nay! But rather, I am called up by my people to serve them in all things, and in this way I am edified. Yea, in this thing I am given a means whereby I might do more for my neighbor than I might have otherwise been able to do.

13. And behold, I am High Priest to my city. Does this give me authority to do more than my calling allows? Yea, does this give me authority to order the lives of my neighbors? To say unto them, you must do this or you must do that. And behold, if you do not this or that, you shall not be blessed of the Lord? Does the High Priest, or any office of the priesthood, give anyone the right or authority to declare worthiness, or to withhold ordinances? Is the priesthood mighty to save, or is it the priesthood that which brings salvation? I say unto, It is not. And does the priesthood convey dominion over any thing? I say unto you, It does not.

Chapter Seventeen

1. And behold, the people met again in council to choose someone to sit in the seat of the High Priest of Mentinah, and they deliberated long on the matter. And when they had fasted and prayed, behold, they cast the lot upon Minoet, the daughter of Shedet.

2. And Minoet called a Council of the Peli of the city of Mentinah for the purpose of making a regulation of the church. And she counseled them to find out the will of the Lord by revelation, and also the will of the people, as to how the church ought to be managed.

3. And she did also search the archives and made a record of all the ordinances and ceremonies then in use by the Nemenhah to make plain who was to administer them and how they were to be administered. And she did request of the people that they inquire of the Lord in all things, that the people might once again be brought into unity.

4. And these are the ordinances that are being administered to the Nemenhah at this time. And I do include them in my record.

5. Behold, the Ordinance of the Blessing of the Newborn Children, or Unchi-im, is made by the parents of the child, or one from among the family or friends of the child who has been designated to act in the office of Peli for them. And this ordinance is not a saving grace, but is a tradition and a custom among the Nemenhah.

6. And the Ordinance of the Blessing of Children, or Unchi-Aht, is made as often as the parents deem necessary and it is done by the parents or the Peli. And this ordinance is not a saving grace, but is a good tradition and a custom of the Nemenhah.

7. And when a young person has received a remission of their sins, they are baptized in the name of the Father, and of the Son, and of the Holy Ghost. And this ordinance is made by the parent or the Peli. And this baptism is called Unchi Ahm Aht Ahm, and it is a saving grace. By it we do betoken that we have become in all ways the Lord's and that He has washed us clean of all iniquity. Wherefore, let all people repent and be baptized. And the young person is straightly charged to receive the Holy Ghost.

8. And when a person wishes to renew any good thing and continue clean in the eyes of the Lord, they participate in the Unipi and the Itsipi, after the manner of the Ammonites. And the Peli shall perform the ordinances as dictated by the Holy Ghost. And this is a saving grace, but it is not required for all people.
9. And at any time that a new thing is confirmed, they do repeat the Unshi Ahm Aht Ahm. And this is done by the family and in the company of friends to demonstrate with an ordinance and a token every new emergence out of the natural state of man.
10. And when a person has received the commission of the Lord by revelation, and reports the same unto their parent, they are made Peli. And this is done by the laying on of hands. If the person is a young man, this priesthood is conferred upon him and he receives a blessing and an ordination. If the person is a young woman, she receives a blessing and an ordination. And this priesthood is the Order of Levi and it is received by all who shall perform public ordinances, but behold, it is not a saving grace. Nevertheless, the Lord has given it and He desires that it be done in this manner.
11. And when any person is called up to do a public service unto the people, behold the Peli does take that person and, laying hands upon them, gives a blessing and an ordination to the calling. And this is done in public or in private, and all the people sustain the calling.
12. And the people meet often to participate in the Sacrament of the Lord's Supper, which they do call Manna. And it is an ordinance that is made by the Peli, as the scriptures do instruct and according to the guidance and the direction of the Holy Ghost. And behold, it is a saving grace, wherefore, the people do meet together often to receive of it.
13. And the people also make this ordinance in their homes. And when the Sacrament of the Lord's Supper is made in the home, they seek the commission of the Lord in it each time.
14. And when a new house or public building is constructed, the Peli does pronounce a blessing upon the place to make it holy ground. And this is done by the direction of the Holy Ghost, but it is not a saving grace.
15. And when a field is broken, the same is done as for a new house. And also when a field is harvested, the same is done.
16. And the priests and the Peli do offer up a sacred smoke of incense, and the people do this also as families. Yea, and even as individuals, we do offer up a sweet smoke and a sweet smell unto the Lord. And this we do with all our prayers and in all our oblations and ordinances. And this semblance of the ancient temple of our fathers we do preserve in honor of all those whose prayers have risen up unto heaven in our behalf. But it is not a saving grace and is not required for salvation's sake. Notwithstanding, we make this offering out of the honor that we feel for the sacrifices of those who have gone before us and for the gifts that they passed on to us.
17. Now, the ordinances of the High Place are administered to the people through the office of the High Priest and all the ordinances are made by the Peli. And the High Priest shall manage the affairs of the temple so that all might go there freely and receive of the ordinances. And these ordinances are saving grace, wherefore, all the people do go up to the High Place and receive of them.
18. And the High Priest may call men and women to be priests and teachers. And when this is done, they are taken aside and hands are laid upon them, and they are ordained unto these callings.
19. And behold, the Peli do choose a Council of thirteen from among them and they do confer upon them the priesthood of Melchizedek, even after the pattern given by the Lord. And they do this upon receiving the commission of the Lord by revelation. And in this way, the council that He appointed is preserved. And behold, it is out of this council that the people do choose and call up their High Priests. And behold, every city does this same thing.
20. And when a man is called up to this council, he is taken aside by the whole council and this priesthood is conferred upon the man and he is ordained an High Priest by the laying on of hands. And when a woman is called up to this council, she is also taken aside by the council and she is ordained an High Priest by the laying on of hands. But behold, this order of priesthood is not conferred upon her, for she has it already of the Mother. Wherefore, how may we confer it?
21. And behold, the people choose from among this council who shall be High Priest of the city. And, upon the election, the council does take the one elected, be they man or woman, and they do lay hands upon the elected and ordain them High Priest of the city.
22. Now, these are the ordinances of the priesthood, and they are for the edification of the people.

Chapter Eighteen

1. And under the direction of the High Priest, the people made a regulation of the church and of their religion. But behold, they required no man or woman to comply with their directives as Tucantor did, but all were invited to seek a confirmation of the truth for themselves.
2. And behold, if any person received not the same confirmation as the rest of the people, they were not punished or shunned. But because all the people were admonished to receive the Holy Ghost in all things, and also the direct commission of the Lord, the influence of those who would control the people or take authority over them was made the lesser of their concerns.
3. But when a person broke the laws of the city, they were dealt with according as the people did dictate. And this was done to insure the peace, but never as a means of demanding that one person believe the same as any other.
4. And behold, there were those who continued to believe the teachings of Tucantor and this did create a division among the people. But such division was not against the law of the people and, even though Tucantor would have taken the control of the entire city, his followers were still considered part of the community and their vote had as much weight as any other's.
5. And Tucantor took some few of his followers and they did request of the council a piece of land on the which to build a synagogue. And the council did grant the land and they did build. And the followers of Tucantor worshipped God after their own conscience and most ways their worship did resemble the ways of the Nemenhah, except that the priesthood was elevated in an extreme manner and almost they did appear to worship the High Priest and extol him instead of God. And the priesthood and all public service was withheld from all women.
6. But behold, they were full of charity and good works, and they did speak peaceably to all the people. And they did teach baptism with water and also the purification of the Ammonihah. And they did marry and were given in marriage. Yea, in all ways they did resemble the Nemenhah and they did do the things the Nemenhah did, except in the power and authority they rendered unto the priesthood, and also in the manner in which they did subjugate women.
7. And the more part of their beliefs did appear well to the people and they did allow them all freedom to act and be acted upon in the city, just as they did any other citizen. But behold, among the followers of Tucantor, there were those who had much, in terms of spiritual things, and there were those who had less. And behold, among them there were even those unto whom the ordinances and the gifts were withheld because they were deemed unworthy by the High Priest. Wherefore, there were divisions among them and hard feelings and harsh words, and this thing was seen by the council of Mentinah and by the Peli as troubling, and they watched them silently.
8. But the city and its citizens did prosper, as did all the cities and settlements in the land, with the exception of certain cities away down in the south by the gulf of the sea. In some of these cities there was division and unrest. For some of the people there had ceased to give of their surplus and began to heap up their substance as in days of old.
9. And this thing was because of the remnant of the Gadiantonhem left in that region after the Great War. And they did pervert the ways of the Nemenhah.
10. But in the northern regions and in the mountains, the ways of the Nemenhah continued unchanged and the people did prosper and grow. And behold, they did also prosper in the things of the Spirit. For they did seek the face of Christ and the confirmation of the Holy Ghost. Wherefore, in their daily walk and their daily talk, they did seek the sacred and they were highly favored of the Lord.
11. And in my own city there was peace. Yea, in all the remainder of my life, I saw no reason to grieve or to hasten away to settle any conflict at all. The people of Elak Kowat needed little admonition to seek their God and this was a great comfort to me.
12. And behold, I became old, having lived well past the age of a tree. And I began to feel my Lord call me. Yea, I began to feel that He would call me home. Wherefore behold, I did beg the people to call another to sit in the seat of the High Priest in my stead. But they would not, preferring that I ought to be High Priest to them until the day that I should be taken from among them.
13. And I do finish my record. For I do believe that I shall surely lay down my life soon. Yea, I shall go unto my grandfathers and enter into that rest of the Lord that He does promise unto them who love Him.

14. For I do love the Lord with all my heart. And with all my might I do worship Him. Yea, He is my wellspring, and the bread of my life. He has promised that I might be filled with His love and, behold, He has done it. Yea, He has promised that I might have His light and, behold, I do walk daily in that light.
15. Behold, I have been blessed beyond all that I had thought possible. Yea, I have been blessed greatly. I have bound myself to a daughter of God and we have seen His face together.
16. Our children do honor us and do us honor in all their walk and talk. Yea, in all that they have done, they have given us cause only to praise our God in them. Surely, our children are a blessing unto us.
17. And behold, we have prospered in every good thing that we have undertaken. Yea, our crops do grow and our beasts multiply. Our work has been hard and sometimes we have been greatly burdened. But, with every burden under which we have bowed our backs, giving thanks unto God, behold, He has blessed us and succored us.
18. And behold, has He hid His face from us? I say unto you, Nay! He has led us into His presence. And it is a great blessing to us that He does not require us to wait until the day of our death to come unto Him, and a great blessing that we may approach Him even in our bodies. For behold, He has prepared the Way before us and we do make good use of it.
19. And this is the key to our prosperity, our success, and our happiness. For is it possible that we could have been so prosperous and happy without His presence in our lives? It may be possible that we might have succeeded in the wilderness, but could we claim such happiness? Or can anyone say that greater happiness can be achieved than that the Lord should prepare all things before them? Nay, but we have been blessed and prospered because of the goodness of our God.
20. For the world is a wilderness and we are lost in it without the Lord. Yea, we do walk alone in darkness, hoping to find truth and health, and hoping to be able to provide for our needs. And the sun does rise upon us each day, but so also does it rise upon our enemies. Lone and dangerous is the world and filled with calamity.
21. Yea, the world is full of war and of rumor of evil and without the love of God we would be as the beasts of the field and of the mountains. For, surely He does love them also, but they are left to make their way in the wild. Behold, short and bitter is the life of the wild animal, and so too would be the life of man if it were not for the Lord and His grace.
22. For behold, because of Him we may become more than we are. Yea, because of His atonement, we may hope to emerge from darkness into the light of the day of His grace. Yea, and we have hope that our lives may account for a greater thing and a greater work. Behold, we may arise out of this darkness into a blessed state of happiness.
23. And behold, He has provided that this life might be a type of the life that we shall enjoy hereafter. Yea, even in the midst of darkness, yet may we walk upon the Way with Him and see His face. And behold, walking with Him and in His way, we may be instructed in all things and emerge, putting down this clay and taking up great glory and exaltation.
24. We shall not remain as we are but shall become even as He is. And if we are perfected in all things, then are we not made as the Father? Then are we not become as the Mother? And is this not a greater thing than we could ever imagine? Yea, is this not a blessing?
25. For it is beyond hope that we could have overcome our natures without the assistance of Him who overcame all things. Yea, it is beyond hope that we could have, in this carnal, put away all carnality. Behold, it is beyond hope that we could have arisen with our mortality into immortality. Great is God and holy, for He has provided for us a way out of darkness.
26. And behold, we shall rise into immortality and eternal life. Yea, because of His atonement, we shall cast aside all that is beastly. The night of our tribulation shall bring again the dawning of His glory in us. And we shall learn war no more. Surely, our swords shall we make into plowshares, and our spears into pruning hooks. And the science of war we shall teach no more unto our children. For the Lord is our vanguard and our rearguard. Yea, He shall go before us and we are girded up in His love.
27. Behold, the Lord is our foundation and our sure wall. He is the buttress that does protect us from the forces of the world. He has revealed Himself to us and does not hide His face from us. We do live in His presence and He does instruct us.

28. And we do come into His presence and He does make His abode with us. Surely, there can be no greater blessing from heaven than that we do walk and talk with the Lord our God. For, what calamity can compare and what tribulation can make conquest of that peace which comes only from the presence of God?
29. And His yoke is not heavy. We are not bowed down by His commandments. His doctrine is simple and it is easy to live. We are edified by His spirit and the Holy Ghost is our constant companion. There is no want in our souls and we do hunger and thirst, but not for bread and wine, for of these things we have plenty. But we do hunger and thirst after righteousness because the Lord is with us.
30. Behold we do honor the Lord in all things, remembering Him and His sacrifice for us. He has taken us into His household and we are His children. Yea, we do sit at the feet of our Lord and we do learn wisdom, even as a little child does sit at the feet of his grandfather or his grandmother and learn wisdom. Such is our Lord unto us.
31. Yea, the Nemenhah have been blessed beyond measure. And this is also a blessing unto me, for I am Nemenhah also. And in all that the Nemenhah are blessed and prospered, I do esteem it blessing and prosperity unto myself.
32. And even in my rememberings, of a life long past, which are full of grievous things, yet I do rejoice in my Lord. For all of my sufferings have become joy and all of my pain also. And that field of blood and crimson which I thought was all that I had left in my stead, by which the world must surely have remembered me, He has turned up and made of it as a field of white. Surely, I am the most blessed of men.
33. Wherefore, I do give up this stylus and also all my tools unto my son, and I go unto that rest which my Lord shall provide for me. Amen.

Publisher's Note

Mor-Honayah's daughter, Pahmet Akekt, wrote an herb book. Its proper place in the Mentinah Archives is with her brother Shi Honayah Akektim's book, which is found in this volume. Her book has been translated, however, the names she used for the herbs are not the same names we use today. The translators have decided to postpone releasing her book, for they are desirous to finish the Nemenhah history. Once the history is completed, the plan is to search current botanical books by her descriptions of the plants to find out what they are called today. Then the herbs will be placed in their proper spot on the medicine wheel, thus making her book a working book for our day. It appears her book will be the last and the largest book in the Mentinah Archives.

The Book of Shi Honayah Akektim The Son of Mor Honayah

Chapter One

1. In the ninety and second year from the ending of the Great War between the Nephites and the Lamanites, Mor Honayah gave up the ghost and was laid down to rest with his forefathers.
2. And he did serve as High Priest to his people in all those years, either in the city of Mentinah or in his own city. And behold, he did govern the house of the Lord in righteousness. Yea, and he did steward the records of his people and care for them.
3. But this is not all, for he did many great and noble works during the days of his probation which he did not write about himself. For he was a man of great opinion and confidence, having been trained from his youth to be a leader of men. Nevertheless, he did strive all the days of his life to bend in himself his own arrogance, that he became not puffed up in pride. Yea, he did practice humility in the days of his life and he did earnestly work to nurture kindness in his heart, against the teachings of his youth.
4. For behold, Mor Honayah was a man of war. Yea, of a necessity, he was brought up in war and he was trained for war. In all the making of the tools of war he was expert and in their use there could be no greater master. Wherefore, even from his youth he was destined to be a captain, even a great general, in the armies of the Nephites. And behold, he did attain to the leadership of their armies, not because he was the son of Mormon, but because he was more accomplished in the workings of war than any other man. And because of this he was elevated rapidly in rank, so that, when his father was killed in battle, he was made ruler over the armies of the Nephites in their final struggle.
5. Now, can you see the conflict that this experience might create in the heart of Mor Honayah? This was the thing that he was to carry all the days of his life. For, the Nephites prevailed not. And the knowledge of Mor Honayah did not prevail. All the workings of war and the machinations of battle availed

the Nephites nothing in the end. Neither did such things afford any advantage to my father when the struggle with the Lamanites ended in disaster. And this thing did my father carry with him for the rest of his life, and it was a struggle for him.

6. But Mor Honayah bent his own nature and created out of his knowledge of war a wisdom in the use of tools. And this peaceable thing did he make out of the learning he had acquired during his younger years. With this wisdom he did elevate himself again in the eyes of the people. Yea, the Nemenhah saw in him that which was needed by the people in the way of leadership and they did elevate him to the seat of High Priest in the stead of Heinmet. And this was the way with him.

7. For, it is certain that Mor Honayah could not remain in that frame of mind wherein he found himself at the disaster that was the conclusion of the Nephite war. Yea, he had need of a change of heart in order that he might continue to live in the land. Had he not a mighty change of heart, then he certainly could not have lived as long as he did, for the pain of his past experience will have eaten at him day by day, and this will have beaten down his soul and his will to live.

8. But he bent this nature in him to better purpose. He went from the teaching of war to the teaching of peace. He became a peacemaker in his own city and also in all the cities of the Nemenhah of the mountain places. His preaching was of peace. His walking was in peace. His talking was of peace. And he did preach the kingdom of God in all places, at all times, to all people.

9. And the people of his own city, even Elak Kowat, did make him their High Priest and he did serve them with all his might. But this is not all, he did also utilize his experience in his stewardship and in this were the people greatly blessed and magnified. By his experience, he taught the people to pay more heed to personal purification than to public oblation and that the ordinances had for their purpose to bring the participant unto the Peacemaker, who is Christ, the same who is mighty to save, rather than that the ordinances themselves were a means unto salvation. In this the people became doers of the word and not hearers only. Yea, in this did the people take up the account for their own emergence and they were very much the better for it.

10. For, during the stewardship of Mor Honayah, there rose up a division of doctrine and it began in the city of Mentinah. Yea, in all Menintah there was a division of thought concerning the priesthood and the ordinances, a thing which had never happened before. And some believed as Mor Honayah that the ordinances were for the purpose of bringing souls unto the Peacemaker and that He would lead them and direct them into exaltation. But there were those whose beliefs had been modified by the teacher Tucantor and they believed that salvation comes only through the church and the priesthood.

11. Now, this difference of belief did divide the people and they did begin to contend one with another. For, the common offering of the people, wherein they did make a consecration of their surplus goods, has always been in the hands of the High Priest to administer unto the needy. But, being that there were very few who could be called needy in Mentinah, and indeed in all the cities of the Nemenhah, the surplus became very great. Such was the blessing of the manner in which the Nemenhah did choose to live.

12. But this great surplus gave the management of great wealth into the hands of the High Priest, and this did corrupt the minds of many. For because of it, it became possible for the priests and the High Priests to live upon the surplus and never lift their hands to any kind of work with their hands, claiming that the demands upon the priesthood were too great to allow for them to labor. And this is the thing which Tucantor taught his followers and he established priests over his flock.

13. And it had always been the custom that the priests and the High Priests were given to use the common offering because they were called upon by the people to a stewardship that took much of their time and prevented them from creating a surplus of their own. Nevertheless, this was never intended to take from them the responsibility to work with their hands along side the rest of the people.

14. But the division which did arise among the people on this point of doctrine, which was known by the people as the Tucantorhah, as were the people who followed it, did hold that the priesthood was to be given only to men and that their responsibility was only to the ordinances and the administration of the churches, and that they were thus relieved of any other labor.

15. And the common surplus was so great in some cities that the management of it constituted great wealth and great ability to control the lives of men and women. Yea, he who had the governing of the surplus, by necessity gained a certain amount of power. For, by its use many great things could be accomplished.

16. But this was not the aim of the Tucantorhah. They were men who craved dominion over the souls of men. Yea, they did entice with flattering words many men to come into their fold and to make their offerings to them and not into the common surplus. And they did begin to build up a city within the city and to draw away the people into the gaining of great wealth.
17. Now, when the leaders of the people do this, how shall the people not follow? With this teaching in their hearts, the Tucantorhah began to horde up their surplus unto themselves, just as their High Priest did gather in all things unto himself. And as they saw their High Priest do, so did they also.
18. And the High Priest taught that only he could confer the priesthood and that it was upon the principles of worthiness that he prescribed and set forth that a man might elevate himself above his fellow men by attaining it. This was the great evil of the Tucantorhah and their teachings – that the people could look to mere man to declare their worthiness and had no responsibility for it themselves. And following this principle, every one of the followers of the Tucantorhah did judge each their fellow man and they did set themselves up in tiers and in hierarchies.
19. You can believe it! The followers of this religion did begin to judge each other upon this model also, each declaring to his fellow his righteousness and proving it by the approbation of the High Priest and also by the amount of his offering and the importance of his position. For, if the High Priest could hold sway over all the people by virtue of his position and because of the ordinances which only he could perform, then every man could do the same with his own stewardship.
20. And they saw in this a means whereby a caste of workers could be built up and controlled so that they would have no more need of labor. And they calculated to live lives of leisure and of pleasure because of their dominion over the labor of others.
21. By taking control over who might own the priesthood, the Tucantorhah did also seek to take control over the entire city and all the people. For, to control the surplus is to control the stewardships, and to control the priesthood is to control the ordinances. Therefore, according to the doctrine of Tucantor, both the temporal and the spiritual life of the people were to be placed under the stewardship of the High Priest of the city and of those whom he chose to anoint to the priesthood.
22. And Tucantor sought to raise himself up as a prophet king and a ruler unto the people, deciding for them what was right both for the maintenance of their bodies and their families and also who might avail themselves of ordinances necessary for salvation, according to his doctrine. This was his design and at first, at least, there were many in Mentinah who followed him. It is certain that so many did follow Tucantor in the beginning that the people were divided down the middle, the half believing in the teaching of the new prophet and the other remaining faithful to the doctrine of personal revelation and accountability.
23. And his priests did not labor for their upkeep, but they did eat the provender given in offering by the believers who did labor. And they became indolent and lazy. And they did pass daily judgment on the people who were given them as their stewardship to shepherd, and very often this judgment was unrighteous and calculated only to edify themselves, that they might be further enriched in their persons. And because of the doctrine of the High Priest, only those who were appointed by him could make privilege of the offerings of the people.
24. In the streets did the followers of Tucantor's doctrine contend with the people of Mentinah. And in the public houses they did contest with their neighbors. And even in the synagogues they did cause disputations and it was not uncommonly done that the Tucantorhah would so disrupt the meetings that the people went away with strife in the hearts. And the Tucantorhah went from door to door declaring this new doctrine and demanding that their neighbors give to them of their surplus, because that their High Priest had once been thrown out of the High Place and made a beggar in the streets. And this was to take advantage of the custom of the people that no beggar was to be allowed to raise up his petition without being heard and answered by the people.
25. For they did also teach that salvation is only possible through the administration of certain necessary ordinances, and these could only be performed by men unto whom the High Priest should give the priesthood. But they went door to door declaring that their prophet had been made a beggar and that if the people failed in their covenant which they had made according to the Law of Consecration, they could not be saved in the Kingdom of God. And they also taught that because the people had made a beggar of their High Priest, they had given up all authority to perform ordinances. Indeed, the Tucantorhah claimed that the

people had exercised unrighteous dominion over their chosen High Priest and that this disqualified them for the blessings of heaven and necessitated a regulation of the priesthood and of the church.

26. But this dissention did not go much further than the city of Mentinah. For, Tucantor taught that all authority was held by the High Priest of the city, but he could not convince the people that all High Priests fell under his stewardship. And his time and energy was taken up preaching to his growing body of followers in Mentinah, to the effect that his doctrine had little opportunity to infect very greatly in other places.

27. Whereas Mor Honayah did have occasion to travel about and to teach in the synagogues and in the councils of the various cities and settlements in Menintah and also in the region immediately north and south of Mentinah. And also, because of his relationship with the city of Nespelhem, he did also have occasion to visit that region and to teach in their synagogues.

28. And Micah, the same who called for the council of Mentinah to hear the matter of Tucantor, did also travel about to teach the way of the Nemenhah in all the cities. Even out to the Nemenhah of the Plains and to Corianton did he also travel to give word of the things that were taking place in Mentinah.

29. And the teaching of these men was great and powerful to the convincing of the people to retain to what they had received by the Lord and to avoid the teachings of the Tucantorhah which came into their ears in diverse manners. For, they were men of great renown and also they taught with the Spirit. And the people believed them because the Holy Ghost did testify to them the truth of their words.

30. Now, Mor Honayah taught a simple message, and these are the words which he taught whenever he was called upon to open his mouth:

31. Behold, though a man live to the life of a tree, yet is he felled by time and decay, and though his days shall be long and prosperous, even so are they shortened and come to an end. Wherefore, is long life any test of worth? I say unto you, Nay. The life of man, be it long or short, does not qualify him.

32. And behold, a man may have many cattle and horses, and his fields may bloom and give forth great abundance. Yea, and his house may be filled with provender and his storehouse overrunning with surplus. And yet, is he well? Does the shaft of death not fell him also as the forester does fell a tree in the forest? What can he buy with grain and beasts when his days are come to an end? I say unto you, All his goods cannot buy him even one day longer than the appointed time.

33. Yea, and a man may seize upon a wife of great renown, yea, a wife of wisdom and of talents. And without question he may be greatly blessed in the companionship of his wife. Yet, can she with all her talents turn away the shaft of death in the appointed time?

34. And behold, a man may build him a city with many towers and he may rule that city in righteousness. Yea, his people may make him a king unto them and raise him up a standard and an ensign to the nations of the world. And even such a king may be blessed of the Lord with great wisdom, and great stores of knowledge to the good of all his subjects. Yet, in the appointed time, shall he escape death?

35. In all things then, the king is the same as the bondservant. Yea, the great and mighty are as the small and the weak and nothing may prevent every one of us from following the same path when the appointed time of the Lord comes upon us. Yea, the first and the greatest have no advantage over the last and the least in the due time of the Lord.

36. For, though all men become priests and kings, even after the right manner of the Lord, shall they gain sovereignty over that law which the Creator has set before the foundation of the world? I say unto you, Nay. Kings and paupers shall stand in their lot in the hour appointed and no priesthood or kingship shall grant them reprieve. Not even the mightiest man may buy with money, or with fame, or with riches, or with authority, any advantage over any of the children of men. Behold and beware, we shall go when we shall go.

37. And behold, my good wife may be a Healer and balm my pain and treat my ills all of my life. And in her very accomplished and skillful way she may extend the day of my life but only a moment. And again, with all her talent she may make of my walk a pleasant journey and of my talk a sweetened song. But, when my life has come to the appointed time, can she remove the hour with all her talent and with all goodness? Who can answer me?

38. Yea, and I may say that I have never wanted for food in all the days of my life, and therefore might I boast that I shall not leave it by starvation. Yet, with all my cattle and all the harvest of my fields, and with all the food on my table and in my storehouse, yea, withal that I do give unto the needy and provide that

never a beggar shall stand at my hearth but that I do fill his arms and his belly and let not his entreaty rise up without answer, even so, may I say that the Lord shall take away the hour from me because of all this? Nay.

39. And though I become as Methuselah of old, or as Father Adam and live nine hundred years or more, behold, I might boast of long life and many days, but will the day foretold in the great song of my creation be forestalled because of my great age?

40. Yea, and in all these things can we lay claim to anything different than that which does also befall all things living? I say unto you, Nay. For, every blade of grass does burst from the earth in the appointed time and it does grow and prosper. And by and by it does give of its grain and its corn does ripen. Then does it cast its seed into the earth and wither. And behold, there is not one blade of grass that is not blown down in the blast and broken with the frost. And the snow does flatten it that it fall down even unto the earth. The same is it with all living things.

41. Yea, and all wild beasts of the forest and of the mountain do drop their young and they do grow and prosper according as their Creator shall warrant. Yet, do they not also grow ill and halt? And when they do, that same Creator does appoint the hour of their failing and also the manner of their disposition, that not one thing is wasted.

42. And so it is with horses and with cattle, and with all living things that do walk upon the earth or fly upon the winds or swim upon the waves. There is not one thing unto which the Father has given matter and unto which the Mother has given life that shall not fulfill the measure of its creation. And if it is measured, it shall have its beginning and it shall have its end.

43. Yea, and though man build his house of solid and durable stone, shall it stand forever? Or how long will it stand? When heaven and earth pass away, shall it remain? I say unto you, Not one stone shall be left standing atop another, for all things have their appointed time and not one thing shall avoid that which has been set in the Creation.

44. Wherefore, man does not stand alone in the determining of all things, but has an equal portion in all the law of creation. Though a man be more intelligent than they all, yet is he felled as quick, for the bounds of this life are set and few there might be who have recourse from them. They are mighty and strong indeed, but not of themselves.

45. Yea, even the very House of the Lord, which man shall build because of the commandment of God, yea, even so mighty a house as that, shall not last but shall crumble into the earth out of which it was fashioned. And the Holy City, though it might lay claim to much preservation through many generations of men, even so it does decay, for it is decreed.

46. And all the beasts of the field, shall live out their appointed lives and fulfill the full measure of their creation. For the Lord has measured and drawn the cord around them all. And behold, He has decreed the times and the seasons thereof.

47. And the waste places are peopled with the wild beasts and are the space of their days also not measured unto them according to that decree made in heaven when the Lord did mete out their dominion on the earth? Or does the Lord not also know His kingdom and measure it with the cord, and pace the borders around thereof?

48. And behold, men and women do share all this with the other living things of this creation. And the Creator has given us dominion over all these things, or in other words, the stewardship of them. But, having the stewardship of them, does this mean that we in our carnal state, are ought different from them? I say unto you, Nay, for we are all relations.

49. For this is the state in which the Creator did make us and He has placed the bounds of this creature condition. But is this all the life of man? Is this that wondrous thing to which we look forward with a brightened and gleaming vision of faith? Is this the crown and the scepter promised to the sons and daughters of the King of Heaven? Nay, I say unto you, that King has provided means whereby His heirs shall inherit His kingdom and emerge from out of their created state. And behold, toward that end, He has given commandments and ordinances to guide us even unto that stature and perfection necessary to steward a greater work than this.

50. Behold, when a man or a woman undertake to learn the stewardship of the carpenter, do they simply take up the carpenter's tools and build a lintel? I say unto you, Nay, but they do make themselves an apprentice to the master of the craft. Yea, they do work under the tutelage and mentoring of one who is

already great in skill and in knowledge. How is it, then, that men do take up the work and will of the Lord glibly and without forethought?

51. And the master does assign unto the apprentice tasks to complete which each in its turn do teach principles that are of great importance to the craft. And the apprentice works diligently at the tasks until proficiency is attained. Yea, the apprentice is perfected in each skill by its practice under the watchful eye of the master. And behold, the performance of each task does hone and perfect the skills of the apprentice.

52. Yea, and the apprentice moves from one skill to another in due course as the master shall decree. And even when the master shall discern a degree of competence and commitment in the apprentice, he does assign that one to assist those less knowledgeable and less skilled so that they also might gain even that which, through steadfastness and diligence, he has obtained. And even in inexperience, yet is experience gained in more than just the working of the wood, but also in the teaching of those who would come after him.

53. Behold, I say unto you, The Lord is no different in this than the carpenter, or the raddlemiller, or the fuller, or the weaver, or the potter, or any other maker of goods. For behold, He does desire that we should become like even unto Himself, the Master. And He does also give us assignments that are designed to give us the mastery of His craft through steadfastness and diligence. And the tasks that He assigns are the commandments, and the manner in which He does call us out to labor and to teach is the priesthood. Can you see how He hones us? Can you see how He perfects us?

54. And it is obedience unto these things that does begin to change this corruptible into something more refined. Yea, by the Law of Obedience we do accept and learn the Gospel. Wherefore, it is called the Law of Obedience and the Gospel. And it is by this law that men begin to set aside the natural man and take up that which is spiritual. It is also by this law that men begin to understand that the natural law is part of the celestial world, but that man's knowledge of it is woefully insufficient. Wherefore, he does begin by performances to exercise a little of the spiritual into the material, and in so doing he discovers God in everything.

55. And we are not beasts unto the Lord. For, though He loves and saves all the creations of His hands, we are the sons and daughters of God, even His Father and Mother which are in Heaven. Behold, He does surely desire that we emerge out of this corruptible and arise into an incorruptible. Yea, just as a potter does not wish that his apprentice should make wares that crumble in the kiln, so also does the Lord desire that we shall aspire to His stature and become as He is. Wherefore, He does give commandments the obedience to which shall cause us to arise even unto His stature.

56. And look! The good master does teach more than just the mechanics of the trade. He is not an evil taskmaster but would have us all become the molders and modelers of talent and of abilities. Yea, He does give us stewardship of the development of others. See how He is concerned that we learn to become like Him in character and not only in skill. For, is the apprentice who learns under the good taskmaster ever the servant of his teacher? Of a surety it is so, for the apprentice becomes as the master. But, shall not the apprentice who learns his skill under the tyrant always wish to be released from his contract? Behold, the Lord is the good taskmaster.

57. And behold, He does not give commandments because the kingdom has been delivered into His hands. He commands us so that we may learn by principle and by deed what manner of men and what manner of women we ought to become. Yea, He gives commandments for no other purpose. And the priesthood, and the administration of our callings in it, has but one purpose also – it is to teach us how to set down this corruptible and take up the mantle of His mastery.

58. For behold, in the performance of our duty in the priesthood, we do demonstrate our willingness to keep His commandments and to do His will instead of our own. In this are we perfected in Him. Yea, the roughness of our imperfection is taken off of us one task at a time, just as the stone is squared one blow at a time.

59. Wherefore is this law part of that great thing that He has revealed unto the prophets and it is part of that great thing which is done in the High Place. Behold, because of it we might strive to become even as He is. This is the thing which He most desires of us, and behold, it ought to be the thing we most desire of ourselves.

60. Now, do men and women labor only to feed themselves? Behold, I say unto you, Nay. For, of what value is such self-service? Is it enough to strive through life merely to end each day without hunger? Or is

there more to living than the filling of the belly? And is life measured by the amount of meal in the bottle or wine in the skin?

61. For behold, if the wineskin is foul, shall the wine thereof be good for the belly? And no unclean or impure thing may stand in the presence of the Lord, wherefore, how shall a man ever stand there? He must learn to sacrifice of himself freely through serving his fellow man. Verily, this shall cleanse him of his selfishness.

62. Wherefore, it is by sacrifice that we are made pure. Yea, we do cleanse ourselves of our physical impurities when we do emulate the sacrifice of the Lord. Yea, we do give of our water and of our oil, and yet our cup does run overfull. Behold, in this sacrifice, which is in the similitude of His sacrifice and of woman's, we do purify ourselves in the body. And this is also the purpose of our fasting and our prayer.

63. And it is obedience to the observance of these things whereby we become like unto our Lord. And behold, it is called the Law of Sacrifice because of the great sacrifice that He made for all of us. By it we are made more perfect, being able to set aside our needs and wants in order that we may more clearly see the wants and the needs of others. Behold, if we can become as He is, and sacrifice for the sake of all living, then have we learned to live this law more perfectly.

64. Yea, the Lord did make a sacrifice and did give us this law that we might become like Him in all things. For, women do make this sacrifice for the sake of all living, and in it and through it we have our being. Even He, the greatest of all, did make an emblem of the type and kind of His sacrifice, for it was like unto that rendered for us by all mothers. And so we see that the sacrifice of women is the emblem of our physical sacrifice. Even so is the sacrifice of the Lord an emblem of our spiritual sacrifice.

65. And behold, the Lord did tread the wine and cleanse the press after Him. Yea, He did make the sacrifice that shall purify us every whit. But we must avail ourselves of His great sacrifice. Yea, we must commit ourselves to become like Him. Behold, if we are the wine of His sacrifice, then let us be pure wine of His own making. Let us do all that we can to do what we see Him do. And does our body suffer ought from the purification after the manner of the Children of Ammon? Can we ever suffer as He did for us? Of a surety not. But we may make an attempt to be like Him who suffered for us.

66. In fasting and in prayer we do come closer to the true meaning of living. For out of such sacrifice we do create the means wherewith we might also measure out sustenance unto the needy. And does our belly suffer ought because of our fasting? Behold, I say unto you, Nay. But we are the more purified of the corruption of the world. Yea, our body is made more purified. And behold, even our spirit is the more purified, for we have sacrificed not for the sake of our own, but for the sake of the needy.

67. Wherefore is this not also part of that great thing that He has revealed unto the prophets and also part of that great thing which is done in the High Place? Behold, because of it we might strive to become even as He is by doing the things we see Him do. This is the thing which He most desires of us, and behold, it ought to be the thing we most desire of ourselves.

68. Behold, did not the Lord teach us that, in the beginning of all things, even in the creation, that man is not without the woman, nor is the woman without the man, but the one working alone brings together but does not create?

69. It is verily so, that the Father may bring together matter and materials. Indeed, a man may build him a house with rooms for every purpose. Then what? Shall he sit the day long in the house by himself? There is no purpose in this, for a man can just as easily sit alone upon a rock out under the heavens and be as content.

70. And a woman may bear a child and take it into her arms and give it nourishment at her breast. But how shall she nurture that child without protection? Shall she find a hollow of a tree or a tussock of grass in which to hide her child while she goes out into the wilderness to gather together the stuff of life with which to sustain the fruit of her womb?

71. Wherefore, a man builds a house and the woman enters into it, and it does provide safety for the little ones. This is family purpose and it is holy.

72. And it is obedience unto these things that does begin to change the man and the women into something which is unified. Yea, by the Law of Chastity we do also accept and learn the Gospel. And it is by this law that men do bind themselves unto women and women do bind themselves unto men. And this is a thing that must be, if they are to become truly as the Creator. For, without the binding of the Mother and the Father, there is not anything created that is created. And again, by this law men and women begin to

understand that the natural law is part of the celestial world, but that man's knowledge of it is entirely insufficient. Wherefore, he does begin by performances to exercise a little of the spiritual into the material, and in so doing he discovers God in everything.

73. The same is the family of God. The Eternal Father gives that endowment of power which does provide place. The Eternal Mother gives the endowment of power which brings life unto all the place. Together they create, and without the two endowments of power there is no creation.

74. Yea, because of the Mother, we may perceive ourselves and know that we are. Verily, we are intelligent of our surroundings and of the creation because of that which She has given. Yea, it is Her endowment that gives us self-knowing and because of that, we may know who we verily are and what is our place in the Universe.

75. And behold, because of the Father, we have purpose and function. Yea, there is much that is organized and that will obey the word and will of the Creator. We have our physical bodies and the physical world because of His endowment, and because He has shared His power with us, we are given to duplicate His work.

76. Wherefore, when a man and a woman make a covenant bond one with another, when their corruptible becomes incorruptible, yea, when heaven and earth pass away, yet shall that bond wherewith they did bind themselves pass not away. For behold, by that endowment of power given us of the Holy Ghost, yea, even that which seals all things unto the Lord which are His indeed, verily we are sealed up also unto Him and become His. Wherefore, that bond by which the man and the woman do bind themselves, and that covenant, are also sealed by this Holy Spirit of Promise and their contract becomes durable, being that it does belong to one who is eternal.

77. And again I ask you, is this not part of that great thing that He has revealed unto the prophets and is it not part of that great thing which is done in the High Place? Behold, because of it we might strive to become even as He is. This is the thing which He most desires of us, and behold, it ought to be the thing we most desire of ourselves.

78. But, it is the way of the world that men do purport to own the earth because the Lord did give it unto us. Wherefore, every man thinks that his possessions are given him of God and that his wealth is a blessing from God. But can he truly own the earth? For, it is God's footstool.

79. And men do gather unto themselves every good thing and they do esteem themselves mighty because of their many possessions. Behold, they heap up riches and the praise of the world, but is there satisfaction in any of it? Can anything coveted by man save him?

80. And behold, he does cover himself with every precious thing. Yea, with the fineness of his clothing he does show his greatness unto his neighbor. And he does put on precious things, of gold and silver, and adorn himself with rings and with precious stones and every costly thing. And this is to manifest to his neighbor his high stature.

81. But behold, the Lord has bid us come out of Babylon and touch not her uncleanness. Yea, we have been shown a more perfect way and we have proven it in our walk and in our talk. Shall we cast aside what He has taught us for a potsherd? Shall we esteem the work of our own hands greater than His majesty? Shall we choose the slavery of the world over that liberty with which He does make us free?

82. And it is obedience unto these things that does begin to change the man and the community and the family of man into something which is unified. Yea, by the Law of Consecration we do also accept and learn the Gospel. And it is by this law that men and women do prove that they can put aside the Babylon in their hearts and cast off and subdue the natural man. Yea, and we do demonstrate that we are not subject to the bondage of the world. Yea, we do prove that we can be built upon the rock and firm foundation of the Lord and of His house. Verily, this is a thing that must be, if we are to become truly as the Creator. For behold, the Lord cannot establish Zion in any degree of slavery or bondage. Wherefore, how can we say that we are His people, and yet bind ourselves to the world? And again, by this law men and women begin to understand that the natural law is part of the celestial world, but that man's knowledge of it is entirely insufficient. Wherefore, they do begin by performances to exercise a little of the spiritual into the material, and in so doing, do they not discover God in everything?

83. And behold, He has loosed the bonds of our indenture. Yea, He has broken the slavery with which we were bound. And every man and woman that walks any street or plies any trade in the cities of the Nemenhah enjoys the same freedom because of the path that the Lord has taught us. Yea, behold, there is

not a beggar in all the cities and no one is bound to any other. Behold, He has taken us into His own house and we are adopted of Him. We are become as His own heirs, wherefore, of what value is gold?

84. Shall not the crown and the scepter be enough for us when He does gather in His household? And what shall gold and silver purchase when all things are naturally provided for our use? And behold, shall the sons and daughters of God esteem each the other differently because of the manner in which they are dressed? I say unto you, Nay.

85. And what shall be our desire, who enjoy the treasures of eternity? Shall we desire anything bought of money? Or what shall be bought when the Holy Ghost brings all things to our remembrance, and when the Son of God does give unto us all that the Father has?

86. And I ask you, what kingdom of men shall compare to that glory we shall receive in the kingdom of God? What plot of land, field or parcel shall compare to the mansions that our Lord has spoken of? And shall we not render again all that is His when we come into His presence? Then, I ask you, if it is the best that we can do in this life to come unto Him even in this flesh, is not all that we might amass now but dross? For the world, and all that is, belongs to no mere man, but is the Lord's footstool. Wherefore, how may a man own the world or even any portion of it?

87. Behold, I say unto you, These are fundamental principles which are taught in all the scriptures. Yea, they are four basic and foundational precepts upon which all the law and the prophets are built. And is it possible that a man or a woman may learn and perfect these four laws without the priesthood? Can they do this without the church? I say unto you, Yea, it is verily possible, howbeit the more difficult for the lack of them.

88. Now, I do not mean to speak against such things, but only to say that in their absence the Lord has always provided a means by which the Children of God may accomplish that which they have been commanded to do. Yea, even if it is only that which they received in the first council which was in heaven, barring any other gospel, which shall draw them unto Christ.

89. For God is no respecter of persons and what He provides for one He does provide for all. And, if He provides a means whereby one might be saved from this corruption, then He surely provides a means whereby all may be saved. For, this is His express purpose, to provide for the perfected state into which He would that His children might come.

90. And behold, He does give unto some disciples, and unto others prophets. And unto still others He does give priests and teachers and all manner of ministers of many kinds. And it is very often through these ministers that the Lord does teach His gospel, and He does also use them to beckon the people to come unto Him. As also the churches and the synagogues, yea, they also serve this purpose. But, that He does call out His servants that they might further His purpose, does this necessarily mean that He cannot do it without them? Or, is the Lord dependent upon any man in order that His word and will might be carried out unto the children of men? I say unto you, Nay.

91. For behold, men and women must rely upon the Lord, and upon the peculiar workings of the Holy Ghost, in order to know the truth of anything. And this ceases not to be even when he has given prophets and priesthood. How then shall men decide for the Lord what is true and what is right? And if men may not decide for the Lord what is true, how then shall they decide for other men, being the sons of God?

92. Behold, He has promised that He shall do nothing without revealing his secrets unto His servants the prophets, of this you may be sure. And you may also be sure that, when such prophets and ministers, yea, the servants of the Lord, do speak by the power of the Holy Ghost, behold, they do reveal unto men and women the very mysteries of God. But does this signify that the mysteries may only be gained through such? Behold, I say unto you, The man who shall teach such things only seeks to take hold upon the yoke of Christ and bind it unto his own oxen. Then does he strive to drive the Lord to and fro. Shall this become the purpose of priesthood?

93. And where men worship God, they do raise up places where such oblations may be made. Yea, and such places are good for the Lord's work, inasmuch as they do provide a place for the people to come together in unity. And these places of worship do become of great importance unto the people, for they do demonstrate, at least in part, their dedication to the Lord in the building of their churches and their synagogues. And especially in the constructing of the lodges of the High Place do they honor their God. But does all this building of buildings in order to give honor unto their God signify that they may not honor Him in their homes or in the byways? Behold, I exhort you, never believe it.

94. For behold, in our first home, yea, even in that creation out of which we came before the world was, we did meet with our Father and we did sit down with Him, and we did honor Him when we received of Him the New and Everlasting Covenant. Yea, the council was of great personal import unto us and we did take it up each one according to our own volition and our agency. Did He command us to obey Him? Nay! But we did hear His plan freely and we did take it up personally.

95. Wherefore, even without such things as churches and priesthood, we have within us a memory of the things that were accomplished there, and, in the absence of any other help or comfort, surely the Holy Ghost shall bring such things to our remembrance. Or shall we be left alone in a dreary world to find out the truth of all things by the strength of the arm of flesh? Shall we secure eternity upon the wisdom of the wise only?

96. On the contrary. Behold, the Lord does provide all people in all times the means whereby they might seek His face personally. And He does give four great tasks and commandments unto the children of men. And, if they do avail themselves of these commandments, observing to keep them and to strive to perfect them, then are they taken speedily upon the Way. And behold, you may believe it, when you shall walk upon the Way with the wind beneath your feet, you shall see even the very face of God. Yea, you shall have come even unto Him as He has always beckoned His children to do, and you shall receive of Him all things that shall be necessary for you. Yea, when the Lord is your guide, and when the Lord is your mentor and teacher, do you believe that you shall lack any thing? Do you believe that any other person might be the bringer of greater light and greater truth than that which the Lord and the Holy Ghost together might bring you? Nay, but believe it not. For, mere man has not all things before him, as the Lord surely does have. Wherefore, we must come unto Christ in order that we might be presented at the veil, in order that we might converse again with the Father face to face.

97. This is the plan, even the great purpose of the Lord our God, and shall any man, no matter his priesthood, bring us closer to the Father than Him? Shall any man have greater doctrine or teachings? Shall any ordinance do more to demonstrate that we do draw ourselves nigh unto Him than that we stand in His mighty presence? Behold, where can such nonsense be believed?

98. Wherefore, you Nemenhah, believe it not when a man comes to your door and declares to you that you may only receive that which is necessary for salvation's sake from some man or set of men. Believe it not when such men come into the synagogue and preach unto you a gospel of troubles. Let not such provocations enter into your hearts.

99. And when self-sustaining and self-serving men do seek to change the doctrine of peace, do not strive with them, but strive only with the Spirit. For, if you maintain that promise which the Lord has given you, do you think that He will leave you comfortless in the time of trouble and of uncertainty? I say unto you, Nay. He shall surely speak to you. Wherefore, you shall have no purpose in strife with your fellowman on account of the gospel or of gospels. Seek the face of God and the disturber shall give you no pause.

100. And when you are accused of creating a beggar out of that man who shall continually rebel against the Lord, behold, give him of your surplus but only as much as will fill his immediate needs. Yea, feed him but for that day only and you shall fulfill righteousness. But give not the stewardship of your surplus into his hands who shall claim it by right of priesthood.

101. And behold, when a man does strive to usurp ought that has been given from on high, do not give him of your time or your attention. Nay, strive not with him at all, for his argument is wickedness. Wherefore, how shall you properly steward the precious time the Lord has given you in contending with him who shall speak nonsense? For, has the Lord Himself not taught certain things plainly? Then why shall we spend our time justifying His words in repetition?

102. And in all things let us hold true to those precious principles that He has taught us. Do you doubt the words of the scriptures? Then I exhort you, put them to the test. Inquire of the Lord concerning the object of your doubt. Do you believe that He shall not answer you because that He has spoken unto others already? Behold, this is folly, for who shall decide for the Lord but Himself when He is finished speaking and when He shall say no more to any man. Is it within you to dictate unto whom He shall give instruction, be you great or small? I say unto you, Nay.

103. And when a man shall declare unto you that the Lord is a respecter of persons, and that He does give unto some and that He does withhold His word and His will from others, you may believe that such a one is a thief and a robber. Yea, he is a liar and puts words in the Lord's mouth, even dishonorable words. For behold, shall a man turn unto his Lord to speak to Him if he does not also strive to do away with his sins?

Can he think to come unto God in any state of wickedness? And should any man or woman be denied access to a forgiving Lord? Or is His love so conditional?

104. Behold, sit at the feet of prophets and of teachers and be instructed of them. But do not rely upon them for ought that you think might be important for salvation. Nay, you cannot surrender your personal responsibility in this thing to any man. Shall he declare unto you that you must or you give up your salvation, do but render unto him of your courtesy in return, but not of your confidence. For such a one boasts of private knowledge and seeks to regulate God and His goodness. Behold, a true prophet of God shall never place himself an obstacle between the Lord and His children.

105. For, the Nemenhah know, and I shall hope that all them who would lay claim to belief in Christ do also know, whereunto they shall look for their salvation. And it is not to any man, but only unto that Holy One who is mighty to save. Or can any man save a single hair on your head? I say unto you, To have confidence in the strength of the arm of the flesh shall bring disappointment.

106. For when all people sit at the feet of the Lord for their teaching, and when all people are instructed of the Lord in matters of doctrine and of understanding, behold, they shall all have become prophets and seers. Yea, they shall speak with the tongues of Angels and shall sit them down even on the right hand of God forever. Is there greater doctrine to be learned anywhere in the world than this? And is there any greater teacher to teach this doctrine than the author of it?

107. And with these words did Mor Honayah teach in the temples, in the churches and in the synagogues.

Chapter Two

1. And Mor Honayah did travel from city to city, and from settlement to settlement, in all the regions of the Nemenhah of the Mountains, and even he did travel out to the West Sea, and he did preach this message unto all the people.

2. And the people did esteem his message of great worth. For, it did cause them to remember the purpose of the gospel in their lives – that it should not become a means whereby men and women are enslaved, but that they might receive of it that through which the Lord does liberate His children.

3. Now, when he undertook to travel away from his own city, he did so in the warm months, for the roads were not always safe to travel at other times. And he did take with him trusty men, men whom he had known for many years. And some of these men were among those who had fought beside him in the Nephite war. Yea, they went in a body of twelve and they called themselves the Traveling Council of Peli. And they did all things in unity and they had all things in common.

4. And now and then, they divided themselves so that they might go and visit many cities and settlements at once. And when they did this, they did divide into threes, and they went three by three. But when they entered into any city, they did greet the people in the name of the Lord and in the name of the Traveling Council of Peli. And thus they became known unto all the people in the region.

5. And when they were accepted by the council of a certain community, they did offer ceremony and oblation in the presence of all the people. They did offer up sacred smoke after the manner and pattern of Mor Honayah, and they did lead out in the Purification of the Ammonihah. Yea, they did make a sacred suffering with all the people who would celebrate this sacrifice with them.

6. In many of the places whereunto they did visit during their travels, they found no reason to make any regulation, or in other words, when they met in council with the men and women of that city, they saw nothing about which they might make any suggestion, and they celebrated with the people in the Spirit. Nevertheless, they did always preach the message that Mor Honayah had taught them and this did unite them with all the people.

7. Now, they did not go unto the people in order that they might convince them of one viewpoint over another. They went because they were driven by the Spirit. And it was not in order that they might combat Tucantor and his rebellion, for his teachings did not travel much outside of Mentinah at that time. But they did travel unto all the places in the mountains all the way unto the West Sea, and even they did teach some who came over from among the Nemenhah of the Islands, in order that the cities might be more united and that greater contact might be established between them. Yea, they desired that the people might be more unified in their understanding of the gospel and unto this end did they travel from city to city.

8. And they were not disappointed in their desire. For there had not been much done along this line for many generations. Now, do not think that the people had not enjoyed communion with other cities, but their

lives were so much tied to their own city and their own stewardship that they had little opportunity to travel about and visit other cities and other settlements except to transport goods.

9. Wherefore the traveling council gave the people of the scattered cities of the Nemenhah an opportunity to hear and to honor teachers from other places. And this did cause them to esteem the Nemenhah as one nation and one people.

10. And the traveling council did prove to the people that they could live in diverse places upon the land and yet have security and unity because of their unity in the covenants and commitments they had all made to live the way the Lord had taught them. Indeed, because of the traveling Peli, they did not feel isolated one from another.

11. And also when the people saw that the traveling Peli taught the oblations, sacraments and ordinances that were taught by the Lord and by Timothy and his brethren, they were the more unified in their teachings, even so much so that they did also take up their concentration upon the four great covenants of the High Place. Yea, and in every place where the traveling Peli sojourned, they did assist the people in building the High Place and in setting up the performance of the ordinances there.

12. The traveling Peli became renowned in all the land because of their knowledge and because of the great spirit with which they did teach the discourse that Mor Honayah had taught them. And whenever they were gathered in any one place, they did observe to teach in unison, never differing in their discourse. Yea, they did pray together, and they did fast together. They did observe the Purification of the Ammonihah together and they did participate together in the Sacrament of the Lord's Supper. They were a body and a band of perfect unity and they had all things in common.

13. And it was for this cause that Mor Honayah did make his journey unto the various cities of the Nemenhah. For he esteemed it the best work that he could do. And what other work could there be of greater import than that we wear out our lives in the service of the Lord and of His children? This, verily, is the thing that Mor Honayah taught and his life became an ensample unto us all.

14. And they who went with Mor Honayah, or also they who were sent by him unto the cities, did this walking service because of the great love they had for their Lord and also for their brothers and sisters of the Nemenhah. They did not do it because of the esteem of the people. For, who knew them before that they had visited their cities? Nay, they set out because they loved their God and the Spirit had testified mightily to them of the rightness of the mission. And also they set out because they loved the Nemenhah and desired not that they should dwindle in unbelief because of the whisperings and conspiring of evil or misinformed men.

15. And this took place throughout the stewardship of Mor Honayah and it became a great work. For the Nemenhah unified once again into a great nation under the influence of this great Peli and High Priest. And to write all of his doings and all of his works would fill up many volumes, wherefore, he did not write much of his own doings in his own record. And also he felt not to praise himself for his own works. Such was his humility.

16. Nevertheless, Mor Honayah is known throughout the land as one of the greatest prophets of the Nemenhah and it is for this reason that one may see his mark in many places written into the stones. Yea, he became a hero unto the people and most especially unto the young men who found in the traveling councils and the walking service a mission for themselves and a means whereby they might serve the nation as a whole and not only their own community.

Chapter Three

1. Now Mor Honayah, even that same man who was known unto the Nephites as Moroni, did live and serve the Lord all the days of his life. And he lived one hundred and forty two years and he did give up the ghost.

2. And in his stewardship he did see the reuniting of the Nemenhah of the Mountains. For behold, the Great War had caused the Nemenhah cities to become distant and divided in some things. Wherefore, the Nemenhah were not of one heart and one mind in all things and, although they did provide for their own people in their own regions, they had ceased for a time to interact as a unified nation of communities. This spirit was restored to the Nemenhah because of the ministry of Mor Honayah.

3. For the cities did begin to send once again their representatives unto Elak Kowat to the Great Councils. And they did also begin to organize again into the General Councils. Wherefore, groups of cities did meet in councils as Nemenhah and not merely for their own communities.

4. And following the ensample set by Mor Honayah, many cities did also begin to send out their own Traveling Councils of Peli to visit other cities. Now, this is the thing that did begin to most unify the cities one to another. For, the people began to know each other by this mobilizing of their young men and women and it became a great blessing unto the people.
5. Now, also it must be written and recorded here that, because of the teachings of Mor Honayah and because of the message that he sent by his own voice and also by the voice of the traveling Peli, the cities did undertake to construct their own temples. And the ordinances of the High Place were spread to all the cities and many of the settlements of the Nemenhah of the Mountains.
6. One of the purposes of the Traveling Council of Peli was to instruct the people in the building of the Lodges and also to assist them in setting up and performing the ordinances. Yea, the young people did go forth and teach the Nemenhah not only principles of the High Place but also in the actual performing of the ceremonies.
7. And being so united in purpose, and also having their attention brought back unto the principles of salvation, the people and the councils of the cities and the settlements did also begin to step out once again in the performance of their civic duties. Yea, they did become more effective in their own councils and also they did become more active in the councils of the nation as a whole.
8. And thus we see how the great captain of the Nephite armies was instrumental in bringing into balance all that had been disturbed because of the war and the threat of war.
9. In this did Mor Honayah teach a vital message of healing unto all the people. For, did not the people pass from a condition of war even unto a condition of peace? And did they not pass from a condition of doubt and despair unto a condition of confidence and of hope? And, whereas the disunity that arose out of the great preparations for war did threaten to undo the nation, the unity that arose out of the building up of the High Places in all the land did promise to edify the nation. Behold, this is healing. Yea, it is the healing of a nation, and it is in this healing that all people may emerge from one state into another.

Chapter Four

1. Now, all that Mor Honayah did in the days of his stewardship is written in another book. But I have written somewhat more concerning him because of the great respect and honor which I hold for him in my heart. Behold, I am Shi Honayah Sha Akekt and I am his son.
2. And when my father had gone unto his ancestors, the council of Elak Kowat did bid me return unto the city of my father. For they did desire to raise me unto the seat of High Priest. And I did accept the calling with the approbation of all the city.
3. Some would call this a great honor done unto me by the people of the city. For, whereas the city of Mentinah had for many generations held a predominant position among the cities of the mountains and was considered to be the capital city of our nation, because of the Tucantorhah, Mentinah was no longer considered such and the Great Council was moved to Elak Kowat.
4. And because of this transfer of the sentiment of the people, the High Priest of Elak Kowat was made to preside over the Great Council. Wherefore, in accepting the calling of High Priest of my own city, I did also accept a call to be the father of my nation. Or, in other words, the people did raise a voice of Common Consent that I should take charge of the High Place, the archives and of the surplus of the nation.
5. This did anger many of the residents of the city of Mentinah. For, they had, the half of them, taken up the doctrine of Tucantor and were not desirous that the importance of their city and of their High Priest be lessened. And because the Common Consent of the residue of the inhabitants of the valley of Menintah did desire it, and the other cities did concur, the capital was relocated unto Elak Kowat. And the surplus that the cities sent to the capital no longer flowed into the storehouses at Mentinah, but they did come unto Elak Kowat instead.
6. And the Common Consent of the people is the rule of law among the Nemenhah. There has been a body of laws formed in Mentinah in times past. Indeed, the great prophet and High Priest Pa Natan did labor diligently with the community council to form laws consistent with the manner in which we do live. But it was not Pa Natan who made the laws binding unto the people. Rather, it was by the Common Consent of the people that the laws became enforceable. This is the basis of our community and our way of life.
7. Howbeit, even though the transfer of the capital and of the surplus was done by the Common Consent, nevertheless, the Tucantorhah of Mentinah did stir the citizens of that city up into anger at the rest

of the Nemenhah and they did begin to cry out against us. Yea, and they did withhold from the donation all the surplus from the region round about Mentinah.

8. And they did also withdraw their counsel from the Great Council and did not send any delegates from Mentinah. Because of this, there could be no vote and no election upon the points of counsel, for there could be no Common Consent of the people without that the people have opportunity to vote.

9. Now, this became a great burden unto me, for I did not wish to be the cause for the disintegration of the peace in Menintah. But the division was great in the city of Mentinah and all the people round about were at a loss to discover how it might be resolved.

10. And I did call for a Great Council to convene in Elak Kowat to hear the matter. And because the matter concerned Mentinah so particularly, they did send two delegates to the council. Now, one of the delegates was of the doctrine of Tucantor and one was not, and they did represent their city. And every city and settlement also sent delegates to take part in the council and hear the matter.

11. And the delegates for Mentinah were Hemeacum and Micah, even that same Micah who went unto the cities of the plains and of the lake country in the east to preach the message of Mor Honayah. And Micah did stand before the council first and I did recognize him. And when he had taken up the staff, he did open his mouth to speak unto the great council. And these are the words of his speaking:

12. Behold, I am Micah, of the city of Mentinah, of the valley of Menintah, and I am a descendent of Ougou and of Hagoth. I do stand up before this council to express the grievance of my city, for she has been sorely injured by this people. Yea, even all the Nemenhah of the Mountains have injured the city of Mentinah and all of her citizens.

13. For, has not Mentinah been considered the capital city of the Nemenhah since the day that Hagoth built her? And does not every city and settlement of the Nemenhah owe a debt of gratitude to her? And has not the surplus of all the cities ever flowed down into her storehouses since the Nemenhah came into this country? And has not Mentinah been gracious unto all, bestowing the surplus for the good of all?

14. Howbeit now, after all that Mentinah has done for the building up of the Nemenhah and our way of life, can the people arbitrarily take from her the right of principal city? Has she not been a gathering place in all of our days? Has she not been an ensign to the nations? How can she be thus abused and thus dethroned?

15. It is for this cause that Mentinah has sent its delegates to this great council, to decry this injury and to demand that her right as principal city be returned to her.

16. And Hemeacum did also stand upon his feet and he did request the staff. And I did grant him the staff that he might speak uninterrupted according to our custom. And he did address the council, saying:

17. I also bring you greetings from Mentinah. I am Hemeacum, and I too descend out of Father Hagoth. I too bring cause against this council for injury done to my city. For, the High Priest of all the land has always been seated in Mentinah. This is a tradition that has been passed down through many generations. Behold, it is the right of the city and the usurpation of it is not to be admitted. Yea, the High Priest of the city of Mentinah, even the High Priest of all the lands of the Nemenhah does demand that you return to him the keys and the surplus. For, the management of the surplus is his by right and by authority. Who are you that you think to take away from him what is rightfully his?

18. And after this manner did the delegates for Mentinah address the council. And I did take up the staff and I did stand also to speak before the council, saying:

19. Behold, I am Shi Honayah Sha Akekt. And my father was Mor Honayah, the same who was Captain of the armies of the Nephites and who was also High Priest in Mentinah and in Elak Kowat. The people did make him to sit in the seat of High Priest and he did fill his stewardship with honor. The same was my tutor and my mentor.

20. Now, let us consider this matter carefully. For, as I see it, there are two principles at stake here. For the one part, we must consider whether Mentinah, or any city for that matter, may have predominance over any other and whether the law comes of the Common Consent of all the Nemenhah or is it to be determined by each city for its own residents. On the other part, we must consider the doctrine of Tucantor and the division it has caused in the valley of Menintah and most especially in Mentinah. To my mind, these are the principles that must be examined. For they shall dictate the very complexion of our society hereafter.

21. Let us take the first matter and examine it fully, perchance we may all come of a unity of mind and spirit concerning it before we discuss the second. Micah and Hemeacum shall speak for the city of Mentinah. Let us recognize the delegates from the other cities of the Nemenhah.

22. And one by one the delegates stood upon their feet in the midst of the council and they did declare themselves.

23. Midgan Idi, of the city of Elak Kowat did stand first and he did introduce himself, saying:

24. Behold, I am Midgan Idi, the son of Idiancom, a Nephite who did stand with Mor Honayah in the last battle of the Great War, and Pa Naest, a descendant of Hementah and I do represent the city of Elak Kowat.

25. And Da In, of Elak Kowat did stand up next, saying:

26. I am Da In and I descend from the Lamanites. I did leave the Great War, for I grew weary of the shedding of blood, and Mor Honayah did adopt me into his band and family. I do also represent Elak Kowat.

27. And the delegates from Potalekt did stand, saying:

28. Behold, I am Kamiakim and this is my companion Toniah Lotnah. We are descendants of Hagoth and we represent the city of Potalekt.

29. And the delegates from every city did stand forth and declare themselves one by one. And the names of the delegates I do record here in the order in which they did stand to be recognized. And they were:

30. Nohonaya and Pa Sineth, of the city of Elgiah; Parah and Nomiah Min, of the city of Pagwit; Monoriah and Mineat, of Hagoth; Pingwit and Kayith, of Sevim; Pa Wayat and Panah Nin, of the women's refuge of Korinah; Ealekoet Akekt and Kochets Kunnin, of Nespelhem; Peliah and Beleuh, of the Pahshi settlement of Porinor; Tlin Gee-it and Tso-Tsit, of the city of Tliningsah and of Haydahats; Rhen and Kaboret, of the city of Witchittim and Kodahah; Megnem and Pa-in-nah Waylit, of Corianton and of Winebag; Phaynith-Im and Phenith, of the new settlement of Phenith Ee-it.

31. And delegates from all the cities were present, but these were the delegates chosen by election to speak in the Great Council and to hear the cause that had been brought forth. And they did choose for themselves who would speak and who would not. Wherefore, the council was convened according to the traditions of our people, yea, even in the manner in which our first fathers did set as an ensample unto us.

32. And I did call upon Micah to step forward to speak on behalf of his city in the examination of the first consideration and Hemeacum to speak for the second. And Micah arose from his place and strode into the center of the circle and he did address the council, saying:

33. Brothers and sisters, Nemenhah! I honor you and I am grateful that I should have this opportunity to stand up for my city and speak on behalf of her citizens. Behold the High Priest of the city of Elak Kowat does do me great honor and I thank him.

34. Behold, has the city of Mentinah not always been the central city in this region? And have the laws that have been adopted by all the cities of the Nemenhah not flowed out of Mentinah since the very beginning of our sojourn here in the Land Northward? I say unto you, Yea. For, do we not have it in the records of our people that Pa Natan did write the laws and the statutes by which we do govern ourselves? Surely, none may question that it has been from out of Mentinah that the call for the Great Council has come in the past.

35. Yea, and is the temple at Mentinah not the first temple to be built in the Land Northward? And was it not in Mentinah where the records of the people were compiled and kept? Indeed, have we not ample record that visitors from far away lands, even from across the East Sea and from across the West Sea, have traveled long just to arrive in Mentinah? Is it possible that any might deny the sacred role that the city of Mentinah has played in the very history of our people?

36. Behold, the surplus of all the cities has been sent unto the High Priest of Mentinah for many generations and has the High Priest not distributed the surplus wisely? I say unto you, That he has.

37. Wherefore then, shall the privileges of the principal city of the Nemenhah be taken from her? Behold, this is the question that I raise before this council.

38. And when Micah had made an end of speaking, he did sit down again in his place.

39. And Midgan Idi did arise and the council did recognize him. And he did open his mouth to speak, saying:

40. I too am honored that I might speak before this council and also that so great a man as Micah should condescend to give me the stand. And I should like to address the questions raised by Micah. Wherefore, I do beg his indulgence and also that of this council.

41. For I do not believe that anyone who has come here today can deny any of the things which Micah has said about the city of Mentinah. Of a surety, we must all admit that it was the first of the settlements of

our people, after Hagoth took his people up into the mountains. And I think that none shall stand to deny that Mentinah has been a very principal and even capital city of our nation.

42. And it is also quite true and full of proof that Pa Natan's record of the Laws of Mentinah have been the model for most of the laws by which the Nemenhah do govern themselves. And it is also without equivocation that Pa Natan was the High Priest of Mentinah when she recorded the laws.

43. And there is no question that the first of the temples built by the Nemenhah of the Mountains was built in Mentinah, for it was the first of the cities. Wherefore, where else shall the Nemenhah of the Mountains have built their first temple in the new land, but in the first city?

44. Yea, and we must all admit that Mentinah has been a destination for many men and women of great wisdom and knowledge who have come from many parts of the world. For behold, the archives are in the valley of salt and they are preserved there. Yea, and it has always been one of the duties of the High Priest of Mentinah to keep the archives and who sits here who will deny this?

45. But behold, I would ask this council, because a thing has ever been, does it signify that it shall or must always be? Is the city of Mentinah the only place among the Nemenhah where the voice of the people may raise up a council of all the people? And what are the privileges that one city may claim over another? Is any piece of land any different than another? Is it the plot of land upon which we are established, or is the field our foundation? I say unto you, Let us very carefully discharge our duty here today, for the Common Consent of the people is the matter that is being contested.

46. I know that Micah does feel for the dignity of his city. Behold, long has Mentinah been the center of our society. But behold, the voice of the people has brought about a change in things. Shall the tradition of our fathers supersede the Common Consent of the people? I hope that this shall not prove to be so, for it will become the ruination of all that we know.

47. Behold, my city is new. Yea, Elak Kowat has seen scarcely two generations of habitation. Has it become a principal city because of its history? I think not. There has not been enough of it to warrant such an honor. What then? Does it contain men and women who are in any way greater or wiser than they who live in other cities? Again, I think not. We are all relations and none of us are ought different than the citizens of any of the cities of the Nemenhah.

48. What then has elevated Elak Kowat to become the capital of the nation? Behold, I will tell you. It is not because of wealth, neither is it because of greater knowledge or wisdom. Elak Kowat has become the gathering place of the Great Council only because of the Common Consent of the people. Behold, the people decided by vote that Elak Kowat should become the capital and if the people next week shall decide otherwise, then some other city would lay claim to this honor.

49. It is not history or tradition or the law or the temple that decides these things, but the Common Consent of the people. For, it is because of the Common Consent that we may say that we have all things in common. Yea, it is by the Common Consent, is it not, that we have come out of Babylon, not because of the traditions of our fathers. For I would that you might recall that our lineage does not begin with Hagoth. Indeed, the Nephites were our fathers as well. Did they do all things by Common Consent? Behold, I say unto you, Nay.

50. Micah would have us believe that the good of the nation hangs upon the privileges bestowed by history and tradition unto the city of Mentinah. But I say unto you, The good and the future of our very way of life hangs not upon the good name and reputation of but one city, but rather upon the steadfastness of all the Nemenhah in upholding the standard set by the founders of Mentinah. If we bow to the will of one city and place it higher in stature than all the rest merely because of its history, then we shall have created a tyranny that shall destroy the nation.

51. I do not plead that pre-eminence be given to my own city. Take the honor from Elak Kowat if having it shall create discord in the nation. Yea, give it to another city if having it shall threaten to puff its citizens up in the pride of their hearts! Nay, I do not beg for any such honor to dishonor the people of Elak Kowat.

52. But behold, we ought to examine the reason that the honor was taken from Mentinah and given unto another. Is Mentinah unified? Do they have all things in common within their own city? Can a council be elected that shall not be divided against itself? Behold I say unto you, The city is split down the middle and there is contention on every corner. How then shall the rest of the nation rely upon a factious city to distribute equitably the sacred surplus of all the cities?

53. For behold, does such division exist in any other city but Mentinah? I say unto you, Nay. Examine every delegate in this council today and you will find no such division. But if Mentinah and the High Priest of Mentinah is to have control over the general surplus, could that not become the means whereby that same division which does destroy the unity of Mentinah might be spread from city to city? And is this wisdom?
54. Wherefore, the wisdom of the General Councils is plainly manifest in its recommendation to the people that the surplus be transferred out of the center of the dispute. And the Councils did ask for the Common Consent of the people. Did the people consent to retain the surplus in the ancient capital? They did not. Behold, they saw clearly the threat to the public peace.
55. There was no slight intended and no injury made upon the people of Mentinah. But the security of the way of life which all the cities have chosen was of primary concern and the people did decide the best course of action. The people of Mentinah are not forced to accept the Common Consent if they no longer wish to live by this law. Yea, they may leave the union and be a nation unto themselves if this is their desire, for the rest of the cities do not seek to impose that upon Mentinah of which its citizens do not approve. Wherefore, where is the injury?
56. And when Migdan Idi had made an end of speaking, behold, Micah was abashed. For he had supposed that the people had removed the capital to Elak Kowat in order to punish the people of Mentinah because they had allowed the Tucantorhah to remain in their midst. But this was not the case and when he had discovered that he suspected them in error, his eyes were opened to his own pride and to the pride of the city. Wherefore, he forebore from speaking any more in the council.
57. But Hemeacum did stand to be recognized, saying:
58. Behold, my companion has given up the matter, being altogether put down by the words of Migdan Idi. But I am not put down, nor discouraged from the cause. Mentinah has indeed been injured and all her people with her. For there is but one authority on earth whereby the people ought to be governed. Let us be clear on this matter. Men may call councils and they may contrive to govern the kingdom of God as they see fit. But in all that they do, if they have not the mandate of heaven, they do err greatly.
59. It is only upon the principles of the priesthood that the cities ought to be governed. When the people are in accord with those whom God calls into the ministry, they become of one heart and one mind with God, and they have all things in common. This principle is not based in carnal man and it is not founded on the laws of men. It is an eternal principle and any who tries to circumvent it does commit sin. It makes no difference whether such a one is an individual man or set of men, or even the whole nation. When the mandate of heaven is breached, surely the Lord will not hold the malefactor harmless.
60. Migdan Idi asks where the injury is found. Is this not injury unto God, unto the city of Mentinah and unto all the Nemenhah together? Behold, the matter at hand will decide the doctrine by a vote of the people. Shall the people decide in this way the nature of God? I say unto you, All the councils of the nation could not change God in any way. How then, shall they change any other doctrine?
61. The Law of Consecration is a principle given in the High Place. Therefore, it is not a political matter, but a doctrine of our religion. Shall the councils decide our doctrine for us? If so, what might prevent them from forming combinations to take away our ordinances and our observances? Behold, I say unto you, There is nothing to prevent the disintegration of our culture and our society, yea, it shall bring upon us a separation from God. This is the injury.
62. Behold, God chose the city of Mentinah as the seat of His church. Yea, He did cause that our forefathers should depart from the Land Southward and reestablish His church and His kingdom here in this blessed place. And He has blessed us beyond compare because we have followed Him. Shall we begin now to change His dictates and His commandments?
63. By the voice of the people the center of the church has been moved to Elak Kowat. Because of this change, the general surplus, the means through which God does build up His church, has been taken from His chosen High Priest. What shall we change next?
64. This misconception has already changed one sound doctrine of the church and turned it to nonsense. When we give unto the mind and will of the people to dictate the doctrine of the church, we sentence our culture to extinction.
65. And when Hemeacum had said these words, he surrendered the stand and took his seat. And when he had returned to his seat, Tso Tsit did stand up to be recognized, saying:

66. Behold, I am Tso Tsit and I am a descendent of Hagoth. I do give all honor unto this council and I do stand to speak for the Nemenhah.

67. This question does concern me greatly. For, if Hemeacum is considered correct in his interpretation of things, then all that we do in the cities is in error. Wherefore, let us look at the manner in which we of the outlying cities have traditionally governed ourselves.

68. Behold, the settlements are formed because some small group of Nemenhah do chose to leave the city of their habitation and strike out into the wilderness to form other communities. And the new community does meet together and a Community Council is formed following the pattern given by our ancestors.

69. Yea, we do ask our mothers to nominate the names of those they wish to sit in the council. And the people do vote on the names and they become the Community Council by the Common Consent of the people. And this council does elect a High Priest from among the Peli of the families of the group to act as the keeper of the records and to have the care and keeping also of the surplus of the city. And now that the High Places are built in all the cities, it has also become part of the stewardship of the High Priests and the Peli to have the keeping and the care of it and of the synagogues.

70. Now, this has been the manner in which the Lord has called up men and women to serve the people ever since my city has been. And behold, we know that this custom has been passed down to us from generation to generation and it has also been confirmed by the records of our people which we do open and read often.

71. Wherefore, we do believe that the Lord does call the Peli personally. It is from among the Peli that the Community Council does call the High Priest. This High Priest does call and train priests and teachers to serve in the churches, but they are also sustained by the people.

72. Wherefore, as may be plainly seen, the Lord does call up His servants in our city by a set order. Now, Hemeacum, would you change all this which has gone on in our city since its inception? And if so, upon what grounds and by whose authority do you seek to dictate the beliefs and customs of a people who have been organized almost as long as the city of Mentinah? I say unto you, Neither the people nor the High Priest of Mentinah have authority to dictate anything that is done in another place and among another people.

73. But I also defy you to establish by the records that the city of Mentinah has chosen its Community Council or its High Priest in any other way. Behold, we know that you are of the Tucantorhah and it is out of this doctrine that you derive your interpretation. It is a system of doctrine that is at variance with the rest of the Nemenhah, even in your own city. Shall the Great Council be governed by a small group of Nemenhah in one city, or shall the Common Consent be preserved?

74. Let us decide first the manner in which this council shall govern itself. Shall we change our tradition because of the teaching of Tucantor, or shall we retain the Common Consent as we have understood it to this date? Let us vote on this matter before we proceed.

75. And when Tso Tsit had made an end of speaking, he did take his seat again. And it did seem that he was correct in his call for a vote of the council, for how could any Great Council proceed without an agreement upon the basis and foundation of the council? Wherefore, I did call for a vote upon the question of Common Consent. And the delegates of the council did cast their lots and the vote fell upon the Common Consent.

76. Behold, every delegate except Hemeacum did vote in favor of retaining the Common Consent as it had theretofore been interpreted. And when they had all cast their lots and I had counted the vote, I did give the lots to the scribe of the council to count and to record. And when the scribe had counted the votes also and witnessed the result, behold, Hemeacum did arise once again to be recognized, saying:

77. Behold, I stand up before this council to protest the evil that you have thrust upon the Nemenhah. You have circumvented the word and will of God. Do you suppose that this voting shall have changed anything in creation? I say unto you, It has not. There is nothing that men may do or say that can change the will of God. This Great Council does only teach the people that they may place themselves above the commandments and this is an evil that you will all carry with you and a sin which you must account for in the dreadful day of judgment. Yea, behold, I would not be any of you when you must stand before the Lord in that day.

78. Now, let me instruct you, perchance you might wish to repent. When the Lord has spoken a thing through His chosen prophet, behold, we may demonstrate our faith and loyalty unto Him by raising up our hands to sustain the words of the prophet of God. But shall we hear the voice of God through His prophet

and elect through the Common Consent which of His commandments we will obey and which we will cast to the wind?

79. But this is exactly what this council has done. Behold, the voice of the Lord has been heard already in this matter and the will of the Lord has already been spoken by His prophet. If any of you think that you can countermand any of his words, let him account for it unto God.

80. And when Hemeacum had said these words, he left the council. Wherefore, I did ask Micah to stand and express his sentiments concerning the matter. And behold, he did arise from his seat and walk down even into the center of the council chamber. And he addressed the council, saying:

81. Behold, I am not of the same religion as my fellow delegate and I do not agree with him in this matter. Of course, I do not believe that anything that we might say or do in this council will change anything in the creation and with regard to the will and word of the Lord, there is nothing that we can accomplish in the councils to change or circumvent the commandments of God. But the doctrine of Tucantor does corrupt even the half of the people of my city and they do believe it. I fear that they will not accept anything this council might decide.

82. But I do believe in the rule of the Common Consent. Behold, I did cast my lot and if this council shall still consider me able to speak in behalf of at least that portion of the people of the city of Mentinah who are not of the Tucantorhah, then I shall be honored to remain in the council and do my duty to my city.

83. And when Micah had said this, he resumed his seat. Wherefore, I did call for the voice of the council concerning the Common Consent, and behold, the council did elect to retain the practice of returning the decisions of the council unto the people for their sustaining vote. And when the vote was taken and recorded, I did arise from my seat and I did address the council, saying:

84. The decision of the Great Council is that the Nemenhah shall retain the traditions and customs of the councils with regard to the Common Consent. And that is, that matters shall be heard in the councils and when a decision has been reached, it shall be published to the people. Verily, the voice of the people shall decide whether a thing becomes the law of the land or not.

85. Therefore, it was decided by the Great Council that one city shall not dictate to any other what their law might be, but that the Great Council shall give recommendations unto the cities and the people ought to decide what their laws shall be of themselves.

86. And we did take up the doctrine of Tucantor to discuss it. And the delegates did discuss the matter for many days. And it was determined that no effort ought to be made to correct the Tucantorhah by the law, but that those who felt their doctrine to be incorrect ought to diligently teach as the Spirit directed and that this ought to be the only action taken. Finally, when they had made an end of discussing the Tucantorhah, I did call for a close of the Great Council with the admonition that all the delegates return unto their own cities and settlements and meet in their own councils to ascertain the will of the people.

87. And within two months, word returned unto Elak Kowat from all the cities and settlements, and behold, the people did concur with the decision of the Great Council. Furthermore, the people of not a few cities did send me word by personal epistle of their approbation of the manner in which the council did conduct itself.

88. But Micah did return again unto the people of Mentinah and he did represent accurately all that had transpired at the council and behold, the people were divided in their response. The one half of them approved of the decisions of the Great Council and the other half denied the authority of the council to decide in any thing.

89. And the contention over doctrine did become hot in the city of Mentinah, insofar that many of the people did begin to leave the city. Some set out to create new settlements and others moved to cities and settlements wherein their families dwelt. And that portion of the population Mentinah who did not follow the teaching of Tucantor became the fewer than those who did. And behold, Micah was among those who took their families out of the conflict.

90. For the Tucantorhah were dogmatic in their insistence that all people believe as they did. Tucantor, their High Priest, became as a king unto them. And he did dictate unto them all that they might do. And the men whom he did set up as the priests and teachers did also have the control over every aspect of the daily life of the people. And behold, the women ceased to do miracles and to be healers.

91. Now, those who were not of the Tucantorhah were required by the law to give all that they produced unto the High Priest. And Tucantor did divide all between himself and the priests and teachers, returning

only a portion again. Behold, this they called consecration and it became a law in the city. Wherefore, all those who did not render all their goods unto the High Priest were punished and persecuted.

92. And behold, unto those who believed on his doctrine, Tucantor returned a greater portion than he did unto those who did not. And, because the people were made to render all their goods and whatsoever they did produce unto the High Priest, behold, there was never any surplus. Wherefore, when the practice of Tucantor did create beggars of those that believed not his doctrine, the people ceased to feel responsible for them and they did nothing for them. Therefore, they were forced to leave the city with scarcely even the clothing on their backs.

93. And I did send an epistle unto Tucantor, who had become High Priest in Mentinah just as he had prophesied. And I entreated him on behalf of those of the citizens of Mentinah who differed from him in their beliefs. Yea, I did send him an epistle, saying:

94. Tucantor, High Priest of Mentinah, I am Shi Honayah Sha Akekt, High Priest of Elak Kowat. I do send you greetings from the Nemenhah. And behold, I do inquire of you after the safety and well being of the Nemenhah of your city. For I have heard report of many that the Nemenhah do suffer greatly for want in Mentinah.

95. Behold, I would entreat you, that if the Nemenhah are no longer welcome in Mentinah, to the effect that they are persecuted and punished for their beliefs, do allow them to bring their belongings even up into Elak Kowat, that we might care for our own in the manner of our tradition.

96. But do cease to persecute our relations in your city. For this is not the way of the Lord, nor of His righteousness. And if you do purport to be His prophet, I would exhort you, for the good of all your people, that you set not this ensample for them. Behold, the Lord shall not hold you harmless in this evil.

97. And behold, Tucantor was wroth with me because of the epistle and he did answer me, saying:

98. Behold, Shi Honayah im Akekt, I am the High Priest of all the land and my people are the Nemenhah. Yea, there are none in the land who may call themselves after this name save they be believers in the doctrine which the Lord has revealed unto me. Do not, therefore, write unto me as if you do speak the mind of the Nemenhah. For you are a non-believer and have no authority. And also you have taken the honor of High Priest unto yourself, being not called of God by His own oracle, as was Aaron.

99. As for those in my city who are unbelievers, do not concern yourself with them. Behold, they keep not the statutes and commandments of God and, therefore, they have no place or station in Mentinah. We may treat them as we will, for they are not to be considered citizens. Behold, they shall either conform to the doctrine or they shall leave the city.

100. And whether any of their belongings shall be forfeit, that I alone shall decide. For behold, God has placed the city in my hands to do with as He shall dictate. Do not think to dictate to me what I ought to do and believe not that you have any wisdom that you might teach me concerning the ways of God. Behold, I am his prophet and mouthpiece. Those who go against me also go against God.

101. And behold, this was the manner of his epistle unto me. Wherefore, I did worry for the people of Mentinah, but most of all I did worry for the Nemenhah left in the city. For behold, I knew that they did suffer greatly for lack of the necessities of life, and there were still many little children among them.

102. Wherefore, I did send another epistle unto Tucantor, saying:

103. Tucantor of Mentinah, I am Shi Honayah Sha Akekt, High Priest of Elak Kowat and I greet you for all Nemenhah. Listen to the words of my entreaty. For, are we not neighbors and shall we not treat one with another as brothers? Wherefore, take no offense at my offering, for it is given with good intention.

104. Behold, the families of those that remain in Mentinah who are not of your belief do cry out for the safety of their loved ones. I beseech you to allow them to gather their goods and leave the city. Behold, we shall succor them, wherefore, let them take up the bundle and depart out of your midst and persecute them not.

105. And behold, he did send a messenger to answer me and these are the words of the messenger:

106. Do not treat with me as a neighbor and brother, Shi Akekt, for we are neither.

107. Now, he did address me in this manner because of his belief that the women of the Nemenhah were become proud and that they had subjected the men under their yoke to be commanded in all things by them. And this manner of address was intended to insult me, but behold, I took no offense. And the messenger continued, saying:

108. I know what is the desire of your heart. Behold, you do not esteem the persons you would steal from Mentinah nearly so dear as you do esteem their goods and possessions. Wherefore, cease to incite the people to abandon their home, for they are Nemenhah of Mentinah, not of Elak Kowat. Behold, I shall consider any such incitement as hostilities against us and we shall defend ourselves from such hostilities.

109. And from that point Tucantor allowed no one to leave Mentinah, but kept all the people captive. Now, this suited the majority, for the more part of the people were become Tucantorhah and they were content. But those who believed not in the absolute power of the High Priest were deprived of their liberty and they were forced into labor for the Tucantorhah.

Chapter Five

1. And it did not take much time for the news of the outrage of Mentinah to reach the ears of the families and friends of those whom Tucantor had imprisoned there. And they were wroth with the people of Mentinah and with the High Priest in particular, insomuch that they did gather in the cities and settlements closest unto Mentinah.

2. And a particularly large body of people did gather at Elak Kowat. And the people did call for the Great Council to take up the matter of the immediate relief of the Nemenhah of Mentinah. And it was the decision of the Council that I should write an epistle one last time unto Tucantor and request that he release the Nemenhah from the city, that they might gather with their own people in other places.

3. And behold, I did write an epistle unto Tucantor, even according to the will of the people, saying:

4. Behold, Tucantor, I write unto you from the city of Elak Kowat for and in behalf of all the Nemenhah of the Mountains. And I do request that you let the Nemenhah come out of the city of Mentinah. Yea, let them come out from Mentinah and join their families in other places.

5. For, it is clear that you do not esteem them as you ought. Yea, because that they are of other beliefs and customs than you, they are made slaves in their own city, even the city which they have built up with their own hands. Therefore, release them that they may take their beliefs into another place.

6. It is not good that you should shut them up and keep them in bondage. Behold, do you not know that a great multitude has gathered here in the valley of Menintah because of your determination to hold the Nemenhah hostage in their own home? And do you not fear that this steadfastness in your wickedness shall bring upon your city the wrath of all the people? Come, Tucantor, put aside your pride and let the people come out.

7. Behold, I am commissioned by the people to tell you that if you do not open up the city and allow the Nemenhah to depart from out of it in peace, verily, the people shall descend upon you and take them out by force. And never before has such a thing been in all the history of this land since the days of Father Hagoth. Do you wish to be known in all the land as one who brings down the peace and sows the seeds of death and destruction? Yea, the first of your race to do such things, you shall leave an inheritance unto your children that will win them the onus of all the world.

8. Wherefore, cousin and brother, seek reason! Open up the gates of the city and let the people go!

9. And behold, Tucantor answered him, saying:

10. Behold, we know that we are righteous and the Lord has chosen us because we do steadfastly adhere unto His word and His commandment. And we do also know that you have stirred the people up against Mentinah because of your wickedness. For you are of the ways and wickedness of the Nehors, teaching to all people that they may decide for the Lord what is right and what is wrong. Behold, you shall not prosper in this wickedness and must repent.

11. For you do teach that all people may discern the mind and will of God and we know this to be false. For, He has always called up prophets to serve Him and to be His mouthpiece upon the earth. But you teach that all people may approach His holy throne and impose upon Him in all things. Behold, you must repent of this evil.

12. And we also know that you do teach the people that they may form councils and act in the name of God. To act in His holy name requires His authority. Do you not know that He does not give this authority except by the word of His mouth unto His servant the prophet? Behold, you call up your priests and your prophets by the word of the people. Wherefore, how can you declare yourself High Priest? You are nothing but a puppet of the people.

13. And again, your councils are called up by women. This is an abomination before God. Do you not read the scriptures? Do you not recall that Adam is the head of Eve? Wherefore then, do your women act as the head of the body?
14. But, we do acknowledge that you have greater strength in your wickedness than we have in our righteousness. Wherefore, we will release the wicked into your hands. Do with them as you will but do not expect good to come of them. For they are full of sloth and are unprofitable. They are the most idle of the people, wherefore, take them and do with them as you will.
15. But behold, they shall not take out of the city any possession. For we are the chosen of the Lord and have all things in common. Wherefore, how can they take from the city ought that does not belong to them? Let not anyone think that these idlers may rob from the industrious because that they will not hearken unto the Lord and unto His prophet.
16. And this was the language with which Tucantor did abuse Shi Honayah in his epistle. But behold, Shi Honayah did not allow his wrath to be kindled against Tucantor, but he did rejoice that the people of Mentinah were to be allowed to come out of the city without that the people of Menintah should have to rise up with force of arms to take them out.
17. Behold, it was not the desire of Shi Honayah that all people should agree with him or with the majority. Rather, he only wanted the freedom of the people to move away from that which did enslave them. Wherefore, he did rejoice that he had obtained the freedom of the people.
18. Now, when the people of Mentinah who were prisoners there were allowed to come out of the city, they were miserable indeed. For Tucantor had ordered that they be flogged and stripped of their clothing before they were allowed to depart. And they presented a scene of woe and despair as they proceeded through the deriding shouts of the people in their naked and miserable state. And the wicked people of the city, who had once been their brethren, did cast stones at them as they passed, and many were injured.
19. And the people who had gathered in to succor them took blankets and covered them as they passed out of the gates of the city. And they gave them wine to drink and food to eat. For behold, many had not eaten in many days and some were dying for want of food or drink.
20. And the angry wrath of the people was kindled against Mentinah because of the miserable state of the refugees. But Shi Honayah did calm them and they brought the sufferers down unto Elak Kowat to nurture and to comfort them.
21. And the priests of Elak Kowat did go straightway even unto the archives in the mountains and they did gather together all the records of the people quickly, lest Tucantor take possession of them too. And they did leave copies in the archives, but they did also take out all the histories of the people since Hagoth came out of the Land Southward, that they might not be lost to the people because of the wickedness of the High Priest and the people of the city of Mentinah.
22. And the mothers of Elak Kowat called upon me to convene a Great Council again to discuss what must be done. And I did call for a Great Council and delegates from out of all the peoples who called themselves Nemenhah came to the Council.
23. And when the delegates from every city were gathered, I did call for a count of the delegates. And these are cities that sent delegates unto the Great Council at Elak Kowat:
24. Phaynith-Im and Phenith of the new settlement of Phenith Ee-it; Midgan Idi and Da In of Elak Kowat; Kamiakim and Toniah Lotnah of Potalekt; Nohonaya and Pa Sineth of the city of Elgiah; Parah and Nomiah Min, of the city of Pagwit, which is also called Michim-Mic; Monoriah and Mineat of Hagoth; Pingwit and Kayith of Sevim; Pa Wayat and Panah Nin of the women's refuge of Korinah; Ealekoet Akekt and Kochets Kunnin of Nespelhem; Peliah and Beleuh of the Pahshi settlement of Porinor; Tlin Gee-it and Tso-Tsit of the city of Tliningsah and of Haydahats; Rhen and Kaboret of the city of Witchittim and Kodahah; Megnem and Pa-in-nah Waylit of Corianton and Winebag.
25. And there were many cities of the Nemenhah represented, but these were the delegates that were chosen to hear the matter.
26. And the Great Council of Elak Kowat determined that the city of Mentinah had committed a great evil upon its own people, insofar that the Council recommended to all the Nemenhah that Mentinah be no more considered part of the Nemenhah of the Mountains or of the Plains and the Lakes. Yea, the Council recommended that there should be no more trade of the surplus of the Nemenhah to the city of Mentinah and

its inhabitants. And they did also recommend that the old city be no longer recommended to the sojourner or the traveling sage, for it had become perilous to anyone who believed not the doctrine of Tucantor.

27. And when word went out from the Council and the Common Consent of the people was sought, behold, the voice of the people did rise up in condemnation of the people of Mentinah. And the recommendation of the Great Council held, and Mentinah was cut off. And when this was published throughout all the land, many families did come out of Mentinah secretly and did also join with their people in other cities.

28. And Mentinah did at once become an impoverished place. For, without the surplus of the Nemenhah, who was left to support the priests and the teachers? Yea, without the support of the surplus, Tucantor had not great riches at his disposal and all the people were made poor. And they had not all things in common and they did contend with one another to find trade and to sell their wares and their produce. For the Nemenhah did no longer find use for their goods and avoided the city altogether.

29. And the Council of Elak Kowat did also meet to discuss the outcome of the Great Council. For Elak Kowat was only a day's ride from Mentinah and it was very close to the place where Tucantor had begun the division of the Nemenhah of Mentinah. And the Council decided to make preparations for all of the inhabitants who wished to follow them to depart out of the valley of Menintah and go even up to Nespelhem.

30. And the people did also give their Common Consent to this plan and great preparations were made ready. It was determined that, when the snow melted and the ice passed from off of the rivers in the following spring, the people of Elak Kowat would be no more and they would take of all their goods, and their houses, and their animals, and all manner of things with which they did administer their stewardships, even up into the north country. Yea, and it was the plan of the people to make a new settlement near unto Nespelhem and Potalekt.

31. For behold, the people of Elak Kowat would not live in the same place as a city of people who would do wickedness such as the Tucantorhah had done unto the people of Mentinah. Nay, they would not have such people as their neighbors. Wherefore, they made great preparations to leave the valley.

32. And it was to the great surprise of the people of Elak Kowat that their council did receive an epistle from Tucantor and from the priests and teachers of Mentinah. And in this epistle the people of Mentinah did beg the people of Elak Kowat to remain in the valley and continue to be their neighbors and allies. But the Nemenhah have always avoided the Gadiantonhem and they have always shunned them and worked to shelter their people from them. And if this was the way of the people concerning the Gadiantonhem, who conspired daily to overthrow all that is good, how then could they do otherwise with the Tucantorhah, who had conspired to take away the liberty of the land and of the people?

33. And in the space of the remainder of the summer, and with the passing of winter the people, having made all manner of preparations, took up their burdens and removed out of the valley of their forefathers, just as Nephi of old took his people out of the place of their first inheritance in the Land Southward because his brethren did conspire to destroy the people.

34. And the whole of the north of the valley of Menintah, as well as half the habitations in the south of the valley were made desolate at once. And houses were left empty and became the habitation of vermin. And farms were left unworked and unplanted. And shops were left unattended and warehouses were left barren.

35. And the people of Mentinah were disrupted in all that they did. For, of a necessity they were forced to take up much more work than that to which they were accustomed. And this was a sore trial for them, for the Tucantorhah had become enamored with the idleness that the new doctrine allowed them. But Tucantor, seeing the ruin of his city, ordered them to take up once again the plow and the hammer.

36. For, with three quarters of the production necessary to feed the populace of Mentinah and to support them in the manner which they had chosen gone out of the land, it became expedient for Tucantor to press the remaining people into labor.

37. And even the priests, who had tasted of the leisure of their callings, were made to take up all manner of work with their hands. And the priests were brought low again because of the impending hunger that they knew would fall upon the city because of the lack of production and of trade. Surely, in but one season Mentinah was reduced to the poorest and hungriest of the cities of the Land Northward.

38. And the people of Mentinah complained bitterly against their High Priest. Yea, they were wroth with him because of the disaster he had brought upon them. And they did hold him responsible for all of their

woes. For they had thought to become rich with the surplus of all the cities, and this because of the many things he had promised them. But now they were the poorest and most wretched of people in all the land.

39. For, whereas in the year before the ascension of Tucantor to the seat of High Priest, the city of Mentinah might have been called the richest and best supplied city of all the Nemenhah, yet in one year it had been reduced to the poorest.

40. And Tucantor discovered that it was difficult to press his people into service one for another after that they had made prisoners and slaves of their neighbors. Yea, he found his flock troublesome to shepherd when the Nemenhah had gone from out of the land.

41. And the people that had once loved that their neighbors had once provided for them did quickly become idlers. Wherefore, it was doubly difficult for them to take up a greater portion of work than they had been accustomed to do even before they had sustained Tucantor in his wickedness. Yea, they were sore pressed to do even enough to survive, let alone to provide any surplus at all.

42. And behold, the greater portion of the valley lay desolate and empty. And the fields went fallow and were not planted. And the streets were not filled with people plying their trades. And the warehouses were not filled even enough for the people who remained to pass through the winter without want.

43. And thus, a beautiful age of peace and prosperity ended for the valley of Menintah and all its inhabitants. Yea, the people began to flee in haste and in secret, for they feared that another winter in Mentinah might devour them. And the city of Mentinah was reduced to scarcely two hundred souls.

Chapter Six

1. Now, Tucantor's religion did not spread quickly from its beginning in Mentinah. And this is in part because of the removal of the more part of the people out of the valley of Menintah, and also in part because the people of the Land Northward have ever been concerned with that manner of living whereby the individual may come out of Babylon and see the face of Christ. Tucantor did continue to teach the people that they could not do this but by the power of his priesthood and this did deter many from any interest in the system.

2. But the doctrine did find interest in the cities down by the gulf of the sea in the south. In those places where there was still some remnant of the people who were left in the land after the great Nephite war with the Lamanites, many people saw in it a way to bring their neighbor into subjection and the doctrine grew in the south.

3. And before many years had passed, the city of Hagoth was overtaken by the Tucantorhah. And Tucantor, himself, did remove to the city of Hagoth and he did rule that city as he had Mentinah. But behold, not all the people could be controlled by this new doctrine and there was strife between those that believed the new thing and those that believed it not.

4. And Tucantor sent armed men out to battle against those that believed not and his enemies prevailed for a season. They did beat the Tucantorhah in battle and took captive their priests and even their High Priest himself. But they did not wish the destruction of the newcomers. For Hagoth had stood nearly empty for some time and the people who had gone back into that country to inhabit the old cities there desired that their population might grow somewhat.

5. Wherefore, they did make a treaty with the Tucantorhah that they might live together peacefully. And in this treaty they arranged that the Tucantorhah might occupy the sacred places and have the ordering of them for half the year and in the other half of the year the ordering of the sacred places and of the surplus, was left to the original inhabitants. And upon this peace they did all agree, and the priests were released.

6. But Tucantor was old and did not return to rule over his people. For he was taken roughly from his bed when his opponents overcame his armies and he was carried off into a secret place in the wilderness. And this was done in order that the Tucantorhah could be held to their covenant. But behold, Tucantor died of a sudden in the secret place and his people did mourn his death.

7. And in the city of Hagoth, and in the settlements round about, they have two religions and two councils and two bodies of priesthood in every place. And they build up their high places and they have all things in a duality. And it is a wonder that such a system holds together at all. But they do prosper after their own fashion and who are we to judge them. Behold, if they have found a way to live peaceably then they have done a good thing.

8. It was in this way that the doctrine of Tucantor was preserved in the land, and his followers also. For, they could not have prevailed long in Mentinah. It is true, they had the run of the valley. But they could not

sustain anything more than a camp there without the help of its neighbors. Wherefore, Tucantor built up a city and a doctrine and it carried on in his name in the city of Hagoth.

9. And by treaty with their neighbors, and a kind of Common Consent, the Tucantorhah continued in the land and built up their population. For, without the help and cooperation of a goodly number of people, the priests could not have lived as they wished and held up the standard which Tucantor had given them. Without someone to do their work for them and to provide for them, they could not have survived for long without modifying their purpose. This they did achieve by agreement with the people of Hagoth.

10. But they did not enjoy any season of peace. For, the people who had taken to living in the old cities of Hagoth were remnants of that Great War that ravished the whole land in the time of my father. Yea, they were Lamanites and Gadiantonhem who had not returned unto the Land Southward. And although they had lost the lust for constant bloodshed, yet were they a jealous and deceitful people. And one settlement made war on another and each city held its own law. And they had the constant necessity of defending themselves and their provender from their neighbors.

11. And the people were quarrelsome and dangerous. Yea, and they were difficult to control. But, because the Tucantorhah had adopted the need to control their fellow man, this became to them their motivation. They worked to control the hearts of all the people of that region and this did constrain them from much preaching in other places. And their doctrine remained in but one place.

12. But behold, because they had left the valley of Menintah, some of the Nemenhah did return again and begin to build up the settlements again and to have the keeping and the care of the archives there. And Mentinah was once again numbered among the Nemenhah because of the removal of the Tucantorhah.

13. And the Nemenhah did rejoice that the place of their father's choosing was once again held by the pure in heart. But, I must tell you, Mentinah was never again a principal city of the Nemenhah of the mountains and the records were copied and carried away into the north countries, notwithstanding the libraries did remain ever hidden in their safe places in Menintah.

Chapter Seven

1. Now, it has been seven years since the Tucantorhah removed from Mentinah down even unto the city of Hagoth and the valley of Menintah has recovered somewhat from the division that Tucantor caused. And Elak Kowat has been resettled by my brother and his family. But behold, it is as if the valley does remember the great hurt done there upon the peace that once dwelt in it. Yea, some say the valley mourns.

2. And Nespelhem has become the capital city of the Nemenhah of the Mountains. And behold, when I did relocate my people even up into the mountainous places surrounding the great canyon of Wallohitwah, the people of the city did welcome us and beg us to come down unto it to dwell. But there were too many of us. Wherefore, we did divide into five hosts and we did choose new places to settle.

3. But I did take my family and go down into Nespelhem and my wife's people did take us into their own houses for a season. And they did also assist us in building our own houses and we did take up our stewardship among them.

4. And when the winter had come, we were once again warm in houses of our own. Yea, we were safe from the wind and the blast of the mountain snows because of the goodness and the charity of the Nemenhah. And they did even more than this. For, before the winter was over, the people of Nespelhem did entreat me to be their High Priest and I did accept the honor.

5. Now, look at us and declare to me how that we are so different from the Tucantorhah. Did they not also leave the contested place and go away into another city? And were they not also welcomed in by the people after a fashion? And was their peculiar doctrine not also preserved in the land? Wherefore, are we not alike, our two peoples?

6. But behold, they did go with war in their hands and wickedness in their hearts. Behold, they were beaten by their adversaries and were made to agree to live in peace by extortion. We did not go with war in our hands and wickedness in our hearts. We were taken in by the people with fullness of charity. We had no need to lift up the sword in defense of our way of living and no need to defend ourselves at all. We feared not for our survival in the new place and had no need of compromise. Wherefore, I discern that we are different indeed from our brethren the Tucantorhah. Surely, theirs shall always be a life of war and turmoil, where ours will ever be one of peace and prosperity.

7. And, though our circumstances be on the surface similar, yea, though we both became a migratory people, cast out from our own place and in search of a new place wherein we might dwell and prosper, yet how different are we in principle and in consequence.
8. For we feared not at all that we would not survive as a people. Yea, we knew the disposition of the people in the land whereunto we removed ourselves. And before the snows flew and covered the ground, we dwelt in homes of our own and our granaries were filled.
9. And in Nespelhem we found family and clan. We found our own people and they welcomed us in. This is Nemenhah and the way of the Nemenhah. Dare I boast of such blessings? Yet shall I, for I discern that many who do read our history might wish for such things in their own lives. Yea, I shall make so bold as to suggest that we were blessed indeed.
10. And when we were settled, our High Priests and Peli did gather all the people together that lived in the region round about Nespelhem. Yea, and though the snow lay on the ground, we did all dance a dance together to give thanks for the snows and to retain in our hearts a communion with our ancestors. For behold, we now lived in a place that depended upon the moisture in the winter to sustain it in the summer. And we did dance upon the ground, yea, even upon our knees. And we did sing to the sacred directions. And we did cast ourselves upon the Earth and ask a blessing upon her and upon all living things.
11. This new thing did we to commemorate all that we had learned and all that we had sacrificed in order that we might peacefully retain the ways and customs and blessings of the Nemenhah. This we did as a token of our thanksgiving unto the Lord for all that we had received from Him and in all that He had prospered us.
12. And while we were thus employed, my wife's grandmother, even the most ancient one, was overcome by the Spirit and she did break forth in a song. And the Holy Ghost whispered to me that this song would also come into the minds of our descendents in a distant time as they also began again to give thanks for all that their ancestors had done for them. And when Grandmother Akekt finished with her singing, we did all learn the words of the song, and we did dedicate it to our children, and our children's children. And these are the words of the song:

Tay-ahk Nu-unim, Hay-eetay-weet-kaynim Kay Pah-aynin Wee-seet-tsay, Nu-unim Way-eet-tays.

It is with thanksgiving we come into this our place today.

Kay-kohne-em Nu-unim, Tee-teelu-layct Heepay-waykt-ee-ee-yay Teemkt-nee-eenekt.

It was the stewardship of our thankful ancestors.

Kohnah Kee-yay, Nahmah-ahtalah-pusah-kekt Pah-aynin Wee-see-eets Keen-ee-eepekt.

We come to this place with thanksgiving.

Hee-eetay-wee-say Kee-yay Nu-unim, Yay-lee-ay-layin.

It is sacred and of value to us, our work.

Kay-heet-eeeyay-sowks Nu-unim Chee-eekeen Ku-chee-stee-tay Way-chay-nep-tay-ayin.

That which echoes in our words and in our songs...

Chu-yayp-ku-chay Way-chee-eetay Cheem-ee-eem Hee-eemtay-chekt-toksayn-ay Keen-yay Yay-lay-yay-nay.

Naturally, we have them, for they are in this work also.

Ku-us Kee-eechee-eetay Tee-toh-ohkahn-cha-ahweet.

Thus, it is indeed the way of the People.

Kohnah Pee-ee-kayps-snahweet Nu-unim Chee-nay-chee-hee-nayseeks...

They are the strength that we take into ourselves.

Ku-us Kay-lah Chahm Chee-see-ee-lay-ept Wee-eetays.

As all of you who sleep in the Earth have done this.

Chee-nee-eek-chu-kay Neeyee-sayp Tah-lay-pu-usah.

Even they who worship differently do the same.

Kay-tu Kah-ah Yohks Kee-ee Helah-wah-teem-sah.

It is a Sacred Talk.

Chapter Eight

1. And we did begin again, even as our father Hagoth began again, except that the land was filled with Nemenhah and we were not a lonely people. And our city did grow and we called it Elak Kowat, in commemoration of the place from which we had come.

2. And Mentinah, which means "Place of Salt" was emptied almost entirely of people. Yea, seldom did many people ever live again in the valley during all the days of my life and my stewardship. But the Nemenhah kept a small settlement there near unto the Archives to guard them and to keep them. And my brother made an attempt to reestablish Elak Kowat, but he did not succeed in his desire. Yea, he did return ere long to Elak Kowat and we did welcome him in again.
3. But, in my day, the valley of Menintah was an empty and lonesome place. Yea, the meadows and fields returned unto expanses of willows and breaks, and they were filled with wild animals.
4. And the water filled up the cisterns and overflowed. And the tanks were broken and the catchments thrown down. Yea, all the water rushed headlong down the streams and into the lake. And none of it watered the fields. Wherefore, the vineyards and the orchards did dry up.
5. And the houses made of wood did wither and crack, for there was no one there to oil them. And the thatch of the roofs did blow in the wind, for there was no one there to mend them. And the shutters did fly from off the windows, for there was no one there to see to them in the storm.
6. And the streets, which had been well beaten and sealed with fish meal and oil, dried and cracked. Yea, the wind did blow upon the streets and the sun did beat upon them and they became dust and melted away. And the trees that lined them and the gardens that adorned them withered and died.
7. And the High Place stood out on the hill, alone of all, the only thing cared for in any way in the city. And, I am told, it also begins to fade away because of disuse and the lack of attention.
8. Yea, only the sun and the wind frequent the High Place in Mentinah. And it is a lonesome place. Its tree-lined streets are no more, for the trees have all died. Its beautiful gardens are withered and gone. There are only dusty ruins of foundations on the hill and the lake, being filled up with the floods, has claimed all the houses below.
9. Yea, and because it is the custom of the people to build with wood almost entirely, the sun and the wind have dried them up and they are speedily taken with fire in the season of thunder. And the lake has swallowed up and consumed all others. Yea, though the tall buildings are still visible above the waters, how can they stand when their foundations and first walls are flooded?
10. For the water that sustained Mentinah was carefully managed. Yea, it flowed down out of the mountains every year and the people did catch this water carefully and use it, wisely directing its flow so that all the land could be watered as a garden. But, when the people are all gone the system did not function, in but one season it was destroyed and the water found its own way again. And the garden withered and blew away. Yea, Mentinah is become a waste place.
11. And the orchards and vineyards have all dried up and give no more fruit because there is no water brought unto them. And the garden place that was Menintah is returned to a state fit only to be an outpost of the Nemenhah.
12. But the Nemenhah do continue to prosper in the North Country and over toward the West Sea. And also in the plains the Nemenhah do continue to gain and prosper. And in the land of Corianton, away to the North in the Lake Country, the Nemenhah still have all things in common, for they are of one heart and one spirit. Notwithstanding, they do continue to recede into the forests, for there are Gadianthonhem again in the land.
13. But they do continue to send delegates up to Elak Kowat to the Great Councils when they are deemed necessary, and we do continue in trade and in communion with them from time to time.
14. And we do also receive from time to time emissaries from the Nemenhah of the Islands. Yea, they do also send us ambassadors, for they desire not that we should become a sundered people. They know of our doing and we are kept appraised of theirs, insofar that we do feel as though there were no great ocean between us. They are our kin and kindred and we do keep our association with them.
15. And we do receive, though less frequently than in times past, envoys from the countries that lie far to the west across the sea, even toward Jerusalem of old. But, it is as I say, their visits are much fewer now than in times past and the news which they bring to us is not at all good.
16. For, it seems that many people do follow strange traditions that do not edify. And yet others seek only to enslave their fellow men. This news does fill us with sorrow for the people of the world. We do pray for all people and hope for them that they may also live as we do, but it does appear to be a difficult thing to do. But we, the Nemenhah, do it. I may be arrogant in my assumption, for I certainly have not traveled in

all the world. But, from the reports that come to us from other lands, the Nemenhah do live a different law and we think a better law than the world chooses to live.

17. And this way that we live is so important to us that we will not suffer ourselves to remain in the company of they who seek to take away our peace. It was for this cause that we left our homes in the Land Southward when our forefathers saw in visions the coming ruin of the Nephites. And it was also for this reason that I did take my own people out of the place of our home and brought them up into the land of Nespelhem and of Potalekt. For we would not that our children might come into the wickedness of Tucantor.

18. For, what does it profit us to remain in the midst of neighbors who will enslave their own people? Shall we always be strong enough to overcome them? Or might we some day have been enslaved by them also? But this is the thing that I would not conscience for my children. And I did make my plans to remove myself from out of Menintah. And behold, when I had made my own plans, all the people were of like mind and they did follow me into the mountainous north country.

19. For the Tucantorhah were not so much unlike the Gadiantonhem to us. And we knew that we could not reason with them. But, could we take up the sword and slay them as our forefathers did? I say unto you, Nay. For the Lord our God did not command it as He did with them.

20. Therefore, since we could not teach them, and the Lord had set Himself against slaying them, we did decide that it was better to leave the land and get ourselves out of Menintah completely.

21. And it is a good thing that we did. For when wickedness is taken up in the hearts of men, it is hardly cleansed out of them when there are many who have taken it up and made it a standard unto themselves. Yea, when it has taken over the governance of a city, it can hardly be cleansed except that the Lord does make such a cleansing. But what men might do it? Surely not we, who love peace.

22. For it is much better that we go to a place of peace, where our hearts may be at peace, than to remain in a place of conflict. Yea, for fear will have attracted to us they who are filled with fear. And anger will have attracted to us they who are filled with wrath. And could we have escaped the necessity of war had we remained in Menintah? That I cannot say. I hope that we might have. But the memory of the awful wickedness and the persecution wrought upon our relations, who had for a time been enslaved by the Tucantorhah, did harrow us up in the remembrance of all that my father did teach us about the Great War between the Nephites and the Lamanites.

23. And there was none among the Nephites who were not harrowed up in the souls with wrath and fear. And they were ruled by wrath, for they went from the shedding of blood to the shedding of blood. And behold, every man and every woman did sleep upon their swords. And they did lay themselves down upon the ground at night and await the coming of the dawn in anticipation of the next day's atrocities. And behold, were not the Nephites brothers to the Lamanites even as the Tucantorhah were our brothers?

24. And I do deem that it was better that we did make our departure out of the land, rather than remain and eventually become overrun in all our settlements and cities with Tucantorhah and the doctrine of Tucantor.

25. For to stay would have brought war. Yea, to stay would have brought war between brothers. For they would not be taught and they were determined to rule over the people. Wherefore, there must have been great war ere long if we had stayed in the valley. For, they did covet the product of the valley and the fruits of the labors of all men. And we did deem it better to take it all away into another place.

26. But this is not all. We did also depart out of our homeland because it was clear to us that the people of Mentinah would surely have enslaved us even as they had enslaved their own brethren and neighbors. And, valuing our freedoms, we did take our journey and came up out of Menintah, leaving the Tucantorhah to support themselves as best they might without the production of their neighbors, and without any trade.

27. And before much time had passed, the Tucantorhah were forced to leave the valley of Menintah as well. They did also depart out of the valley and leave it a wasteland.

28. And thereafter, the city of Mentinah was never again known as a great city of the Nemenhah, but the libraries were maintained and the people still travel there to study in peace. It has become a solitary place, a place of stillness. Yea, I may say that there is still a good purpose in Mentinah, but it is not the same as it once had been. It is a memorial and a reminder of what shall become of all the Nemenhah if they sin against those precious things which God does give us because of our determination to serve Him and our neighbor.

29. For there is little conflict there now. The Tucantorhah have all left it and gone into the East and into the South countries. Yea, the struggle is gone out of the land and it is a solitary place.

30. And we live in peace and tranquility in the mountains because that we did choose a better way. We did choose to depart out of the conflict and out of the threat of war. For, we could have remained and fought for our way of life, but none of us desired to engage in the needless work of death that war with the Tucantorhah would have become. And the cities and settlements of Menintah were so connected that any breach would have eventuated much hardship on all. Wherefore, a breach must surely have come, and war hard on its straps.

31. And the Nemenhah are a peaceable people and we teach the peaceable things of the kingdom. Wherefore, we did choose to take the course of Nephi of old and remove ourselves from out of the conflict. Yea, even as Nephi did gather his people and remove out of the land into another place, so too did we remove ourselves from the conflict even before it could grow into war.

32. This is the resolution that we chose, and by the Common Consent of the people we did chose it. Yea, with one heart and one voice we did pack up all that we had and we did remove ourselves from out of the land. And we deemed this the best course to take. For, though each of us was harrowed up in our hearts, yea, our souls were kindled with thoughts of anger and fear because of that which the Tucantorhah had done unto their own relations, yet we did not wish to build our foundation upon war. We did not wish our lives and our nation to become founded on the shedding of blood and the rendering of evil unto every evil.

33. For we had often heard my father speak, and also we did hear the words of those who also escaped the utter destruction of the Nephites, concerning the awful state of mind which did overcome the participants in that Great War which snuffed out an entire nation. Yea, there was not one person who did not sleep upon the sword and awful were the end of those days. And even the youths did learn the work of death and to live by the oaths of their mouths.

34. And in leaving our homeland we do chose a path that is better for us. For we are a peaceable people, a people of healing, and there was none of us who wished to become a people of war. Surely, had we stayed and had we made an attempt to bend the Tucantorhah to our law and to our way, we shall have corrupted even the good of it with fear and with anger. Shall our way have escaped some change in its character because of such proximity to the object of that fear and that anger? Or are we so different from all other people that we might believe ourselves immune to that which the thoughts of our own minds and the feelings of our own hearts must have surely brought upon us?

35. Yea, of a surety had we taken up the fear and the anger and given place for them in our hearts, shall we not have become defined by that fear and that anger? Is it possible that we, who are built upon a foundation of healing, could have escaped the change in our hearts that must result when a doctrine of fear is taken up? Nay, we would have become that which we most feared. We would have set a standard wholly unlike that which our forefathers gave us and the Nemenhah would have been no more. Yea, just as surely as the Nephites did destroy themselves as a nation, so shall the Nemenhah of the Mountains have been destroyed, and just as completely.

36. And the Lord did not guide us but to depart out of the land. For He knows the end from the beginning and the result of our staying was plain before Him. Wherefore, we could have been confident in remaining in the Menintah had He commanded it. But behold, I say unto you, He made no such revelation to us, neither singly or as a body. Wherefore, since it was not His will that we stay and rid the land of the Tucantorhah, we deemed it wise to depart out of it.

37. Yea, in order that we might always act and live in accordance with the word and will of God, I did determine to remove my family and all who would follow me out of the land and go up into the north country to dwell with our relations there. And behold, all the people, save the Tucantorhah, did choose to go with me also. And I felt as my father and my grandfather must have felt leading a great body of people. Yea, the people made me their captain and I did lead them out of bondage and out of slavery.

Chapter Nine

1. The nation which is known as Nemenhah of the Mountains is united with the nation which is known as the Nemenhah of the Plains, as also it is united with the nation which is known as the Nemenhah of the Lakes. And we do begin to be sundered somewhat in the languages which we speak. Nevertheless, an ingenious method of communication has been devised whereby those of us who do travel much between the three great nations might speak to one another without discord.

2. For, many of our words are similar, but the manner in which we use them has changed and become sundered. The common tongue of the people is not the same as the written language and the way in which we speak has diverged and gone in different directions. And, because our writing is reserved for the keeping of our records only, it is not useful for us in daily discourse, a manner of speaking with our hands has been devised. This, as a companion to our spoken tongues, allows us to communicate with our relations without discord.
3. So efficient, in fact, is this method of communication, and so precise, that many of our traders use it exclusively. And it is a very curious thing to speak to one of them after that they have returned from a year's trading with our neighbors, for they do not give up their custom quickly. Yea, they do continue to speak with their hands and barely a few words do escape their mouths until they have been home among us for some time.
4. And these are the borders of the Nemenhah of the Mountains: From the place where the ice allows one to cross over the West Sea even extending down the coast even to the gulf of the sea where Hagoth put in and built a settlement before continuing up the River Akish, this is known as the Coasts of the Nemenhah of the Mountains. And from there going inland to the mouths of the great canyons and continuing northward along the spine of mountains and bending back toward the sea, is also known as the Coasts. This continuing northward and venturing inland somewhat from place to place is also part of that province.
5. Then where the River Potelim, which flows from out of the mountains down to the sea, and it is a morning's journey, could one walk upon the waters as the Three do, to cross it at its confluence, continuing eastward through the Spine, there opens up a great basin and plains which extend far into the north and even up against the Great Mountains; this is the province known as Potalekt and Nespelhem. And the western half of this region is known as Potalekt and the eastern portion is known as Nespelhem.
6. Now, the mountain range known to us as the Spine extends from the extreme north even down almost to the gulf and then continues inland to divide the northern portions of the Land Southward down the middle. The Coasts governs all the land from the West Sea to the tops of the Spine. Potalekt governs all the land east of the Spine extending from four days' journey south of the River Potelim and continuing up until the wastes of the north. This land extending inland until the Winding River, which in the sign language is shown as two hands together giving a winding motion as that of the movement of a snake, does meet the Potelim and then following the basin and plain even into the far north country, is also part of that province.
7. From the great Salten Sea which lies to the north of Menintah traveling northward and westward until one reaches the confluence of the Winding and the Potelim, and then following the shoulders of the mountains northward, this marks the borders of the province we know as Nespelhem. Continuing from the Salten Sea eastward over the mountains and out onto the plains and then northward even up into the wastes of the far north, this is also part of that province.
8. Now, the Coasts, Potalekt and Nespelhem are the three provinces of the Nemenhah of the Mountains, and we speak a language that has sundered somewhat from that which Hagoth spoke. Nevertheless, it is still similar unto that language in many regards.
9. In the southern portion of the Coasts, the Nemenhah speak a language that is not at all far sundered from that which our forefathers spoke in the Land Southward. In the northern portion of the Coasts and in Potalekt, the spoken language of the people is somewhat more sundered from our original tongue.
10. Now, there are the Nemenhah of the Islands, the same country that was formed when Hagothah traveled there and built up his settlements. Their borders are recorded in their own records and few are there among the Nemenhah of the Mountains who travel enough in those parts to know the lay of that country. For it is a nation of islands and only they know the area of it.
11. But the Nemenhah of the Islands do often come to our shores and up our rivers, for they are great navigators of the sea and know the waves each by their own names. Yea, and they are accomplished in the navigation by use of the stars and the position of the sun, which is a mysterious thing to us, who navigate by the lay of the land.
12. And even more curious is their ability to judge by the size of the swell and the direction of the wave such things as their location upon the sea, as also the weather in diverse places, even far away lands. And this is a curious science to me and one filled with wonder.
13. Now, from four days' journey east of the Great Mountains which divide the west from the plains, extending down into the south even until one reaches the borders of the People of the Great Gulf, and

continuing all the way to the great forests, this is the Nation we know as the Nemenhah of the Plains. And there is a great river which is known as the Misinsip which divides the plains from the forests. Continuing northward from the Misinsip until it turns to the west, this is the nation we know as the Nemenhah of the Plains. And it was once part of the Nemenhah of Corianton but it has since become a nation of its own people.

14. And the Nemenhah of the Plains follow the great herds and make their living in that way. Wherefore, they make their homes from the hides of the cattle and they are easily taken down and moved.

15. Now, from the Misinsip eastward to the mountains and northward even up to the great eastern gulf which gives onto the East Sea is the nation we know as the Nemenhah of the Lakes.

16. These are they who have grown out of that nation that Corianton forged among the wild people found in the land and their language is sundered from that which is spoken in Nespelhem to the extent that to speak with them requires some expertise in the sign language. Notwithstanding the sundering of the languages, they do consistently send delegates to our Great Councils and we do also send our delegates unto theirs.

17. In the south regions and along the East Sea, there are other nations and they are made up of the remnants of the Lamanites who were left in the land after the Great War. And for a time they were numbered among the Nemenhah, but they have left the path of the Nemenhah and have no more all things in common and they live not by the Common Consent but will have kings and rulers to govern them. These are considered neighbors but they are not Nemenhah. Wherefore, the Nemenhah have concourse with them and do trade with them from time to time, but the Nemenhah do for the most part remain separated from them.

18. Now, the people of the Land Southward do occupy all the face of the land in that region even down past the narrow neck of land and continuing down the coast of the West Sea even down to the southernmost regions. And they do make war each city upon the other. Yea, seldom have we had word of any nation which does grow to any size but that their neighbors do seek to bring them into subjection unto themselves. This is become the way and the economy of the Land Southward.

19. Now this is the lay of the land of the Lands Northward and Southward, and of the peoples thereof. Of other lands and peoples we have heard much, and even some of our own people have traveled in diverse places in the world. But their borders and their stories must be written in other records and we are satisfied to hear of them in the stories that their pilgrims tell when they come to visit in the lands of the Nemenhah.

Chapter Ten

1. And it pleased the Nemenhah of Nespelhem to call me up to the seat of the High Priest because I did lead my people out of Menintah up into the north country. And this was considered a great act of council, but I esteem it no great thing. But the people proclaimed it as a mighty work – that so great a Common Consent could be made by so large a population. And the people esteemed me greatly because of the removal of an entire people up into safety.

2. And when the people see me in the streets of the cities and settlements of Nespelhem, they do greet me and make a peculiar obeisance unto me. And this thing does give me cause for discomfort, for I do not esteem myself differently than any other father. But the people do this peculiar thing out of respect of what the people of Menintah gave in sacrifice for our way of life.

3. But the people do not bow down in any kind of worship when they do this, for this would be sin. But they do incline the head and place a hand upon their breast whenever they do see me or pass by me in the streets and in the synagogues.

4. And behold, this thing displeases me, for it does seem to me to set one apart from all others to do such obeisance to one's fellowman. But the people cannot be convinced to cease the practice, notwithstanding my objections to it. Therefore, so that there might not develop a caste or castes within the Nemenhah, I have taken up the same custom, giving the same obeisance unto all that I meet upon my path.

5. Now, this thing has become a custom unto us, to greet every person we see with inclined head and a hand upon our breast. And when we pray, it seems to us only natural to make this obeisance unto the Lord unto whom we hope we are sealed. For, we would be His friends and His relations. And if we do this unto all our relations, then it has only become natural to do the same when we pray.

6. For I must believe that He who has created all things and given us a stewardship here in His creation would want us to feel as much for His love as we do for the love of our relations. And it appears seemly unto me that what deference we give to the least of them who call themselves His relations, so also ought we to give unto Him who is our head.

7. For Him do we worship, as also His father and His Mother, by and through the peculiar instrumentality of the Holy Ghost. Yea, we make our oblations and all our prayers unto Them in His name, even the Peacemaker. Even unto Them do we bow ourselves in worship.
8. And the people do also greet each one the other in a peculiar way, praying in the same moment that all might be well with them. And this is become a sacred thing that we do one unto another. Yea, the Nemenhah of Nespelhem have become peculiar in this custom.
9. Yea, we do this in token that we are one people Zion. Yea, we do incline or bow the head in token that we are of one mind and have all things in common. And we do place a hand upon the breast to signify that we are one people Zion and govern ourselves by the Common Consent.
10. And this custom does continually remind us that we have covenanted with the Lord that we will live the Law of Consecration. And it is this final law given in this mortality which is called the fullness of the gospel, for it is the culmination of our culture and our society. Behold, it is the keeping of this law that is the finishing of our faith, for by it are we made the friends of the Peacemaker. And it is the breaking of this law that undoes our salvation and causes each to return again unto their own.
11. Wherefore, should we ever sin against this fullness of the gospel, behold, the Lord shall take from us our stewardship. Behold, this is in accordance with the blessing and the curse which He did lay upon this choice land. Shall we continue in good faith and in prosperity, then let us observe to keep this law and this statute and hallow it. For, in the day we depart from it, seeking our own good over that of our neighbor, we shall have sinned against the fullness of the gospel and the Lord shall turn His holy face from us. Cursed shall be that day.

Chapter Eleven

1. Now, after that we had established ourselves and built up our city, even a new Elak Kowat in the mountains, and Nespelhem was greatly enlarged by the addition of all the Nemenhah of Menintah who had gathered further north, we began to have peace in the land. And we did also once again have peace in our hearts. For, we had not the conflict of the Tucantorhah to cause conflict to arise in our hearts.
2. But, because the Tucantorhah had left the valley of Menintah and the place was left desolate, my brother did once again return there. And he did build up a settlement close by to the libraries, and behold, one of his companions did build a small settlement near unto the Temple Hill. And these were very small settlements and remained so, for there were few who wished to join them in the valley.
3. And my brother, as also the people who went down unto Menintah with him, did remain in the valley long enough to establish small settlements, which we called missions. And these missions were built with the intention, not of reestablishing the valley to its original character, but to protect and preserve the Temple and the libraries that remained there.
4. For, although every settlement and every city now have their High Place, yet, the Temple at Mentinah was the first to be built in the Land Northward after our father Hagoth made his journey. And the people continue in an especial attitude for the place. And the libraries also continue to hold an especial spirit for the people, and many make a journey now and then to sit in them and read the records. Wherefore, it seemed good that settlements to accommodate travelers ought to be established there.
5. But my brother was not satisfied to remain long in the lonesome place and he did return after a season of service back up to Nespelhem and Elak Kowat. For, he had also married into the family of Akekt and his wife and children had remained behind while he sojourned in Menintah.
6. And he did tell us stories of Menintah, that in the night strange things did take place there and strange sounds were constantly to be heard. For, it was his superstition that the land yet held a memory of the things done in Mentinah by the Tucantorhah, and that it still mourned the loss of the Nemenhah. Behold, it is his gift to see the spirits of men and women who have lived before and, although he declares that most are benign and only remain in their home because of the happiness they enjoyed there, nevertheless, there are some whose minds are filled with sorrow. These, he said, are not lovely to encounter, for they are filled with sorrow and with pain and they are harrowed up with a longing for things as they used to be.
7. Yet, there are those whose desire it is to keep the Temple and the libraries there. They do a good work and are not bothered by the ghosts of the past. These do a good work and a good service for the people. For, though we have our records with us, yet, the libraries in Menintah are like none other we have ever found or built. They are fast up in the mountain and they are built deep and sound. Surely, there can be

no greater place to keep things so precious and it is my belief that Menintah will figure in our history for a great long time. Wherefore, many do desire to go and spend time in service there.

8. As for myself, I have remained in Elak Kowat, for it is close unto the city of Nespelhem and the people have continued in their call for me to serve them as High Priest.

9. Now, in Elak Kowat and also in Nespelhem, the people have asked for a council to govern the church, one such as the Lord did command Shi Muel to form when He did visit the city of Corianton. Wherefore, I did place before the Mothers' Council the names of all those who had given thoughtful and diligent service in their callings as Peli unto their families and also unto the church. And they did take of the list and pray to discern which of them the Lord would call to the stewardship.

10. And behold, they did choose out twelve from among the list which I did give unto them and they were nominated. Wherefore, I did take the nominations and I did publish them unto the people, and behold, the people did elect them according as the Mothers' Council did nominate. And these are the names of the Peli Council of Nespelhem and of Elak Kowat:

11. For the city of Elak Kowat, the Common Consent did elect Moronayim, Pa Sanith, Hemaket, Pawna Tan, Heth, Samith, Eapowits, Tselthiem, Tsilet, Morin, Kayalith and Por Wanith. And they did elect me to be Feather or Head of the Council.

12. For the city of Nespelhem, the Common Consent did elect Hemniet Anith, Panith Het, Amnikt Ahlekt, Pac Sineth, Tor Moniet, Tornit Akekt, Hamit, Ayanit, Kayanikiit, Hatgowit, Nemietnah, and Heniet That Pah. And they did elect Heniet That Pah to be Feather or Head of the Council.

13. These are they which were called by the will of God, and also by the voice of the people to serve in their stewardships in the name of the Peacemaker. And they did counsel with the Community Councils and with the High Priests and the priests, as also with the Peli of the families, in order that unity in the church might be firmly established and maintained. And behold, they did make a regulation of the Church and of its celebrations, ceremonies and ordinances.

14. And they did also regulate that which the communities deemed important to teach all little children with regard to the gospel. And also they did publish and regulate the training of the youths in trades and in stewardships.

15. Now, the Councils of the Nemenhah of Nespelhem were thus: The family held its own Council and elected its own Peli. The villages and settlements called up Mothers' Councils and they chose out Community Councils to help in the government of the community and the administration of the surplus offerings.

16. The High Priest was also called upon to appoint Peli to be priests and High Priests to serve the people in the synagogues and in the High Places and they also formed a Council. And out of these did the people impose upon one to be High Priest of the city. And out of these the General Council of Peli for Nespelhem was called up in the manner already described.

17. And these Councils did assist the people in governing themselves and in establishing peace and equity in the land. And behold, they did adopt the laws as set forth and recorded by Pa Natan, deeming them to be pertinent and sufficient for their purposes.

18. And it was the charge of these Councils to administer their callings in such manner as not to become a burden upon the people and upon their freedoms. For, the governing of the people must always remain service to the people. Yea, the governor is nothing but the servant of the people. And when the governor begins to declare that the people are the servants of the government, then do the people have the right and the responsibility to tear down the government and place a new one in the stead thereof. This is in accordance with the Laws of God, which do always and must supersede the laws of men.

19. And behold, I prophesy it unto you who shall open this record and read it in the hearing of people in times far distant, that this shall be a sign that the times spoken of by the Lord concerning the restoration of His kingdom and the establishing of Zion once again in this land have surely arrived. Yea, all they who shall discern the need for liberty and a just government shall be swept up in the debate and none shall escape it. And this shall be the argument: Some shall declare that the people are the servant of the sovereign, and behold, still others shall declare that the sovereign is only the servant of the people. And behold, they who believe the former shall raise up Kings and Queens to rule and reign over their elected councils. And they who believe the latter shall elect their councils to govern and the people shall be the Sovereign.

20. But behold, they neither, shall have peace in this land until they shall yield up the scepter that they have delivered up to their riches and their possessions. Yea, it shall not matter what form of election they shall extol so long as they are governed by their greed and their avarice. But they shall rage in their debate over which bad way shall be better and they shall not know peace until Zion is established in the land once again.

21. Yea, and this shall also cause division among their churches and among their Peli. For there shall be some who shall claim dominion over the people for the sake of their stewardships. And they shall claim authority transmitted in a sacred way to justify them in their interpretation. But they shall not sow peace, but division shall be the fruits of their labors.

22. And there shall be those who shall raise themselves up before the people because of visions and because of gifts, and they shall take dominion over the people because of them. They shall not sow peace, but division shall be the fruits of their labors.

23. And there shall be those who, because of their great riches, the people shall elevate until they too shall declare themselves rulers over them in their churches and in their synagogues, but they shall not sow peace, and division shall be the fruits of their labors.

24. And behold, there shall be those even who read of these records and shall hold them up an ensign unto the world and who shall declare themselves that they might have dominion over the people because of these records. They shall not sow peace but division shall be the fruits of their labors.

25. Only they who shall receive of the commission of the Peacemaker and who labor as the servant of all shall sow peace and the fruits of their labor shall bring again Zion in the land.

26. And I know that there shall be many who are offended at my words. For they shall esteem themselves worthy because of their religion and all their good works. Yea, they shall call me a false prophet because they shall esteem themselves to be the very elect of God.

27. But all their religion shall be as sounding brass. For in the day of which I speak, they who should have received the fullness of the gospel shall have sinned against it. And behold, they shall not even know that they have done it because of the teachings and traditions of their fathers. Yet, they shall have rejected the word of the Peacemaker almost upon the very eve of having received it and they shall lay for generations under His condemnation. All this shall they do in a pall of ignorance because they have rejected His admonition to come unto Him and have taken up the idols of their traditions.

28. Yea, they shall think so highly of themselves and all their works that they shall think to be saved by them and not in them. Yea, they shall declare that ordinances and observances are mighty to save, but that the presence of the Peacemaker is not essential to that salvation. Wherefore, their governors shall dole out their ordinances and shall dictate their observances and all the people shall bow themselves to their taskmasters and shall enslave themselves unto them. Sore shall be their bondage and their ignorance shall be their only salvation from it when the Peacemaker shall come to liberate them.

29. And behold, they shall regulate their works such that only a blessed few may have the right and the authority to perform them. Yea, and all the people shall be made to flock to them and call them shepherds, for they shall have rejected all other revelation. And their shepherds shall declare their authority and none shall gainsay them. Yea, in that day, even they who would call themselves the elect of God shall declare by their works and by their traditions that it is by ordinances, and through them that have authority to perform them in the face of all the people, that salvation shall be brought and nothing else shall accomplish it.

30. Behold, this shall be the state of things when the Lord shall bring again into the light such records as shall be preserved by Him in His wisdom. And behold, there shall be some who take of these things and shall use them for an ensample. These are they who shall bring Zion once again. These are they who shall receive the commission of the Lord and shall guide the people once again to come unto Him.

Chapter Twelve

1. In the fifth year after the Nemenhah of Menintah left their valley and took up their habitation in the region which we call Nespelhem, we received word from the Nemenhah of the Plains that the waters of the great gulf were receding and that much land had been raised up into the air because of the loss of the water in the gulf. And the gulf was reduced in size by much water, insomuch that islands did appear also.

2. And it must also be noted that, because the West Sea did also lose ground before the land, that new gulfs and bays were formed that did not exist in the times of our fathers. Yea, barely might the land be recognized the same as when Hagoth took his journey into the West Sea. And of this we were also told by

the inhabitants of the Coasts and of the Islands of the Sea. Wherefore, the people did marvel much that the land could change so in but one generation.

3. And the rains and snows are greatly diminished, to the degree that much that was grown in many places may not now be grown as crops because of the lack of moisture.

4. But the Nemenhah do adapt themselves well to changing circumstances and we have suffered no hardships because of these changes. Behold, that the winter is less severe is no hardship to us at all and a warmer, dryer summer suits the grasses that grow and give provender for our horses. Nay, I must say, we are not bothered by the changing ways of the seasons because we do adapt to our surroundings.

5. Now, I have heard of the doings of the people who have inhabited the region where father Hagoth first built his settlement. And we call that place and the region round about it, the Land of Hagoth, but others know it by other names.

6. In those places the water gathered in by the mountains is most precious and any lack of it causes great hardship. And we understand that the people there have gathered into large settlements and cities. Wherefore, we do worry about them, for if they overburden the land, even land that is taxed by a lack of moisture, then shall they not suffer that which has been the bane of the inhabitants of that region in times past?

7. And many are the people who have moved into the region that has been brought into the air because of the retreat of the great gulf in the south. These people are come up from the Land Southward and they bring their customs and traditions with them. We keep clear of that place, for we do not wish to excite the Gadianthem whom we know are among them.

8. But they do not seem interested in our country, for we no longer live as they do, lusting after gain. Yea, we plant for our upkeep but not for gain. And we do not dig in the earth to find the precious things thereof in order that we might adorn ourselves beautifully. Behold, this seems to be the very purpose of existence in the lands to the south. But since this is not our way, the people of the south do not seem to think of us, and this is much to our liking.

9. And behold, the lake country is reduced to hundreds of smaller lakes and but a few very large bodies of water, instead of the great lakes of the past. And the Nemenhah of Corianton find it more and more difficult to keep to themselves as they were wont to do in times past. For theirs is no longer a fortress of waters and any traveler may find their way into their region now. This has caused some changes for them and many of them have moved further into the north country, even nigh unto the place of cold and snows that last most of the year. And even some have come into our country and have joined themselves with the Nespelhem and with the Nemenhah of the Coasts. Nevertheless, there are many who remain in the land where Corianton found them in the beginning of his sojourn in the Land Northward.

10. And behold, we see less of the visitors from across the East Sea and also from across the West Sea as in times past. Some few still travel into our region but not so many as before and the tales they tell are all of darkness and woe. Surely a great darkness has begun to spread itself across the countries of the earth and a great spiritual dearth has overtaken the nations.

11. For, it does appear to us, and this observation we make because of the stories we have been told by the few travelers who come into our lands, that the ways of the Lord are foreign to most men in the earth. And this does make our hearts break for the people who must live under such darkness.

12. But few are they who come into the Land Northward from lands across the sea anymore. Yea, I can only remember meeting but two in the past ten years and I have heard of only three others that were not of the Nemenhah of the Islands. And behold, even they tell of how dangerous it is for them to navigate the sea in an easterly direction because of the viciousness of the pirates who sail there. Wherefore, they do not go in that direction anymore and have lost contact with their own people who went into the countries that lie to the East to settle.

13. And it is five hundred and fifty two years since the Lord did visit the Nemenhah and establish peace in all the land. And behold, we do still follow Him and His precepts. For we do esteem ourselves to be the children of the Peacemaker and He is our Lord and our Master.

Chapter Thirteen

1. And in the five hundred and sixty-seventh year, behold, a great body of people did arrive among the Nemenhah of the Coasts and beg leave of them that they might take up their residence there. For they had

been driven upon the seas for the more part of a year and they were torn and weary. Wherefore, they were accepted and taken in, and succored by our relations on the coast and they became part of the Nemenhah.

2. And behold, they told of wars and of pestilences and of famines and of plagues in the country from which they did travel. Yea, and so great were their losses because of the hardship of their flight that only the tenth part of them escaped to the west alive. And they wanted for everything. Yea, their state was pitiable.

3. But they did accept the manner in which we live. Yea, they had taken up the Common Consent before they had left their homeland and they had been persecuted because of it. They had all things in common and had attempted to live by this law in the place of their fathers, but the people were wicked and persecuted them. Behold, they were driven from country to country and none gave them place. Wherefore, when they come into the shores of the Nemenhah, even though they were a great people still, they told of how they had dwindled to the tithe of their former numbers.

4. And they were a sea-loving people. Wherefore, the Nemenhah did suggest places along the ocean where they might build settlements and begin again to live as the Spirit had instructed them. And they did establish service missions among them and sent them teachers whom they gratefully accepted.

5. Now, this people were of a small and compact stature and their features were like unto the people who dwell in the north countries that are found across the West Sea. And they speak a language that is not far sundered from that which is spoken by the Nemenhah of the Coasts, for that language has been added upon by the travelers and settlers that have come from that country.

6. And the leader of this people was Hin. And he was a man of wisdom who told of how his fathers lived in a great land that could be found by crossing over the West Sea and when landfall is reached, by traveling again into the north. And he told of people who came in unto their country to live and that they taught his fathers their ways and their customs, and they became one people. These people called themselves Nemen and they came from the Islands of the West Sea.

7. But the rulers of his nation grew wicked and the people with them. And they persecuted the Nemen and all they who joined with them in their peculiar way of living. And when Hin decided to lead the remnant of that people away back into the east, there were many who chose to journey with him. These were the remnants of a kindred people who had left the Nemenhah of the Islands to settle in other lands, but now they were come again home at last. Yea, they had found a home again among their own kindred.

8. And behold, it was at the same time as the appearance of the Nemenhah of Hin, and their union with the Nemenhah of the Coasts, that Timothy did visit the people of Nespelhem. He it was who told us of the arrival of Hin and his people and we sent emissaries to greet them and to welcome them.

9. Timothy is the brother of Nephi and of Lehi, who is called Mathoni by this people. And he has visited from time to time. These brothers are wonderful in their wisdom and in their gifts, for they walked and talked with the Peacemaker when He came to visit the people of this land. Yea, I say unto you, that they did walk and talk as we do in the day that the Peacemaker appeared from out of commotion and ministered to our people.

10. Now, Timothy has for his stewardship the teaching of the people who live here in the Land Northward and also they who live in the Land Southward. He is our minister and he assists us in keeping the sure way of the Lord.

11. And Nephi has for his stewardship the teaching and observing of the people who live in the lands of our fathers, even round about Jerusalem of old, and he does travel in the lands to the west and to the south of that place.

12. And Mathoni has for his stewardship the teaching and observing of the people who live in the lands of our fathers, even round about Jerusalem of old, and he does travel in the lands to the east and to the north of that place.

13. And they live and do not taste of death. Neither do they taste of sickness or of pain as we do. Or, in other words, they do not suffer such things in the way in which we do. For they do suffer pain and hunger, but they do not die of it. But, notwithstanding they are preserved from such things, that they might accomplish the thing that they desired of the Lord, they are harrowed up by the things they see. For they must witness all the wickedness of men in all the lands of the earth, and this must harrow up their souls.

14. And behold, they are directed in all things by that Apostle who was the beloved of the Lord when He too walked the earth as a man. Yea, John is the Feather of their Council.

15. The work of these translated men is a work of instruction unto all people who might listen unto the voice of their counsel. And also, when the Lord's church and His ways are found among the people, these three assist them in regulating themselves, that they might retain the direction of the Peacemaker. But, if the shepherds and the servants of the Lord do become puffed up in the pride of their hearts, behold, tales of these shall become but a myth and a fable unto the people of that time.

16. Now, at the same time as the Nemen of Hin came into the land to take up their place among their relations, Timothy did also appear as a man walking from the east. And he did tell somewhat of the arrival and of the history of the Nemen of Hin. And that history is written and is hid up with the records of the Nemenhah of the Coasts. And behold, that record shall come forth in the due time of the Lord for the benefit of all people.

17. And Timothy did remain some time with the Nemenhah of Nespelhem, and also he did go over unto the Nemenhah of Potalekt to teach them also. And the words and the teachings of the Three are of great import unto us, for we believe that they are sent of God and that they are the servants of the Peacemaker. Wherefore, we cherish their words and we do follow their teachings. And these are some of the words of Timothy when he visited the Nemenhah of Nespelhem:

18. Behold, the Lord is with you, Nemenhah. You walk in a sacred manner, as also your talk is in a sacred manner. You did come out from iniquity because you will insist upon following the counsels of the Lord. Yea, you abandon home and hearth, merely because you esteem the Lord more than you do the stuff of the earth. And behold, you esteem Him more than you do your customs and your traditions. Even do you esteem the Lord greater than the land of your fathers. And this is folly in the sight of men, but I say unto you, Nemenhah, it is of great worth unto the Lord. Yea, He is pleased with you.

19. But this is not all. You do also continue in that thing wherein He did teach your forefathers. Yea, you do continue to teach the New and Everlasting Covenant that He revealed unto them in times past. Behold, this is a thing seldom seen in the world in these times. For there is no nation under heaven except the Nemenhah that continues in the gospel of the Peacemaker.

20. Yea, believe me when I say that you are a blessed people. For, the Lord blesses them that believe on Him and hold fast to that which He has taught them. And blessed are you, Nemenhah.

21. And what is it that you teach that has preserved your peace, even when all the world around you is harrowed up in war and bloodshed? Behold, what is your safeguard against that turmoil in the which the whole world is embroiled? Is it that your wise men have more wisdom? I say unto you, Nay. For, you are only as wise as any.

22. It is that you do keep the Way of the Lord. Yea, it is that you do walk upon the Way which He has provided for all they who believe in His name and who wish to obtain greater truth and knowledge. But it is not that you are born more intelligent, never believe it.

23. For the children of men are born in this natural state in like manner as all the living things upon the earth are born. And if they continue in this state, so shall they remain, lives and deaths everlasting, for they are satisfied to be ruled by the natural man.

24. But if they will be elevated and set aside this natural man, the Lord shall welcome them upon the Way to receive greater wisdom and knowledge. And behold, they are changed even in their physical, and this is a thing that must be so. For, the natural man may only take up that knowledge that is useful to the survival of the race. Wherefore, what knowledge he may acquire is of a kind and a nature that will serve himself. But, when the children of men do stretch themselves past that knowledge which conveys from the strength of the arm of the flesh, they are elevated above the world, worlds without end.

25. And behold, in the crisis of your faith, you did set aside all the needs of the natural man and you did teach the laws and statutes of the kingdom of God. Yea, you did even send out missionaries to teach the laws of God, so greatly did the Spirit pull upon your intellects. And I declare unto you, These are the things that do elevate a man or a nation.

26. And the things that are important to all the world, you set aside as if they were a thing of naught. Yea, did you not set aside homes? And I know that some of you had lived in such places many generations and all your good memories are there. Yet, in the conflict and the crisis, you did pack up your few things and you did take to the wilderness. And why would you do this? It is because the house is built to accommodate the family, and yet, it is not the family.

27. And behold, you were not caught up in the pride of your hearts because someone decided that your way was not adequate for their needs. You found it not necessary that all men speak and act as you do. Nay, but pride did not make you dictators. Nevertheless, you did defend the faith. But pride would have proven your destruction just as it did your adversaries. Behold how you did vanquish the enemies of God, but you did not do it in the pride of your hearts.

28. And your little ones are taught that they must seek the face of the Lord to obtain the gospel. And they are taught obedience at the feet of the Peacemaker. I ask you, Shall they ever be despoiled of this great blessing? Shall any ruler or despot wrest from them this boon? Shall any false prophet gainsay them, or bring them into the bondage of the soul? And if they are ever taken into bondage, where is the sting? For behold, can any petty ruler be esteemed greater than the Lord of Heaven?

29. And shall any man raise himself up to be the arm of the Lord without that all the people shall be able to prove his claim? Shall any deceiver raise himself up to lead the people astray when they have communion with Angels and with the Peacemaker Himself? Behold, this shall never be, so long as your little ones are taught from their youths to seek that revelation which comes of the Lord, and directly.

30. And behold, all your sacrifices are selfless, and in this is the Lord greatly pleased. Yea, there is no self service in your oblations, and this is because you have taught the first law. For, how can anyone be misled in the sacrifice and in the offerings when their schoolmaster is the Peacemaker? Surely, a man may teach you false doctrine and thereby lead you into strange sacrifice. But the Lord shall never do it. Strait is His way and narrow the gate. But you have sought His face early and cannot be deceived in anything.

31. And behold again, in all your families there is fidelity. Yea, men do honor their covenants and women do faithfully serve their families. And there is no wantonness, nor the strife that comes of it. And men do not break the hearts of their wife or their children with adultery. And behold, women are not found in wickedness. Is there any nation on earth where such things do not corrupt the hearts of the children of men? I say unto you, Yea! It is found among the Nemenhah.

32. Behold, where men and women make durable covenants in the Lord, shall He not uphold those covenants? When the man and the woman are sealed by the Holy Spirit of Promise, with whom the Peacemaker has made His covenant, even that covenant He made with the Father and the Holy Ghost before the world was, shall He not take up such covenants as His own, when the man and the woman are made His? Wherefore are you become eternal and your marriage is eternal, even from everlasting to everlasting, for heaven and earth shall pass away, yet all that is His shall be durable forever.

33. It is because that you do hold fast unto these teachings that you are the more able to put away the natural man. And herein lies your greatest blessing, for it is the fullness of your faith, even the fullness of the gospel. Yea, because of these precepts it is made the easier for you to cast off the natural man and create Zion in your hearts. And when Zion is created in the hearts of the people, shall it be prevented in the foundation? Shall not Zion become the charter of the nation?

34. For, shall you do differently in the administration of your civil duty than you do in your home? Shall you teach your children one thing and the citizens another? I say unto you, Shall a man attempt such duplicity, his efforts shall not survive the generation.

35. But when the laws of the Peacemaker are not taught in the home, see you how the nation is corrupted. When children are taught that the father is sovereign and that his will is the gospel in the home, shall they seek the face of the Peacemaker? If the law of the home is the law of the father or of the mother, and they make of themselves tyrants unto their children, shall the children learn to follow the King of Heaven while yet in the home?

36. And when the sacrifice is determined for them by the father or the mother, how will they ever look to the Lord to determine their sacrifice. And if they make their oblations upon the commands of the father or the mother, shall their sacrifice ever cease to be dictated by some other person, some ruler? If their offering in their youth is made to satisfy the demands of men or women, shall they ever make a suitable sacrifice when they are grown? Shall they break their hearts and throw off the natural man? Shall they sit at the feet of the Peacemaker and be instructed?

37. And if they are taught in their youths to respect the dictates of their father or their mother and to seek not to honor them by the confirmation of the Holy Ghost in all things, shall they ever seek such confirmation in anything else? Can they be expected to change their custom simply because they become fathers and mothers? Shall they not also dictate all things unto their children? Is equity taught in this manner?

38. And shall men join themselves in fidelity when they have been taught to dictate in the home? Shall the father and the mother ever work diligently to serve their children in faith when they have been raised to respect the will of the tyrant? Shall their unions ever be blessed and sealed up unto the Lord by the Holy Spirit of Promise? I say unto you, Nay. For how can you expect the Lord to take up wickedness?
39. Can any who has studied unrighteous dominion in the home ever hope to set the world and its ways aside? Can the Law of Consecration ever be understood by such a one? It is impossible and cannot be expected. It is for this cause that the Lord did teach your forefathers the laws and ordinances of the High Place in the very manner in which He did. Yea, His ways are wise and He has all things before Him. Wherefore, do not distrust the instruction He gave unto your fathers.
40. Behold, Nemenhah, you are an ensign unto the world and an ensample. Shall the world ever say that the Lord's purposes are too difficult for the children of men to accomplish? Shall the world ever justify itself in perverting the laws of God? Shall men ever justify a lesser law because the people cannot live the greater?
41. Behold all these things shall be in the mouths of men in latter days, but the Nemenhah shall have laid a foundation for all men. Such false prophets and wicked rulers shall lay the account upon the people, but the fault thereof shall be their own. Yea, the Lord shall cease to reveal anything unto their prophets and generations shall pass in which He shall hold His peace and give no instruction through them. But behold, a time shall come when the people shall cast such rulers aside and turn again to their Lord and seek His face. Behold, Nemenhah, the ensample that you make for them shall assist them and shall edify them.
42. But even these shall not make serious conquest of the world. Yea, I say unto you, Even they unto whom the Lord shall have given the commencement of the restoration of all things shall not walk in sound principles and they shall lead the nation in false doctrine. But mothers and fathers shall teach their children in spite of all their shepherds shall demand. And here a few, and there a few, shall the Lord build up again a Zion in the land, but not out of the ashes of a fallen church.
43. Behold, He shall take away the stewardship and the keys of His kingdom from among the Gentiles. And when they are taken back, even according as He has promised unto your ancestors, they shall not be given back unto them that did pervert His ways. But He shall not withhold such things from the children of men, nay, not even for a season. For, in the very same generation in which He shall take up the stewardship over His kingdom on earth from out of the Gentiles, He shall also restore the Sons and Daughters of Lehi and of Levi. It is unto these that your teachings shall be an ensign. Yea, it is unto these that your musings shall be instructive.
44. For they shall have been prepared by all that the Lord did accomplish through the Gentiles. And even there shall be some few from among the Gentiles who shall continue to be His servants, and shall set aside the riches and the enticements of the world to serve Him. They shall not want of reward. Nay, behold, they shall be numbered in among the children of Lehi by adoption. And all wherein the Lord has blessed them shall also be a blessing unto they who become the Sons and Daughters of Lehi and of Levi. But they shall not pollute the way of the Lord with the filthiness of men.
45. But the rulers of the people shall wallow in their own judgment. Yea, they shall be drunken as with bad wine, which is bought from the disreputable. Yea, the wine of their sacrament shall have been thinned down with water of the trough and it shall be unfit to drink. Thinned and polluted shall be the cup that they take to their lips in the name of the Lord and their sacrifice shall be unprofitable.
46. And the goodness of the grain shall they winnow out and there shall be no substance left in the bread. They shall be fat with bread that shall have been bought with the strength of the innocent. Yea, the bread of their sacrament shall have no part in the covenant of the Lord, but shall be a token of their bondage only and shall be unfit to eat. Yet shall they hold it up unto the Lord and say:
47. This is thy body, Lord. We eat it in remembrance of our covenants with Thee.
48. Behold, they have sold the profitable out of the grain before ever they held it up as a sacrifice unto the Lord.
49. And shall He respect their sacrifice? Shall He think of it in any better light than He did the sacrifice of Cain? Is He become no discernor of the hearts of men? Or does He know less the motives and intentions of men now than He did when Cain and Able made their first sacrifices? Nay, but there is one sacrifice in the last days that He will accept and justify and that is the fullness of a heart broken in pure sacrifice and the fullness of a spirit made contrite in the blood of the Lamb of God.

50. By the sweat of his brow does man break the earth, and dung it, and plant the grain and care for it. Then by that same sweat does he reap down the corn and winnow it. And whole and wholesome as his own intention does he labor to make the bread and bake it. This is the broken heart, and anything else than this is not justified. Let the sacrifice of bread be whole and not in parts.
51. Yea, by the sweat of his brow shall man set in the earth the vine and nurture it. And he is certain to ready the bees ere the blossom is set and prepare them. And when the fruit is laid on, does he not carefully judge the time to harvest? Yea, and he does gather in with his strength the fruit of the vine to the winepress and stamp it out with his feet. And the sacrifice is pure wine, of his own make, and is not purchased from afar off.
52. Take not up the polluted to offer it a sacrifice unto the Lord. Take not up that which is taught of men and make it up as doctrine and the will of God. This is the sacrifice of bad intention. Such was the sacrifice of Cain and the Lord accepted it not. Neither shall He accept bad water and empty bread for your sacraments. Let your oblations be of full heart and your sacraments be of good intention and the Lord shall accept it, as He did Abel's. And the Gentiles who are gathered into the House of Israel shall be made new by the good sacrifice, casting away that which is empty and taking up that which is full of grace.
53. This is the thing which shall be taken up by the Remnant of the House of Israel that shall be left in this land in the last days. Behold, they shall not take up that which the Gentiles have already polluted and wrest it again. Nay, the hide beaten poorly by the Gentiles shall not be softened and shall not be made respectable. Nor shall the darkened and scorched linen of the Gentile be made white at the hands of the Remnant. But they shall take up that which was softened and whitened in times past and with it they shall bring again Zion.
54. The field planted by the Gentiles shall be filled with vice. Wherefore, shall the Remnant take residence in such a field? Shall they, as squatters, take of that which the Gentiles have made waste and with it fatten the calf? Nay. But they shall harrow up the ground anew and plant anew. For, the fertile earth shall have lain fallow at the hands of absent stewards who knew it not. And the Remnant shall plow it up once again and plant it. And it shall once again bare the grain that shall fatten the Remnant.
55. For the vineyard shall have lain desolate in the sloth of the unprofitable servant. And when the Lord of the vineyard shall take up the stewardship from him and give it into the hands of another, then shall the old vines be cast down and the new stock set and the rows renewed. And shall he take of the diseased root to plant again? I say unto you, Nay. But he shall find a good and profitable strain out of a vineyard which is distant, and this shall he use to restore the vine of the Lord's House.
56. Then shall the Lord of the Vineyard come in from His journey and see the good steward and His profitable servant.
57. Do you see, then, how good and profitable your writings shall be unto them that the Lord shall raise up in this land in the latter day? Can you discern how they shall take up your precept and your principle and carry it into the vineyards of their intentions? Yea, they shall take the seed laid up in store by you and plant it in the fallow earth and it shall prosper. They shall take up the root preserved by you and plant it in their hearts and Zion shall grow up again in the land.
58. Wherefore, I do not praise you out of reason. I observe your doing and foreknow the good that the Lord shall do with it. Do but continue in it, Nemenhah, for in this is your happiness now, but also out of your doings shall the Remnant of the House of Israel set in order the House of God and renew the stewardship. And in that day the just shall receive their stewardship not by the dictate of any man, but by the voice of the Lord and their surplus shall they render up to the poor of their own and without commandment.
59. Yea, they shall read of your works in days far sundered from you. And some shall scorn them because they did not flow unto them from out of the mouths of their shepherds, whom they have justified. Behold, for no greater sin than to have come from out of the dust and to be delivered by one other than their own prophets, many shall turn the heel from your words.
60. And again behold, many shall spurn your works because they contradict that which they hold by their own knowledge to be true. The writings and record of your days shall come to them in a time when their wise men shall declare that such things could never have happened.
61. And yet, in the midst of this turmoil over man's knowledge and the strength of the arm of the flesh, some few will read them with pure intent. These are they who will subject your records unto the Holy Ghost to discern what portion of them shall be useful unto them in their times. Behold, and it shall happen that,

because of the curious work of the Lord in the last days, these few shall have flowing through them the blood of Lehi and they shall be a remnant of the House of Israel, though they shall also be of Gentile lineage.

62. This is the fullness of the Gentiles and the fullness of the Jews. These shall not be daunted by the ridicule of their neighbors. Nay, nor shall they be swayed by the doctrines and sciences of men. Nor even shall they be turned away by the heel of their shepherds, who shall persecute them. But they, being firm in the faith of their fathers, shall read your words and shall subject them to the confirmation of the Holy Spirit of Promise.

63. Then shall this record become an ensign unto them. They shall take wisdom from it, and also they shall be encouraged. For, with what they learn in the pages that shall be translated by the gift and power of the Holy Ghost, they shall come out of Babylon and take not up her unclean thing anymore. They shall withstand the buffetings of the world and the jeering of the rabble mob and they shall lift up an emblem of peace and of charity to all the world.

64. And the wisdom of the wise shall conspire against them. For, the wise men shall have already determined by the application of all their knowledge and science, that your people could not have lived at all, let alone record your doings on plates of metal. But this shall not sway the Remnant left in the land in the last days. They shall already know that man's knowledge is weak and his wisdom and science is not steady.

65. And harshness and persecution shall not return the faith of the people to the shepherds who use it to extort such faithfulness. Nay, evil speaking of the Lord's Anointed shall turn many from exploring your doings, but not all. There shall be some who retain a knowledge and a witness more sure than that which is conveyed to them from the mouths of such shepherds. These are they who shall remember to prove all things by the power of the Holy Ghost. Yea, these are they who shall not be separated from God, but shall exercise their right to the wisdom and the mysteries of godliness.

66. And they shall be Heirs with Christ in the Kingdom of God, for they shall not deny the Holy Ghost, but shall seek His confirmation of all things. These are they unto whom the Lord shall extend His almighty hand once again and they shall walk in His dignity. Yea, they shall see Him face to face, as their ancestors did. Through them shall the Lord once again order His house and theirs shall be the victory and the reward of heaven.

67. Yea, you may rejoice in your posterity in the last days, for they shall again establish Zion in this land. They shall do it in their hearts and they shall teach their children the ways of the Lord in their homes. Then shall their children combine together to do the Lord's work and none shall separate them again. Yea, there shall be no division in the House of the Lord when they shall cast off the yoke of bondage and raise up a Zion again.

Chapter Fourteen

1. Now, I would not that you should be downcast because that I have prophesied concerning your descendents in the latter days, how that they shall again establish Zion in the land. Yea, I do discern your hearts that you are cast down because of my words. But do not let your hearts be troubled over my words.

2. Behold, it is certain that the Nemenhah shall not always live in the happy state in which one may look upon you now. Yea, there shall be changes in this land and, although I will tell you that the Nemenhah shall dwindle and all but disappear from off the face of the land, yet shall there be some few here and there that will retain the memory of the doings of their ancestors and they shall revere them. This reverence shall also help to bring about a remembrance of them and of their doing. Yea, it shall be this tiny remembrance that shall induce some few of your descendents to look back again and seek to translate your records.

3. But behold, were it not for that which shall remain of your ways and your customs, even these would find no inducement to look back upon the vistas of time to do the great work to which they shall be called. Yea, each of them shall hear of their ancestors and be in wonder of the things they did, and they shall desire more understanding. And the Lord shall lead them into that place where they shall find the records you do so diligently keep and they shall set their hands to the translation of them. Behold, the things that you write, see how they shall excite the minds and the hearts of them that seek the face of Christ!

4. But behold, I would not that you should be downhearted even at this time because that the Nemenhah shall not always enjoy that freedom and happiness which you do at this time. For there shall be many years yet in which the Nemenhah shall prosper in the land and your decline shall be slow.

5. But there shall come decline even among the Nemenhah when the people cease to be one in that unity with which the Lord does now bless you. And that unity shall not be broken until the people forget the Lord

and His ways and cease to trouble the Spirit in all things. When they shall have become hardened in their pride and lifted up, then shall the Lord turn His face from even them, and they shall dwindle.

6. And in the day that the Lord shall bring the Gentiles into this land, there shall be but a few villages of Nemenhah left in the land. In those days, the Gentiles shall esteem all the inhabitants of the land the same and they shall not take time to understand them. Even the pure in heart shall be cast to and fro and trampled by the will and the industry of the Gentiles.

7. And behold, let not three generations pass by after the coming of the Gentiles into the land and there will remain but a very small remnant of the Sons and Daughters of Lehi to be counted. Then shall they be tossed aside as dross and cast down, and trod upon. Yea, their faces shall be ground in the earth and they shall become the least of peoples. And this shall be the state of the people unto the fourth and fifth generation. But behold, out of them shall rise up a nation. Yea, out of them shall the Lord re-order His church and kingdom.

8. For, though they shall be tossed aside, yet shall the Gentiles take them up even unto themselves secretly and their blood shall be mingled. Then shall the blood of Israel burn in the Gentile heart. Then shall the fullness of the Gentiles come. Yea, the spirit of Nemenhah shall cry out within them and their hearts shall swell with a remembrance of things they never saw. Words and wisdom shall rise up within them, words they never heard. And they shall step forward to heal the earth, speaking words of comfort and of peace in a land torn with discord.

9. And when all the world is bent on using up the good of the Earth, the Spirit of Nemenhah shall rise up in the hearts of the Remnant and they shall turn from the world. Yea, they shall bend the knee reverently and take up the earth in their hands and kiss it. And they shall call the Earth after our Mother in Heaven, and they shall care for it.

10. Behold, your descendents shall come away from the cities and the high towers that the Gentiles shall build up as a monument to their own might and they shall bend their backs again with the Earth and make of it a hallowed garden again. They shall speak of her as a person and they shall revere her as if she were their own grandmother. And this they shall do figuratively, but this image shall shape the characters of their children and prepare them to do a great work among the children of men.

11. Yea, they shall also turn once again to the Peacemaker to learn the Gospel, and they shall be obedient to His teaching. And their sacrifices shall be unto them a schoolmaster and they shall learn to walk in the ways of the Lord once again, for He shall not turn His face from they who do diligently seek Him.

12. And their covenants that they make one with another shall once again be durable, for the Lord and Sovereign of Heaven shall bind them and the Holy Ghost shall seal them up. Yea, they shall be once again the House and Kingdom of the Lord. They shall not be puffed up in the pride of their hearts and shall not turn in all directions to declare their own worthiness. But the Lord shall call them worthy and He shall bless them and prosper them.

13. And they shall receive again the stewardship of the Lord. Yea, He shall install them once again over the vineyard and they shall be good stewards unto Him, not being commanded in all things, nor subject unto the bondage of any man. But willing and fruitful servants unto the Lord they shall be and obedient to His will.

14. Then shall they have all things once again in common, for there shall be no poor among them. Yea, each shall be the good steward of the Lord and they shall all labor with their might for their own maintenance. But they shall also labor day and night to provide for the needy. And the beggar shall have no place to set up his stall, for he shall be brought in and never allowed to put up his petition. Yea, and thus shall be their villages and their settlements. Behold, they shall all labor for the good of each and every other, that there shall be no poor in the House of the Lord.

15. And there shall be wars and rumors of wars and the nation around them shall burn with the wrath of the people one against each other. But behold, they among your descendents who shall have been called up, the Remnant of Israel, shall not suffer because of the strife that shall prevail in the land. But being perceived as unprofitable by their neighbors, the strife shall pass by them like the whirlwind.

16. Yea, theirs shall be the only peace in the land in many places and wherever they are established, their neighbors shall wonder at them. Nevertheless, they shall possess nothing that the rabble mob shall desire. They shall be peculiar, but this shall not be enough to entice the Gadianthens to molest them. And behold,

because they shall not be caught up in the getting and retaining of riches, they shall have no part or party in the things that drive their neighbors to violence one against another.

17. For it is a peculiar thing when Zion is established that the curse upon the land is taken away. And you are aware of the curse that has been placed upon this land according to the word of the Lord. Behold, part of this curse shall sorely vex the Gentiles. For they do work diligently with their hands to acquire great wealth. Yea, they do wear out their lives and this motive shall become their entire purpose and they shall set their eye singly unto it.

18. But, according to the blessing and curse that has been laid upon this land, when they seek to obtain riches, but not with their purpose set on the glory of God, all that they lay aside shall become slippery and they shall not be able to hold onto it. Yea, and it shall be thus in this land, that when a man lays up his riches, thinking that they will be safe until he returns to them, he shall not find them.

19. And behold, a thing that shall be esteemed of great worth in one season shall suddenly lose its worth and be good only to be cast aside. Wherefore, men shall work all their lives to amass wealth, but in the end, they shall find that all that they have amassed shall have no value.

20. And when their riches lose their worth, they shall become angry with their fellow man and esteem all to be robbers of his wealth. This shall be a thing that does drive many people to madness and there shall be much sorrow and much destruction because of it. Yea, the desire for riches and for costly things shall overcome the desire of the love of God and the people shall move greedily upon the face of the earth consuming all before them. And when that which they esteemed of the greatest worth loses its value, they shall be as maddened by their lack as by their abundance.

21. But they who establish Zion in the latter days shall not hold the things of the world in greater esteem than they do their Lord. They shall want for nothing, for their desires shall not be to amass riches but to provide for their needs. And the surplus of their goods they shall freely give unto the needy.

22. And where their neighbors shall consume all things before them, your descendents shall produce all the things they need. Behold, I discern your wonder at my words and I see your confusion. How can a people consume the earth and produce not for their own needs? This seems impossible to you. But behold, I say unto you and I forewarn you, There shall come a day in this land when the people shall not labor with their hands and provide for their own needs. But every one will labor for riches and with these riches they shall buy up the things they need from a very few who produce them. And all of their substance shall go toward the purchase of the fruit and labor of others, and very often, their fruit shall come from afar to be consumed by the people. Because of this, all the riches that they might amass must be spent in buying the things that they need to sustain themselves from day to day.

23. And does this fill you with wonder? Behold, I tell you that even they who live in this manner shall call themselves blessed and they shall scorn and ridicule those who live not as they do. Yea, they shall esteem as savage the life of he who produces all the things that they must purchase with all their wealth. Nay, do not stare! For such shall be the way of things when your descendents shall turn away from the way of the world and work to bring again the Zion of the Lord.

24. Wherefore, be glad in your hearts, Nemenhah, that you do not live in such times. Be glad that you live in a time when Zion does flourish in the land. And give thanks that the earth does put forth abundantly of her bounty. For it shall not always be so. Yea, there comes a time when even the earth shall not give freely because of the wickedness of men. And Zion shall be a rare thing in the earth. Behold, they are perilous times in which the Remnant shall begin again the work of the Lord.

25. And continue in the commandments. For in keeping the way of the Lord, you do demonstrate that you do walk and talk with Him on the Way. And what greater demonstration of your faith might there be than this? You are greatly blessed, even above all the peoples of the world. Behold, you are among the few peoples who wait upon the Lord and learn His ways, and because of this, you are prospered more than any other people. Yea, who can tell when last any man of the Nemenhah had need of taking up the sword against an enemy? Yet, in all the world there is no peace to be found except where men and women know their Lord and walk uprightly before Him. Behold, this is the great demonstration of faith.

26. And you know wherewith the Lord has blessed you and wherein you have been prospered beyond measure. But I would have you know the manner in which you do bless and benefit all things because of the manner in which you live.

27. Behold, I would call your minds to that which I did teach the Nemenhah in times past, how that when you exercise faith you do cause a movement upon the matter of creation. When any matter is moved upon, behold, it is within the measure of its creation that it should move upon yet other matter. This movement continues outward from its point of origin, or in other words, from the original action. Now, this continues until it does return again to its origination. For all things may be described as one eternal round. And if all things may be so described, then the Universe is spherical.

28. And the same principle applies to all kinds and types of faith. For despair does also create this same kind of motion in the Universe. And it also moves outward from the source thereof continually until it too returns again unto its origination.

29. Therefore, it may be said that there is good faith and there is bad faith, or in other words, there is good intention and good action which brings about much good, and there is bad intention and bad action which brings about much evil. But faith is the action which causes the Universe to apply the principles round about which it is bound.

30. Now, when the movement of all things does return again unto its own source, and finds there great faith for good, the movement does combine again with that faith, which is a movement outward once again, and the good is greatly magnified.

31. And again, when the movement is caused by bad intentions and actions, that movement does also return again unto its own source. And if it finds there great faith for evil, the movement does combine even with that evil and it also is greatly magnified.

32. But behold, should evil movement flow out from the children of men and in continuing in its movement it returns again and encounters powerful movements of good, then is that evil countered in its movement. Yea, the outflowing good does so interfere with the power of the returning evil that it does counter it and cancel it.

33. Wherefore, I would call your attention to that great miracle which is made by the Zion which the Nemenhah in this land have established. For, the rest of the world languishes in darkness and there is little of the love of God in any of the nations of the world. But so much more powerful is the good than the evil that when the two encounter each other, behold, the evil is diminished.

34. But did you think that Zion blesses only those who live in it? Zion is the pure in heart, even the very heart of the world. And the Lord does judge the intent of the heart. Shall there be good men and good women in the world but know little of the kingdom of God, yet I assure you, their good works act upon the Universe in like manner as do yours. Therefore, always remember, Nemenhah, good does beget good. And when great faith is exercised, or in other words, when great movement for good is made upon the Universe, great shall be the good that shall be magnified unto they who exercise such faith, even unto the healing of the world.

35. Wherefore, you may know nothing of the people of the far reaches and corners of the world. What is that to you? Do good. And also, you may know much about the evil that is committed by the wicked in some place or other. Again I say unto you, What is that to you? Do good continually. For, you know not but what your goodness might even have effect upon far distant people.

36. Remember that which has been written about King Mosiah. Behold, did his sons not do wickedness in all the Land Southward? Yet, is it not so that because of the prayers of their father they were brought to a miracle? And were they not so changed that they became the greatest preachers of their people? You may believe it, for, had it not been for their preaching, it is most likely true that you might never have been placed in the happy state in which you find yourselves.

37. For behold, their preaching did create a generation of Lamanites who set aside the wickedness of their fathers. These became the Anti-Nephi-Lehies, whom we call the Children of Ammon. And did the Lord not teach them upon the Way, and instruct them in meaningful and beautiful celebrations? Yea, it is because of the preaching of the sons of Mosiah the King that the Nemenhah have the Purification of the Ammonihah and also the ordinances of the High Place. Now, do you see how the great acts and utterances of faith of one who is conscious to do good may make great effect upon the wicked? You may believe me, your good works do likewise.

38. Our purpose is not to learn to do evil. The Lord did not enter into the covenant with the Father and with the Holy Spirit of Promise so that we might become versed and expert in the practice of corruption. On the contrary, we are placed in this New and Everlasting Covenant to learn to do good continually. Behold, it

is for this cause that the Lord has instructed you in the teachings, principles, laws and the ordinances of the High Place. Behold, these things do not teach but a little good. Nay, they are not a paltry attempt at marginal goodness. Rather, He has taught us an elevating law so that we might begin to act out an elevating goodness. Behold, this magnifying faith does destroy the works of darkness. Behold, the exercise of this faith shall bring about the restoration of all things.

39. I tell you these things that your minds may not be troubled because I said that the Nemenhah shall dwindle and barely shall any rightly be able to say in the last days, ere the Lord does raise up again the Remnant of the House of Israel again in this land, that Zion is found anywhere. But behold, content yourselves with this foreknowledge, that from among your descendents, Zion shall once again be established. And behold, before the Lord does come again in His great glory, there shall surely be a righteous people to greet Him in this blessed land.

40. And He shall use your doings to inspire your descendents to take up His ways once again and to raise up a standard to all the world. Behold, they shall look to and fro for an ensample to use as their model, but there shall be none in the world. For the shepherds of the church shall teach that Zion is a thing other than that which you have been taught. Wherefore, they shall not be an ensample unto your descendents. But your words out of the dust shall exhort them where the voices of their shepherds shall turn to silence.

41. And the nations of the world will all be built upon the policy of getting gain and their wise men shall extol this policy as virtuous. They shall not be an ensample unto your descendents and their counsel shall be as unprofitable to their purpose as that of the shepherds of the church. But the wisdom of the Nemenhah shall be their schoolmaster.

42. And the Lord shall bring your writings and your rememberings unto your children in latter days and this shall be the ensample for them. Yea, they shall take of your daily walk and daily talk and make of it an ensample of their own. And they shall begin once again to teach the pure and simple precepts of the High Place. This shall be the beginning of the Zion they shall establish in the land.

43. And behold, this shall be a sign unto they who the Lord shall call up out of your dust to bring again Zion, that the day has come to accept of Him that stewardship which He shall take from the Gentiles and return again unto the Children of Israel left in the land.

44. The Lord shall have brought the Gentiles into this land and He shall have begun a great work among them, even a commencement of a great restoration. But they shall have rejected the greater portion of the fullness of the gospel which He shall have revealed unto them through His servant the prophet.

45. And behold, almost immediately upon their foundation, they shall have set aside the Zion of the Lord and taken up and embraced the Babylon of the world. Yea, they shall sin against the gospel and return altogether back unto all their golden calves and their idolatry. Yet shall they think they are the chosen and elect and they shall boast of it before all the nations. But their boasts shall be vanity.

46. For their shepherds shall cease to teach them that they should seek to stand personally in the presence of their Lord while yet in the flesh. Yea, they shall entirely misconstrue the teachings of the Temple and they shall teach that the ordinances bring salvation.

47. Behold, it is not the ordinances of salvation that bring salvation, for that is the office of the Lord through the Holy Ghost. Rather, the ordinances of salvation are those ceremonies and celebrations that teach salvation. But the shepherds of the church shall teach that salvation comes by and only through the performance of ordinances and that the ordinances may only be performed by the shepherds of the church. Wherefore, they shall teach that they are the ministers of salvation and they shall wear that doctrine upon their sleeves.

48. But this is not all, they shall insist that the ordinances are locked up with keys and that only the shepherds possess or may possess the keys to their performance. And they shall lock up the minds and the hearts of the people as a storehouse and they shall put the keys thereof into their pockets. For the people, because of the teachings of the shepherds, shall universally believe that they have no access to heaven because of the keys. And they are as if locked in a cell and must depend upon the shepherds for ordinances to save them. Yea, the shepherds of the church shall make of themselves masters, and they shall esteem all men as servants unto them.

49. And this shall be extolled as great wisdom and sound doctrine. Yea, this shall the people call restoration and the fullness of all things. Yea, this shall they call the fullness of the gospel and it is the ensign that they shall raise up in the last days unto all the world.

50. And the Gentiles shall pursue and drive the remnant of Israel left in the land. And behold, they shall trample them under their feet. Their nations shall be utterly and completely undone, for they shall be subdued by the Gentiles. And the Gentiles shall set them in desolate places as their prisoners and the spoil. They shall not be allowed even so much as to pray or call upon the name of their Lord in their own language. So great shall be the oppression of the Gentiles and so heavy the yoke that they shall press upon your descendants.

51. But, when the Gentiles shall esteem that they have purged them enough so that they shall have been washed clean of all their traditions, or so they suppose, they shall lift the yolk somewhat from off them and they shall give them more liberty. The Gentiles shall set up governments within their midst in order that they might continue to control them, but the people shall once again begin to enjoy freedom to move about upon the land.

52. And the land shall call up to them as a familiar spirit and they shall feel pullings from their grandfathers. Yea, though their blood shall be mingled with the Gentiles, they shall begin to feel an urge and a great need to return again to the ways of their fathers, even Israel. But, being at liberty to move about, they shall have melted into the midst of the Gentiles and they shall no longer be in bondage. Wherefore, they shall quietly begin again to restore the things that were lost because of the Gentiles.

53. And behold, they shall do this partly by diligent study. But much of this restoration shall come directly from the Spirit through that faculty of the Holy Ghost that does bring all things to their remembrance. And behold, when the time is right and every needful thing is prepared, the Lord shall bring some few of them once again upon the Way and there reveal to them the records which you have dedicated unto them.

54. Then shall the restoration of all things begin again to break forth upon this land. For the Children of Lehi shall not set the teachings of these records aside as a thing of naught, as the Gentiles shall have done with that which the Lord shall have revealed unto them when He commenced the restoration among them. But the Children of Lehi, who shall be left in the land, shall take up your records and they shall use them quietly to bring again Zion.

55. And they shall build, little by little, settlements and villages created in the image of Nespelhem and Elak Kowat and Potalekt, yea, and all the cities of the Nemenhah. And how shall they do this? Is your writing so detailed that they might build up duplications of your cities? I say unto you, Nay. But that which you record shall be enough for them to learn Zion in their hearts. Then shall any place they build be equal to all that you have built.

56. For it is Zion in their hearts that shall govern all that they build. Wherefore, can their little villages become ought else than Zion? Or can their great cities become Babylon if they have built Zion in their hearts? It is not possible.

57. But behold, they shall be persecuted for this great work. Yea, the shepherds of the church shall not support them but they will rail against them and condemn them for their desire to do that which they have deemed unprofitable.

58. But the profit shall be unto the Remnant. For, when the Gentiles shall have pushed the earth to the point of collapse, they shall be reduced to the rabble mob and all that shall have been deemed profitable to the Gentiles shall become their prey. Then shall the shepherds of the church regret the heel that they lifted before the Remnant. Then shall they regret the wagging head.

59. For Zion shall possess none of that which the mob shall esteem and they shall pass them by. But the shepherds of the church shall have taught the getting of gain and the laying up of riches. Yea, this shall be taught as doctrine and the church shall swell with it. Then shall the church become the prey of the wicked and the mindless, because of its riches.

60. Yea, this shall be a sign unto your descendants: The sun shall burn the stalk and many will leave the places of their inheritance because of the change in the seasons. And they shall flood into the cities of the Gentiles to find refuge. But the cities shall have no means to support them and will need to rely more and more upon a very few to produce provender for the throng. And great portions of the nation shall lay empty because the Gentiles shall have used up the good of the earth, to the end that, their collapse as a nation shall be as the collapse which you have witnessed in the Land of Hagoth. And even you have seen such a collapse in your own time in the Valley of Menintah.

61. When all this shall repeat again in this land, the Lord shall bring out of darkness your records and your writings, and behold, the Remnant will take them up and shall use them as their standard. And they shall remove themselves from the rabble and set themselves alone in the wilderness. And they shall build up Zion in their hearts and establish Zion in the land. And all the world shall carry on around them devouring the good of that upon which they rely. Then shall Babylon fall and the Gentiles shall be left with their heaps of gold, but all their gold shall have no value over a loaf or a fish.

62. Yea, then shall the Gentiles remember that their prophets did prophesy of these very things, but their remembrance shall avail them nothing. Yea, they shall cite the scriptures and their writings, that their prophets warned them and they shall wonder how they might have been so deceived when the truth and the warning were given so plainly. But they shall not have Zion in their hearts. Wherefore, they shall wonder at their folly and not understand it.

63. But because of your records, Nemenhah, the Remnant shall establish themselves in the waste places and they shall have nothing which the world esteems as worthy. But they shall also not be brought to collapse with the rest of the world, for their riches shall not be in the stuff of the world but in that which is truly of value unto the Lord. And their reliance shall not be upon the world, but they shall each produce according to their needs and yet a little more to provide for the beggar. And this shall set them in good stead in comparison to the Gentiles who shall run to and fro with their wealth in their hands and shall not be able to buy a morsel with it.

64. And because the Remnant shall not think themselves the masters of the earth, they shall tend her and take good care of her and she shall give abundantly. Yea, because the Remnant shall love the earth and esteem her above all riches, she shall reward them with abundance. And because they do not seek to use her up to get the gain thereof, they shall prosper and shall not want for any thing.

65. Yea, there shall come a day when the Gentiles, who should have been the servants of the Lord and bring about a great restoration, shall cook the leather of their own shoes for food; the Remnant shall not be tormented with hunger because they esteem themselves to be part of the world and not the master of it.

66. For there is but one master and that is the Lord, the Peacemaker. And it is because that the Lord has given priesthood unto the children of men that they feel that they too are the earth's masters. But do you not remember that, in giving man dominion over the earth, He also did command him to tend it and take good care of it? He did not make man the god of this earth. There is only one who makes that claim boldly in the face of men, and he is the adversary.

67. But men do claim to be sovereign in the stead of the Lord and in this they do justify much evil. See how that in times past, when your ancestors still dwelt in the Land Southward that the Nephites allowed not the Children of Ammon to join with them in their temple worship because of their differences. And this was done because of their belief that they were white and delightful, and because of the pre-eminent priesthood.

68. But neither the Lord nor His prophet made such distinction between the believers. Behold, He did inspire the prophet and give him revelation, and the Ammonites were instructed of the Lord to make the covenants of the Temple in their own way. Wherefore, we have the High Place today, and it is the center of the home.

69. But look at the state of things for the Nephites. Behold, there are but three left in all the land and they are left only because of the divine intervention that has affected a translation of our bodies. Yea, the Nephites are extinguished; for all that they saw their white skin as superior to their neighbors. Yea, they thought that the color of their skin was that which determined their worthiness. Behold, their white skin was no delight unto them when they went into oblivion because of the wickedness in their hearts.

70. Yea, the children of men do often justify their evils by use of the words of the Lord or of His prophets. The color of skin is no determinant and neither is the priesthood which God does give from time to time in order that His work and His purposes might be accomplished. Behold, how that Tucantor, although he possessed the priesthood of God and was raised unto the seat of High Priest before the people of Mentinah, nevertheless, he did divide the people and cause the destruction of that part of the nation. Was the priesthood a determinant of his worthiness? I say unto you, Nay.

71. And I say unto you, In the latter days, the Lord shall begin again a restoration through the Gentiles. And He shall choose the Gentiles because of that quality of their character that causes them to take up and pursue a project with great vigor. Yea, He shall use this quality to send His word which He gave unto the

Nephites into all the world. And behold, they shall do this thing and it shall be accomplished in them according to the word and will of the Lord.

72. And He shall give them priesthood and His authority to do many things in His name. And the keys to this priesthood He shall devolve upon them. But they shall consider this the keys to the very kingdom of God and they shall teach that without these keys no door may be unlocked and no shackle may be loosed. And in but one generation from the commencement of that great restoration, they shall have corrupted the word of God and His will, and shall bind all men with that measure of priesthood they have been given. Yea, they shall make the performance of ordinances that which does assure salvation and they shall devolve their performances upon they who possess the priesthood.

73. Behold, this shall cause a great bondage to come upon the people and, when the time comes for them to receive greater truth and knowledge from the Lord, there shall be few who can walk upon the Way. Yea, when He desires a revelation to be given, behold, He shall be required to resort to intervention in order that His work might go forward. This is not much better than the state of things before the restoration that He shall make unto the Gentiles.

74. But they shall claim to possess His priesthood and that they are the masters of the earth, having dominion over her to do with her as they will. And each man shall count his stewardship as if it were some measure of dominion over his fellow men, and this shall be the means of much tribulation in the church. And behold, the shepherds of the church, yea, the High Priests and the priests, the elders even down to the least of their teachers, shall in one voice declare and agree that none shall come unto salvation except by and through them, for the Lord shall have chosen them over all the earth and they shall esteem themselves the Elect of God because of that little priesthood which the Lord shall have given them as an helpmete and as a schooling ground.

75. And where is there greater pride than this, that man shall extol his own virtue and call himself elect in all the world? Yet, in the day whereof I speak, there shall be hunger in their country. And behold, there shall be they among them who suffer with the cold and are destitute. And they shall judge them and give unto them a little, but in the main, they shall look upon the suffering of the people and esteem themselves the more blessed because of their riches. And they shall declare in their hearts that the poor are not as blessed because of sin. Behold, this is the pride of the Saints in the latter days.

76. And behold, they shall claim to have charity, but it shall be by extortion. And they shall claim to have the love of God, but it shall be meted out sparingly and upon conditions. It shall not be freely given, but shall be doled out by practice and by policy that does grind the face of the poor and bring about a division between them and the rich. They shall have not all things in common and all things shall be dictated unto them. Yea, they shall know nothing of the Common Consent. And this shall they call righteousness. Yea, because of this they shall call themselves the very Elect of God.

77. They shall love themselves and spare themselves no luxury. And for the poor they shall dole out unto the shepherds but a little here and a little there. And the shepherds shall exercise dominion over the poor and their lives shall they dictate, exhorting them to bend their backs so that they too might rise up in stature and in wealth, that they might walk among the elect. Is this the Law of the Tithe? Is this the Law of Consecration? You and I may decry such practices, but behold, they who call themselves elect in the latter days shall believe it to be so.

78. And even they shall teach that the one may be lived without the other. And this thing is part of that wherein they do sin against the gospel. Yea, they shall reject even the fullness of the gospel. And is this not according as the Lord prophesied unto the survivors of the overturning of all things in the Land Southward, and even unto your forefathers in Mentinah? I say unto you, Yea. This is the thing which He foretold.

79. For the Lord does have all things before Him. Yea, He does see the beginning from the end and there is nothing that escapes His view. Wherefore He did promise they who were left of the seed of Lehi, who were left in the land, even the remnant of them at that time, that He would take up again that which He had given into the hands of the Gentiles as a stewardship and return it unto the Children of Lehi who would be left in the land, a Remnant unto the House of Israel.

80. Behold, these are they who among your descendents shall take up the standard of the Lord and raise up a Zion once again in the land. These are they who, reading your writings and also being touched by the spirit of this land, shall esteem the earth once again and teach the stewardship. They shall not lift up their faces unto the heavens and declare themselves to be the elect of God, but God shall elect them. Yea, they

shall take up the things they shall read in these records and apply them unto their own lives. They shall judge the widow and visit the fatherless, and they shall do it without extortion and without motive.

81. And they shall not look upon their fellowman and judge him because of his color, or his manner of speaking, his beliefs, nor his lack of riches. No, there shall be no division among them, except that they shall not allow that men should cast themselves higher than their neighbor and they shall not suffer them to do any kind of hurt one to another.

82. And they shall be the Sons and Daughters of Levi and shall offer again a sacrifice in righteousness. And their priesthood shall be the commission of God, given personally. Wherefore, the orders of priesthood which they shall possess shall be esteemed of them as schoolmasters only, and a means whereby they may do great good unto the children of men. But they shall not esteem themselves wiser, greater, or any more elect than their neighbor because of the priesthood. And the Lord shall bring them upon the Way and instruct them.

83. And the people shall come unto Christ with all the intent of their hearts and they shall rejoice with Him upon the Way. And they shall live from revelation to revelation because they have not shunned prophecy and the Gifts of the Spirit.

84. And behold, the ordinances of salvation shall once again become the ensigns that they ought to be, and they who perform them shall have truly received the commission of the Lord. Wherefore, it shall be unto them as the Lord designed, for that which qualifies one to receive the priesthood is the desire to do the will of the Lord. And behold, the priesthood shall not become a dividing line between they who have and they who have not, and the people shall not puff themselves up because they have received authority, or so they suppose. But God shall justify them in their works because of the intents of their hearts, because they are good.

85. And thus shall the Lord commence again a great restoration in this holy land and it shall go forward even unto the culmination thereof. And the Lord shall fulfill His promise that He made unto the Children of Lehi in times past, that they shall have this land as an inheritance again and the stewardship of His kingdom.

86. And all this shall be restored unto the House of Israel because they take up His laws again and teach them unto their little ones. Yea, and their concentration shall turn away from the world and they shall delight in the Lord. For they shall walk with Him and talk with Him, and what worldly wealth can compare to this? What goods may they stuff into their storehouses and what gold and silver may they lay up in store that may buy the love of God?

87. Yea, they shall build and establish Zion again because they shall not set aside that which the Lord has commanded them and they shall not misinterpret that which He commanded their fathers. For they shall have the Second Comforter and the First, and is this to be despised? I say unto you, Nay. It is the best of the blessings and gifts of God.

Chapter Fifteen

1. Behold, many years have passed away since Timothy came among the Nemenhah of the Mountains in the days of my stewardship, and he has come back on many occasions since then. And the teaching of Timothy is a thing of great import unto us as a people. Wherefore, we do esteem his words to be great. And they are always in unison and they always have to do with the four great laws of the High Place.

2. And in that time, many new settlements and villages of the Nemenhah have been formed, and also many cities and villages are no more. For, the Nemenhah of the Plains and of the Lakes do find great reason to flee before the encroaching snows. Yea, the snows in the far north do come earlier and stay longer than in times past and the people of Corianton, although some few prefer to live upon the snow and ice the year round, most have all left that part of the country and have moved further south. And so it is in the Plains and also along the Coasts of the West Sea.

3. Yea, the ice does form earlier in the fall and stay longer and does not altogether break up in the spring as it was wont to do. Yea, and in the further north, there is no time for the crops to mature. Wherefore, we have had call to send the greater portion of our surplus great distances in order that relief might be given those Nemenhah who have not been able to relocate quickly.

4. And behold, new lands have been exposed in the south, yea, even that great gulf in the south parts of the Land Northward have been exposed and are become dry land. Wherefore, there are now many settlements of Lamanites in that country and many Gadianthem.

5. Yea, the face of the land does begin to change greatly in the Land Northward because of the cold in the north and because of the great heat in the south. But in the region we know as Nespelhem, these changes have brought greater prosperity because we find ourselves in the middle. Behold, our winters have more snow, but they are shorter than in my father's time. And our summers are somewhat hotter, but the duration of the hot season is also not so long. And the spring and the fall are longer and more pleasant, wherefore, our season of growth has improved somewhat.

6. And there have been reports of wars in the regions to the south round about the Land of Hagoth, or in other words, in that region where our father, Hagoth, first made his settlements. And in the cities of that region there is much unrest, for they are divided and have not all things in common.

7. And further, we do not hear as often from the peoples of other regions. Yea, our messengers are fewer and we are not as informed about the world as we have been in the past. I esteem the reason for this is due to the greater effort our people must employ in order to grow provender to send to those of our people who are still not removed from out of the far north country. And this occupies our minds exceedingly. But also there have been fewer travelers from other countries, and most especially this applies to visitors from across the West Sea.

8. Yea, and it is passing ten years since any messenger has come over the sea from the Nemenhah of the Islands and we worry greatly what might be the cause of this great silence.

9. Now I, Shi Honayah Sha Akekt, finish this my record. And I do hope that some good may come of the things which I have written. Yea, I do hope that they from among my own posterity who do read my words may find benefit in them.

10. Behold, Timothy has prophesied that a great restoration must come from out of our descendents, and this fills us with joy. But the knowledge of it also teaches us that there must first come about the reason for such a great restoration. This does cause us to turn again and review our own doing, for we do not desire that it might be any of our doing that brings upon the Nemenhah any degree of apostasy.

11. But we are reconciled that at some point our people may turn from the path that we have chosen and because we cannot see all clearly, behold, we worry for our descendents. And we continue to teach our children carefully and to tend the earth mindfully. We do this in the hope that a falling away may not take place in our day. And behold, this is all that we can do. Amen.

The Book of Piahomet Akekt

Chapter One

1. I am Piahomet Akekt, the son of Shi Honayah Sha Akekt. Behold, I did walk with my grandfather when he did go about the land preaching the message that he had been given by the Spirit. Yea, I did walk about with him and he did teach me the wisdom of the Lord.

2. And I did also walk with my father and he did teach me all the science of the Nemenhah. And also from my mother did I learn, even at her feet. Behold, I did sit at the feet of great men and great women and did learn wisdom.

3. Wherefore, I am now a grown man and my father has given over the keeping of our record unto me. And I do take it up with solemnity, for it is a great honor for me. Yea, I do reverence the work which my father has given me.

4. Behold, when I was thirteen years old, I did dream a dream that troubled my heart. And I did counsel with Mor Honayah, my grandfather, concerning it. For in the dream, I came to be seated in the presence of the Lord and He did say unto me: Piahomet Akekt, thou art highly favored in mine eyes. Take thou up now my commission and be thou now my servant. And if thou doest this with all good intention, yea, see that thy intention is good in this thing, then shalt thou have power in me to do my work and my will.

5. And I replied unto my Lord thus: Behold, my Lord, you know the desire of my heart and that my intention is good. Be it, therefore, unto me even as You desire.

6. And the Lord said unto me: Go thou unto the Peli of thine house and receive the priesthood. Be satisfied to learn at the feet of my servant and I shall raise thee up even as I have raised him up. Behold, Mor Honayah is not puffed up in his own heart, but beareth my yoke with all honor and dignity. Do thou likewise.

7. And I did go unto my grandfather and related the vision unto him and he did interpret the vision. And he laid his hands upon me and conferred on me the priesthood after that order unto which I was born, even the Order of the Sons of Levi, and he did ordain me to the office of Peli in that priesthood.

8. Wherefore behold, I did receive of the Lord His commission and I did subject myself unto His will. And the Peli of my house did also that which the Lord commanded and I was accepted into the Council of Peli and took up my stewardship.
9. And when I became a man, behold, my father did also take me aside and he did lay hands upon me and bless me with all that the Spirit did testify unto him that I would need to assist me in taking up the role and right of manhood.
10. And when I was thirty and seven years old, I took hold of the hand of Espowyes Mene Akekt and she took me into her mother's lodge as her own husband. And, because her mother's lodge was so large, being a city of its own, we did join together with a few other young families and we did travel up over the great mountains into a place we had previously discovered to be good, and we did build a settlement of our own. And my wife and the wives of our companions were our Mothers' Council and we did form our own lodge. And we called our village Menewit and it was two week's journey by horse from Elak Kowat.
11. And behold, the rivers in that part of the country do not flow down into the West Sea, but continue down the face of the mountains and they do join with greater rivers that flow into the plains on the eastern borders of the region.
12. But behold, we do continually keep communication with Elak Kowat and Nespelhem, for we do now consider that our village lies on the eastern border of that region. But we are also in a position to better communicate with the Nemenhah of the Plains and to assist them in their movements and their relocations.
13. And the Nemenhah of Menewit called upon me to be the High Priest and we did build a High Place in our village. Yea, even before our houses were complete, behold, the High Place was finished and we did offer up our sacrifices unto the Lord in His holy house.
14. Now, in the country round about Menewit, there grows a kind of plant that is very good for food and also for the care and keeping of the teeth which we call Kouscamaschah. It is the root of this plant that is used by the Nemenhah of the Mountains and has become an important item of trade between the cities of the Nemenhah.
15. But behold, the flower of Kouscamaschah is blue and there is a plant of similar character which has a white or yellow flower and this plant is deadly if eaten. And while we were out digging the Kouscamaschah my young son did eat of the deadly flower and fell as if in a deep sleep. Yea, thus he remained for many days and we did greatly fear that he would surely die. Notwithstanding our fears, the whole village did place hands on the boy and we did exercise the commission of the Peacemaker, and we did bless him. Yea, I did place my hands upon him and, by the power of the commission which I have received of the Lord, I did bless him. And all the people did lay their hands upon him also, and when there was no more room, they did lay hands on them who did touch him, that all might be unified in the anointing and the prayer of faith.
16. And thereafter Espowyes did tend him with all the healing in her art and he did not die. And when seven days had passed, and he was very weak, we all knew that soon he would go the way of the world. For who can go seven days without food and with only that much water as a mother may force with a spoon?
17. But behold, Espowyes did pray and fast. And she did also sing continually over our son and she did not despair but continually importuned the Lord on his behalf. And she made the Ceremony of Sacred Breath and blew the smoke of healing herbs upon his bare skin both day and night. And so great was her faith that the Lord did answer her prayer and restored our son unto her unscathed. Yea, I say unto you, Because of the great faith and the healing skill of his mother, my son returned to us unscathed, but not unchanged. For, he did ever seem different to us thereafter, and he did often walk upon the Way.
18. And it seemed that thereafter he would not leave my side and was with me wherever I was wont to go. Wherefore, the people did give him a new name. And the name whereby he was known by the people was "Weeskit," which means, "He goes with Him." And this became his name and all the people would speak the name Weeskit with some reverence, for he was the preserved of the Lord and the people believed that the Lord did walk with him.
19. Now, is this not a thing most to be desired among all the gifts of the Spirit? I do not mean to have a name whereby all may know you, but to walk continually in the presence of the Lord? I do not know, for he never told me, that the Lord was with my son as the people whispered, but I do know that he lived a life that would have justified such a thing. For Weeskit was a child wholly without guile and all the people loved him. And so, I am sure, did the Lord.

20. Behold, Weeskit died when he was but nineteen years old and the people of our village mourned him for a year. And thereafter, they sang his story in the winter months when the Heroes are taught unto the children.
21. Now, notwithstanding all that Weeskit did receive of the Lord, and he did receive abundantly of Him, he was diligent to subject all things unto the confirmation of the Holy Ghost. And this became an ensample unto all them that did observe his doing. And if the people did in truth reverence the youth, they did also reverence this principle that he did always teach them.
22. And behold, this is instructive unto me and unto all the Nemenhah of the Lord. For we do walk upon the Way of the Lord. Yea, we are constantly in the company of Angels. And we do learn great things, both of the earth and of the heavens. Yea, we do walk and talk with our ancestors, and also with ministering Angels and it is sometimes true that we do forget that, although we have such great blessings of the Lord, we do also have a great responsibility to honor and reverence that member of the Godhead who does surely bring all things unto our remembrance. Yea, we forget not to subject all things unto the Holy Ghost for confirmation.
23. And what is this confirmation of which we teach? It is that function of the Holy Ghost that may take a thing and make of it more than a new assent, but rather, a thing that was always known because it is become part of our very being.
24. And behold, we do sometimes forget that, were it not for that part which the Holy Ghost plays in the New and Everlasting Covenant whereby we have our existence, we could not remember ought of what we might see or hear upon the Way. For it is the Holy Ghost that allows us to take such things into our hearts, after that we have received them with our minds. And being that we are telestial beings to begin with, behold, we could not carry back into the telestial world with us any thing that we might have learned in the terrestrial. Wherefore, of what profit would it be to walk upon the Way and have concourse with Angels if we could not remember nor speak of the things experienced there? Behold, it would profit us nothing.
25. Weeskit did oft times remind us of such things simply by the manner in which he did speak. Behold, when teaching the little children of a vision he had received of the Lord, I remember his manner of teaching the principle, saying:
26. Behold, this is the thing which the Lord did teach me in a vision, and I am satisfied in it because the Holy Ghost has confirmed the thing unto me in a manner most powerful.
27. And this commitment to obtaining the confirmation of the Holy Ghost did set him in very good stead with his fellows. For behold, when he taught of the things he had received, and his fellows did also put the matter to the test, behold, the Holy Ghost did also confirm the thing in them even as Weeskit prophesied. And this thing gave confidence to his teaching.
28. Now, it is because that my son was such an ensample unto us all that I do sing his story in this, my record. And this is the custom among my people, that when a great deed or principle is taught by any person, if the thing remains in the reverence of the people, behold, we do write it and remember it unto our children. Wherefore, it is good that I mention Weeskit in this record, for he has become a light and a guide unto us even though he is dead, and many still sit in council with him upon the Way.

Chapter Two

1. Now, the people of Menewit did build an High Place, and this is the manner in which they did build it up unto the Lord. Behold, we did cast up a mound of earth even unto the height of a man's head. And this mound was perfectly round. And we did make it up into a level place upon the top of it and it measured twenty and six paces from the center of it to the outside of the level place.
2. And behold, from the outside of the level place atop the mound to the bottom of the mound was also twenty and six paces. And these paces were the stride of a man, being three lengths of the foot.
3. And in the East approach we did cast up an avenue, and it was wide so that seven men could walk thereupon shoulder to shoulder. And the avenue did begin one hundred and forty and four paces from the top of the mound and it did gradually slope upwards even to the top thereof.
4. And the Lodge of the High Place did measure thirteen paces from the center of the mound and it described a perfect circle also. And the pavilion of the Lodge of the High Place was built of thirteen beams, even as has been described in another place. And upon these beams were poles of smaller size placed until the pavilion was covered. And upon these were placed mats of reeds tightly woven. And upon these was thrown up much earth. And behold, upon this was planted good and wholesome herbs and grasses.

5. And the walls thereof were cast up mud of the earth into which much long grass was also cast and mixed. And the inside was cast in whitestone wash and the outside was cast in redstone wash. And the walls were the height of a man at the outside. And in them were cast thirteen narrow windows and they were set with shutters which were of hewn wood.
6. And the doorposts and the lintel were of hewn wood and they were firmly affixed with pegs. And the door was of hewn wood, yea, of one tree was the door hewn. And it was beautifully carved with the symbols of the temple.
7. And the floor of the High place was of washed stone set in mud which was mixed with the blood of our horses to set it. Yea, each horse gave a small amount of blood the which we used to set the mortar. And stones also were set in the floor in the symbols of the Temple in like manner as they had been set into the door.
8. And behold, a bench was cast about the outside wall of the High Place and it was of the same mud with which we did construct the walls. And it was cast in redstone wash.
9. And in the center of the Lodge were set four great pillars of wood, even trees with the bark and the branches removed therefrom. And these were set in the sacred directions. And the altar hearth was set in the center thereof according to design.
10. And this was the pattern of the High Place of Menewit and we did go up unto the house of our Lord to worship him.
11. And behold, on the south side of the mound of the High Place, we did set our Itsipi, even the healing lodge. And we made it in similar fashion, except that it was of much smaller design than the High Place. But in all other respects it was the image of the High Place in design and in construction. And twenty-four persons could make the living sacrifice at once in the Itsipi of Menewit.
12. And we did cast up the Umshi of the Lord in a straight line eastward from the door of the Lodge even to the small mound which we did cast up at the end thereof. And upon this mound we did set colored stones to indicate the sacred directions, and also we did set up a place for the pipe and the offerings.
13. And three paces eastward from this mound we did dig the Place of Fire wherein the sacred stones are heated according to the ancient design of the Ammonihah.
14. Now, in our village there were some who built their homes in the same manner as the High Place, except that they did not cast up a mound upon which to build, but made their foundations of rubble or of stones tightly stacked. And others made their homes of poles tilted together to form a lodge pointing straightway unto heaven, and these they did cover with mats of reeds tightly woven and placed in layers. And behold, sometimes these lodges, when they were joined one to another, grew to great size and many families did dwell together in them.
15. And behold, I did ply the trade of my father and of my grandfather, wherefore, I did build tools of metal and of wood for the use of the Nemenhah. And behold, the people did value the tools and I never knew any want in all my life.
16. And my wife was a great Healer among the people and they did also value her great gift. For, she spoke even unto the plants and they told her of their value in a given circumstance. Yea, of all the gifts of the Mother which have been given to take away the cause of disease, Espowyes Mene Akekt was gifted to know of a certainty which was best to use now and which was best to use then. Yea, and so greatly did the people value her gift that, behold, they did name their city after her.
17. And she did also visit my aunt often to counsel with her about all that she learned from the very living things around her and her gift became known to all the Nemenhah of the Mountains and of the Coasts, of Nespelhem and of Potalekt and of Elak Kowat. And many people did make pilgrimages unto her lodge to ask advice of her.
18. And this is the manner in which we did live all the days of our lives. Behold, we did live our lives in the service of our neighbors, and they did live their lives in our service. Yea, we had all things in common and there were never any poor among us. And so well did the Lord prosper us that we did not ever wish to have more than that with which He did see fit to bless us. And behold, that with which the Lord does bless is sufficient for a kingdom.
19. And behold, the people of Menewit did encumber me all the days of my life in the calling of High Priest and I did serve them with all my might. And I did strive to teach them and counsel them as the Spirit

and my Lord did instruct me. And in the days of my stewardship, Menewit grew from a small settlement to a large city of over one hundred families. And we were prosperous and had no strife at all.

20. And behold, one hundred and eight years did pass away since my father did give unto me the stylus. And it is six hundred and twenty years or better since the Son of Man did visit the Nemenhah of Mentinah, my forefathers.

21. And I am grown very old and frail. Wherefore, I do report that there have been no wars among the Nemenhah in all the days of my life. There have been wars among the people of the south and we hear of them from time to time. But among the Nemenhah of the Mountains, there has been no strife, nor has there been want or hunger. Nor has there been lack of food or of clothing. And behold, our feet have always been covered.

22. And behold, I had no other child than Weeskit, wherefore, I have no son or daughter unto whom I may pass my stylus. For behold, Espowyes was injured in the bearing of Weeskit and she conceived not again. But Weeskit married and was blessed with three children ere he died and I do give up the stylus to my granddaughter.

The Book of Henet Peniet Akekt The Daughter of Weeskit of the Lord

Chapter One

1. Behold, I am Henet Peniet of the Akekt Lodge of the Nemenhah of Menewit, even the daughter of Weeskit of the Lord. And Mene Espowyes was my grandmother. Wherefore, I am of her lodge and family.

2. And behold, I never knew my father. For he was killed by a great bear when he was but nineteen years of age. Now, this bear, it is said, was mad and came in unto the village and began to maul the little children in the street. And my father, seeing this, did take up a lance and draw the bear away from the children, saving their lives.

3. But the bear would not be persuaded to leave the village and before the other men were able to come to his aid, my father was mauled very badly by the bear. Behold, he died before the men could assist him.

4. And the people of the village did mourn my father for the length of a year and they placed the symbol of the bear upon the marker of his sepulcher. And behold, to this day the family of Weeskit and all his descendents will carry the symbol of the bear, wherefore are we known as Kohots Akekt, or Bear Clan.

5. Now, I was young when my grandfather gave unto me the stylus and I had little occasion to write upon the plates of my people until many years had passed.

6. But I do make a record so that my descendents might know me and my doing, as also the doing of the Nemenhah of Menewit in my day.

7. Now, when my grandfather died, the people called a council to determine who they might call up to the seat of High Priest in his stead. And this was a hard thing because that he had occupied that seat for so many years.

8. And after much debate, the Council did call up one Kooshkiet to fill the seat. And this Koooshkiet was not of the Akekt Clan, but he was a young man when he was found by the people wandering in the wilderness. And when the people had taken him in, he became a close companion unto Weeskit of the Lord. And behold, he did mourn for my father the longest of all the people of Menewit.

9. Now, it was this Kooshkiet who counseled the people to cease to build too close to the river. For he believed that the river might flood and consume many houses. But the people did not listen unto his counsel and built too close anyway.

10. And behold, in the second year after my grandfather's death, there was much snow in the mountains and the winter was very heavy. Yea, and there was a great blizzard and the entire city was lost in the great depth of the snow. But behold, the following days were out of season warm and the snow melted quickly. And also the snow in the mountains did melt and the waters did rush down out of them.

11. But the ice in the river, whereupon the people did walk in order to cross it in winter, did not melt as quickly, but only broke up into large pieces. And the water that was taken into the river because of the melting snow did bind up the ice in great dams. And the flood did fill up every low place in the valley. Behold, the city of Menewit was flooded and only those few who had followed the advice of Kooshkiet were spared the ruin of their homes.

12. Now, this was a great disaster for the Nemenhah of Menewit, for the flood came in time of winter and none were prepared for it in that season. And the cold returned and bound up all that had been covered by the flood in ice and snow. Wherefore, there was great hardship for a season among the Nemenhah.

13. But during that season of cold and privation, no one labored for the comfort and benefit of the people more diligently or with more energy than Kooshkiet. Wherefore, the people saw that he was a great prophet whose eye was single to the glory of God and to the good of the people. And, when my grandfather did give up the ghost, the people did seize upon Kooshkiet to be High Priest of the High Place in Menewit.

14. And Kooshkiet did guide the people in all the rebuilding of their city. And behold, because the people had built the High Place upon a mound, it was not damaged by the flood, nay, nor by the freeze. Wherefore, the people began to take the advice of their High Priest and build upon the higher ground.

15. Now, it was in the twenty and seventh year of the stewardship of Kooshkiet that the strange winter came. And this was a winter that started early with great snows. And behold, the beasts of the forest were seen to travel southward out of the mountains. This was to the eyes of Kooshkiet a sign that the winter would be harder than usual.

16. Yea, and this was verily so. For the winter passed as usual, except that it was harder and colder than other winters. But, when the time came for the snows to melt, behold, there was no melt. Yea, and the river could be walked upon long into the season wherein there ought to have been flowing water. And, when there was some melt and the river began to flow, behold, the snow did still fall and the spring and summer grasses did force themselves up through snow to find the sun.

17. And this winter is marked down in our memories. For many of our people did take up their belongings and move away into the south because of the cold that did not leave us in the season thereof. Yea, whole families did take up their bundles and move down out of the high places wherein we had made our habitation.

18. But Kooshkiet was marked as a great prophet because that he could discern from the custom of the animals of the mountains the kind and severity of the seasons. But this is not all. Kooshkiet was a prophet indeed, insomuch that he did lead and guide the people in all righteousness.

19. Now, in the twenty and eighth year of his stewardship, the High Priest of Elak Kowat died and there was a great gathering there and a great council. For things were changing in the north and many people had become displaced because of the strangeness of the weather. And many prophets had witnessed unto the people that, where there was much cold now, a great warming would come and a dearth. And the people were greatly alarmed by many of these prophecies.

20. And Kooshkiet went with the delegation from Menewit even to the city of Elak Kowat and sat in his place in the Peli Council of all the people as the chosen High Priest of his city. And when that council did begin, each person was introduced.

21. But behold, no one knew much of this Kooshkiet but his own people, for he was found alone and taken in a pauper. And there were some few who murmured about him and caused a rumor to rise up in the council, saying:

22. Behold, we know not this man nor know we what is his country. Howbeit he comes unto the Nemenhah to gainsay us. For, have there not been troubles in the land for many years? It may be that these troubles come because of such as him.

23. And Kooshkiet held his peace and sat in his place quietly.

24. But, because of the changes in the land and the humor of the people, the council did request of Kooshkiet some explanation of himself. But the delegation of Menewit stood up altogether and cried out against the council. And Hempat Neth, who was a strong minded woman without such provocation, requested the feather and she stood forward to speak, saying:

25. Behold, I am Hempat Neth and my people are the Nemenah. Yea, you may examine me and my relations if you like, for they are the same, every one, who came up the great river with Hagoth himself. Behold, I declare unto you, That this Kooshkiet is known to his city. And when he was yet younger, he was the boon companion of Weeskit of God and all of our better men.

26. He did receive the Commission of Christ and was taken into the Peli Council of his city and has served his people in that capacity in all the years he has lived among us. So great was his service and prophetic his counsel, behold, his city did call him up to be their High Priest and so he has ever been in this generation. He is Nemenhah. We declare it, wherefore, you may believe it.

27. And she did render up the feather and returned to her seat in the delegation. But behold, one Peehnehit did arise from the delegation from Potalekt and beg the feather. And when he was recognized, he did stand forward to speak, saying:
28. I know you, Hempat Neth. Behold, who in this council does not? Verily, your relations are our own. But who is this Kooshkiet? Who are his people? From whence comes he? Do any of us know him? Who are his generations? How can he be called Nemenhah and lay claim to the Peli? Where and what is his authority? It is right and a thing very fitting that we should know these things.
29. For have there not been divisions and strife in all the Land Northward of late? And behold, so many people come from sundry parts claiming to be our relations that we can barely care for them. Is it not time to make a regulation in this thing? Behold, in Potalekt we require any new and unknown person to prove unto us their relations and to manifest with proofs that they do deserve that which is the right of the Nemenhah. Let this man do the same before this council that we might be assured that he is worthy of our fellowship.
30. And there were many who stood and stamped their feet and clapped their hands in agreement with the words of Peehnehit. And the feather was passed once again to Hempat Neth and she did stand again upon her feet before the council and spoke for Menewit, saying:
31. Behold, I am ashamed. Yea, I am ashamed and I do bow my head. I am embarrassed and put down. I am downtrodden in heart, my countenance is darkened and I do hide my face before the council and all people this day.
32. And with these alarming words, she did cast the feather to the floor and, taking her shawl from off her shoulders she did rend it and cover her head and her face. And when she had done this she did not return again unto her seat as a delegate of the council, but she did sit herself upon the floor. Yea, even in the place of speaking, she did sit upon the ground in the attitude of one who has been found in great sin and has been cast out from among the people, having lost all kin, custom and relations. Yea, she did sit herself as a barren and bereft woman upon the ground.
33. And all the delegates from all the cities did sit in shocked silence and none did stand up or put forth the hand to take up the feather that was cast down. For behold, never before had they seen such a spectacle.
34. And when she was sat down upon the ground to the shame of all the Nemenhah, Hempat Neth began to sing the song of parting, yea, even that song which all women sing when they must part with the fruit of their loins out of season. And she did break her heart upon the song and all the women in the council did raise their hands into the air and cover up their heads. For so pitifully did she sing the song that is only sung when a little child dies, that all the women were struck to the heart and they did sing the song with her, for this is the custom of women.
35. And when the song was ended, behold, the council lodge was thick with silence, and none spoke. And Hempat Neth remained upon the ground and looked not up at all.
36. Then Kooshkiet arose from his seat and walked even to the place of speaking. And he did lay his hand upon the woman's head and comforted her, saying:
37. Peace, mother. What cause have you to weep? Behold, you are the mother of many. Yea, mother of your clan are you and without question your womb has been fruitful. Wherefore, why sing you the song of desolation before this council? And she spoke from beneath the cowl, saying:
38. Behold, this day have I lost all my children and I am a lone woman without issue. There is none who may call me mother and I have no descendents who will remember or turn their hearts unto me. How may I not be desolate and how may I not weep, sir? And Kooshkiet did answer her, saying with these words:
39. But we know your children and they are many. And you are also a mother in your city. Wherefore, are not all the people of Menewit also your children? How then have you no issue and how shall generations not remember you and call your name blessed among women?
40. For, how may one such as you doubt yourself or your relations? Come. Remove the cowl. Take back up your place.
41. But she did not as he said but replied pitifully, saying:
42. Behold, I cannot do as you say. For in this day have all my children died, yea, and all my people. I am alone and have no succor. Today have all for which I have labored passed away. For the Nemenhah have ceased to be and I am desolate.
43. And she cried unto God with a loud voice, saying:

44. Oh Lord! Take from me my cursing! Remove from me my reproach! Kill me this day, that I might not go on in the sight of men. For they have turned to evil and have cast down all that was once good in the land. How then, Lord, shall any woman bring forth children in this place?

45. But I was once a mother in this land. Yea, and I did bring forth a child and I did name the child Nemenhah. And I did give suck unto the child and the child grew in the strength of the body and of keenness of mind the child did wax great.

46. And among all the children of the land, Nemenhah did become principle and Nemenhah did walk upon the face of all the land in blessed peace and prosperity. And the people spoke the name, Nemenhah, with reverence, for it means "Peace and Truth".

47. And Nemenhah did walk upon the whole face of the land and the whole country became known by the name of this child. Yea, there were never any Nephites, nor any Lamanites. Nay, and there were neither Joramites nor Josephites. There were none but that they were called Nemenhah and this child was blessed in your sight, oh Lord.

48. Yea, uprightly did my child ever walk before you, my Lord, and never was seen any poverty in the land. For never was anyone called "stranger" nor was any beggar left standing in the street.

49. But now is my child divided. For the orphan has no home in the land. Behold, Lord, how the child has perished. For behold, Nemenhah does no more mean Peace and Truth, but what is your place and who are your people?

50. Where, oh Lord, is my sweet child now? Behold, Nemenhah has vanished, the child of my womb, yea, the son of my making. Where is my sacrifice, oh Lord?

51. Why am I cast down, oh Lord? Behold, it is because I am become unfruitful and barren. Yea, unfruitful is my womb and I am become unprofitable to my God. Wherefore, how may I rejoice in any thing? How may I be glad and lift up my face.

52. Nay, Lord, but I shall not be comforted until my child return unto me again, or I be taken from the midst of my despair. Wherefore, come speedily unto me, my Lord. For I am dead already and lay myself low upon the earth.

53. And these words were all the more shocking to the council and the delegates and they stared with their mouths gaping. For never had they heard such things before. Never, certainly, had such words been spoken in the councils of the Nemenhah.

54. And Kooshkiet looked up into the eyes of each of the delegates and saw their hearts, that they were full of fear because that the future was become very uncertain, and he discerned their anxiety. Wherefore, he did stoop down and pick up the feather and he did open his mouth to speak, saying:

55. Behold, I am Kooshkiet and I know not the name of my mother, nay, nor even my father. I know not from whence came I nor of whom. I remember the days of my madness and the thoughts of my mind when I did wonder alone in the mountainous wilderness. For they have been sung again to the Lord this day in our hearing. Yea, every day did I sing the song of the desolate and beg whatever god there may be to take away my life.

56. But behold, a people found me and took me in. And they healed my mind and comforted my soul. Yea, and they taught me to seek a light and a truth which I never knew existed. And the things they taught me, and their instruction was in and by the way in which they did live and not by the words of the mouth, became a seed in me which did swell and grow, and out of it sprang up a plant and a vine laden with fruit. And behold, how greatly did I rejoice with the Lord in the day that I did seek His holy face.

57. And the people were Nemenhah. For, I was mad and yet, they did cover my nakedness. And I did hunger and thought that my life could not take long before I perish. But the Nemenhah did feed me. And I was naked, but they left me not unclothed. And I was angry, but they did soothe my wrath. And I was imprisoned in my own mind and could not discern reason, but they visited me in my darkness and knew me and instructed me diligently. And I was fatherless, yet they judged me in righteousness and they gave me a name of worth whereby I might be known. And they did adopt me even into their family, all my relations.

58. Now hear me, all you who fill the seats of this council! A Clan Mother of Menewit has cried out in shame because that Nemenhah is no more in the land and that barren has become the sacrifice of women. And she may have cause to so lament in all the cities of the Land Northward. Yea, only you may declare otherwise, for I know not of your doing from one day to the next. But I declare unto you, In and by the name

that Menewit gave unto a mad child, Nemenhah exists in Menewit. For, in Menewit they live the principles of the High Place.

59. Yea, in Menewit the Nemenhah do seek the face of their God daily. And in Menewit, the Nemenhah make an acceptable sacrifice unto Him that is mighty to save and they do remember Him. And in Menewit, men and women do honor each other and their virtue is in chastity and fidelity. And in Menewit there is surplus but no beggar, for the people do consecrate their labors.

60. Wherefore, madam, be not cast down. If Nemenhah has ceased in all the Land Northward, there yet remains one place in the land where it is still preserved.

61. Behold, I am Kooshkiet and my people are the Nemenhah. Today have I declared it and I make an end of speaking.

62. And when Kooshkiet had finished, he did walk with the feather even to the Keeper of the Door and he did render it up unto him, and he did return to his seat among the Peli.

63. And the Keeper did speak these words and he did counsel all of the delegates:

64. Behold, it is good for us to be here! And all the people did shout the same. And the women did take up Hempat Neth and stand her on her feet. And they stripped her of her rent and broken shawl and uncovered her head. And they did anoint her head with oil and they did breathe with her a sacred breath. And upon her they did place a beautiful garment, even a shawl of many colors, and they did place it upon her to cover her. And with it they did dry her tears.

65. And they did lead her to the seat of her delegacy and did sit her down. And when this was done, all the women sat themselves upon the floor and they did sing that song which is sung by all women when a child is born and is healthy. And when the song was finished, they did arise again and return to their own places.

66. Then did the Door Keeper walk with the feather, even before the face of every member of the council. But he passed each and did not stop in his progress until he had passed each in their turn. And when he came to the seat of Peehnehit, he gave the feather to him.

67. And Peehnehit was abashed when he stood before the council to speak. And these are the words he spake:

68. Behold, I am Peehnehit of Potalekt and my people are the Nemenhah. Today have I given cause for great suffering and grief. Yea, today have I done injury upon a great woman of the Nemenhah. Today has a man taken his own council in his pride and stood forth to do injury in the name of his city. Yea, today has a man forsaken and abandoned all good things and he has abused even the Mother of all Living.

69. I have been taught a great thing this day. Wherefore, I also declare it, it is good for us to be here! For I came into council with division in my heart. Yea, I did come into council with bad intention. And this thing cannot be.

70. I have been instructed by the wisest of my mothers today and the wisdom she has taught me is that which I shall take back unto my city. Yea, the song of Hempat Neth shall be known of all the inhabitants of Potalekt. Yea, and I stand up to beg forgiveness of my mother for the shame I have brought upon all mothers.

71. And I have also done injury upon my brother. Therefore, I do remove the shawl from off my shoulder and I do ask my brother to take it in remembrance of my repentance. Forgive me.

72. And he did take the shawl from off his shoulder and render it up to the Keeper of the Door, even the Kohat (Door Keeper), and it was delivered from out of his hands.

73. And he did also bare his back and knelt him down upon the floor. And the Kohat did take up reeds and split them. And he did wet them with red and delivered the reeds unto Kooshkiet. And behold, Kooshkiet did take of the reeds and he did strike them upon the back of Peehnehit in token of his forgiveness.

74. Then did Kooshkiet do a thing that has been an ensample unto all the Nemenhah. For he did remove the shawl from off his own shoulder and divide it in twain. One half he did place upon the shoulder of his brother, whom he had made with the stripes, and the other half he did put back upon his own shoulder. This thing is become a custom among the Nemenhah.

75. Then did the council convene and they did elect a Talking Feather. And behold, they did burden Hempat Neth with the feather and she did keep order in the council.

Chapter Two

1. Now, the council had been called in order that the difficulties of the times might be discussed. For, because of the changing patterns of the seasons, many families, yea and even cities, had need of relocating out of the cold portions of the land. Wherefore, many of the settled cities, especially in the east of the Land Northward, yea, in that land which we call Corianton, did remove further into the warmer regions.

2. And behold, this could not be done with much planning, for who could know beforehand which winter would be longer and which shorter. But the people, when they moved, it was because they were forced to do so and they had not much time to prepare their flight out of the cold. And many had become homeless wanderers and miserable was their condition.

3. For this cause, all the cities of the mountains were overburdened and had difficulty absorbing the increase in their numbers. Yea, production each year is based upon anticipated need and all the stewardships are given upon that basis. But, because refugees came in great numbers and without planning, the anticipated need became inaccurate. Consequently, the surplus was used up very quickly.

4. Now, this condition began to create hardship and even some hardness of feeling. Yea, some who worked with their might to produce all that the community needed and surplus, chafed to see the surplus disappear so quickly. Yea, they feared that, in the case of emergency in their own cities, there would not be enough to provide for all because so many incomers were to be cared for first.

5. And then certain prophets began to see visions and dream dreams concerning the coming of a great dearth and famine. And they began to speak out prophecy and warnings unto the people, that they must prepare for much hardship and want, and that a day was to come when the Nemenhah would find it impossible to care for all as in times past. And this thing was the cause of some strife in the churches.

6. And the council did ask these same prophets to come even into the council lodge and rehearse unto them all that they had seen. Now, these are the names of the prophets that came before the council:

7. Wayaynit, Ougomit, Tayinwits and Pohorim. And Wayaynit and Ougomit were brothers and they lived in Nespelhem. Tayinwits dwelt on the coasts of the sea, even in the city of Tlingits. Pohorim was newly come up from the land of Hagoth. And these were four of seven, but the others could not come to the council.

8. And these are the words and the prophecies of each, for they did each stand and witness to the council. And Wayaynit stood forth first and addressed the council, saying:

9. Behold, I am Wayaynit of Nespelhem and my people are Nemenhah. You have asked me to come up to the council and tell what I have seen in vision concerning the thing that shall begin to come to pass in not so long a time. This is the vision:

10. I did see my city and the region round about and the trees were green. Yea, and the fields were fat with all manner of leaf and flower. The people, my people, even the people of my own city, labored as they have always done, with joy and thanksgiving in their hearts. Yea, and I saw the fruit of their labor, for they did make a great surplus.

11. And I did see in my city a great many who did not labor but were newly come out of other places. And they were not yet occupied because of the newness of their arrival. But I should not say that they were idle only because they were new, but rather, they were mostly idle because they were very weak and in a great state of debility.

12. Now, this was the state of things in the first part of the vision. Then I saw a great change. Behold, the trees began to wither and the fields burned up. Yea, the blade dried and withered before harvest and there was not so much as one measure in surplus. Now all the people appeared in that miserable state in which I saw the idlers in the first part of the vision.

13. In the final part of the vision, the trees continued to fail and the fields and hills gave nothing. The cattle fled and the horses laid down and died. Few were they that I saw in the great city of Nespelhem at all. Behold, this is the vision.

14. Then Ougomit did stand and witness, saying:

15. I am Ougomit of Nespelhem and my people are Nemenhah. Behold, my brother has told of three parts of one vision. Even as it was for him, so received I a vision in three portions.

16. I saw great numbers of people walking upon the ground. Yea, upon a great road did they walk, a road which had been cast up not by work of labor or intent, but by numbers alone. And these people traveled not in groups or companies, but each alone or in families, but all upon the same road.

17. And behold, yet another great multitude did sweep down upon them and they did destroy the first man, woman, child, and beast, leaving none alive. Yea behold, with a great slaughter did they destroy all the travelers and horrible was the scene.
18. Yea, and I did fall upon my face and weep. And an Angel stood by me and asked:
19. Wherefore do you weep? Do you know of whom are these and whence come they? Nay, but weep not. For you know not yet when such things shall happen unto the Nemenhah. Go back now and see to your own.
20. And I left the scene and saw my own home and my own little children playing in the court. And I saw all the people of my city and there was no strife at all and every person was about their own stewardship.
21. But then there was a great commotion and a sound in the streets and the people ran to and fro as if in great confusion. And a cloud of dust covered the city and none could see or breathe. Behold, all the people perished in the scorching wind because of the dust thereof. And I stood by myself in the midst of the city and looking all around, I could see no one.
22. Then I was lifted up as if on the wings of an Ibis and I did circle slowly outward from Nespelhem. And behold, I did see the whole face of the land and it was burnt as with long drought. Yea, the fields were bare and dry and the trees were withered. And there were many fires in the forests.
23. And behold, I saw that the people had all moved southward and no longer were there many cities in the mountains; but there were only very few. And the people were diminished in the North Country.
24. This is the vision that comes to me and it is the prophecy that the Holy Ghost gives to me and I make an end of speaking.
25. And then Tayinwits did stand forth and he did testify, saying:
26. Behold, I am Tayinwits of the Coasts and my people are Nemenhah. I too have seen a vision. In it the shepherds of the people do lead them astray and they are left in the wilderness alone to fend for themselves. And the people become carnal and lustful and they are at war one with another.
27. For, in the vision, there is not enough food for all the people and some horde the food up for themselves. This thing does anger the rest and they slay those who horde. But when all that was hoarded is eaten up, the people leave the places of their births and of their custom and they run into the wilderness headlong.
28. But behold, they have not prepared themselves to live such a life and they suffer greatly. And they return again unto the villages and they beg for food. But in the vision the people of the villages are wanting food also and have not wherewith to give unto the refugees. But they are misunderstood in their denial of the newcomer's requests.
29. Wherefore, they who are the beggars break in upon they who suffer in their homes to kill them and take away all that they have. But when they have killed them, they find that the people were suffering for want even as they and that they have committed the great sin. Then they run from village to village killing and plundering because of a madness that comes on them because of the thing they have done.
30. Behold, this is the vision that haunts me and I make an end of speaking.
31. Then did Pohorim stand up to testify, saying:
32. I am Pohorim and I have come up into the land of Elak Kowat to sojourn. Yea, I am a traveler and I have come up even from that country round about the place where Hagoth first built his settlement. Wherefore, my people call themselves Hagothites and we do live in great cities which have been built into the rocks. Behold, we follow the old ways, even the ways of our forefathers and we do not try to change the world. These are my people.
33. And you ask me to speak to you about the visions that I have received, but I say, which do you wish me to relate, for they are many? How may I stand in this place and relate unto you all that I have seen? For I have seen the beginning from the end and all things are laid before me. Wherefore, how may I relate them all to you in but one council? Behold, a year of councils would not suffice to relate unto you all that my angel has revealed unto me.
34. Shall I contain my speaking only to those things which my angel has shown unto me about the past and about all the ways in which the people have been led astray by their shepherds? For, I know and I have seen how that the people do follow a path which shall bring upon them their utter destruction. Shall I dwell upon those visions which speak to the deficiency of the discernment of our ancestors?

35. Or shall I concern this council only with that which I have seen which has to do with that which passes only in the present day? For behold, my angel makes me aware of all things and nothing escapes my vision. Shall I show forth the errors of the rulers of the people in the present day, or the errors in all their counsels?
36. But no, I perceive your hearts. You are not interested in the past and what might be learned from the mistakes of our forefathers, but would rather adulate them and keep them a memorial to justify you. And the present is a time of prosperity still, even though there are concerns.
37. Behold, I perceive that you are more anxious about the future, and why should you not be? Behold, my angel has shown me all that will befall this people. Shall I prophesy unto you of all this?
38. You may choose and hear as you like. But this is my stewardship, and what shall you offer me in token to receive such intelligence?
39. And the Feather spoke, saying:
40. Sir, we are Nemenhah and have all things in common. This, evidently is not your way and we would understand you better. Do you say that it is by an angel that these visions come unto you?
41. And Pohorim answered, Yea.
42. And the Feather continued:
43. Is it to be our understanding that this angel is a messenger from God?
44. Yea, madam. It is the angel of the Lord. He is my Lord and my Christ. I call upon Him through that power and authority which I have received at the hands of His prophet, and He does condescend to answer my summons. Yea, because of that authority which I do hold, and because of the laws He has established, even the Great God does bend Himself down out of heaven and speak answers to my inquiries.
45. And the Feather questioned him again, saying:
46. First you said it was your angel but now you say it is the Christ? If it is your angel, then we would know of this messenger. If it is the Christ, then we shall know of a surety if you speak the truth or not. For, that is a thing most easily proven through the Holy Ghost. Now, speak clearly. From whence comes these visions? Is it from an Angel or is it from the Lord?
47. And Pohorim answered her, saying:
48. Behold, the Creator set the heavens and the earth. He made up the bands and he measured it round about. Yea, he did measure the creation and set bands around it. By law is the creation governed, law which cannot be gainsaid. And He gave unto some commandments which must be obeyed and the Universe does obey His voice. He does not break His own commandments.
49. And He also gave unto some certain authority of priesthood, that He might be about the creation and leave His work to be governed by stewards here in this part of the vineyard. Keys He gave unto certain men which do unlock the mysteries of the heavens. These keys of power constitute the authority to govern His creation here on earth.
50. Now, shall He give commandments and keys unto men, that they might do His work with the proper authority, and then usurp His own rule? Not at all. God is a god of order. It is by these same keys that His stewards do call upon His holy name. When they do this, He must obey the laws which He mindfully set up.
51. And the Feather interrupted the discourse of Pohorim, saying:
52. Sir, we appreciate from all that you have said that you are of the doctrine of Tucantor and we thank you for teaching us your beliefs. It does help us to understand you. But withal my question remains unanswered. Do you receive visions from an Angel or from the Lord? We do not approve one and condemn the other. There is no trick in the question. We simply wish to understand you. For, we know whereby we might gain a confirmation of the truth of your words. Yea, we know that the Holy Ghost will write the truth of them upon every particle of our being.
53. And Pohorim was encouraged by these words and he answered her again, saying:
54. The council is wise in choosing one so noble as yourself to be its head and its ruler. I shall surely answer your question, madam. It is the Lord Himself from whom I do derive all of my knowledge. He recognizes His servant and His steward and obeys the laws which He set forth in the creation. Behold, He has given this authority and He must bend even His omnipotence because of it.
55. And the Feather questioned him:
56. When you receive a revelation from the Lord, do you confirm it by the Holy Ghost?
57. And Pohorim answered, saying:

58. Nay. The Holy Ghost is a servant of the Master. What need have I, then, to take the words of the Master unto the slave? The Holy Ghost does lead men unto Christ. But having finished his work, yea, when a man does stand in the presence of God, there is naught left for the Holy Ghost.

59. For the Holy Ghost is also a child of God, just as you and I are His children. He too will come and dwell upon this earth in a tabernacle of clay. Yea, he shall be as corruptible as any man is. Wherefore, how shall I take the visions of heaven and prove them by the arm of the flesh? Behold, the Lord has said it, trust not in the strength of the arm of the flesh.

60. And the Feather interrupted him again, saying:

61. Again, we do appreciate that your beliefs are different than ours, and we do not judge you. But please be aware that your beliefs are well known to us. We have not asked to be taught of your beliefs for that is a thing better done in the synagogues and is inappropriate for this gathering.

62. It is our way and our custom to give good credence to the visions and revelations that come to the minds and the hearts of our people. But we are also vigilant to ascertain their source. You say that the source of your vision is the Lord through His priesthood. We are satisfied with our understanding of that doctrine as you believe it. Now, regarding all that you might tell us concerning our past, I do not ask you what that might be, nor is my inquiry a request for you to do so, simply, what makes such knowledge useful? Or, in other words, why should such knowledge be practical in our lives today?

63. And Pohorim, gratified that the Feather had given him such an opportunity to teach his doctrines, answered, saying:

64. Behold, the Lord does open up the vistas of time unto my eyes and I do see your past and the doings of your ancestors clearly as if I were in their very midst. And they have led this people into many errors which have given rise to the coming calamity. Shall you avoid disaster? It shall only be avoided because of careful application of that which only I may teach you. This is a thing most valuable, for your memories of the past are tainted because of the teachings of your shepherds.

65. And the Feather spoke once again, saying:

66. It is well. And that which you might see in vision concerning the present day, how might that profit us?

67. And Pohorim answered again:

68. Behold, only by strict obedience to the commandments of God can any man hope to be happy and prosperous in this land. But because you do not have His authority, you cannot know what His commandments for you might be. All these fears and concerns, for which you have gathered yourselves in this council today, might well be alleviated by obtaining the word and will of God. I cannot think that such knowledge should not be profitable.

69. And once again the Feather questioned him, saying:

70. Now concerning our future, behold, you have heard testimony from others who have seen in vision what they believe might well come to pass, and this is a thing that must give rise to some anxiety in the hearts of all the Nemenhah. What might you have to say that shall be of more or greater benefit to our people than these?

71. And he answered her, saying:

72. Behold, your visionaries lack the priesthood of God. Wherefore, when they see into the future, they see through the eyes of their fear. They cannot see clearly, for they are encumbered. Their visions are but dreams and they cannot be profitable.

73. But that which I receive, by and through that authority that is required that men might receive the gifts of the spirit, is most accurate. For I am carried by a mighty power even into the very future and I do live in the body of my spirit in the very midst of all that goes on. Wherefore, the vision is not dim at all.

74. Now, you see that my vision is something of great worth unto you and I perceive that you have an interest in making good use of it. Of which shall I testify unto you? Do you wish the past, the present, or the future? But I do not give of my gifts without due compensation. For the laborer is worthy of his hire.

75. And the Feather answered him, saying:

76. We do not have need of your priestcraft, Pohorim. As I said unto you, We understand your doctrine well enough. That is not to say that we believe it. Nay, nor even that we condone it. It is only to say that we do not judge you by it. We judge all things by the Holy Ghost. Behold, if a thing is praiseworthy and it stands confirmed by the Holy Ghost, then we do accept it into our customs.

77. But behold, your doctrine does consider the Holy Ghost to be but a slave of Christ and not a covenanter with Him. This thing cannot be confirmed by the Holy Ghost, and if it could, what merit could such confirmation have. You say that your priesthood gives you the authority to steward God's work, wherefore, you may speak and act in His holy name. But the Lord did command our fathers to confirm all things by the Holy Ghost. Evidently, you believe that this thing you call the priesthood gives you authority to contradict God. We do not need to confirm this doctrine by the Holy Ghost.

78. Now, the purpose of our council is to discuss the strange visions and prophecies that the people have received of late. You were listed among they who have been prophesying. It does now appear to me that you have merely been proselyting your religion. Your testimony has been in that character and I cannot believe that anything you have to say in testimony will be any different.

79. Therefore, since your testimony cannot be of any assistance to us in this council, we thank you for coming upon our invitation. We do appreciate your time and your forbearance. Surely, you have honored us with your patience. I have nothing more that I wish to ask you.

80. And the Feather offered the feather to any other member of the council to examine the witnesses. And behold, when none other wished to further examine them, Kooshkiet, who was not a member of the council, but sat in the seats reserved for the Peli who attend the councils as advisors, raised up a hand and the feather was delivered over to him. And when Kooshkiet had gone down to the center, he did address the four witnesses, saying:

81. I would understand the things that have been spoken here somewhat better. Tell me, did each of you subject the content of your visions to the confirmation of the Holy Ghost?

82. And each of the men answered that they had, except Pohorim. And Pohorim spoke out, saying:

83. Behold, I teach to all men the things that I do see in vision and the vision is true. And behold, Christ stands at my side, wherefore, what need have I of confirmation. The Holy Ghost is a tool and a comforter provided by God unto they who act in faith but lack knowledge. But where knowledge is perfect in a thing, the Holy Ghost has no more function. Behold, it is known that where the Lord is, the Holy Ghost is not. Wherefore, what need have I of this confirmation when I have the Lord next to me?

84. And Kooshkiet raised up the feather and interrupted him, saying:

85. Please, Pohorim. We need not your teaching, but only that you might answer a simple question. There is none here who does dispute your right to esteem the Holy Ghost as meanly as you do. We ask only your patience with us in our own belief which is different than yours.

86. And Pohorim spoke out harshly against him, saying:

87. Behold, you are one of them who raise themselves up upon their own authority to preach and to minister unto this people and this is a very great evil and a grave sin. Behold, would you build a house and furnish it and fill it with every good thing, only to see the house ruled over by a stranger? Howbeit this whole people do rise up to assail the House of God and to perform the ordinances unto themselves? And behold, it is because of this that you teach that they do it. Behold, it is this that is the cause of the calamity that shall befall this people.

88. But Kooshkiet did not answer him. Instead, he addressed the council, saying:

89. It is good that we forgive Pohorim. For, it is evident that he does not know our custom. Wherefore, it is good that we forebear and forgive.

90. But Pohorim was not satisfied. He continued in a loud voice, saying:

91. Behold, Kooshkiet, I do prophesy against you. You shall become dumb because of all that you have said in the name of the Lord without His authority. Yea, your tongue shall be stopped and you shall lay dumb in your bed. Ere the life go out of you, you shall repent yourself of all that you spoke in His name and you shall declare all your words to be the imaginations of your own heart. Yea, and all they who believe in you shall repent them of you, for they shall be discovered in their foolishness.

92. Now, this did greatly disrupt the council. For, the people were not assembled to examine the merits of this religion or that, and Pohorim had forced the content of the council to be centered upon himself. Wherefore, the Feather asked Pohorim to be still himself and, when he would not be stilled, he was escorted out of the council lodge.

93. And all the people did turn again unto Kooshkiet, for he held the feather, and he did continue, saying:

94. It is good that we forgive Pohorim. For he is zealous in a cause that he feels is the most important in the world. Indeed, we ought to reverence his great seriousness in the pursuing of that which is so important

to him. In many ways, he is an ensample unto us. For, shouldn't we also be as zealous in preaching the word of God? Wherefore, let us forgive his outbursts. They were mostly for my benefit, and I certainly forgive him.

95. Now, it does appear to me that the nature of all the prophecies and visions that the people have been receiving of late do tend upon one subject. I perceive a common thread in this weaving. First, there is cold and unseasonable weather. Then, there is not a return of normal weather, but rather, drought. Just as great want follows all disaster, a dearth shall follow this one. The want that shall come because of the lack of rain shall be great and men shall be driven to paths we cannot imagine. Then there shall be cold again.

96. The visions show forth nature in upheaval. Each one, whether they be those that have been cited here today, or others of which we have all heard reported in the streets, tells of natural disaster which shall interrupt or even overturn our way of life. It is clear to me that these prophecies do seriously warn us of a coming future for which we must prepare. For, if we fail to prepare after having such warnings, there can be no complaint in the time of calamity that our Lord sees not to our need.

97. The order of this council then, is to discern what we may do as a people to prepare ourselves for coming changes in our land. Behold, in Menewit, we have been troubled in the past with changes in the seasons. Yea, in one year the winter lingered and no crops could be grown. Many people in the region departed into other parts of the land and this led to difficulties in maintaining those stewardships necessary to carry on as a village. We overcame these things and exist today only because we heeded a warning given many years in advance of the calamity.

98. Behold, our founders did a strange thing. They built the High Place upon a mound that was higher than the surrounding farmland. They knew not why they did this, except that the Spirit seemed to be prompting them. Later, I received visions and revelations concerning a great flood that would come and I counseled all to relocate their homes on the higher ground also.

99. Now, there came an unseasonable blizzard and then a thaw. All the ice of the river broke into pieces and stopped it up like as with a dam. The snow that had fallen melted and the water was caught behind the dam and stayed in the valley flooding the city. Then the cold set in again and everything was frozen.

100. This was a great disaster for my city. But, because they listened to the voice of warning which was given by the gifts of the Spirit, and also because they subjected this warning unto the confirmation of the Holy Ghost, the more part of the city survived, for the people did build their homes on high ground thereafter.

101. Now our young women see visions and our young men dream dreams. We ought not to set these warnings aside, but let us subject all things to the Holy Ghost and then act upon that which is confirmed in us.

102. My feeling, which I derive from that which the Spirit does show me, is that we shall have great cold for a generation followed by great heat and a consequent lack of rain for several generations. We, as a people, have the capacity to overcome these hardships. We know how to set aside our substance against the day of want. But, what can we expect from the other people who live in this Land Northward?

103. Behold, we know that in the east, even out toward Corianton, the people have been forced to move south. For the cold is long and harsh and few there be that know any way to live in the farthest reaches of that region. Yea, even up at the base of the great bay, where Corianton lies, is a very harsh place to live and the city itself lies nearly deserted.

104. But as the people have moved down into the land where the winter is not so long and cold, they have encountered whole peoples who are not of the Nemenhah who have grown up out of the region round about the great gulf that divides the Land Northward from the Land Southward. Yea, they have had to learn to live with neighbors who are of different beliefs and opinions, even as we see that we shall have to learn tolerance of our neighbors.

105. We know that our people can lay aside that which they need against a coming want. What we do not know is how other people will react. Will they be ready? And if they are not, what demands will they make upon their neighbors? Is there any way that we might stand prepared for them, should they all come into our land and demand that which we have set aside in order that our own might not want? Behold, is this not the question?

106. And when Kooshkiet had finished speaking, he did deliver the feather back to the Keeper of the Door and he did return again to his bench. And the Feather did open up the debate. And behold, the council did

deliberate for many hours but they did not decide on any action. And they did convene again on the morrow and again they did deliberate with much talk, but they did not come to any decision. And on the morrow they did convene again, and so passed seven days of deliberation.

107. And, on the seventh day of deliberation, the Feather was satisfied that all had spoken and she also knew that the whole council had leaned toward the ideas of Kooshkiet. Wherefore, she did ask him once again to stand and speak a final word on the subject.

108. And when the feather had been delivered to Kooshkiet, he did again stand up to speak again, saying:

109. Behold, I am honored that the Feather might call upon me to make a final speaking upon this matter. We have debated long on the matter and we have heard all sides and all opinions.

110. It is certain that we have received important warnings from the Lord. It is equally certain that we must act in accordance with His word and His will. For, in all things, our greatest desire must be only to do that which will please Him. Wherefore, we must act in a manner which will be satisfactory to that end.

111. Therefore, let us labor with our might as we have always done to produce a surplus. Behold, this has always been our purpose, but we have not had many who needed so much as shall come into our midst before long. Wherefore, we have had no need to redouble our efforts and to work with all our energy. Let us aspire to labor with every energy in us to provide for the lack and the want that shall surely come upon us. Behold, this is the only way that there shall continue to be meat in the Lord's House.

112. But of our neighbors we can never be certain. Will they also do as we do? It is more likely that they will not. And when they are starving because the rains do not come, and they see our abundance, what shall we do when they do come unto us? Hopefully, there will be enough to go around even for them.

113. One thing is very certain, we must not think that we can prepare ourselves to make defense of our surplus. This is a lesson hard taught by our forefathers. Let us not think in that direction at all. For to do so would be to overturn Zion. The Nemenhah did this once before because of the perceived disaster of war which was about to rampage through the land. But they did check themselves before all was lost and we enjoy our freedom today because of them.

114. Let us undertake to continue to do all that the Lord commands us to do, gratefully heeding the warning which He has given us, rejoicing in the gifts of the Spirit which allow us to be so forewarned. But let us live not for the sake of that calamity which lies yet in futurity, but let us work with our might in all things wherein the Lord does command us to do now. And, if we do this, it is my belief that He will go before our children in the day in which He will test and refine them.

115. Is our condition like that of the children of Israel in days of old when Joseph did prepare Egypt in years of plenty against the years of drought? I cannot say. Behold, Joseph did prepare the nation for years of drought, not generations of drought. Is it possible to prepare a generation that does not yet breathe for the difficulties it must face? Again, I do not know.

116. One thing I do know, and this I know in my heart, and that is that we must not live out this generation in fear of that which shall come to our grandchildren. Let us work and do all that we can do to prevent that our actions might add to their adversity, but let us do it with full faith and hope that our Lord shall be as much a Savior unto them as He is unto us.

117. Now, we all know that the happy and prosperous state of the Nemenhah, yea, that which we call Zion, cannot last forever. For, we have heard it spoken in prophecy by the servant of the Lord, and also by the Lord Himself, that there shall come times in which our people must dwindle in order that the Lord's purposes might go forth and be accomplished. And each one of us hopes and dreams that we and our children shall live in peace and avoid such times. But this hope cannot be achieved by all and there must be a time when our people are trodden under foot.

118. For behold, the Lord has said it, that the Nemenhah shall become a hiss and a byword, that they shall be enslaved and ground down. But if we who live in the blessed times, do also write down and record our doings, behold, when the Lord does stretch forth His mighty hand unto the restoring upon this land even that remnant of our posterity that shall remain, then shall we not be laboring to serve them? Shall we not be undertaking to reduce their burden and to lift up the hands that hang down?

119. Behold, we can prepare ourselves for want in our day and we can train up the next generation to be prepared in all things so that they too may have no want in their day. But, we cannot do all things for all generations. We must be satisfied with what we can do.

120. I believe that those villages and settlements that are very far into the north might well be brought down into the lower country. This will reduce the burden on our crops and other resources. Let this work begin now during this unseasonable cold, for the more part of our surplus is now used up because of the want in those parts of the land. We know that this cold will last out this generation, wherefore, let us use our surplus to relocate them.

121. Now, let them all be relocated with an eye toward the change which we know must come. Let new settlements be built up in locations convenient to sources of water that, although they might be affected by long dearth, they nevertheless will not disappear completely. There are many such places and if we are careful not to overburden the land we will be successful in this.

122. We have a generation in which to do this, wherefore, let it be done in stages and not in haste. Let the villages be built up in the manner in which they have always been. But let there be much more building of settlements in our time, that the way be prepared for the coming generations of want.

123. Because of the mountains of the coastal region, there exists no need for the Nemenhah of the Coasts to relocate. Were it not for the poorer quality of the soil there, I might think that we should all remove ourselves thither. But that would place a great burden on the land and I do not recommend it. But let the Nemenhah of the Coasts do all that they can to assist us in providing for those who must relocate.

124. Let the Nemenhah of Potalekt and of Nespelhem relocate their northernmost settlements beginning immediately and continue until all the settlements above Menewit are safely removed. This is the region most in danger at present because of the great cold that comes down out of the north. Yea, let us do that which the Nemenhah of Corianton have done and remove our settlements down out of the cold region.

125. Let us go down and repopulate Menintah and the valleys to the south of it. Yea, and let us utilize the water there. And also let us spread out into that region out of which the Akish flows and make good use of that great water.

126. I think it unwise to spread out across the plains, for that region will be most hurt by the generations of dryness that are to come. Let us keep ourselves to the mountains and the valleys of the mountains, that we might avail ourselves of the water there.

127. Behold, this is the thing that seems most wise to me and it is the course most favored in our debates. It is the thing that I will counsel the people of my city and region to do and I suspect that we will begin our relocation this season, for I do not see any reason to delay. Of all the strategies presented to preserve our nation, if it remains God's will that it be preserved, this seems the most plausible, and on this the council seems undivided. Wherefore, I make an end of speaking.

128. And when Kooshkiet had made an end of speaking, behold Peehnehit arose and was recognized and the feather was delivered up to him. And he spoke once again to the council, saying:

129. Behold, I do not desire to take away or detract from the honor which has been bestowed upon Kooshkiet, my brother, in giving the last word unto these matters, but there is one thing left unsaid that I feel I must add unto his words.

130. At the beginning of this council, when all were being introduced and welcomed, I did raise the voice of contention and of division. Now, I do not seek to speak words to excuse myself or to justify my sin. Nay, I speak only a word of warning unto this council.

131. The times that come will shake our very foundation. We have seen how deeply divisions can hurt our people. Behold, our history teaches us that we must be unified in purpose. If we will continue in unity, we will succeed and our people will not want.

132. But behold, we are a people spread across many lands and our languages are beginning to sunder. It is not out of the question that our customs may also begin to sunder as well, as will our traditions and even doctrines. I foresee the day when our people might be at odds one city with another. Let us work to prevent this as long as might be.

133. I honor the Feather of our council and I will sing the song of how she settled the greatest contention of our council with a demonstration of what shall befall the Nemenhah should they lose, as I did, the Zion which we have built up in our hearts. Yea, I shall go even back to Potalekt and sing the song of her deed into the ears of all the children, that they too might feel the heart strings pull at them and that they too might lament with all the mothers of Nemenhah.

134. For, in one moment did I dash in pieces all the Zion that existed in the land. Yea, in one instant I did destroy all the blessings of this blessed land. In one breath I did suck up all the milk and I did eat up all the

honey and I left none for the children of the land. Such is the desolation which shall come of dissention and disunity and all that we do to prepare the rising generations toward the coming calamities shall avail them nothing. Yea, if there be not unity, wherein we are made one regardless of our differences, then there remains no need at all to make any preparations.

135. For if unity fail, there shall be no Nemenhah left in the land. Let there be bitterness of cold and let the winter snows fail to melt in all the Land Northward and what difference will it be? For there shall be no Nemenhah to worry. Let the sun burn up every stalk in the field that the grain die untimely, and what will it matter? Let there be a desolating scourge and a darkness cover all the earth and it shall be as a thing of naught, for the Nemenhah shall have passed away.

136. Yea, and in fine, let any man stand up as I did in the commencement of this council to sow discord and dishonor, behold, I prophesy before the face of this council this day, then shall come an end to council and an end to civility. Yea, then shall come wars and rumors of wars. One city shall deem itself the better and the people shall divide into separate nations. Behold, then shall come that day spoken of by the prophets and by the Christ. Yea, then shall the Nemenhah be no more and our descendants shall dwindle and decay. Then shall the Lord bring into this land the Gentiles from afar off. But as long as we retain that unity upon which we are founded, all my relations, that day shall be postponed.

137. Behold, this is the thing that I wished to add unto the final words of Kooshkiet and I make an end of speaking.

138. And when the feather had been delivered once again unto the Kohat, behold, the council stood down and went their ways. And Kooshkiet and the delegation from Menewit returned unto their city.

Chapter Three

1. And Kooshkiet traveled back to Menewit with Hempat Neth and the rest of the delegation and they did inform the people of their city of that which the great council had decided. And the people agreed with the council and began to plan for their removal out of the north.

2. For they lived above that line which the council determined to be the northern limit and many desired to go back down into regions which enjoyed more days of sun. Yea, the people were ready to obtain some relief from the strange weather.

3. Wherefore, some did make plans to remove back into the regions from whence they came, but Hemat Neth and the greater portion of the Akekt clan which had built Menewit made plans to remove back across the mountains into Nespelhem and Elak Kowat.

4. But behold, my family did determine to return again down even unto the valley of Menintah and to reestablish the settlement which Mor Honayah built. Now, Menintah had become a place of much greater heat in summer and also greater cold in winter, but the waters still flowed down out of the mountains and it remained entirely suitable for settlement. Wherefore, we determined to go back and resettle the land.

5. And behold, before the ending of the fifth year following, all the north country above that line established by the council was emptied of Nemenhah. Yea, the only Nemenhah who remained were those who had become very accustomed to the cold, yea, these are they who did accustom themselves to living in the extreme cold even in days older than any living Nemenhah can now remember. These did remain in their own homeland and continued to live as they had always done.

6. But Kooshkiet divided Menewit into two peoples and the half of Menewit he led back over into Nespelhem and he built up a settlement there which the people called Kooshkhah. The remaining took their journey down again into the valley of Menintah and re-occupied old Elak Kowat. And behold, this settlement they did call Sahnhempet, after the great prophet and High Priest of the People. It was with the latter that I and my family made our journey out of the north country.

7. Yea, and when we had taken up our habitation once again in Sahnhempet, the mothers did meet and they did nominate a council for our community and the people did ratify the council. And the Peli of the community did meet and they did choose a High Priest, and that lot fell upon me.

8. Now, the valley was somewhat changed from the days when my grandfathers dwelt in old Elak Kowat. Yea, the lake was spread out over much of the farmland and there was so much earth deposited by the streams and the river that something of a swell had risen up in the northern part of the valley that changed the lay of the land, to the extent that the shallow lake had made division of itself into two bodies.

9. And we did immediately set about repairing the old waterways and the fields were put to rights. And we undertook to repair and restore the High Place. And we built three synagogues to accommodate the teaching of our community.

10. Yea, in all ways we sought to set up an orderly community and to live in an orderly fashion. We did reestablish that which was disrupted by the apostasy of the Tucantorhah.

11. Now, we knew that the people of the Land of Hagoth had grown in numbers and that they were allied with the people of the Great Gulf. Yea, and we realized that their way of life differed from ours and that there was some danger in reestablishing Sahn hempet so close to their country, but we felt satisfied that we were following the dictates of the Holy Ghost. Wherefore, we did exercise faith that the Lord would walk before us.

12. And we did establish close relations with the other cities of the Nemenhah and we did become a watchtower and a bulwark against the evil that we feared might grow up in the south country. Nevertheless, we did also make inquiries and inroads in trade and communication with those settlements of the Nemenhah of the Plains that were closest to the People of the South, that we might not be found sleeping.

13. And this is the intelligence that we received concerning the Tucantorhah. Behold, although they were beaten down in the first battles that did take place between them and their neighbors in Old Hagoth, nevertheless, they did get the better of them in the end.

14. Behold, the people were divided between two beliefs and two philosophies, each claiming the right of God to effect ordinances of saving grace. And they divided their sacred places down the middle and the one faction did not set foot within the precincts of the other. And there was also a place of common worship which was divided between them. In the times and seasons of growth, the Tucantorhah held sway and none molested them. And in the times and seasons of rest, the Neme' presided. And in this way they made a sort of peace in their cities.

15. And behold, they built up cities in the cliffs of the great valleys and canyons that are prevalent in that part of the land. Yeah, they built up their sacred places in the overhangings of the hills. And above their cities, on the flat tops of the hills, they grew their crops and raised their livestock. And their cities were not few and they constituted many people.

16. Yea, they were become a nation with many towns and settlements. And the land which they claimed as their own possession encircled Menintah on the south and somewhat to the east.

17. And these people, of both the Tucantorhah and of the Neme', did consider us to be worthy of their attention and they did send missionaries unto us to preach of their religion and of their tradition. And behold, we did not send them away, but we did take them in and listen to all that they taught. And we did take counsel concerning them. For we believe that it is better to know one's neighbor than to make of him an enemy. Yea, it is better to love one's neighbor than to hate him and be hated by him.

18. Nevertheless, we did continue to teach our children diligently in the ways of the Nemenhah and of the High Place, hoping always that they might seek the guidance of the Holy Spirit of Promise in the making of their own decisions about holy things.

19. And, because we did not cast the visitors out with harshness, but we did take them in and hear their words, and we did always treat them with kindness, feeding them and clothing them, and providing shelter for them from the elements, behold, they did always consider us worthy of their efforts. Yea, they did take great care to make and to take no offense in us. And this because they did esteem us to have been sent by their gods as a ripe harvest and a reward for their diligence. Yea, they did believe that we might convert to their religion.

20. And we did quietly work to restore the valley and to build up our settlements. And we did again begin to prosper in the land. Yea, notwithstanding the seasons were different, we did adjust our ways to them and we did begin again to produce enough for ourselves and to spare. And we did begin to delight again in the valley of Menintah and build up the pure in heart there once again.

Chapter Four

1. Now, after that we had built up the valley once more and reestablished the settlements as they had once been, and after the Nemenhah had built thirteen High Places in the midst of the valley, behold I did counsel that the people be counted. And behold, we had not realized how many people had followed our lead and had come back down into the land of our fathers' first establishment. Behold, each city had from one hundred to one hundred and fifty families and there were no poor anywhere.

2. And I did call for a great celebration to be held at the season of the Festival of Lights, and I did call for delegations to come from all the lands of the Nemenhah. And behold, there were many delegations that traveled to Sahn hempet from every part of the Land Northward where any Nemenhah dwelt and we did celebrate the resettling of Menintah together with much singing and dancing. And when the time of lights came, a great light indeed did rise up from the valley, yea, insofar that it seemed that the stars of the night sky were reflected in the earth of the valley and there was no distinction between them.
3. And when we sat down to council to discuss the things that most concerned the Nemenhah, there were many that gave grave accounts of the hardships of many of our people. Yea, they among us who had not yet removed out of the North Country continued to suffer greatly, and yet still other areas suffered because of crops that failed to mature and ripen.
4. Wherefore, we did arrange to send from out of our meager surplus such food and livestock as we could. But also we did send seeds of the grains which grow well in our short season. For behold, many of the foods that grew well in the valleys of Nespelhem and of Potalekt no longer come to harvest because of the shortness of the season. Wherefore, we did send seeds of the grains we grow in our valley in hopes that they will also grow and mature well in the lower country.
5. And this we felt was a matter of great import, wherefore, we did send of our surplus and of our seeds that we might be of service to our fellow communities. And in this way did the Nemenhah of Sahn hempet begin again to be of use to the Nemenhah as a whole.
6. Now, in the regions further to the south, the weather was having an opposite effect than in the North Country. Behold, the season of sun became longer and the heat of the day was much greater than in times past. Yea, and their crops did also fail often because of the lack water caused by the great heat. Yea, it did appear that all the earth was in a turmoil and many people did suffer greatly because of it.
7. Wherefore, we did also arrange to send a portion of our surplus down even into the settlements that bordered closer unto the Great Gulf of the Sea, that they might not suffer from want of food.
8. And when the Council was finished, we did all embrace each other and give farewell to our friends from all parts of the Nemenhah Nation. And we did return to our labors satisfied in the knowledge that, though it is not possible for us to solve the problems that do beset our people, we can nevertheless provide out of our surplus to reduce the suffering around us. Yea, though we continued in our concern for the welfare and future of our people, we were able to rest in the knowledge that we had done all that we could for them.

Chapter Five

1. Now, having reestablished ourselves in Menintah and having rebuilt the High Places, we did also undertake to restore the libraries in the mountains. For they had been damaged by the Tucantorhah when they left the valley, and also by neglect. And we did change the entrances of the libraries, that they were harder to approach and more protected from the weather. Wherefore, we feel that they are able now to stand up to the ravages of time.
2. And we did also begin to send out people to reestablish settlements upon the Great Lake which did lay on the other side of the mountains that do fence in Menintah on the north and west. Yea, we did restore some of the settlements upon the lake of fresh waters and also even upon the shores of the Great Lake of salty waters further north. And these settlements were placed upon the shores of the lakes where rivers did flow into them. And they did also begin to prosper once again as in days of old.
3. For in our part of the world, the great necessity is water. And where there is water, we do prosper. For, notwithstanding the season of cold is severe, nevertheless, the season of warmth is pleasant. Wherefore, we rejoice and give thanks when there is much snow in the season of cold, for this gives promise of plenty in the season of warmth. For, when much snow does cover our mountains, behold, much water does flow out of them in the season of warmth and with this water we do grow an abundance of crops.
4. And it is for this cause that we do make great celebrations at the changing of the seasons, but most importantly, at the beginning of the season of cold. Yea, we do sing and pray, and we do dance and give thanks for all our blessings and our prosperity. And it is at that time that we do also pray mightily for snow because of all that the snow provides for us in other parts of the year.
5. Yea, and we do try always to follow the flow of the seasons and we do try to be in harmony with these things. And we do observe our surroundings and the greatness of the creation, to gain wisdom and an understanding of how we might better fit into the great design which the Creator has made for our benefit.

Yea, and we do walk very lightly upon this earth that we have been given. We do not tread heavily and we are careful to care for it and to nurture it.

6. For look you! Is not the world, even when it is in turmoil, a more constant thing than man? Yea, even when the seasons are changeable, I may go out and walk upon the world and not fall off of it. Yea, my walk is as constant as the world and if I do take note of that, then the changing weather does not overturn my reason.

7. And I have seen what great destruction a river can do when it responds to changes in rain or snowfall. But, does the river overflow its banks without that there is a reason for it that can also be observed? I say unto you, Nay. The rivers stay roughly within their banks and they do continue to deliver water unto us in good measure.

8. And I have passed through areas where the mountains are unstable and the steam and smoke of great turmoil are seen to spout out of the earth. But, do we see such things in our place? We who live in the mountains do not fear that they will fall upon us. Nay, but they do continue to gather the waters and send them down even unto us in the valleys. Of this we may be certain, for we may observe the doings of the earth.

9. Behold, it is when we consider ourselves the master of the earth and of greater intellect than the Creator that we begin to suffer from change. For when men wrest from the earth that which they think they need with no sense of what she needs in return, they grow to trust that they will always be able to do so with impunity. Wherefore, when the day of cold unseasonable comes, or when the day of heat lengthens and dries up their catchments, then they suffer greatly. It is when men do act with inconstancy that they lament the changeable earth, for they have ceased to observe her in her doings and have become sundered from her.

10. Wherefore, let this be a warning unto all who may read these things. Yea, let my voice rise up from the earth, that my teaching be had in the ears of them that hear. Speak ever words of peace and walk ever lightly upon the earth which does support you. And keep your eyes open and observe ever the changing earth. For, in the day that she desires to be cleansed of unrighteousness, then too shall you feel the need to sweep out the house and cleanse the inner vessel.

11. Yea, if you but keep ears that hear and eyes that see, you shall observe the earth and her doing. And if you are ever mindful of that harmony in which the happy live, you will hear the voice and warning of the earth. Yea, you shall see what must be done before the calamity and the earth shall succor you in your stewardship.

12. But behold, if you be of that mind that holds man as the lord and master of the earth, you shall be discomfited. Yea, you shall be cast from your place. Build you up towers and great buildings to escape the host, yet shall you be pulled down. For the earth shall ever fulfill the measure of her creation. And when man has ripened in iniquity and has used up the good of the earth, how shall he look heavenwards and hope for any boon from that quarter? Or shall he continue to sin and hope for salvation?

13. Yea, the earth shall heave to and fro and he shall believe that speedily he shall fall from the face thereof so unstable shall be his ground. And the mountains shall fall and great valleys shall rise up. Great shall be the changes which the earth shall make in order that the filthiness of men might be buried.

14. Stop up the rivers with great walls and use up the good of the waters, but think you not that such control shall still the heart of the earth when she seeks to cleanse herself of your filthiness. The rivers shall flow out of their bounds and you shall have no control over them. They shall not bring unto you the nourishing waters in the days of tribulation.

15. And be not surprised when the earth does rise up in steam and smoke in regions that have ever lain down in sleep. For the earth shall have need of earth to cover up her face in the day of her travail. Yea, you shall see wonders in that day.

16. But the keepers of the earth and her true stewards shall not have failed to observe her doing and they shall know what to do because they do have ears that have not been silenced by the brashness of men and because their eyes are not covered with the scale of falseness that shall be the byword of men in the last days.

17. Yea, all they who would be preserved in the day that the earth does rise up from her sickbed, behold, these are they who have sought the face of the Lord and also have tread softly upon the earth. They will know the doings of their Lord and also of the earth, for they shall not turn away from sound reason. Yea, they shall walk and talk with the Lord upon the Way, and they shall not distance themselves from the spirit of the earth, nor from an understanding of her ways.

18. But they shall walk upon the earth and be ever watchful. And they shall be a part of the creation and not stand aside thinking they are somewhat better or more elevated than all other works of the hands of Him who set the times and the seasons. Yea, the earth shall be unto them a cradle and a hearth and they shall be as children unto her.
19. And when the earth does cast up smoke and steam, the stewards shall observe her doing with reverence and wonder, but without fear. For they shall understand that even as we must cleanse out the filth of the world from our own bodies, so must the earth. And they shall see this cleansing not as a thing fearsome and flee, but as a thing wondrous and they shall take it as an ensample unto them.
20. And there shall be a font of living waters from which they shall constantly be nourished. Yea, and because of this font, they shall see the more clearly how that the earth does provide for their needs. They shall not pollute her fountains and her springs with filthiness.
21. And when change comes, they shall be able to bend their own desires and their own wants in concert with the change. Should a mountain rise up before them, they shall not run in fear that it will fall down upon them, but they shall raise up the hands in wonder at such a sight. But they shall be firm as a mountain in their confidence in the Creator and in the majesty of His works.
22. Yea, the steward of the earth is no ruler, but is the servant of that stewardship with which the Lord has given blessing. Wherefore, if the earth is our home, then it is part of our stewardship. Does a man pollute his home? I say unto you, Nay. Does a man cast his filth into the well? Ridiculous! Does the husbandman place more cattle upon the land than it can carry? Never.
23. Now let this be a sign unto all who shall read these things in latter times and wonder. If you think to be the stewards of the Great God and Creator, begin not by claiming dominion over the earth, His footstool, but by accepting the stewardship with which He does bless they who see the glory in the works of His hands.
- Chapter Six**
1. In the thirtieth year after the reestablishment of the Nemenhah in Menintah, behold, a man came up unto our cities from the Land of Hagoth. And he was a great preacher of the Tucantorhah and came up unto Sahnhempet to teach the people the doctrine of Tucantor and to convert them.
2. For the Tucantorhah believed in the baptism of water in the name of the Lord, as the Nemenhah do also, but they hold that the ordinance may only be done by one having a peculiar authority given him by the High Priest of their religion. Wherefore, to them the Nemenhah are all ripe for destruction because that we seek the personal commission of Christ and then the priesthood. Whereas, to the Tucantorhah, the priesthood is only obtained from him whom the Lord has called to be the presiding High Priest in the land.
3. And the preacher's name was Beniot. And behold, he was second only to the High Priest of the Tucantorhah and he was esteemed as the greatest preacher of their persuasion. Wherefore, seeing that none of the missionaries which had lived amongst us had not much success in their preaching, this great preacher was sent to call the Nemenhah to repentance and to bring us all into the right way, as they supposed.
4. And Beniot sought an audience with me for to preach his doctrine and I did entertain him. And these are the things that he did preach unto me:
5. Behold, Henet Peniet, I am Beniot of the great city of Hatogohat. I am sent with greetings from the High Priest of Hagoth and with his admonition that you give good heed unto my words.
6. Behold, the High Priest is aware that your city has called you up to be High Priest unto them and this does give him great cause to worry for the salvation of your souls in Sahnhempet. For, he knows that no woman may hold the priesthood and that the usurpation of the authority to act in the name of God is a grave sin and must be prevented in every way possible.
7. And Henet Peniet answered him, saying:
8. I welcome you, Beniot, and I am willing to debate and reason with you. But I would have you keep to one simple rule in our discourse, else I cannot sit with you. It is the custom in our city to hold to a tone of decorum and courtesy. For, what may you or I accomplish together if we may not speak civilly one with another? Now, will you hold to this rule?
9. And Beniot replied unto her, saying:
10. Behold, I am accustomed to speaking with boldness. For the word of God is a mighty thing. Yea, it is a double-edged sword. Shall I hold my peace when the salvation of souls is at stake?
11. And Henet Peniet answered him, saying:

12. It is the Lord who may speak as with the sword, for He is the author of salvation. You, sir, are only a man and if you cannot be civil, then I must ask you to leave my home. And behold, if you cannot be civil to the High Priest of this city, then I must believe that you are incapable of civility toward any citizen. Wherefore, you must abide this custom with patience or I would ask you to take your preaching to some other people. Behold, I will not that you offend the tender hearts of the people of our city, wherefore, if you cannot find it in yourself to abide this rule, there will be very few who will entertain your preaching.
13. And Beniot answered her, saying:
14. I know not what your idea of courtesy might be, but I will undertake to learn my manners from you if you will teach me.
15. And Henet Peniet perceived his flattery but allowed the debate to continue.
16. Tell me, Beniot, what is it that qualifies the man to receive the priesthood?
17. And Beniot took up his discourse, saying:
18. Behold, no man may take upon him any honor of the Lord lest he be first called of God after the pattern made by Moses in the case of Aaron. Now, we have but to open up that sacred book which our forefathers brought with them from Jerusalem to get the full meaning of this doctrine. Moses, finding that he was slow of speech and could not judge all things, was counseled by his father-in-law to set aside men to administer unto the people in his stead. The Lord called upon Aaron and his sons to occupy this seat and Moses did consecrate them and set them apart from out of the people.
19. This ensample is good for teaching and for doctrine, for it sets a pattern for us to follow faithfully. Behold, God called forth Moses out of the wilderness and raised him up a Prophet and High Priest unto the people. All other servants were called thereafter by that one who held the oracles of God. Due calling by the mouth of the Prophet, then, qualifies one to act in the name of God.
20. Now, we know that men do raise up teachers who will teach them that which most pleases them. But God raises up men who most please Him. And we also know that He is an unchangeable God. Yea, all that He speaks to one He speaks to all. Wherefore, when He made a priesthood after the order of Aaron, it was His design that we ought to follow that order.
21. And Henet Peniet questioned him:
22. What you have spoken is certainly found in the scriptures, but you do not answer my question. Behold, you have given a faithful account of how it was that Moses was led by the Lord to raise up servants unto the people, but you have said nothing about what qualifies a man to hold the priesthood. Or shall an evil man speak and act in the name of God and for His sake and be as sound in it as one who is righteous? Come Beniot, answer me my question.
23. And Beniot answered her, saying:
24. The High Priest receives a revelation concerning the one who shall get the priesthood from the Lord. Now, it is reasonable, I think, to assume that if the revelation comes from the Lord, then that person on whom the High Priest shall seize, shall be approved of the Lord. Else, why would the High Priest receive anything concerning him?
25. And Henet Peniet questioned him once again, saying:
26. But what is it that qualifies one to receive this great boon? I would know what kind of man ought to be the bearer of this honor? Is there nothing that your men do to prepare themselves against the day that the High Priest shall call upon them?
27. And Beniot answered her, saying:
28. Of course the man should be of good character, proving worthy in all things.
29. And Henet Peniet continued to question him, saying:
30. And how shall he prove himself worthy? Is there a formula?
31. And Beniot answered her, saying:
32. He must diligently learn the gospel from the scriptures and he must dutifully follow all of the counsel of the High Priest and of his leaders in the priesthood. If he does these things, then he is qualified and it is likely that the High Priest will call him out from among the people.
33. Then Henet Peniet asked him:
34. Let me understand you. Do you suggest that the only test of worthiness is that the High Priest and the other priests do approve of an individual? What of character? Shall one who has studied much and never

controverted a directive from his leaders, but notwithstanding he takes hard drink until he is out of his senses, is he as worthy as he who is sober and governs himself in moderation?

35. And Beniot answered her, saying:

36. It is not a matter of food and drink, madam. For it is not that which goes in at the mouth that makes filthy and sullies the character, but that which comes out of it.

37. And Henet Peniet continued, saying:

38. Then a striker may be deemed as worthy as he who is gentle unto his family?

39. And Beniot answered, saying:

40. All men have faults, but we must learn to overlook them even as we would have them overlook ours. Or would you have your ruler judge you upon a different pattern than that with which you judge him? This is inequity and would tend to undermine any effort toward unity. Judge not. For by that judgment which you mete out, you shall surely be measured. Surely, the Lord paid for our sins. If we abide in His law, then we shall have claim upon his atonement and we shall be free of faults at last. The same should be hoped for all people.

41. And Henet Peniet asked him, saying:

42. Let me be clear and understand your saying. The man is chosen by the High Priest of your city upon what he shall say is revelation. How may a person such as myself come to a certainty that his word is by revelation and not by some caprice? For it is verily as you say, we all have faults and live from day to day depending upon the grace of that one who is mighty to save. How shall I know that the High Priest has not called some man to be my ruler, as you say, in a moment of his own frailty?

43. And he answered her, saying:

44. The High Priest is the mouthpiece of God. You may have confidence in him because of his calling. Behold, the Lord does raise up prophets in our day in His own way and for His own purpose. Yea, He does teach them and instruct them from their youth and through many years of faithful service they do learn His will and His word for the people. You must listen to the voice of His chosen servant in order to do the same. If you love the Lord, then you will follow that which His prophet shall give you in form of commandment. This is the manner in which we demonstrate our love for the Lord and that we will be faithful unto Him and His gospel.

45. And she answered him, saying:

46. The scriptures do tell of the visit of Jesus unto our ancestors. When He sat and taught them His gospel, He did mention the confirmation of the Holy Ghost and that we must seek this confirmation. What then, if one such as I, who does seek the confirmation of the Holy Ghost in a matter laid down by your High Priest, shall receive a confirmation in the negative?

47. And he answered her, saying:

48. Behold, when the High Priest speaks, it is as if the Lord Himself has spoken. How then shall the Holy Ghost usurp the Lord or make conquest of His word and His will? Behold, if you ask of the Holy Ghost and receive ought in conflict with the words of the High Priest, you must consider the source of your revelation. It is all well and good to seek the guidance of the Spirit, but if you receive anything but that which comes out of the mouth of the prophet, it is not of the Holy Ghost but of some other spirit. Have a care! For this is apostasy and evil speaking of him whom the Lord has raised up.

49. But this is moot. For, shall the Holy Ghost testify of that which is not true? Or shall the Holy Ghost work against the Lord in His vineyard? Is the Holy Ghost a thief and a robber to come into the vineyard of the Master and seek to draw away His laborers?

50. I say unto you, Nay. Let not your heart trouble you on this account. For the Lord does walk in His vineyard and talk with His steward there. Nothing is left undone and all is in order. The Holy Ghost shall not witness unto you any thing that is contrary to that which the Lord has made known unto His steward in His own house.

51. And she answered him, saying:

52. Then one should not seek the confirmation of all things. The Lord meant that as a generality in the sense of the things of the world and the teachings of the world. Is this what you teach and would have me to believe? Let us be clear on this matter, for upon it hangs all else. Behold, your teaching and your doctrine must all come from the mouth of one man, wherefore, it is good that we understand each the other.

53. For behold, I am held to be High Priest in this city. Yea, in my city, if your doctrine hold true, all revelation must come from me and none other. Yea, and all people must bow to my word and test none of it.

54. And he answered her, saying:

55. Behold, you misunderstand me. There is but one High Priest who receives the revelations of God. That he may delegate and set apart others to forward the work and the ministry of the Lord is certain. But all they who are called to the work and receive the priesthood, that they might go forth and speak words of truth and perform the ordinances, must obey the will of him who made the calling.

56. You have been called upon to sit in your seat and perform your kind of function by the people of your city. He that is called to be High Priest of this city by the word of the prophet shall have been called up and sanctified by the Lord. Verily, he shall follow the commandments as established by the mouth of the Lord's prophet.

57. You do a good work for your people. There is nothing that you do that is not praiseworthy. But you must admit that it is the work of the people and the will of the people. Shall the word and will of the people always be in harmony with that of the Lord? History tells us that the same is never certain. We have only to observe the doings of the Gadianthens to understand that the people can be led into stray paths.

58. When the Lord calls up a High Priest in this city, by the mouth of him whom He has chosen to guide the church, the people will at last be led in all ways by the Creator of heaven and earth. Yea, he who holds the keys of the Lord's work here in His own house and vineyard is steward and governs all other laborers. Surely, you can see the order that is brought into the house when the steward is obeyed.

59. Then Henet Peniet questioned him on another wise, saying:

60. Very well. I believe I understand this teaching. Let us leave it for now. But tell me, sir, of what use is woman in your doctrine? For I have heard you speak much of him who is called and him who is set apart, but never any mention of women. Do they not also serve the Lord?

61. And Beniot answered her, saying:

62. Surely, the woman is the servant of the man, as he is the servant of the Lord. Therefore, as the Lord is the Master of the man, so even is the man the master of the woman. She does best serve the Lord who serves well her husband. This is the purpose of woman from the day that Eve first disobeyed the Lord and pridefully undertook to guide Adam in all that he should do. In that day, the Lord placed Adam over Eve and made her his helpmate. Shall a woman feel to serve the Lord, then let her pay good heed to all that her husband shall demand of her.

63. For, is she not made of the man in the first instance? Was not her body fashioned out of the man's? If she then belongs to the man, then let her subject herself unto the man in righteousness. And does the hand not follow the will of the brain? Or does any part of the body claim dominion over the head? I say unto you, Nay. Then let the woman, which is that which is given unto him as surely as his foot or his hand, act in accordance and subject herself unto him whose she is.

64. And it is not mete that the Priesthood should be given unto her and that she be given stewardship in the house of God. For such stewardship is the right of a free man and no chattel. But the slave cannot have stewardship. Wherefore, let the woman be in subjection unto him who may be called up to reign and rule over his house in heaven. For, men may become Priests and Kings unto God hereafter, but woman may only be Priestess and Queen unto her husband. He may do the bidding of the Lord, but the woman may only do the bidding of her husband. Therefore, the Priesthood of God cannot be given unto her, being the property of her husband, any more than it can be given unto his cattle, being also his property. Wherefore are all men slaves unto God, but all women are slaves of men and have no need of Priesthood.

65. Let them develop their talents in the house of man, that they might more fully satisfy his needs when he receives his kingdom hereafter. For surely, this is the measure of her creation. Wherefore, let her fulfill the measure and she is well.

66. And she questioned him further, saying:

67. Then what is the place of children?

68. And he did answer her, saying:

69. The children belong unto the man and they are his dominion. Surely, he shall reign and rule over them hereafter. Wherefore, let them also be in subjection to him. If a son wishes to gain favor in the sight of his Lord, then let him subject his will unto that of his father. In this he does honor his father and this is required of the Lord and is His commandment.

70. And behold, if a daughter wishes to find favor in the Lord, she must be subject unto her father always. And when she is given in marriage, she must be subject unto her husband. But until she is given, she is the chattel of her father and must obey him. Yea, the children who would not thus obey their father in days of old, even in days before father Lehi brought our people into this land, were taken outside the city and stoned until they were dead. Wherefore, let the children be in subjection unto he who owns them, for they are his property.

71. And upon this wise did they take counsel one with another and Beniot, thinking that he had converted the High Priest of Sahnhempet, became the bolder and bolder in his discourse. And when Henet Peniet had heard enough, she did instruct the preacher, saying:

72. Behold, in Sahnhempet we are all equally able to read the words of the Lord. Yea, we have what our ancestors called the Plates of Brass, even that much of the record of their doings before they took their journey away from the land of Jerusalem. And surely the Lord did lead them into this land by the voice of prophets, and we have the record of their doings also. But that is not all. We have also the writings of all of our fathers, and also of our mothers. Yea, we have the words of the Creator Himself when He did visit our forefathers. Yea, and we have also records of the teachings of one of His own disciples, yea, even one who shall not taste of death until He comes again. All of our people are taught to search these things diligently. Behold, our entire science comes out of the good books.

73. Wherefore, think not that we are an uneducated people. Surely, those of your teaching who came before you and walked in our streets and conversed with our people will have given good intelligence to our study and our understanding. I tell you these things that we might not quibble over who might have the better understanding of scripture, for I believe that any child of our city could do as well as you in any debate.

74. Behold, I asked you what might qualify the man to be the servant of God, and you instructed me in the ways of men. Let me instruct you in pure doctrine. If anyone has the desire to serve the Lord, behold, this alone shall qualify them for the work. No one expects that they should be perfect, but only that they shall strive to speak and act in a sacred manner. If the servant has desires to serve God and drinks to excess, let them curb their appetite. Behold, let them who desire to serve the Lord strive to take on His attributes. If there is any manner of violence in them, let them be prevented until they have changed in their manners toward their fellow beings.

75. And when this one or that finds the desire well up in them to become the Lord's servant and to take up the Lord's errand, let them call upon the Lord to receive of Him the commission. And when the Lord does instruct His servant, let that one subject the instruction unto the confirmation of the Holy Ghost according to the word and will of Him who is mighty to save. And if the Holy Ghost does confirm the instruction and the commission, let that one go unto the Peli and seek the priesthood.

76. For there is only one who may call up man or woman into the service of the Lord and that is the Lord Himself. Yea, He did call Aaron to be High Priest, and his sons to be priests, through the mouth of His prophet. But do not suppose that He could not have done it without Moses.

77. Behold, was it not the father-in-law of Moses whom the Lord did inspire through the Holy Ghost to instruct Moses? Then who received the revelation? And who was this counselor? He was the priest of Midian. Therefore, was Moses prophet and yet subject unto the priest of Midian?

78. Behold, revelation comes by and through the peculiar power of the Holy Ghost and the Lord, Himself, taught that even should we speak with the risen Christ face to face, we ought to subject the thing to the confirmation of the Holy Ghost. Wherefore, it would be wise to obey the Lord of Hosts.

79. But this thing is not to determine if the Lord is a liar. This confirmation is more than a test of truth and error. It is to write the thing upon the slate of every particle of our being, that we might become one with the Peacemaker and be unified in Him, that this thing has been provided for us. For we are very aware that our knowledge is not sufficient to discern the mind and will of God. We must have personal revelation and we must be certain of its source. The Holy Ghost fulfills this function, for He does testify of the Father and of the Son, and indeed of every truthful thing. But He is also the Holy Spirit of Promise, whereby we are sealed up unto the Peacemaker and become His forever.

80. But can we obtain this commission and this confirmation, of which I speak, by and through any other but the author of them? Can we be certain that inconstant man may convey exactly as the Lord wishes? You have said it yourself, that we are all full of faults. Wherefore, how can we trust to such a model?

81. We observe that the Lord of the vineyard does choose out His own servants. He does not employ an agent to go and gather in His laborers to retain them on His behalf. He does send out word of His need by the Holy Ghost and He does entertain the respondents just as I am entertaining you in my own home.

82. And, should one such as I, who does seek the guidance and the confirmation of the Holy Ghost, receive a revelation that is contrary to that which another might receive, then I tell you this, I shall follow not the sayings of another human being, but I will follow that which is confirmed of the Holy Ghost.

83. Now, as regarding women, we read in the scriptures of our fathers that the Lord has called upon His great errand, at sundry times, women to do His will. Such women have been called up by God to lead His people and His church. Such women as Ruth and Esther cannot be denied, even by your persuasion, unless you would tear out the pages from the book. Yea, even the wife of Isaiah was called prophetess. But if she was only as cattle to her husband, how then is she called prophetess?

84. It is certain that children are a great stewardship which the Lord does give unto men and women, but they are His and cannot be sold to any other. There is no slave among the Nemenhah, wherefore, how call you women and children the slaves of the man. We have no chattel property but provide one for another, wherefore, how can people become chattel? This is a thing most hateful to all the Nemenhah, for it comes of that philosophy that drives the Gadianthemen in their madness for gain.

85. Men, women and children are not created for the satisfaction of man. This is a doctrine that you have lost because Tucantor meddled with the ordinances of the High Place, or do you suppose that we have forgotten that division which drove us from our homes in generations past? Do you think that such a memory might be lost to us?

86. Behold, the man who does receive a revelation from man, angel, spirit, or even God Himself, but denies the right of the people to seek independent confirmation of the same, is just as likely to lead the people into folly as any other. It is the confirmation of the Holy Ghost that is the only just relief from the faults and frailties to which we are subject. Surely, we have not all things before us, but the Holy Ghost does. Wherefore, He is to be relied upon with confidence.

87. Behold, I do question everything and everyone. Do not suggest to me that this thing that the Peacemaker Himself did teach my ancestors is a thing of no value today. You say that you have a prophet in your city, I am well. You say that the only way to please God is to please this prophet and I am no longer well, for I put all such to the test.

88. And behold, I sit at the feet of the prophets and listen to their voice, and I am well. But let the prophets stray from that which the Holy Ghost would write upon the archives of my being, and I am no longer well. I will cease to sit at their feet and hear their words. Do not suggest that I am apostate because I will not pass over this fault in them. Do not put the Lord's pleasure in connection with such dallying. I have the Way and I do know my Maker.

89. I do thank you for taking counsel with me and I honor and respect your beliefs. But I would warn you and forewarn you ere you begin any effort to convert this people Nemenhah. You will find them of like mind as I and of like memory. They will not require that you believe exactly as they do. But it will be difficult for you to suggest that the safety of their souls depends upon the cold and worldly doctrine that you so boldly teach. I would have you rethink your discourse ere you begin, for the people have much to do and are not likely to take of the time as I have.

90. And behold, Beniot the Preacher of Tucantor did remain in the city for one year preaching in all the synagogues and in many of the public places. But he did not find the people as courteous as Henet Peniet had been. They were offended that he might suggest that they did not please the Lord in any of their worship or in their service. Yea, and they were more offended that the High Priest of Hagoth would send an emissary to warn them of his displeasure that they would not bow down to his authority.

91. But they were the most offended at Beniot's teachings concerning the place of women and children. For they had always taught their children that they were the sons and daughters of God. Yea, his teaching reduced women and children to cattle and this was offensive indeed. And the people did not bear his teaching. Yea, and after one year, there were none left who would stand up one minute to hear him preach. Wherefore, he did leave Menintah without having converted a single soul.

Chapter Seven

1. Now, in the year that Beniot the Tucantorish Preacher left Sahnhempet, the years of drought began in his region. And for many years after that the Tucantorhah sent no more emissaries up into Menintah. For

they were hard pressed to maintain themselves in their own places. Yea, and because of their practice of taking the product of the worker and paying it to their priests, they did lose the favor of their own people.

2. Now, the Neme' did call in their own people and they did regulate themselves such that they did continue to prosper, but the Tucantorhah dwindled because their doctrine allowed the rich to consume the provender and to grind the face of the poor.

3. And behold, before the end of my days, I did see the removal of all the Tucantorhah down into the region round about the Great Gulf. Yea, they did go down and join with the Gadiantonhem and we did see the end of their doctrine in the north.

4. Now, there is much that could be written about all the doings of the Nemenhah in Menintah and in the other regions wherein the Nemenhah held sway, but that is found in the public record. Behold, I write that which the Holy Ghost does prompt me that will be of most import in latter days.

5. It is enough to say that the Nemenhah did establish themselves once again in Menintah and we did build up our cities and our settlements in the region round about. And because of the peculiar nature of the region, we did prosper where others suffered. And because we did prosper, we were able to be of service unto our fellows and to send much relief to all they who suffered in our time.

6. And I am very pleased to be able to claim that we did fulfill the words of Kooshkiet. Yea, we could not be all things to all people, but in all that we could be of assistance, we did render all our surplus. Wherefore, I do end my record knowing that my deeds and those of my people have been acceptable unto the Lord. Behold, is there greater satisfaction than this?

The Book of Pene Im Akekt
The Son of Piahomet Akekt

Chapter One

1. I am Pene Im Akekt and it has fallen upon me to keep up this record of my family. Behold, I am an husbandman and not well educated in the way of my people, but I can read the archives and I do know the manner of the writing of my people. Wherefore, I do add what little I can to the record as seems best to me and also as it seems that I am prompted to do by the Spirit.

2. In the days of the stewardships of the High Priests of Menintah, and it is during these stewardships that I write, there was much drought in the land. Yea, the dearth became very great and even the waters which flow out of our mountains were greatly reduced. And we saw the failing of our great forests and the waters of the lakes did dry up and are gone.

3. Nevertheless, by the genius of our engineers, we are able to conserve and utilize all of the water which does fall for the growing of those crops necessary for our maintenance in the valley. Nevertheless, there is little with which to produce a surplus and the people suffer.

4. Yea, and all the Nemenhah suffer also because of the dearth. And this is not all. So great is the change in the Land Southward that even many of their great cities do falter because of the want of rain and of provender.

5. Now, it is of this that I wish to write, for I believe it is of some import.

6. Behold, in the year that Kooshkiet made his prophecy of the coming changes in the weather, there arrived at the southern borders of the land, a great prophet from out of the Land Southward. Yea, she did arrive with a host of people and they did come to ground at the northernmost reaches of the gulf which divides the north from the south but she did not stop there to make a settlement. Nay, she led her people up along the great inland river which has its beginnings even high up in the Nemenhah of the Mountains. And at a certain point, she led them eastward again until they passed through the lands occupied by the remnant of the Nemenhah of Corianton, even until she reached the East Sea. From the sea, she led them even further into the north and there they stopped and made settlements.

7. And behold, the host was great and the multitude numerous. And they were men, women and children, with all their stuff, and they did build up in many of the places where the Nemenhah had previously built but had forsaken because of the cold.

8. But behold, these declared that the cold of the north was preferable to the heat and the drought of the south and they did labor diligently to adapt themselves.

9. And the name of the prophet who led them was in a tongue which is very strange to us, but the meaning and significance of it was – Night Voice Woman. Now, this woman walked the Way and received

great wisdom from the ancestors and she did lead her people in right ways. For she had been instructed upon the Way to institute a form of council similar to ours.

10. And this council was comprised of men and women who were elected by the people every few years. And the council was made up of seven or eight men and an equal number of women, wherefore, the men did no longer govern the people by their strength alone, but the wisdom of mothers was introduced into their system.

11. And the Nemenhah of Corianton welcomed them in and treated with them as guests and neighbors. And they became friends of the Nemenhah, though many of their customs were strange. Nevertheless, they grew and prospered as a people and the Nemenhah counted themselves fortunate to have such neighbors.

12. And behold, much is written about these newcomers in the land in another book, wherefore, I will not write much concerning them here. But I do write of them for a good purpose in me.

13. For behold, when I was young I did go even to visit and live with my family among the Nemenhah of Corianton and I did make acquaintance with these new people. And I did live even with them and learned of them all that I could. And behold, one of the daughters of that people became taken with me and did ask to be forever bound to me, and I did consent. Wherefore, they have become my people also, for they are my near relations.

14. And, when I did return again unto the mountains of my home, Ichi-nuicl, my wife, did also come with me. And we did take up a residence in the north border of Menintah to husband horses and cattle.

15. Now behold, my wife did tell me of how the cities in the Land Southward, even in the place which was known anciently as the Land of Nephi, did fall into such corruption and iniquity that they did begin to consume every good thing. And the high and mighty rulers of the people did build up great cities in a land that could not contain nor care for them.

16. And the rulers caused all the rest of the people to become their slaves and to break the back of the earth in order to provide food for them in their great cities. And they did also fight wars with their neighbors for mere sport. Yea, and when a battle was over and won, the victor would take the prisoners and sacrifice them to strange gods and they did even eat of the flesh of the victims to give them strength. So much was the wickedness of the rulers of the people.

17. And behold, Night Voice Woman preached peace to the people in the dark hours and in hidden places. And when the rulers of the people began to prey upon their own slaves, and their numbers dwindled until there were not enough of them to produce the food, the people rose up and destroyed the rulers.

18. It was in that day that Night Voice Woman gathered together many people and began her journey into the Land Northward. And as they made their way out of the Land Southward, behold, they discovered that same which had taken place in their country was also taking place in other parts of the land. And many people gathered together with her and her Band for protection. And they traveled together.

19. Wherefore, behold, it is my belief that, in my father's time, the way of life was completely overturned in the Land Southward and many of the cities that once were great in the eyes of men are now no more seen, except perhaps as ruinous waste places.

Chapter Two

1. I am no prophet, nor even much of a teacher. But behold, I have striven to teach my children the ways of our people. And my wife has also labored to keep alive in the hearts of our children all that was good in the ways of her people. And our children have followed in our ways and have been preserved in the land.

2. And this is our greatest blessing and the gift that we leave behind us. And I make an end of my writing.

The Book of Chichtenah

The Daughter of Ichi-nuicl and Pene Im Akekt

1. I am Chichtenah of the Nemenhah and my father and mother were of the Akekt Band. Behold, they did teach me in all the ways of our fathers and I am content in them.

2. In my twenty and eighth year I did marry Ponet Akekt, even the kinsman of my father and we did bring two children into the world before he died. And our son we did call Hinmot Tuel Akekt and our daughter we did call Pahnah Tahnich.

3. And behold, we are husbandmen and make our living with cattle and horses. But Pahnah Tahnich, our daughter, did marry Waylhimnotkits, who is a great healer and High Priest.

The Book of Pahnah Tahnich

1. I am the wife of Waylhimnotkits, even the High Priest of Mentinah, and this is my record. I take up this stewardship for my family even though there are many among the people of my husband who might seem to be better educated to do it. Nevertheless, with his advice and assistance, I have learned the art of writing and I do make at least some small addition to the record of my people.
2. Behold, I do not purpose to write about the doings of the Nemenhah of Mentinah, for there are many historians who labor diligently in making a more complete record of the nation. But I do make a record of the doings of my own family in the hopes and the expectation that my words might find place among the writing of my ancestors.
3. Behold, we do follow the Peacemaker in all our doings. Yea, in our comings in and our goings out, we remember the Peacemaker and the covenant He made with our ancestors.
4. And we have taught our children in the way of the Seven Lodges and the High Place, as also in the ways of the Night Voice Woman. And behold, we do observe that they do all walk in right ways and do no harm to anybody. This is a great consolation unto me in my old age. For, what greater gift could the Peacemaker give me than to see my children rise up a good and right generation before him?
5. And the names of my sons are Memish, To-ee-it, Tooy Lakets, and Kooshkiet. And the names of my daughters are Pa-hits, Pah-nits, and Piahoets Pah. And they have all married in the Nemenhah way except Piahoets Pah, who married after the custom of the Night Voice Woman People.
6. And behold, it is a good way that she has chosen, for they do good to all people and they walk upon the Way. Wherefore, though it is a different way and a different custom than the Nemenhah, yet it is a good and a right way and we rejoice in her decision.
7. Now I make an end of my record with hopes that the addition of the names of my family will be preserved for the benefit of my descendents. I know not why the Spirit has moved upon me to do this, for I do not write much more than this. It suffices me to know that I have followed the small voice and I make an end of my writing.

The Book of Memish Akekt

Chapter One

1. In the seventh generation from Mor Honayah, even seven hundred and thirty two years from the blessed time when the Peacemaker walked among our people, the Council of Mentinah called upon me to take up the seat of High Priest of the city.
2. Behold, I am Memish Akekt, even the husband of Espowyes Mene Akekt, and I begin the record of my stewardship. And my father was Waylhimnotkits and my mother was Pahnah Tahnich, the daughter of Chichtenah and Ponet Akekt.
3. And Ponet Akekt was the son of Ichi-nuicl, of the people who came up from the Land Southward with Night Voice Woman, and Pene Im Akekt who was the son of Weeskit of the Lord, the son of Piahommet Akekt. And Piahommet Akekt was the son of Paniet Akekt and Shi Honayah.
4. And Shi Honayah was the son of that Mor Honayah who was the last prophet and captain of the armies of the Nephites who are no more. And his father was Mor Monayah, the son of Mor Monayah, and behold, they were of the Nemenhah of Witchittim. And Mor Honayah was the husband of Pa-Hinent who was the daughter of Pa-Hanat, who descended from Shimlei.
5. And Pa Natan was also a descendent of Mor Monayah of Witchittim, for her father was Morinhah, whose father was also that same Mor Monayah. And her son was Heinmet, and Mor Honayah took up the record after that Heinmet departed out of the land. And behold, she did also have claim upon Shimlei and his generations because of the adoption that Shimlei made in the days of his ministry.
6. And Shimlei was the son of Manti who was the son of Ougou who was the son of Sahnempet who was the son of Hagmeni who was the son of Hagoth.
7. And Hagoth descended from Father Lehi, whom the Lord commanded to take out of the Land of Jerusalem, even the City of Jerusalem with all his family. And this same Lehi was a descendent of Manasseh, the son of Joseph who was the son of Jacob, even Israel. And Israel was the son of Isaac who was the son of Abraham, the son of Terah.
8. And Terah worshipped heathen gods and he was the son of Nahor. And Nahor was the son of Serug. And Serug was the son of Reu. And Reu was the son of Peleg, in whose time many changes were wrought upon the face of the earth. And Peleg was the son of Eber. And Eber was the son of Salah. And Salah was

the son of Arphaxhad. And Arphaxhad was the son of Shem, the son of Noah, in whose days the Lord caused the great flood.

9. And Noah was the son of Lamech. And Lamech was the son of Methuselah. And Methuselah was the son of Enoch, who walked and talked with God. And this same Enoch knew the Ancient of Days when he was just a lad.

10. And Enoch was the son of Jared. And Jared was the son of Mahalaleel. And Mahalaleel was the son of Cainan. And Cainan was the son of Enos. And Enos was the son of Seth. And Seth was the son of Adam, even the Ancient of Days, First Man, and Eve, the Mother of All Living.

11. And Father Hagoth also descended from Father Ishmael, who took up his journey with his family with Father Lehi. And Ishmael was descended from Ephraim, the son of Joseph the son of Jacob.

12. And Father Hagoth also descended from Mulek, the son of he who was King of Jerusalem (Zedekiah), who was King in the Land of Jerusalem in the days when the Lord did command Father Lehi to take his journey into the wilderness. And King Zedekiah was descended from Judah, the elder brother of Joseph, the son of Jacob.

13. And Father Hagoth also descended from Simeon, who was a priest of the Temple of Jerusalem and who went with Mulek out of that city ere it was destroyed. And Simeon descended from Aaron, even the brother of Moses. And Aaron descended from Levi, the son of Jacob.

14. Behold, my mother was the granddaughter of that strange prophet who came up out of the Land Southward with all the Tuilhah who would follow her. And she was called by her people Night Voice Woman, but her name in her own language means more literally a black bird whose voice is heard at night. This name was given unto her by the people because for many years she did preach the gospel of peace only at night and in hidden places.

15. And she was a wise woman and a seer, the daughter of a king in the land of our ancestors. But behold, this king was an evil man and a drinker of blood. Yea, he did make war upon his neighbors continually and he did drink the blood of his captives. And he had many wives and a numerous posterity, and he did force them to do even the things that he did.

16. Now, Night Voice Woman would not do the things that her father did and she defied him. And he did cause that she should be cast into prison and that she be deprived of food and water that she die there. But she walked upon the Way and was preserved. And behold, there was one of her jailors who saw her that she did walk continually upon the Way and he did take great pity on her. Yea, and he did report to her father, the king, that she had perished and was no more, but secretly kept her and hid her.

17. Wherefore, she did issue out of the prison each night to preach against her father and all the wickedness of her people. And the rich did not hear her voice, but the poor heard and listened. And when the king had sunk even deeper into the abyss of his iniquity, even so far as to cause that the children of the poor of his city should be sacrificed to satisfy his lust, behold, the prophet did call for an uprising of the city and the country round about. And behold, the people did rise up and cast down the city. Yea, and they did utterly destroy the king and all his house.

18. But Night Voice Woman was preserved within the walls of the prison wherein she did reside. And when the people had destroyed the royal house and all its adherents, they desired to elevate her to be their queen but she would not. Now, the man who had been her jailor and who had succored her, he was nevertheless a wicked man who sought for power and gain. Wherefore, he saw great advantage in her ascension and he did move upon her continuously to take up the honor which the people did desire to put upon her. Howbeit, he believed that he could take control of the country through her.

19. But the prophet would not be prevailed upon to become queen and her benefactor became wroth and cast her into prison once again and would not that she go out anymore. And behold, he told the people that he had taken her to wife and that she would only be prophet unto them if they made him their king. And the people, desiring that she remain prophet unto them, did make the man their king believing that he spoke the truth.

20. For, did he not save Night Voice Woman from destruction? And had he not succored her in her distress? Then why not make him their king and her their prophet?

21. But the man was wicked and a liar, and he kept her locked up in the prison. And behold, when the people had made him king, he did also lock her in a cell and deprived her of food and water, as her father had

done. But behold, news of it went out among the people and they became so inflamed that they did also rise up speedily against their new king to slay him. And they burst in unto the prison and freed the prophet.

22. And behold, in the light of day the people saw that their city and the land was laid desolate because of the uprising and that evil men and women wandered to and fro doing all manner of wickedness. Yea, and they feared that the kings of other cities might take it in their hearts to come with their armies to enslave them. Wherefore, they gathered themselves together in a great multitude to protect themselves. And they called upon their prophet to tell them what to do. And these are the words of her counsel:

23. Are you determined to continue in the ways of your fathers? I ask you to consider them carefully. Have they brought about any good at all? Behold, I say unto you, Nay. But the ways of our fathers are ways of wickedness. Does this offend you? It should! For you are the offshoots of a cancerous branch. If you are convinced that you can return to that greatness you once enjoyed, you shall only repeat the horror which you have only recently overcome.

24. And behold, why do I accuse you? It is because I see who you are. Look at yourselves. How did you overthrow the wickedness that held you in bondage and in horror? Yea, examine yourselves. You did it through a work of horror that exceeds that out of which you did raise yourselves up. Can you say, now the sun is high in the sky, that you are any different today than yesterday? Behold, I esteem you to be more wicked today.

25. For yesterday you were slaves without freedom to act and the blood of the land was upon the hands of your slavemasters. Today you stand free to act and to be acted upon, and behold, the blood of the land steams upon your own hands. Wherefore I ask you, are you determined to remain in the ways and the customs of your fathers?

26. And the people cried out:

27. We would leave the ways of our fathers and follow you.

28. But she rebuked them, saying:

29. Behold, I would not be your queen when you required it of me. How then can you think to make me your god? I would not take up the stele nor the bonnet, and I will not have you bowing down unto me. What then shall you do? Behold, will you linger here and starve? How shall you make your way?

30. And the people sent spokesmen to address her, saying:

31. We do represent the people in their ranks and their castes. They have chosen us to speak for them in all that they do. We do come before you to beg that you might lead us into a new place. For the people do not wish to continue here in the way that our fathers lived. Wherefore, use your gift to our good and take us away out of this place.

32. And she did answer the people, saying:

33. Behold, I go into a land that is far away. It is a beautiful place of chill air and tall trees. The people there are good and there are many among them that walk a way of rightness before all living things. They will not welcome a bloody and wicked people in their midst and I fear me that, should you come with me, they might rise up in their strength to destroy the host, if only to protect their own little ones. How shall you come with me thither?

34. And they answered her, saying with these words:

35. The people believe that you have been called up by God to save them and to preserve them. If you will not be their queen then they are leaderless. Wherefore, they do desire to make your God their King and they will follow Him if He will take them out of this land. They offer all that they have in sacrifice unto Him. Will this suffice? Will you take us with you?

36. And she said:

37. Then let each render up all that all may survive. It is a good sacrifice. But the Lord of Hosts shall lead you if you will give up and forsake all unrighteousness. Will you cast off the customs of your fathers? It is a hard thing, but the Lord will guide none of you who will not forsake the world and follow Him with all your might.

38. And when the spokesmen returned unto their castes to declare unto the people her conditions, the people hearing it did shout with one voice:

39. Behold, our ways are not good ways. We forsake our own customs. We will follow this God whom you call your Lord. Tell us what we must do to appease this great God.

40. And she said unto them:

41. Lay aside all that you do and think that might hurt or do any injury unto another. Set aside all castes, for men and women are all equal and there must be no distinction of rank or office among them. Take up your burden and come follow the Lord of Creation, even the Peacemaker.

42. And the people in one accord covenanted to follow the Lord.

Chapter Two

1. Now, these had been the people of the City of Tlihuilah, which is known by its neighbors as Thule, and they left the Land Southward in one body, leaving hardly anyone behind. And they followed Night Voice Woman and took up a journey that led them into many perilous places. Yea, they passed by many peoples and many cities and they fought many battles against enemies who would take them as slaves and as captives. And they did arrive at length into the Land Northward along the north shores of the great gulf.

2. And behold, they followed her and a generation did pass away. And yet the children of that generation did continue to follow her, and they too did pass away. And behold, she did yet live and continue to lead the people ever northward and the children's children did continue to follow her.

3. And they learned new ways from their prophet, ways which led them into truth and into a way of living that made no hurt upon man, nor upon the land upon which they journeyed. But they did provide for their wants and protected themselves as they traveled.

4. And behold, my mother was a grandchild of Night Voice Woman. And she remembered the things that she taught the people of Tlihuilah. Yea, and she did teach it also unto all of her children, that the teachings of her grandmother might not be lost to the world.

5. And behold, the teachings of the Tuilhah are not so much different than the teachings of the Nemenhah. Yea, their laws and regulations are decided in council in which both the men and the women are equally represented. This is much like unto the system devised by Pa Hementem and Shi Tugohah. And also they have all things in common and work together for the good of the community. Yea, there are no poor among them and there is no class or caste, but all their citizens are considered equal in all things. And they seek the Way and the counsel of their ancestors, and this thing is precisely as the Nemenhah believe. Yea, when all is added up, the Tuilhah are like as to us in most of their ways.

6. But they are a fearful and a fretful people. Yea, they spend much time in self-judgment, for they would not that their people fall once again into that wickedness that had destroyed their country in the Land Southward. Wherefore, it is difficult for them to be happy, for they do ever harrow themselves up in the memory of the deeds of their fathers.

7. But they are good neighbors and this is a thing most sought after in these times. For behold, the times spoken of by our fathers is surely come upon us. Yea, the north countries begin to be locked up in desperate cold in which the days of cold seem never to end and the days of warm are foreshortened. Yea, in our days, the people struggle to change their ways and the customs to suit the changing seasons.

8. Yea, so much are the seasons changed that we, here in Menintah, do feel the weight of it both from the north and from the south. For, our valley is more protected than others and our mountains do continue to gather at least some moisture during the winter months. Wherefore, although our ability to grow sufficient for our needs is lessened because of the long season of cold, nevertheless, there is still water enough to grow food to sustain us.

9. Wherefore, our neighbors upon our north do press in upon us almost to surpass the limits of the valley to support our own cities. And behold, our neighbors upon our south do look upon us as the only salvation from the destruction that must come upon them because of their carelessness. Yea, they have overtaxed the earth for two generations and nothing can save them from the disaster that must come because of the great draught in all that region.

10. Yea, good neighbors are much to be desired in times of trouble and we are envious of the Nemenhah of Corianton because of their neighbors the Tuilhah.

Chapter Three

1. Now, in the days of my stewardship, the cities and settlements of Menintah began again to exceed the capacity of the valley to provide for so many people. Wherefore, I did call for a Community Council to decide what must be done. And behold, the people did send their delegates up unto the Council and they spent many days discussing the problem. But the Council came to no conclusion and disbanded without any decision, wherefore, I did call again for a Council. And again the people did choose their delegates and they did also come up into Mentinah, for we had built a new council hall in that city and there was much room

there. But the Council made no decision upon the matter and, after many days, they did also disband without any action.

2. Wherefore, a year passed in which the harvest was insufficient for those who lived within the valley and there was no surplus, and yet, many people did continue to pour in from other areas. Now this did quickly empty the storehouses and we did greatly fear that there would be want in the following season of cold. And behold, those seasons were becoming ever longer and colder, albeit, less snow fell than in the memory of men.

3. And behold, in the regions to the south of Menintah, the draught deepened and became worse. And the cities of the Neme' began to experience great want, for the land would not grow corn. Yea, the people labored in the fields to plant the corn only to watch the plant wither and die before the ear was set.

4. And behold, in the regions to the north of Menintah, the season of cold lengthened to the extent that there was no growing season long enough to grow food and the people were forced to rely upon that which the land grew naturally and upon the hunting of wild animals for their food. And this did cause much disruption in their way of life, for it could not be done in order and the ceremonies were neglected because of the need to spend all of their time in the gathering of food. Wherefore, their plight became very sore and they gave up their cities and began to live in very small villages.

5. And their very manner of living changed completely, even to the extent of the kind of dwellings they built to live in. Behold, the only durable structures they built, even from the days of my mother to the present, were for Councils and for their High Places. But even these became disused except in the deep winter.

6. And behold, these were the conditions during the years of my stewardship.

Chapter Four

1. Behold, I was about to make an end of my writing and my record, but the Lord does constrain me to write somewhat more than I had planned. Wherefore, I do take up the stylus to write yet a little more unto my descendents.

2. It has been forty and seven years since the people of Mentinah begged me to move even into that city and take up the care of the High Place there. For, it had fallen into disuse and disrepair. For behold, the people had forgotten the covenant that they had made when they came back into the valley, and this because that conditions had become so strait. And all their time is now spent in tilling and harvesting and there is not enough for all even with all of their labors. Wherefore, there is want all around and we are all driven into the forests to hunt and to gather what extra we can.

3. Wherefore, what thought can anyone give to the ordinances of the High Place? Yea, the people have given up the living sacrifice in my day because of the great change in the seasons, for they consider every day a day of sacrifice.

4. Wherefore, lest the teachings of the High Place be lost to my posterity, I do take up the stylus and add these words of instruction for the sake of those among the fruit of my loins that might receive again these records and begin to establish Zion in the land.

5. And it is my hope that this place may become a blessed sanctuary again, for it has always been a refuge for the Nemenhah since the days of Ha-ahgotl. Yea, so that this place may rise up again a sanctuary for the Lord, I do take up the stake and I do again molten to make plates in order that I might leave a record of my thoughts and the desires of my heart.

6. And behold, there is little left of the metal we have used to make the plates upon which we have always written. And also the knowledge of such things is greatly diminished, even so much that, the plates that I do make are large and cumbersome. Yea, and these may be the last plates of metal made to write upon which shall be used by the Nemenhah, for most of the people have taken up writing on leather and on a form of paper made from plant fibers. Yea, the making of plates of metal and the manner of writing upon them such that little actual metal is used, has been lost to us. Wherefore, this manner of writing must make way for another and I beg the Lord that our words might still be preserved.

7. I know that the writings that are made on leather and upon paper shall not be preserved for many generations. But I do not despair that the last generations of the Nemenhah shall go unremembered, for the Lord has shown me how, in the times of restoration, there shall always be they whom He does take upon the Way. And upon the Way shall we speak in our own words the record of our people, and they shall be written. And unto they whom the Lord does give the gift of translation upon the Way, shall He also show

our records, be they written upon metal or any other material, and they shall read them. And behold, this is the great gift of the translator, that they, having read a thing upon the Way, may take it back into the Telestial World and write the thing read upon the Terrestrial.

8. And it has also been revealed unto me that my father Ogah-ohuh shall instruct them and he shall be a teacher and a minister unto them. Behold, he who first recorded the ordinances of the High Place, shall always instruct they who are blessed with the restoration of them, and this does comfort my soul. For behold, these are the ordinances that have for their purpose the emergence of the Man and the Woman from out of this earthly and carnal world into that place and sphere where they may learn directly of the Chosen One, the very Anointed of God.

9. Behold, Ogah-ohuh, the prophet, also wrote of these things, wherefore, I will not repeat here the ordinances of the High Place, nor the relation of the parties. But I will make a commentary upon them, that my understanding of the principles might be preserved.

10. Now, the relation of the High Place, as it has been recorded, speaks of the Everlasting Covenant through which our Heavenly Parents attained to their exalted state. And this portion of the relation speaks to me of times and times and seasons of times when men and women labored through lives, living and dying repeatedly for the space of many eternities. And this covenant must be called good, for it achieved the purpose. Yea, in and through it the Father organized matter together and called it creation. And the Mother breathed life into the organization and called it a living soul. And together they made heaven and earth as we know it. Not one without the other, but together in unity did they create all that is in this creation. And we must be happy and content in this covenant, for in the application of all that was before, there was a continuation of the family of Man.

11. And this same system did prevail for each of us who are true sons and true daughters of our Heavenly Parents. Yea, behold, we did live many lives and die many deaths in the Everlasting Covenant, and great and eternal was the joy and the suffering of that covenant. This is according to that law which did prevail in the Universe whereby we were given to use a portion of the Endowment of Power possessed by Elohim to create. And in this way did we pass through the very works of our own hands, descending even into the lowest that we might again ascend even unto the highest.

12. Now behold, it seems to me that many do remember somewhat in fleeting recollections, some of the days of tribulation when they did labor in the Everlasting Covenant. Yea, many are there that seem to have memories of other lives or of things that never happened to them in this. I believe they do have some recollection of lives lived before the world was. Yea, they do remember the lives upon lives and deaths upon deaths through which they passed in the Everlasting Covenant.

13. Then a new thing happened, yea, a new thing in the Universe. The Father and Mother came upon one Holy Ghost and they did make discovery that the Everlasting Covenant did create so much suffering that others in the Universe were adversely affected. Yea, their covenant of creation caused that others in the Universe, of which they knew not previously, should feel pain and suffer because of it.

14. But this is not all. They learned also that this same Holy Ghost was endowed with a power that would remedy the suffering. Wherefore, they made a covenant with the Holy Ghost to alter the plan by which their children might reach exaltation.

15. Now, these are the things which are taught in the High Place and is it useful to men and to women? I believe they are. Yea, it is useful to know by what power the heavens and the earth are brought together. Yea, and it is useful to know that the Father is endowed with power to bring matter together and because of this power the elements obey his voice in confidence. And it is useful to know that the Mother is endowed with power to give life unto the organized matter that it might know itself and believe, and that because of this power the creation is a living thing like unto ourselves.

16. And this is a work of mutual endowment, one not being absent from the other. Wherefore, we are taught what manner of lives we should live. For we are taught and we believe that the man is not without the woman, neither is the woman without the man in the Lord. But they are born as individuals. Notwithstanding, they twain are not two but one. For we do also emulate our Heavenly Parents. Yea, the man may build up, but that which is built is no living thing. Yea, and the woman may engender, but that which is engendered is no living thing without the body. Wherefore, we do see the pattern set by our Heavenly Parents and we are assured of our place in the Universe because we are like unto Them.

17. For, it might not have been so. Or should we have been created like unto some of the creeping things which are both male and female, shall we have felt any confidence in our affinity to God? I think it cannot be. But we are given assurance of our likeness unto our parents and in this pattern we are also confident that we are like unto our Heavenly Parents also. I do not mean to say that the snail – a thing that is at once male and female – is not of the workmanship of God. But, I do mean to assert that because of the relation of the High Place we are made aware of our likeness to God and this gives us peace.

18. Now, the first Lodge of the Ceremony of the High Place is appointed and set up in order to place us on the map of creation and to begin the charting of our course through it. I say it is useful to know who we are and out of what we came. This knowledge gives us balance and a beginning. It is also useful to us to know that our Heavenly Parents are still capable of growth, without this understanding overthrowing our belief in Them. For if we, Their children, ever hope to attain to Their measure and stature, it will be because of our growth. And yet, consider this – if we are ever emerging out of one condition into another, and we are like unto our Heavenly Parents, then They, too, are ever emergent because of us. As we grow, so then do They.

19. Now this is the purpose of the First Lodge, and the Temple or Lodge of Adam does teach us principles that are vital to the understandings that continue. Yea, the ordinances progress from understanding to understanding and the First Lodge does place us in time and space and give us our foundation. It is good to have a starting point, even in eternity. For although God lives ever in the present, there being no past and no future but all things are before Him, yet our minds find it difficult to perceive that light at first. Therefore, He does provide for us a beginning place, while we learn to perceive the world as it really is.

20. It is also useful to know how our Heavenly Parents do esteem us, Their children. They did include us in Their eternal progression even before the foundation of the world. Their work was not selfish nor self-centered. Yea, and we do understand from the relation of First Man and First Woman that all things move through us, for They are in us and through us and round about us, and we have our being because of the matter which is quickened by the Endowment of Power of the Father and of the Mother. It is good to know our connection with all things living.

21. And we did make a covenant to work with our Heavenly Parents and to labor toward attaining to that which They had obtained through the Everlasting Covenant, which is life. Wherefore, we are all relations and we did work together in the labor which was the work of our fathers and our father's fathers. But this work did cause great suffering, even beyond that which we can contemplate now, and this is the cause of the New and Everlasting Covenant. Behold, were it not for the teachings and ordinances of the High Place, could we know of any of this?

22. Now, what was it that moved in the breast of our Mother that caused Her to look upon the deep and wonder? What caused Her also to leave Her place of security and set out on a journey into the Universe? It was the need to emerge and to progress. Behold, this is a seed that She planted in all of us and we find that we are like Her in this respect. Each of us has an inner necessity to reach out and to learn, to grow, and to progress. To know this about ourselves is a good thing. Behold, through this knowledge of ourselves, we come to know the Mother of All Living.

23. In like manner, what is it that dwells in us that causes us to seek an organized and efficient manner of living? Behold, it is that seed that is planted in us of the Father. Yea, it is His Endowment of Power which brings order to the Universe. In this thing that dwells within us all, we find that we are like unto our Father also. To know this about ourselves is also a good thing. Behold, through this knowledge, we do come to know the Father of All Creation.

24. It is good to know that all things created flow through us. Yea, in this way we are reminded of our stewardship. For, we do esteem all things as even ourselves. This knowledge makes it the more easy to esteem our fellows as ourselves and to love them even as the Peacemaker taught. Not with a heart filled with lust, but with bowels filled with mercy and justice. For, if we make injury upon anything living, or in other words, if we make usury of any thing in a manner that is outside our stewardship, then do we not injure and make usury of ourselves? But if we love our neighbor as ourselves, we do acknowledge the creation for what it really is, all my relations.

25. And it is good to know this first knowledge. Otherwise, once we discover that we are the sons and daughters of Heavenly Parents, would it not be easy for us to believe, in our pride, that the world is ours to

make use of it as we see fit. Yea, it is easy to say in our hearts, behold, the world is the footstool of God, and, if we are heirs to the throne, why regard we the footstool? It is easy for us, whose knowledge is insufficient and who must beg revelation from God, to make division of things. But behold, if the throne and the footstool are the same matter, and that matter is the same as the matter of our bodies and our beings, then it is more difficult to make abuse of it with impunity. Yea, with this knowledge, it is difficult to disregard the needs of our neighbors, for they are in us and we are in them.

26. And behold, it is good for us to understand that we had all arrived at a different station and that we were not equal as yet in our understandings, nor in our emergence. But when we consecrated all things that we had created, even all through which we had progressed, yea, when we took of everything that we each were individually and gave it all up unto the Chosen One, through that wonderful power of the Holy Ghost, did we not take of our different lives and make of them one life eternal?

27. This is the beginning of that faculty whereby the Holy Ghost may bring all things to our remembrance. And it is a wondrous gift. Behold, we may remember all the things which we did offer up unto the Peacemaker in that great circle or council unto which our Father did call us. Yea, He did call us out of our own work, wherein we did labor to save and exalt ourselves, and we were made aware of a new and better way. In it, we may continue to work to affect our own emergence out of the Telestial World into the Terrestrial, but we may also do a great work that is not in behalf of our own desires. Yea, our work is eternal, even as our Father's and our Mother's work was eternal.

28. And we do look upon the creation with eyes that see, for the gifts of the Spirit do quicken our sight and our understanding. Who, therefore, having this knowledge, may look upon the world and not see it for what it is? And when we do bow ourselves down and take upon ourselves a purpose which takes in all things created, as we enter into the little tabernacle wherein we do make a sacrifice for all living, it is easy for us to see and understand the first day of creation, for it is our creation also and one in which we do continually take part.

29. It is this understanding that we call the First Lodge of the High Place and the instruction of it is made in the home. Yea, the mothers and fathers of Nemenhah do teach their daughters and their sons in all these things in the home and in the field and in the shop. Behold, it is not knowledge that is left to one person to teach, but it is taught to all through the application of the stewardships. And, when a person goes up to the High Place, the Peli culminate this teaching by repeating the relation of the High Place and also by expounding upon it. But behold, no one goes up to the High Place to make ordinances that does not already understand these things.

Chapter Five

1. Now, the relation of the creation of the world is told in another place. Wherefore, I will not repeat it here, for I have little space left upon the plates which I have cast. But I shall speak of the understandings that must be obtained from that relation. And I beg all who might read of my writings that you might have patience with the works of my hands. For, they are feeble works and by no means perfect. Yea, there are faults in my expressions and I know not if all of them may even be useful to any who might read them in times far sundered.

2. Nevertheless, the Spirit does constrain me. For I have seen that in the last days before the Lord shall come again to heal the earth one last time, there shall be those among my descendents who shall read my words. Wherefore, I hope to make for you an ensample. And if I may only put down my own thoughts and understandings regarding the High Place and its ordinances, then I shall count myself blessed. For, this is a thing of great worth unto you.

3. Wherefore, I continue with my discourse.

4. Now, when the days of the creation were far spent, yea, when all who had taken part in the creation of Heaven and of Earth were about to set themselves down to take rest and to review and take counsel over the works of their hands, behold, one last thing remained undone.

5. And the Father asked the question: Is Man found on the Earth?

6. And the Son answered him, saying: Man is not found.

7. And the relation tells us that First Man and First Woman were placed upon the Earth in the last day of the Creation of All Living. And behold, the relation tells of how First Man was given his name, and it was one of the names whereby the Father was also called. And the Father asked Adam what he would call his

wife, and he answered Him, saying: She is First Woman. Therefore shall she be called the Mother of All Living.

8. Now, I would ask you, is the relation of the Temple to be taken literally? Are we to understand that Adam and Eve were indeed the very first man and the very first woman to walk upon the footstool of God? I know of a certainty that they were not. Yea, I say unto you, I know this of a certainty.

9. Do not think me unfaithful because I say that I know of a certainty that the thing written in the holy books cannot have been. For the Spirit whispers to me that the relation of the High Place is figurative with regard to First Man and First Woman, as I suspect it is figurative in a very many things.

10. Consider the relation of the Temple of the Nephites. In that relation, the man and the woman are placed in a garden called Eden. Howbeit, in the relation of the High Place of the Nemenhah, they are placed in a valley. Does that signify that the one relation is to be deemed more reliable than the other? I think not. For the first habitation of First Man and First Woman, be it garden or valley, was all taken up to form the Way. Wherefore, can it be said that the garden or the valley was made of stuff that mortals can even describe? Wherefore, the figurative may not be taken literally, but as an ensample unto us. Let us consider that ensample.

11. Behold, it has been said that the valley in which Adam and Eve were placed was a paradise, protected from all evil things. But is that verily so? I say unto you, Nay! For did not the Tempter have access to it also? Did not the serpent tempt them from within the valley? Wherefore, how was it a paradise? How can we esteem that place like unto the place whereunto we shall go when this life is over? Is this the paradise of God? It is not, for evil made its abode there just as surely as did righteousness.

12. Therefore, do not be deceived and think that the Eden in which they were placed was a place of idyllic perfection, for such was not the case. For, in that place did evil come and in that place was evil intention manifest.

13. And again I ask you, were the man and the woman perfect in that place? Most assuredly they were not! For, they had not at first the capacity to learn and to grow past that which they were told. They had not yet the ability to discern a good thing from a bad thing. Of a certainty, they had the capacity to learn, for they had only the best of mentors, even the Father and the Son. But, for a time, they could only learn what was and what had always been. This is the way of progression. We pass from line unto line and we walk from precept unto precept.

14. And I would that you understand that, although the relation speaks of but one man and one woman, behold, all men and all women are represented in this figurative. The relation does speak of the journey that all men and women must make toward that measure and stature of which the Peacemaker, even the Christ, is the ensample. Yea, and it is for this cause that we do consider ourselves, each one, Adam and Eve, First Man and First Woman, when we enter the High Place to do ordinances there.

15. Yea, we were all present and we did all see clearly the path that our lives must take in order that we might at some time and place enter into the Terrestrial World. Behold, even as we were all present in that Great Council wherein the New and Everlasting Covenant was made manifest unto us, and wherein we did cast our lot to enter into it, so also were we present in that valley which the Creator did set apart for us, yea, even that garden place. And this is the reason that I ask of you, is the man and the woman to represent only Adam and Eve in the place of their first habitation? I know not of a certainty, but the relation of the High Place leads me to believe that the man and the woman is a phrase that represents all men and all women.

16. Wherefore, think not only of Adam and of Eve when you sit in the Temple and contemplate the progression of man and of woman. For it is your story as much as it is theirs. Nay, think not that it is a fanciful history of beings who lived in times out of memory, for the Holy Ghost does bring all things to your remembrance and this remembrance is yours as much as it was theirs. Nay, do not believe that you may stand back and judge Adam and Eve for their errors, nor praise them for their victories, without that you realize how much your lives mirror theirs. Know that the reason that their life feels like a memory unto you is that the relation is your relation as well.

17. And we did learn and grow in the valley, just as Adam and Eve did learn and grow. Yea, we did learn and grow beside them in the valley. And the valley was great enough to serve us all in that capacity.

18. And Eve did bring unto Adam all the living things from the earth and he did give unto them names of power. Yea, the things of the earth did know their own names because of the calling of Adam. And he did

organize them into their families and all their science was understood by Adam because of that gift and talent in him.

19. Yea, Eve was first to go abroad in the valley and she did discern all things and discovered all that dwelt in the valley. And she did bring them again unto Adam and he did sit in his place and he did give them names whereby man might know them. But Eve knew them first for their essence before that Adam had named them.

20. And because Eve was inquisitive, it was she who first found the boundaries of the valley. Yea, she it was who walked to the edges of that perfection and wondered what lay beyond the borders thereof. But because Adam was weighed down with a burdensome task, it was Eve who first saw the frontier of the valley and it was Eve who first gave thought to that which might exist beyond them.

21. And also, when Eve brought the living things unto Adam, that he might name them and organize them, she it was who reported unto him the nature of the living things and how they lived. And behold, she told him of their manner of living and what they ate. She told him of their procreation and of their associations with others of their kind and of their interaction with others not of their own kind. And all this did Adam write down and it became part of the language and science of the valley.

22. Now, because of this knowledge, yea, even because of the understanding that Eve obtained of the manner of living of all living things within the valley wherein the man and the woman had been placed, she also foreknew that the place was limited in its capacity to bear men and women. Yea, she knew that the land could only bear so many and no more, for it was a place with boundaries and limitations. Eve knew these limitations because, in discerning the nature of all things living, she also knew that the valley had only a set number of each. And there never grew more of one thing or another. Yea, there never was more of one thing and less of another in one generation than there was in that generation in which the man and the woman were placed in the valley.

23. And the man and the woman bore no child, but lived continually as they were in the valley because there was no room in it for more than were placed there. And it was this condition which caused some confusion of ideas in the mind of our first mother, even that woman whom Adam called Eve. For she was not unintelligent in the day that the Creator gave them commandments and taught them. Yea, her eyes were open and her mind was active in that day.

24. Wherefore, she remembered always that the Creator commanded the man and the woman to tend and till the valley, and to take good care of it. Wherefore, to take good care of the valley meant that they could not overburden the earth with too many people, or rather, with more souls than the earth could bear up. And yet, the Creator also commanded them to multiply and replenish the earth. How could this be? For there were boundaries set upon the man and the woman. Yea, she walked to and fro in the valley and she learned all things concerning life in it, but she could ascertain no manner in which the man and the woman could fulfill the commandments of God.

25. For behold, to take good care of the blessed valley meant that they could not multiply, for the space was restricted and could not bear more than the men and women already present, even all the True Sons and Daughters of God. And also, the valley was not the earth, for Eve did discern the borders and the boundaries of the valley and also that there was much that lay beyond them. How could the earth be replenished if they were to remain in the valley always? Behold, this was the confusion that began to develop in the mind of our first mother.

26. And she did sit often upon the border of the valley and ponder that which lay beyond and wonder. And behold, it was upon one such occasion that a man did stand beside her, an aged man full of wisdom. And she did discuss with this old man the things that did trouble her heart. And the man told her of things which could not be, so long as the man and the woman remained penned up in the valley. Yea, and he did recount unto her how great the world was and how much space remained to be encountered.

27. But behold, our first mother knew that such talk was a waste of breath because that there were boundaries placed upon the man and the woman. Yea, they were commanded that of all the plants of the valley they might freely eat, but only of the valley. Yea, they were free to go and do all that they could do within the boundaries which had been set for them. But there was one thing in the valley that they were not to approach, yea, one tree of which they were not allowed to eat, for it came from without, and it was a tree of knowledge. For behold, to eat of it would cause a change to take place in the body of the man and the

woman and this change would actuate in them that which existed beyond the protected place. And they would surely die.

28. But the wisened one told her that they would lose the valley but gain the wide world, and that they would thereby win knowledge like unto the Gods. And behold, this one woman longed so much to get on with the thing which the Creator had commanded the man and the woman, that she did listen unto the enticings of the old man and she went even unto the tree and she did eat of its fruit.

29. And behold, when she had eaten of the fruit, she immediately knew that she could not remain in the valley. For she at once knew that the boundaries that kept the man and the woman within the valley were only their own fears and ignorance of the world. Yea, for her, the boundaries were broken and the wide world burst in upon her mind and her imagination. And she was suddenly aware of the greater nature that existed in and through all things. Yea, she knew her Creator in a way impossible to her before.

30. And behold, she did go even unto her husband, our first father whom we call Adam, and she did explain the matter unto him. But he was at first confused and frightened by her speech and he reasoned with her for a long time. For she did not bring him one living thing to name and to organize. Rather, she brought him the wide world, and he was overcome with it. Wherefore he did reason with her.

31. But behold, Eve determined that she must go out of the valley in order that they might fulfill the commandment of the Creator. Wherefore, our first father did also stretch forth his hand and partook of the fruit, or rather, he did also seek to activate that within him that might break down the boundaries of his understanding.

32. Now, our ancestors did write these things in a manner that is difficult to understand. Yea, they wrote in a manner metaphorical and allegorical. But we desire to understand things as they really are. Behold, when the Christ came to the Nemenhah and sat down with them and reordered their Temple, He did explain much unto them about the writings of the ancients and how to understand them. And He did also teach with parables wherein He did convey an understanding of a precept through the relation of a story or parable. Behold, the relation of the High Place is such a teaching. Wherefore, think not of it, nor of those things written in the holy books concerning it, as a literal narrative of things as they really took place, but rather consider the inner meaning of the allegory.

33. And are we also to understand that because our ancestors wrote or did a thing in a certain way that we are to also speak and act in exactly the same way? I wonder. For behold, in the Temple Writings of Ougou, the order of the Laws are given in different order than that order which we use today. Yea, the Law of Obedience is coupled with Sacrifice and comes before the Law of the Gospel in Ougou's work. But now the Law of Obedience is coupled with the Gospel and the Law of Sacrifice comes after it.

34. Was Ougou a false prophet then? I say unto you, Nay. But he wrote the order in a way that harmonized with the Temple as it was known unto the Nephites in the Land Southward. But we have learned the error in many of their ways. Yea, we have witnessed their utter destruction. Wherefore, we prefer to learn the gospel and to be obedient unto our Master before we undertake to offer up our sacrifices. For, we would be commanded of Him instead of any other and we would receive of Him His commission personally and rely upon no man to give it unto us.

35. And do we esteem Ougou any less because he did things differently in his generation? Behold, we know that he sought the will of the Peacemaker and the confirmation of all things. And also, we know not but what the Lord had need of Ougou and his writings in order that He might teach a later generation to have greater understanding of that which might come in among them in their day. Behold, I say unto you, This teaching has been of great use in the councils of the people regarding the Tucantorhah and their teachings.

36. Now, when Eve and Adam had partaken of that which was forbidden, they stepped out of the valley, for there was a veil placed upon them that separated them from the very presence of God. And all the people went with them and followed them. Wherefore, the Creator took up all the element of the blessed place from off the earth and He hallowed it and built with it a place whereby, if men and women emerge out of the world, they might walk with Him and talk with Him face to face. And this place we call the Way.

37. Now, do not believe that we know all there is to know about this place, for its science is a mystery to us. But we understand its purpose. For behold, it is made of stuff set aside in the last day of creation, stuff that is not subject unto the ravages of time. Yea, that living thing which does dwell there does not change as mortal things do, but are preserved in its original state. And of this matter the valley was created wherein the man and the woman were placed.

38. And in the valley, men and women could not progress, but must have remained forever as they were. Is this the plan of God? Or is this the purpose of our existence? I say unto you, Nay. Do you see how the relation of the High Place does repeat itself in this matter of progression? In the first instance Elohim Heavenly Mother looked out into the deep and wondered. Then Eve looked out onto the wide world from her place of habitation and wondered. Each of us must also look out from our place of beginning, even our garden or our valley, and wonder, or there shall be no progression in us.

39. Yea, because of the movement of our first parents, we begin in a place of protection and we dwell in a state wherein death and the deaths rule. Now, this may seem the opposite to our first parents, but be not deceived. Though we die, yet are matters precisely alike. The continuation of the deaths is our valley and our garden. It is not until we stand at the boundaries of our understanding and look out at a wider universe that we, as Eve and Adam, step out of our valley and our garden, into the lone world. Only then can we do that which is necessary to emerge back into the presence of our Creator and walk and talk with our ancestors.

40. In this we are like unto our first parents and we walk in a way unchanging. Yea, and if we die in this state, we do come back again to live in that same state, continuing along that same path. Yea, we are placed again in this, our valley, even as Adam and Eve did remain in their valley until they could willfully decide to progress.

41. Behold, their transgression was not sin, but rather, it was independent decision which did away with the sameness of their lives. Yea, and this is why it is wickedness to suggest that we today must be judged and punished for Adam's sin. It is wickedness that shall dwell in the hearts of men that shall reduce the woman to a thing of property because of Eve's emergence.

42. But know this, when our first mother Eve and our first father Adam did stretch forth their hand to become part of the wide world, they did of a surety disobey one commandment in order to obey another. Wherefore, was it sin? Were they cast out? Did the heavens forever close themselves up? Did creation forget them? I say unto you, Nay!

43. Behold, they did depart from out of a static condition. They did look upon that which was not as all things had always been, just as Pa Elowe did ponder the deep and wonder. And they did decide to embark outward from the place of sameness, just as Elohim did take Their journey away from all that they had known, worlds without end. We must also emerge from the place of our sameness even as they did. Wherefore, when we make our emergence, we do also cease to return and live again according to mortality, but a change is made in us, even a mighty change, and we begin to live according to immortality because of the new thing covenanted in heaven.

Chapter Six

1. Behold, when the Creator took back up unto Himself all the matter with which He had made the valley in which our first parents dwelt, He did make of it a new thing, a new creation. We call it the Way. Now, see here also a metaphor for our lives. It is because we strive to do that which is pleasing in the sight of the Creator that we may take of this corrupt thing and become with it a new creation. But we cannot do it by sitting in one place dreaming about a bigger world.

2. Adam and Eve were given instruction and new commandments, the observance of which did lead them in paths whereby they did begin to grow in ways impossible in their former place and station. Behold, were they truly separated from Diety? Only so far as they chose to be. Did the Creator wash His hands of them because of their transgression? Not at all. Behold, He did send messengers to teach them and, when they had learned enough to place their feet willingly upon the path of progression, He did introduce them again into a state of grace whereby they might learn of Him directly. Yea, upon the Way He did bring them and they did walk with Him and talk with Him.

3. Now, let us understand the purpose in this thing. Behold, it is necessary that each one of us learn all that Creation has to teach us. Formerly, we did this through the continuation of the deaths. Yea, we lived and we died in the midst of every living thing, each in its turn. And when a fullness in all things was reached, then was it possible to break the cycle of the deaths and enter into the continuation of the lives. Yea, in this did all men and all women descend even unto the lowest and through lives untold and uncountable, they did emerge unto the highest, even the measure and stature and fullness of Christ. This was the manner in which men and women became exalted.

4. But behold, this process eventuated an infinity of pain and suffering which proceeded outward from its source and had impact upon all things created, yea, even unto things outside our own creation. When

They discovered that this pain and this suffering was felt and experienced by other beings who were not of their own kind, Elohim were troubled in their hearts. Now, this knowledge came to Them through the Holy Ghost and it is because of the covenant that They made together that we now live in a new covenant. Yea, because of the Holy Ghost, we may experience all that is needed for exaltation without the continuation of the deaths, after that we, too, emerge out of our valley, and this does reduce greatly the pain and the suffering involved.

5. But this is not all! Behold, the Holy Ghost is not alone in the universe. Yea, He is of a kind and many of His kind do participate with us in this new creation. Yea, every living thing, or everything that vibrates with the life that the Mother has placed in it, does possess a living spirit. And these are like unto the Holy Ghost. Yea, they are also of His kind. And they do experience also what it means to be corporeal and to have flesh and bone. Wherefore do we consider all things living to be our relations, for are not our bodies made up of the same stuff of creation as the stones and the trees, and indeed, all the living things upon the face of the earth?

6. Now, the more part of these desired only to experience physical form, but they were satisfied to remain as they were. For they are exalted in their own sphere and finished in their creation. Wherefore, most of them desired only to have an experience of physical form, that they might more perfectly know the Father and the Mother.

7. But behold, some of them, having thus labored in experiment with the Father, did desire to become like unto Him. And because of the covenant which the Father made with the Holy Ghost and with the Son, they, too, may progress even unto the fullness and stature of the Father because of their desire. These, too, might avail themselves of the Atonement of Christ should they desire it, and thereby become something other than they once were. Yea, they, too, might emerge into the universe, a new creature also.

8. And this is the thing which Eve desired. For she knew that the valley was only large enough to succor those whom had been sent there, but also that the whole world was large enough to succor all. Wherefore, she caused the first emergence out of the valley so that even they might emerge new and of different stuff.

9. Wherefore, the Great Council in Heaven was divided into three parts. The third part of the Host of Heaven comprised those spirits who had participated with the Father and Mother in the Everlasting Covenant who chose to act now in the New Covenant. The second part of the Host of Heaven comprised those spirits who were of like kind as the Holy Ghost who wished also to act now in the New Covenant. The first part of the Host of Heaven comprised those spirits who followed Lucifer and became sons and daughters of Satan. And they are exceedingly few.

10. Now, these three divisions are the numbering of all the spirits who dwell with us in this world. Yea, all things have their spirit. The rocks, which were the first created, are living things and have their spirits. The creeping things also have their spirits and are living things. The plants and trees have their spirits and are living things. And behold, all the animals, large and small, are living things and have their spirits. Yea, and the fishes of the sea, and the birds of the air, are living and have their spirits. There is nothing upon the face of the earth, nor in the sea, nor in the air that does not quake with the life within them, for they have their spirits. They are all our relations, for they do participate with the Father in a sacred covenant.

11. And behold, the worlds which the Lord has made are numerous and they, too, are filled with marvelous living beings, each according to their kind. Yea, the heavens are filled with bodies and each body has its matter and its spirit. Behold, even the sphere upon which we live has its spirit.

12. But, were it not for Eve and the first emergence, none of this could be. For, so long as the man and the woman remained in the valley, they could not replenish the earth. Yea, they must have remained exactly as they were when they were placed in the garden. For there was not space enough for the valley to support any more than there was. Eve saw this, and because she desired to fulfill the commandment of the Creator to multiply, she did begin to contemplate the wide world. She knew that she must emerge out of the valley.

13. Now, when the man and the woman yet lived in the valley, and before the Creator took it up, men say that they lived in bliss. And this is because they felt no pain and they died not. They lived yet in an artificial world prepared for them and they were not burdened with disease or with age. Behold, they lived according to that endowment borrowed from their Creator. Yea, they saw with eyes that saw not that which is real, and they heard with ears that did not hear. They were innocent and ignorant of their own creation and the greater purpose and wisdom of the Creator in it.

14. But Eve knew that she was a daughter of Divine Beings and that she ought to progress even to become like Them. This is the thing which she desired. She did not wish to simply exist, it was not enough for her. Wherefore, she did look out upon the world and ponder it, even as Pa Elowe did look out and ponder the deep. And when she had done with wondering, she did reach out her hand and she did take up that which did exist in the world that would take away what men called bliss, even that unknown thing that would necessitate growth. Yea, she did eat of the forbidden thing, and she did step aside from the path upon which she had been placed so that all the beings who had chosen to participate in the New Covenant might come and take their places in it. This was the nature of Eve's transgression, and she knew it for what it was. In this was Adam inspired when he called her name Eve because she was the Mother of All Living.

15. Now, with this knowledge came a greater understanding of things as they really are. With this knowledge came an understanding of just how little she really knew about the world, and how much there was to learn. Do we know how long the man and the woman had remained in the valley which had been set apart for them? We do not, but we know that it might have been a very long time. In that time, they had learned at the feet of the Creator all there was to know about that protected place in which they dwelt. When Eve made the first emergence, behold, the first thing she learned was that she knew nothing about the world. Wherefore, she did mourn in her heart, for she also knew that she could not live long alone in the lonely world.

16. But behold, Adam was dedicated to his wife. He had made a covenant with her and he did not shun neither that covenant nor she with whom he made the covenant. He did not turn his face from her and cast her aside. He did not abuse her nor chasten her. Behold, he did listen unto her words and he did take counsel with her. Yea, and he was filled with compassion toward her and desired not that she should go away from him. And he also desired the greater thing which she did communicate unto him. Wherefore, he did also emerge with her into the lonely world.

17. Is it to be understood that only Adam and Eve made this emergence? It is not to be so understood. For the man and the woman are figurative in the relation of the High Place. Behold, the Spirit whispers to me that all the True Sons and Daughters of Elohim were placed together in the valley which the Creator set aside and hallowed for them. Verily, this is the reason that every man and every woman who goes up into the High Place to do ordinances there, do consider themselves respectively, Adam or Eve. This is the reason that the first room of the High Place in Mentinah is known as the Temple of Adam. This is the reason that the last room of the High Place is known as the Temple of Eve.

18. Wherefore, is it known as the Temple of Adam because only Adam may stand there? And is it known as the Temple of Eve because only Eve may stand there? I say unto you, Nay. For we do all stand in these holy places and receive instruction regarding emergence in those holy places.

19. And behold, I declare it unto you, We did also stand with our first parents in the valley which the Creator did prepare for us. And the man and the woman in the relation of the High Place represent all they who were begotten by the Father and the Mother, yea, even all they who are the brothers and sisters of the Creator. This is why the man and the woman are figurative in the relation of the High Place, for when reference is given to the man and the woman, it is we of whom the relation speaks.

20. Does this sound strange? Or is this different from that which your shepherds have taught you? I do not doubt it. For, the Holy Ghost has shown me some of the things that shall surely come to pass and I know your doing. But he who has eyes to see shall see a new thing and she who has ears to hear shall hear a new sound, and is the Universe big enough to hold it? It is.

21. But I beseech you, do not believe any thing until you have sought a confirmation of it of the Holy Ghost. For without the Holy Ghost, all speaking is silence. And without the Holy Ghost, all covenants are breached. And without the Holy Ghost, all bonds are broken and all associations are done away. It is by and through the power of the Holy Ghost that you shall know the truth of all things and not by word of any man, nor by prophecy, nay, nor by the mouth of angels, nor even by the voice of the Peacemaker Himself.

22. Behold, the truth must become a part of every part of your being, even as it is in all the creation. Yea, it must become that light by which you are made, even as it is that light which fills the Universe. And behold, only the Holy Ghost may make it so.

Chapter Seven

1. Now, I ask you once again, when the man and the woman did cast themselves upon the world, did all remain as it had once been? I say unto you, Nay. Behold, the Creator did first make laws, the obedience to

which would cause the man and the woman to emerge out of the lonely world and walk again in His presence. And He did also take up the valley and all its matter. Yea, and with that matter He did build a place wherein the man and the woman might enter while yet in their mortality to learn of the things of immortality. Yea, in that place could they avail themselves of all the things that they would have had to have lived to learn them in the former covenant. And in that place, the Creator did provide for the further emergence of the man and the woman. Yea, for in order to come into that place, even the place we call the Way, a great and mighty change must first come upon the man and the woman, yea, and the Holy Ghost must begin to seal them up unto Christ in order that they might set foot there. Yea, I declare it unto you – because of this change, which the Holy Ghost must make in the man and the woman, they may come even into the presence of Heavenly Beings and yet they shall not dissolve in their matter in the manner of all things Telesstial, but they are preserved in the manner of all things Terrestrial. It is this change, and also this place, whereby the Holy Ghost may bring all things unto their remembrance, even things which they did not personally experience. And behold, this is the New and Everlasting Covenant.

2. But they did first learn the Gospel of the Peacemaker, even the Christ, and they did prove themselves true and faithful in it line upon line and precept upon precept. Yea, there was much that they must do and learn before they could be admitted again into His presence. This is the Law of Obedience and the Gospel.

3. And I would ask you to ponder if our first parents were left to learn all these things of themselves, or did they trust in the arm of flesh and their own understanding of the world? Could they? I say unto you, They could not. For, should they live ten thousand years, yet it would not be enough to learn that which they must do in order to come again into the presence of the Creator. Wherefore, did the Creator leave them to their own devices?

4. For behold, the man and the woman were intelligent beings. Yea, they had great capacity and a wide world to learn about. But behold, the Creator knew that, left to their own understanding, men and women would learn only of those things that were natural and would not turn their hearts and their minds to things spiritual. Wherefore, ere even they had left the valley, He taught them personally and commanded them that they should build a thing with their own hands that could have nothing to do with their own survival.

5. Or do you suppose some useful purpose for the altar which they did cast up together before the Lord? Nay, they had need of shelter and of clothing. They had need of the gathering of food. They had many needs that must have crowded together in their minds and their souls must have been burdened at the mere thought of making their living. These are the things which so burden us in our day and can it have been any different for them?

6. Wherefore, what purpose this altar? Wherein did this altar provide for them shelter from the elements? Could they take it upon themselves? Was it any manner of raiment? Did it gather in, or did it attract to it anything that could be taken as food? I cannot imagine it. But behold, this was the first thing they were commanded to build. Is there any reason in it? Not to the natural man. But great was its purpose to the spiritual man, and that purpose has never diminished.

7. And did the Lord give commandments unto our first parents and then leave them to themselves without teachers? Verily, He sent messengers unto them, and these were not merely to test the man and the woman, but also to assist them and to instruct them. Yea, we know that the wisened one did hang about, and many people followed his counsel also. But it must not be forgotten that Adam and Eve did also entertain Heavenly Beings who assisted them in all things.

8. Now, this is important. For they learned the truth from they who have all things before them. Yea, and they learned the gospel from Him who was the author of it. Did they rely upon the wisdom and the knowledge of men? Or did they follow the teachings of the wise? They did not, but they hungered and thirsted after righteousness and they studied at the feet of their Lord.

9. Behold, they received the Law of the Gospel from the mouths of Heavenly Messengers and they learned how that every portion of it had for its purpose to bring them closer to all that they needed in order to make greater emergences. Yea, and it is right that they should learn the Gospel in this way and from such as they did.

10. For, it is better to learn the ways of the Lord from the Lord. Yea, or is it fitting that a son who, with his father seated in the room, should ask his uncle concerning him? Or should he go even unto his neighbor to learn about his own brother with whom he does share a room and all his goods? Or should he go down

even unto he who cares for the flock to learn of him how to drive the oxen? Or shall the mason be best to teach the making of raddles for the wheel?

11. I say unto you, All these things sound ridiculous when applied to mundane things. And you may call me ridiculous for asking such obvious questions. But men do insist that they know more about God than even God. Yea, and some will declare that only they may have access to the truth of all things, even though their holy books do declare otherwise. Yea, I have seen it as I have walked upon the Way, that in the days of my descendents there shall be some who insist upon the literal application of certain scriptures when it suits their purpose, but when it does not, there shall be no application of the scriptures.

12. Yea, for one doctrine, they will allow the application of the words of the prophets, but for another they shall not. For this, the words of one may be enough to support many practices, but for other practices, a book would not suffice, but only strict obedience to their shepherds and their rulers in the church shall be sufficient for salvation. Verily, they shall call this a law of obedience and they shall judge each one the other upon it.

13. Shall one or another of their prophets proclaim a doctrine that is contrary to that which the Lord has taught, they shall be well. For, if they follow such teachings, the sin shall be upon him that did proclaim the doctrine. And this is because that they shall have allowed the principles of men to become mingled with scripture and they shall teach it as the only way unto salvation.

14. But I ask you, What is it from which they wish to be saved? Is it from a vengeful God? I say unto you, It cannot be, for God's revenge is quick and powerful. Surely, when God becomes ripe in His wrath, He does cause the people to perish. But does He intervene so in the lives and hearts of individuals in their wickedness? I have not observed it, else why are wicked men preserved in their wickedness.

15. Do they seek salvation from some state brought upon them because of their ancestors? Behold, this cannot be, for the Lord has spoken it plainly that we each shall be judged of Him by the works of our own hands and the intentions of our own hearts. Wherefore, can we be accountable for some thing that Adam did, or some thing that Eve intended?

16. Or, were it possible that God should deal thus with us, what manner of God would He be? Shall a son, who daily witnesses his father do violence, desire to stay with him and become like him? Or is it more likely that the son will wish to leave that place and do not like unto his father? Shall a daughter who seeing her mother drunken and listless upon her couch desire to follow her in her sloth? I hope not.

17. Now, shall we watch the Father and Mother of our spirits judge us for another's wrong and continue in faith and in reverence to emerge to attain to such measure and stature? Or shall we believe in a fickle God and yet believe that when we are like them we shall yet not be like them? Then from what are we saved?

18. And this is the question which does plague me. From what does their obedience save them? Their shepherds shall teach them that their obedience is mighty to save and that there shall be no salvation but through it. Yea, they shall live every day by the words of their prophets, and this because they believe they shall be called elect and exalted. But from what are they saved? Are they saved from sin? I cannot think so, for they shall sin as much as any man. Are they, then, saved from the effects of sin? Then I ask you, of what efficacy is the sacrifice of the Peacemaker?

19. Or, what are the effects of sin from which they must be saved? Behold, they shall read of the wickedest of men who did do the most awful things unto their neighbors. Yea, they shall stand upon their stands and preach out of the good books of men who persecuted even the Christ, but yet became Apostles. Behold, the effects of sin are that they do cause us to turn our faces from Christ. And this thing does bring upon them a separation from the Peacemaker. But behold, there is no power possessed of man that can separate God from him.

20. But then, why do men make such suggestions in order that their fellows might know God? Shall I know my Creator better by listening to my neighbor's description of Him than I would by seeking His face? Or shall I listen to my neighbor's recollection of his conversations with Him and be satisfied? I say unto you, Nay! I shall not be satisfied but to sit at His feet and speak with Him face to face!

21. This is the thing that our first parents sought. Behold, they did build up an altar in the wilderness. Yea, they were obedient, but unto whom? The wisened one did counsel them, and most especially did he counsel Adam, but our first father did keep his own counsel and he did also hold faithfully to that which he had been taught by the Peacemaker Himself. Yea, it is verily true that, when all the people around him were

crowding to the Serpent Lodge, Adam and Eve remained faithful to that which they had been taught by the Lord and by His servants.

22. Yea, and behold, the old serpent gathered together all the people who would follow him and he did teach them doctrines according to the strength of the arm of flesh, and they were many who did gather unto him. But, notwithstanding that all the people followed this other path, our first parents remained faithful to that which they had received. Yea, they remained faithful to the Thanksgiving Way and they did not depart from it. They did in all things continue to seek the face of their Creator and in this were they blessed of God, though their own kind cursed them and reviled them.

23. I would exhort you, seek not the approbation nor the affection of men. Yea, seek rather, the face of the Peacemaker. For, look you and see the outcome of the teachings of men. They who listened to the wisened one, even he whom Adam called Coral Snake, behold, they did not fare well.

24. Yea, the strong made distinction of themselves and they did oppress the weak. And is this the Gospel? And the weak were discomfited and discouraged. But behold, the old serpent did also instruct them in the ways of the world and in all earthly wisdom. And when they sickened because of their belief in the strength of the arm of flesh and because of the wisdom and understanding of the world, behold, they did rise up and they made war upon the mighty and they, too, were overcome. And when they had overcome the mighty men, they made slaves of the children of them whom they had conquered with the sword. Wherefore, in what good thing did any of them prosper who sought the approval of the world?

25. It is good that men and women learn of the world, for it is a wonder and a miracle. Yea, it is meet that we ought to take every advantage in learning all that we can from our experience in creation. Verily, this is the great cause for which the Father, the Son and the Holy Ghost did make a new covenant. Yea, we are created and have our beings so that we may be participants in creation and it is in our better interest that we take full advantage of this blessing.

26. Wherefore, we are made with that light and strength of intellect that induces us to desire to know many things. And it is upon this desire to know all things that the Creator has built in us the ability to attain to His knowledge and stature. This is the fullness of our desire, to become even as He is. Yea, it was for this purpose also that we did enter into a great creative covenant with Him, dedicating all that we had already made to Him, and rendering it all up unto Him, that through that power peculiar to the Holy Ghost, we might attain all things, even that which we had not experienced – worlds without end.

27. And is this not a thing to be greatly prized? Is this not a thing to be desired? Or how else may we come into such great knowledge in any other way? I do not say that we could not have attained to it by and through the Everlasting Covenant. But I do say unto you, The New and Everlasting Covenant is a far better thing. Wherefore, it is of a surety a thing to be desired.

28. But behold, with every good thing there comes opposition. Yea, the crafty old serpent does make of every good thing something corrupt and evil. See how he wrests nature and corrupts it to his own ends. Yea, I would call your attention to that which he did teach the men who would not listen unto Adam and follow the Thanksgiving Way.

29. Yea, and the thing which he taught them to do was evil in the sight of the Creator who made them. The strong men did take all the women who would follow them and they made them wives unto themselves. And this thing they did because the serpent taught them that the strong must rule over the weak. And they took to themselves many wives and concubines and they did act upon them in their strength. This is a thing that is abominable in the sight of the Lord. For in it does the man become a beast acting out in the lust of his heart. It is a thing that the Lord may command, but that no man or woman may take upon themselves.

30. For, behold the end which did come of such men who did this mightily wicked thing. They did make much progeny. Yea, it cannot be denied that they did raise up a great posterity. But that posterity became the slaves of other men because of the wickedness of their fathers. Let this be an ensample unto all they who raise themselves up in the strength of the arm of flesh. Yea, let all who think to place the wisdom of the world over that of the Lord take heed and ponder this ensample.

31. And when the strong men took up all the women, yea, and even the girl children they did separate for themselves alone, this thing did drive the younger men and the weaker men into the wilderness of their despair and loneliness. And they too were counseled of the serpent, that wise old man, and they did also apply that which the old one did teach them.

32. And who are we to judge them? How can they have learned a better thing? Behold how they, observing the leaders of their nation, did mimic them in all that they did. Yea, did not the strongest among them take also the weak and use them in their lust? And how is that different than their own fathers and brothers who were stronger than they? Nay, do not say in your hearts that the thing which the strong men did was the more righteous than that which the weaker men did unto their neighbors. Do not think yourselves better judges than you are. If the world taught the strong men to do a thing and the weaker men follow them, do not make distinction between them. For the one follows the other.

33. The Serpent Lodge did follow the ways and customs of their forefathers and from this arose great wickedness in the world. From this beginning arose the doctrine among men that they with their power could be justified in oppressing the weak of all kinds. It is also from this doctrine that arose the idea that man is the master of the earth, and not the steward. Wherefore, if master of the earth, then why not master of his fellowman? And if he is master of earth and man, then certainly he is master of the woman and the child, wherefore, all that he esteems in his heart to do, he will do, much to the hurt of many.

34. And shall we look on in surprise when they who had been esteemed lesser men damaged themselves and their neighbors because of their great desire to be that which men taught was the most desirable? Shall we wink our eyes and deride them because that they sought only that which men thought favorable? Judge not, lest you also be judged! But think not also to justify that which they did, but look upon this history with ears that hear and eyes that see.

35. Behold, the young and the weak men sickened because of their great lust which they did act out upon each other. Yea, their love was unnatural and had not any motive but to satisfy their own bodies. They took no thought to the needs of any other than themselves. They esteemed nothing but their own need. In this was found no good thing among them, and they sickened in body, as also they did sicken in their hearts.

36. And do not judge them also for what they did next. For, having discovered their great sin, and the reason for their sickness, they did take great offense at all that the world had taught them. Yea, they did rise up in their combined might and they did assail the strong men, and notwithstanding their greater strength, the young men did so outnumber them that they were overcome and they were destroyed. And the young men divided all that the strong men had amongst themselves and they enslaved the little children.

37. And why do I say unto you, do not judge them for what they did? Judge instead the teachings that led them into such actions. What is it that drove them all into iniquity?

38. Wherefore, when the powerful spirits who were messengers of the Creator came in amongst they who followed Adam and Eve, yea, and who held true to the little thing that the Creator had commanded them ere they left the valley, they found only a little band of people who had not fallen under the teachings of men. Yea, very few indeed were found in the Thanksgiving Lodge with Adam and Eve.

39. And this is because that the people had taken up the wisdom and the teachings and the doctrines of men and had not sought the face of their God for such things. This is the beginning of wisdom. You have questions? Then rely upon He who has answers to those questions. Raise not up bodies of doctrine to justify yourselves in your beliefs, but rather, resort even unto the Creator to learn of His doctrine and uphold all that He shall teach you.

40. For behold, our God is great and He is mighty to save. He shall surely teach you all things and the Holy Ghost shall write His doctrine upon your souls. And does this require justification from any man? Can this be learned at the feet of any man? I say unto you, Nay. Of a surety, we may hear the words of great men and great women, but how shall their words profit us if the Holy Spirit of Promise brings not a confirmation of them? I say unto you, Such wisdom is as sounding brass.

41. For this cause did Heavenly Beings come even unto the man and the woman and teach them of the Thanksgiving Way. And they did subject all things to the confirmation of the Spirit. And when they had received the confirmation of the things the Angels taught them, behold, they did proceed to act in obedience to the teaching. Yea, and they did make a covenant to live the Gospel as they had been taught it and they did seal the covenant with the works for their own hands as token of it.

42. And Adam and Eve did build a Lodge wherein the things that they had been taught might be taught unto others, that they, too, might be prompted to take all their inquiry even unto that God who is mighty to save. Yea, and all they who followed them in this thing did receive of the Holy Ghost a confirmation of the truth of the things they were taught. Even so much that the teachings became part of their beings, for they became written even upon the songs of their hearts.

43. Behold how this thing is best accomplished first. It is true that our forefathers did teach the Law of Sacrifice first and then the Law of the Gospel. Behold, but is it not also written that the Lord did come even unto their temple and reorder the ordinances there? Yea, it is certain that Ougou had the very voice of the Lord to direct him in the order of all things.

44. In our day, we desire to know the will of God before we act upon such weighty matters, also. Therefore, we have been moved upon to place the Law of the Gospel before the Law of Sacrifice. Yea, we prefer that our children know their God before making sacrifice. For this cause do we seek His face first and then we attend to all else. And we esteem this to be fitting for us, for even so has He taught us to do.

45. And behold how different was the state of they who followed God than of they who followed the teachings of the Coral Snake. The wisdom of the wise did lead the mighty into great wickedness. Yea, behold how they took privilege unto themselves and enlarged their own lusts.

46. And all they who followed them in their wisdom but were not mighty, behold how they bowed to their judgment. Behold, the weaker men and the young men did not separate themselves into the Serpent Lodge because they did not agree with the mighty men, for they took their counsel even into their own lodges. Yea, did they not do the same unto each other that which the mighty men had done unto them? Wherefore, they did in full agreement even that which did cause them such misery and they did also enlarge their own lusts. Behold, this is the way with the wisdom of the wise. One follows them even in disagreement and perpetuates their folly.

47. But the Thanksgiving Lodge did no such thing. Behold, the man and the woman did hold true to the things they had learned from on high. And the wisdom of the wise did wink at them and the wise men did turn their heel. But they were steadfast and did not falter in the observance of that which they had been given and behold, they did prosper. For when the Serpent Lodge did rise up against the rulers of the land to slaughter them, behold, they esteemed not the Thanksgiving Lodge at all. For were they not also downtrodden by the mighty men and ridiculed of them? And when the Serpent Lodge took of all the wives of the mighty men unto themselves and divided them as they saw fit, yea, and when the children of the mighty men they did make slaves unto themselves to serve their bodies, behold, the Thanksgiving Lodge and all the people who adhered to it were left unto themselves safely.

48. Behold, the Lord is meek and lowly of heart. He is not puffed up. So then, if the People of the Lord do emulate Him and do not puff themselves into great and mighty rulers of the people, they shall overcome the wisdom of the wise men and prosper even in the midst of great adversity.

Chapter Eight

1. Now, doubt not because I say that we have changed the order in which we do observe the Laws of the Temple. For behold, we have not taken ought away from the ordinances of the High Place because we desire first to know God before we make sacrifice unto Him. And I do not do away with the Law of Sacrifice by placing it after the Law of the Gospel.

2. Yea, and I do acknowledge that the very first thing that Adam and Eve did when they left the protected place was to build up an altar and offer sacrifice unto their God. But behold, who was it that commanded them to do this thing? Behold, they knew their God prior to leaving the valley. Wherefore, we esteem it better to know Him, also. But behold, what seems best to you in latter days, for I do believe that the things I write shall be preserved for my posterity, yea, the things that seem best to you must be those things which you shall have learned of the Lord. Wherefore, I am satisfied.

3. Now let us examine the first things that Adam and Eve did when they had placed their feet upon that path which leads through the lonely world even back into the presence of their God. Yea, let us be certain that we understand them as best we may, that our path may lead unto that same end.

4. Behold, ere even they had built shelter from the elements, the man and the woman did build up an altar unto their God. Yea, they had walked and talked with Him in sundry times and they were aware of what He wanted them to do. They could not lay claim to any understanding yet of the full meaning of the altar, yet did they build it up all the same. Behold, their desire was not unto themselves nor unto their own needs.

5. All men feel an inner imperative to provide for their own. They must build a place of shelter for themselves and for all that depend upon them for support. This is part of that Endowment of Power given them of the Father. So also, all women are driven from within to nurture and protect all that pertain to them. This is part of that Endowment of Power given them of the Mother.

6. How then? Did Adam set aside that part of his creation and did Eve set aside that part of her creation, when they built an altar unto their God? They did set their own necessity aside for a moment, that they might first fulfill that which their Creator had commanded them. And when the Angel did ask them why they did this thing which was contrary to their very nature, Adam answered Him, saying:
7. Behold, I know not why I built an altar. I have no explanation for it, save that my God did command it. I have offered my heart and my spirit upon this altar and I know not why the Lord has need of it. But He did command me and I will obey Him.
8. And the Angel taught the man and the woman the nature of sacrifice. For, this same Creator, who commanded the man and the woman to build an altar and offer their sacrifice upon it, had already sacrificed all that was His nature to bring to pass a better way. This thing ought we to emulate.
9. And behold, did our first parents offer ought upon the altar other than their own hearts and their own spirits? I say unto you, They did not. Did they offer a turtle or a bullock? Did they offer the ram? Nay. But they did offer their first fruits. Yea, before they had anything else, before ever there was lamb or ram or dove, they did break their hearts and they did offer their whole spirit and nature unto their God in obedience to the commandment He had given them.
10. Wherefore did the Nemenhah give up the Law of Moses when the Lord did make His great sacrifice for mankind. Yea, we ceased to shed the blood of the bullock and the lamb, for surely He did shed blood on our behalf. But we have not ceased to make sacrifice in remembrance of Him. Yea, we do offer up the very living essence of our bodies, even our water and our oil, that we may emulate Him. Is this not the thing that our first parents did also?
11. Wherefore, we do teach all our little children of that Jesus who did offer all that He was so that we might become partakers of His glory, also. Yea, we would that they seek His face and know Him. And when they have done this, they do receive of Him His own commission. This is the Priesthood of God and not of man. To receive of Him that commission that only He may give, this is power indeed and who can gainsay it?
12. And we deem it better that He should give His commission unto the sons and daughters of men than that they should receive the same from the lips of any man. For, when they have been instructed of Him and of His messengers whom He shall send in His name, shall they distrust the teachings of their fathers? Shall they doubt the words of their mothers? I say unto you, Only if those teachings and words speak ought that receives no confirmation of the Spirit.
13. And what of the Law of Sacrifice shall they fail to comprehend, or how might they wrest the Law to justify themselves if they have first received of Him a knowledge of sacrifice? Or can any man teach better the acceptable sacrifice than the Creator of Heaven and Earth? Or is there any whose opinion is of more worth than His? Is there any science that is greater or any understanding deeper than that which He might convey unto all who diligently seek His face? You may think there is, but you shall be in error.
14. Behold, the Law of the Gospel and the Law of Sacrifice go hand in hand and there is no teaching one without the other. For, behold even the Christ teaches unto all of obedience by demonstration of His obedience to the Father. And how does He teach of sacrifice if not by and through His own? This is the reason that we do diligently teach our children to seek Him and follow His ways. Behold, without the attaining of these two Laws and the covenant that we make to abide by them all the days of our lives, there is nothing else that we might learn by observance of the ordinances of the High Place. Without knowledge of God and without the setting aside of our own needs and desires, there is no understanding of fidelity nor of community. Wherefore, it is good that the Lord did teach our first parents these things first of all.
15. And the relation of First Man and First Woman are given that we may take of them that teaching that will most abundantly instruct us to serve our fellow man even if such service may appear unto some to despite our own needs. For, what do we to distinguish ourselves from cattle, if we set not aside the natural man? Or what do we that differs so greatly from the dog? If we emulate the dog, then who is God? If we emulate the cattle, then do we not worship the calf?
16. Nay, but God's ways are wonderful and they are greater than the greatest thing that we may do in all the days of our probation. Wherefore, if it be so that we may see the works of God and hear the words of the Creator, and these may become our works and our words also, wherein might we not prosper by aspiring unto every work and every word that may be? Behold, we live because we are creators, also. Then by all means, let us emulate not the cattle nor the dog, but He who is mighty to save.

17. But how might we best accomplish it? Can we by listening to the wisest of men come to know God better than by hearing Him and speaking with Him as one man does even unto another? Can the wise old man tell us ought better than the Creator Himself? Wherein might we prosper in any instruction better than that we receive it from the very author of all wisdom and knowledge? Or shall I do more with my own child than that the Creator of the world should become his tutor?

18. I do wish my son to learn and to know all that I have learned and do know. But behold, I would not that he should believe me in any thing because it comes of me. I would that he take of all knowledge and confirm it by the Holy Spirit of Promise. For, it is by that Spirit that all things might be brought unto his own remembrance. And how unto his own remembrance, being a thing wholly his own. Yea, I do say all things may be brought unto him as a thing of his own experiencing. And this great thing may be unto him even as the Creator has promised by and through the Holy Ghost, the Holy Spirit of Promise.

19. Wherefore, my children, hearken unto my words, yea, my words which shall come unto you as if out of the dust. Behold, I speak unto you out of the past and my words are sure. Strive diligently and wear out your lives in pursuit not of riches or worldly wisdom, but to stand in the blessed presence of the Creator. Know Him as you do your own lover and friend. Become His through the power of the Holy Ghost. And with such confidence, can there come into your hearts any doubt? Can the words and acts of the wicked bruise you ought? Nay, but you will be filled with power and you shall crush the head of your adversary.

20. For look! Adam was surrounded round about with superior knowledge. Surely, what could he know of the wide world and its perils. Would it not have been wisest in him to take heed from him who was ruler of the world and master of its secrets? Would it not seem the wiser path to follow him who, having experience of men, could lead in the safer way? Is it not more natural and safe to seek the wisdom of the wise in any new thing? Many are the men who would judge our first father for the foolishness that was in his heart.

21. For he did not step out of the valley and immediately begin to build a house wherein he might find shelter from the elements. Nay, his first act was to obey that which he had received of his Friend. He took up stones with his hands and he piled them up and he made a straight path from the creation even extending into the hereafter. Yea, he did build up an altar unto his God even before he did set a roof over his wife's head.

22. Yea, and Eve did assist him in all things. Even before she sought the good things of the earth to fill the pot and the belly, before she took up any good fibrous thing to weave and to cover the body, she did lift up the stones with her husband and build up the house of God.

23. Behold, our first parents did build up Zion in their hearts. They did build a house and a city, a temple unto the Lord their God. They knew Him as He really is and that He is mighty to bless and mighty to save. Wherefore, it seemed good and profitable unto them that they should obey His voice and His commandments, yea, even before they set out to attend to the necessities of life.

24. In this are we to be instructed. Behold, the Nemenhah are not mighty builders in stone. Notwithstanding, our synagogues and our high places are beautiful to behold. Yea, they are fashioned out of the finest workmanship of our hands. Yet, they are meaningless and empty tombs if the Lord is not there. Yea, if we might not come into His presence thereby, there is no going up to the temple. We are walking in the footsteps of our first parents. Yea, we walk the path that they also walked. Wherefore, let us be instructed by them.

25. It is for this purpose that the Nemenhah do teach the little children to seek the face of God even as soon as they are old enough to discern their mother's voice. Yea, and in all trades and stewardships is the youth trained in love and compassion, for the very purpose of them is to teach the commandments and blessings that obedience to them brings. Behold, it has ever been the purpose of the communities of the Nemenhah to teach by word and deed all that the Lord has revealed unto our forefathers. Yea, and all these things are the foundation of our Lodges and our Communities.

26. Behold, for whom does the builder build? For whom does the weaver weave? And does the carpenter build to aggrandize himself? Does he make himself fat? Does the healer succor the sufferer to be praised in the sight of men? Why does the husbandman plant, and unto whom is the vine harvested? When the wine is laid in, unto whom is it laid? Behold, there are none who can claim ought above their neighbor, for they work each for the other's benefit and not their own, knowing that if they benefit their neighbor, they, too, shall benefit.

27. You may believe me, when such things are written in the hearts of your little children, then shall you lay claim on Zion. Behold, the Law of the Gospel and the Law of Sacrifice do teach these principles and hardly may a man learn Zion without them. Yea, where is the woman who has written Zion in her heart that cannot see her neighbor's need and strive to fill it? Is there any among you who fattens himself with the labor of others? I declare this unto you – there shall be no Zion in that man. Howbeit, if all the saints do so fatten themselves, there shall be no Zion in the church.

28. Zion is not a city to be populated with the unclean. Behold, Zion is a city built in the hearts of the saints. Their walk and talk shall be Zion, then shall every city they build be a New Jerusalem unto them. And when the New Jerusalem of the Lord is built up even in the center of this land, it shall only be the semblance of all cities built by the saints, for they shall build upon plans written in them by the Holy Ghost.

29. And behold, I know that the Lord shall test His people and command them to move to and fro upon the face of the earth. But they shall never prosper in Him until they have learned Zion in their hearts. They shall build houses and cities. Yea, and a nation shall they commence. But they shall fail if the needs of their neighbor are not as pressing as their own. Yea, if they make distinction between themselves and their fellow, then they shall reach for Zion but fail to grasp it. They shall stretch forth the hand desperately, but Zion shall fall away before them.

30. And this is not strange doctrine, for Jesus taught it when He did come even among the Nemenhah. Surely He did teach us to love our neighbor and esteem him even as we do esteem ourselves. Wherefore do all Nemenhah speak all my relations when they make themselves pure before the Lord. Is this not the gospel that He also taught? Do we not wish to emulate Him in all things?

31. Trifle not with these things and do not think that your little children will learn them without you. It is not certain that your children will seek the face of God without that you do, also, teach them. Do not leave this task unto other instructors. This thing you must teach them, yea, and with your own voice you must do it. Not with the rod, but with longsuffering and charity, exhorting them to take all things whatsoever you may teach them and speedily inquire of the Lord as to their utility. And insomuch as they do ask of Him, verily, the Holy Ghost shall write upon them the truth of the teaching. Behold, this is the Law of the Gospel.

32. Now, when such a child has learned at the feet of their father and their mother, and after that they have made a confirmation of the things their parents have taught them, is it possible that they shall turn to men and their ways when it comes to the sacrifice? I say unto you, Nay! But they will go straightway even unto the Creator and learn of Him what manner of sacrifice is expedient in them. Behold, this is the Law of Sacrifice.

33. Wherefore, teach your little ones. Yea, I would that I might never to see a single soul come up unto the High Place if they come without a sure and certain knowledge of the meaning of the covenants. Behold, it is as I declare it. I would as surely never look again upon the Temple as see men and women go up unto it ignorant of its teachings. Behold, let the principles of the High Place be understood before a man or a woman goes up to make covenants there. Yea, let them first go up to that holy place for instruction and when they are no longer ignorant of the principles of the High Place, then let them enter into sacred covenants there.

34. Take them up unto the High Place first to be instructed. Then, when all is finished in them, let them go up again to make a covenant with the Lord. For can they do it without knowledge? Is such a thing to be desired? I say unto you, Nay.

Chapter Nine

1. Now, having an understanding of the Law of the Gospel and of Sacrifice, and having sought the face of God in all things, is it possible that a man shall have failed to learn right manners toward his wife? Shall he strike her or use her badly? Shall he fail to recognize the Mother of All Living in her? I do not believe it.

2. And shall a woman vex her husband? What shall she expect of him past his own ability? Shall she use him unseemly? Shall she fail to recognize the Father in him? I do not believe it. Behold, the relation of First Man and First Woman shall distill upon them and they shall seek to emulate it in all things.

3. Shall they fail to understand wherein the mighty men did bring great iniquity upon their posterity because of the teaching that the man is the head of the woman and that the stronger vessel must reign and rule over the weaker? Behold how the great men, being instructed by the wisdom of men, taught their sons to use the weakness of the weak to their own purposes. See how they drove their tender sons into lustful iniquity.

4. Behold, it is clear to me that the Lord desired that all men and women should understand these things, else why introduce into the holiest place the relation of the basest of man's sins? Behold, the great men wickedly took unto themselves many women to satisfy their lust. They made no covenant of fidelity with them but used them as they saw fit. Yea, they were not married nor given in marriage, but the men did act upon the woman as the stag upon the doe, and the bull upon the cow. And even they did ridicule the Thanksgiving Lodge because they stood aloof from such teachings.

5. And the young men did take all that their fathers had taught them, yea, even all their iniquity, and they did multiply their abomination. Yea, they did apply the teaching of their fathers unto themselves and they did act in their lust upon the weaker of their fellows. Men did act in unnatural lust upon the bodies of they over whom they ruled, and this because of the wisdom of men.

6. Do you not think this an ugly relation to be found among the teachings of the High Place? Is it not unseemly to go up to the House of the Lord and listen to such a history? Would such things be better left unsaid? One might think so certainly. But I would say unto you, Be not so hasty, for there is good instruction in it.

7. For, are we not created in a certain way? Do we not feel great desire to procreate and can we call this desire sin? Behold, that which our Creator put in us in order that we might desire to procreate is not the sin, but rather, it is that which the great men did to corrupt the creation. Do not call the gifts that the Creator has given us sin. Yea, do not call good evil and evil good.

8. Behold, the Nemenhah are healers and we know that much of our healing comes of the gifts of the Spirit. And much of our healing gifts have to do with other aspects of our creation, such as the movement of light within and around our bodies. And we know that many of our best healers utilize that energy that corresponds to procreation in their healing. Wherefore, out of this created desire to bring about the human race, distinct types and uses of procreative power arises. Yea, many of our men utilize this power in certain ways to bring about changes in the sufferer that lead to recovery. And also many of our women utilize this same power within them, although it is distinct and operates differently in men than it does in women. Nevertheless, they are able to concentrate the creative power within them for the relief of suffering in others.

9. Wherefore, if we say that the desire to procreate and the power that is created in us through it is an evil in and of itself, or if we ascribe to it some nature of sin, then we must also ascribe sin to the healer and the healer's art. And yet, this is one of the gifts of the Spirit to which the Nemenhah aspire. Do you see the conflict?

10. It is often the way of men and women that we take of one good thing and celebrate it for the good that is in it. But, no sooner does the Lord bless us with a good thing, behold, the same men and women with whom He does bless with a good thing, do take of it and corrupt it, and make an abomination of it. For, it is known that with that same power with which God has made men and women useful in providing tabernacles in which the children of God may dwell, men and women may affect a healing upon another when it is used in the manner of the healer. But, when that same power is used in the manner of corruption, it affects the opposite. Yea, it is the same power but the outcome is effective in an opposite direction, even so much so that the body is sickened.

11. And it is this opposition that the Lord teaches us through the relation of the mighty and the weak men. The abominations that they committed in their lust to dominate both men and women did cause the sickening of the weaker men and the ultimate destruction of the greater. All this came out of the power with which their Creator did bless them, but they were not justified.

12. Behold, men and women are endowed from their creation with an energy or power that flows through every part of them, affecting all of their being and bringing forth those processes of the body which make possible the begetting of children. Yea, it is a power that affects every part of them together. And behold, they are endowed with an excess of it and this is expedient, for the Lord would that the world be populated with the children of God.

13. Now, every man and every woman knows of the power of this earthly endowment for the creation of children. But behold, the healer knows that this same earthly endowment of energy, yea, even this portion of that light which fills the universe, may be developed and, when focused upon the complaint of the body, behold, it is powerful to affect the functioning of the parts in many ways.

14. The knowledge of the use of this healing way is known by all Nemenhah as Pahshi and it is used for purposes of healing. Yea, it is used by men in the Pahshi communities and by women in the Women's

communities, and it is a very specific kind of healing. Yea, it is most specifically used in that healing way known as Elats Kolat-shinat, wherein the energy flow of the body is balanced and made right. And it is a healing way that is performed by men. And also a similar healing way known as Elats Kolat-panat is performed by women. And behold, these healing ways are used for the healing of healers who have caused an unbalancing of their own energy because of their much use of it in the healing of others and it is a good thing.

15. And also there is a healing way that is used only by women when, at time of delivery, a child is turned in the birthbed. Yeah, women, who are gifted with that way we call Elats Kolat Pe-ye-wit, are called and they, using that power which flows in and through them, extend their gift unto the sufferer and the child turns and the mother is delivered without as much pain.

16. And behold, all Nemenhah know and use Elats Kolat when the muscles are very tired from exertion or overwork. Yea, this is a healing way that is used universally by men and women and it is a very useful thing.

17. And that healing power which is utilized in these healing ways, I declare unto you, is the very same with which the Creator endowed men and women that does flow through the body, entering in at the feet and passing out at the head and the hands, which does cause our bodies to renew and to rebuild. Yea, it does, also, affect many parts and functions of the body. And I use it in this teaching because it does also profoundly affect the body such that all functions are brought into balance and readiness, that procreation may take place.

18. But behold how, just as all good gifts may be corrupted and made abominable because of the influence that the evil one has upon the hearts and minds of men and women everywhere, this great energy, which does quicken our bodies and which we call the Spirit of the Earth Mother, is turned to lust and to the domination of others. It is so that we might clearly see our own ability to make abominable every gift of God and of the Spirit, that the relation of the mighty and the weak men is included in this holy setting.

19. Behold how the mighty men took no counsel with the Lord, but did settle upon the wisdom of men, when they took unto themselves the women to exercise their lust upon them. And when the weaker men and the young men gathered together in their own place, behold how they sought not the counsel of God, but took up the abomination of the mighty men. Yea, they took council with the wisdom of men and they made of the union an abomination.

20. But Adam and Eve made a covenant one with another to know no man or no woman but the wife and the husband given them. And in this thing, they did consult with the Lord and they did confirm their covenant by the power of the Holy Spirit of Promise. But behold, had they not knowledge of the manner of procreation? Of course, they did. Nevertheless, they took counsel with their Creator in this thing and they did receive of Him that manner of covenant which brings about the preservation of the body and the perpetuation of the kind.

21. Understanding this, the Nemenhah make a covenant one with another to love and to serve the union and they do not trifle with it, for it is for the healing and perpetuation of all mankind. And if it so be that they are sealed up by the Holy Spirit of Promise, then shall their covenant one with the other become Christ's own covenant. And behold, all that is His is lasting. Yea, it is durable, though heaven and earth pass away. This is the thing we call eternal marriage and it is a union of great worth unto us.

22. And if men and women seek the face of Christ and to learn His commandments, even to the obeying of them, and if they do emulate Him in His sacrifice for the sake of all living, how much easier is it for them to understand that union into which they may enter which does also emulate the union of our Heavenly Parents? Yea, shall the man not understand his responsibility toward his wife? Or shall the woman not understand her responsibility toward her husband? And shall they both fail to understand their responsibility as fathers and mothers? Shall they fail to care for their children? And shall they abuse them? Shall the wife take up relations with some other man? Shall the husband break the heart of his wife? I say unto you, These things cannot happen on the whole when the man and the woman live the Law of the Gospel, the Law of Sacrifice and the Law of Chastity.

23. Behold, I do not say that these laws have never been broken by man or woman. But I do profess that, should a man and a woman, having taken upon them the Laws of the Gospel and of Sacrifice by covenant, they shall know their God and His covenants. Shall they turn their face from Him and be ruled by their lust? It has happened, but not often. Yea, I say unto you, there are aberrations in men and women, but it is very

seldom. Nay, when the Laws of God and His covenants are taught and understood, such aberrations are exceeding rare. And behold, this is one of the purposes of the Pahshi and Women's communities, that such as are afflicted with such aberrations, for we do consider such things to be a sickness of the spirit, may take themselves apart and seek healing. Yea, and this is the custom of all sick people whose illness may be transmitted to another.

24. Behold, the Nemenhah do not suffer that they should stay within the communities who are afflicted with such a serious affliction, but they provide a place for them that they may go to receive healing and seek again the right use of that which the Lord has given all.

25. But with a covenant to serve the union, the man and the woman were preserved from that which befell the mighty men and the young and weaker men. Yea, in the lodge of the Thanksgiving Way, that which we call the Sehaptin Way, or Elats Eni Enakolat, the man and the woman, yea, and even all that had gathered around them, which were not many, were preserved from the destruction that misuse of power does bring upon men. Wherefore, I would that you understand that the Law of Chastity does mean much more than that a man shall have no sexual relations with any woman other than the wife that has been given him, and that a woman shall have no sexual relations with any other than the husband which has been given her. Behold, these are the words of the covenant, but this law has much to do with that very energy which quickens the telestial body. Yea, any misuse or abuse of this power is a breach of the Law of Chastity.

26. When a man is enlarged and does use his power to abase others, be they man or woman, behold, this is a breach of the Law of Chastity. And when a woman is puffed up and does use her power to place herself above any other, be they man or woman, behold, this too is a breach of the Law of Chastity. It is a power that is given in every man and every woman, but it is one that must be kept within the bounds the Lord has set.

27. Wherefore, a covenant to keep the Law of Chastity is not one with which men and women do trifle. For if they trifle with this law, behold, they do trifle with that very power which does cause all things to have life. Behold, when the more part of the men and the women do trifle with this power, and when they shall use it to derive influence or dominion over any thing, that which quickens the world is lessened.

28. And when that power which does quicken the world is lessened, behold, she does the same as any sick person. Yea, she does retire to her sickbed and there she is subdued and rests. But behold, at length she does raise herself up again and she does shake off her languor. Woe unto they who do cause the earth to sleep, for they shall be cast off as the bedclothes of the sickroom, and burned, when the earth does arise again out of her feverish sleep.

29. Wherefore is the Law of Chastity a thing which cannot be applied only to the actions of the body of a man or a woman, and the consequent health of the same, but it must be applied to all bodies with which we have to do, all my relations.

Chapter Ten

1. Now, it is known throughout the land that the Nemenhah have striven to keep to a system of economy and of government which does bring about the unity of the people, that they may have all things in common. And this is according to the necessity that our forefathers perceived in their own times and that we have also recognized in ours.

2. Behold, many have thought to equate our laws of economy to the Law of Consecration, which is the fourth great law that our Creator did teach unto First Man and First Woman. But the Law of Consecration cannot be likened unto any system made by man. Wherefore, all you who read these writings, give thought to my words and ponder them. Shall the economics of God ever be compared to the economics of men? I say unto you, Nay.

3. For when men and women do covenant to keep the Law of Consecration, it is not because they have become so versed in the use of money and riches that they finally become enlightened as to the right way of the Lord. Nay, do not think that puffing oneself up with pride can put you in any better stead in the understanding of this law than the spendthrift, for it has nothing to do with money.

4. And I perceive the misconception that shall arise in latter days concerning this law. Yea, you shall have it, for it shall be taught unto you and many shall bow their heads and say yes in covenant to keep this law, without knowledge. Yea, in the latter days, men and women shall value all things according to their riches or their lack.

5. Now ponder with me upon that which shall vex the Gentiles in the latter days. Yea, for a time, they shall be your taskmasters, but they shall not ever understand the Law of Consecration, even though the Lord Himself should teach it unto them. For they are bent upon the subduing of the earth and the exploiting of her resources. Wherefore, though the Lord God teach the law unto them, they shall interpret His words and place a value upon them, even as they place a value upon all things.
6. For, unto the Gentiles in the last days, even in those days in which these writings shall come forth to be read by my own descendants, all things shall have a value in money. Their homes shall be worth a certain amount of money, as also their furnishings. It shall not be shelter for them, nor comfort, but it shall be money. And behold, it shall become the custom of the people, and even the law of the land, that all men and women shall make an accounting of all that they possess, and also the worth in money of all the work which they performed during the year, that they might be constrained to pay in money that portion which the governors shall deem appropriate to their value. And even in the churches, men and women will make this same accounting that their stewards may declare unto them how much money they must pay in order to be esteemed worthy.
7. And their conveyances shall also be valued, as also all that shall pertain unto them. And their tools and implements shall be esteemed worthy only because of their value in money. And when a thing is no longer new, they shall devalue it and cast it aside, though it loses none of its utility.
8. And their raiment shall also be valued. All things shall be listed and accounted unto them by a money value, and this thing they shall esteem good. Believe me, unto the rulers of the people, even the people themselves shall have a value put upon them. And this last thing shall be a sign unto you that you do live in the last days, even in that day when the Lord shall take away the stewardship from out of the hands of the Gentiles. Behold, even they who call themselves the shepherds of the Lord's flock shall place a money value upon the heads of all the believers. Yea, every man and woman, every child, and even the elders of the people shall cost something and have their appropriate value.
9. Behold, they who have eyes to see and ears to hear shall watch for these things. And when you see this doctrine creep stealthily into the policy of the stewards of the church, then shall you know that they have forsaken the Lord and His policy. They shall have no knowledge of the Law of Consecration and shall teach folly unto all the church.
10. Yea, even they shall at times and seasons gather in all the faithful and demand of them all that they possess. And this they shall declare a faithful saying from the Lord. Yea, they shall say that all things must be delivered up that all men may be esteemed equal. Do you see how they shall value a man because of money? Even in giving up all that he has, that he might be equal with his brother, equality is defined by the lack of money.
11. Then the shepherds shall assign unto the man; and the value of a man shall be the same, for all shall have nothing; that which they shall esteem is equal unto his needs. Therefore shall he receive in houses and cattle and provender and raiment, that which meets their evaluation of him. This they shall call his stewardship. And this shall they call having all things in common, in that each man shall have a common value and it shall be that value assigned to him by they who have possession of all that which has money value. Yea, this shall be the nature of their consecration.
12. But unto what do they consecrate? Is it unto God or mammon? I say unto you, they shall consecrate all that they possess unto they who do the valuing. Yea, they shall bring all their possessions into the storehouse, not that there might be meat in the Lord's house, but that all men might be equally evaluated. Then shall they call themselves worthy and not before. I say unto you that they shall consecrate their time, talents and all that they might possess unto money and there shall always be poor among them. They shall have all common things, but not all things in common.
13. And when they have proven unto their satisfaction that the Lord's commandment to live a united order and have all things in common is impractical, they shall set even their interpretation aside and abandon it. Yea, in those days they shall covenant to keep the Law of Consecration without any knowledge of the law and without any anxiety about living it. Their stewards, seeing that the Law of Consecration cannot be evaluated by money, shall declare that it is not expedient in the Lord that they even experiment upon it. Yea, they shall put such words into the Lord's mouth. Yet, they shall continue to require all men to swear with an oath to consecrate their time, talents and all that they might possess to the building up of that system that makes impossible the living of the law. Such shall be their confusion in the latter days.

14. Wherefore, my children, it is most expedient that you teach your little ones the true nature of this great law, for the Lord shall call upon them to live it. Yea, and it is by this understanding that Zion may be brought again into this land. And behold, this is the thing that the Lord shall require of His children in the last days. Yea, He shall require them to live the Law of Consecration and not simply promise to live it.
15. Behold, all they who understand this law hold to the principle that all things created have their worth, but that nothing can be truly valued in gold or in silver or any precious thing. Yea, they shall understand that intrinsic worth is not the same as value in the eyes of men.
16. For behold, a plow can be weighed and valued upon the materials and labor of its construction. Yea, you may say that the iron has a given weight and that this weight of iron is the equivalent of so many tums of gold. And the wood has a given weight and dimension and these things are also worth so many. And behold, the carpenter and the smith each put so many hours into the construction of the implement and this time is valued at such and such. Wherefore, in fine, the value of the thing may be tallied up in this manner, but is this the worth of the implement?
17. And with a plow a man or a woman may take of their time and energy and they may turn up the earth that it might be readied for the planting. And when that earth is dunged and planted, and the ear grow up and the vine ripen, behold, it shall be the salvation of the multitude from starvation. Now, what is the value of the plow? Can it be made in tums or in dekels? And I ask you, what is the value of starvation?
18. And behold, a man may use the plow for a generation and pass it on unto his son, and his son unto his son. But if the plow is worth such and such in money, what shall be its value in money after two generations of feeding the hungry? Behold, it must be worth all the value of all the food it produced. And this is not all, it must also be given the value of all that which was produced by all the people who lived because of the food produced by the plow. Therefore, is the worth of the plow to be equated with the weight of the metal or the wood with which it was constructed, or the time in constructing?
19. Behold, the Lord has placed men and women to be the stewards of the earth, not the lords thereof. He has asked us to take good care of her, not to subdue her and bring her under our dominion. Wherefore, beware how you make judgment of the earth and all that she does possess. For behold, she brings no such judgment upon you who do rely upon her for all that you have. The blessed earth does give forth unto all in accordance with her native ability, and this for no apparent gain on her part. In fact, it is often to her own despite that she does pour out all that she does possess unto men who faithlessly use her.
20. How great instruction is this unto men, that we may observe that which the earth does for us and apply it even unto that which we do for the earth and our fellow. And this is the Law of Consecration, that every man and every woman shall covenant to work to provide for their own needs, but also put forth all the effort which lies in their own native ability to provide again a surplus for the provision of they who are less fortunate, all the while caring tenderly for the earth. And behold, this is done not with an eye to profit or to the counting up of one's money and possessions, but with an eye single to all that good that may be obtained through unity with one's fellows, all my relations.
21. This makes all things that man might seek to accomplish with the strength of his might and the sweat of his face, holy unto the Lord. Then, by using their strength to make holy all things with which they have to do, men and women do also begin to sow the seeds of Zion in their own hearts. Wherefore is Zion called Wahakunheno in the tongue of our fathers, for it truly is a heavenly place. And the man who walks in Zion, even he who does walk upon the Way is called Shihayinhit Paloshami, and the woman who walks upon the Way is called Pahanhits Palojami, for they truly walk in a fair land and a fair country.
22. To make a thing holy is to consecrate it unto the Lord. Now, can the valuing of a man be transformed into a holy thing? Come, reason now with me. If a basket of potatoes is valued at so and so tums, then the man who dug them is worth so many more. But in this system, is the man anything but so many tums more than the basket? And if a house is valued at so many dekels, is the man who built it worth so many more? Then, is not the man simply so many dekels more than the house? If man is only tum or dekel, then he can be bought for so many also. Behold, he unto whom we give authority to value a man, we give, also, all men to be his slave. Yea, and when we give way to a system of money, we give unto that system authority to enslave us all. Now, I say unto you, and I do not trifle with this saying, Zion cannot and will not be established where there is any form of slavery.
23. And from this verity comes a saying that is common in our speech, that man and woman must cast off the world and forsake it, in order to build Zion in their hearts. Yea, they must be no slave, but free, that

they be not acted upon only. Does this mean that they shall esteem themselves to be no one's servant? I say unto you, Nay. For, if they will build Zion in their hearts and establish her in the land over which they have stewardship, they shall become the servant of all, all my relations, but the slave of none.

24. Wherefore, value them not in tums nor in dekels, but great is the worth of men and women in the eyes of the Lord. Yea, the worth of a soul exceeds the value of any basket or house. Wherein the world does value the basket, the Lord esteems the hands that filled it. Wherein the world does value the house, the Lord esteems the hands that built it. Can you perceive the difference? If you can, then you have it in you to live the Law of Consecration.

Chapter Eleven

1. Now these are the four great laws that are taught in the High Places of the Nemenhah and this is the thing that the Lord commanded me to write in this my record. And it is a painful thing for me to write. For, as I observe the Nemenhah of Menintah in the day in which I do write these things, I do not see a people successful in their covenant to serve the Lord. Yea, I look and behold a people who are so overcome by necessity of the body that they take no time to attend to the necessity of the soul.

2. For behold, so great has been the number of people who have come down into Menintah for refuge that there is not enough land to provide for them. Yea, and the city of Mentinah has become a seething place. And the rule of one hundred and fifty has been discarded. Behold, where in time past the Nemenhah allowed not any city to grow past one hundred fifty families, the city of Mentinah numbers some ten thousand families and it continues to grow.

3. And behold, there is room now for the excess because the lake is nearly all gone. Yea, the shallow lake that at one time did fill the valley is now all used up in irrigation of crops. And the city sprawls down into the plain that is left by the receding of the water.

4. But the people have not built their homes and their gardens as in times past, that the place of habitation of so many people might be beautiful. Nay, but they have thrown up what shelter is at hand and nothing is well done. Wherefore, there is no good disposal of refuse and of waste and the whole valley does stink.

5. And Mentinah is not the only place where this has happened. Behold, the high ground is all covered with people and their huts, and all the low ground is taken up in the growing of food and of livestock. But every rocky place is covered with the willow huts and the tabernacles of the people and all are equally miserable.

6. For behold, the Nemenhah system is designed to provide for all the population equally because they all work equally to create the surplus. And this surplus is distributed among the needy while they work their way into productivity. But behold, the greater portion of the people who have come unto us for refuge work not at all, but continue in their need. The greater part of them are wounded and sick and cannot work. And when they recover, they are wounded in their souls and they remain but do not return to labor in any way. Wherefore, the needy continue to overtax the ability of the whole to support them.

7. Now, we do not require that men and women run faster than they are able. Yea, it is out of the surplus that we give unto the needy for their sustenance. But when all are rendered needy, what then? Is there a surplus at all to be given? There is not. When a family must work with their might to support themselves alone, and there is no surplus, wherein can they give of their own to feed another. Behold, the support of their own family becomes charity enough.

8. And they do not withhold their provender because they esteem the beggar lower or meaner than themselves, but rather, because they cannot esteem him any different than themselves, for all are beggars in Menintah today. Yea, if they had, they would give. But they have not. Behold, there is not one family with any surplus to offer, wherefore, our whole system of economy has collapsed.

9. And I say again, this collapse of the Nemenhah way of life has not come upon us because of sin, or because that the Nemenhah do abandon it out of faithlessness. Rather, it is because of changes in the seasons in many places that are out of our control. Behold, our system is founded upon the principle that every person labors to produce a surplus. This system provides for all and all things are had in common. Each individual governed their stewardship and rendered up the surplus of their goods so that there were no poor among us. But when there is no surplus, nay, when there is not enough to provide for the needs and wants of the people, and when all are beggars, how shall such a system function?

10. And the Nemenhah system has not failed because the people failed to make preparation. Behold, the Nemenhah are not slothful people. Yea, we work with our might to provide for all. But, how can a city prepare when it knows not its own population?

11. Observe conditions fifteen years ago, when the Neme' of the Land of Hagoth finally realized that they had overrun the land's capacity to sustain them. Behold, the people of that region became refugees in one season and they fled the land, taking their journeys both into the south and into the north. Now, they who fled into the north came into Menintah to seek refuge with us and they were miserable. They numbered twenty and two thousand souls.

12. In the planting season prior to their arrival, the farmers of Menintah knew the amount of land that could be brought into use, and they knew the number of the population of the whole valley. They knew their trade and, therefore, they could predict an acceptable surplus. And this calculation is part of their stewardship and has been done thus for generations. But I ask you, how could they have calculated for the addition of so many souls?

13. And in the year following the arrival of the Neme' of the Land of Hagoth, thousands more flowed into the valley to seek refuge. Behold, their lands were so blasted by the drought that they could not survive without that someone provide a shelter for them. Wherefore, in two seasons Menintah became overcrowded to the point that the land could not be made to support even the present population, let alone provide a surplus. All were made beggars and all wanted for the necessities of life.

14. Wherefore, I would that you who read these words judge us not for our failure to retain our economic way of life. But I also would that you should consider your own times. The Nemenhah ceased to live by that interpretation of the Law of Consecration that had so blessed them for generations because of the great and rapid change that came over the times and the seasons. Why have you failed in keeping your covenants?

15. Behold, I have seen your times. Yea, I have walked upon the Way and I have been shown in visions the days in which you live. Are there poor among you, and is it because all are poor? Do you have all things in common? Is it even possible to understand such a concept in the system which you have embraced? Can you even teach the Law of Consecration in your day? Behold, do your shepherds teach such a law? When your governors propose changes in your system, such that the Law of Consecration might be lived with success, do the people in general raise up in praise or in acrimony?

16. Wherefore, do not read my words and judge my people for our failures. Read my words and judge yourself for yours. We would give if we had, but we have not and are left with only the desire to give. In this do we yet live the Law in spirit, though our hands may not practice it. You have much, but give little. Your system prevents any real practice of the Law of Consecration.

17. And I ask you, From whence flows your system of governance? Does it come from God? I say unto you, Nay. Nay, your system of governance smiles at God and winks at Him, gives service in words unto some providence, but does not serve Him nor teach His ways. Examine yourself! How you praise yourselves and how God did form your nation. How puffed you are in the claim and the assurance that your way is filled with providence. Yet, when God defines true religion and undefiled, you make distinction between religion and governance. What? Did you require God for your foundation, but now that the house is built, what now?

18. Nay, do not judge us.

19. Come, let us compare our times to yours. In the city of Mentinah there are but few houses of durable structure. Most are constructed in such a way that two generations will see them turn to dust and blow away. The streets are filled with idle children and they make mischief. The porches and the alleyways are filled with idle men and idle men without stewardship or profession. They clamor for sustenance, yea, they cry out for aid but do not labor.

20. And when people are idle they do begin to leave old ways that seemed good and to commit sin and crime. Yea, they do things that our fathers would never believe possible in any city of the Nemenhah. And behold, it became necessary for the Councils to assign strong men to patrol the street and prevent atrocity. And they must be given authority to take away the liberty of men and women, a thing which does set up castes and hierarchies.

21. Yea, and behold, the Councils themselves must spend all the day long hearing complaints. And there are so many complaints that they cannot be voted upon by people as a whole for the lack of time for such a practice. Wherefore, the Councils become a degree higher in their authority than ordinary men and women

because of their great responsibility. For they are given to make decisions for the whole, and often without the whole knowing about it. Such is the necessity of so great a people in one place.

22. The air in the city of Mentinah is filled with the smoke of burning. Yea, so great a people must be kept warm and they burn up the trees of the hills and the brush of the lowlands. The air of the valley is a cloud and we choke upon it.

23. The water of the wells is impure because of the waste of so great a people and the streets run with it. Yea, water must be brought in from the streams which flow out of the hills. But behold, this water is greatly diminished because the trees have been so used up. And, even though the snows still fall upon the mountains, the runoff in the spring is quick and flows away into the desert. What water we must preserve for the growing of food cannot be used to drink and when so great a people must all drink up the water, it cannot be used for the growing of food. Wherefore, there is lack and all things become precious.

24. And this, I declare unto you, is the reason for the great failure of the Nemenhah of Mentinah, and of Elak Kowat, and of all the cities of Menintah; it is that we could not predict the number of people that would come in among us in so short a time. Yea, and the passage of time has not provided any answers for us. Even now, the people who can are fleeing the valley to seek refuge in some other place and I prophesy unto you, yea, I do make prophecy and see if it does not surely come to pass. Behold, Mentinah shall be a waste place and when the Gentiles do come into the land to take possession of it, they shall use stones cut with our hands in the foundations of their houses. But so little will be left of our race and of our society, that the Gentiles will even fail to recognize anything of us in the stones that they shall mingle with the work of their own hands to build their houses.

25. Behold, it is good that we have kept our records well away from our places of dwelling and from our cities. For, had we not, they too shall have been despoiled. And I know that they shall come forth out of the dust in some far distant future and my descendants shall once again know their grandfathers. For, of all the things that our society shall lose, one thing shall be preserved. Yea, the records of our doings shall last through these times and the Lord shall bring them once again to the light of day.

Chapter Twelve

1. Behold, I did remain in the city of Mentinah even unto the end, but I could not remain in safety any longer. Yea, I have taken a few of my trusty friends and we have taken refuge in the caverns of the archives. And we remain to behold and record the final breaths of the Nemenhah of Menintah. My family has already removed away up into the mountainous country to subsist there as they might. Yea, and some have removed out across the plains even into the center of this continent and they have built a settlement and will make their stand in that place. Soon, I must decide whether to go north or east, for Mentinah is no more.

2. Yea, it is as if a great battle has passed through the valley of Menintah and all things lay in waste. All the people who stayed have become corrupt and beastlike. Every man does dig in the ground for the last living thing to eat and he withholds from all that which he has found. The women and the children have all fled or died from famine and disease. The healers who have remained can find no medicine, for the hills are bare and dry. Yea, the waters no longer flow.

3. Great hordes of men are loose in the land and travel between the cities is become exceedingly dangerous. Women and children are not safe from molestation and the strong men whom we set apart as the enforcers of our laws have become the malefactors whom we now fear the most.

4. Our councils are silent, for it has become dangerous to be known as a ruler or governor in our land. Yea, all who would make regulation of the people are quickly killed by them.

5. The High Place they have burned to the ground and the synagogues also. So great is the destruction of our cities and our way of life that I can scarcely say that the Nemenhah still exist in Menintah at all. Behold, the very earth does mourn and the winds put up the wailing cry of the bereaved mother. The valley is a grave and a waste place.

6. I do not know if I shall take up my sojourn in the north or in the east, or even if I will be allowed to travel into the bosom of my friends in another place. For I have waited overlong in the place of my fathers. Yea, I have waited and watched that I might record the picture of the flight of the Nemenhah from their home and their way of life. And now I fear that I shall not be able to travel alone unto my brethren in another place.

7. But my family, yea, my wife and my sons and daughters, I have sent away and I have received word of them by the last flights that they are safely away. Behold, my wife and part of my family are now

building a settlement in the great canyon south of the place where the remnants of Nespelhem still hold on. Yea, in the depths of the canyon they do build and they will subsist there upon what the winding river shall bring them.

8. And another part of my family has fled across the desert and the dry plains and have found a place along the great Mihsihsihp, even that river that flows forth out of the mountains of the far north and empties into the southern gulf. Behold, this river does still give of its waters and they have built a settlement near unto it in the forest. Behold, they will live upon the game and attempt to build up places to grow food.

9. But I have remained in order to seal up the archives in the mountains. Yea, I shall close the entries and make fast the records, that they may be preserved through these times. For I believe that the changes in our times and in our seasons cannot remain long, and there shall come better times. But until that comes to pass, the records must be made safe. Wherefore, I hide in the caverns with the few trusty men left to me and we shall close up the openings.

10. And behold, it shall become a tradition among us, that there shall always be some few who shall tarry to protect the archives until the day that the Lord shall bring them again out of their long sleep into the light. Yea, there shall always be men, few or many, as may be, who shall tarry to watch over these records. And we have diligently beseeched the Lord to give them power, that they might preserve the records against they who might desire them for gain or to destroy them.

11. For I know that there shall go forth a lust for gain in this land and it shall consume the hearts of men and women in the latter days. But I also know that it shall be precisely in such times that the Lord shall bring forth these writings, if even only a portion of them, for the good of those few who shall diligently seek Him. And there shall be many who dig in the earth for all manner of ancient things. And if they deem the things worthless for smelting and the making of money, behold they shall find great worth in them as antiquities and they shall seek them in order that they might sell them for money.

12. And this is not all. I have looked down the vistas of time, yea, I have looked upon the future and I have seen how the shepherds of men and the governors of nations shall seek out these things to destroy them because they teach of different ways. Yea, these records do teach ways in which men might beat their swords into plowshares and their spears into pruning hooks and this shall be inconvenient for the rulers of that day.

13. Yea, and the writings of the families of our people do record how that they did live for generations without war and without want of any kind. Behold, there shall be some who tire of warfare and of hunger. Yea, they shall wish to cast off the shackles of their captivity but know nothing of how to do it. Howbeit, they might use these records as an ensample and a plan for the building up of Zion again in the land.

14. But behold, the shepherds of the church shall not want such a removal from that which they have declared unto the people. Yea, they shall be offended that the people should turn to their ancestors instead of unto them to find a way whereby they might cast off Babylon and return unto the ways of righteousness. And this because the shepherds have grown rich on the bondage of their subjects. Yea, this because the church has become like unto that great and spacious building which our father Lehi saw in a vision.

15. Yea, I have seen that these shall seek the records of our people and shall find them in many places. And they shall bury them up again to hide them. Or they shall cast them aside and destroy them as any rubbish. And they shall persecute all they who seek anything other than what they shall teach them specifically.

16. Wherefore, I have received of the Lord a commission and I have laid hands on certain of my fellows, that they might have power to tarry until the day when the Lord shall reveal again these things unto the children of men and the daughters of the earth. And they shall use diverse means and the gifts of the Spirit to protect and preserve these writings. Yea, and I have also given them the admonition that they, too, must seek the commission of the Lord, that this calling may not fade away and that they too shall lay hands on those who shall carry on this work also, that there shall never come a time in which there shall be no one to protect these records until the day the Lord desires to bring them once again out of the dust.

17. Now I do end my writing. I had hoped to make one last speech unto my descendants, that they might remember me as wise. But the Spirit gives me no utterance at all. I go the way of all men, except they upon whom the Lord has laid the calling to tarry, and I hope that I have done right by Him who created me.

18. Unto all you who do take up these writings again and begin to plant the seeds of Zion in the land, yea, unto you who shall undertake again the healing of this sacred land, I leave these words:

19. Seek not the recognition of men, nay, nor of the leaders of men. Seek not the approbation of the rulers of kingdoms and nations. Do not sit yourselves down at the feet of the shepherds of the church to worship them. Seek only the face of God and you will do well. Rely not upon the strength of the arm of flesh, for God shall make flesh His arm before the nations and they shall all quail before Him. Behold, it is better to trust in Him and abide His love than to trust in men and abide His wrath.

20. For behold, if you lay these works before the feet of the governors, they shall esteem them a threat to their governance. Wherefore, trust not in their judgment. And if you lay these works before the feet of the shepherds, they shall esteem them a threat to their authority. Wherefore, trust not in their judgment.

21. Lay these things before the feet of the Lord and seek a confirmation of them by the Holy Spirit of Promise. And behold, if it be that time in which in His wisdom the Lord shall bring these things up again out of the dust, behold, you shall receive of Him a commission of that which you must do with them. But if it be not that time, behold, He will instruct you as to what to do.

22. Be patient and wait upon the Creator in all things. Take nothing upon yourself. Act in wisdom, in longsuffering, in chastity and in courage. These things shall bring again Zion and the healing of the sacred places, and the whole earth.

The Book of Winet Memniet Akekt The Daughter of Memish Akekt

1. Behold, I am Winet Memniet, the daughter of Memish Akekt and Espowyes Mene Akekt. I am Nemenhah and my dwelling place and refuge is far away to the east of the great city Mentinah, which is no more. Yea, I did take up my bundle and my children, and I did depart out of Menintah, the home of my fathers, and I did travel with my husband, even Wayakintish Akekt, across the barrens and the plains, and we did build us a refuge in the forests even nigh unto the great river which does flow into the great gulf which does divide the Land Northward from the Land Southward.

2. And this great river we call Minsisipin, for it is a mighty river and by it the whole of the Land Northward is drained into the great gulf. And behold, other rivers do flow into it to nourish it and the river does provide a thoroughfare for trade and travel. And, although in other parts of the Land Northward draught does ravage the land, yet in the forests upon the Minsisipin there is rest and a place of safety.

3. Now, my mother did also depart out of the valley of Menintah, but she did return to her people in Nespelhem and they did succor her. And behold, my brother did go also with her, and his family with him. Wherefore, they are making their own way in the north, in the Land of Nespelhem, and they have established a small refuge in the place of the great valley upon the Winding River.

4. But do not believe that because we have left the place of our forefathers that we have forsaken that holy place. For we do make a pilgrimage even to Menintah from time to time to make a ceremony of remembrance and to add our own record to those which my father sought to protect. And we have carried copies of our records even into our new places of refuge. But behold, the records in the Sacred Mountain do retain, for the Lord did promise my father that they would be preserved by the hands of His servants. And if it so be that there lack any of His servants to care for the libraries, He did promise my father that He would protect them with His own hand and His own might until the day that He would bring them again into the light and show them to our descendents left in the land. Wherefore, I say that the records in the Sacred Mountain do retain, and we do travel back even to the place of keeping from time to time to add our own and to make copies of the scriptures.

5. Now, when we took up our journey into the east, we did travel with two other families who sought refuge out of the tumult that had become Mentinah. And they are the families of my younger brother Momet, whose wife is Teamet Pah, and Neum, a descendent of Hagoth and his wife Porforiet Akekt, my kinswoman.

6. And the sons of Teamet Pah are Wichet and Teanicumset. And the daughters of Teamet Pah are Pa Teamet and Panet Miamotsit.

7. And the sons of Porforiet Akekt are Mor Hinyahnet, Poriet, Hedvet and Himniet, and they are of the Akekt Clan. And the daughters of Porforiet Akekt are Por Hinent, Niempah, and Pah Nehuem.

8. Now behold, I am childless. Nevertheless, my husband was married to Pawna Hevnet of the Akekt Clan and he is rich with children. But Pawna Hevnet died in Mentinah. Wherefore, when I took up my husband, I did also take up his children and they are my children also. Now, behold how the Lord has comforted his handmaiden! For I was barren and without child, yet I am mother to many, and I may gather

to me my children and they do bless me. And the sons of Wayakintish Akekt, who is also called Hayotientsi, are Tonayients, Wayatishnet, Tiensit Wayakt, Mensorit and Fayortsit. And the daughters of Hayotientsi are Pawna Tawny, Paoh Naohits, Hayotpah, Pilnah, Setsnah and Lethith Pah. And these are my children, and they are Nemenhah.

9. Now, when we established our refuge in the forest, we did not desire to be known of the inhabitants round about. For we did not know them, the Nemenhah and Tuilhah being numerous only further north of the place we chose. Wherefore, we did keep ourselves aloof from the inhabitants of the region and we did not mix much with them. For they were foreign to us and we knew not their ways.

10. And we cleared a place for our homes and our High Place and our synagogue. Yea, we cut down trees to build our homes and we did burn places to plant our crops. And there was much water and provender. And we did cast up earth onto which we did build our principle places and our homes we did build around about the base of them. And this so that we could see the land round about more clearly. And Momet, whose gifts were great vision and prescience, did build him a place upon the top of one of the mounds and he did cast his talent out round about. And behold, by his talent we did always know where our neighbors were and we were able to see their doing.

11. And we called our refuge Minisourit and we did dwell in relative peace for many years in that place. And our refuge did grow somewhat, but we were careful never to exceed the rule of about one hundred, that the land not be overburdened because of our stewardship of it.

12. Behold, it is hard to leave the place of our forefathers and come into a new land among new people. Yea, it is no easy thing. For the land and climate are different and much that we knew about our own mountainous home is useless to us here. And also, our way of life was fixed in Mentinah, wherefore, we knew each one of us our place and our stewardship.

13. And in the forests there is much more that is good for food, but there is also much more disease and rot, both of man, beast and of plant. And life is shorter for man and beast because that the pace of all living things is not interrupted by the season of cold and of rest, wherefore it does speed on throughout the year. Yea, the living is constant without any respite and we do wear out our lives in pursuing it. And it is very difficult to reestablish ourselves in the way and manner in which we have become accustomed to living.

14. And I make an end of my record.

The Book of Momet Akekt The Son of Memish Akekt

Chapter One

1. In the thirtieth and seventh year from our removal out of Menintah and the abandoning of the cities of Mentinah and Elak Kowat, yea and all the settlements in that place, I, Momet Akekt do take up the record of my people. And I am the youngest of my family, yet I do take it up, for I believe that some good may come of a record of the doings of the Nemenhah when the Lord does bring it again in the sight of the people.

2. Behold, my sister did keep the record for a time, and she did record the names of the first souls who did begin the settlement which we call Minisourit. But she wrote little, for her life was filled with strife and striving. Yea, she was the mother of many but bore none, and she was constant in her care of her children. But this new life we have taken did bear down upon her and she was laden with care. Wherefore, she did record little.

3. Now, in all years that we have lived in Minisourit, the people did not call upon any to the seat of High Priest. Behold, we had our Peli and we did perform the ordinances of the High Place, as well as the other celebrations and ceremonies that were our custom in Mentinah, but the lot of High Priest fell upon none in all the first decades of our sojourn in this new place.

4. But the settlement has now grown into a city and the people have gathered in their Lodges to call upon the Mothers to make an election. And these are the names of they whom the mothers nominated to sit in the Council of Minisourit.

5. Pohowit the potter, Tselwayah the fisher, Pehana Sohn and she is a weaver, Morhayansit who is an husbandman, Pelhansit the maker of colors, Pa Deehats and Panha Hem who are healers, Tleenee Eenets Peli, Noyahayah and Weeskiet who are hunters, Pedayah and Moniet the carpenters, and Pa Tlaniet who is a maker of beads and of pipes.

6. And behold, the people did elect them to the Council of Minisourit and they did call upon me to be the High Priest and Talking Feather of the council and to keep the High Place.

7. And these are the names of the Lodges of Minisourit:
8. Itsipi Lodge, and the head of the Lodge is Pohowit. Fisher Lodge, and the head of the Lodge is Tselwayah. Corn Lodge, and the head of the Lodge is Morhayansit. Sacred Pipe Lodge, and the head of the Lodge is Moniet. Medicine Lodge, and the head of the Lodge is Pa Tlaniet. Builder Lodge, and the head of the Lodge is Pedayah. Earth Lodge, and the head of the Lodge is Tleenee Eenets Peli.
9. And behold, I did begin to keep the records of my fathers. But there is no great store of metal to molten with which to fashion plates large or small, wherefore, I do inscribe these things upon sheets of kirlis and upon black stones. And I do keep these things safe, or so I suppose, beneath the floor of the High Place.
10. And my wife is Teamet Pah. And behold, my sons and daughters are priests in the High Place and in the synagogues. But this is not all. My children are all artisans in wood and in stone and shell and few of the homes in Minisourit do not contain furnishings made by them. This is their stewardship. As for myself, I am a seer and I do sit in the High Place and in my tower and watch for what may come. I am also a maker of implements of stone with which our people do all manner of work in the fields and in the woods, and in the building of buildings.
11. Now, it is my gift to see afar off and I do utilize this gift for the good of my people. Yea, my vision is acute and it has often been of great use in the defending of our community. For we live among people who believe differently than we and whose manner of living is far removed from ours. When we first came into this region to make our settlement, it was not populated by others, but not too far to the south of Minisourit, there are cities of people who live differently than we.
12. We are not much concerned with the large settlements and cities filled with people to the north of us, for we know that they are Nemenhah and Tuilhah. But the inhabitants in the country to the south of us are not of the Nemenhah. Behold, they are refugees from many places in the Land Southward and they speak a different tongue than we. Yea, and their manner of living is much different than ours also, for they are not friendly to their neighbors and they do not work the land at all. And now and then, great parties of their men come up into the Land of Minisourit and they do kill our people and burn our villages. And oft times they do also take our children down into their own country as slaves and we have felt the necessity of taking up arms to go down and prevail upon our neighbors to give our children back to us. Wherefore, it is good to have a gift of the Spirit that does allow us to have some intelligence of the doings of our neighbors. Yea, it has been a comfort to our people to be able to predict where the enemy is and what their intentions might be.
13. But this is not all. I do also enjoy from the Spirit a gift, a vision that does extend into the future, wherefore, I do oft times see the things that will befall us and our generations. And I have seen how that our people here in Minisourit shall grow and flourish, and that we shall, in times not too sundered, join ourselves with the Tuilhah and with the Nemenhah of Corianton that remain, and for a time our peoples will become a great nation.
14. But behold, I also see that there shall come a great drought and a dearth, and our people will come together in greater numbers, just as took place in Mentinah and in the Valley of Menintah. Yea, and our neighbors who are not friendly will also push in upon us and this will give cause for much gathering together. But, although the country is different here and the land has a greater capacity to support us, the greater numbers of our villages and our cities will cause strife and want, and this shall cause commotion among our people.
15. And I do see that there shall be a splintering and a breaking up of our nation. And this does seem to me to be a consistent pattern for all nations, that they do ebb and flow over the generations. And most especially do I see this among peoples who will gather together in great numbers. Yea, this is the pattern of cities and of nations when they become great. They prosper and they grow, and then they decay and the people cease to do rightly one toward another. Yea, this is the history of all cities, there is prosperity in the beginning but want in the end.
16. Wherefore, in my generation I have counseled the settlements to remain small enough that this pattern shall not develop in our time. Yea, we do live the law of one hundred and fifty, whereby the population of our settlements is not allowed to grow to more than one hundred and fifty families. And when any of our settlements begins to approach that number of families, we plan a new settlement and we make great preparations for its creation. And when all things are made ready, we ask some of our elders to take young families, yea, those who have no children as yet, to remove to the new place and begin a new settlement.

17. And behold, we do not anything in haste or in flight, but with great preparation and planning. For to build up a settlement requires such planning, else, we know that the settlement will fail. Yea, the forest does provide much, but without preparation, the forest will consume much also. And great has been the desperation of all those who have gone off without preparation to start anew in the forests.

18. Yea, we do first form a Lodge of people dedicated to the new project. And we do ask certain of our elders, yea, even they who have experience in the establishing of home and hearth, to take up the leadership of the new Lodge. And when the new Lodge, which is specific in its purpose, is formed, we ask for young people who are just beginning their families to gather together into the Lodge that they might meet often and begin the preparations for a new settlement. Behold, this is the wisdom of the Nemenhah.

19. And the Lodge gathers together all that is needed for the new settlements. Yea, they gather together seeds of all kinds and implements for their husbandry. And they gather together tools for all manner of stewardship. And they gather stores of provender and make ready to live upon it for the two or more seasons needed to establish themselves in their food plots in the new place. For they know that there shall only be enough food produced in the first year to subsist upon and little if any surplus. Wherefore, they make preparation so that their beginning may be made without hardship.

20. And this great preparation does also allow for each member of the new Lodge to acquaint themselves with each other. Yea, ere ever a single home is built, the people do know of their intentions, and if there are disagreements and strife, or if one person or family has ought against another, these things are discovered long ere they begin a settlement together. And they are also settled in their stewardships before they strike out on their own. Yea, they are trained and expert in their stewardships before they go out to establish a new settlement. Wherefore, much strife that might arise because of the difficulty of the first years is done away before it can give rise in the first instance.

21. And behold, they whom the Lodge calls to steward the High Place in the new settlement are also taken aside and more specifically trained by the High Priest. Yea, we deem it most important that they who have the management of the High Place and the teachings and ordinances and sacred celebrations of the Nemenhah should make especial preparations, for the ultimate success of the community depends upon the good intention of the people. And if the people have not good intention, how can they have all things in common? Wherefore, to preserve the Nemenhah way of life, we do pay especial attention to the training of they who shall take up and maintain the spiritual life of the village.

22. Now, it is good to note that, when these preparations have not been made, yea, when men and women strike out to create settlements of the Nemenhah without such preparations, they have failed. And behold, when they have failed, they do return again unto the city from which they did embark in a state of great want, and often, the fewer in number because of they who had lost their lives because of their haste. For the forest is a harsh taskmaster and will take all they who have not prepared themselves to live according to her design. Yea, I shall tell you of such an instance, that you may be the more aware of the danger of doing any good thing in haste or in flight.

23. Behold, in the thirteenth year after the establishing of the city of Minisourit, there grew in the hearts of certain of our people the desire to remove a day's journey to begin a new settlement. And they took it in their hearts to do this thing quickly and they made little preparation. Yea, they thought not the thing out in their minds and they pondered not the thing in their hearts. They gathered together a goodly group of souls and they provisioned themselves for the journey, thinking that the goodness of the land would provide for their needs. And behold, they struck off into the wilderness with good cheer in their hearts and fine hopes for their future.

24. But they made no other preparations than these ere they left Minisourit. Now, they were well provisioned in tools and implements and they had many stout men and women and they were not too concerned with how they would make their way, for they had all participated in the establishing of Minisourit and were experienced each in their own stewardship. But they established no stewardships ere they left and this is the thing that proved their undoing.

25. For behold, when they reached the place they had previously decided to settle, behold, each household began to set up living in exactly the same way. Wherefore, each had exactly the same stewardship and there was some strife over who was to do what and what was to be produced, because each household was a settlement unto itself. And there was precious little surplus that could be produced by them because they did not combine their talents and their labor, but each put forth as they saw fit.

26. And in the first year there was much rain and the first crops were ruined. And the rivers and streams, which do run for the most part lazily, did rage out of their courses and the second crop did also fail and many houses were ruined. And because of the nature of the forest, and the much rain and floods, a plague did rise up and many died of it.

27. And behold, because of these difficulties, the people did not build the High Place and they did not attend to their spiritual lives as they ought to have done. And because they did not raise the Thanksgiving Way, their sacrifices became dedicated only to their own success and not to the purposes of the Lord. Wherefore, they began to have not all thing in common. Behold, ere the second year was completed, the settlement broke apart and there was strife among the people.

28. By the passing of the third year, the settlement was disbanded and the people who were left returned unto Minisourit. This is the thing that we strive to avoid, wherefore, we make great preparation before we strike out to create any new settlements.

Chapter Two

1. Now, the number of the principle cities of Minisourit is forty and two and there are numerous settlements connected to each city. And behold, each principle city has its High Place and its synagogues, and the people of the settlements do also have their synagogues and their High Places. This has become a tradition with us, that we do not settle our bodies without first providing a place for our souls.

2. And the Nemenhah of Minisourit participate one with another in the Councils, each city and each settlement sending delegates up to the General Council. And we do also meet together after the second harvest of each year to meet in a Great Council of Minisourit. Behold, we have not divided ourselves from the Nemenhah of the Mountains, but it is too difficult for us to travel so great a distance to participate in the Great Council of Nespelhem, wherefore, we have organized ourselves and we do have our own Great Council.

3. And behold, in the thirty and fifth year after the first settlement of Minisourit was established, it came time to hold the harvest celebration and the lot fell upon the City of Minisouit, for we did cast lots each year to determine the place and the time of the celebrations. And we did call together all the delegates from all the cities and settlements of the Nemenhah in Minisourit. Yea, and the elected delegates did travel in from all the cities to participate in the Great Council. Yea, and we were also blessed to receive visiting delegates from the Nemenhah of Corianton, who had restored themselves in much of the territory they had once occupied, and also visitors from the Tuilhah, our neighbors and cousins.

4. And while we were met together in council, behold, two men entered into the council lodge and took seats near to the door thereof. And behold, they were men of extraordinary appearance. For, they appeared as one having passed no more than half a man's life in age, yet in their eyes and their countenance was great wisdom. And the people all shut their mouths and only looked upon the two men.

5. Now, having been called up by the people to be the High Priest of Minisourit and of the High Place, it was also my lot to act as Talking Feather of the Great Council. And I also did find myself without words to speak, but only could I look at the two men in wonder, for they were beautiful to behold.

6. At length, when I had regained my presence, I did arise from my place and, having from the Spirit an understanding of who the two men were, I did introduce them, saying:

7. Behold, I ask that the Great Council of Minisourit hear me and give ear to my words. For I perceive that we are greatly blessed this day. Yea, my brothers and sisters, the Lord has blessed us this day, for He has sent His servants even unto us to instruct us. And which of you has not cast your eyes upon the two men who have placed themselves near the door of the lodge? Yea, how many of you have not been struck by the beauty and the dignity of the two men who guard the way of the door today? I have noted them, as I believe all of you have also, and I cannot take my eyes from them. Wherefore, let us greet them properly and name them before the council, that we may hear their words and their counsel.

8. Yea, I welcome, in the name of all the Nemenhah of Minisourit, two of the traveling ministers of the Lord, even two of they who do not taste of death as we do, but who tarry upon the Lord's errand until He comes again.

9. And when I said these words, he who sat himself on the right side of the door did rise to his feet and he did ask leave to speak. And when the staff was delivered to him, these are the words which he did speak unto us:

10. Behold, Momet does speak truly. Behold, I am Nephi, even he whom you might call Nephi of Old, upon whom the Lord did place His hand to set me apart from all other men. Yea, Momet has spoken truth and I honor him. For it is because that he is a seer that he could know me and my brother and see us as we really are. Because he does honor his talent and because he does follow the precepts of the Peacemaker in his heart and in his acts, he is to be greatly honored. Lucky are the Nemenhah of Minisourit that they have one such as Momet to guide them.

11. Behold, I come with my brother Mathoni, who was also called Lehi in days of old, and we travel up to the Nemenhah of the Mountains, even up to the city of Nespelhem. There we will see again our brother Timothy and embrace him. But we do pass through this region and cannot do so without sitting down with the Nemenhah to counsel with them wherever we find them.

12. And we have traveled many weeks upon the land and many weeks upon the sea. Yea, and even in this land have we traveled many weeks to obtain your presence. Wherefore, forgive us our strange apparel and our road-worn appearance, for it is almost a year since we began our journey.

13. Nevertheless, we bring you greetings from the People of the Lord who do dwell in diverse places upon the earth. But more specifically, we do bring you greetings from the settlements of His servants in the place whereunto He did guide His own near kinsmen. For behold, they are established in a fair land far to the west of the Land of Jerusalem of your fathers, but a troubled land and one full of sorrows. And behold, we bring unto you tokens of their good will toward you.

14. And when he had spoken these words, Nephi took up a bundle and opened it before the council. And in the bundle were found a little scroll and a work of molten metal graven in the shape of a tree with crossed branches. And Nephi held up the roll of fine velum and spoke these words:

15. Behold, upon this record the People of the Lord in the place known to them as Galium have written the count of their people and of their generations. And behold, they wish you to have this long count, that their names may be known among you and that they might be remembered of you. For they are guided by the Spirit in many things and some of their principal men and women know of your doing and would have you to know of theirs.

16. And when he had said these things, he did open up the velum and he did begin to read the words that had been written upon it. And these are the words of the velum:

17. Unto whomsoever this writing may come, I bring you greetings. I am Batildah, the wife of Clovis. We have made the acquaintance of two wise men who travel through our country in order to return again unto their own to make reunion with their brother. Now, we have found these men quite peculiar and, though their tale is distrusted by most, and even my husband knows not whether to trust it, nevertheless, I believe it. For this cause I have requested of them that they carry this surety of us. And I have written it in my own hand and I hope that you will accept it with good intention.

18. For they have informed me that you have a custom and a belief in one whom you call the Peacemaker and that this same is the Jesus Christ whom we revere also. And we never thought to discover that the people of the Far Orient should have beliefs in common with us. We have heard of the existence of exotic peoples far away across the ocean, but we never thought to be connected with them in any way. Believe me when I tell you that the notion is very agreeable and most intriguing. Behold, we do also believe in the same Lord and, therefore, I am assured in my heart that, because of your belief in my Lord, I must call you brother and sister. Therefore, please accept my greetings.

19. I must give you my witness and most solemn testimony that this same man whom you call the Peacemaker is He whom we call Father. For He is our own ancestor and we descend from His children. Of a surety, I would that you should know of my own hand and believe that He whom we call Lord is this same Peacemaker who made Himself known to your ancestors. And these are the patents which I hope that you will hold to be true, for so do I, most solemnly.

20. I am Batilde, the daughter of Sigebert, who was king of Austrasia, and Immachilde, his wife. And My father was the son of Dagobert who was king of Austrasia, and Raintrude, his first wife. My sons are Childeric and Theuderic, the sons of Clovis.

21. And Clovis is the son of Dagobert, who was king of Austrasia and Nanthilde, his second wife. And Dagobert was the son of Lothar. And Lothar was the son of Chilperic. And Chilperic was the son of Lothar. And Lothar was the son of Clovis. And Clovis was the son of Childeric. And Childeric was the son of Meroveus. And Meroveus was the son of Clodion. And Clodion was the son of Faramund. And Faramund

was the son of Frotmund. And Frotmund was the son of Anfortas, who was also called Boaz. And Anfortas was the son of Frimutel. And Frimutel was the son of Titurel. And Titurel was the son of Manaël. And Manaël was the son of Catheloys, who was also called Castellors. And Catheloys was the son of Aminadab. And Aminadab was the son of Josue. And Josue was the son of Josephes. And Josephes was the son of Jesus the Christ and Mary Magdalena, His wife.

22. And this same Aminadab, who was son of Josue, was the husband of Eurgen. And Eurgen was the daughter of Lleiffer Mawr, who was also called Lucius. And Lleiffer Mawr was the son of Coel. And Coel was the son of Marius and Penardun, his wife. And Penardun was the daughter of Bron, who was also called Bran, and Anna, who was also called Enygeus, his wife. And Anna was the daughter of James, who was called Joses ha Rama Theo, the brother of Jesus the King of Jerusalem.

23. We worship this same Jesus, for He is the King of Kings. But we also know that He was a man and lived among men. We believe all that our grandmothers have taught us concerning this same Jesus, that He was born of Joseph of the House of Judah and of Mary, a daughter of Jesse. Jesus was a man most holy. And He did take up that covenant which was made before the world was and was wounded for all our sins. And He did give up his life and the ghost on a cross in Jerusalem. And His body was placed in a tomb, and we know this because it was, Magdalena, our mother, who prepared His dead frame and placed Him in the tomb of His kinsman. And a great stone was rolled to stop the door of the tomb. And He arose from the tomb, but not as Lazarus His kinsman rose up from out of the tomb, but He did resurrect a perfect man. And in this has He fulfilled the covenant which He made with His Father to bring about the resurrection of all of the family of God.

24. Now, these wise men of whom I have written, and of whom you must know if you are reading this epistle and if you are considering these patents, they have told us that you and your ancestors did come out of Jerusalem when that city was sacked anciently and all its inhabitants were carried off into bondage and slavery. Then it is good to know that we are of one house and one God. Therefore, do you please accept our greetings and our hope that some day our peoples may once again be brought together if it be the will of the Lord.

25. And I have caused Nephi to write these things in your own tongue, that you may read it without aid of interpreter, and I end my epistle in all hope that we may continue in good friendship and that perhaps with time our peoples might know of each other and have concourse one with another.

Chapter Three

1. Now when Nephi had finished reading the Epistle of Batilde, we were astonished. Yea, every ear gave heed to the words Nephi read and every eye was upon him. For, although our faith in the Peacemaker is very strong, yet never had we supposed that He had family. And that we should receive greetings from one who descended out of our great Head, was out of measure unlooked for. Wherefore, the Council deliberated long about what words of the epistle that we would send in return to the people of Batilde, for we too wished well for them and that we might one day know more of each other. And these are the words of the epistle we requested of Nephi that he might carry back with him when he returned into his own stewardship:

2. Behold, we are the Nemenhah of Minisourit, even they who inhabit the forest country on the western bank of the river which is called Misisip by us and which you will know if you do come into our country because it is very great and its floods do flow from the farthest reaches of the north and they do empty into the great gulf which divides the Land Northward from the Land Southward. Yea, you will know us because our people inhabit the forests even from the Misisip to the beginning of the great treeless plains. We of Minisourit do salute you with upraised hands.

3. And this same Nephi has delivered unto us your greetings, wherefore, you may no longer distrust his words. But do not distrust your insight that he and his companion are wise men, for so deem we them also and they shall ever have place in our councils whenever they might sojourn in our country, so much do we esteem their understanding.

4. Behold, we do thank you for the patent which you have transmitted unto us through your messenger, even Nephi. And it does bring us much joy to know that the one we call Peacemaker, even the Lord, was not fatherless and had not posterity. Yea, it fills us with great joy that He who took us all unto His bosom and became Father and God unto us, does also give us brothers and sisters in a far away land. Behold, He did tell us of a people who would come into our land that He might do a great work among them, and that some of

them would be grafted into our vine. Wherefore, we do live with the hope that His own blood also might be mingled with ours and that His fathers might also become our fathers. Then shall the fulfilling of the Gentiles be complete and the fullness of times shall begin.

5. Behold, we shall watch for your coming into our land and, although we know that our own people shall dwindle and become a hiss and a byword before the might of the Gentiles who shall come and take our land as their own, yet are we satisfied in all else that our Lord has taught us concerning those days. For we know that, when the times of the Gentiles shall be complete, He shall restore unto a little flock which shall be of our blood and of yours, all that was once had in times past. Then shall our families be united with yours and we shall be one people, Zion.

6. And we did not desire that our epistle be too great that we desired of Nephi to take back with him when he returned, for we knew that his journey might be long and that a generation might pass away ere he return again to the place of Batilde's habitation. Wherefore, we did not encumber him with a great epistle. But we desired that she know of us and that our hope was that our people might some day have great concourse one with another.

7. But Nephi informed us that the Gentiles from whence he came had dwindled much in their manner of living and that they had not the ability anymore to travel as they once had. Yea, they built no more ships that could ply the great oceans but were settled in lands that were difficult to keep safe and all their efforts were in securing the land from their enemies.

8. And now, when Nephi had finished, he did sit down again at the door and Mathoni did rise to address us. And when the staff was delivered up unto him, he did open his mouth, and these are the words of his address:

9. Behold, I am Mathoni, the same who was called Lehi in days of old, and my brothers are Nephi and Timothy. We do walk the world and taste not of death until the Peacemaker comes again. And He has given us a stewardship, each one to walk different parts of the world and to attempt to guide the people into Zion. But behold, we have entered a dark time in which not many strive to know God and to seek His face. Yea, there are few who live as you do, Nemenhah, in all the world. Of a surety, there are here a few and there a few, here a small community and there a small community, but they are not many and they live in solitude.

10. And the great majority of the people do not live in the manner taught by the Peacemaker. They live from the getting of gain to the getting of gain, and their lands are filled with wars. Yea, the one city does declare the other an enemy and make war upon its neighbor continually, every city declaring their own king and kingdom.

11. Behold, in the city wherein Clovis, even the husband of Batilde, is governor, scattered here and there in all the lands of the west of that continent, there are some who have all things in common, but they are exceeding few and do not represent the populace at all. As also the Eastern countries, wherein Batilde believes you reside, are also filled with people, but they are few who live consecrated lives. Yea, again, in all the lands southward from the Land of Jerusalem, there are precious few who have all things in common. Wherefore, all the world is in turmoil for they seek not the covenant and they walk not upon the Way. And you may believe it, they who walk upon the Way have put Zion into their hearts, and if there be many in one place who have Zion in their hearts, there shall Zion be established in the habitation. But it is had not among them, but here a little and there a little.

12. But behold, you are yet not unfamiliar with this, for the same is beginning to become so in this land also. And the day shall come when many villages and places of habitation among you shall no longer have all things in common. And the Nemenhah shall flee into the wilderness places that they might live out their lives in peace. For verily I say unto you, if Zion exists not in the foundation, that city shall have no peace. Yea, when all things are had not in common, the hope of peace is extinguished and generations shall pass away without a knowledge or an understanding of life without violence and horror.

13. But take heart, Nemenhah. For, although you see the seeds of those times even as you look about you in the land, the fulfillment of my words shall not be for many generations yet. Yea, be comforted. For your children and your children's children, though they will be acquainted with war, for you have enemies to the south, they shall yet know of the Law of Consecration for generations to come, for your children will carry your teachings with them in their hearts where ere they might be driven.

14. Behold, do not leave out of the teaching of your children the things that your fathers have taught you. Establish the High Place in all your cities and all your settlements, even as you have done heretofore. For

this shall be your preservation and your salvation. And also keep your records, for this shall be of great worth to your posterity. Yea, in the last days, your words and your teachings shall guide and inform the restoration of all things.

15. And, when Mathoni had finished speaking, he did take again his place at the door of the Council Lodge. Wherefore were they introduced and recognized, and they became part of our Great Council.

16. And when we had deliberated on all the business at hand and all was decided by the Council, I did beg of Nephi to preach unto us, and these are the words of his preaching:

17. Behold, I am honored that Momet would ask me to stand and preach unto you. Yea, it honors me that he should single me out to open my mouth unto you. And behold, I have somewhat to say unto you that I feel shall be of some worth and of some benefit, wherefore, I thank Momet for this moment, that I might fulfill that commission which I did receive of the Peacemaker in the day that He did visit my own people.

18. I do perceive that you are worried that things shall go badly among your people. Yea, I do discern in you and in your countenances, concern that your children might fall into unbelief because of the difficulty you face in establishing your settlements in this land.

19. Be not afraid for your little ones, but teach them your ways and your manners. They will apply them to their lives as seems them right, and although they may not live exactly as you do, yet shall your teaching follow them and you will see its effects in their lives. Yea, I say unto you, even among those who do not as you do, but begin to live in ways unfamiliar, your words shall yet echo in their stories and legends down to the thirtieth generation. Do not disbelieve it. Nay, do not doubt my words, for, when the Gentiles do come into this land, they shall first look upon your descendents and declare in wonder at their nobility and beauty, ere they become jealous of them. But before they shall seek to take away from them all that they have, they shall write in many books how that the people are lovely and of good report.

20. And this shall be because you shall teach your little ones today all the ways of the Nemenhah and they shall have your teachings from generation to generation, and they shall repeat the sayings from generation to generation. Wherefore, even should they have not all things in common, yea, even should they abandon the High Place, yet shall they retain many of its principles in their hearts and in their customs and all shall not be lost.

21. Behold, these shall be the teachings that retain among them that shall be the cause of many to come unto Zion in the last days. It shall not be because of the customs of the Gentiles that they shall leave Babylon. Behold, how could this be? I say unto you, It shall be because of the ways and customs of your generations that even the wicked and corrupt Gentiles shall cast off their iniquity and come unto the Peacemaker, all who will. And when there shall be those among them that do cast off all iniquity, they shall yet learn of how they might plant the seeds of Zion in their own hearts because of you who write of such things now. Yea, and even they shall begin to have an understanding of such things from the legends of your descendents, and from these small beginnings, they shall be drawn even unto Zion.

22. Wherefore, write and do not cease writing. Write upon whatever you can, be it kirlis or stone. If you cannot make plates of metal, such as the durable records your fathers kept, then make many copies of your writings and carve your most notable stories on stones. Behold, even in bits and in pieces, your words shall inspire the minds and the hearts of the people in latter times. Yea, even if they understand not your words, for they shall not all be translated, yet shall the sight of them alone draw many unto the few of your records which shall be brought to the light of day and translated for all to read.

23. The Lord has ever guided His work and He shall not disdain it in time to come. Yea, He shall call up certain of your descendents and give them power to translate. These shall all be Healers in the day the Lord does call them, for they shall give wherewith the people shall be healed. Yea, they shall be called Healers, even as the Nemenhah of old were all Healers. And unto they who shall set aside the Babylon in their hearts, the Lord shall give means whereby they may translate that part of what you write which He shall deem expedient and useful to the establishing of Zion once again in the land.

24. And He shall do His great work in the last days by and through the work wherein you are called to labor in this good day which He has given you. Wherefore, do you see how He shall work a great work because of the things that you shall write? Wherefore, take up your calling and teach your little ones. Yea, and write all your teachings and make many copies. For it shall be in the translation of such things that the Lord shall use you to teach your descendents. Yea, and because of what your descendents read of your day, He shall bring again Zion.

25. Behold, the Gentiles shall have completed the task which He shall have laid upon them. But they shall not come unto Zion because of their own customs and beliefs. Behold, such things shall have been the cause of the rise of the great Babylon in the last days. Then, how can they learn from such taskmasters the peaceable things of the kingdom? Nay, but they shall turn altogether from the great and spacious building that they have created and they shall leave their towers and their battlements. Yea, because of that which they shall learn from the things which you write, they shall turn from Babylon and take up Zion.

26. I do not say that your descendents will retain all your ways. Nay, the more part of them shall be converted to the ways of the Gentiles in the days of which I speak. Yea, the nations shall have all turned to Babylon. But there shall remain in the legends and the stories that your descendents shall retain that which will cause the pure in heart, yea, he who seeks for a better way, to look not in Babylon for that which nourishes the soul. Men and women shall be prepared to receive that portion of your words which shall be translated because of the traditions that shall transmit down to your descendents from generation to generation.

27. And remember this, even though that Zion which the Peacemaker shall establish again in the land shall come again unto your descendents through restoration, yet shall they receive that restoration more readily because of the remembrances they shall yet have in their hearts of times when the people lived together in peace and hurt not the land.

28. Wherefore, I am moved upon by the Holy Ghost to review the things which our Lord has taught many times, and these are the things you must teach your little ones.

29. The world is large and many are the ensamples of the handiwork of the Creator. Yea, many are the ways and means provided that we might teach of creation. But of all these ways and means, make not gods of them. Of a surety, all things do denote the Creator's design and His policy, but making good use of them to teach your little ones, be certain that they come to know the Creator.

30. The Peacemaker, even Jesus, did covenant for our good, even before the foundation of the world. Wherefore, He is our instructor. Teach your little ones to seek instruction of Him. Yea, teach them to seek Him and He will teach them.

31. And the things which they shall learn from the Peacemaker and from His messengers and ministers, shall be confirmed by the power of the Holy Ghost, even the Holy Spirit of Promise. It is a pit into which many shall fall, that they shall be instructed of just men and women, angels, yea, and even by the mouth of God Himself, and yet they will not seek the confirmation of the Holy Ghost. Why do they wish to acquire an understanding of any thing of the Lord, but not that the thing that He shall teach them should become part of their being? It is a question that might seem elemental unto you, but I say unto you, it shall oft become the manner in which wicked men shall exercise dominion over the hearts of many people.

32. Wherefore, if you teach not your little ones to seek the Holy Ghost to confirm in them all things, teach them nothing at all beyond the providing of their provender or the making of their clothing or shelter. Let them remain as the birds of the air or the beasts of the field. For, if they seek not the Holy Ghost to confirm in them all things, and bring all things to their remembrance, then what use have they of much intelligence of how things really are? Do not teach them to dishonor the Lord by receiving his instruction but disdaining to receive Him in their countenance.

33. Teach your little ones to seek the commission of the Peacemaker. Yea, teach them to seek it in all that they pray of Him. For it is by and through His commission that they receive authority to speak and act in His name. Behold, if they have desire to do His work in the world, then He must commission them, for none other may do it. And this is the only way whereby He does admit His sons and daughters into His ministry. Wherefore, teach them to seek His commission early and to retain His commission throughout their lives.

34. It is written that Aaron was called to the ministry by Moses by revelation. But do you suppose that Aaron shunned the Lord and the Spirit and received not the commission of the Lord nor the confirmation of the Holy Ghost because his brother was a prophet? Do you suppose that he preferred his brother's word of wisdom unto him over that which must come of the Peacemaker? Behold, if you do suppose such a thing, I say unto you, It is a foolish supposition.

35. And when your children receive the commission from the Lord, for none other may give it, let them come unto the Peli and seek their appointment to the work which the Lord shall have established to be done among the people. Then shall the Peli lay hands on them and bless them, for they shall already have

received their admonishment and their intention shall be good. Yea, then you may declare their generations, for they are become sons and daughters of Levi because of the commission of the Lord.

36. Teach your children that they must purify themselves and retain that purity through baptism, through fasting and much prayer, through Itsipi and through right living. These are daily applications that will aid them in retaining that singleness of purpose which will retain in them the purity required of the children of God. Wherefore, baptism does demonstrate that covenant made in the heart. And that covenant requires that we retain in remembrance that which the Peacemaker did for us, and how better might we to retain this remembrance than that we should emulate that which we see Him do?

37. Teach your children that they must make of themselves part of that covenant made by the Father, the Son and the Holy Ghost, which did begin the foundation of the world, for it is by and through that covenant only that they shall realize the purpose of the creation and truly become part of it. Without that they become part of that great covenant, they remain passengers on the earth, having no connection with the covenant. And the token of that covenant is the Sacrament of the Lord's Supper. Wherefore, teach your children that they must not neglect it.

38. And when your children have been faithful in these small things, the Lord shall bless them with greater things than these. Yea, He shall endow them with power and with the Holy Ghost and their testimony shall become the more sure. Yea, they shall receive a more sure word of prophecy, whereby, they shall know God and the Peacemaker whom He has sent.

39. Now, all other things are contracts and associations. Yea, all other than these are not saving graces, but they shall be demonstrations of faithfulness and willingness before the Lord. But know this, that all contracts, bonds, associations, and so forth, are but temporary things and shall all pass away with the passing of the earth and of the heavens. Yea, they are renewed each day, and if not, they do pass away and cease to be even as the heavens and the earth do pass away in their rotations. But all such things that are made Christ's by the Holy Spirit of Promise pass not away, but remain constant. They are eternal when they become His. Behold, these things may be sealed in us only to that degree that we are sealed in Him. Wherefore, shun not the Holy Ghost, nor His ministry. For, it is only by this Holy Spirit of Promise that we may be sealed up unto the Peacemaker.

40. Yea, let no man deceive you. For neither the Father nor the Son may do it, nor neither the Mother, for the power is not in them. But the Holy Ghost has that power to cause truth to be written into the very soul, that it may not be denied by heaven or earth. The Father may give substance and the Mother may imbue that organization with the breath of life. The Son may have power to make a great and eternal atonement. But only the Holy Ghost has power in Him to bring these things together and join them eternally in the breast of every person singly.

41. Wherefore are the Father and the Mother, the Son and the Holy Ghost united in us in power and in purpose. Yea, in this way the children of our Heavenly Parents are made somewhat like them, and yet are the Mother and the Father greatly magnified in us. For behold, they are magnified in us through the fulfilling of the New and Everlasting Covenant. Great were they before the foundation of the World, but greater are they because of their children.

42. And behold, the children cannot magnify the parents if they do not know them. Wherefore, teach your children of the High Place and go even up to that Holy House with them often, that they might be practiced in the things that are performed there. For they shall learn all whereof men and women must repent and wherein they may magnify their Heavenly Mother and Father.

43. Yea, be an ensample unto them, that they may see in you the way they must go. And behold, they shall know the Peacemaker because of you. For, how may they have ears to hear if they hear not His voice, or how may they have eyes to see if they seek not His face. And how may they learn these things of themselves?

44. In the teachings and ordinances of the High Place, your children will learn to listen with ears that hear and look with eyes that see. They shall see things as they really are and understand with power. Yea, they shall know God and be united with Him in all things created.

45. Yea, they shall know the Father and the Mother for whom they really are because of that which you shall teach them in the High Place. And knowing these things, they shall also learn how they might also unify themselves in Them and become one with Them in word and in deed.

46. And the Holy Spirit of Promise shall write all the things they learn in holy places upon the very matter of their beings. And when the record of heaven is become unified in them, they are sealed up unto the Peacemaker. Let all heaven and all earths pass away into the deep, yet, when the Holy Spirit of Promise has written the record of truth upon the very elements of your children, neither heaven nor earth, nor yet even hell may prevail against them, for they are sealed up.

47. Behold, this is the gospel of peace which has been delivered unto you because of that atonement which was made by the Lord. It is because of this that He is called the Peacemaker, even the Prince of Peace. Behold, it was for this purpose that He did ascend all things and descend all things, that all things may be written in Him. And when He tread the winepress alone, He did even deliver all things up unto the Holy Ghost and was left alone in His great suffering. Yet, He was faithful to the covenant we made with Him before the foundation of the world. And He was faithful to the covenant which He made with the Father and the Holy Ghost. Wherefore, now that the atonement is made in Him, the Holy Ghost may bring all things to our remembrance if we seek the face of the Peacemaker.

48. And shall we remember all things whatsoever we have learned only? I say unto you, Nay. Behold, the Holy Ghost shall bring all things that ever were, from everlasting to everlasting, unto the remembrance of the faithful. Yea, and only they who go up to the High Place shall understand this saying. Wherefore, all they who shall call themselves Zion, or who shall strive to establish Zion, if they preserve not the High Place and its teachings, shall be unsuccessful in all their hope. For behold, without the High Place there can be no Zion in their hearts, wherefore, how can Zion be established in their hearts?

49. Behold the High Place shall find expression in all the histories of all the cultures of the world. Yea, all people shall be drawn unto these principles, for it is for this purpose that men and women live and breathe and have their beings. Wherefore, be not surprised that the covenants and ordinances of the High Place form common threads in the tapestry of many peoples, tongues and nations. And this is also the reason that the Peacemaker taught principle in parable, for He knew that men and women learn each in their own mind and spirit and many are the ways in which truth may be conveyed to the understanding of the faithfully seeking.

50. Wherefore, judge not the nations, first because you know not judgment and second because in the midst and the thrall of your judgment, you will likely lose the common thread of truth of that in which you stand in judgment. Keep your eyes wide open and seek diligently in all books and in all traditions those truths that guide the spirit even unto the contemplation of the higher things.

51. Behold, the Ammonites made a purification that differed from that of the Nephites, and the Peacemaker justified both. And in the purification of the Ammonites, the supplicant delivers up a living sacrifice of water and oil from every pour in remembrance and semblance of that great sacrifice that they had learned through pure revelation. And this pure washing and pure anointing was sanctified by the Lord, even though it differed much from the washing and anointing of the Temple at Jerusalem. But what of that? It is justified of the Lord.

52. And behold, the Tuilhah do dance a ceremony most diligently. Yea, and they do dance round and round all the day long. And over and over do they cross the shadow of a tree as they dance their ceremony unto the Peacemaker. And they do sweat as it were great drops from every pour. Yea, their living sacrifice is great as they dance the hoop over the cross of the tree over and over again. And some do even make a piercing of the body. And they do all this in similitude of that great sacrifice made by the Peacemaker. Yea, they dance over and over the shadow of the tree, and they sacrifice the water of their lives, and even they do shed blood, all in remembrance of the unrelenting eternal nature of the living sacrifice.

53. And the Huishioli People make a yet stranger ceremony wherein they do consume an holy sacrament which does cause them to see most clearly all their greatest fears and even their sins. And they are buried up in them even so much that they do swoon. And they do give up all of these things in sacrifice, even as King Lamoni of old offered to give up all his sins to know the Great Spirit. Yea, in this strange way, they are buried up in their own hurts and ills, even the fear of death, and they are delivered up out of all these things because of their living sacrifice.

54. Now, the Huishioli oblation of purification is different than that celebrated by the Tuilhah. And the Tuilhah ceremony is as different from the purification of the Ammonites as the ceremony of the Ammonites was from the washing and anointing of Jerusalem's temple, and yet, you may be assured that the Peacemaker does also justify them. Therefore, judge not at all the good works of peoples whose tradition is different from yours, but seek instead an understanding of their ways and a unity of the faith.

55. And behold, the baptism which you now make is not the baptism once performed in the Land of Jerusalem. Behold, for many generations, when men and women would come into the path of your ancient fathers, they do walk down into the water and are taken up into boats with nets and blessed by the priests. Does this sound strange to you? Of course it does, but shall you judge such things? Judge yet instead the principles taught by such a strange thing.

56. And look you! Batilde, the daughter of the Peacemaker has sent you an epistle proclaiming and testifying with patents the reality of the man Jesus. And they who pass judgment would assume that their ceremonies ought to be ever the same as their own, and must be. But behold, Batilde did kneel herself before the priest and received a burial with but a sprinkling of water.

57. Now judge you if you think you can. You place the body of the departed deep within the stone or in a jar all stopped and covered. And this is the immersion which you do ensample with all your baptizing. But the people of Batilde do inter their dead in the grave and do sprinkle first the earth upon them. And this, also, does signify immersion for them. Can you see how the sprinkling of water might have the same truth as the immersing of the whole body? If you cannot discern the likeness of these things, then it is very well indeed that you leave off all judgment of such things. Yea, in such things, it is best to leave all judgment to the Peacemaker who is mighty in knowledge and power.

58. Wherefore, keep not these things secret, but bring all people into the same knowledge. Behold, this is healing. Yea, when a stranger comes into your village, take him into the High Place and inform him of your ways and customs, that he may feel welcome and proceed with knowledge. Then if he stays his sojourn for a while, he is less likely to give offense, knowing your customs. But, if you withhold these things from him until you deem him worthy to know of your ways and your customs, he is much more likely to offend. Wherefore, be careful to keep not secret that which is sacred.

59. Now, it is expedient that you organize yourselves well. For your settlements will continue to grow and to prosper, even when it seems that all others shall not. Yea, great shall be the drought in this land and many shall flow into your borders for refuge. And you are aware of the danger of overburdening the land and the residents of your cities. Wherefore, remember the rule which the Nemenhah have always followed regarding the number of families in your villages. And organize yourselves accordingly.

60. And each village ought to have its own governing Council. And that Council is from the men and the women of the village, and they are nominated by the Mothers. Then let the whole village make election of the members. This is the manner in which your fathers have organized the governing council of the village.

61. And each village ought to call upon one to be High Priest and to have charge of the care and keeping of the Lodges and of the High Place, for these are your synagogues and your temple. Yea, let the High Priest and Peli of Minisourit call up and ordain priests in all the villages and let the villages call out from among the Peli one to preside. And if this precedent remains in the way of the Nemenhah and goes not from it, let that one remain High Priest. But let your High Priest understand that the calling comes not of any worthiness of their own, but rather by and through the revelation which comes to a people who have established purity in the hearts.

62. And let the Peli who is the High Priest, organize the other Peli into their stewardships, that all things pertaining unto the synagogue or the High Place might be done in order. And these Peli shall administer all things pertaining to their stewardships. But behold, that which pertains to the home or the family, or indeed the stewardships of individuals, are not the stewardship of the priests or the High Priest. Those things must be administered by the Peli in the home and let no public official interfere with that administration except in the case of injury or to assist in resolving disputations among you.

63. Make a regulation of your ordinances and your ceremonies and write them down for your posterity. Behold, they may also make regulation of their own ways, and they may not retain all things exactly as you do them. But that you have recorded your regulation of things will be for them an ensample. Yea, they shall learn from this that to become set in ways that are no longer pertinent to the community is a bad policy, and your own record shall provide for them a pattern in how they must emerge from one circumstance into another.

64. Do not set up laws that do attempt to dictate all things whatsoever your people do from one day to the next. Behold, other peoples have done this and great has been the suffering that has arisen out of such systems. In all things, strive to teach good principles. Behold, if you do this, the same good principles will retain, though they be interpreted and administrated differently from one generation to another.

65. In fine, hold to the course which you have already chosen, for it is a good road. Make good use of the day which the Peacemaker has given you. Do good continually in all your walk and all your talk and strive not to control the walk and talk of your fellowman. Rather, show by your own works what kind of goodness can come out of your good intention, but seek not to convince another except through your own ensample.

66. Behold, these are the things which do seem good counsel unto this gathering and I make an end of my speaking.

Chapter Four

1. And when Mathoni had also made an end of speaking and these things cannot be written, we did continue with our council. And behold, it was decided that a regulation ought to be made in our ceremonies and a record made of that regulation. Wherefore, we did call upon certain Peli to set down in writing all of the things that we do in the High Place and in the Lodges. And this is the record of their regulation of these things.

2. Behold, in Mentinah the High Place ordinances were performed in seven lodges. Yea, the temple was built in such a way that it comprised seven separate buildings, and this was good for the people there. But we combine all seven lodges into one place and this suits us. Rather than divide the principles and ordinances of the temple into separate lodges, behold, we divide them by session, such that, on one day that which was taught in one of the seven lodges in Mentinah is taught on a given day and that which was taught in another of the seven lodges is taught on another given day. Wherefore, there remain seven lodges of ceremony but only one lodge of the High Place.

3. And when we go up to the High Place, we do wash ourselves before we go up and we arrive at the High Place cleansed both in body and in spirit. And we do not bring into the High Place any thing which is used in our day to day lives, be it clothing or implement. All such things we leave behind when we enter the High Place. And when we arrive at the High Place, we stop at the font which is placed outside the door thereof and we wash our heads, our hands and our feet again, and we open our bundle and take out the prayer shawl and place it upon our shoulders.

4. And the days of our instruction and of our ceremony correspond to the days of the creation, or rather, to the creative periods wherein the Peacemaker did fashion out of all created things this world in which we live. And behold, the Peli of the temple use the relation of First Man and First Woman to teach the days and we are instructed in all things by the Temple Writings of the Prophet Ougou and by the Book of the High Place. And they do also take much time to instruct as the Spirit does direct. And the covenants that pertain to that day's instruction are offered during that day. And the ordinances that pertain to that day's instruction are performed at the end of that day.

5. And we also go up to the lodge of the synagogue to celebrate one day in seven. Yea, we go to the lodge to pray and to sing together, and to listen to instruction. It is in the lodge that we are instructed of all that does take place in the High Place. Yea, we do fully prepare ourselves in mind, in instruction and intent, and in the body, before we go up to the High Place to make holy covenants there. In this way, we do insure that no unclean thing or intention is brought into the High Place to pollute it on the days of ceremony.

6. Now, it is not the edifice that makes the High Place holy. Nay, it is not the earth and timbers that set it apart from the world. Behold, it is the intentions of the participants, the instruction and the covenants performed there that make it a place that is set apart from the ways and customs and practices of the world. Wherefore, it is an holy place on the day of ceremony, but merely a lodge on all other days. Yea, and the same applies in the lodge of the synagogue. On the day of instruction, the synagogue is set apart. But at any other time it is but a lodge. In this custom we do prevent the building up of that great and spacious building which Lehi saw in vision. Yea, and in this way we do prevent the elevating of ourselves before the people.

7. Now, when a stranger came into the city of Mentinah, he or she was taken up to the High Place and instructed. Behold, we do the same in Minisourit and in all the settlements of our region. But on the days of ceremony and instruction, we take them not to the High Place but to the synagogue for this instruction. And behold, the Peli instruct them in all things pertaining to our ways and our customs, that they might not err and cause offense in our settlements and also that they might not make breach of our laws out of ignorance of them. And this is our custom.

8. And when we go to the lodge of the synagogue for instruction, we do enter it with hand placed upon our breast and with head bowed. And when we are entered into the lodge, we do greet each other with an

embrace and with much civility. And our lodges are built in such a manner that every person may see clearly from the furthest point even down to the center. And behold, the elderly or the infirm are seated upon the bench that is built around the outer circle and all others seat themselves upon pallets in circles with their families. And there is much singing and some little conversing while all are being seated. And the Peli assist all in finding space in which to cast down their pallets.

9. And when the Peli see that everyone is seated and able to see to the center of the lodge, they raise their hands and clap them together three times. And this is the signal that the Peli have opened the meeting and that the attention of all the people is desired. And when the attention of all the people is obtained, all give ear to the Peli. And one of the Peli rises and sings a thanksgiving song and a prayer.

10. And when the song and the prayer of the Peli is completed, the Peli of the families do come forward to assist in the administering of the Bundle Opening Ceremony. And behold, all the people do celebrate this sacrament together and the Peli do administer it and pass the Prayer Pipes to all the people assembled. Yea, even do they pass one Pipe for each of the circles represented. And when this ordinance has been accomplished, the Peli who is priest of the synagogue does rise and teach the people, as also the priest may request that others might speak and teach.

11. Now, when all the instruction is finished and the priests and the teachers have made an end of speaking, behold, the people do celebrate the teaching with songs of thanksgiving. Then the Peli do administer to the people the Sacrament of the Lord's Supper and the emblems are passed to all the people. Then the Sabbath celebration is ended.

12. Now, on days other than those set aside for ceremony, the synagogue and the High Place remain places of instruction. Yea, they are utilized by the Peli for more personal or even private instruction of individuals or small groups of people. Yea, and the Councils also utilize the High Place on other days than those set aside for ceremony.

13. And it is at the end of the Sabbath celebration that we do make our surplus offerings unto the Peli of the High Place. And it is a custom of our people to make a fetish out of clay which does symbolize our own families and this we do attach to our offering. And when the Peli receives our offering, and it is singled out by the fetishes, he or she does remove the fetish and place it in a bundle together with all the others. And behold, when all the offerings have been gathered in, the Bundle of Fetishes is opened and the Peli of all the families do come forward and they do unitedly break the fetishes before the people. And this custom does remind us that we do freely offer up all that we think is our own that there might not be any hunger or want in our villages. Yea, we place a mark upon our offerings that says, "Here is the offering of my family," and then we do break apart the distinction, that it might become the thank offering of all the people.

Chapter Five

1. And there are forty and two cities of the Nemenhah in the region we call Minisourit. And the principle cities are Minisourit, Wichitim, Patowat, Noaydays, Ahsowatom, Tenicum, Wapapelloah, Nemaha, Shaniut, Neeotahsay, the Pahshi settlement of Otumwha and the Women's settlements of Kohokoah and Payees.

2. And behold, the cities and settlements of the Nemenhah of Minisourit enjoyed a continual state of peace in all the days of my ministry as High Priest of Minisourit, in all things affecting themselves. But behold, we were at times forced to defend ourselves against the roving peoples of the Gulf. For behold, they do come up even into Minisourit from time to time seeking plunder and slaves. And they do break in upon our settlements and do much destruction. Wherefore, we do protect each city and settlement with timbers.

3. But we have also learned to set up a system whereby our young men and women do watch the movements of the bands that occupy the southern regions and we are warned by them long ere they come into our country. But in earlier times, when the settlements of Minisourit were young, there were many times when the people were driven from their homes and many women and children were taken captive. Yea, and we fought desperately to retrieve them, but many were lost.

4. With our neighbors to the north, however, we enjoyed continual peace, for they are Nemenhah. Yea, they are the Nemenhah of Corianton and also the Tuilhah, our relations, and we have enjoyed continual peace because of them. But behold, they do exercise the need to protect themselves from their own neighbors to the north and east and also to the west. Yea, all is not well in the north, but we have no enemies that threaten us as yet from that quarter.

5. Now, it is my intention to make a journey back even into the land of Nespelhem. Yea, I desire to visit my relations in the west, wherefore, I have given up the seat of High Priest and the keeping of the record of the people of Minisourit. For the journey is long and perilous that leads out across the plains and the mountains and the deserts, even up into the lands of my relations, and I do not think it right that Minisourit should be without an High Priest during the time of my absence. Wherefore, I have given up the calling to another.

6. And I do make great preparation to journey even unto Mentinah so that our record may be added unto those that are protected in that place, and also up into Nespelhem to see again if my mother's people yet prosper in that country. Wherefore, behold, this is the ending of the record I make of the people of Minisourit and I make an end of my writing.

The Book of Teanicumset

The Son of Momet Akekt

Chapter One

1. Behold, I am Teanicumset Akekt, the son of Momet Akekt and Teamet Pah, and I am Nemenhah of Minisourit. The people have called upon me to fill the seat of High Priest in the stead of my father, for he does take his journey into the west and cannot fill the stewardship.

2. And I am a potter and an artificer of vessels of clay and of stone. Behold, it is my pleasure to work with my hands and to be among those who fashion the usable things of life and of ceremony. And my wife is Paoh Naohits, even the daughter of Pawna Hevnet and Hayotientsi, and she is a weaver of cloth.

3. Yea, Paoh Naohits does take of the fibers of a stout plant that has been brought into our country from far away in the Land Southward, yea, even it was brought with the Tuilhah when they escaped from slavery in the Land Southward. And she does take of the full stem of the plant, after that the medicine has been extracted from it by the healers, and she does lay it out and bleach it in the sun. And then she does take the laid out stems and pound them to soften them. And when they are softened, she does separate the fibers and from these she does fashion the linen which we wear upon our bodies and which we use for many useful purposes. And we call this plant Hooyelfayits.

4. Now, the extracted medicine of the Hooyelfayits is powerful to take away the pain of injury or disease. And it is used in the ceremony of the Sacred Breath by all our healers. For behold, it does give a sense of well-being even in the midst of great suffering. Yea, the body of the sufferer is washed twice over with the draught of this medicine and they also do drink of it. Then the healer does proceed with the ceremony of Sacred Breath.

5. And in frank pain it is very useful and dulls the suffering. Yea, and when it is necessary for the healers to open the body to take out of it that which might offend the members, or when the bone is set, this medicine does dull the pain and makes such intervention possible.

6. And it is also used in the secret Pahshi ceremony of healing, wherein healing comes only out of the conquest of contrariness through the measured application of contrary energies. And this does often cause much suffering in the midst of the medicine, wherefore, Hooyelfayits finds application in this secret healing. And behold, only the Pahshi healers know it, wherefore is it called the secret Pahshi ceremony.

7. Now, the healers have many such medicines and they do require vessels for their preparation and storage. And these they ask of me and my fellows, for we are potters and know the way of sealed vessels. Yea, this is my craft and my stewardship.

Chapter Two

1. The Nemenhah of Minisourit have spread out in their settlements and we have become a nation in the forests. Yea, and we do enjoy peace with our neighbors in the north and the west, for they are also Nemenhah. But to the south of us dwell a people who are filled with strife. Yea, and they do also traffic in flesh, wherefore, they do come up into our country from time to time in search of people whom they may capture and take back down into their own country to be sold as slaves.

2. And it is vexatious to us to have such neighbors, for we must defend ourselves from them. It is for this cause that our young men, when they come of the age of a man, even of sixteen years, they are called upon to go down and gather with the other young men upon the southern borders and in the southern villages and cities in order that they might be available to fight back the intruders who come into the land to take children and women back into their own country. And behold, they do each offer up two to three years in service of this kind.

3. And when this service has been completed, behold, they do travel again into whatever part of the land they desire and they are highly honored. For the people know that they have given off every personal desire for the sake and safety of all the Nemenhah in Minisourit. Wherefore, they are greatly honored by the people. Nevertheless, this service is not required and no young man is constrained to do that which is against his will. Nevertheless, those that choose this service, and they are rare who do not, are highly honored by the Nemenhah and favored of all people.
4. But behold, the young men do go down and provide a strong bulwark against our neighbors who would take away all our children and our women if they could, for they do great traffic in slaves which they do transport far away down into the Land Southward. But they do not have use of strong, young men, for they fetch no great price. And behold, the young men are vigorous in the defense of our country, wherefore, it is increasingly costly to continue to raid our country for slaves.
5. Yea, and behold, our young men have even been successful in relieving much of the forests to the south and the east of Minisourit of these people, for they have driven them out of the forests out onto the plains. Yea, and it is said that all the way to the boundaries of the mountainous forests, these evil people have been rooted out and driven away to the west onto the plains, and they make their way now by hunting and foraging.
6. But in the country to the south and west of Minisourit, the people are more numerous and we must keep a constant vigilance for the sake of the safety of our little ones. And it is only now and then that our enemies do come up into our country, and they come without warning. Wherefore, it is only when we make no preparation that we are caught unawares and our people suffer. Notwithstanding the proximity and the strength of our enemy, and indeed we know the dangers they constitute to our people, nevertheless, we do not maintain an army in Minisourit. For, we remember our history.
7. Behold, we do ask the young men to take up a stewardship of protection and of sacrifice for the sake of the people. And while they are engaged in this stewardship, they are trained in the other practical stewardships of their choosing so that they are not idle and without occupation, and so that, when they return again out of this service, they might take up useful stewardships in their own settlements as men and fathers.
8. Now, when my son Paylayinset had finished his mission to the southern settlements, behold he did not return again into the city of Minisourit, but remained in the southern settlements. For behold, while serving the settlements of Lehinah and Tseneth, and they are new settlements, he was put to good employ building the High Place and the synagogue. And while he was thus employed, Getlah Pahnet, the daughter of Tslepeget, even the High Priest of that settlement, was greatly taken with him. And they were married while yet he sojourned among her people.
9. And behold, Getlah Pahnet was older than my son by a generation, and she had sons and daughters, for she had been married to Poronihah, even the same who was a fashioner of arrows. Yea, he was great in the fletching of arrows of all kinds, wherefore, his stewardship was important for the security of the settlement. But behold, he was killed by our enemies when they came into the land to take our children and our women, and his family was taken back into the southern country with the enemy.
10. And Paylayinset took a small group of young men even out of the Land of Minisourit and ventured down among our neighbors with the intention of liberating all the captured that he could find. And behold, he took with him twenty and two of the young men and also Porin, even the brother of Poronihah, and they pursued the enemy, and behold, they were but a day behind them in their pursuit.
11. And behold, they did overtake them on the third day of their pursuit. And they put themselves on a rise above the place where the enemy made their encampment. And each youth took aim at one of the evil men, and on a predetermined signal, they each let fly their arrows. Behold, in one moment, all of the enemy was slain and we recovered our people.
12. And Paylayinset went down into the camp and released the women and children from their bonds, and behold, they were in a pitiable state. For the enemy had taken their way with them as they saw fit, both large and small, and they had been handled in great wickedness. Yea, and many would not have lived long enough to be sold, so horribly had they been abused. Behold, this is the abomination that my son witnessed when he went down into the camp.
13. And they did care for the suffering two days before they took up the return even unto their own settlement, and while they made their return, Paylayinset had occasion to converse with Getlah Pahnet and

she did relate to him all that had transpired, and how that her husband had been taken with them and how the enemy did torture him and murder him before their eyes.

14. Now, when they were returned unto their own settlement, there were many women and children who were left without men in their households. Yea, most of them took up their journeys and returned unto their own families in other settlements and cities of Minisourit. But Getlah Pahnet did not leave, but preferred to remain in the settlement she had helped to build. And behold, she took in Paylayinset to her lodge and he sojourned with her people and found much favor with them. Wherefore, when the time came for him to complete his stewardship with them and return unto his own place, behold, he did remain with Getlah Pahnet and they were married.

15. Yea, and the people did chose Getlah Pahnet to be their High Priest and Paylayinset to be Feather of the Council. Wherefore, my son did become a leader of his people, a people that he made his own while rendering service unto them. And this is the way of the Nemenhah of Minisourit. We do offer our service to our fellow Nemenhah and in so doing we become grafted into families and clans.

Chapter Three

1. Because of the work of the young men, we began to have peace in the land. For behold, instead of a purely defensive posture, they did go out and begin to root out the mobs from out of the forests. Yea, and even we did send emissaries down into the countries toward the gulf and advertise our determination to root out the slavers from out of our borders. And behold, the rulers of the cities in that region were not angry at our young men, for they, too, saw the need but had no means whereby they could accomplish it.

2. And thus we see that, even though many people may do wickedly, it is not to be assumed that the entire people are wicked. Yea, for many years we assumed that because the raiders had arisen out of our neighbor nations, that all the nation was the same, and made up of the same character. In this we did err. For the rulers of the cities admonished our emissaries to return again with tidings of peace, and even they did escort them through their lands so that they might not be set upon as enemies by the people.

3. And when we had cleared the forests of the raiders, behold, they were not accepted back into their own country, but were forced to move even up into the plains to join the people we had driven out of the regions to the south and east of Minisourit. And they formed a people of their own in the plains and they subsisted upon the cattle that roamed there. But they did not come again into the forests to rob us of our people, and the traffic in human lives ceased among our neighbors to the south.

4. Now, we believe that this was because of some disruption of the traffic of slaves into the Land Southward. Yea, we believe that some happening in the Land Southward affected the change in our neighbors. For the raiders could no longer sell their captives, but were forced to keep them instead. And this brought them no gain at all. Wherefore, when we began to work to root them out of the forests, there was not reward enough for them in their abominations and they took themselves into safer climes.

5. But behold, this placed an enemy on the road between Minisourit and the Nemenhah of the far western regions, yea, and the road became dangerous. The people of the plains pushed hard upon those who already followed the great herds and made war on them. Yea, and so great was the conflict that all the Nemenhah who did follow the herds as their occupation ceased to do so. Yea, they made their way off of the plains and left the herds to the savage nation that had arisen among them. They made their way to the settlements of the Nemenhah and of the Tuilhah and took up stewardships with them, for the plains was no longer a place of peace for them.

6. And the Nemenhah of Minisourit know that they are responsible for the driving of these viscous men onto the plains, but what else could we do? Behold, the atrocities made by the raiders had taken away our peace and we were constrained to drive them out of the forests if we wished to restore it. Behold, how evil feeds evil. For, although we had no more war in the forests, and this was good, for the plains were too far from Minisourit to warrant any raiding from that quarter, behold, we had still created a barrier between us and our relations in the west. And we did not know but what we might have created a bitter enemy for our children that might return again to assail our descendents.

7. Nevertheless, we do once again enjoy peace in the Land of Minisourit, and also we have established cordial relations with our neighbors to the south. Behold, they are not Nemenhah and their ways are not our ways. Notwithstanding these differences however, we are not in a state of continual war with them and we do have cordial exchanges with them from time to time.

8. Now, I deem all of this to be of some worth in latter days. For behold, my father had the gifts of the Seer and he did see afar off, both with the eyes of his body and with the eyes of his spirit. Yea, he carried stones with him always which he was moved upon by the Holy Ghost to fashion with his hands, and these stones helped him to focus his sight and to refine it. Behold, he was directed of the Lord in how to construct Urim and Thummim and these did assist him much. For, when he looked into the stones, all else that might distract was done away and he saw what is and what is not.

9. And it is not uncommon for the healers to carry stones with them, for we know that they do give strength and are useful in healing the ailments of the mind and of the spirit. Wherefore, none thought it unusual that my father was a stone carrier. But behold, he combined the healing stones of the sacred directions with the seer stones of Urim and Thumim. And behold, these he made part of his daily ceremony and practice, so much so that he walked in a continual state of vision.

10. And this is the cause for which he was moved upon to take a journey into the West to visit our family there. For he could see clearly that things were not as good for them as they were for us. Yea, he saw and reported to us that, although the Nemenhah of the Mountains had already experienced great drought and the effects of disaster, these were nothing to what was about to come upon them. Yea, the drought that they had felt, the same that caused Mentinah to be burned to the ground, was as a spring day compared to the generations of drought that lay ahead, And this so troubled my father that he felt constrained to take up his bundle and travel back to the place of our fathers.

11. Now, it is true that he also saw drought in our country. But the drought, though it would be severe, would not be as destructive in the forests as it would be in the mountainous and desert places. Behold, the forest and its plants and denizens are exceedingly many and varied, while those of the deserts and the mountains are much fewer. All living things have their own economy of living and my father saw that the way of the forest would be so much better for man than that of the mountains and the deserts, that the inhabitants of those places would be hard pressed to admit of drought in the forests at all. Yea, they in their thirst and their hunger shall look upon the forests and see no drought at all by comparison.

12. And I remember my father telling me of the prophet of the Gentiles who will bring again many things out of obscurity and begin to build up a Zion People in this land. Yea, I remember my father telling me of this prophet, that he would begin to teach Zion again to his people and that would be the commencement of great good in this land. Yea, and he told me that this prophet had also somewhat of the gift of the seer and that he would bring to light some of the works and writings of the Nephites up unto the time of their great destruction.

13. Yea, and this is not all my father told me of this Gentile prophet. He also, shall have a sees far gift and, when he looks upon the vistas of time, he shall also see how this land does ebb and flow with drought because of changes in the hearts of men and women all over the world. And he shall see that the country in which we have built up the Nemenhah of Minisourit shall not be affected as much by drought as in other places, yea, and the Lord shall call the gathering which He shall gather because of His prophet into this same land wherein we now reside.

14. And some few of the people shall follow this prophet and go down even into this land, which they shall call the borders of the Lamanites. But behold, not all shall remove, and even that same prophet will not take his bundle and remove thereto, but he will send an emissary instead, to act in his name. And this emissary shall circumvent the will and economy of God and bend the program to suit his own thinking.

15. Behold, that people shall be driven far into the west, even unto the country round about Mentinah, yea, they shall be driven into the waste places of the desert because they would not hear the voice of the Lord. And they shall work with their might to build up a nation and a kingdom, but it shall be a nation and a kingdom unto themselves, for they shall remain under the condemnation of the Lord until the day they turn again from the policy and economy of the Gentiles and take up that which the Lord did attempt to restore in their midst through His prophet.

16. And behold, my father told me that he saw that they did go even into the mountains and the deserts and they did build up the beginnings of a Zion in the waste places. And behold, the desert did blossom as the rose and the people did prosper. This my father saw in his seer stones. But he did also see that the rose shall shrivel in the sun and parch. And ere four generations passes, the great blossoming desert shall be covered with the works of their hands and shall blossom no more. Then shall the desert return and the land shall reject them utterly.

17. For behold, the land is made by the hand of its Creator to carry just so much as its creation will allow. But the Gentiles know no Creator but themselves. And they shall build up a sanctuary and a temple in the desert, and in this they will think that they do satisfy God. But they will utterly fail to heed the warnings of the earth and of creation, and they shall cover her up with the works of their hands. Their houses shall fill the earth and their great highways shall smother her. Where once they caused the desert to put forth abundantly for their support, behold, they shall have only bricks and mortar.

18. There shall continue no seer among them and they shall not be taught discernment. They shall be determined to build up their nation and become mighty before men, and because of this lust in their hearts, they shall utterly misjudge the earth and her ability to bear them. Behold, they shall have their city, but they shall become the slaves of their neighbors, relying upon them for their very bread.

19. Then shall some few remember that their Lord did command them to go even unto a place of safety. And they shall examine their own history and realize that this was by the gift of that seer that they shall have revered with their mouths but whose counsel their fathers would not follow. And they will realize that the Lord did foretell unto them through him the ebb and flow of the seasons and the changes in them that would come. But their fathers listened not to this foretelling and they mistrusted their prophet when he told them where to go to find peace and prosperity. Wherefore, the Lord darkened the vision of their prophets unto the sixth generation. The same did my father see and he did speak the words of his vision unto me.

20. Wherefore, I deem it good to write in this record how that even in the midst of great drought which does befall the western countries and the plains, yet are we cared for by the Earth most abundantly. And how, even though we, too, have less rain than in years past, yet have we enough to sustain us. Behold, it is my belief that the Lord shall attempt to teach this unto that Gentile whom He shall raise up among the Gentiles that come into this land to take possession of it. Yea, He shall attempt to bring a knowledge of the workings of this land into the heart and the mind of His prophet. And this same prophet shall try to convey the will of the Lord unto the people.

21. But behold, he shall be torn by the people and he shall not follow the Lord's dictates himself. Yea, he shall not take up his own habitation and remove to that place himself, wherefore, it is not difficult to understand why the people whom the Lord had gathered in to His prophet also refused to listen to the revelations concerning this land. Yea, they preferred to follow the dictates of their own hearts and lean upon their own understanding, for behold, this is the ensample their own prophet lived, and they followed him.

22. Does this seem harsh, that one out of the past should utter such concerning the workings of a prophet who would not live in the land for many generations? It may well seem so, but my father saw these things clearly. And behold, the Holy Ghost has confirmed them unto me and I do believe the things that my father saw.

23. Wherefore, you who read this record, know that this land will work for your good or for your evil in accordance with that decree that was set upon it. If you do good, behold, the land shall work for your good and you will prosper in it. If you do evil, then the land shall withhold her good and you shall suffer and this suffering shall be of a form that shall lead generations into servile bondage. Yea, your nation shall be esteemed by all its neighbors as a thing of great wealth and prosperity, but in your members you shall suffer. Yea, in the midst of prosperity shall there be great suffering and great bondage.

24. But you must know also that this land is not all that lay upon the Earth. Yea, the Earth is more and greater than this land and she does work toward balance just as all else in the Universe does strive also for balance. And when the people of the world seek not the good of the Earth, she does languish for a season. But she is a mighty healer, and behold, distrust it not, she will arise from her sickbed. And when she does arise from her sickbed, you may believe it, she will go diligently to laboring toward the retrieval of that balance that was lost. This land, though there be a blessing and a curse upon it, cannot escape change when the Earth must bring again balance. Wherefore, the Lord does give revelation as to when such changes shall take place in her and how men might best weather the storm.

25. It is my belief that the Lord shall attempt to warn his prophet and to gather a people in to this part of the country because of coming drought and hardship. But the people will hardly be warned, nor will many of them be instructed, and believing in their hearts that the whole world is theirs to exploit, they run headlong into hardship.

26. Let them who have eyes that see and ears that hear take notice. For a voice of warning has come up out of the dust unto them. Yea, take heed unto my words and the visions of my father. For, do we not know

of what we speak? Have we not seen the same calamity in our own people that shall surely come to pass among the Gentiles who shall come into this land? And is there much difference, except perhaps in scale, for surely the Gentiles shall cover the whole face of the land with suffering? Behold, the Creator knows His creation and, if He shall gather you into places of refuge, shall you turn your back on Him the way your fathers have? I say unto you, if you do the same in your seventh generation as your father did in the generation of their foundation, you shall suffer under the condemnation which burdened them, even down to your sixth generation again. And it may well be that the Lord shall bring again Zion in your midst, but without you.

27. Yea, look you to your own history, you who derive from that same church built up by that Gentile prophet whom the Lord shall raise up in your midst. Behold, His purposes are His own and He excuses not Himself. But why would He gather in the church and establish them, and give them commandments that they should bring again Zion, and yet hold them under condemnation to the fifth and sixth generation? It is not for man to understand all His ways, for we have not all things before us. Nevertheless, is it unreasonable to expect goodness and mercy from our Lord? Wherefore, for what cause languish you in the fulfilling of the promises made unto you of the Lord?

28. Of a surety I do see your day, for that gift, which my father has, is not altogether absent in me, also. Behold, my father felt it to be not of his business to chasten you in your day, but the Lord has shown me how that we in our day shall be drawn even unto yours because of our records. Wherefore, I do pose the question. How is it that you may think to be guided and directed by a benevolent God and yet you fail to proceed to do that which He did ask of your forefathers? It is because you fail to see the cause of the condemnation under which you languish.

29. Behold, did the Lord not command you in the manner in which you ought to live? Did he not instruct you in the manner in which you might avoid the pitfalls of Babylon? Has He not revealed unto you how you might cast off the natural man and live a spiritual life? And can you live this life while you consume the earth and all living as the locust do consume all that lies before them? Can you live as the Lord commands so long as you use up the earth and your fellow man, digging a pit for him and building your own house on the mound you cast up from the pit? Behold, if you build your house out of the cinders of your neighbor's, can you expect to be relieved of the condemnation of the Lord of Hosts?

30. Behold, did He not warn you of coming calamity, and did you heed His warning? Did He not tell you of a place that flowed with milk and honey, even in the midst of blight and drought, and did you flee unto that place? Of a surety, men shall seek to take the good of the Earth from you, but did you stand and defend the Lord? Behold, few indeed. Yea, so few that you were driven out of the land ere you could become established. Behold, if you insist that the Lord drive you into a wilderness, He shall surely do it. But if you would lift His condemnation and live according to the commandments of the Peacemaker, give heed to His words and cease to ignore the warnings of the Lord. When He tells you to go to a certain place to make your abode there, by all means go even to that place. Behold, He shall lead you into places where you will prosper even in the midst of universal suffering. Do not distrust it, for surely He shall do it.

31. I write these things unto you because I have seen what shall surely befall you and you cannot escape it. For you have used up the good of the Earth and she has laid in her sickbed long enough. Verily, the generation in which the Lord shall bring these writings out of the dust shall be the seventh generation from the time He shall have raised up a prophet unto the Gentiles in this land. Yea, when these words shall come forth again unto your ears, behold, the condemnation of the Lord shall be lifted from upon those Gentiles who will turn again to His instruction. But unto those Gentiles who turn again from His counsel, He shall not lift His condemnation, but it shall be unto them till the end of their days.

32. And the seasons shall change and there shall be great suffering in all the land, but the Lord shall lead and guide all them that believe on Him and He shall be unto them a Peacemaker once again. Yea, He shall guide them into places where they may weather the storm, if they will but heed His warnings.

The Book of Mipahnet The Daughter of Teanicumset

1. Behold, I am Mipahnet, the daughter of Teanicumset and Paoh Naohits and I am Nemenhah of Minisourit, and behold, we do carry on the tradition of the Akekt family. My father did stand in his place and in his stewardship until he reached the age of a tree and he did give up the ghost. And behold, he did wait patiently for the return of his father, even that Momet who went away again into the west. But Momet

preferred to remain in the Land of Nespelhem and returned not. Wherefore, Teanicumset never again saw the face of his father, for he went not out of Minisourit in all his days.

2. And Minisourit and all her settlements continued in the ways of the Lord and the Nemenhah were prospered greatly. Yea, evensomuch were they prospered that they were united with the Tuilhah and they became absorbed by Minisourit. One could say that a great nation did rise up out of the dust of their forefathers. Yea, they were driven out of their home and into a new habitation, but they followed the ways of their fathers and built up a nation.

3. Now, I am a simple woman and small in words and deeds. Nevertheless, I do continue in the tradition of my fathers. And behold, I have taught the ways of my fathers unto my children and they follow the path laid before them by the Lord. Yea, I am well satisfied with what my children have chosen and this does give my heart peace. For the joy of the mother is in the choices of her children. If they chose to do good, then is she magnified. If they chose to do evil, then is she diminished. Behold, my children have magnified their mother greatly.

4. Wherefore, this generation has passed in peace, which I deem is the will of the Peacemaker. And behold, if we do the will of the Peacemaker, there is peace. This has been the blessing with which the Lord has blessed me and my family. So let it be unto my posterity forever.

The Book of the Generations of Minisourit

Chapter One

1. I am Genseret, the son of Mipahnet of the Nemenhah of Minisourit and Genitset of the Tuilhah. Behold, I take up this record to write somewhat of the history of our family in my generation. And I am like unto my mother in that I am not mighty in words or in writing. Nevertheless, I do make my mark upon this record, that my generation may also be remembered.

2. For there was no war in my generation and the Nemenhah of Minisourit enjoyed great peace. Behold, there was some rumor of disquiet in the countries to the south and west of us, but these discomforts did not involve our people. We remained in our quiet ways among the great forests and bothered no one. Yea, we sought no strife, but preferred to live peaceably in our own place. Behold, I do leave the stake unto my son and I make an end of my writing.

3. Behold, I am Tleseancum, and I make a record of my generations. I am the son of Pensorit the fisher. Now Pensorit was the husband of Porha the pipemaker. And Pensorit was the son of Piensihit, the husband of Hienpahnet. And Piensihit was the son of Heinsit, the husband of Pah Nehiwat who served as High Priest of Minisourit for twelve years. And Pah Nehiwat was the daughter of Tsoolewit, the hunter and his wife Pacpacwet. And Tsoolewit was the son of Tsoohoolsit who was also a fisher and Nahnset, his wife. And Tsoohoolsit was the son of Genseret the son of Mipahnet.

4. And this is the long count of my family since the days of Genseret. Behold, thirteen generations have passed since Memish Akekt dwelt in Mentinah. And we have sent our records back to that sacred place so that our generations might be remembered in the latter days.

5. Now, I have but little to relate in the way of great happenings or history, for we are a peaceful people and we leave not great works of men behind us. But our faith is great and we do follow the ways of our Grandfathers. Indeed, if all the Nemenhah ceased to live in this land and went away again into another, I doubt that there would be anything left to suggest that we ever lived here after the first generation, other than the mounds upon which we build our High Places and our synagogues.

6. And behold, we do not go up to war against our neighbors to despoil them of their goods, as our neighbors to the south do. We do not covet the stuff and things that our neighbor might possess, for there is no want in our villages and our cities. Yea, all people have their stewardships, according to their own choice and wants, and we do abide the councils and keep peace. Wherefore, we do not lust in our hearts after great riches. For surely, for what greater riches might we hope than to be happy and live in peace? And we see that there is great suffering in other parts of the land. But for what greater peace can we hope than to be able to send our surplus to those in need of it?

7. And behold, in my generation, this is the story of the Nemenhah of Minisourit. We love peace. We live in peace, and I make an end of my writing.

8. Behold, I am Tleseum, even the son of Tleseancum, and Menimoni was my mother. And the people of Minisourit called me up to the seat of the High Priest in our city, wherefore, I make a record of the doings of my family and also my city.

9. Now, it came to pass in the time of my stewardship that there came into the land of the Tuilhah, who are numbered among the Nemenhah of Minisourit, even away further north than I have ever traveled and close even unto the sea, strange men. Yea, there came strange men of war and of severe visage. And they came from far across the East Sea, even from the rising of the sun. And behold, we must believe that they came from a warrior people or from a country much acquainted with war. For they were attired in the clothes of war, even armor and helm, and their weapons they held ready – the sword and the shield and spear.

10. And when they discovered that the Nemenhah of Tuilhah were not dangerous, behold, they were exceeding glad, for they were miserable. Yea, the Tuilhah, who discovered them, found them sick from eating poisonous plants, and they nursed them. Wherefore, they were glad of heart, for they had encountered other people far in the north that were not kindly and they were driven. Now, these must be the people who live in the rough and wild places close to the East Sea even on the eastern borders of the Nemenhah of Corianton, and they are a wild people indeed, and jealous of their own.

11. And behold, the Tuilhah did heal them, and when they were ready, they set sail in their ships back into the East Sea and were not seen again. And this is not an unusual thing. For surely there are many who travel upon the deep and across many countries, yea, and we are not unfamiliar with strangers.

12. But behold, shortly after these strange wanderers left the shores of the Tuilhah, their men began to fall ill. Yea, and the sickness only seemed to affect the men and young men of the villages and it caused them to sicken and die in great numbers and quickly. And before the healers could check the progress of the sickness and before they could find which plants to use to cure it, behold, two out of every three men among the Tuilhah died of it. Surely in that year, the year of the Wasting Sickness, the Tuilhah buried two of every three of their fathers and of their young husbands and brothers.

13. Yea, and many of the Tuilhah women picked up the bundle and fled the face of their heartbreak and came down into the lands of Minisourit to sojourn. Behold, they were pitiable. For they were so many women with their little children and no men among them but very young boys. Oh, how piteous was the sight of the Tuilhah women and their children when they came in among the villages of Minisourit.

14. And when they came in unto our villages, surely they did bring the sickness with them and even our men and young men began to succumb. But the healers knew somewhat more about the disease than the Tuilhah did when it devastated their villages at once, and we did not lose so many as they did. Nevertheless, every death was felt and the villages did suffer.

15. Now, we were not forgetful of the circumstances that led even to the destruction of Mentinah of our Grandfathers. Surely we could not allow the same to happen to our fair cities and villages. For this cause did the people come even up to the High Place and beg of me that I might consult with the Lord Himself concerning the matter. And I did as the people requested and I went upon the Way with my entreaty. And these are the words of my entreaty unto the Lord upon the Way:

16. Oh Lord! Will you not hear my entreaty? I come from your children, even the Nemenhah of Minisourit and they have called me to be their High Priest and to watch over and care for the High Place. Wherefore, they have some confidence in me and have called upon me to importune in their behalf. Hear us, oh Lord!

17. And when I had spoken these words, surely the Lord did come nigh unto me and He did sit Himself next to me in my safe place. And the Lord said unto me:

18. Fear not, my servant, for I shall listen unto thy entreaty. What is it that the Nemenhah require of the Lord that they cannot ask of themselves?

19. And I did speak unto the Lord of our plight, and these are the words I did speak unto Him:

20. Surely the Lord knows of the sickness that has come in upon the Nemenhah and that it has taken the lives of many men, even two thirds of the men and three quarters of the young men of the Tuilhah. Yea, and surely the Lord knows that the women and children are found in a pitiable state and that there is much suffering. Yea, and even many have died because of want.

21. And when I had spoken these words to Him, the Lord did answer me, saying:

22. Behold, I have heard the prayers of the healers and I have revealed unto them what they ought to do to cure the sickness. And I have seen that they did obey the word of wisdom that I did give unto them and the sickness abateth. What else doth the Nemenhah wish of me that they could not have asked themselves, that they send thee unto me?

23. And I was afraid to answer the Lord, but He did comfort me and I continued with the entreaty of the Nemenhah, saying:
24. Surely the Lord sees the suffering of the women of the Nemenhah and that they are many thousands with their little ones. And surely the Lord can see the seeds of that same destruction that befell our Grandfathers in Mentinah. What shall we do that the refugees cause not the collapse of our cities just as the same circumstances did cause the collapse of Mentinah?
25. And the Lord answered me, saying:
26. What asketh the Nemenhah of me?
27. And I answered Him, saying:
28. Behold, we do not wish to break the rule of one hundred and fifty, for we believe that it has been revealed of the Lord for our good. Yea, and it has been beneficial in all the years that there have been cities in the forests of Minisourit. Therefore, if the Lord will justify it, that it be not counted to us for abomination and condemnation, let the families of the Nemenhah take in the wives and children of them that have died of this sickness. Surely, they shall be as our own family and they shall not be found in desolation or in despair. Let them take up every good stewardship, according to all that is already established in the families, and in this way nothing shall be disrupted among the Nemenhah of Minisourit.
29. And the Lord said unto me:
30. Blessed are the Nemenhah, for ere they thought to take the matter into their own hands, behold, they did counsel of me. Now, this is the counsel of my mouth and I excuse not myself. Wherefore, let all the houses of the Nemenhah hear my words and follow my counsel.
31. Each family that taketh into its harbor any of those who seek refuge among the Nemenhah of Minisourit, and they shall not be required to do this, but as many as do, shall all be blessed, behold, the woman shall be joined with the family with a ceremony of adoption. But behold, let them build yet a separate house for their new families, for the man and the woman shall not be man and wife in the way of the world. Yea, they shall be joined in a type of adoption and they shall be numbered among the Nemenhah in families, but they shall not be as First Man and First Woman.
32. Fear not to take unto thee the widow and the fatherless, for this is true religion. But remember, I shall justify charity and love, yea, and the caring for the sick and the needy. But if the man and the woman lay themselves down together and they become as husband and wife in the way of the world and all things living, behold, I do not justify it. Behold, this is a marriage of necessity and of charity, but the union cannot be sealed by the Holy Spirit of Promise. Let them who have ears to hear listen to the words of my mouth, saith the Lord. The love and the charity sealeth unto the man and the women, but the man and the woman sealeth not, for I will it not.
33. Behold, I the Lord may command men and women to be joined together in the manner in which I see right, for I have all things before me and can judge between them. Thou hast not all things before thee, and because thou knowest not the beginning from the end, thou dost err, and often. Wherefore, it is not expedient in me that thou takest unto thyself more than the wife I have given thee, that thou together mightest bear children unto me. Behold, I have commanded in times past that many women take the hand of one man, but only I may command it, and behold, I shall only do it in that generation which I shall require to build up a nation.
34. But behold, you need no such thing, for your nation is strong and buildeth up itself. Wherefore, fear not to take unto thine own families the widows and the fatherless, for this charity is the pure love of Christ. But more than this shall be counted unto you for unrighteousness.
35. Behold, my servant, I know thy heart. Thou readest that which is found in the scriptures concerning one time and people, and thou wonderest why I do command one thing for them and another for thee. Forebear in this judgment for thy sake. Thou knowest only the ways and customs of thy own time and canst not but speculate upon that which doth apply to the ancients. And thou hast read how in the days of Jacob and of Isaac and the Patriarchs that I did give unto them wives and concubines to fill my own purposes in them. And this doth seem a changeable thing to you.
36. Be not troubled in thy heart, for there is no changeability in this thing. Behold, I did give unto them wives and concubines that they might build a nation quickly in a place where the nation could have easily ceased to be. Yea, to save the nation, I will call upon men and women to sacrifice even their own happiness.

But behold, what had that to do with the Man and the Woman of which the scriptures speak? Behold, I say unto thee, they are not the same.

37. Behold, when Jacob took unto him a wife and the custom of the time cheated him of the wife of his bosom, behold, I had mercy on him because of that which I had decreed would arise out of his posterity. And when he did desire to take unto his bosom even the wife of his love, behold, I did justify it for the sake of my servant. And he did love his wife and they were made one in me, for the Holy Ghost did seal up their covenant and bond unto me. Now take thou heed to all my words and all my counsel. For, the other women of Jacob's household were not sealed in this manner, but he succored them for the sake of the nation.

38. And I did command Isaac to take unto himself the handmaid of his wife, that the things which I had decreed concerning the nation which should arise out of him might come to pass. But he had only one wife and the Holy Ghost sealed up only that covenant unto me. The rest were concubines after the manner of the people at the time.

39. Yea, even in times when I shall command such things of the children of men, behold, it shall be for worldly purposes and I shall command it only of my chosen servants and not of all men generally. Yea, and even in such times, the spiritual marriage, or that marriage and bond which the Holy Ghost maketh eternal shall arise only out of that which one man and one woman determine together in their hearts. The work of the Holy Ghost dependeth upon the intention of the heart, and in this case, the sealing of First Man and First Woman cometh only because that they being united in their desire to become so bound, the man and the woman labor with the Holy Ghost to make their union eternal. Then, because of this united effort, behold, their covenant one with another is laid together with all other bonds and associations which the Holy Spirit of Promise sealeth up unto me. Yea, and they become mine, saith the Lord thy God.

40. Now, this thing shall be a stumbling block for many among you, yea, and in the latter days many shall question the Lord in this thing. Behold, they shall ponder the things they shall read in holy books and in the commandments of God and they shall apply them according to their understanding. Yea, and even the elect of God, whom I shall call to my own work, shall be confused in their hearts concerning this matter. And in the last days, when I shall bring again thy records, many shall be offended by thy writing because they shall have already interpreted that which they have read in other places to have meanings and understandings that they should not have. And many will be led astray by their own understandings, for they seek not my face nor my counsel.

41. Wherefore, blessed art thou, my servant. For thou didst not approach me with fear in thine heart, but thou didst ask of me that I might give counsel in this matter. Yea, and though the people ought to have come unto me individually to ascertain what they ought to do, behold, they are blessed none the same because that they did ask of you to inquire of me. For behold, I know that all have pondered how they might avoid the catastrophe that befell thy fathers in Mentinah. And behold, I know that they did consider taking up that which they read in the holy books, that they see that I did justify and command in times past. Yea, blessed are they that they sought not their own counsel in this matter and that they followed not their own understanding. For had they, I shall not have justified them. Yea, even I know the hearts of some among you who have taken their own counsel. Behold, I shall not justify them.

42. Wherefore, return thou again unto my people Nemenhah and instruct thou them that their Lord is very clear in His teaching upon the man and the woman. Teach thou them that the man and the woman may be united in a marriage that remaineth durable and that standeth for ever, though heaven and earth passeth away. Notwithstanding, teach them, also, that the charity that they feel in their hearts, yea, and the desire to care for my children, is also praiseworthy and that in taking into their families with a marriage ceremony of adoption the widow and the fatherless, it pleaseth me to justify them. But teach thou, also, that there shall be a right manner of exercising this charity and that when a man corrupteth this right way, behold, I shall not justify him, neither think he that he shall gain anything in eternity.

43. Now, as touching on how thou mightest justly deal with the family, when a widow and her children are brought into a family, let the wife bring the widow unto her husband. This shall do much to preserve the peace of the family. Yea, let not the husband be the judge in this matter, but let the wife bring the widow into the family according to the Law of Sarah. Anything more than this cometh of evil, and I shall not justify it. Yea, it shall be done by the woman or not at all, and this is my will and my law concerning this thing. Only in this is peace preserved and I am the Peacemaker.

44. And behold, I also know that the widows of the Tuilhah will find no happiness until they are once again joined together with an husband, for it is a custom among them that the house is not complete without both husband and wife in it. Wherefore, when you join the widow and her family to thine house, thou shalt also make every effort to bring thy brethren into the house that perchance the widow might yet find favor with some one of them and become joined with him in marriage.

45. Now behold, I do see the hearts of men and into their secret places. Yea, their flesh is made naked before me and I see them as they really are. And I do perceive that some of the men of the Nemenhah have looked upon the widow and the fatherless that have been created because of this calamity, to make of them wives as many as pleaseth them. And they justify themselves in this because of the custom of the Tuilhah, that a woman is not without shame unless she is married and can lay claim to her husband. Behold, this is abomination, for they do it to satisfy their own lusts.

46. This is my will concerning them: If there is found any man who taketh unto himself women among you and justify the taking of many wives, as was done of old and is still done among the children of unrighteousness, it is a perversion and shall be deemed an injury upon the women, the children and upon the foundation. Wherefore, let them stand before the Council as all who make injury upon another and defend their own case. And if the Council findeth them guilty, they must repent or let them be cast out from among the people. Let them live as seemeth them good, for they make a law unto themselves, but they shall not pollute my People Zion.

47. And any man who teacheth such things in the synagogues shall be cast out. And any man who teacheth such things in the streets or in the shops shall be cast out. Yea, and thou shalt also cast out any woman who teacheth such things. For, verily, shall a man leave his father's house and his mother's bosom and cleave unto his wife, and they twain shall be one flesh. Yea, and the woman shall leave the care of her mother and her father's hearth and cleave unto her husband, and they twain shall be one flesh. Thus saith the Lord.

48. And behold, many other things did the Lord teach me that cannot be written here, for He forbade me. And I did return unto the Council of Minisourit to report that word of wisdom which He commanded me to deliver unto them. And after I had read the record of the word of wisdom that I had received of the Lord, these are the words which I did preach unto them in the Council:

49. Behold, the Lord has seen our doing and knows our hearts. And even He has called us blessed because we did consult with Him before acting upon the pressing matters that have arisen in our Council. Yea, and He did commend unto me the healers who did receive of Him revelation pertinent to the curing of the illness that has taken so many lives and left so many empty stewardships.

50. And concerning the matter of the care of the widows and the fatherless, these are His counsels. It is good that the Nemenhah take it in their hearts to succor the widow and the fatherless, but the Lord is clear that this should be done in accordance with His own strict policy. Wherefore, He has decreed that the women shall consult one with another, and when the Spirit directs them, behold, the wife shall take the hand of the widow and place it in the hand of the husband. And the families shall be joined with a ceremony, and behold, they are as one family and one relation.

51. But behold, the man and the widow are not husband and wife in the way of children, but are rather as foster father and foster daughter. Nay, the husband shall not lay with the widow in the way of this world. But the widow who becomes part of his household, let her be a Levirate wife unto him and let him be a Levirate husband unto her, until she may marry again, for they are married because of charity and love. This is good in the sight of the Lord and anything else than this is repugnant unto Him.

52. Further, the Lord instructed me that if a man does take unto himself many wives with the purpose of being husband unto them in the way of procreation, that he is to be considered the malefactor, for he has done injury upon the woman, the children and the foundation. Yea, and he is to be cast out from among the people if he so much as teaches such things, and behold, the same applies even to the woman who teaches such injury. Wherefore, it appears to me that the Lord will sanction the Levirate marriage, for it is a type of adoption, but nothing else.

53. And behold, there was one in the Council who stood forth and his name was Wetinset. And when the feather was passed unto him and he was recognized by the Council, he opened his mouth, saying:

54. Behold, I am Wetinset and I am Nemenhah, even of the city of Natahaywahn. I have somewhat to speak against Tleseum, for I believe that he does speak his own mind and not the Lord's. Yea, it appears to

me that Tleseum disregards that we all have the scriptures and the holy books before us and can read the words of the Lord concerning this matter of ourselves. And do not the holy books of our forefathers, even they who came from the Land of Jerusalem, speak of the remedy touching which we did ask him to inquire of the Lord? Clearly, Isaac and Jacob, yea, and probably all of the ancient fathers did take many wives and this was justified in the Lord because of their extremity. Are we not at such extremes ourselves? Would the Lord not look upon our extremity just as He did theirs? Tleseum suggests that our Lord is not the same today as He was in the past.

55. Behold, did we not have in mind the remedy before we sent Tleseum upon this task? And had we not already studied the matter? I say unto you, We did. And look, many have already acted upon this prior study and are happily married. We see that Tleseum went unto the Lord with His mind already made up as well, and it is obvious to me that his answer was not from the Lord, for it contradicts the Lord's commandment to our forefathers.

56. And when Wetinset had made an end of speaking, behold, I did stand upon my feet and take the feather. And I addressed the Council, saying:

57. Behold, I was sent by this Council unto the Lord upon the Way to ask Him His will concerning our difficulty. I went with no other purpose. But Wetinset is correct that I went with my own point of view and that my report is colored with my own thinking. For behold, all that is seen and heard upon the Way must be translated into the manner in which we speak in this place. Wherefore, how could my report not be in my own words and fashioned after my own manners? The same applies to all men and women who walk upon the Way. Behold, we must work to make any sense of the things wherein we are instructed in that place. And this is why it has always been the wisdom of the Nemenhah to seek a confirmation of the matter by the Holy Ghost. I do not expect any to accept my words because I spoke them. I do report as I see things and to the best of my ability, I have repeated the spirit of the Lord's teaching unto me. The more sure instruction, yea, even the witness of it must come to each as they take the matter up with the Holy Spirit of Promise.

58. But what is this that you say, Wetinset? Wherein have men and women sent me, the High Priest, up to the Lord for instruction, if you have made up your minds already? If you have received your revelation already, I wonder that you should send anybody at all to speak with the Lord concerning the matter. Behold, if this is the will of this Council, then I will consider the counsel I received to be of purely personal in nature and I will speak no more, seeing that the Council is all done with the matter.

59. And when I had said these things, behold the members of the Council did raise up a cry and a tumult between them, for Wetinset had spoken for himself and not the Council. And the Council did call upon me to speak once again, for now there was a clear division in the members, some agreeing with Wetinset and others of no clearly formed opinion as yet. And I did arise again and take the feather.

60. Behold, the matter before us is a difficult one. Whereas, when I was called upon to importune the Lord on behalf of this Council, it was only to ascertain the will of the Lord in it and none invested themselves in any action, now we see that there are some within our community who have made up their minds and have acted on their convictions. This Council must either confirm that I have spoken the will of the Lord, or that I have spoken my own thinking. The only way that this may be done is to subject the matter to the confirmation of the Holy Ghost.

61. If the Holy Ghost confirms not my saying, then I shall withdraw because of my bias. And behold, the Council shall be free to either send up another to counsel with the Lord or to each counsel with Him individually, or whatever you will. In any case, the Holy Ghost will have confirmed me unfit to speak on the matter and I am satisfied.

62. However, if the Holy Ghost does confirm my saying, then I submit that there are some who have broken the word and will of the Lord and they must make amends and repent. If they will not, and we are determined to follow the counsels of the Peacemaker, then they must be brought before the Council.

63. And behold, the Council did adjourn itself for a space of time so that each member could take the matter before the Holy Ghost. And we did reconvene the next day. And when the members were all present and their villages recognized, for this was a Great Council, inasmuch as the matter touched upon all our cities and settlements together, behold, I was the Talking Feather of the Council and I did call Wetinset to speak once again. And these were the words of his mouth when he stood before the Council:

64. Behold, I perceive that Tleseum would force the matter his own way. For he knows that this Council does greatly esteem him and he believes that anything that he declares is so will be accepted by this people. But I say that he has spoken his own words and seeks to impose his own will upon this people.

65. I have studied again the holy books and I have found that the Lord has already condoned and even commanded the practice that will prove our salvation. Indeed, with all that has been spoken from the mouths of the prophets from the foundation of the world concerning the matter, I am only surprised that it has not been taught as a principle and a precept. Behold, did not the Lord give Solomon his wives? And what of Isaac and Jacob? Is it to be believed that, if the Lord Himself disapproves of the practice, that He Himself could ever arise out of it? Yea, think on it! The Peacemaker was a son of Jesse and, if we are to believe the scriptures, His parentage sprang out of the loins of men who had many wives. Are we to believe that the Lord is the product of adultery? I cannot believe it, and Tleseum ought to hang his head in shame for having implied such a thing as that.

66. If the Lord does command it of one man then He commands it of all men. Wherefore, this illness has been sent by the Lord to cause us to reconsider our ways and our customs. It has been sent to us that we might repent and return to that manner of marriage that is respected by the Lord. This illness is a sign and a wonder unto us and they would sin who do not take heed of this revelation.

67. And when Wetinset had said these things, he sat himself and rendered up the feather.

68. And I did stand up with the feather to speak, saying:

69. Behold, Wetinset speaks words of truth. I have spoken with my own words and according to my own understanding, for this is the manner of all they who walk upon the Way. Behold, what other manner of communication may I employ? I speak with my voice and with the words that my mother taught me. Every word that proceeds from out of my mouth I shall own, for they are surely mine alone. Wherefore, Wetinset speaks truth before this Council.

70. Now, whether the Lord agrees with the manner in which I did convey His meaning into my own words is the reason that this Council adjourned. But now we are re-met. What is the word of this Council? What has the Holy Ghost revealed concerning my words?

71. And when I had said these things, I did render up again the feather.

72. And the Council called for a report from each of the members convened concerning what the Holy Ghost had testified unto them. And behold, the Council did all cast the same vote, except that Wetinset did not vote, and that was that the Holy Ghost did testify of the word of wisdom I had delivered unto them from the Lord. And behold, with this vote was the will of the Lord made into the law of the Nemenhah and added. And I asked Wetinset to stand forth again and I examined him, saying:

73. Behold, Wetinset, all the Council has sought the confirmation of the Holy Ghost and they have received the will of the Lord concerning this thing. But you cast not any vote before the Council. May this Council ask you to explain yourself?

74. And Wetinset rose up from his seat and took the feather and spoke these words:

75. Behold, I do not hold with cumbering the Spirit with that which has already been established by written word. Behold, this Council has made a thing law, and it is the prerogative of this Council to do so, but I do not believe in the authority of this Council in dictating my religion. Behold, who and how many women I marry and join to myself is a matter of my religion. As doctrine and as precept, I am satisfied that the Lord spoke adequately to our ancestors, yea, and I believe that what He speaks to one He speaks to all.

76. Wherefore, what shall be done with me and with them that follow my example and have taken unto themselves the widows of the Tuilhah? For they are my wives and I have lain with them in the manner of husband and wife. Howbeit, if they should have conceived, shall the children born of our union be given to another? Shall I not have claim upon the fruit of my own loins? Behold, am I not the head of my house? How then can you make division of my household?

77. Now, I am not alone in this question. Behold, many have done as I have done and taken in the widows and the children of our brethren who have died. And we have made them our wives and our children. And if the Lord wanted us to keep ourselves from them, why then did He teach us differently in the holy books? Behold, I do not believe that He did. I believe that He saw our day and our necessity and provided doctrine for us. Yea, He taught that the righteous should build up his posterity in righteousness, just as He built up nations in righteousness. I stand as representative of all those who have done as I have

because of their understanding of the teachings of the Lord to our ancestors. Behold, you may not take our religion from us by making a new law.

78. And when Wetinset had said these words, behold, I did answer him, saying:

79. Behold, you know that the Council has voted on the matter and the law is added. Now the law will be given to the people to ratify. And you, also, know that, if the people do accept this new law, you and those who followed your example and took the widows of the Tuilhah unto yourselves as wives in the manner of men must find a way to abide by the law. But behold, that which you have done was accomplished prior to the receiving the word of wisdom from the Lord concerning the matter. Should the people ratify the new law, we can only ask you to set aside the wives of your bed and become for them the Levirate husband. If you will do this, then there is no disturbance. What say you, Wetinset? For, you know well that the people will hardly vote against the counsel of the Great Council of Minisourit.

80. And Wetniset answered me, saying:

81. Behold, the number of widows and children that have come into our villages has yet to be counted, they are so great. Yea, the catastrophe was so great among the Tuilhah as to cause that nation to completely collapse in their economy and their villages. And the number of the refugees is great, even in the tens of thousands. Now, I see that the Lord has provided one way of dealing with the situation, but I do not believe the words which you have taught this Council, words which were your own, but you put them in the mouth of God.

82. And I say unto you that the Tuilhah widows ought to be consulted in this thing. Many of them have accepted that to be wed to one man and share him with many women is not so bad as to be alone. What shall you say to them? Shall you call them malefactor and cast them out? And I ask again, what is to become of the children conceived already in such unions as have already taken place? Shall they not know their fathers?

83. It is a hard thing that you put upon us. Yea, it is hard that you should seek to dictate our religion and our most personal and private lives. Behold, I can only say that, if the Nemenhah of Minisourit ratify this new law, I shall take my family and all the families that follow me, and I shall move with them into some new country. And we shall build up a new nation after the dictates of our own heart and conscience.

84. And when Wetinset had made an end of speaking, the Council sent word out to all the villages of the Minisourit concerning the words of the Lord asking them to vote on the matter. And three weeks passed while the matter was taken up by the Community Councils. And a vote was taken, and behold, the Communities did ratify the new law, with the provision that those who disagreed and wished to leave Minisourit and its cities to make a nation unto themselves should be provisioned and assisted in their relocation and that no bad feeling should be allowed to grow in the hearts of the people. And this was found to be agreeable to all. Yea, and the will of the Lord became the Law of the Land.

85. Now, all the men who had taken many wives of the Tuilhah widows were numbered and the widows were consulted, as also their children. And all those who wished to separate from their new husbands were allowed to do so, and homes were made for them. And the remainder removed themselves out of the Land of Minisourit and out of our villages and settlements, and they traveled back up into the coastal places that had been the Land of Tuilhah before their cities utterly collapsed because of the sickness. And they pledged to remain friends of the Nemenhah because of the just way in which they had been treated.

86. But behold, after the time of separation, whenever a man or a woman taught the doctrine of Wetinset unto the Nemenhah, they were judged and cast out from among the people.

87. Now, we do not doubt that the Lord may command as He will. Yea, and even He may command a man to take up more than one wife and it is justified in Him. But in our day, we are married, the man and the woman, and we strive to make our unions eternal. And behold, although we are perfectly capable of reading the holy books and of gaining an understanding of their contents, we do follow the will of the Lord in our own day. Yea, and in our day, the Lord has commanded differently than in the days of our ancestors. Behold, though we may not understand the will of the Lord in those long ago times and those far away lands, nevertheless, we do understand His will for us in our day and in the land which He has given us.

88. Yea, and I have not placed my feet on the Land of Jerusalem, nor have I spoken with any man from that land in all the days of my life. Yet, I do believe that the holy books do speak of that place, wherefore, I have no doubt that the place actually existed in the day that the prophet wrote of it. And behold, they spoke

a different language, I am sure, than we do in Minisourit today, and had other customs than those by which we govern our lives. Therefore, I do not doubt that the Lord may treat differently with diverse peoples.

89. And we are children of the Peacemaker, wherefore, we do His will and work toward the fulfilling of His purposes. Yea, and if He commanded us to take unto ourselves wives and many wives, behold, we would do it, and he would justify us. But behold, He has given us other commandments and other ways and customs. And we do not doubt Him nor judge Him in this thing. And behold, we know that if we do other than He has commanded us, then we are not justified in Him and cannot be called His. Wherefore, can the Holy Spirit of Promise seal us His? Behold, I say unto you, Nay.

Chapter Two

1. Now, when the Tuilbah widows and their children were taken into the families of the Nemenhah of Minisourit, it was done with a Levirate Marriage of Adoption. And this is the manner of ceremony with which they were married into the families of the Nemenhah of Minisourit.

2. Behold, the wife and mother of the family does take counsel with the widow and they do come to know each the other. And when they are satisfied with the spirit and intention each of the other, behold, the wife does take the hand of the widow and place it in the hand of her husband. Yea, and she does ask her husband to adopt the widow and her children in the name of their family.

3. Behold, the Peli, and it has become the custom of the Nemenhah of Minisourit for every parent to seek the commission of the Peacemaker, places the person to be adopted in the center of the Lodge and asks how it is that brings the estranged into the Lodge. And the man and the woman who represent the adopting family do stand forth and they declare themselves and their intention.

4. Then the Peli raises Sacred Smoke in the directions, as has been described in the records of the Nemenhah and a ceremony is made giving thanks in every way. Yea, the Peli sings a thanksgiving song before the congregation. And when this thanksgiving song is finished, the Peli asks what name must be used and the recipient speaks the name. And the Peli pronounces the name clearly for all to hear and declares that the recipient shall be known by that name and shall be considered a member of the family unto which the name belongs.

5. And the congregation repeats the name and each person stands forward to make a kinship offering unto the new member of their family. Thereafter, the recipient is no longer a lonely person in the village, but rather, a new member of the family has been created.

6. Then the Peli takes up the Sacred Prayer Pipe and makes a ceremony and passes the Pipe to all in the Lodge, and the making of family is complete. And the Peli places the robe of the family upon the recipient and all the people clap their hands and express their agreement.

7. Now, when a person is thus adopted into a family, they take up the stewardship of that family and their place in the community is assured. In this way, the widows and fatherless of the Tuilbah are no longer refugees, foreigners or strangers, but fellow citizens with the Nemenhah, and we are all relations.

Chapter Three

1. Now, I, Tleseum, have gained favor in the sight of Pahorim, even the daughter of Porhimor, the potter and she did consent to be joined to me. And she learned the art of her father and was also filled with the wisdom of her mother. Yea, and I am an artificer in stone and in metal.

2. And Pahorim was a wise woman indeed. And she taught often of the Peacemaker and, also, she did sing songs of the Peacemaker while she was occupied in her stewardship. And the songs she sang while plying her stewardship did become popular among the Nemenhah of Minisourit, so much so that one can scarcely walk down any street in any of the villages and settlements of our country without hearing somebody singing one of them. And this is one of the songs which she sang:

Be ye blessed, the Lord said this. If we are not filled with pride, we are His stewards.

And let they that mourn lift up their hearts, for He shall comfort them.

And the whole earth is theirs that are humble and seek Him.

They shall eat the bread of life and drink water that never fails. They who hunger and thirst shall be satisfied.

And mercy shall be rewarded with mercy.

We shall walk in His ways and we are His people.

And the children of God shall all be called Peacemakers.

And heaven shall be theirs who do make peace in the face of persecution.

The whole world may revile, yet there shall be peace in our hearts.

3. And this song is sung most often by the people in their homes and in their shops and while they ply their stewardships because it is most like the words that the Peacemaker has spoken when He has come to visit His children. Yea, we are told that He did speak thus unto His disciples in Jerusalem and also when He came to the Temple in the Land Bountiful. Yea, and Timothy has often repeated these words unto the Nemenhah. Wherefore, the song has become popular among us.

Chapter Four

1. Now, in the fifty and second year of my stewardship as High Priest in Minisourit, behold, we made a kind of peace with the People of Wetinset. And this gave some comfort to the families of those who had departed out of Minisourit who did follow the doctrine of Wetinset. For behold, when they departed out of Minisourit, they did move west out onto the edge of the plains and they did join themselves with the robbers whom we had driven out of the forests. And this did concern us greatly, for we did not desire to see our relations become our enemies and swell up our adversaries in the west.

2. But behold, the opposite of our fears transpired. For our relations, even the Wetinsetnah did convince the wild people of the plains to calm themselves and to allow concourse between our peoples. Wherefore, although the Wetinsetnah did continue to do that which the Lord commanded they should not do, nevertheless, they were a help unto the Nemenhah, for they calmed the wild men of the prairie.

3. And the Wetinsetnah allowed our people to cross through their country when they made pilgrimage even into the Land of Menintah and the Land of Nespelhem. For we still desired that our records should be added to those kept in the Sacred Mountain. And behold, even though there is no great population of Nemenhah in Menintah, save only a small settlement dedicated to the care and keeping of the archives, yet we know that the records hidden up in the mountain would some day be brought into the light and revealed by the hand of the Lord unto one from among our descendents, and that many would come to a knowledge of our doings because of our records.

4. And the Wetinsetnah do allow us to cross through their lands in order to make our pilgrimages. And behold, this would have been exceedingly difficult if they had continued to maintain a state of enmity, such as had been so among the wild men of the plains. Yea, we had been constrained to travel far into the north countries, even unto the lakes of the Land of Corianton and then proceed into the west. And this did double the distance which needed to be traveled in order to cross the vast plains. Wherefore, most pilgrims began the journey in the fall and wintered over with the Nemenhah of Corianton and then proceeded again in the spring. And by and by they did obtain the Valley of Menintah. Whereupon, they were constrained to remain there over winter and return again in the spring.

5. But behold, because of the Wetinsetnah, we may cross the great plains in the spring and return again ere the snows fall in the mountains, and this is a great boon unto those of us who seek a pilgrimage unto the Sacred Mountain.

6. Now, with this peace, we found ourselves surrounded by people who were peaceably disposed to us. Yea, to the south and to the west of our country were people who believed not like us, yea, whose customs and manner of living are very different from ours, and yet, they are peaceful neighbors and make no war upon us. And in the East are our own small settlements, even up to the East Sea. And to the north and east are small settlements of Wetinsetnah that returned even into the country of the widows that they had taken to wife, and they were a peaceably disposed people. And behold, to the north are the Nemenhah of Corianton. Wherefore, we do find ourselves surrounded by peaceable people and we hope to see no return of war in our generation.

Chapter Five

1. Behold, I am Penitlensit, even the son of Tleseum and of Pahorim and I did learn the science of my father and my mother. And I did move with my family into the mountains that divide the Land of Minisourit from the settlements upon the East Sea. Yea, I did go with my wife's parents and with her brothers and their families, and we did form a settlement on the west side of the hills and valleys of the mountains we call Ohatsorak.

2. Now, it cannot be said that the Ohatsorakhim are high mountains like those in the Land of Mentinah or of Nespelhem, nay, nor even on the coasts of the West Sea. Nevertheless, they are mountains to us. For the land is low and the forests are deep, wherefore, any rise in the lay of the land seems a mountain to us.

Yea, there is a place where hills and mountains form a circle and entrap a beautiful valley and it is on the west side of this fence that we did form our settlement.

3. And behold, we have found places where some other people have thrown up the earth. Yea, we believe that there was in times past, whether distant or proximal we know not, a people who did inhabit this land and they threw up mounds and embankments. And it seemed good to us, and proper, that we ought to utilize these places and expand them, for behold, they did provide a good beginning for our own settlement.

4. Yea, upon one of these foundations we did cast up our own High Place. Yea, we took of the Sacred Place of a people who passed before us and we did rededicate it to a sacred purpose. And we hold this to be proper. For behold, this same thing we do when we come upon the writings of other peoples. Yea, when we find truth in the writings and customs of other peoples, behold, we do incorporate them into our own sacred walk. Wherefore, the sacred places of other people are just as sacred to us and we restore them when we can.

5. And behold, in this place, even this same mound upon which we began to build the foundation for our own High Place Lodge, we did find records of a people who lived and prospered here. And these records were translated by our seers and we have some of their doings before us. And behold, we discovered that the mounded foundation which they threw up when they inhabited the same place, behold, they did throw it up for a place of ceremony and a place of prayer. Wherefore, we deem it a blessing to restore such a place, and save it from the forest, and in this we hope to feel of the good memory and spirit of the sacred way which we know was practiced here.

6. Yea, we did cast up an earthen work on the top of the mound and we did build a foundation wall of about the height of a man in the pattern of our fathers. And we did make use of the many kinds of trees that grow in these forests and we did build a beautiful lodge where the Peacemaker might dwell when we meet together to make our ceremonies and our sacrifices.

7. And these are the manner of ceremonies and sacrifices that we make to our God in our High Place:

8. Behold, we have taken back the Sabbath of our forefathers, wherefore, one day in seven we do dedicate to our Lord and we do all go up to the High Place to make our oblation unto Him. And when the moon is fullest, behold, we do count seven days and upon that day we do make our Sabbath oblation. Then we count seven days again, and so forth. But when the moon is full again, we do begin again our counting. This is the manner of our calculation of the Sabbaths, for in this way we do honor the Lord of the Seventh Day and also the Lunar Sabbath.

9. And when we meet on the Sabbath, we do offer up a Sacrament after the manner of His Last Supper which He took with His disciples in the Land of Jerusalem, as He did instruct our ancestors. And when we offer up the bread of His supper, we do offer up emblems of all the things that our Mother in Heaven has given us for our food, yea, in the season thereof we do offer it. Yea, and when we offer up the wine of His supper, we do offer up emblems of all the things which She has given us for our drink, and in the season thereof we do offer it. Yea, and only with that which is in season at the time, we do offer up a sacrifice to honor and remember His sacrifice for us. For surely, His sacrifice was timely.

10. And on the Sabbath we do also sing much when we come up even unto the High Place, as also we do pray at least thrice each time we go up to meeting. And behold, the priests know who has received the commission of the Peacemaker, and they do ask of them to teach words of wisdom from time to time. Behold, in this manner are we all edified together.

11. And behold, when a little child is born, it is the custom of the people to take the child in the arms and bless it. Yea, and all the people celebrate this blessing together. And in this blessing is the child named before all the people, that all might know the name whereby the little one shall be known among the Nemenhah. And this is in accordance with that custom which has come to us from our forefathers and we esteem it greatly.

12. And aside from the Sabbath meetings, the High Priest and the priests do also much teaching in the High Place on every day of the week. For the ordinances of the High Place have for their purpose to prepare the heart and mind of the natural man to become spiritual. Wherefore, they are always in the High Place teaching. Yea, and the ordinances of the High Place are completed on any day, for they must be coordinated with the stewardships. Wherefore, the High Priest does assign men and women to fill the seat of priest in order that the High Place might be efficiently used at all times and that there should be no discord or complaint in the High Place.

13. Now, on the mound of the High Place, we did also prepare a place for the small lodge of the purification, which we call Itsipi. Yea, this is placed to the side of the High Place, yet inside the enclosure but off a distance from the High Place Lodge. And we do adhere to that which was recorded by Shi Tugohah in the record which he made of the customs and ceremonies of the Ammonites, our ancestors.

14. But in one thing do we differ from that which he recorded, and that is that whenever there is one who is new to the ceremony, we do treat that one as Shi Tugohah described for the groom in the wedding ceremony. Yea, we do beat that one with the stripes in remembrance of the Peacemaker. Yea, we do take of thin twigs and we dip them in the red color. And we do ceremonially beat the newcomer with this paint, that they may carry the stripes of beating into the Itsipi and represent the sacrifice of the Peacemaker there. Behold, this is not exactly like unto that which Shi Tugohah wrote, but we are satisfied that the Peacemaker would justify us in it.

15. And behold, all of our weddings are celebrations which we take together as a community. And we know that this custom may not maintain as the settlement grows, but we feel it a good custom while we are yet small. And when one of our children comes of the age of agency, wherein they may become mothers and fathers, behold, that ceremony we do also take together in the High Place Lodge.

16. Now, it is certain that all of our ways and customs bear some resemblance to those of our forefathers in Mentinah and Nespelhem. Yea, we are satisfied that they would recognize our sacred ways, were they to look upon them today. Notwithstanding, we are also satisfied that many of the things we do and hold sacred may seem foreign to them. Behold, this is good. Yea, we esteem this good, for we do not believe that any people in any time may know completely the will of the Peacemaker for all other people. Wherefore, if we differ, then it is good evidence that we do work to maintain our relationship with Him who is full of wisdom.

17. For behold, we hold that the Peacemaker does know the beginning from the end, which is a gift we have not in perfection. But, if we are disciples of the Peacemaker, then is that grace sufficient for us. Yea, and we deem ourselves blessed that we receive revelation pertinent to our own times and to our own place. Wherefore, although we know that there are some Nemenhah who might wink at our doings, yet are we satisfied that the Lord winks not, for we know of Him that we do rightly.

18. Behold, it is our belief that when any set of people feel themselves qualified to dictate the exact doings of all other people, behold, they are very ripe for destruction. Wherefore, we are happy that our ways are like unto the ways of our ancestors. But behold, we are also happy that our ways differ somewhat from theirs because of what this means to us and our progression.

Chapter Six

1. And we did build up our settlement, and in the days of my stewardship it did grow up to just over one hundred families. And behold, I had received the commission of the Peacemaker from my youth and, when the people took counsel with the Lord, behold, they did call upon me to be their High Priest. And we called the city Imlosagitl and many settlements sprang up in our region. Wherefore, the Nemenhah of Minisourit called us the Nemenhah of Imlosagitl and our region was called the Land of Imlosagitl.

2. And our region does encompass the whole of the circle of mountains that we call Ohatsorakhim, yea, from the east, even at our own city, and following the circle which the mountains do make. Behold, all that region which the mountains encircle is called the Land of Imlosagitl and it is in the circle of mountains called Ohatsorakhim.

3. And behold, these are the names of our cities:

4. Imlosagitl does begin the ring in the North. In the south lies Pegnlitl, where my brother did also begin his settlement. And Pegnlitl possesses its settlements. And in the north and east of the circle lies Paynatosagitl and its settlements. And on the east of the circle lie Nemosagitl and Minosagitl, as also their settlements. And on the south of the circle lies Pahorosagitl and its settlements. Now within the circle, even in the valley which the Ohatsorakhim form a mountainous boundary, lies three cities. The first of them is Menenitsim and its settlements. Then comes Hitlosagitl and its settlements. Finally, there lies Regedniset and its settlements. Behold, these are the cities of Imlosagitl and their settlements. And we number more than forty-thousand souls.

5. Now, I am told that the place where our relations did resort when they also did leave the Valley of Menintah, has not prospered much. Yea, it has been reported unto me by those whom we have sent into the west to deposit our records and to bring back copies of those of other Nemenhah which have been deposited

there also, that our relations in the mountains now number only forty families and they inhabit but one settlement in the place they originally settled.

6. Now, this is only touching on those of our relations who left Mentinah. For we have many relations who were of the Land of Nespelhem and of Potalekt when Memish Akekt yet dwelt in Mentinah. But touching those of his family who left Menintah and went into the Land of Nespelhem to dwell, there are few who remain in their own city. The rest, I am told, have gone into other cities and become a different people.

7. And we have sent word unto the descendents of Memish inviting them to come even unto us, their relations, here in the forests to settle with us here. But behold, they are content to remain where they are and to make their way as best they can.

8. But they did assure us that they will send unto us some of their young people to sojourn with us for a time. And they did also beg us to send unto them of our youths. And we are all satisfied to do this thing, that we may learn of them and that they, too, may learn of our doing in this way. And we hope to make of this a custom among all our people. And this is according to an old custom among the Nemenhah of the Mountains which comes to us from the days of Mor Honayah, but which has not been much followed in our days.

9. And behold, the first of these Traveling Peli shall be my son and my daughter. And their names are Penitosagis and Pa Hanosagis. And they are the first to take their journey into the west as the traveling Peli of Imlosagitl. Behold, they did both come unto me and ask to be called to this work and set apart. For, the Lord did visit them upon the Way and did give unto them His commission to commence this work for the benefit of all people.

10. Wherefore, they are called by the Peacemaker and commissioned of Him by that revelation that is promised all who have desire to serve Him and His purposes. And behold, I also know my place. Wherefore, having declared the desire to do the Lord's errand, they did seek His face and His commission, they did come even unto me and I did ordain them and set them apart for this work.

11. And behold, they shall travel even up to the settlement of Elak Kolasat in the Land of Nespelhem. And they shall travel across the plains and up into the mountains. And when they come even unto Menintah, even that valley where our relations still maintain a small settlement at the base of the Sacred Mountain, behold, they shall tarry there for a time. For behold, some of the records which we have found in the old places here in our forests we have copied and we desire them to be laid up with the rest of the records of our people.

12. Wherefore, the errand upon which my children are sent is of some import to our people. In the first instance, we desire that our peoples should not become sundered from our relations in the west, and in the second, we desire that those who lived in this place before us might be remembered.

Chapter Seven

1. In the seventeenth year of my stewardship as High Priest of the city of Imlosagitl, behold, there came up out of the Land Southward many ships filled with evil men, and they built a settlement down on the coasts of the great gulf. And they did move to and fro upon the face of the land seeking captives. Yea, they came into the land for no other reason than to take back with them into their own country as many captives as could be taken.

2. For behold, their religion had become so corrupt that they had resorted to the sacrificing of men and women to their gods. Yea, and a ruler could only be deemed worthy because of the number of sacrifices his priests made each year. But behold, their way of life made enemies of all their neighbors and in order to obtain many sacrifices to their gods, they did travel far up the gulf into the Land Northward to obtain them.

3. And even they did venture up the Great River and some of our more southern settlements did see them. And our settlements upon the coasts to the east and south of Imlosagitl did set out watches, that they might not be caught unaware of the danger. And behold, many people from our smaller settlements upon the Great River and the coasts did move closer to those which were larger and more filled with people.

4. Yea, and in fine, to the end of that year, and even to the end of the following year, the people lived with threat of war, for, we would not that our children be taken into slavery. Yea, for this cause did our fathers drive out the robbers from our land. But this evil was even worse than slavery, for these enemies did not come into the land to obtain slaves, but rather to obtain sacrificial victims whose lives must be taken to satisfy the blood lust of their rulers and their priests.

5. And behold, when they did venture up the river into Minisourit, we did pursue them and destroy them from off the face of the earth. Yea, we did take up weapons of war and we did smite them, that they not be allowed to return again down into the gulf and tell of the lands into which they had ventured. Behold, we did not take up arms that we might conquer them, but rather, to defend ourselves, we did take up arms and weapons of war.

6. And behold, in the nineteenth year of my stewardship, there came up the Great River a mighty flotilla of ships, large and small. And the Nemenhah feared greatly. For behold, this was a mighty army and we had not wherewith to defend ourselves against them. And even we were minded to retreat before so great an army and leave the river to them, for they were mighty warriors upon the waters, but they could not find their way in the forests.

7. And when the people met in Great Council in Minisourit, behold, they did call upon Teningui, the High Priest, to pray unto the Peacemaker and to walk with Him upon the Way. And behold, this he did, for he was a great seer. And he did report unto the Great Council that there was nothing about which to worry. For behold, the Peacemaker did indeed walk with him and talk with him, and he was shown how that the waters of the Great River would utterly consume the great fleet of ships with all its men.

8. And behold, this is exactly what transpired. For behold, when the spring came, the waters of the river rose up suddenly in the Land of Corianton and many great trees were carried into the stream. And these trees did bind up the river well to the north of our country. But the waters of the Misisip are mighty and they cannot be withheld. Yea, and when they did break forth, the waters did carry with them a great wall of trees which did roll in and under the water to the destruction of all before it.

9. Yea, and the flood came of a sudden upon our enemies as they traveled up the Misisip and they were taken by the torrent and every ship was broken up and sunk. And behold, none of the men of war and none of the armies of our enemies survived the flood. Or, if any did, we did quickly dispatch them upon the shore. And thus was the battle we feared that we must needs fight won by the waters of the Great River and by the Peacemaker.

10. Now, this same flood, although it did save us from our enemies, it did, also, much damage to all our settlements upon the Great River and in its plain. Yea, great was the hardship because of the deliverance of the Peacemaker. But we do give thanks continually for that deliverance. For behold, we know of floods and of pestilence, for we do live upon the river and in the forests. Yea, these things we know and we have always been able to recover from the like. But we knew not that we could beat back our enemy without the loss of the half of our people, wherefore, great was the deliverance made for us by the Peacemaker.

Chapter Eight

1. Behold, in the thirty and sixth year of my stewardship, I received a report from one of our young Traveling Peli, whom the High Priest of Minisourit had sent to sojourn among the Nemenhah of Tuilhah upon the northern coasts of the East Sea, that there had come into the land strange men from across the sea. And they were men of military bearing, having great helms on them and carrying swords of great strength.

2. Now, these men came seeking new lands and new peoples. Wherefore, they were welcomed by the Nemenhah. But behold, they tarried not long at all with the Tuilhah, for it seems that they liked not at all a life of peace. Yea, they were men of war and liked not the domestic life. Wherefore, they returned again into the sea. But behold, from time to time, we hear reports of others who come and go upon the waters and some few of them have left records with the Tuilhah and the Nemenhah of Corianton.

3. Now, I would say somewhat about the people who have lived in this place before us. For behold, as I have already written, we did find in many places records left behind, usually in the great mounds which are left as evidence of the cities that must have been here in a long ago time.

4. Behold, we believe that there were at least two distinct peoples, and possibly more, that did inhabit the lands and forests which we do call our home. Behold, many of the mounds and earthen works do resemble the great temples and edifices of the people of the Land Southward. Yea, many of them are flattened upon the top thereof, like unto the temple at Bountiful, from which Father Hagotl did make his journey into the wilderness.

5. Yea, the High Places of Minisourit and Imlosagitl are both built upon such mounds, as are many others. And the city of Minisourit spreads out from the great mound in many directions. Yea, and Imlosagitl is also built around the base of such a mound and our fences are cast up at the base thereof.

6. But behold, there are also earthen works that are built in such a way as they appear as a point upon the top and this, we are told, resembles those great burial places of the far away East. Yea, the Three have spoken of the many things that have transpired there and of the doings of the people. And even they have told of great burial places that are built up in pointed forms, and many of the mounds are thus also pointed at the top. And also it must be noted that in these kinds of earthen works there are found no evidences of daily or ceremonial life, but rather, they are burial places, filled with bodies. Wherefore, we build not on them or near them, but hold them sacred for burial, and we do continue that sacred purpose.
7. And these earthen structures are found in great numbers. And also the very old articles of ceremony and worship are very different in nature. Wherefore, we are convinced that they could not have been built by the same people, but they were added upon as we do add upon that which we have found in the land.
8. But behold, we have found records written upon plates of stone and upon free stones. And also we have found records cast into clay. And much of the writing is not so unusual that our seers could not translate it. Yea, some of it was very familiar, especially those plates that appeared the newest. But behold, some of the older works are difficult to interpret indeed, being of very complex composition and having many meanings.
9. Now, I include somewhat concerning these things because I have received upon the Way some intelligence of the coming times and the disposition of such articles in the future. Yea, it has been communicated to me that in the days of the Gentiles, yea, even in that day when the Gentiles shall come and devour the land, behold, they shall have no courtesy and shall not esteem things made by the hands of other peoples of other times to be of any worth. Yea, and behold, the greater portion of the earthen works of which I have written only a little, they shall dig up and plow under. They shall esteem them of no value at all and shall destroy the greater portion of them. Wherefore, I do mention them in this my record.
10. For, of a surety I know that there shall be brought into the Land of Minisourit, when the Peacemaker shall raise up again His remnant among the children of men, people who shall call themselves once again Nemenhah. Yea, I know that His remnant shall come forth out of the Mountains and they shall again build up the waste places. Yea, and when they come into this portion of the land, and I know that they shall, for the Lord has shown it, they shall build again in many of the places wherein we do dwell, just as we have done upon places once inhabited by others.
11. Yea, and even I have hidden up records here in this place, as have all the High Priests of the cities done, also, in that hope that the Peacemaker shall guide the seers to find them and translate them.
12. And I deem it of some import to include in this record some idea of the extent of the Nemenhah people in this part of the land. Behold, the Great River, even that river we call Misisip, comes down out of the north country which we call the Land of Corianton. And the Nemenhah of Corianton build not with earthen works or mounds of any kind, but their structures are placed upon the ground where there is no water and upon stakes where the water prevents them from building upon the ground. And behold, they build with wood, wherefore, it is doubtful that any of their cities will be left in the last days.
13. And there are Nemenhah from the great bay, even far above the springs of the Misisip, even down all the way to the two days journey above the Great Gulf which divides the Land Northward from the Land of Desolation and the Land Southward.
14. And there are two great rivers that do drain the great mountains, which are called everlasting, and there are Nemenhah cities and settlements to one day's journey up both. And there are two great rivers that drain the mountains which divide the land of Minisourit and the Land of Tuilhah and the coasts. Behold, there are numerous cities and settlements along them even to the springs which form them. As, also, from those same mountains down to the East Sea, there are Nemenhah.
15. Wherefore, the Nemenhah do form a great cross with cities and settlements extending from the far north even down to almost the Great Gulf. And the cities and settlements of the Nemenhah do follow the streams and rivers, for in this part of the country we do build upon earthen works which have been left by other people.
16. And we know that these are the people that Corianton found in the land when he left his father's house and took his journey into the Land Northward. Yea, and they who built up the earthen works of which we have restored to a sacred purpose, are they who desired to make Corianton king, and he built a nation. But, by and by, they did migrate into the north, and also later, when the great war did ravage the country, the Nemenhah of Corianton did also move further into the north country to avoid detection.

17. Wherefore, we do build up our High Places upon hallowed ground. Yea, the sacred places of our relations in times past do become once again sacred places for us. And we know that the same shall happen once again in this place, for the Peacemaker restores every good thing. And behold, the good that we do here will be remembered of the earth and the land will remember the healing that has taken place here. Yea, and when the Lord does bring again His people to possess the land, they shall surely find that which we have hidden up for them and because of that which we have written, surely the land will be made whole again. Yea, of a surety, the Nemenhah will restore the waste places.

18. Yea, behold, I have seen them and I know their doing. They shall revere once again the land and cease to abuse it. And they shall learn to use the land with thanksgiving and make a sacred walk upon her. Every step upon the earth shall they call blessed and they shall walk upon her with a song of thanksgiving upon their lips and in their hearts. Surely, they shall restore all things carefully.

19. Behold, I do not say that they shall be so numerous as the Nemenhah in our day. Nay, there shall be many people in this land, but the Nemenhah shall not be many. They shall come in small groups and in families and build up their waste places. And they shall not come with great possessions or with riches, but with only that which they require to establish themselves once again in the land. And none will be jealous of them, for they shall have little of that which the world desires. Yea, the world shall not consider them at all, for they will have none of that which the world esteems. But they shall be filled with the purposes of the Peacemaker and they shall have Zion in their hearts. Is this not riches enough?

20. But behold, they shall build up the High Place again and their settlements shall restore that which was once lost in this land. And behold, many of them will be descended from a race of people whom the Peacemaker might have established in this land in prior generations, but they would not. But they unto whom the Peacemaker shall reveal these records, many of them shall descend from those same who were condemned of the Lord because they would not fulfill His purposes, but preferred to build up a nation unto themselves. Out of them shall spring up a remnant and they shall combine with the remnant of Lehi left in the land. Together they shall build up and restore many things.

21. Yea, the purification of the Ammonites shall be restored by them. And they shall, also, baptize often and celebrate the sacraments of the Lord again in righteousness. Surely, the Sons and Daughters of Levi and of Aaron shall make a sacrifice again, one that shall be acceptable to the Peacemaker. And by and by, as they restore the ordinances of the High Place, the people shall begin again to understand things as they really are, and there shall be peace again in the land.

22. Behold, they shall be cleansed from the iniquity and filth of the world and they shall be anointed with the oil of sacrifice. They shall know their Lord and they shall hear His voice. There shall be fidelity and love in their settlements and they shall, line upon line, learn once again to have all things in common. And behold, they shall call themselves blessed, for these are the things which do prepare men and women to walk upon the Way.

23. And the condemnation under which their forefathers labored for six generations shall be lifted in them and their ordinances and all that they do for the Lord shall be acceptable once again before Him. Yea, their condemnation shall be lifted, they who descend from out of that generation which did not what the Lord commanded them. And also they among them who descend from out of our loins, who had become a hiss and a byword to all nations, shall raise up their heads and speak with mighty words. Yea, they shall sing again the song of the righteous because the days of their patience shall have been completed.

24. They shall not surely cover the face of the land, as we do. But behold, they shall begin again to heal the earth and to prepare her for the coming of the Peacemaker. They shall be His disciples and His children. Yea, and through them shall He heal the hurts that have been done to the earth.

25. Behold, and this shall be a sign and a surety that the Peacemaker has again lifted up the hands that hang down. For they shall call themselves Nemenhah and they shall hurt no more the Earth, but all that they do therein shall be a healing thing. Surely, the Earth shall bless them.

26. For they shall have hurt the Earth in everything that they did know by her. Yea, they cut down the tree and hew it. But this is not enough, for they waste most of it to make some few usable pieces with which to build. And when they build, the structure is all sticks and air. Wherefore, they do create of the Earth that which can be attached to their houses of air. And they dig up the Earth and plate it, and this they attach to their houses to make them solid. But the walls of their houses are still but sticks and air, wherefore, they fill them with waste to keep out the cold.

27. And this shall be a sign of those times, that there shall scarcely be one thing that the men and women who shall inhabit this land shall use for houses, or for raiment, or for food, or to move about upon the land, that they do not buy from others. Yea, and if I were to visit them in their homes and in their shops, behold, there might not be one or two things in them that they shall have made with their own hands or even that was made by an artisan of their own village.

28. And in that day, a man shall labor in order that he might buy his living, but his labor shall not provide sufficiently. Yea, and in all that he does labor, he cannot be satisfied. For with what little of gold and silver that he does earn for his day's labor, he shall be only able to purchase the day's sustenance. And this shall be a kind of thralldom unto them, for all the people of the land shall thus wear out their lives in labor that does not satisfy.

29. But behold, the Lord shall work upon the hearts of a few, that they shall turn away from this slavery. And they shall go into the wilderness and take up again the good earth. And they shall cast up their walls as we do, and their houses shall no longer be things of air, but they shall be solid as the ground upon which they shall stand. And they shall produce with their own hands again that which satisfies.

30. And among the little flock, behold, there shall be no more of aimless labor, for they shall have sufficient for their needs, but also a little surplus. And they shall not seek to buy up the things of the Earth, but they shall cherish her and take good care of her. Yea, and in this shall they receive but little acclaim and the world shall not esteem them, but the Earth shall bless them abundantly.

31. And behold, the Lord shall surely instruct them in this thing, and it shall be a great ensample unto them. For, many shall say unto them, when they go out to begin their enterprise, that such things cannot be. Yea, they shall scoff and refute, saying:

32. You must build the way all things are built, for it is the way of the world. Yea, and if you choose to build another way, it shall be to your hurt. Why think you to be different than all people? Come, build your homes properly. Work with your might and all will be well with you.

33. But behold, the manner of building in that day shall be so wasteful and costly that a man shall have to become a slave to the possession in order to provide shelter for his family. Yea, and the woman must also go out from the home to labor for the upkeep of her children. And this shall be because of the wastefulness of the manner in which they shall build all that they build. Yea, and there shall not be one thing built in that day that shall not be so costly as to require the break up of the family.

34. But the Lord shall teach a more excellent way, both in spirit and in body. For He is the Creator and the Peacemaker. Shall He desire man to use up the earth and to consume it all up? Behold, He shall not. Wherefore, He shall instruct His remnant even in all that they must do to restore the earth. And He shall begin this schooling in the manner in which they shall build their dwellings and their meeting places and even their High Places.

35. Yea, where the world shall teach them that their High Places should be built of the most costly goods, in order that proper reverence shall be given unto the God of Heaven, behold, He shall teach them to build with humility. Yea, their High Place shall seem very low when esteemed by the eyes of the world. Behold, in this shall the Lord teach His people to heal the Earth.

36. And when they go to adorn their High Places, shall they fill them up with the costly things of the world? For this shall be the habit and the custom of their times. Yea, when the world builds a temple, behold, it is filled with costly and fine furnishings. But this shall not be so among the Lord's remnant in the last days. For they shall sit them down with but a blanket between them and the earth from which they did cast up the bench. And when they build a chair, it shall be the work of their own hands, or of the hands of a neighbor. And the floors upon which they stand shall not be made of stone cut and crafted by unknown hands in unknown lands, but it shall be earth that is poured and cast, and when they walk upon it, it shall sustain them gently.

37. And this shall be an ensample unto them, that they do the will of the Lord. For, the way of the world does use up the good thereof. But behold, the way of the Lord does sustain and edify. The way of the world does destroy the will of man to do good, for all his labor must go to the using up of the Earth. But the way of the Lord does edify him, for his labor shall return unto him a blessing from the Earth.

38. But behold, this thing shall be hateful to the world, but in this there is wisdom, also, in the Lord. For, if the world does hate a thing, the world does avoid it. Yea, and when the world shall judge this ensample of the Lord, behold, the remnant shall be esteemed as a thing of poverty and want. Yea, who shall molest them?

For they shall have nothing that the world might desire of them. Who shall covet a house made of earth? Yea, when all the world esteems that retreat from useful labor into which men and women shall have fallen as virtuous, who shall covet the house built of such labor? Nay, the world shall think itself above such things.

39. But in the day in which the Peacemaker shall whisper again in the ears of them that hear, the remnant shall take up again the Earth without hurt. And they shall no more cut down the tree to waste the more part of it. But they shall learn providence again and they shall care for the Earth. And behold, when they do this thing, the Earth shall give forth abundantly and they shall have sufficient for their needs, for they shall not have enslaved themselves to the costly thing.

40. And they shall learn from this ensample that the wisdom of their shepherds has been foolishness. Yea, they have been taught from their youths to labor with their might, that they might have security in their homes and in their families. But, because the shepherds teach them to labor for the things of the world, they shall enslave all the people.

41. But when they do take up the Earth again, without hurt, but with an eye single to the service of their God, they shall cease to esteem the costly as security. Yea, they shall see once again that the Earth does provide abundantly for those whose hearts are not bent on destroying her and on using her up. And the Earth shall loosen the bonds of their captivity and she shall gently remove the shackles of their slavery.

42. Yea, and the scales shall fall from off their eyes and they shall see more clearly. And in all else that they do that does use up the Earth, they shall begin to curb themselves. Yea, they shall cease to buy with silver and gold that which does not edify, and the Earth shall give abundantly all that which cannot be bought with money. Yea, their eyes shall be opened and they shall see as they have not seen before, the wonder and majesty and beauty of the Earth around them. And she shall hold them in her embrace and they shall feel again the love of the mother which gives them life.

43. These are the doings of the Lord's remnant whom He shall bring once again into this land. And behold, they shall be in the midst of a great people, wherefore, do not marvel that I say that the Lord shall bring them once again. The Gentiles shall cover all the face of the land, and yet, the land shall not claim them as her relations. Wherefore, the blessing and the curse that lies upon this land shall affect them, and they shall all be in bondage. But there shall be the seeds of liberty planted by their forefathers yet living in their breasts and this shall be enough to ensure that the Lord's remnant shall have peace to establish Zion.

44. For, it shall be for the sake of this liberty, which the Gentiles shall cherish above all things, that some measure of freedom shall be granted unto they who turn from the getting of gain, even unto the establishing of Zion in the land. For behold, the manner of thralldom under which the Gentile nations shall place all the people, shall be in the love of gold and of silver. Wherefore, they shall build up their cities and their towers and they shall hurt the Earth. And it shall be the hurting of the Earth that shall form a foundation for the subjugating of the people. For, when they hurt the Earth for the sake of gain, behold, their gain shall become slippery and hard to hold. And all their labor shall not be sufficient to hold onto the things they deem to be precious. Yea, their day's labor shall not be enough to buy their day's needs. Wherefore, they shall wear out their lives for the sake of gain, but they shall be old and have gained nothing. Now, all this shall be because they do hurt the Earth to get their gain from it.

45. Now, the Lord's remnant shall not seek after gold nor silver, but shall seek after that true abundance that can only be acquired by that people who nurture and care for the Earth. Yea, and they shall find true riches in the abundance which comes from her bosom, and their labor shall satisfy. Wherefore, in the midst of slavery, wherein all men shall labor for the governors for their bread, the Nemenhah shall eat of the bread of life and be filled. And in the midst of bondage, wherein all men labor with their might to provide wine for the governor, the Nemenhah shall drink of the wellspring and they shall not thirst.

46. And behold, the governors shall not esteem them at all, because they shall have not gold nor silver nor any manner of gain. Wherefore, they shall be hidden amidst the host and shall not be discovered. For behold, only they who have substance whereby the governors might gain shall warrant their attention. And how can a man who eats from the Earth that which he has planted and lives in a house made of that same earth wherein he does plant, have wherewithal to be taken from him evensomuch that the governors might pay even the cost of taking it from him?

47. So greatly blessed shall that man be, for he shall not be seen nor esteemed. Yea, in the midst of the thrall there shall be slaves enough, and he who has not shall not be desired. And the Earth shall be so

despised that he who shall stretch forth his hand to embrace her and care for her, shall also have no merit and no beauty that shall be desired by the world. Even so shall the Lord instruct His people and bring them once again.

Chapter Nine

1. Now, this is not all that I have seen concerning that time in which the Lord shall bring this record into the light. Behold, I am blessed of the Lord exceedingly. For I did ask of Him to reveal the times and the seasons, and behold, He has shown unto me many things. Yea, and I have seen the times and the seasons surrounding the restoration of Zion in this land in the latter days.

2. And this is a choice land, a land of covenant. Upon it lies a blessing and a cursing, and this is the will of the Lord. And it is also His will that the Gentiles shall also be brought to a knowledge of Him and of His Zion. Wherefore, He shall drive them into this land. And because of the blessing and the curse, they shall learn more of Him and of His ways than they could have should they remain in their own land. Wherefore, He shall drive them. Yea, with the wind of their own ambition, He shall toss them up upon the shore. And behold, He shall try them in this land.

3. And He shall show unto them a beginning, even a commencement. And He shall raise up prophets unto them, and unto them He shall give commandments and instruction. But they will not. Yea, they will call themselves His Saints, and yet they will not do what He bids them. They shall claim to speak in His name, but their hearts shall shun the task He places before them.

4. Yea, He shall command them to go even unto the seed of the House of Lehi left in this land, not to instruct them but to be instructed of them. But they shall esteem them lower in station than they and shall shun the work which the Lord shall lay upon them. And the Gentiles shall abuse and drive the remnant of Lehi from place to place, because that they shall remind them ever of that which they ought to have done in the name of the Lord, but that they chose abomination of desolation in the stead thereof.

5. For the children of Lehi might have taught them to temper their lust for gain. For, we have much in our history concerning the outcome of justice in this land when the lust for gain does take control of the people and of the government. And even they shall have the record of the Nephites as witness unto them of the same. But behold, they shall do unto the remnant of Lehi like as they would do unto a beast of the field which is bought with gold and brought even to the slaughter.

6. Yea, I have seen what shall befall my own descendents at the hand of the Gentiles. And I have seen how that the people shall suffer and perish. But behold, they shall not be utterly destroyed, and because they shall not be utterly destroyed, the Lord shall preserve that part of their customs that shall set them apart from all the world. And even He shall raise up seers who will take of these records which we leave in sacred places and they will translate them by His peculiar power into their own tongues. Then shall He teach the Gentiles a mighty thing indeed.

7. And some of them shall take heed to His word and they will learn a new and better way, casting away their lust for riches and looking only to that which they need. But this shall not come without a true trying of their faith. Yea, in the day that they cease to hide up their treasures against the day of need, but use them abundantly to the good of many, then shall He graft them into the vine and they shall be one with Lehi. Then are the times of the Gentiles fulfilled.

8. But behold, they who are grafted in shall not be many. For the whole world shall lust after riches and the hearts of men and women shall not be upon the good gifts of Heaven, but they shall seek every day to get more gain than the previous. And with each day's passing, they shall hide up more of their precious things, that they might be esteemed rich by their neighbor.

9. But a time shall come when they shall go even unto the place wherein they have hid up their wealth, to withdraw it from its hiding place, but behold, it shall not be found. Yea, it shall be taken from them. Or, if it is not taken, it shall have lost its worth and shall not buy bread. And this disaster shall come upon all people at once. Yea, and so great will the disaster be that whole peoples shall run headlong before it and shall not be found in their place.

10. And even shall all nations be at the ready to tumble and fall to pieces, and the governors and the rulers shall all shake their heads and wonder. Yea, and the money lenders shall all flee, for there shall be no interest in anything. And the merchant shall sit idly by, for there shall be no buying of his wares. And the artificer shall set down his tools, for there shall be no profit in his hire. Yea, and the mother shall have not

that which might sustain her children, for her man shall have no means to support her, though she have right claim upon him for her support.

11. You may believe it! And this shall be a sign unto you that the time of refreshing shall be at hand, yea, even it shall be at the door. Behold, a man shall not labor to build his own house, but shall sell his birthright to the money lenders for the means to engage other men to build him a house. And because of the dearness and the cost of the house, he shall work the whole generation to pay the lenders. And when he has paid the lenders and the house is free, behold, he will discover that they whom he did engage to build the house made poor work of his commission. Yea, the house shall have no value and shall fall, after a generation of labor to redeem it.

12. And this sign shall be even the same upon all things made by the hands of men. Yea, they shall pay dearly for all that they have, and yet the workmanship shall be such that the object of their desire shall have no worth ere it is redeemed with his labor. Yea, this shall be the bondage into which the man in the last days shall sell himself. He shall be instructed by his shepherds in the things that he must do in order that he might be respectable. But, when the stuff is redeemed and he has worn out his life obtaining it, there is nothing but dust, and there shall remain none who esteem him for his fugality and wisdom. Yea, his neighbors shall not esteem him, for they know that he shall not esteem them in their poverty. This is the nature of slavery that the nations shall thrust upon all people.

13. But the Lord's remnant shall learn of Him to cast off this bondage. Yea, they shall be released from slavery because that they shall be instructed of Him. And when men and women take up this stewardship again, as they did in the past, behold, they shall begin to see all things differently. Because the house is the beginning of the community, they shall take stewardship of that as well, and they shall esteem all things differently. Yea, they shall see clearly that which they esteemed of no value previously, and that which the world shall esteem low, shall be riches unto them.

14. And they will cease to hide up their wages, but they shall begin to use them for their immediate good. Yea, they shall work with their might to build a tangible future and they shall take the Lord at His word, and live each day for its own merit. And behold, they shall not be in bondage to their own future, for they shall each day work toward a better future for all people.

15. Thus shall the Lord instruct them in the manner in which Zion is built in the heart. Yea, it shall be through the building of His house that He shall instruct them in the building of their own. Yea, and it shall be through His instruction, yea, face to face, He shall be their mentor, and they shall learn the meaning of His words. And the record of Heaven shall be written upon their hearts.

16. Behold, I declare it unto whom this record shall be lifted up; you shall discover yourself in the midst of slavery and wonder that you could have wasted your life in voluntary bondage. Yea, you shall have lived in that bondage all of your life, without knowing it, and the discovery of it shall cause you to wonder. Your wise men shall have taught it to you and you shall have been raised up from your youth believing it to be the best way.

17. Yea, and so virtuous shall all men have esteemed this slavery, that the governors shall teach it in all the world. And they shall cause that many nations shall sell themselves into this bondage. Yea, the governors shall do it, and the people shall support them in it. And even many who do already live a more perfect way, shall be compelled to lay down that better manner in which they live, so that they might be esteemed equal in the eyes of the world. Behold, they shall be made to lay down abundance and take up poverty, so that the world might esteem them to be the same as other men.

18. But the governors and the shepherds shall not esteem men to be men and women to be women in those days. Nay, men shall be but the means to produce gold, and the women shall be but a sack of provender. And a man may not stand and declare himself, for he is not a son, but so many hours of labor. And a woman may not stand and proclaim her generations, for she is not a daughter, but so much stuff to be counted and stored.

19. This is the evil that shall mark the fulfilling of the times of the Gentiles. Behold, in eight generations they shall have lifted themselves up from weakness into great might, and they shall rule the world. And all nations shall bow for a time before their obvious superiority and their opinion shall be greatly esteemed by all the rulers of the world. But, ere the ninth generation fails and the tenth generation culminates, the eyes of the world shall be opened and the rulers of the nations shall no longer be blinded by the riches of the

Gentiles. For they shall all see together that they have become slaves, and that, even with all the riches of the world, there is no virtue in bondage.

20. And men shall once again stand in their lot, sons of God, and declare themselves. And women shall proclaim their generations, daughters of God, and they shall take up abundance. And the esteem of the world shall fail in their eyes, for they shall walk and talk with the Peacemaker. Yea, they shall esteem not gold nor silver, but they shall know their own worth and they shall esteem that abundance that comes of the liberty of the soul.

21. And they shall cast down the slavery into which they were sold and which they were educated to uphold and revere. They shall walk away from all that the world taught was sweet and desirable, but has made bitter and good for refuse. That which the world esteems highly, shall be distasteful to the remnant. Yea, that for which all men labor and wear out their lives shall be hateful to the Lord's remnant in the day that He shall teach them.

22. Yea, they shall be ashamed of the ways and the customs of their fathers and their grandfathers, for they shall be such ways as shall cause the destruction of the earth and the losing of all that she does freely offer her children. And the Remnant shall take up the earth into their hands, not to spitefully use it, but to make sacrifice for it. Yea, when the Sons of Levi do offer again a sacrifice in righteousness, then shall the Lord restore all things. And when the Daughters of Levi do make sure their offering again, then shall He keep His promises that He made unto the Children of Lehi, to restore them in their bishopric.

Chapter Ten

1. Now, I am grown old. Yea, forty and nine years have I sat in the seat of High Priest in my city, and my hands hang down. I have seen the rise of my people and the establishing of great cities. Yea, the cities of the Nemenhah of Minisourit do cover all the land between the plains and the mountains. And behold, the Nemenhah of Tuilhah have begun to regain the lands they left desolate after the scourging of their people. And the Nemenhah of Corianton do occupy the lands north of us and we are bordered by them.

2. And the people of the Land Southward do leave us in peace, but their influence is felt among all the people of the Gulf, and we do keep watch upon our southern borders still. Behold, they are friendly, but their ways are different than our ways, as also their languages. And they do not esteem the Lord nor His ways. And they have not all things in common but each man does labor to get gain and to make himself great in the eyes of his fellows. Wherefore, we do not call them Nemenhah and they do not enter into our councils, and we do watch our southern borders continually.

3. And behold, we know that the Nemenhah of the Mountains have not grown, nor have their settlements prospered much. Yea, they do suffer greatly because of the climate and their surplus is never much. Wherefore, they remain in their settlements and have not built them up. Yea, the Nemenhah of the Mountains are a greatly diminished people.

4. And the Nemenhah of the Coasts do prosper and their influence does extend up into the icy north and down even to that place where there are other descendents of Hagoth in the land. Yea, they have discovered villages of people who tell of how their fathers came back to the Land Northward in that time when Hagothah did establish a nation in the Islands. But they remained not with him and returned upon the sea, but were blown awry and tossed. And they were cast up upon the shores of the Land Northward above the Land of Akish and built settlements there.

5. But behold, they had only the records that the ancient prophet did send with Hagothah, and they kept not any records of their own. Wherefore, they had become a sundered from the Nemenhah because they kept not any records of their own doings. And because they had not any custom of keeping records, they had no need of writing, and behold, they lost interest in reading also. Wherefore, although they had the records of their fathers, they could not read them.

6. And this was their state when the Nemenhah of the Coasts did discover them. And they have established their settlements among them and they have taught them again, and they have gathered in all that would.

7. But the center of this great land is not populated by the Nemenhah but by other peoples who have other ways. And they are becoming a coarse and savage people because of the hardness of the lives they must live. And behold, the men do not respect the women, esteeming them only as a man might esteem his bow or his arrows. Wherefore, though we are not at war with them, we do not go out to them and they do not come in to us. We do not meet with them in their Councils and they have no part in ours.

8. Wherefore, only the western portion and the eastern portion of the Land Northward contain the Nemenhah and we are diminished in our territories in comparison with the days of our great prosperity. Yea, there was a time when the whole of the Land Northward was covered with the communities of the Nemenhah, but those days are no more.

9. And we know that times come in which our people will be even more greatly diminished, for the times of the Gentiles shall come. But we are comforted in the knowledge that those times shall be fulfilled unto a great purpose in the Lord. Wherefore, we do not despair that the Nemenhah shall diminish and hardly be found in the land, for we know that in the last days, the Lord will re-establish Zion and the Nemenhah shall prosper again in the land. Yea, we know that, in the day that the Lord does show His face again unto our descendents, and unto they who are numbered with them, they shall be the means whereby the nations shall begin to look again unto all the good things of the earth and esteem them in righteousness.

10. Behold, I have given the stewardship of the keeping of the record of my family unto my son, as all old men of the Nemenhah give up the stylus unto their posterity. And it is a good thing that we do, for it is because of this custom that all the families of the Nemenhah do keep the record.

11. Now behold, shall the times of the restoration of all things come and there be no record of our doings? Believe it not at all. For the Nemenhah have kept records of such quantity that there shall be scarcely any region in the Land Northward that shall not hold them. And they shall abide their time and wait upon the Lord. And behold, when He needs them, they are at His fingertips. But until that time, they shall be hidden. And should any of them be found, or even if the more part of them are discovered and destroyed, yet shall there be many left for the Lord's disposal.

12. Yea, it has always been the custom of the Nemenhah to write their histories and preserve them for later generations. And we have written upon plates of metal, large and small. And behold, we have written the keys of our histories upon stones, that the seers might read them with their gifts. And even we have written upon skins and upon sheets of pressed fiber, and these have been copied by many hands and by many means. And we do this because we have been promised a thing by the Lord. Yea, the Peacemaker has promised us that our history shall not be lost, but that He shall bring it again into the seeing of our descendents in the day when He shall begin again the restoration of all things.

13. Wherefore, I make an end of my writing and my long count. And I know that, if it be wisdom in the Lord that part of my record and my history shall come into the hands of the Remnant in the last days, behold, He shall preserve them even unto that day.

The Book of Aku Hawaohtim The Grandson of Memish Akekt

Chapter One

1. Behold, I am Aku Hawaohtim and I was born the grandson of Memish Akekt when he was prophet and High Priest of Mentinah in the time of the great fall thereof. Behold, my mother died in Mentinah when the mobs burned the High Place and my father died there also when the mobs drove the priests out of the city because they would not offer a sacrifice of human flesh. Yea, my parents were goodly people, in all ways dedicated to the service of their God. They would not abandon the sacred ways of their forefathers.

2. But this was not enough to protect them when the Nemenhah of Menintah failed in their stewardship. Yea, when they failed to follow the counsels of the Lord and admitted a greater society than the land could bear, behold their great failure caused the destruction of all that they held most dear. And how did this come about? How could the blessed of the Lord suffer such a calamity? Behold, because of their pride, they believed that God would support them in anything. Wherefore, they adhered to some commandments and ignored others.

3. Behold, before the fall of Mentinah, my grandfather took me into the libraries in the sacred mountain and he showed me the writings of a man who had been for a time his clerk. Yea, when Mentinah first became a refuge place for all people, before Mentinah had grown to hundreds of thousands, my grandfather and all the people with him, believed that God would save them from anything. So that my generations may gain from the experience of their ancestors, I shall insert the words of Shi Timorah into my record.

The Words of Shi Timorah

As presented to Hobbes upon the Way and compared and edited by Cloudpiler.

1. Behold, I am Shi Timorah, clerk and scribe to Memish Akekt, the High Priest of Mentinah, and I have somewhat to record concerning my stewardship in Mentinah. And I do add these few words to the

record kept by my family so that they may be held in remembrance by our posterity. I am the son of Shi Timotin, who has the management of the grain warehouses in Mentinah, and Kemlith Nepath, who is a weaver of cloth. And Shi Timotin is a descendant of Shi-Tugohah and Pa Hementem. And Kemlith Nepaht is a descendent of Hagoth.

2. And Memish Akekt did call me out from among the people to be a priest and a teacher unto them. And I did go forth and preach unto the people round about, raising the hearts of the people to rejoice in the blessings of the Lord, even in the great trials that have come upon our people.

3. And I did struggle with the Lord in the High Place while upon the WAY, pouring out my soul unto Him, for and in behalf of my people, like unto Nephi of old. And the Lord did come unto me and speak peace to my soul. I believe that He is pleased with the Nemenhah in this valley and those round about for they do remember Him all the day and night long, visiting Him upon the WAY with the same prayer as I do raise up unto Him.

4. I know that the Lord God is pleased that we do succor each other in our trials and soften our hearts because that we do this out of the desire which is in us and not because we are compelled to do so.

5. Behold, and He did confirm unto me that this valley will be a refuge, more so than it already has been, and as long as the Nemenhah remain faithful and call upon Him, He will guide and direct them in all things, and that they need have no fear. And these are the glad tidings that I did go forth and give unto the people.

6. And we did increased our efforts to protect our people, fortifying and defending our lands. Howbeit, we did continue to preach what we could unto the Gadiantonhem who did rove to and fro in the land round about us, as has hitherto been successfully done, even according to that ensample which has been set down for us in our history.

7. Behold, we did instruct all our men in the use of weapons of war, for this had become necessary to affect our defense. But we did also constrain them to diligently preach the truth unto our enemies, that they might be softened towards us. But our enemies did as often rise up the more steadfastly against us because of our preaching. And this is because our words did cut them to the core and did kindle in them the more to anger against us. Wherefore, we were compelled to take up the sword in our defense, in order that we might protect ourselves from people who should have been our beloved brothers.

8. And they were more dangerous in the season of growth and warmth. Yea, we looked forward to the coming season of snow that our armies might rest from their labors in the field of battle and the incursions attempted against us. And we did constantly strengthen against the day that the battle might come even into our own land.

9. The councils sent forth patrols into the mountains and canyons round about that we would not be caught in unawares of the movements of our enemies, lest they catch us in our ease and be better able to fall upon us with sword and arrow, for they were determined to destroy us.

10. Yea, we did look forward to the season of cold and snow, to which our enemies were unaccustomed. For, they did not come up into the Lands of Mentinah in the winter. Yea, they only made incursions upon the mountains in the mild seasons, or in the season of harvest. For, they were robbers and sought not to conquer, but rather, it was always their design to plunder and to destroy. Wherefore, in winter we did have rest and an opportunity to prepare our forts and our battlements in the mountains and the canyons that secure the cities of Menintah.

11. And the Councils did also continuously send patrols into the lowlands beyond the mountains and canyons in order that we might not be unaware of our enemy's movements. Yea, we did not fail in being watchful, even though our enemies had established a pattern of not extending their incursions in time of winter. Wherefore, we were continually wary of any change in the movements of our enemy, lest they come upon us and destroy us with their weapons of war when we were asleep and complacent.

12. And we were continually blessed from on high and, with this assurance, we did teach our people to love the Lord, and we did not despise prophecy, for it is a gift given unto our people.

13. And we did also teach them to rejoice and be at peace. For, although war did encircle us round about, yet we remembered the promise given to our forefathers, that God would be our Father and our watch ward. And behold, we knew that He would provide a way of deliverance for us, even if it be that we could not look for it but in the very hour of its necessity.

14. And also that promise made unto our fathers remains in our memories, that they who remain faithful in this land shall be prospered, though all around them fall into wickedness and a flood of darkness, and the land give not unto them of her abundance.

15. With power from on high we taught our people to love the Lord, and to prophecy as the gift was given unto our people, and also to rejoice and be at peace. For God, our Father, shall provide a way of deliverance even in the hour of our greatest need. We believe that we are they of whom the prophecies spoke, that the Remnant of the faithful shall be prospered when the unfaithful around us have been hewn down, and we alone shall stand against the tide of darkness flooding this sacred motherland.

16. Now, there were a few of our neighbors, whom we had always considered Nemenhah, who did fall sway to the enticings of the Gadiantonhem, in order that they might save themselves. And they did disregard and ignore our entreaties, that they go not unto the depravity of the Gadiantonhem, nor combine themselves with their secret society. And they departed from us, and some even from among our midst did also go with them.

17. These few were among they who were weak in the Spirit and did not seek the Lord upon the WAY to obtain their own confirmation of truth. They could neither obtain nor maintain that peace and stillness that comes of the Lord. And behold, they did falter when the storm did come upon us.

18. In this it is seen how that they, being built upon a sandy foundation and not anchored in peace to the rock of our Savior, will be carried to and fro. For these are they who must surely fall and much harm will come upon them. Yeah, and more harm shall come upon them than had they remained faithful. Yeah, greater yet shall be their sorrow, for they have not the unity of the Spirit.

The Book of Aku Hawaohtim (continued)

4. And in this manner did Shi Timorah puff himself up in pride. Yea, all his words do seem well, but behold, the people did not as Shi Timorah reported. Nay, but they began to puff themselves because of the strength of their weapons and their men of war. And they flattered themselves, even before the Lord's own house, that He would uphold them. Shi Timorah did write that they never ceased to go up unto the Lord to seek His counsel, but we know that they decided all things in their own Councils.

5. Yea, he praises the people for their faithfulness and gives praise unto the Lord for their victories, but they filled the valley to bursting with people and in this they followed not the Lord. Surely, He did go before them into battle, for they did cry unto Him in their necessity. But they counsel not with him in the stewarding of the Land and, in that calamity, He stood not with them.

6. And now I will return to the record of Shi Timorah, for it is instructional.

The Words of Shi Timorah (continued)

19. But I, Shi-Timorah, did mourn greatly in this time of strife for not only this, my people, but that the Lord did try me, inasmuch as my wife and daughter were taken from me in childbirth. But all things are known unto the Father. Yeah, and all things past, present, and future are known unto Him, and I do proclaim that His ways are strait. And my children did mourn with me and sustain me, and they did lift up my broken heart.

20. Yea, and also the people did gather together and we did lay the two of them to sleep for a moment in the dust. And they shall rest until the resurrection, when all will be raised up forever and I can be united with them again.

21. Now, behold, the snows did come upon the high country. Insomuch that it was a struggle for us to keep the passes and roads open into our valleys long enough to permit passage of the refugees who do flow in unto us. And behold, they did come unto us with only that which they could carry on their backs, and they did come dying for want of provender.

22. And I did rejoice that my Brethren in the Lord, who were sent south to assist our people in their struggles against the Gadiantonhem, did return unto us before the snows did close the way and the time of travel. We also mourned our brothers who did not return unto us, whom we suppose must have fallen before our enemies and do now sleep. They are gone unto the God that gave them life.

23. We have lost contact with the Nemenhah of Corianton in the East. Few messengers make it across the plains, but we know that it is their custom to raise up mounds of earth as fortifications in a line of defense against the Gadiantonhem.

24. And we see in the land a separation between the wicked and the righteous, as has been foretold in prophecy. On one hand are those fleeing unto us in search of a place of peace and worship, while on the other hand, those who join with our enemies glorying in the destruction of all things good and holy.

25. Behold, before the snow lay too heavily upon the land, the Gadianthem did come once more against us in our valleys in one final assault. But our valiant men held the passes as the enemy approached. On the ridges above we cast arrows upon them, like hail. And they did struggle to reach our fortifications, intent on engaging our men on equal ground, so that they might overcome us by superior numbers.

26. We fought against great odds but our God also fought for us. For, as the battle continued, the sun did break through the clouds and a strange warmth settled in the valleys and ravines all around. Yeah, an untimely warmth settled all around which was out of season in this time of the year. We understood not the meaning of it until the snows began to melt from the ridges, the import of which was not lost upon those who held positions and collected in the canyon below.

27. The churning of hooves and feet of our enemies who were concentrating on overpowering our positions caused a morass of mud, speckled and stained with the blood of the fallen. In their desire to breach our fortifications, their men in the rear pushed upon those in their fore, who were falling and slipping in the mud. A great confusion came upon them as they trampled their own into a lake of blood and mud. Then, in panic those of our enemies who could, fled back out of the canyons and into the south to their own lands, leaving without any regard to their own fallen.

28. Behold, we did cease the work of destruction and we did go forth to bind up the wounds of the fallen as best we could. And we did entreat our enemies to covenant with us for repentance, and to those who would covenant with us, we offered sanctuary.

29. But those who would not, and they were many, were disarmed and we caused them to help us bury the dead and then we bid them leave our country and to return to their own land.

30. As our armies returned to our own valleys and homes, behold, the Lord did hide the sun in the clouds and a great snow came upon the land even following upon the heels of our valiant men. Thus, we were blessed and we rejoiced again in our God. For, the passes and roads were now fully impassable and we could rest for a season.

31. We did not puff ourselves up in the pride of this victory, knowing it was our God and the faith of our Fathers that had delivered us.

32. Behold, my people did gather oft to the temple to receive light and knowledge as they partook of the High Place. In this we did prepare ourselves not knowing how long this sacred place would remain in the hands of the righteous.

33. Yea, I did stand many times at the top of the temple mount and praise the Lord for the beauty of this valley filled to overflowing with homes, farms and villages. Yeah, I not only saw it filled to the width and breadth with families, fields and flocks, but I believe that the Spirit of God filled the whole of it. I did many times give thanks to my God, for the righteous people do govern and guide themselves, seeking upon the WAY for the truths in their lives.

34. Yea, I saw a vast number of prophets and Healers who did go about preaching and teaching without the voices of the people continually crying unto them as Moses was beset of old. And this only because of the weakness of the Israelites, that they did not inquire of the Lord their God upon the WAY for their own guidance.

35. But I saw a great populace who sought the face of Christ upon the WAY and, in this way, did the Spirit fill the whole valley, as also in the neighboring lands round about. Yea, the valley was filled completely as the refugees were given lands and homes, filling the remaining places. And I saw how the Councils would cause that all the refugees should be given food and attention, and how all the neighboring valleys would also be filled up with them. And this was the wisdom I saw in my vision of the land and in its Councils, that all the land of the Nemenhah of Menintah was filled with righteous people.

36. I looked and saw the mountains that we the Nemenhah of Mentinah do love, the wild places, the wild animals in the canyons and forests in this safe place we call home. In this place where all the people praise their God and our forefathers, Hagoth and Hagmeni, for escaping into a place of righteousness.

37. For, this is a place of abundance and the sacred spirit that was had here before ever we had arrived. And because we are faithful and humble we have prospered ever since our forefathers made their home here. And this is according to the promise God made concerning this land.

End of the excerpt of the writings of Shi Timorah.

The Book of Aku Hawaohtim (continued)

7. Behold, I cannot write any more of the words of Shi Timorah, for I know what did befall the valley of Menintah and all its people. For, surely they did fill it up with people until there was not one empty place. And they clamored for their upkeep and the Councils had plenty of wisdom, but no corn, and the people starved.
8. Behold how Shi Timorah extols the virtues of his people! He praises them because they trusted in the Lord, and this is worthy of praise. He praises them because they called upon Him and went upon the WAY to seek Him, and this is worthy of praise. But, see how the people ignored the counsels of the Lord even unto their own destruction! What good is it to walk and talk with the Lord upon the WAY if the counsel He gives there is to be disrespected?
9. The Lord did surely go before the armies of Mentinah in protecting the valley of Menintah from invasion. But the people within the valley turned away from the counsel of the Lord and the valley became a place into which not even the Gadiantonhem would venture. Now let this be something over which men do ponder greatly. For the Lord is mighty to save and does hear the prayers which we do raise up unto Him. But, if we will not take His counsels into our hearts, there can be no Zion there.
10. Great and horrible was the fall and the destruction of the Nemenhah of Menintah. This I witnessed with my own eyes and I attest with my own mouth. Hear my voice all you who would read these words and ponder them.
11. It is an excellent thing to go up unto the High Place and rejoice in all that the Lord has given you. It is good that you should seek Him upon the WAY. It is a blessing beyond measure to receive instruction in that holy place. But, in the moment that you do as we did and disregard the counsel and the instruction received there, believing that the wisdom of your councils will be approved of the Lord merely because you call yourself His, then that blessing becomes a cursing beyond measure.
12. Do not believe that you may stand upon the mount of the High Place and cry out in a loud voice:
13. Praise be to God that we are so righteous. Behold how we call upon the name of the Lord continually. We have the record of our forefathers. Come! Build up a Zion with us!
14. Behold, I say unto you, Zion cannot be built up without that it is first established in the heart. Yea, and a mighty change of heart does establish Zion there. Then shall you ascend up into the Lord's house. Then shall your words and your entreaties be no mocking before the Lord, for you shall be His.
15. Yea, the clerk of Memish Akekt did stand with his High Priest in the end, and I must believe that he would have been comforted to know that the Lord would begin again a great work from Menintah in the latter days. Yea, I must believe that he will be comforted to know that some of our posterity will be preserved even unto the last days and that the Lord will begin a restoration from out of the midst of the blessed valley. Yea, the Lord shall raise up a people more blessed than we have been, but not before they separate themselves from the Babylon they have taken into their hearts.
16. Yea, there shall be a Remnant gathered in out of our descendents and they shall be of one heart, whole and unified in purpose. The words and ways of the Nemenhah of Mentinah, yea, and of others of the Lord's people that have been hidden up, will be restored among those of our descendents whom He does call out from among the children of men. These are they who shall hearken to a voice which the Lord shall cause to swell up within them, a voice that shall free them from the bondage of the Gadiantonhem in the last days. Surely, He shall choose them because they will seek the face of the Lord and despise not His ways.
17. Yea, I must be satisfied that Shi Timorah will be comforted in the knowledge that the Lord will make a mighty work of healing to begin in the valley of Menintah. For, it was a place of death and of sickness, but though its valleys be painted with the blood of thousands, they shall once again be white as snow.
18. As can be understood from reading the account of Shi Timorah, the people believed that they would be sustained in their refuge because of the hand of God, notwithstanding the valley was taxed beyond its capacity to bear it. But Mentinah did fall, not to outsiders or enemies from afar off. Nay, not to the Gadiantonhem. Mentinah and all the valley of Menintah fell before the ravening hosts who arose out of the refugees that the Councils of Mentinah took into the valley and with whom they did build up the city. And when the number of people so overtaxed the valley, behold, it was the Nemenhah who ravaged the sacred place and the home of our forefathers.

19. Behold, the God of Heaven and of all creation decreed the manner in which this place would either be blessed or cursed, and the Nemenhah have seen both blessing and cursing in their sojourn in this holy place. Let this be an ensample unto all men who think to own the Earth and yet retain the approbation of Heaven. Men and women have a responsibility to be good stewards. If they will not, behold, they shall enjoy no providence. They may cry Lord, Lord, and surely He will visit them and counsel them. But He will not sustain they who disregard His counsel, no matter how oft and how loud they insist that they are righteous.
20. Behold, many have written the account of the fall of the City of Mentinah and the destruction of all that in it once was, wherefore, I shall not use up much space on these plates in repetition of that history. But I do add my account of the migration of my family into the North Country, so that my posterity might know of our doing.
21. When Memish the High Priest was driven with his followers into the caves of the archives, yea, even up into the Sacred Mountain, behold, he did send his family away from the awful scene of destruction and carnage that had engulfed Menintah.
22. And I was placed in the care of my uncle, Henewit and his wife Aku Panit. Yea, and I was adopted into that family, for my own parents had perished in the disturbances at Mentinah. And I took my name because of the life which my uncle gave me when he took me up into the North Country with him. For behold, when I was born, my mother called me Meminit Akekt. But I have taken another to honor my adopted parents.
23. And Henewit is a son of Memish, the High Priest of the Sacred Mountain, and of Mentinah. And Aku Panit is niece to the High Priest as well. Wherefore, they are of the Akekt clan and family. And they were commanded of Memish to take their journey with his wife and other sons even out of the valley and to make a settlement in the south entrance of the great gorge below Nespelhem. And this they did even as he commanded, and they believed that he would shortly follow them. But behold, Memish the Prophet was killed while yet in Menintah by the mobs and the hoards of wild men that roamed the hills. Yea, he did not follow us into safety, but was driven even unto death by evil men and all his followers with him.
24. Yea, and the city of Mentinah is burned to the ground and only the foundation stones remain. And the water catchments are broken and the land round about the lake is barren. And the lake is filled with the bodies of the fallen, and behold, a stench does rise up from it that sickens the heart and fouls the mind.
25. And the city of Elak Kowat is no more. All of its houses are burned and its tower is broken and brought low and scattered. The fields of grain are as stubble and the river which flowed with clear water out of the mountains, now runs with mud and with refuse. Yea, the little river is filled with the bodies of the fallen and its water is foul. And this is the fountain that fills the shallow lake. Wherefore, the whole valley stinks with the death.
26. And there are no more mothers or fathers in the villages and the settlements of Mentinah and of Elak Kowat. Yea, the mothers are all escaped or dead and the fathers have fallen in their defense, or they have turned into ravenous beasts who stalk the byways in search of meat. Yea, the men who are left in the valley do hunt each other for meat, for there is no provender left in the land. And any person they find in the way or on the road, they do consider their own bounty and their boon.
27. And they do not live anymore together in families, but as lone wolves they do hunt each other for food. And those that do band together are at war constantly and do murder each other and commit all manner of atrocities upon each other. Surely, they who remained in the valley could no more be considered human beings, so low had they sunk into abomination.
28. And Memish the prophet did go up to the Sacred Mountain with a body of trusty men and they did attempt to hold fast the entrances to the archives. But behold, they that hunted them were much greater in number than they and, by and by, Memish foreknew that his efforts would be in vain. Wherefore, he did seal up the archives and the caves, that they could not be entered, and he did save the records.
29. And he and his men did stand before the great entry, or what men called the highway into the archives, after that he had closed the entrance with great rocks and rubble, and they did fight the last battle of the High Priest of Mentinah. And all day long they did fight with their might. And when the night came, they did continue to fight. And behold, all the next day they did fight, but the mobs would not abate. And all the second night they did fight in defense of the holy place. And in the third day, there were but twenty two men left, yet they did continue to defend the mountain.

30. And by nightfall on the third day, only Memish and three of his followers were left, and they faced a multitude of the enemy. Yea, and they knew that they could not prevail against so many foes. And behold, their enemy was fresh for the fight and they were filled with hatred and with a thirst for blood. Wherefore, Memish sent Paynahit Akekt, his kinsman, as a messenger unto us of these things. And Memish and his men drank of the cup of Foranic and they laid them down and died. And they did this thing because they knew that their enemy did eat their spoil and they wished not to witness it. And do not judge them for taking their own lives, for they did it according to the dictates of their own conscience and we know that the Lord did justify them.

31. But this is not all. Before they took their own lives, and thereby deprived their enemies of the prize, they closed up the libraries and they covenanted to remain in spirit to protect them until the Lord might release them from their covenant. It is not known whether the Lord granted unto them that same gift He gave unto Timothy, Mathoni and Nephi, and unto John, even that apostle whom Jesus loved, but it is believed that they will remain to guard the libraries until the Lord shall call them from out of the dust. Yea, it is not a thing that has been revealed unto me upon the WAY, but it is told among the Nemenhah that they do indeed remain in the place they covenanted to guard and many travelers have reported strange things.

32. Behold, this is the horrible tale that we tell of the end of the days of the High Priest of Mentinah, for it is the end of the story of that great city and of that valley. Yea, I write this record now that I am old, and yet, in my lifetime I know of none who have returned into Menintah to rebuild its settlements, only one small outpost below the Sacred Mountain. Yea, the valley lays desolate still, even after two generations have passed since the year of its downfall.

33. And the outpost of Mentinah stands on a mound at the base of the Sacred Mountain, and it is one tower and six houses. Therein do dwell they who take up the trust of watching the mountain and the valley, and their record is another work which I shall not touch on here. But it is enough for me to say that their labor is harrowing. For, although the wandering bands of men have all disappeared, the haunts and harrows remain. Yea, the Land of Mentinah still remembers and one may still hear and see things in that place that try the soul.

34. Surely that place will be remembered and revered because of the Sacred Mountain and the records that remain there under the protection of the Lord. But men do not willingly live in the valley, unless they have volunteered to be watchers. Long shall that place lay empty ere men do undertake to establish themselves there again.

35. Yea, I have seen upon the WAY, how that there shall be little gatherings and small villages here and there in Menintah again, but not until the Gentiles do come to take the land will there be many people in that valley again. And behold, after the Gentiles shall have had their way with the sacred place, then shall the Nemenhah gather again to heal the land.

Chapter Two

1. Now, the valley that rises up above the gorge into which the winding river does plunge is called Wahlohwhah and there are many Nemenhah there in their settlements. For there is a lake there that is beautiful and the streams that fill it provide a richness to the valley that is very pleasant. And the people prosper somewhat, though the winters are very severe. Yea, they do prosper, though not as well as formerly in Menintah.

2. But behold, because the seasons have changed, the more part of the horses, even the greater portion of them, have been eaten by the people. For, during the time when the seasons were all in change, the Nemenhah were put to great labor just to survive and the horses were deemed surplus. Wherefore, the horses of the Nemenhah became their salvation in the first and coldest of years. Wherefore, they are exceedingly rare in my day and one scarcely sees them anymore.

3. But the Nemenhah have found out the places in the valley that do shelter from the cold and they have built their settlements again and they do prosper somewhat. Yea, and we built a settlement at the mouth of the canyon and the gorge and we have gained a foothold such that our people do cease to die in the winter for want of food. Wherefore, we consider the blessing of our lives and we work hard to provide for our families.

4. And we called our settlement Elats Memish, for we did also hope that we would see again the face of Memish who was our High Priest. But he did not come to us in the end. Nevertheless, we did call ourselves after him and we redoubled our commitment and our covenant to live as our fathers had lived. And the

people called upon Espowyes Mene Akekt, even my grandmother, to be their High Priest and to rebuild the High Place.

5. And Mother Espowyes was old when she began the building of the High Place of Elats Memish in memory of her husband. And she caused that the men of Elats Memish should bring together stone and the mound of the High Place was built up to the height of a man. And the ramp of the High Place approach was all cast up in agate and shimmering stones which were broken very fine. And the walls of the High Place were made of mud brick and they were cast in twain and the space between them was filled with reed grasses of all kinds. And upon this double wall she did cause timbers to be set up such that each supported the other and the whole created a spiral under which there was no other support.

6. And this workmanship was unique among all the Nemenhah. For the beams were first set upon a frame of the posts of the four directions as usual, but they were set upon each other in a curious manner. Yea, the first beam was not set straightway from the West to the East, as heretofore, but rather, it was slightly offset and approached the center at an angle. And it was set upon the four post support in the center. And the second beam was set so that it crossed the first with two feet to spare. And the third was set likewise under the second. And the fourth was set just so under the third, and so forth.

7. And when all the beams were set, each supporting and sustaining the other, behold, the four post support was taken away. And the wonder of it was that the roof did remain and was strong. And the latillas were set and the basket weave made so that planks could be attached to the roof. And when the planks were set, sod was cast upon the roof and sacred herbs were planted therein. Now, this was the manner of the strange construction which the High Priest chose for to honor her fallen husband.

8. And the High Place had twelve windows, and the door which made thirteen, and they were set with shutters and with oiled cloth. Yea, and the bench was built into the perimeter thereof as in all High Place structures. But there were no posts in the center to obstruct the view to the hearth and all who looked up into the rafters saw a beautiful spiral of beams, each sustaining and supporting each other, and they took courage.

9. And behold, the people made them mats of reeds and they did cover their houses with them. Yea, when the poles of the lodge were cast up and secured, behold, the people covered them with mats of stout reeds. And again on the inside they did also attach mats and in the space between them they did cast grasses of all kinds. And these houses were tight and warm in winter, and cool in summer. Wherefore, the people devised shelter that protected them from the elements.

10. And behold, the river was full of fish, for the change in seasons had not disturbed them. Yea, the insects that thrived in the shallow places prospered better because of the cold, wherefore, the fish in the river benefited. Wherefore, our people became fishers every one and because of this we did begin to prosper as well.

11. And the flesh of the fish was beaten and dried. And we did add certain plants and roots to this flour. Yea, and when some berries and fat were added, behold, the mixture did last long and was nourishing. This became our food in winter and we did subsist upon all that grew in the region. And our young men and boys did also hunt the kirlee and we had hides and bone meal also.

12. But of greatest import were the baskets made by our women and children. For behold, we had little that we could call surplus and with which we might trade for the surplus of other villages. But our baskets became famous among all the Nemenhah of the mountains, for our women were skilled in making them tight. Yea, so tight were they that they could hold water without the application of pitch, and this became highly sought after. Yea, for there were many baskets made with pitch that could hold water, but they did impart into the water the taste of the pitch. But our baskets were tight without pitch and, therefore, had only the taste of the water and the sweetness that the grasses gave unto it.

13. Yea, above all else that we devised for our comfort and our survival, the baskets that are made by our artisans became the most famous of all our wares, and they are desired by all of the Nemenhah of the Mountains. And because we built our settlement upon the river where there grew many different kinds of grasses which were useful for the making of baskets and of mats of all kinds, this became our surplus. With this boon, we traded with the other settlements for the things that they had in surplus and we became closely connected to many of them.

14. Behold, a city cannot exist by itself. For, alone it can only grow out of its own production. Sooner or later, the city alone becomes the home of rich and poor with none in between. But a city in the company of other cities has much to offer all and its production can begin to make surplus which can be traded for the

surplus of its neighbors. Wherefore, we do not desire to build settlements where there can be no contact with others of our kind.

15. The city of Mentinah became a lone refuge in the storm, and Elak Kowat much like it. Behold, all the settlements and cities of the region failed and the people flooded into Menintah. Then was our intercourse with other cities curtailed because of the great concerns of providing for our own. Eventually, and this did not take long, believe me, the lone cities could not support themselves and the society collapsed. This could not have taken place had the Nemenhah been able to maintain connection with other cities.

16. But behold, the same was taking place in all the cities round about. Yea, and only in places too far removed from Menintah were circumstances any better. Wherefore, with supplies curtailed, Mentinah and Elak Kowat did fall just as all the cities in the region did fall. And this is the reason that we labor diligently to maintain our connection with all the settlements of the region, lest the same befall us again.

Chapter Three

1. Now in the same year in which we did flee Menintah with the wife and family of Memish Akekt, behold, some of his family fled also across the desert and the plains into the east. Yea, and we know that they did survive and they built up a settlement upon the west side of the Great River, even that river that the Corianton call Misisip. And they called their city Minisourit and a High Place is built there.

2. And we are filled with joy to know of their success, yea, and we rejoice with celebration whenever we hear of them from the travelers that come into the Land of Nespelhem. Yea, and on occasion even we do have news of them from one of their own whom they send even back to the Sacred Mountain, but this is not often.

3. And behold, some of the family of Memish the Prophet did also remove even out to the sides of the West Sea to find a sanctuary there. Yea, it being very difficult to live in the mountains, for the cold is very great and the season of warmth is short, some of the Nemenhah of Nespelhem did migrate down into the coasts and have made settlements there, and some of the family of Memish did go with them.

4. But behold, Espowyes did remain in Elats Memish. Yea, she would not leave the memorial and the city she had built for her husband. And Espowyes became a great High Priest and a leader of all her people. And her lot was difficult, for the conditions were not favorable and many people could not live in the extreme cold of the region. Yea, it seemed that the land was not favorable and for all those who were not suited to fishing and gathering, but were artisans in wood and in stone, they could hardly live in the harshness of the Land of Nespelhem. Wherefore, Espowyes did govern in difficult times and her wisdom was that which held the community together and provided for the survival of the village.

5. Now behold, the city did not grow much and although the people did not suffer, nevertheless, few settlements sprang up round about it. For the circumstances were severe and many were the children that did not survive the seasons of cold. Yea, in Elats Memish, the Healers were always hard put upon to relieve the suffering of the people.

6. Nevertheless, Elats Memish did provide a surplus for its own and the family of Memish Akekt did maintain there for many years. And a generation did pass away while yet I remained with them. But behold, I am an artisan in stone and my talent is also in the workings of the seer. Wherefore, I did decide to remove also into the coasts.

7. Yea, when I became a man and had wife and child, and my wife's name was Winaymah Akekt and we named our first son Aku Winaym, I did bid farewell to they who had been my family and I did take up my bundle and my tools and, with my little family, I did leave the mountains and I traveled down to the coasts of the West Sea.

8. And behold, we did follow the Winding River until it reached the Great River which leads down to the sea. And ere it reaches the sea, behold, another river enters into it which is called the Waylahmaht, and we did follow this river up into the high places. And it reaches up into the mountainous fence and there are many great peaks of mountains, the likes of which are not to be seen in the Land of Nespelhem or of Potalekt. And when we had traveled along the east side of the fence for many days, we did cross over the mountains and passed down upon the western flanks, and we did find a suitable place to build our settlement.

9. And there were several families in our party, and they were all relatives of Memish the Prophet. And when we had set up our lodges, we did meet all together in Council and we did make a covenant one with another that we would follow that path which Memish had taught us and that we would have all things in common. And we did make a design for our High Place, yea, and we did resolve to build it.

10. And we did love the High Place which Espowyes built for her husband in Elats Memish, for it was very beautiful. Yea, and the roof beams of her High Place Lodge did ever remind all they who did look up into them of the manner in which all men and all women do depend on each other for their every need. Yea, our lives do intertwine and do sustain and support each other just as the curious roof of the High Place of Elats Memish. Wherefore, we decided to build our High Place as she built hers.

11. But behold, in our new home there was much of a type of tree from which long, straight planks of aromatic and resinous wood could be easily cut. Wherefore, we did fashion these to cover our High Place, and the result was beautiful. And this wood did keep out the rain, for in our new home it did rain very much. And we did also build our homes of this same wood, and also many useful things we did build with it.

12. And behold, we did call our settlement Winemoisips, for there was an abundance of that plant in the place we chose to build our High Place. And the number of the families with us when we built Winemoisips was six, and these are the names of the mothers and the fathers of our settlement:

13. There was Miomemish and his wife Pah Hemish, and they had four sons and one daughter. And the names of their sons were Memid, Phemit, Timothy and Weeahnet. And the name of their daughter was Panet Hem.

14. And there was also Regedihah and his wife Pamet Hamit, and they had two sons and one daughter. And the name of their sons were Geriah and Deahged. And the name of their daughter was Pareah.

15. And there was Winayahits and his wife Akishah Pahits. Yea, and his wife's sister did sojourn with them and her name was Kashi. And they had but one daughter and her name was Kashi Payahits.

16. And there was Kohathits and Kamathis, and they were brothers. And Kohathits was married to Pah Nathinits, who did not travel with him but remained in her mother's lodge in Nespelhem. But he had a son whose name was Klamathits and a daughter whose name was Klamath Pah, and they did travel with their father and their uncle.

17. And there was also Pah Homoyisip, and she did travel without husband with her three children. And they were Pereith, the seer, Pawonhits, and he was a maker of tools, and also Pagowahnmitsip, and she was a healer most gifted.

18. And this is the long count of the families of Winemoisips in the first year of our settlement.

Chapter Four

1. And behold, the Winemoisips grew and prospered and we had continual peace. Yea, and the settlement grew up and became a notable city. And many people did come unto our coasts from other places, but most especially from the Land of Nespelhem. For behold, the drought had become most severe and the cold to many was unbearable.

2. And in the seventeenth year since the foundation of our settlement, behold Pah Homoyisip, whom the people had called to be High Priest, was killed upon the ocean when she went fishing. And the people mourned her, for she had filled her seat with wisdom and gentleness. And the people called upon me to fill the seat of Pah Homoyisip. Wherefore, I was confirmed by the voice of the people and by the Holy Ghost.

3. In the year the people called me up to the seat of High Priest, the number of our children was six. Behold, my first child, Aku Winaym married Klamath Pah, even the daughter of Kohathits and Pah Nathinits. And they built a home in Winemoisips. And these are the names of all of my children; Aku Winaym, Winyamis, Miyaminis, and Pormayits were my sons and Pa Winayatis and Paniyaywits were my daughters. And all but Aku Winaym are yet unmarried and remain yet in the lodge of Winaymah, for I am her husband.

4. And this is the way of our people. Children do remain with their parents until they do join themselves with man or woman. Then do they leave their mother and their father and cleave unto their choice. And they, being twain, are yet one flesh.

5. Yea, and we do preserve the custom of marriage, even in the same manner as has been recorded by Shi-Tugohah in his record of the customs of the Ammonites. Yea, when a young man and a young woman join themselves together and become one in the Lord, behold, the men of the family do build them a house and provision it with every good thing that the husband will need to sustain and support his wife in her house. Yea, and the women do fill the house with every good thing that the young wife will need to hold her house. And this custom does insure that the family does not begin in a state of want, but all things are provided.

6. And the Nemenhah of Winemoisips did for my son all that his own family would have, did he choose his bride back in the home where he was born. But behold, Winemoisips is his family and the men and the women did for him all that would have been done by the larger family in any other city. And this is a custom that has brought much unity in our city.

7. And we did celebrate all things together also. Yea, in the spring, when the season of cold does abate, behold, we do celebrate together the Dance of Lights. And in the summer, even midway between the shortest and the longest day, we do meet together to celebrate. And on the longest day, we do meet together to dance and to celebrate and to make ceremony. Yea, and again midway between the longest day and the shortest day, we celebrate together. Yea, and on that day, we make dance the Winter Dance, or what has become known as the Spirit Dance, and pray for good rain and some snow. And on the shortest day, we meet together to celebrate. Behold, these are the set times and the seasons in which we do meet together as a community to celebrate together.

8. And behold, we do also celebrate much within our families. Yea, whenever a son or a daughter comes of the age of agency, behold, we call upon family and friends to celebrate with us. For behold, one that was a child is grown up well and is about to become a mother or a father.

9. And when a son or a daughter, friend or neighbor, or indeed any member of the community does desire to betoken a new covenant, yea, or any emergence, and they do desire baptism at the hands of the Peli, we do call upon family and friends to celebrate the emergence.

10. Yea, and when a son or a daughter seeks the face of the Lord Jesus, whom we call Peacemaker and our Lord, behold, and when He has shown His face unto them, or through the workings of the Holy Ghost they do receive His commission, we do also call upon family and friends to make celebration with us. And it is a mighty celebration that we make when someone receives the commission of the Peacemaker.

11. And when one who was sick is healed, behold, we do also celebrate. And also when the fishers return with a great catch, we do celebrate. And when the gatherers return with much harvest, we do celebrate. Yea, in fine, we make celebration for all things, and in this way do we give our thanks unto the Lord and unto our ancestors.

12. For, it has been our experience that the Lord delights in blessing us, and should we not be thankful? Yea, the Sky Father takes pleasure in His children and the Mother blesses us with all things to succor us. Wherefore, can we be ungrateful for all this? I say unto you, Nay, but we will lift up our faces unto heaven and sing a thankful song for all wherewith we are blessed.

13. And is there anything that is not worthy of celebration? Nay. Even death is for us cause for celebration. Yea, we do not fear transition, for it is emergence to us and we know unto what we emerge. Yea, is there pain? Yet we celebrate. Is there suffering? Yet we celebrate. For we exist that we might find joy in all that we may experience in our existence. We do not exist that we may claim ought from this life, but that we might claim that which, because of this life, we do merit. Wherefore, since we have such benefactors who are so anxious to provide for our needs, shall we not see the benefit in suffering and the boon that is death and not fear it?

14. For what is death that man ought to live in its dread? Is it permanent at all? Is there anything that does not perish? Is there anything that conveys with us out of this life? Yea, we know that our possessions must remain and none are permanent. So also is death. It comes upon all but remains not. Yea, it is fleeting as the frost in summer. Yea, death is not to be feared nor dreaded, but understood for what it is. Wherefore, understanding death as not a monster that robs us of life, but as a door that opens upon emergence, how can we not celebrate such a blessing?

Chapter Five

1. Now, when we came into the region in which we have built our city, there were already people here, and they call themselves Umicpquah. And they are part of the Nemenhah of the Coasts. And behold, their language is similar to our own, but not yet similar enough to be understood by us. Yea, and their customs are somewhat estranged as well, for among them men are the masters of the house and they do often take more than one wife.

2. And behold, this custom has become accepted by them. Nevertheless, the men do treat their wives with all tenderness, but notwithstanding, it is strange to us, who esteem the mother as master of her own lodge and hearth. Wherefore, we do not keep ourselves aloof from them, but we keep our own counsel and we mind our own business.

3. And the Umicpquah cite a disparity of men and women that came of a war with people that came up the coast which did take many men in times past. And to care for the women and the children that were left fatherless, a change in their system was needed. Wherefore, we do see that it was for a good cause that the men took to themselves the widows and the orphans as their own family. But behold, when the crisis is over, how is such a custom to be justified. Behold, they did carry on in it after the crisis and now, after generations have passed, it has become the tradition of the people.

4. Behold, their Councils are all men and the women are subjugated. And young men wander to and fro, because there are not enough young women for them to marry, for the young women are taken by established husbands to be their wives. And this does cause some discord, for what shall a young man do who is not brought up with the idea of wife and family? Surely, he must wander about alone in the land.

5. Now this is a custom which we do not condone in our city, nor in the settlements which are beginning to spring up around us. We do follow the ways and customs of our fathers before us and we remember that the Lord has said that He shall be One who might command the thing which the Umicpquah do, but that no man may take such a thing upon himself. Wherefore, we do avoid the doctrine of the Umicpquah.

6. But behold, we have brought the medicine we call Pahshi into this part of the land. And this has proven useful to the young men of the Umicpquah who have been caught up in vices because of the custom of their people. Yea, we have established a Pahshi community for them and several Pahshi healers have taken up the management of the settlement. Yea, and we hope to be of service to these young men in this manner.

7. And this kind of healing is unique, in that it focuses the male creative energy to heal those complaints that do arise in the man. Yea, focus of the Father Energy does heal the young man of many ills that arise out of the custom of the Umicpquah and of their traditions. And in this way, we have prevented conflict between our two peoples, for we provide a service unto their sons which they could not.

Chapter Six

1. And we lived in peace all the days of my ministry unto the people of my city. Yea, there were no wars in the land, notwithstanding there was conflict. But, through our longsuffering, we stayed off war and bloodshed and we settled well into our neighborhood. And the people prospered in this new land and learned new ways. And behold, our city grew and settlements grew up around her. Yea, in all ways, we prospered in the days of my stewardship.

2. And I became old and all my children were married and living in their own lodges. And my wife also became old, and in the year that she died, behold, I did yield up the seat of High Priest and the stylus. And the Council called upon my daughter, Pa Winayatis, to be High Priest, and I yielded up the stylus unto my son, Aku Winaym.

3. I believe that this record will come into the hands of my descendents for a good purpose in the Lord, for He has shown them to me and my heart is returned to them. Yea, the Peacemaker has shown me that my few words, and the record of the establishment of our people in this country shall be of benefit to my children in the last days.

4. And I perceive that they will be a dispossessed people and shall give up their homeland for money, and this shall become a great stumbling block to them. But, in time, they shall return once again to the knowledge of their ancestors and they shall begin again to establish themselves in their own land and become a people again.

5. And the record of my words shall flow unto them through one whose connection with them is far sundered. Nevertheless, help shall come to them from diverse quarters and in diverse means. Wherefore, I do greet you, my children, and I do commend this record unto you.

6. I do not mean to suggest that this record narrates the beginning of people in the region, for there were people here when we arrived whose origins are their own. But to my children I say this, your history is known and written. Your grandfathers and grandmothers came into these coasts and these mountains from a far country and they established themselves in villages and settlements. And I see that you shall have little before your eyes to prove my words to you. Your wise men shall say that this record is a mere fancy. Notwithstanding, I witness it unto you, that you are Nemenhah, even the People of the Spirit, and your ancestors remember you.

7. And behold, your sacred sacrifices, your ceremonies, your healing ways and all that you utilize to relieve suffering, yea, in fine, all that you make in the day that these things shall come even unto your shores

and your mountains, are remembered of your ancestors, who I assure you yet live and perceive your doing. And behold, they are remembered of the Lord. Yea, your fathers and your mothers do look upon you with great joy, for your healings, your ceremonies and celebrations, yea, and in fine, all that you do to raise up a joyful and righteous sound unto heaven are heard by us.

8. And behold, we do celebrate with you. You may believe it. When you make your ceremonies, we sit with you, and when you make your sacred dances, we dance with you. Yea, when you hold the suffering in your arms and administer unto them, behold, you hold them also in our arms, for we are in you and with you. When you raise up a celebrative sound, behold, we sing with you and when the sound of your drums rise up, we are there also. The smoke of your pipes bring us nigh unto you and your prayers summon us. We are ministers unto you and we bring peace into your hearts.

9. And this is the manner of our stewardship. Do not be amazed that I say that we work among you and minister to you. I know that your holy people, your priests and your seers and your healers, shall have taught you the truth of these things. Yea, the world may scoff at you and call you childish, but doubt not. Wherefore, do not be amazed that such utterances should come up to you even out of the dust and that you should receive by the hand of a stranger, words from your ancestors.

10. Take that stranger by the hand and rejoice with him because the hearts of your fathers are turned to you, and that your hearts are turned to them. Behold, only this can prepare you to stand face to face with the Peacemaker. Only then can you receive Him in your countenance. Yea, then shall the record of heaven be written in you again. Amen.

Chapter Seven

1. In the last days, there will arise again in this land all the manifestations of the healing ways of that Spirit which does quicken the Earth and all Her parts. And behold, because of the work of prophets and seers, the Healers shall once again arise from the midst of the people. Yea, and they shall do great wonders and even miracles. The lame shall walk again, and the blind shall see. The canker and the wasting shall be cleansed from the loins and from the sinews. The ache shall relieve and the issue shall abate. Surely, the Healers shall once again work with power and wonders shall not cease.

2. Yea, and these same shall extend the gifts they shall have received even to the healing of the Earth, and behold, the Earth shall arise again from Her sickbed. Yea, even as a man who has been stricken many months with a wasting and a fever does rise himself up when the fever is broken. Yea, what man stays in bed when the sickness has passed? But the Earth that does sustain you shall also arise and make a commotion when the days of Her confinement are accomplished. Yea, when the fever is broken and She does begin to shake out the linens of Her sickbed, behold, the gifts that have lain long dormant during the time of Her ailment shall come again unto Her children.

3. And they who call themselves Nemenhah in those days shall be Healers. Yea, they shall be Healers of the Earth and all that in Her dwells. For they shall recognize once again that the soil upon which they depend is not property, but it shall be a stewardship unto them. And they shall see with eyes that see, and they shall realize that they have been taught an untruth in the name of God – that they are masters of the Earth, to subdue it. But they shall open up their eyes and cast down the scales from their sight, and they shall see that man is not the master of the Earth, but the steward, and to keep the admonition of the Peacemaker is to take good care of the Earth.

4. Behold, to till does not mean to rend. To harrow does not mean to shatter. It is an unfortunate thing that the children of men shall take into their hearts in the last days, that they interpret what is sacred into that which is unholy. Yea, they take that which is good and make of it an evil. Because that God gave our first parents dominion over all the Earth, behold how in the name of God the children of men shall injure Her. In the last days, dominion shall have less to do with the kingdom of God and our stewardship of it, and more to do with domination of all things living.

5. But behold, in those same days, if a man call himself Nemenhah and yet care not for the Earth, he shall be cast out from among them. And if a woman call herself Nemenhah and deny the care of the Earth, they shall not abide her in the Council. Yea, they who call themselves Nemenhah shall take up the Earth again in cradling arms to nurture Her and to comfort Her. They shall surely see things as they really are and shall no longer be blinded by the Gadiantonhem who shall have paraded as their shepherds and their governors. They shall open up their eyes and they shall take back up that stewardship which the Father gave unto their parents.

6. And the Earth, even their Mother, shall reward them. Yea, She shall arise from Her sickbed and bless them once again. And the cursing and the condemnation under which they shall have labored for many years shall be lifted from them, and they shall enjoy the great blessing that is laid upon this land. Behold, part of this great blessing is that when they shall follow the commandments of the Lord, they shall be prospered. And they shall have learned this because of that little portion of the record of the Nephites and the Lamanites which they shall have received of the Lord. But they shall esteem prosperity as property. Wherefore, if there be any who have not property, the same shall be condemned of them. And if there be any who have property, behold, these shall they call prosperous. Wherefore, because of this interpretation, they shall not understand the condemnation under which they shall suffer, even to the sixth generation.

7. But behold, when the Nemenhah shall arise out of the Remnant of the loins of Lehi, they shall see again with eyes that see and they shall hear again with ears that hear. Yea, to them prosperity shall mean a different thing, for, they shall care for the Earth and magnify their stewardship. Yea, and She shall bless them and magnify them in healing power. Yea, She shall extend to their hands even that same healing by which She is healed.

8. Does this seem strange to you? Yet, you shall see all these things happen in the days in which the Nemenhah shall once again take up their stewardship. Yea, when you shall read these things, turn your head to and fro and see if these things are not manifest. For the Peacemaker, even the Great Christ, is also called the Great Healer, and He would have us become even as He is. It is for this cause that, although we, each of us, have our stewardship in the foundation, yet are we also trained as Healers, every one. And though there are those whose gifts are very great, yet there are none among the Nemenhah who are not Healers according to their own gifts and their own abilities.

9. And it is also for this cause that our historians have included all that could be written about our manner of healing, that our descendents might know how we esteem healing as part of our stewardship, yea, we consider it a commandment of God. Wherefore, even they who feel they have no gift in healing are trained as healers from their youth. And though all would prefer the administration of that Healer whose gifts are strong and come from heaven, yet in their absence could any one of us suffice to save the life and render competent aid. So much do we esteem the admonition of the Peacemaker that we become as He is.

10. Now, this is not to say that all people administer, but rather that it is difficult to find anyone among the Nemenhah who knows nothing of the healing ways. Yea, the potter knows how to bind the wound, and the miller knows how to soothe the burn, and the thatcher knows how to cool the blood. Yea, every father and mother can render aid to their children and their old people, so that the Healers are not overburdened with smaller matters.

11. Yea, and our historians also write how that the Nemenhah send to all the world to find out their ways of healing and their medicines. Yea, in days of old, our prophets walked in distant lands and our seers studied the ways of other nations. And behold, all the knowledge that they learned in far away places, they did also add unto our own. Wherefore, be not surprised to find how we did make admission into our own language names of things from others.

12. In fine, it is the custom and the tradition of the Nemenhah to learn the good and healing ways of all peoples and to bring them into the foundation. Yea, we accept the ways of many people, if they are healing ways, and this has been our tradition from the beginning.

13. Or do you think that Hementah and Cumeni were of the same people and tradition as Hagotl? And perhaps you consider Pa Hementem and Shi-Tugohah of the same people as Hagmeni? They were not. For, Hagotl and Hagmeni were of the Nephites in the Land Southward and Hementah and his brother were Ammonites. Behold, the Nephites welcomed them in and gave them land to make their inheritance, but they were never Nephites.

14. And the Nephite way was different than the Ammonite way, yet, when Hagotl brought his company into the Land Northward, they were no more Nephite nor Ammonite, but became Nemenhah every one of them. And they did merge the ways of the Nephites that were good with the ways of the Ammonites that were good. Yea, and their ways became one way.

15. Do you suppose that they argued over whose way was right or whose traditions were better? Behold, I say unto you, they did not, but they did embrace that which was good in both ways. Behold how their customs did emerge into a better way. This is an ensample unto us and we continue in it to this day.

16. And behold, the people who shall emerge in the last days, yea, even that people who shall call themselves Nemenhah, shall also have this custom and it shall come from out of their own dust. Yea, we speak our ways into their hearts and they, taking their own ways that are good, and also all the ways of all the world that are also good, do also make an emergence.

17. For the unifying of all that is good is truly a teaching of the Peacemaker, even Jesus Christ. Is it different than that which has been taught of Jesus in your day? I cannot help that, for surely His teachings shall have been wrought upon by wicked men. Nevertheless, these are His teachings as we have them, and they are beautiful.

18. Yea, it shall become the custom of all they who call themselves Nemenhah, though it go against the custom of the fathers, yea and even their nation, to take up the good teachings from all nations and make them their own. And it is because of the words of this record that they shall do this thing, wherefore, our ways and our customs shall live in them again.

19. And there shall be many who shall deride them because of this custom. Yea, there shall be many who shall say: Behold how they have no thought of their own! Behold, how they corrupt the ways of our fathers with the ways of other people! Behold how they take up that which is sacred and taint it with the customs and traditions of other people!

20. But the Nemenhah shall not contend one with another over whose tradition is better, if it is good. They shall have no contention if the matter is healing. For their purpose shall be the healing of the Earth and the relieving of suffering. Behold, theirs shall not be a jealous custom or a selfish tradition, but it shall be for the good and benefit of all people. Wherefore, there shall be no contention among them on these points, only debate and discussion to ascertain the goodness or the badness of a custom or tradition.

21. And governors shall revile them for that they do bring together the teachings of other peoples. But this custom they shall have received from those of us who have spoken to them out of the Earth, their grandfathers and their grandmothers. And behold, in the end, this custom shall be a protection for them. For they shall make peace in all their words and doings, in a time when dissensions shall threaten all nations.

The Book of Aku Winaym The Husband of Klamath Pah

Chapter One

1. Behold, I am Aku Winaym and my father was Aku Hawaohtim. I am the husband of Klamath Pah who is the daughter of Kohathits and Pah Nathinits. And Pah Nathinits did not travel with my father-in-law, but remained with her people in Nespelhem. But my wife's brother Klamathits did come with his father.

2. Now, when my father became very old, behold, his children did build him a lodge upon the coast of the sea and he did live there in peace until the end of his days. And when he gave up the ghost, we did take his body and we did dress it in the clothing of his ceremony and we did place it on a boat. And when the tide did begin to recede, we did place the boat upon the waters with much ceremony and with much singing. And the stuff of his ministry we did place upon a scaffold in the place where we had built his little house and we did again celebrate his life with much song and with much ceremony.

3. And this is the custom among us in Winemoisips when our loved ones die. We do celebrate them, for they are precious to us. And we do remember them each year also, in that season in which we do make the long count and the Winter Dance. Yea, in the festivals and in the celebrations, we do remember our kindred dead. Behold, in this way, we do keep them forever with us, for we would not that our children might forget them.

4. And the Nemenhah of Winemoisips called upon my sister, Pa Winayatis, to sit in the seat of my father and act as High Priest and Peli to the community. Now, the Peli of the community has the care and the keeping of the High Place and the administration of its ordinances. And also, it is the duty of the Peli of the community, who is known to us as the Shirt, to appoint men and women to teach in the Lodges of the community and these meet often as a Council of Peli to discuss the needs of the people and to provide places for them to meet in their assemblies.

5. Behold, Peli means, he or she who has received the commission of the Peacemaker. In every family there may be found one or more Peli. Indeed, all the members of a given family may be Peli, but the Lord does usually call one to sit in this seat in each family and it is unto this one to whom the members of the family come when there is a need for ceremony. In our way and our custom, it is the Peli that assure that the

principles and teachings, yea, and the celebrations and ceremonies of the High Place are taught in our families.

6. But there is also a need for teachers and ministers in each city or settlement, and they are called by the Peli, who is High Priest of the community. And it is the High Priest who sees to their training, that they may be of greatest benefit unto all who dwell together in the communities of the Nemenhah.

7. But the Peli, or High Priest, is never a voting member of the Council, but leads and guides the Council as Talking Feather. All members of the Council have a vote in every matter that comes before it. But the Peli is Talking Feather and does not vote. And when a Council has reached a decision, it is the Peli that does teach it to all the people, yea, and the Peli does see to it that the priests teach it also.

8. This is the way in which we have interpreted the system which Mor-Honayah did set up and it serves us very well.

9. And when my father died, he was the Peli of the General Council of Winemoisips, which did consist of many villages and settlements. For many of our relations did come to join with us in our colony. Yea, and many of the Nemenhah of the Coasts have also joined with us, and we are unified in our communities. Wherefore, they did call for a General Council and they did send delegates from out of each of the villages.

10. And behold, they did call my father up to the seat of High Priest, and he was Talking Feather before the General Council. And this council did decide upon a unifying purpose, and they resolved to do all that they could to reestablish the Nemenhah as a nation. Wherefore, they did ask him to call up ministers to send unto all the cities and settlements of the Nemenhah to ascertain their needs and also to find out to what extent our own settlements could assist them.

11. And my father did call out from among the people thirteen to be Traveling Peli and he did straightly charge them with the calling and the responsibility to go out into all the Land Northward and gather such information as would assist the General Council in their undertaking.

12. And behold, these are the names of they whom my father did call up and anoint:

13. Homoyisipah, even the daughter of Homoyisip, for she was adopted by her, he did call up with Hayitsinpah, her companion. And they went north up along the coasts. And Pormayits, my brother, he did call with his companion Haydihits, and they traveled south along the sea coasts.

14. And Maynihatits he did also call into this service, and he did take his wife and children into the field with him, and they did travel south and over the mountains. And Pawna Tayhits and Fayinhohits he did call, and they went east up the Great River, even unto Potalekt.

15. And Menipowits and Tooyool he did call up and send up to the Land of Nespelhem. And Parharot, Penhoits and Menihorit, who were brothers, he did call up and they did travel into the east, even over to the Land of Hagoth and the Neme'.

16. And he did call Farinhayakt and she did travel alone down into Menintah and the region round about.

17. And these were the men and women whom my father did call up to be Traveling Peli, and they did take their journeys. And it was through these that the Nemenhah did begin again to more firmly establish themselves as a nation once again. For, whenever the Nemenhah do communicate one with another, they do call themselves one nation.

18. And behold, when the Traveling Peli did return, they did communicate to my father that the people desired a Great Council again in Nespelhem. And our delegates did gather out of all the Councils of the Nemenhah of Winemoisips, yea, two went up from each city and one from each settlement. And the number of our delegates was forty and eight, and they did go up even unto Nespelhem. And behold, I was among they who were called to be a delegate before the Great Council and I did go up with the party.

19. And when we had arrived at Nespelhem, behold, many hundreds of delegates were already encamped outside the city, yea, the encamped delegations made a great city of itself. Yea, the encampment was greater by far than the city of Nespelhem and all the people rejoiced in the delegations. Yea, and when the delegates did come together in the Great Council, eight days were taken up in introducing ourselves, so great were the parties of delegates which did gather to the Great Council.

20. For behold, all the Nemenhah of the Coasts and their settlements did send delegates. And all the Nemenhah of the Mountains and their settlements did send delegates. And all the Nemenhah of Wichitim and their settlements did send delegates. And the Nemenhah of Corianton and all their settlements did send delegates. And the Nemenhah of Minisourit did send their delegates, and also of the Tuilhah. And even peoples who are not of the Nemenhah did send delegates up unto our Great Council. Yea, and in fine, all the

Nemenhah of the Land Northward, who had received word of it, did send delegates unto our Great Council in Nespelhem, and we were a numerous body.

21. And when each of the delegates had risen and introduced themselves, they did greet the Great Council of Nespelhem on the behalf of their own people. And when all this, which is the custom of our people, was accomplished, behold, the High Priest of Nespelhem did take up the feather and ask for nominations for Feather of the Great Council. And many names were offered, and when all debate was ended, behold, Pianhet Hagotsit of Potalekt was elected Peli of the Nemenhah, even Principle Chief. And this had not been done in my memory, nor in the memory of my father, nay, nor even in the memory of Memish Akekt. Yea, for the first time in four generations, the Nemenhah elected a Peli for all the people.

22. And Hagotsit appointed two Peli to stand at the door of the Council Lodge, and also he did appoint Peli to stand at the aisles and to administer to the needs of the Council. For the body was larger than had ever met before and it was needful that additional Peli stand at the aisles.

23. And the Council did reaffirm their nation and all the covenants that had been made by previous generations, to support and sustain one another. And provision was made so that the cities and settlements of the Nemenhah could once again distribute their surplus unto the needy, and a Council of Peli was appointed to care for the donation and administer it. And a regulation was set upon certain hunting and harvesting grounds in the mountains so that they would not be overused and depleted. And also a regulation was made of the manner in which men are chosen and called up to serve in Menintah and for the protection of the ancient articles that still lie there. Yea, and also provision was made for the copying of many archives and their dissemination unto all the Nemenhah.

24. And when this business was completed, Hagotsit called for the Council to adjourn for two years, unless emergency should cause that a Great Council be called previous to that time, and the Council was ended. And the delegates returned to their own places rejoicing in the intelligence that they would be able to convey in the hearing of the Councils of their own cities. Yea, great was their joy that their nation was once again unified.

Chapter Two

1. Now, it was in the year of the reestablishing of the Great Council that my father became too feeble to occupy the seat of High Priest and he asked to be released by the Council. Yea, and the Council did call upon Pa Winayatis to take his seat and she was made High Priest and Peli of Winemoisips. And I did take up the task of recording the doings of my family, for my father was very ill.

2. Now, in that year also, a people unknown to us did come into the region. Yea, a people with a strange tongue and customs came into the valleys just south of Winemoisips to sojourn there, and they called themselves Modo-ohx. And they are a ferocious people, living in ways that seem barbarous to us. Wherefore, we have little to do with them. Nevertheless, they are peaceful and do us no harm.

3. But, because they did occupy the region of the coast to our south, we did not desire that our settlements extend down too close to them. And behold, the Umicpquah occupy the region of the mountains to the north and east of us. Wherefore, our settlements do extend into the east, which is a dry country, and also along the coast to the north of us for some distance. And we do strictly adhere to the custom of hundreds, in that, we do not allow our settlements to grow to over two hundred families in size, lest we overtax the land.

4. Yea, we are careful of our stewardship of the Earth, for we do not desire that the same befall us that caused the destruction of Menintah. And when a city numbers two hundred families, we do make a division of it and a new settlement is formed in another place. Yea, and we do not establish our settlements too close together, so that the Earth is not wasted.

5. Behold, this custom has been abolished in many places and we fear greatly because of it. Yea, Nespelhem has become a city which we fear does overtax the land. For it is established in a dry country and one with a difficult climate. And the men go out to hunt the beasts of the mountains and often they must travel far to find them, while the women stay in the city and tend to the plants that are grown and gathered for food. And they remain separate for much of the year because of this necessity.

6. But Nespelhem is an important city because of the Great Council, wherefore, many people have moved into it and have made the city a great place. Now, we wonder that the people of Nespelhem should do this, having the history of Menintah before them. Yea, we wonder greatly.

7. And behold, Potalekt is also growing rapidly, but it is built upon the Great River and there is much food there. They do not fear the same outcome as Menintah because that the river does continually bring them a great supply of food and there is much traffic upon the river.

8. Now, the ocean is abundant and we know that there are great stores of food in it, wherefore, in those parts of our country which are close unto it, we do not fear for a lack of provender. Notwithstanding, we consider more than our own needs in the care and the keeping of the land upon which we sojourn. For behold, there is much evil that can be done to the land itself when too many people walk thereon. This is the thing we wish to avoid, and it is for this cause that we regulate the size of our cities according to the old model. And we believe that we are more closely following the counsel of the Peacemaker in this, wherefore, we hope to avoid that outcome that overcame the Nemenhah of Menintah.

9. And these are the names of our cities at the time I make this record:

10. From Winemoisips traveling into the west toward the ocean there is Sisaykiyuh, with its settlements. And following west from that city is Kalmayopsits, with its settlements. Then proceeding north along the coast is Kuosaytay, with its settlements and Kuokuiltay, with its settlements. And above Kuokuiltay is Koos and Takanisits, with their settlements. And the city furthest north which does belong to our Council is Yakatsipis, with all its settlements.

11. From Winemoisips traveling east toward the desert there is Klamatsipi and Wimaynits, with all their settlements. And these are the cities which do come down into Winemoisips to General Council. And we do call upon them to send two delegates from each city and settlement up to the Great Council at Nespelhm.

12. And the Umicpquah, our neighbors, also have many cities and settlements, and they are governed by their own General Council. Yea, and they do invite delegates from our Council to go up to take counsel with them often, and we enjoy a peaceful and beneficial relation with them.

13. And the Modo-ohx have their settlements, but they do not govern themselves as we do and we know not much of their doing. But we do know that there are Nemenhah along the coasts further into the south, for they do make trade with us by way of the sea, and some from that region have come into our country to live. And also they do send up delegates unto the Great Council, wherefore, we do know somewhat of them.

14. And behold, these are curious people. For they are a remnant of two distinct groups which do both descend from our father Hagotl. The first being they who moved northward from the gulf that is formed where the Akish empties into the ocean. These have established some few settlements along the coast. And the second being they who were with Hagothah, even the firstborn son of Hagotl, who was blown away into the islands and he formed a nation there. These same tried to return from the islands and were cast up upon the coast. Behold, they have spread out somewhat with settlements up and down the coast to the south of us. Behold, all these do also make trade with us, and some send delegates up to the Great Council of the Nemenhah.

15. But the Modo-ohx do not descend from Hagotl, nor from any of his party. They are Lamanites who have migrated into the region from out of the Land Southward and, through a circuitous route, have reached the region near the ocean which lies directly to the south of our country. Of them we know only a little, for their customs are very strange to us and ours to them. Wherefore, we remain aloof from them.

Chapter Three

The Winter Dances

1. Now behold, in our region, we do adhere to as much of that which we learn from out of the records of our forefathers as we can. Notwithstanding, we know that they were different from us in many ways, wherefore, we know that our customs may have changed over the years. Nevertheless, we do continually seek the face of our Creator, for He is our Peacemaker. And we do not judge each other because of our customs, but we always seek to understand the meanings and principles taught by them.

2. We know that the Nemenhah of Mentinah did take great store in the Festival of Lights, and this was a celebration that all the valley did enjoy, and there was much participation in it. Behold, we do celebrate this custom, but not with so much enthusiasm as our ancestors did. And this difference we do not esteem as an evil, but rather, we are confident enough in our relationship with our ancestors and with the Peacemaker that we may celebrate our differences, and we are not ashamed.

3. In our cities, we do celebrate the Winter Dance, as it is called in Nespelhem and Potalekt. Behold, in those places, the Winter Dance is performed so that the Earth might be blessed with enough snow to provide ample water in summer. And it is danced for four days, with only short breaks for food and other necessities.

4. But in our region, the Winter Dance, which we also call the Spirit Dance, is not danced in order to insure adequate snow, for we receive abundant rain from the sea and need not more snow, but rather, we dance so that we might more perfectly walk and talk with our ancestors. Yea, there is much in this great sacrifice that draws us nearer to our ancestors and the spirit of revelation is greatly edified in us.
5. And also, we have incorporated the Kneeling Dance, wherein the Earth is blessed, with the Spirit Dance. We find that when our hearts are brought close to our fathers and theirs are brought close to us, we are more aware of the needs of the Earth and we have a greater desire to bless Her. And for this cause have we brought the Kneeling Dance and the Winter Dance together. We hope to be blessed with the presence of our ancestors, that we might be more perfectly instructed by them. And we try to act within this hope in the healing and the nurturing of the Earth.
6. And this is the manner of our dancing. The High Priest of Winemoisips calls a General Council of all the Peli out of all of our cities. And the Feather of the Council is the High Priest of Winemoisips. And the General Council of Peli elect the Governors of the Ceremony, as also they do elect the Peli, or Governor, of the Dance.
7. And the Governors and the Peli of the Dance make ready all things for the celebration of the dances. Yea, the Peli prepare the Itsipi Lodges and the Governors prepare the Arbor and the Ceremony House or Grounds, and all things are brought to order. For behold, this is a ceremony which may be made in the High Place, the Ceremony Arbor or in the Longhouse.
8. And there are Itsipi Lodges prepared for the dances, as many as will accommodate all they who receive of their ancestors the call to dance, and the Peli choose their Itsipi Leaders carefully. Yea, and the Itsipi Leaders choose their helpers carefully also. For only they who have made four Itsipi sacrifices in as many days, are allowed to enter the dance arbor. Yea, the dancers do make four Itsipi sacrifices during the four days prior to the commencement of the dances, and during this time, they take no solid food at all, but only take liquids. And the Peli must choose Itsipi Leaders for them who will be of the most value in guiding them in their purification. And the Itsipi Leaders do not dance.
9. And the Peli govern all things pertaining to the Itsipi. And they see to it that each Itsipi has its Itsipi Leader. And the Itsipi Leader sees to it that each Itsipi Lodge is well built and in good repair. And he or she does also call from out of their acquaintance two persons who shall be entrusted with the keeping of the fires which are used to heat the stones. And also, the Itsipi Leader does also call two persons who are entrusted with the care and keeping of the lodge itself, and they watch the doors of the lodge.
10. And the Fire Keepers call upon their helpers to go out and bring in wood for the Itsipi Fires. And the wood for these fires is gathered in prior to the ceremony so that there is not much coming and going during the time in which the Itsipi Ceremonies of Sacrifice are being made. And it is considered a great honor to be called to assist the Fire Keepers.
11. And the Door Keepers call upon their helpers to go out and bring in the materials needed to repair and properly fit out the Itsipi Lodges. And these might be required to go to all the homes of the cities and villages and request donations of blankets, or other articles, for the ceremony. And they might also need to go out and bring in lumber, stones and earth, that the lodges might be in good repair. And it is considered a great honor to be called to assist the Door Keepers.
12. And when all is made ready, they who wish to participate in the Spirit Dance, or rather, they who have been called up to do so, for they must receive the call from their ancestors; behold, these are brought into a council and they are instructed by the Peli concerning what they will be required to do in preparation. Yea, they are instructed and prepared, for the thing which they have been called to do is arduous and brings great hardship to the body, the mind and the spirit. Nevertheless, they are instructed in all that will assist them in what they are about to do. For that which they are called up to do will greatly expand their spirits and will also be a great assistance for all the people.
13. And on the fourth day prior to the commencement of the Spirit Dance, they do all assemble at the Itsipi Lodge to which they were previously assigned and they do participate in the building of the Sacred Fire together. Yea, the Fire Keepers do instruct them and they do participate in making the fires. And after the fires are lit, none of them may leave the place of their own assigned Itsipi Lodge until the Sacred Dances are completed. That is to say, they do not return again into their own homes, but rather, they stay near unto the Itsipi Lodge to which they have been assigned.

14. And on the first day they take no food, but only drink water. And they purify themselves with much prayer and with the incense of Sacred Smoke. And the men are beaten with stripes, as in the Marriage Ceremony. Yea, and the women wear stripes on their blankets.

15. But behold, the men and the women do not make Itsipi together in this instance, for their hardships are different and their sacrifices are different. Wherefore, the women do make Itsipi without the men and the men do make Itsipi without the women in this instance. And they are instructed in that which is particular to the sacrifice made by men and the sacrifice made by women in the Spirit Dance. And they are unified in the Spirit Dance. Yea, they do come together again and they dance together in the Spirit Dance.

16. Yea, they make their first day's sacrifice in the Itsipi. And there are five doors of the Itsipi of the Spirit Dances, one for the Four Sacred Directions, and one for the Dance. And they make their first Itsipi upon the rising of the sun, and this Itsipi lasts until the evening. Yea, the doors are long and arduous, for the dancers must be purified with sacrifice. Yea, the dancers do represent all the people in the Spirit Dance, wherefore, they who are chosen for this sacrifice must be purified.

17. And they remain near the Itsipi Lodge after the first day's sacrifice. Yea, they wrap themselves in blankets and they sleep, taking only as much fluids as they need, but continuing to abstain from meat. And if a person is unable to abstain from meats, they are not allowed to continue, and they do not dance the Spirit Dance. Behold, there is no dishonor in this, only in forcing one who is not prepared into the Spirit Dance. It is for this purpose that the Peli of the villages carefully consider who ought to dance and who ought not.

18. And they do sleep upon the ground surrounding the Itsipi Lodges with only their blankets to cover them. And this is done in remembrance that Father Hagotl and his people came into the wilderness and left behind hearth and home so that we might live a different way and a different life. Wherefore, the men remove all their clothes and wear only a little breach, and the women wear but a long shirt, and they cover themselves with blankets, that they do not dishonor themselves or the memory of their ancestors, and they lay themselves upon the Earth and they sleep.

19. And the Peli wake them on the morning of the second day of sacrifice and give them draughts of pure herbs and water to give them strength. But they take no meat. And they do build again the Sacred Fire with the Stones and make ready for the second day of their sacrifice. And they make their Itsipi Sacrifice, taking all the day, for it is arduous. And, again, they sleep upon the ground with only their blankets to cover them.

20. And behold, if it rains, they gather around the fires to assist the Fire Keepers and their helpers to keep them going well. And they all assist the Fire Keepers, and this keeps them warm. For it is not good that a dancer should become ill from exposure before going into the dance.

21. And the Peli wake them on the morning of the third day of sacrifice and give them draughts of pure herbs and water, and they are revived. But they take no meat. And again they do build up the Sacred Fire with the Stones and make ready for the third day of their sacrifice. And they make their Itsipi Sacrifice, taking all the day, for it is arduous. And they do sleep again upon the ground with only their blankets to cover them.

22. And the Peli do wake them in like manner on the fourth day of sacrifice and they do again revive them, but they take no meat. And they do again build up the Sacred Fire with the Stones and make ready for the fourth day of their sacrifice. And they make their Itsipi Sacrifice, taking all the day, for it is arduous. And they do sleep again upon the ground with only their blankets to cover them.

23. And on the day of the Spirit Dance, all they who have prepared themselves to make the dance for their villages, yea, all they who have made an arduous purification in preparation, place upon themselves white blankets to signify that they are ready to proceed into the Arbor of the Dance. And the Peli give them draughts of pure herbs and water to drink. And the Governors of the Dance call their names, one by one, and they enter the Sacred Place and make ready for the Spirit Dance.

24. Behold, this is the preparation they make for the Spirit and the Kneeling Dance, and it is difficult. And behold, there are fewer who enter the Sacred Place than entered the Door of the fourth Itsipi. And there are fewer who enter the Door of the fourth Itsipi than entered the Door of the third Itsipi. Yea, the preparations for these Dances are difficult and some few there are that cannot. But there is no dishonor in this, for their sacrifice is real and is a great assistance to those who can go on, notwithstanding they cannot.

Chapter Four

1. Now, the Governors of the Spirit and Kneeling Dances do make all things ready for these ordinances. And they do call their helpers to assist them. And it is considered an honor like unto that which is bestowed

upon they who are called to assist in the preparation of the Itsipi and of the keeping of the Sacred Fires. Yea, it is considered a great honor to be called to assist in the dances.

2. And they do make ready the Dance Arbor. And new limbs are gathered in, that the Arbor may be covered with new limbs with the needles and leaves still on them. Yea, and shade is provided for all who would come to witness the dancers.

3. And the Ceremony Arbor is used for many different ceremonies during the course of the year. But, when the Spirit Dance is made, the old limbs over the Arbor are removed and new limbs are brought in. And the helpers are careful to remove any limb whose needles have turned brown.

4. And in the center of the Arbor is a hearth for the Sacred Fire, and it is ten arms across. And the Arbor forms a circle around the hearth, and it is forty legs across. And the ground is level and smoothed, and it is cleared of all plants except grass, and all stones are removed from it.

5. And there are openings in the Arbor at the West, the North, the East and in the South, and none may pass into the Arbor except through these openings. And the Governors sit at the opening which is in the West, in a small lodge that is set up there. And the High Priest sits at the opening which is in the North, in a small lodge that is set up there. And the Peli Council sits at the opening which is in the East, and they sit all about the opening on that side. And the Itsipi Leaders sit at the opening which is in the South, and they sit all about the opening on that side.

6. And all they who have been prepared by great suffering to dance the Spirit Dance have presented themselves before the High Priest and the Governors of the Dance, and have made offerings to them, and have received of them tokens of the dance, they do gather themselves together at the East side of the Arbor. Yeah, when they have received the stripes and the tokens, they gather there.

7. And when the Governors call the names of they who have prepared themselves to dance, they congregate outside the Arbor on the East side. And when they are called by name and bidden, each one enters the Arbor from that entrance. And this is because they embody all that the people wish to receive from the Ancestors and the gifts of the Spirit that are bestowed upon all people who seek the face of the Peacemaker. And they who have prepared themselves to dance arrange themselves in circles around the hearth.

8. And behold, when they have been informed that the Drumsong, being one drum and one singer from each of the villages which are represented by dancers, have made a ceremony of Sacred Smoke and wish to come into the Ceremony Ground, the Governors call the Drumsong by their names and they gather outside the Arbor on the West side. And when they are called, they do enter the Arbor on that side and take up their places under the Arbor between the West and the North entrance. And there is a drum and a singer for each of the cities and settlements represented by dancers.

9. And when they have been informed that the people have made a ceremony of Sacred Smoke and wish to come into the Ceremony Ground, the Governors call for the people to enter the arbor and they come in from the South entrance, and they take their places under the Arbor. And behold, all this is done in reverent silence. For behold, they who are prepared to dance have taken great pains and sacrifice to rid themselves of all worldliness and strife. And the people, recognizing this, wish to make no distraction at all. Wherefore, they do come into the Ceremony Ground in silence, observing to take their places without much stir.

10. And the Governor of the Dance, who has been elected by the Council of Governors, stands in the center of the Arbor on the West side of the hearth and calls for the wood to be brought in. And the Itsipi Helpers bring in wood and stack it on the West side of the hearth, and then they take their places under the Arbor. And the High Priest lights the Sacred Fire, and behold, the Itsipi helpers maintain this fire through the course of the dance.

11. And when the High Priest has lit the Sacred Fire, the Governor calls for the Drumsong and the dance begins. And the dancers begin to dance in the direction the sun makes in its concourse across the sky. Yea, from the West, they proceed to the North, and from the North they proceed to the East. And from the East, they proceed to the South, and from the South, to the West. And this is the direction in which they dance. And they make up circles around the hearth, and they maintain their circles.

12. And, in their white blankets and with their skin painted white with ashes, and with stripes painted upon their faces and bodies, and upon their blankets, the dancers do proceed in a simple dance, lifting up a supplication, calling upon their Ancestors to be with them. Yea, the dance is simple, for the dancers face the hearth and step with their left foot and follow with their right foot, and they do not cross their feet at all.

They do not stoop and they do not spin. They make no circlets and they do not stomp. They dance the simple step and that is all. And behold, each sings a simple song, their own song, which is their prayer and blessing upon the Earth.

13. Yea, and if ever a dancer begins to dance other than the simple step, the Itsipi Leader of that dancer takes them by the hand and leads them out of the Arbor. And the dancer is instructed again to dance only the simple dance. And behold, if the dancer will commit to dance only the simple dance, then are they led back into the Ceremony Ground and they may dance again.

14. But if they will not, it is because the sacrifice has been too much for them and they cannot think right, wherefore, they are taken and fed mild food and water, and they are cared for with tenderness. And this is not counted unto them as unrighteousness, no, there is no dishonor in this. For the sacrifice that they have already made is great and arduous, and they are held in honor. And, when they are revived and refreshed, they return to the Ceremony Grounds and they sit down with the Peli.

15. And behold, the Spirit Dance continues without interruption until there are no more dancers left. Yea, the dancers step out until they can step no more and they lay down upon the Earth. And when they lay down, the Peli send water and nourishment to them where they lay and they are revived, and they pray with them, laying hands upon them. And they do also listen intently to they who are called dead, for they do walk among the dead and have concourse with them. Wherefore, the Peli do listen with all attention. But the dancers do not leave the Dance Ground, but they are covered up with blankets and they are cared for tenderly.

16. And when the dancers are all upon the ground, the Peli Council makes a circle around the hearth, and they stand upon their knees. And behold, they dance upon their knees in a sunwise direction. And the High Priest makes the Ceremony of the Kneeling Dance before the hearth.

17. And this is the manner in which the High Priest makes the Ceremony of the Kneeling Dance. Behold, as the Peli are dancing upon their knees in their circle around the hearth, and then all the people may also make a great circle around the prone dancers and make a kneeling dance as well, the High Priest lays down upon the Earth with the head pointing in the direction of the rising sun, and with arms spread out to the sides, feet together. And, while in this position, the High Priest sings a song of thanksgiving and blessing into the Earth with arms thus embracing the Earth. And when the High Priest has finished this song, the Peli and the people all lay themselves upon the Earth in like manner and they sing their song and their blessing into the Earth.

18. Then do the Peli and the people resume their Kneeling Dance and the High Priest proceeds to the North and repeats the song and blessing. Then do the Peli and the people also repeat their song and blessing while embracing the Earth. And when they have finished their song and their blessing, the High Priest proceeds to do the same at the East and South Points, and the Peli and the people follow as they have done before.

19. Now, there are times when one or more of the dancers do not fall to the Earth, but remain and dance through the days and nights of the ceremony and do not falter. And when the majority of the dancers are prone, and only these great souls remain dancing, the Peli and the High Priest make the Kneeling Dance with all the people. Yet, sometimes these great souls continue to dance and falter not at all. Yea, and they dance on for days. Behold, this is a great thing that is taking place.

20. And behold, the feet of these dancers will sometimes swell and bleed, and yet they dance on. And they are sustained by the Ancestors in a wondrous way. Yea, they do walk with the Ancestors upon the WAY, and they are upheld by them. Verily, at times, the Peacemaker is seen to dance with them and to hold them up in His arms. And, with their arms upheld, they are said to resemble Him when He hung upon the tree and suffered a great sacrifice for all souls. And this is why the dancers hold their arms out to their sides, for the sun makes their shadows appear as the branches of a tree, and this does help the dancers remember the sacrifice the Peacemaker made upon a tree. Yea, and in some places, a tree or pole is set up with the hearth and the dancers make their circles around it.

21. And a custom has arisen out of this, which is upheld by some and not by others. For behold, in some places, the suffering of the Peacemaker is made by proxy of certain of the dancers. And they are pierced in their bodies to symbolize the piercing of the Peacemaker. And they dance thus, with their bodies pierced, that blood might flow out. Yea, they are pierced and tied to a Sacred Tree which is set up. And when the piercing pulls through the skin, then is their dancing complete. And this is done when the sun is high, for the

Peacemaker was taken down from the tree ere the sun went down. And this is called a Sun Dance by they who uphold this custom, and they do it to more fully emulate the Peacemaker and His great sacrifice.

22. And behold, the Winter Dances may go on for many days. Yea, they continue until there are no more dancers to dance. And when the dancers are finished with the dance, the Governor of the Dance cries out that the dance is finished and the people go to their dancers and uphold them. And when the dancing is finished, behold, the Governors call for the people to bring out all the food which has been prepared and the boards are set outside the Ceremony Grounds, and a great feast is celebrated with all the people.

23. And when the feast and the celebration is finished, the people bring gifts and they give gifts one to another to honor each other. And the celebration is brought to a close by the giving of gifts.

24. Now, during the Winter Dances, from time to time, the participants have need to attend to the natural duties of the body. Since the dances can go on for days, these needs must be attended. Wherefore, when the same is needed, the dancer, or other participant, signals to the Peli in a certain way and a Helper goes out to sit or dance in their place. The participant goes out of the Arbor on the West side and attends to such duties.

25. When all is accomplished and the participant wishes to re-enter the grounds, behold, a ceremony of Sacred Smoke is made and the participant is purified again. Then the dancer, or drummer, or singer may return and resume their participation without disrupting the Dance or sullyng the Ceremony Grounds.

26. And this is the manner in which we do celebrate the Winter Dances.

Chapter Five

1. Now, there is much prophesying and much revelation that comes during the Winter Dances, both from they who dance and they who otherwise participate. And often, many great things are done and miracles are seen. And it is the custom of the Nemenhah that when such things take place, they do gather and go down together into the waters of baptism. Yea, they do suffer themselves to be baptized again in water. And this is the manner of the baptism:

2. The Peli stands in the water up to the waist and waits upon the people. And when a person wishes to be baptized, they go down into the water and stand with the Peli. And they do both raise up their arms to Heaven and state the name of the person to be baptized. And also the person to be baptized recognizes the ancestors and dedicates the ceremony to some such. And then the person to be baptized recounts the reasons that they wish to be baptized again.

3. And, when the person to be baptized makes an end of speaking, the Peli takes hold of them and goes down with them in the water, and they are cleansed every whit. And when they arise again out of the water, all the people who are standing around to witness do clap their hands together three times. And when the person comes out of the water, they do wrap them up in blankets.

4. And they go away fasting and praying. Yea, they do not go back to their eating and their drinking until they have fasted and prayed much. And they do make ceremony of smoke and of much supplication. Then, when they have fasted and prayed much, and made ceremony, they do return to their usual walk and their usual talk.

5. And when the High Place ordinances are performed, they who danced, and also they who received of the Lord because of the dances, do stand and relate to all present that which has come to them. And these things are pondered by the people, even as they ponder the principles of the High Place.

6. And behold, when the people meet in their Lodges, which is the Synagogue of our forefathers, they do also discuss and ponder the things received thus. And they are recorded in the books, that our descendents might also know of that which has been revealed to their ancestors. Yea, in the first of such meetings after the Winter Dances, all that transpired during the ceremony is related and a record is made, and a Long Count is given.

7. And this is a thing that I greatly desired ought to be written. For I deem it expedient that my descendents have an understanding of all that we do. Yea, it is important to me that my children know of me and of the manner in which I do seek the face of the Lord. It is good that my grandchildren know that their grandfather was diligent in keeping the covenants which he did make with his Peacemaker.

8. Behold, I do not mean to convey the impression that all of our people did diligently hold to that path which does lead unto the Peacemaker. For, of a surety, there have been those who prefer to act as beasts. Yea, there have been instances where men and women have left the path of our forefathers and returned unto that natural state which does preclude the ability to go upon the WAY.

9. They have taken up rich and costly things to show that they are better than their fellows. Yea, and they have taken up fine and flamboyant clothing to set them apart. And they adorn themselves with that which is sure to catch the eye, for they wish to be seen above all others. These have attempted to sway many of our people, but they have not been very successful. Yea, for the most part, they do retire themselves down into the south among our neighbors, for they get no attention from the Nemenhah.
10. It is not my desire that all that should read this book might believe that we live in complete austerity. Nay, for we love that which is beautiful and are not ashamed of our artisans. Yea, there is much that the Lord has provided that is pleasing to the eye and very comely, and it cannot be denied that talent in art is one which pleases the Lord to give.
11. Yea, and our artisans do make very beautiful and comely things with which we do clothe and adorn our bodies. But we do not set our eye to the attaining of such things above all else, and we do not cause that such things become costly. For, when a thing becomes costly, it is because the thing is esteemed to be of greater value than that which is possessed by one's neighbor.
12. Behold, I have fashioned a pendant which I wear, and it is made from the shell of an abalone, having many colors. But I do not esteem it greater or more comely than that of bone which my little son has made with his own hands. Yea, I have been blessed with a talent in the carving of shell and of stone and my little son has not the same talent. Wherefore, some might say that his work is not as well made as mine, nor is it as comely, but I must disagree. His, which he did make with his own hands, is as lovely to me as mine.
13. And my mother wore a skirt of cedar, woven very fine, which she did line with the soft furs of the rabbit. Behold, this was a wonderful work indeed. To fashion a garment of such durability and usefulness, that could still be worn with comfort, is an art that is highly to be praised. But she did not esteem her skirt more than she did her shawl, which she did fashion from finely woven nettles and the silk of the milkweed.
14. Behold, she too loved the abalone shell and wove it into her garments. And this made her to shimmer in the sunlight most beautifully. But, when her neighbors began to esteem her garments above their own, behold, she gathered them all together and taught them the making of such things, that they might become common. She did not wish her apparel to become costly, therefore, she made it common. This was her gift to the people and a great ensample unto them as well.
15. And there is one Payran Tsiointsi who is a great fisher of whales. And he has devised vessels so well built that two men may go out in them and safely hunt the great beasts of the sea in safety. Yea, and so great has been his success that he has been able to bring in much meat and bone.
16. Now, he could have used this boon to gather unto himself great wealth, for the bone of the whale is valued by all for many uses. Yea, he could have retained to himself all that he did bring in from the sea. But behold, when he had taken all that he needed for his own support, he did lay the rest out for the village to take up as each person saw fit, and the surplus was taken in by the High Priest for distribution to the poor. And he has also taught unto all this manner in which he does build his vessels, that all may equally benefit. He too has set a mighty ensample for us.
17. Yea, we do use all the talents with which the Creator has blessed us, and does continue to bless us, for our comfort, to beautify our lives, and to celebrate that wherewith He does prosper us. But we do not allow divisions to arise amongst us. We do make lovely and comely things, but we do not allow them to become costly. Wherefore, we see to it that all things are done in common.
18. And behold, when one or another does raise themselves up, that they might be seen of others, behold, we do remind them speedily of their error. And if they will not repent of it, we do require that they take all their costly and fine things and depart from our midst. And this is a thing that is easy to regulate, for the people themselves wish it. And if a person is gifted and decides to keep their gift only to themselves, they have not all things in common and cannot retain the well wishing of their neighbors.
19. Behold, some few have taken that road, but they do not remain in our midst, for we have no interest in it. And we do not live in austere poverty, but prefer that all be equally rich, for we wish all to be equally blessed. Therein lies true wealth and true riches. For, is one flower mightier than another because it is more lovely? I say unto you, Nay.
20. Yea, consider the Poppy, which does grow upon the shores of the sea. Behold, it is bright and cheerful. Yea, it is a beautiful flower and we do plant it about our Lodges to adorn them. Yet, because this flower is popular, does that make it more valuable than the Rose? And both are useful for medicine. Does

the one outweigh the other in usefulness according to its popularity? Nay, but they both have their appropriate uses and the one is not more valuable than the other.

21. So too is it with other things of beauty. We esteem them for their usefulness and their beauty, and many such things do become popular. Yet, it is only when a thing is withheld from many that it becomes costly. This is the distinction which we try to teach our children to make. If a thing is well made and comely, it is good that it should be desired. But if the maker of the things wishes it to be withheld from all except a chosen few, it is costly and is to be rejected.

Chapter Six

1. We teach simple things unto our children, that they might persevere in the ways of their ancestors. Yea, the things we teach for doctrine are simple, for we esteem each his ability to make access upon the WAY for teachings and for doctrine. And these are the things we teach our little ones, that they might remain ever in the ways of their ancestors:

2. Behold, all things in the world have their earthly nature and their spiritual nature. Yea, all things which have body, also have spirit. Wherefore, there are spirits many, for we live in a spiritual world. But there is One who did bring all these things together, yea, who is the Feather of the Council which made all things living, living. And that is He whom we call Shi Elowe, even Father, and we look up into the Sky when we call upon Him. Yea, He is the Peli of the Great Council of Creation. And the Mother, whom we call Pa Elowe, is also of that Council through Him, for the Father and the Mother are one in purpose, Elohim.

3. And the Holy Ghost, whom some call the Great Spirit, is also part of that Council and it is that Spirit which does bring all things into an oneness. Yea, without the Great Spirit, nothing that was made could attain ought more than that with which it was made.

4. And there is also One who sits in that Council whom we call the Son, who is Shi Namip, who is known to our neighbors as Nami Piap, even the Creator of Heaven and Earth, and all things living. And all these sat together in the Council of Creation and They are one God, for Their purpose is unity.

5. Nothing can be hidden from These, for They created all in spirit in the moment They first sat down to take counsel one with another. Yea, the whole of creation did take form in the spiritual in the instant that They did covenant together to make it so. Wherefore, what can be hidden from Them? This is the omniscience of our God.

6. And behold, the creation is of all things and through all things and round about all things. And all things are comprehended in the creation. Behold, this is the omnipresence of our God.

7. And who can fully express the nature of God? Who can fully express all things at once? Wherefore, it is unwise to attempt to make an image of our God, for it shall not be complete nor accurate. Make no such image of God, for no image may speak straight and must be a lie, regardless of the skill of the artisan.

8. And God comprehends all things, wherefore, give good heed to the truth in your discourse. For, what shall be hidden from God? Let your discourse be the truth, for lying is a thing of great shame and worthy of no consideration. Speak no words at all in the name of God, for that is a name most powerful and complete. Yea, and howbeit you swear in that name and your swearing be incomplete? Can you be justified in it? Wherefore, swear not at all, but speak plainly and in truth.

9. If you would be profitable to your community, learn the ways of the community. Yea, learn the dances, the celebrations, the ceremonies and the rites. Be taken in sacrifice for your fellow and esteem the ways of your forefathers. For, the wisdom of times far sundered may be the very thing of salvation for you, you know not. Therefore, if you would receive the strength of the village, be also that strength for the village.

10. Honor your mother and your father, that all good things might flow abundantly unto you. Take care of the aged, for, age is wisdom.

11. Strike no child, but let your discipline be longsuffering.

12. Take not the life of any person. Be not the judge that deems one person worthy to live and yet another unworthy. Seek not the life of anyone. Be prepared to prevent the taking of life and to defend family and community with your own body, but commit not that evil crime of murder. Behold, the shedding of innocent blood is a crime which cannot be forgiven except by Him who gives life.

13. Be chaste and faithful in all your thoughts and deeds. When you are married in the eyes of the Creator, keep the covenant which you have made and lead no man or woman into the breach of theirs. Esteem the chastity of all young men and women and lead none into temptation.

14. Seek not great possessions or accomplishments, nor to be seen above another, but seek in all ways to remove the poverty of your neighbor. For, there is great dishonor in possession when your neighbor is naked or hungry.
15. Steal not at all any thing from your neighbor.
16. Take nothing into your body to its hurt. Be aware of what you take as food and drink and take not into the belly that which robs the body of strength and of the powers of its function, nay, nor the spirit of its ability to see things as they really are.
17. Be always clean in your body and in your thoughts. Clean your members and also your clothes. Yea, clean also all that you have about you. Let there be no slovenly filth about you. Bathe yourself each day and make ceremony of cleansing with Sacred Smoke and Itsipi, and in this way perfect your body.
18. Be grateful for your life as the lover is of his companion. Be grateful for the perfect day in which you live and magnify it to the good of all. Be happy in your life and in all living and seek to make your life long and full of good service to your people. Sing to your life a song of gratitude, even in the moment of your passing, that all may take note of how peaceably you lived.
19. For, in all things we do desire peace. And what is this peace which we desire? It is more than a lack of discord. Nay, peace cannot be thus measured. It is much more than a period wherein the savage has respite from the shedding of the blood of his neighbor. Peace is the Law by which we live and hope to prosper, the justice by which we hope to judge and be judged.
20. For laws are worthless if they are meant only to punish. Yea, if peace is not the goal of law, then all the Councils of the people are vanity. This is the thing about which every man and woman does exercise themselves. Peace is the action which does prove the intention which exists in the hearts of all men and women. It is the demonstration of all righteousness. To be useful, peace cannot be consigned to stirrings of the mind, but rather, it must be the everyday labor of every individual.
21. In all things peace is our law and the reason behind our law. Peace is our constitution, and this law is like unto a great tree. Its height causes us to look up into the sky and approach that Great Father who gave us life. The branches of the law reach out to cover us and protect us under the union around which we have gathered in our villages. The roots reach out in the four sacred directions, embracing the Earth Mother, that our peace might embrace and encompass all people. Seated upon the topmost branches is an Eagle, signifying the Sees Far Gifts. Ever watchful people are the only preservers of peace.
22. Yea, it is not enough that our Councils meet to make the law, if our people do not exert themselves in preserving it. If peace is our law, and our righteousness, then if the people make not peace in their hearts, how may we be blessed by our law? It is salt that has become filthy with waste and the meat that has gone ripe.
23. Behold, there shall come a day when a new law and a new way shall prevail in the world, and it shall not be the way of peace. Yea, we know that our world will change and men will come into our country that have not peace in their hearts, for we have seen their coming in our visions. But, we shall live as our ancestors have taught us, even as disciples of the Peacemaker. And we shall record our ways, that, even if the tree of our law be cut down and its branches no longer protect us, yet shall its roots continue. And our words and our deeds shall give sustenance to the roots that they wither not. And, ere the end, trees may yet spring up from them in the far reaches of this island, and our peace might be had again in this fair land.
24. For, we have also seen that men will do wickedly in those days and they shall not see the wickedness of their ways until it seems too late for them. Yea, they shall enslave all people and none shall be free. They shall judge who shall have and who shall have not, and few there shall be who shall not wear out their lives in the getting of gain. And they shall hurt the Earth with all that they do.
25. And behold, we know that they shall stand at the very edge of a precipice and wonder how they ever came by such straits. And the Earth shall heave under them and throw them to and fro. And they shall not have any footing that is safe and shall be thrown down. And the whole Earth, and all its people, shall falter upon the edge.
26. Yet, behold, we have also seen that because of our doing, some few shall see a way to step back away from ruin. They shall foster peace in their hearts and they shall put away their workings of war. Yea, they shall no longer esteem their neighbor as the spoiler of their substance and they shall work again for the good of the people. In that day, the hearts of the fathers shall turn again to the children. Yea, the children shall dance again in the manner of the old ones to the preservation of the world.

The Book of Osaraksit Pen (Penitosagis)
The Son of Penitlensit
Approximate 1410 AD

Chapter One

1. When the High Priest of Imlosagitl, even Penitlensit my father, became old, he did give up his stylus unto me and bade me take up the record of my family. Behold, I am Osaraksit Pen, who was once known to my people as Penitosagis, and I do make my habitation in the city of my uncle. Yea, in Pegnilitl, even in the south of the Land of Imlosagitl, do I make my habitation. And it is seventeen generations since my people departed out of the Mountains of Menintah.

2. And it is known to us that the people of Nespelhem do once again prosper in their country and our kin upon the coasts of the Western Sea do build up cities and settlements. Yea, we have discourse with them and much trade.

3. But Menintah is a lonely place and the city of Mentinah is a wasteland. It is a place filled with wild beasts and wolves do haunt the foundations of the High Place. Even the little settlement at the foot of the Sacred Mountain is barely habitable now and the libraries are hidden and they are visited only by pilgrims.

4. And also the Land of the Neme' is desolate and the cities are left empty. Yea, the Neme' have all gone further south, for their lands no longer support them. Once, there were great cities and many people in that land, but now the coyote howls in their streets and very few are the men and women who remain in that land.

5. But behold, the Nemenhah of Tuilhah and of Corianton do also make much trade with us and we do unify our borders on the east and on the north. Our neighbors upon the plains do not harry us or our envoys and we have peace with them also.

6. Our settlements do now extend down even into the coasts of the great gulf which does divide the Land Northward from the Land Southward and the people who inhabit the southern region make no more war upon us. Indeed, it does appear that our enemies in the Land Southward do dwindle and their influence is seldom seen anymore in our country. Wherefore, we have extended our settlements down the Misisip even to the coast of the gulf.

7. And behold, some of our most hearty men and women have built them sturdy ships after the manner of Hagotl and they have gone out into the islands which lie close even unto the shores of the gulf, and settlements have been built in certain of the islands.

8. Wherefore, it can be said that the Nemenhah do now inhabit all of the eastern region of the Land Northward from the plains even to the East Sea, from the lake country far in the north all the way down the Misisip to the gulf. Yea, and the Nemenhah do have great prosperity in this region.

9. Notwithstanding, many of the cities of the Nemenhah have broken with the tradition of our fathers, wherein no city was allowed to grow greater in size than one to two hundred families. Yea, there are cities of the Nemenhah which do now number in the tens of thousands, and I esteem this thing worrisome. Yea, and I have taken my family out of Imlosagitl, for it has become very great with people, and I have moved down into the city of my uncle, where there are not so many.

10. Behold, this is an evil which has proven in times past the very destruction of the people, and I do not agree with it. Wherefore, I have moved my own house away from it, hoping to find peace in my time. And many are there that judge me for my belief that the Nemenhah ought to hold to this old rule, for they believed that I ought to have taken my father's place as High Priest.

11. But behold, I am an artisan in wood of all kinds and I want no position among the people. I am not like my father, nor like even my uncle. I did go abroad as a young man to the nations of the world and I did see many things, many to my pleasure and many to my great shame and regret. I cannot say that I rejoice in all that the Nemenhah have become.

12. For the Nemenhah have grown into a great nation with much trade in many parts of the world. Yea, great cities have risen up, and with them, many people have dedicated themselves to the attaining of riches. This is a thing most injurious to the Nemenhah, as has been proven in times past. My father labored diligently to protect the Nemenhah and to build up a nation wherein we might have security. But some of the people have taken prosperity and built up kingdoms, as it were, unto themselves. Behold, I fear for the Nemenhah.

13. Wherefore, I do choose a more simple life, a life of peace. In my uncle's city, there are but two hundred families and all the people work for the good of their neighbor. I am ashamed to say that in many Nemenhah cities, the people have abandoned the ways of their fathers and have returned to principles more like to the Gadianon of old than of Hagotl.

14. But in my uncle's city, the people still have all things in common. Yea, they still live in simple ways, and this is much more to my liking. And the city has fourteen settlements, each with its own Lodges and High Places. Yea, and we live in peace one with another and with our neighbors.

15. And these are the names of the Settlements of Pegnilitl. Imlopagat lies furthest south from Pegnilitl and Neheum stands next to it in the West. And Nemlosagit is upon the road that leads to Pegnilitl, so also is Kansorit. And Wenonsit and Let-let are found upon the west of this road and Penneslit and Tenselit are found upon the east of it. North of Pegnilitl finds Litnletosakariksit, which is a holy place, and Poksok, Nenlimtis, Bakgonkis, and Felnignis form a half circle around it. These are the Settlements of Pegnilitl.

16. And the people chose my uncle to be their High Priest. Yea, my uncle does keep the High Place in the Settlement of Litnletosakariksit. And he built the High Place in this settlement near to a certain spring which is said to give water of a healing character. Yea, many who are stricken with diverse diseases, go even down into this water and when they emerge out of it, they are relieved. And when this water is used in the Itsipi Purification, behold, many miracles are seen.

17. And my uncle built the High Place of Litnletosakariksit so that the spring emerges within the sanctuary of the High Place and runs through the center thereof. And the water is made run through a course which is crafted in the shape of the Medicine Wheel of our People. Yea, it emerges from the ground in the westmost point of the High Place Lodge and is carried in a sunwise direction thence, describing a circle around the inside walls of the High Place. And when the water reaches the southmost point of the High Place Lodge, it is turned again to form a cross meeting in the center, where it is made to flow down under the High Place and emerges again upon the south side of the door which is set in the eastmost point. From the place where it emerges, the water courses straight and true toward the rising of the sun in summer for thirty-three lengths of my uncle's stride and falls into a deep pool.

18. And the Hearth of the High Place is raised above the small pool that is formed in the water course at the center of the Sanctuary. Yea, and stones are often heated there, and the salamanders are taken from the Hearth and placed in the water to produce much vapor.

19. And the High Place of Litnletosakariksit is a place of water healing. Yea, the ordinances of the High Place are made there, but also much healing takes place because of the Sacred Spring. Yea, Elats Kowat is made there and also Itsipi. And many healing herbs and medicines are used by the Peli of that place, as also much prayer and song. And the sound of the Sacred Drum, the Rattle and the Flute are always heard.

20. And behold, my own son, even Penhemen, has taken up this healing and is proving to be gifted in many things. Many people come up to the High Place and receive of his gifts, yea, and many are healed. And also the Books of Pahment Akekt have been made into many copies because her knowledge is used at Litnletosakariksit. Yea, and also there are many people who have submitted her writings to memory and they sing them day in and day out so that they may not be forgotten.

21. Now, the words and writings of Pahmet Akekt are distinct from any other of our Holy Writings because they are not dedicated to the history of our family and our people, but to recording of the manner of healing of the Nemenhah of her time. Wherefore, those who have taken up the preservation of her words, yea and the idea that all our knowledge ought to be recorded, are called Pahmetinhah by the Nemenhah, and they are revered.

22. Yea, and behold, all they who receive the Commission of the Peacemaker and become Peli, even the same do all go up out of all the settlements of our region even into Litnletosakariksit and they do learn at the feet of the Pehmetinhah in the science of Pahmet Akekt. And they do exercise their own good gifts as well. Nevertheless, they do begin with a careful study of the writings of Pahmet Akekt of old.

Chapter Two

1. Now, in the fifth year after I did divide myself from my father's house and I did come down even into the city of my uncle, I did also find, in the region very near unto Litnletosakariksit, a mound which I suppose was constructed by some other people who lived in this place long ago. Yea, I suppose that they did live here sometime after Corianton did take up his residence in the north country.

2. And I did desire to build me an house upon the top of the mound, according to what has become the custom of my people. And behold, when I undertook to dig into the top of the mound, in order that I might lay stones and set pillars therein, I did discover a chamber of stone. Yea, I desired to lay stones and set pillars for the foundation of my house, and I found a chamber in the mound.
3. And the chamber was set directly in the center of the mound and it was made of stone cut into great squares. And the shape of the chamber was a square, and the corners of the square were set at the West, North, South and East points. Yea, the east corner of the chamber did point directly into the rising sun at mid-summer. And the floor of the chamber was set in stones as well, but there was no roof and the chamber had filled with earth.
4. And behold, when I took out the earth which did fill the chamber, behold, there were also precious things therein. I found pots filled with seeds of diverse kinds, and body ornaments of mica and of flint. And I also found implements used in the house and in the forest which were not unlike those used by the Nemenhah. And in one place, I did find precious beads of onyx and of jade, of mica and of jasper and agate.
5. And also I found stone boxes which contained plates of black stone with writings thereon and also a Seer Stone. Yea, the plates are flat and oval in shape and all of the same size. And they each have two notches in the bottom thereof. And behold, when I found the plates, all of them were set upon a rick made of the same stone, and all were set in the first notch, except one. I have supposed that the one set in the second notch was in process of being read and the others were not, or that this might be a system of organization.
6. Now, the writing on these plates of stone is similar to that used by the Nep-fit-hah of the Land Southward in ancient days. Yea, the characters are not unlike those written by Hagotl and Shi-Tugohah. Behold, the characters are all word-glyphs, each having its own meaning, and this is like unto the manner in which the ancients did write before the more efficient manner of writing was taken up.
7. Surely, the place which I have chosen to build my own house, was once a High Place to the people who had inhabited it in ages past and I am honored to be able to restore it thus.
8. And I have made copies of these writings and I have sent them up even unto my father, and I have asked him to pray unto the Peacemaker, his Lord, to receive an interpretation of them. For behold, I have walked upon the Way and I have inquired of them there. And I was told to take them up to my father while he yet lived. Yea, I was directed to take the plates up to my father, that he might translate them ere he died. And this became a thing of great urgency to me, for I knew that my father was old and could not live many seasons more.
9. Now, my father does also walk upon the Way, but is also gifted to look in upon a Seer Stone and, if his heart is right within him, and his intention, then are the words of the ancients arranged upon the fissures of the clear stone and organized that they can be the more readily understood, or rather, the lines and fissures of the stone assist him in so organizing his thoughts. And this is a curious gift which my father has, one that has aided him in translating many things found in the mounds.
10. And the Seer Stone which my father uses, and through which the Holy Ghost does make manifest many things unto him, is fashioned of a clear crystal. And it is in the form of a square plate. And set within the plate are four hands with the palms up. And each hand is set so that the fingers point in one of the Sacred Directions. Yea, and the whole is bordered in a raised work which forms a box and also a cross which does intersect the plate in the middle. Yea, all this is carved into clear crystal.
11. But this is not all. Behold, the crystal is not perfect, but is interlaced within with many fissures both deep and shallow. Nevertheless, the work is strong and crumbles not. And the light does make upon the fissures in a manner most curious. And when the Seer places his hands upon the sides of the stone, it does begin to sing with the song of the Seer's own body. Yea, it does move with the movement of the Seer. And the words of his thoughts are unencumbered, and his tongue is loosed. Yea, and all confusion is done away. It is a miracle most precious to the Seer.
12. And behold, there are many such stones in use by the Seers of the Nemenhah, and some are as small as the palm of the hand, while others yet are as large as a grist. But they all perform the same function and are used by the Seer in the same manner. These were called Urim and Thumim anciently, and they are spoken of in the Brass Plates which our fathers brought with them from the Land of Jerusalem.
13. The Seer Stones are for many, that portion of assistance which was provided by the Spirit unto Mor Honayah when he made ceremony. Yea, the noise and commotion of the world does sometimes cloud the mind and the gifts of the Seer, just as the remembrance of his deeds disturbed Shi Honayah's ability to find

peace and walk upon the Way. His ceremony allowed him to set aside all the things of the world for a moment and to be still in his heart.

14. So too, does the Seer Stone allow the Seer to set aside all except that which must be passed on to others. Yea, all conscience of the world is done away and is replaced with an awareness of the first day of creation. Yea, when one looks into the Seer Stone with fullness of intention, the world and its concerns do fall away and clarity is regained.

15. The Lee-ah Honat was such a stone, cunningly set with pointers. Yea, when the faith of the Seer was full, the pointers showed the way of his footsteps, and words did appear upon the orb to inform his actions.

16. This is the way with the Seer Stones, and so important are they to the Seers of the Nemenhah that none of the Peli are called Seer who are not known to possess and faithfully use of such.

Chapter Three

1. Now, when I excavated the mound, in order that I might make the foundations of my house thereon, I found no bones at all. This signified unto me that it was not a burial place and that I might faithfully proceed in my work of restoration. For, many of the mounds which are found in the region are for that purpose and ought not to be built upon. The mound upon which I had fastened was a place of gathering and of learning, and I deemed it desirable to restore it unto that purpose. For behold, I desired to make of the place a library and a place of learning. Wherefore, I did modify my original intention toward that end.

2. And I found that the places where the original edifice had pillars were marked with soil that was different than the surrounding soil, yea, even it seemed with soil that had once been wood. And I determined that I would build up an High Place in as exact a manner as I could, following the original design as manifested by the placement of stone and of pillars. And, using the original as my guide, or as much of the original as I could discern, I did build again a Lodge such as what must have stood there in times past.

3. And the mound had a circular top which accommodated two square buildings, each made of wood. And the roofs of these lodges were supported upon pillars of wood, which were set in the ground. And the chamber of stone I left at the center of the larger lodge, and I did provide a ladder for the purpose of moving in and out of the chamber. And the door of the lodge was set such that it faced the rampart which led up to the mound, and it faced into the rising of the sun.

4. And the larger lodge measured forty arms in length and forty arms in width. And the pillars were set every ten arms on the outside of the wall, and there was one row of pillars down the center. Upon all of these were set beams which did support the trusses of the roof. And there are windows set in the center of each span, between the pillars, and another door is set facing the West.

5. Now, the smaller lodge is of the same type and is built in the same manner as the larger, except that it is divided into three rooms. There is a common room with two smaller rooms divided in the middle. All three rooms have windows and are set with benches round the outside. There is a hearth in the center of the large room and a smoke hole is set in the roof thereof to allow the smoke of the hearth to escape.

6. I have restored this house that there might be a place where many may come to read the writings which I have found here. And also I shall include copies of the writings of my own family, and others which I deem are of most import to the people. And this is a thing that I hope many will do who also find sacred places among the mounds which are so numerous in this region.

7. Now, I built my own house at the base of the rampart leading up into the mound. Behold it is of that design which my people have adopted, being round in shape with a conical roof. And I have also built my workshop at the base of the rampart, but the top of the mound I have restored and preserved.

Chapter Four

1. Now, when I had delivered up the plates of stone unto my father, I had great hopes that they would be a record of some import, and I was not disappointed in my hope. For, although the plates are mostly records of mundane doings, there are also many things written of their history contained in them. There is also very much written in these plates which do record the trading that took place between a people that inhabited this place and another people who dwelt out on the plains.

2. And I know now why I was impressed that I should deliver the records up unto my father, that he might translate them. For behold, they do describe much traffic and trade, and also the concourse of cities. And also, the records do tell of how the people gathered together into larger and larger villages. Yea, and these villages became kingdoms, each with its own king. And behold, the record speaks of how the kingdoms also made trade with each other.

3. But at a certain point, the record shows that the villages broke apart and the kingdoms were fallen, yea, and all trade between them broke down. This was the state of the people when Corianton came into their midst. This is the reason that the people took him and desired to make him their King.
4. Therefore, the stone plates which I found in the mound, are a record of a people who began well but ended badly. This seems to be the history of my people also. We make a good beginning and we prosper for generations. But we cannot seem to resist the temptations which prosperity brings us. Behold, I do greatly fear that my people will meet the same end as those who wrote their business upon plates of stone and buried them in a stone chamber. I believe that they did write these things as a warning unto us.
5. There was, however, one prophecy included in the records which was given long ago, but which is fulfilled in our time and, although I have preserved the translation and it is found in another place, I desire to include mention of this prophecy here, and indeed, the Spirit does constrain me to do so. Wherefore, I do include it here in the record of my own family.
6. Behold, the future of his people was shown to one Gid-gid-phanat and the Spirit came upon him and bid him write it down. And he did write the thing which was shown in the vision. Yea, for he saw the whole history of his own people, that they would prosper in the land and build up many cities. And these cities would grow in strength and in numbers into kingdoms.
7. But he also saw that the cities would diminish to the point that they could neither support themselves nor defend themselves against their enemies and many people would be driven out onto the plains. And the vision took his sight to one of these small driven bands of people who had fled the forests and who had taken up a meager existence upon the plains.
8. And behold, the Spirit came upon one of their Holy Men and spoke unto him. Yea, he learned many great things and he taught them all unto his people, and their lot was improved.
9. And the Spirit told him that in a day far distant, a people would once again inhabit the forests of his childhood and they would again build up cities. Yea, and there would also be people living out upon the plains. And the people in the forests would once again begin to build up many cities of great size, and they would have not all things in common.
10. In that day, ere they began such folly, a woman of unspeakable beauty would come from a far away place with a commission given her of the Peacemaker. Behold, she would carry with her the Prayer Pipe Ceremony and many dances, which she would teach to all the people who would give ear to her message.
11. Now behold, this thing has come to pass. For in my grandfather's time, such a woman did come to a small village upon the plains. Behold, I remember this story from my youth, how that a beautiful woman did come from the West and did teach great things unto the people she met as she traveled. And unto the people of the plains, some of whom had grown savage and impoverished, she restored that which they had lost, and they began to prosper again.
12. And the story that my grandfather told unto me was of a young woman who dressed herself in the robe of a rare, white buffalo calf, and the Prayer Pipe which she gave to the people had a calf inscribed upon it in a very primitive manner. Yea, and for this cause is she still referred to today as the Sacred Calf Pipe Woman, and the young women of our day still gather together in the Calf Maiden Society to honor her teachings.
13. My grandfather believed that she came from across the West Sea, even from among our relations upon the islands of the sea, but who can truly know her origin. So beautiful and wise was she, that many still believe that she was an Angel sent from heaven to prevent the dwindling of a portion of the people of the plains. It is as I say, none may truly know, for she did not tarry with the people.
14. But I do believe that this is significant. For behold, the ancient records which I found graven upon stones and hidden up in a chamber within a mound, do speak of this occurrence. And we see something of its like having taken place in our own day. Behold, I do hold it as a prophecy and a warning unto my people of what might befall them should they continue in the path that they have chosen.
15. My father disagrees with me in this belief. Behold, he believes that the people are prospered because of their faithfulness, and that may be true. Nevertheless, is it wise because one is prosperous to leave the ways and the customs that brought such prosperity? And when a people have such good intelligence as to what befell their own ancestors, should they make the same mistakes?
16. I believe that we are treading upon the same ground and the same principles as our forefather before us. Yea, and I do make a prophecy, unto anyone who might open the pages of this, my record, to learn from

it, that in the times that come, this prosperous people shall see the same come upon them as are written in the plates of stone. Yea, they shall build up unto themselves great cities and, although it is as I say, this people has inhabited this place for seventeen generations, yet, lest they turn in their purpose, they shall not see the third generation from this day as a unified nation.

17. Yea, this is the thing which I do prophesy, that this great nation shall not be known as such unto the people that the Lord shall bring into this country in times that shall shortly come to pass. For the people shall have diminished into small bands, where great cities were once their boast. Yea, in the times of the Gentiles, which are very close at hand, there shall not be a great nation in these forests, nay, nor even upon the plains, and the Gentiles shall spread out upon it to cover it without any resistance. And the voice of our people shall be all but snuffed out. Surely, the Gentiles shall wonder at who might have built the mounds and the great earthworks, but there shall be few left to tell the tale of them.

18. Our history shall be a mystery to the invaders and, although they will not be much stronger than the Remnants of our people, yet will we fail to stand up and defend our country, for there shall be too few of us left to do so effectively. And what shall have reduced us so, that we shall have not the ability to make ourselves known as a nation of people? Surely it shall be because that we have cast aside the manners and the customs of our long history. And if we do so flagrantly cast aside our own history, who shall we be to press it upon another people? Yea, where shall our boastfulness hide then?

19. Yea, I speak out these words with my stylus that they might be remembered when all these things shall come to pass. Behold, the Nemenhah shall believe themselves to be a chosen people, much prospered by the Lord. And they shall once again shun the teachings of their ancestors and their cities shall grow great in size and in population. They shall cast aside the village and the customs of their grandfathers and they shall become a cosmopolitan people, and in their lust to amass great wealth, they shall not be scattered in diverse villages, but shall all be gathered into great cities.

20. Now, it has been demonstrated to us in time past that when the people live in small villages, such that the land has strength enough to bear it, they do prosper. Yea, and when there is disease, the healers are able to contain it. But, when the people crowd in together into large cities, the disease runs rampant and the healers cannot stop it. For behold, it is the health of the land that supports the strength and the health of the people. But how can the land support us when we overburden her that she bear us not up?

21. Yea behold, I do prophesy it. When the Gentiles come into our country, they shall be amazed at the beauty, the strength and the nobility of our people. But we shall be few to their many. Yea, they shall discover how great a people we had once been, and how numerous, but we shall be little children unto them, yea, and little children lost in the woods. They shall not see the merits of our customs and our traditions except in how they might be absorbed to serve theirs, and they will seek to instruct us in their ways, being blind to any other.

22. And what little of our own traditions that shall survive shall be kept in the legends and the stories that are told at the hearth alone. Yea, were it not for the workings of the Spirit in the hearts of that Remnant of our posterity among whom the Peacemaker shall make a great work in the last days, our ways and our customs might be lost to history completely.

23. I am reminded of the blessing and the curse which has been placed upon this land, that as long as the people do live the teachings of the Peacemaker, they shall have peace and they shall prosper in the land. But, in the day that they leave the teachings of the Peacemaker and seek their own way, that peace shall be lost and their prosperity shall turn to calamity.

24. This is the prophecy that I leave with my people and unto a future race which shall take up these records and use them as a schoolmaster to their own actions. Be instructed by the generations that have left behind their own warnings and prophecies concerning the land upon which you place your feet and the days in which you live.

25. Behold, I make an end of my writing.

**The First Book of Wahshahshay Pen
The Daughter of Penitlensit – Sister of Osaraksit Pen
Approximate 1410 AD**

Chapter One

1. Behold, I am a daughter of Penitlensit and upon his insistence, I make a record of a portion of the healing of my people. Now, the ways of healing among the Nemenhah are many, wherefore, I do not take up

the whole of it, for it is a task far beyond my ability. But this small part I do take up, for it is that way of healing that my mother did teach unto me from a very early age. And it is also that kind of healing by which my father did perform miracles in the restoring to health of many souls.

2. Therefore, I would that no one take this little book and esteem it as though it were an encompassing of the all the ways of healing employed by the Nemenhah, nay, nor all the ways in which Elats Kowat is utilized by the Healers of this people. Rather, know that I do touch upon a certain kind of healing only, leaving diverse methods to others to write down.

3. And that kind of healing to which my discourse does belong is called Elats Kowat Payits (Gathered in From a Far Country). And it is a kind of healing most often employed by they who administer in the Pahshi Communities and in the Women's Settlements. And this is the manner of this Medicine:

4. A small room is provided which is still and comfortable. It must be protected from distraction and from too much heat or cold, and it must be private and discreet, for this is a healing way in which much effort is made by both the Healer and the Sufferer, wherefore, it is best accomplished out of the sight of other people. Behold, the teaching of it is often done in groups in order to facilitate the instruction. But, when it is worked upon the Sufferer, it is done in privacy and with all discretion.

5. And a couch or mat is provided upon which the Sufferer does lay, either face up or face down, depending upon that portion of Elats Kowat Payits to be employed. And this couch is not overburdened with padding, for the Healer must oft times utilize the firmness beneath the couch in order to administer the medicine.

6. I will now explain a type of Elats Kowat Payits which may be administered to any person. The manner of administering Elats Kowat Payits to Sufferers of specific illnesses varies with the sickness and the skill and knowledge of the Healer. Behold, Elats Kowat refers to any work that the Healer does upon the body of the Sufferer, and it is divided into several disciplines. I shall write somewhat about that manner of Elats Kowat which is most often employed among my people, but there are many forms which are medicine to many people but which are not as often used here in my city.

7. Behold, Elats Kowat Payits is a kind of healing work which is done usually while the Sufferer is fully clothed in a shroud or robe. There is another type of Elats Kowat, known as Elats Kowat Itsipi Im, which is only done in the Sweatlodge. A great deal of Sacred Copal is utilized in this kind of Elats Kowat and the Sufferer's skin must lay exposed to the steam and the smoke of incense. It is fitting, therefore, in this kind of Elats Kowat, where the Sufferer is naked, or nearly naked, that it be done in the Pahshi Communities, if the Sufferer is a man, and in the Women's Settlements, if the Sufferer is a woman. It is an impropriety for a man to work Elats Kowat Itsipi Im upon a woman, and likewise, it is an impropriety for a woman to work Elats Kowat Itsipi Im upon a man. With Elats Kowat Payits, no such restrictions apply, for it is done with appropriate shrouding.

8. Except in that Elats Kowat which is made in the Itsipi, and also in the application of certain of the Sacred Copalim and other oils, the Sufferer is attired in a loose fitting robe which allows for normal and natural movement of all the limbs in all the ranges of their motion. This robe comprises two pieces of cloth, one to cover the front and one to cover the back, with ties at the neck, the shoulder, under the arm, the waist and at the knee. This is to allow the Healer to provide for proper movement and to reach in under the robe to apply Copal or to touch the skin with the hands. Also, with the Sufferer prone face down, the Healer may loose the ties at the neck, the shoulders and armpits to expose the upper back. Again, with the Sufferer prone face up with all the ties fastened, the Healer may reach in under the robe to massage the belly without improperly exposing the rest of the body. By loosing the tie at the knee, the Healer gains access to the leg without improperly exposing the Sufferer, and so forth.

9. It is an impropriety for the Healer to work Elats Kowat Payits if the robe is not provided. Yea, to work upon the Sufferer without that the robe, or shroud, is given, is not permitted and he or she who does so is brought before the Council.

10. The Healer is also attired in loose clothing. The Sufferer and the Healer attire themselves in clothing that will allow them freedom in all their movements, but also provide for modesty and appropriateness.

11. Then the Sufferer and the Healer pray together and they offer up Sacred Smoke or Sacred Breath. The Sufferer makes an offering to the Healer and explains the nature of the malady, leaving no detail aside. When the Healer is satisfied that all is known concerning the malady, the Sufferer is asked to lay face down upon the couch.

12. Now, it is important that the Sufferer be able to lie thus for a lengthy period, and that it be done in comfort. Therefore, a separate cushion is provided and is placed under the breast so that the shoulders and upper rib cage of the Sufferer are supported and somewhat elevated. This allows the head to fall forward in a more comfortable and natural manner, without turning to one side or the other. Yet another cushion may be needed to place under the hips and to elevate the feet, especially if the Sufferer is with child.

Chapter Two

The Back of the Legs

1. The Healer begins by making fists and by massaging the bottoms of the feet of the Sufferer from the heel down to the toes. This is done by leaning upon the feet with arms straight such that the weight of the upper body of the Healer is administered to the bottom of the Sufferer's feet. The fists are rocked up and down, with this pressure being applied; moving smoothly down the bottom of the feet to the toes and this movement is repeated many times. It is important to make this motion with arms straightened so that the weight of the body is used to apply the necessary pressure, and not the wrist of the hand or any of the digits of the hand. Without the strength of the upper body, the Healer will do damage to the wrists and digits of the hand, and this is undesirable.

2. It is known that all the parts of the body are connected to points upon the bottom of the feet, the palms of the hands, and upon the ears. These points are also associated one with another by way of other points in different parts of the body to which I will draw attention appropriately. Beginning thus with the bottoms of the feet, the healer begins to release energies that may be causing imbalance and suffering in other parts.

3. The Healers also teach of a system of tubules which begin in the feet and extend upward through the tissues of the body. These take in waste and noxious materials from out of the tissues and transport them up to the gates which do open and allow them to be removed into the bloodstream. The foundation of this system of tubules is in the feet, wherefore, by beginning thus in the feet, the Healer is causing a generalized clearing of the fluids carrying waste out of the tissues. For, as the tiny pumps in the foundation of the system are pressed upon, the fluid rising from them activates all of the intervening gates creating an upward current. It is said that it is better to be a flowing river than a stagnant pond. In this way, the current with which the body cleanses its tissues is kept flowing and free of stagnation.

4. It is also known that all things sing the song of their own creation. This applies to things good and things bad. They do not judge between themselves, but merely do that which they were commanded to do in the beginning. In this way, the heart sings the song of its creation, as does the blood and all other tissues and fluids of the body. These good things sing the song of their own creation and this song does support them in their functions.

5. So sing also that which corrupts the heart and the blood and all the tissues and fluids of the body, and this song can distract from the normal functioning. Imbalance in the song of life causes disease in the parts. Wherefore, it is good to cause waste to flow out of the body when balance is desired. It is therefore good to begin any healing with a facilitation of the movement of waste and noxious substances, that balance may be obtained and subsequently retained, and also so that the body may sing a new song, or rather, that song which it sang in the day of its creation.

6. The tie at the knees of the Sufferer's robe is loosed and the robe is moved aside to expose the back of the leg. Now the Healer presses upward in a kneading motion from the heels even to the back of the knees. The same kneading motion is employed as the Healer returns the hands down to the back of the heels and the upward kneading is repeated.

7. When this has been done several times, and the Healer still detects that there is yet congestion in the current of energy that flows through the back of the lower legs, suction may be applied to the back of the calf of the leg in order to bring greater circulation into it. Heated stones may also be thus employed for this purpose, as also certain Copalim.

8. Then the Healer takes the right leg and lifts it upward so that the lower leg is at right angles with the floor. The foot is grasped at the arch and it is moved in circular motion through all of its range of motion. This same is repeated three times and with each successive motion a greater range is desired. Now, holding the ankle in one hand, the Healer takes hold of the foot just above the toes and presses downward on the bottom of the foot, giving full stretch to the tendon which does connect the ankle to the knee. The same is done with the left leg also.

9. Now the Healer again raises the lower leg so that it is at right angles with the floor. Taking hold of the foot with one hand at the toes and one at the ankles, the foot is made straight with the leg. The leg is then brought forward so that the heel is pressed into the buttocks and the toes are pressed toward the head. The leg is returned to right angle with the floor and the motion is repeated, pressing the heel into the buttocks with the foot rotated outward. The leg is returned again and the motion is repeated, pressing the heel into the buttocks with the foot rotated inward. The leg is then returned to lie flat upon the table and the same is done with the opposite leg. This same is repeated three times.

10. Now the leg is bent again at the knee so that the thigh remains upon the floor but the lower leg is at right angles with it. The Healer grasps under the knee with one hand and the ankle with the other, and lifts the leg up from the couch. This is repeated three times for each leg.

11. Now the Healer moves to the side of the Sufferer and, with the elbow, presses the buttock in circular motions down to the middle of the back of the thigh. This is repeated three times for each leg. Suction or heat may also be applied to the buttock at this time, as also certain Copalim.

12. Then the knee is bent and the lower leg is placed so that it rests upon its opposite. The Healer takes hold under the knee and raises the thigh at right angles to the body until the foot rests on the inside of the knee opposite. Now the Healer places his own knee in the arch of the foot and presses it forward while he pushes the knee forward also as if to place it in the Sufferer's armpit. With the leg in this position, the Healer massages in palming motion from the buttocks down the side of the thigh to the knee. The leg is returned to the couch and the motion is repeated three times, the same being accomplished for the leg opposite. It is desirable that the knee should come closer to the armpit with each repetition.

13. The Healers teach that upon the outside and the inside of the leg, as well as in several points upon the front and back of the knee and the ankle, there are bundles which may become congested in their energies. These congestions are relieved by this motion.

14. Notwithstanding, sometimes the energy continues to pool in and around the knees. When this takes place, it may be necessary to apply firm pressure with the thumb, middle finger, or with an instrument into these points until the energy is moving properly.

15. In some cases, where the malady in question affects the man only, the energy point at the seat is massaged firmly in a circular motion. This point is important to the male reproductive system and is located halfway between the terminus of the digestive system and the external genitals. This motion is often made with the thumb or even with the instrument used by the Pahshi Healer to palpate the prostate gland.

16. Behold, this is an ensample of that Elats Kowat which men may work upon men. It is an impropriety for women to work this Elats Kowat upon a man.

Chapter Three

The Back

1. Upon the back are many points which associate with other points upon the body. From these points flow energy which quickens the parts and balances their functions. With the Sufferer prone, the Healer has access to each of these points. It is in this position that Sacred Liquid Copalim may be applied to the back and the back of the neck.

2. The tie at the knee of the Sufferer's robe is retied. The ties at the neck and the armpits are loosed, and the robe is brought down to expose the Sufferer's back to the top of the buttocks.

3. The Healer kneels at the head of the Sufferer and places the hands on either side of the spine at that point where the neck joins the back. The Healer takes note of the breathing rhythm of the Sufferer and aligns to that rhythm. Upon the exhalation, the Healer presses slowly but firmly down with the palms, moving them outward and downward from the spine to separate the ribs. At the end of the exhalation, the pressure is released and the Healer moves down to the next vertebrae. This is repeated with each vertebra all the way down to the last rib. This motion is not made below the ribs, however, as it could injure the lower back.

4. Returning to the top of the spine, the Healer massages with the palms in circular motions at each of the vertebrae, moving away from the spine. When the hips are reached the Healer brings the energy with firm pressure with the palms up the ropey muscles of the back to the shoulders and out to the elbows, and grasping the spent or congested energy, the Healer throws it away from the Sufferer. This is repeated thrice.

5. Now the Healer takes hold of the muscles upon each side of the neck, even those which connect the neck to the top of the shoulders. The muscles are grasped between the thumb and the fingers as in a pincer and massaged from the neck out to the shoulders. This is repeated three times.

6. Now, using the thumbs, the two long muscles next to the spine are massaged in circular motions, beginning at that point where the neck meets the back and ending at the crest of the buttocks. This is repeated three times.

7. Then, beginning again at that point where the neck meets the back, using the thumbs, the Healer presses into the notch at either side of each vertebra and holds that pressure until the muscles begin to relax. The pressure causes the Sufferer to tense, for there is discomfort in it. It is when this slight relaxation occurs that the Healer begins to make minute circular motions with the thumbs. The thumbs do not move across the skin but remain in place making circular motions as they are pressed firmly into the notches. The Healer continues thus for a few moments and then moves down to the next vertebrae and repeats the action.

8. Having thus prepared the back, those Healers who are Stone Carriers place heated stones of diverse kinds upon the back and allow them to sing comfort into the tissues thereof. Others use Sacred Copal, while still others place warm or cold clothes upon the back. Still others use prayer and the songs of the heart, as also the sound of the rattle, according to their own gifts. Yet others use suction at these points to remove that which causes disease and discomfort, while others blow a Sacred Breath upon the Sufferer. The same may be done at any of those points on the body which are associated with the movement of energy therein.

9. After the Healer is finished with the back, the robe is replaced and the ties at the elbows and the shoulders and neck are retied.

Chapter Four

Shoulder and Back of Arm

1. Now the Healer moves to one side of the Sufferer and takes up the Sufferer's hand by grasping it at the wrist. With the opposite hand supporting the elbow, that it bends not too much at the joint, the Healer moves the shoulder through all of its normal ranges of motion. This is done slowly and with large circular motions. After the Healer has assisted the Sufferer in moving the shoulder through all of its normal motions, the arm is placed once again beside the Sufferer.

2. Very often, they who suffer are unable to move any of their parts even unto the normal range of motion or to the full extent thereof. The Healer is able to assist the Sufferer return to that place of first foundation where healing dwells. It is for this cause that the Healers call these ceremonies of healing Elats Kowat. Behold, it is verily as a small, furry animal returning into its burrow. Even so ought the Sufferer be able to return even unto that station wherein the Creator placed him in the day of his creation. Behold, this is the work of the Healer.

3. The Sufferer's elbow is grasped in the one hand to stabilize it, and with the other hand, the Healer massages the muscle which joins the shoulder to the spine (trapezius), from the shoulder moving toward the spine, even to that point where it joins the neck. This same is repeated many times.

4. Now the Healer takes hold of the Sufferer's elbow and, with the other hand, reaches in under the shoulder. Then the shoulder is lifted up, while the elbow is held lower. This is done several times, increasing the height of the lifted shoulder slightly each time.

5. Now, taking the Sufferer's wrist and supporting the elbow with the other hand, the arm is rotated in and the elbow bent such that the hand is placed palm up in the middle of the Sufferer's back. Then the shoulder is lifted as before, and by this the shoulder blade raises up off the back. With the shoulder blade thus raised up, the Healer presses in under it with the thumb and massages under the shoulder blade deeply. The whole area is massaged, from the border beside the shoulder blade to as far in under it as can be safely reached.

6. The Healer moves to one side of the Sufferer. Taking hold of the Sufferer's arm just above the elbow and beginning once again at the trapezius muscle and using the thumb and forefinger, he knuckle massages this muscle from the spine down to the point of the shoulder. Now the shoulder muscles are firmly kneaded. Using both hands now, the arm muscles are kneaded from the shoulder all the way down to the wrist. This same motion is repeated several times. Then the arm is returned to the neutral position and the Healer moves to the opposite side of the Sufferer where the entire sequence is repeated several times.

7. Now the Sufferer is made to lie on one side. The Healer takes hold of back of the wrist and holds the Sufferer's arm perpendicular to the body. The arm is balanced by holding the elbow with the opposite hand. The shoulder is moved through the full range of motion. This is done by moving the arm straight out laterally from the body and raising the extended arm somewhat dorsally and in a smooth, circular motion all

the way up over the head. Return the arm by continuing the motion ventrally until the full neutral position is attained.

8. Always remember that this sequence cannot be initiated from the neutral position because the shoulder must rotate in order for the arm to be able to extend up over the head. The beginning of this sequence is with the arm perpendicular to the body. The end of the sequence is with the arm resting at the side of the Sufferer in the neutral position. The sequence is repeated several times, increasing the dorsal extension of the arm a little each time. Then the arm is returned to the neutral position and the Sufferer is made to turn to the opposite side where the sequence is repeated several times with the opposite arm. The Sufferer returns to the Neutral-Dorsal Position.

9. With the Sufferer once again in the face down position (Neutral-Dorsal), the Healer takes hold of the Sufferer's arm just above the elbow. The Healer places the other hand with the palm under the front of the deltoid muscle. The shoulder is lifted up and the arm is allowed to fall below the height of the shoulder. This assisted motion is repeated several times until the shoulder relaxes.

10. Now the Healer takes the Sufferer's hand and places it in on the middle of the back with palm up. Placing the palm of his hand under the front of the deltoid, as in the previous movement, the shoulder is raised up. In this position, it is easy to see the scapula noticeable raise up off the ribcage.

11. The Healer slides the thumb of the opposite hand under the scapula. Using the thumb and forefinger, the Healer gently massages the entire border of the scapula, going as far underneath it as may be. Then the arm is returned to the neutral position. The entire sequence is repeated several times for each side.

12. Now the Healer examines the back and shoulders once again for areas of heat or congestion. To these, heated stones, Copalim, or suction is applied.

13. There are two ways in which the Healer applies suction to the parts of the body. In the first, the Healer uses an instrument known as the Mox-zo-payin, which is a small bowl with cups on both top and bottom. The bottom cup is wetted with water or Copal and placed upon the skin. The top cup is filled with Sacred Herbs and this same is lighted that it burns. There being a small aperture between the cups, the heated cup causes the air of the lower cup to be drawn upwards and a small amount of suction is created. This is sufficient for many things.

14. When a greater amount or a more vigorous suction is required, the Healer places his mouth over the area of heat or congestion and applies firm suction. Behold, there are many Healers who use both kinds of suction, but the greater portion of them use only the latter.

Chapter Five

1. The Healer now asks the Sufferer to roll over onto the back with arms comfortably at sides. This is the Neutral-Ventral Position for the face up sequences.

Leg, Hips and Spine

2. The Healer takes a position at the Sufferer's feet and takes hold of both ankles and raises the feet a couple of knuckles off the table. Leaning back with the body to provide traction, the Healer rocks the ankles back and forth in small, five to six knuckle, circular motions. It is important to maintain traction during this rocking motion. This balances the connection points of the knees, hips and lengthens the spine. The Healer returns the legs to the neutral position and repeats the motion several times, maintaining the rocking motion for a count of twenty each time.

3. Now, the Healer places the hand on the top of the foot to stabilize it. The Healer forms a fist with the opposite hand and with it firmly massages the bottom of the foot in circular motions. Now he removes the hand from the top of the foot and with it grasps the heel of the foot. With the opposite hand, the Healer presses down on the ball of the foot so that the toes are bent far forward. As this is done, the heel is pulled toward the Healer, creating the stretch. The foot is then returned to neutral position. This is repeated with each foot several times.

4. Now the healer takes hold of the heel and with the opposite hand over the top of the foot, presses down on the toes and foot to create the opposite stretch. The foot is then returned to neutral position. This is also repeated several times for each foot.

5. Now, making a fist, the Healer knuckle massages the bottom of the foot from the arch and down the outside border of the foot, repeating several times with each foot. The healer wiggles and pulls each toe individually and the spaces in between the toes. This is repeated several times with each foot. Then the feet are returned to the neutral-ventral position.

Front of Leg

6. The Healer moves to the side of the Sufferer and palm presses the thigh, making small, circular motions, from the knee to the hip. This is repeated several times. Then the Healer returns leg to neutral position. The Healer then moves to opposite side of Sufferer and repeats for opposite leg. The leg is then returned to neutral position.

The Hip

7. Now the Healer moves to one side of the Sufferer, and takes a position about even with the knee. He takes hold of the foot with his inside hand and slides the outside hand underneath the Sufferer's knee. The knee is bent up. The foot comes toward the head, bringing the thigh to a 90 degree angle. The Healer drops the knee to the outside and rolls the hip and bent leg through the full range of motion in circular motions large enough to actually raise the hip off the table slightly. This is done first in one direction and then the other and then the leg is returned to the neutral position. This motion is repeated several times. Then the Healer moves to opposite side of Sufferer and repeats the entire sequence with the opposite leg.

8. What I shall describe next can be a trying experience for the Sufferer. For some, the next sequences may be quite painful (especially the hamstring balance). You might wish to have a clean cloth or piece of leather on hand for the Sufferer to bite upon during the stretch.

9. First the Healer places a cloth over the leg not being worked upon at the knee and kneels astraddle this in order to pin the leg down, that it move not up at all. Then the Healer brings the thigh of the opposite leg back to a 90 degree angle as for the previous sequence. With one hand behind the knee to support, the inside ankle is raised straight up into the air. The Healer moves his hand to the front of the knee to keep the leg from bending during the stretch. Now the back of the ankle is pushed forward to stretch the hamstring muscle and ligament. The Healer holds the Sufferer's leg thus for a count of twenty. The leg is released by lowering the leg somewhat past the 90 degree point, but it is not returned to the neutral position. The Healer repeats the stretch, pushing the ankle a little further this time. Hold for twenty counts and then the leg is released as before. The healer once again repeats the stretch, pushing the ankle to the maximum range of motion that the Sufferer can bear. The leg is held there for twenty counts and is released as before. The leg is then returned to neutral position.

10. Now the Healer repeats this sequence following exactly the same procedure, except that, instead of the leg being stretched above and in front of the Sufferer, he performs the stretch to the side. Then the leg is returned leg to the neutral position and the Healer moves to the other side of the Sufferer and repeats the entire sequence for the opposite leg. When the sequence has been repeated for the opposite leg, it is returned to the Neutral-Ventral Position.

11. Now, from the neutral position, the Healer takes hold of the ankle with his opposite hand supporting behind the knee, and raises the leg perpendicular to the table with the back of the Sufferer's foot contacting the buttocks. Taking hold of the top of the knee with opposite hand at ankle for support, the Healer pushes the knee up toward the chest. The opposite leg should remain in the neutral position. Then the leg is returned to the neutral position. The Healer repeats this motion several times. The Healer moves around to the opposite side and repeats the sequence with the opposite leg several times, each time returning the leg to the neutral position.

12. From the neutral position, the Healer raises the knee of the Sufferer so that the foot is resting flat on the couch. With one hand on the ankle and the other on the knee, the knee is dropped to the outside, perpendicular to the body, stretching the inner thigh. With leg in this position, the Healer palm presses the inner thigh from hip to knee. The leg is returned and the sequence is repeated several times with each leg.

13. The Healer returns the leg to the beginning position for the previous movement. Now the Healer moves around to the opposite side of the Sufferer. Taking hold of the raised knee with his outside hand and with the inside hand on the Sufferer's thigh, the Healer rolls the Sufferer's thigh away from him over the Sufferer's opposite thigh. Using the body weight, the leg is stretched by pushing the foot up toward the upper body so that the knee is pointing toward the Sufferer's opposite shoulder. The leg is returned to neutral position and the motion is repeated several times for each leg.

The Abdomen

14. Now, beginning just below the sternum, the Healer reaches in under the shroud and massages the abdomen in circular motions from the Solar Plexus to the Pubic Bone and from the Pubic Bone back up to the Solar Plexus all the way around the navel in a Sunwise, circular direction, kneading deeply so that the

organs are displaced slightly. The entire massage should proceed from left to right and describe a circle as you go round the navel. This same is repeated several times.

15. As this massage is progressing, the Healer will be able to feel where certain organs lack in energy flow. Heated stones and Copalim are applied to those areas. Suction is most often employed on the abdomen, but this may be difficult to accomplish without moving the shroud to one side. It is not appropriate to untie the shroud at the armpits, but the tie at the hip of one side may be undone so that the shroud may be moved to uncover the abdomen. It is sometimes necessary to provide a separate robe or blanket which may be draped over the pelvic area during the application of Stones, Copalim or Suction upon the abdomen. At no time should the pelvic area be exposed.

Wrist to Shoulder

16. The Healer takes hold of the Sufferer's hand and, swings the arm out away from the body and up over the head, describing broad circles that complete the range of motion for the shoulder and arm. As the Healer makes the circle, the arm is gently pulled so that the muscles, tendons and ligaments are stretched. The arm is always returned to the neutral position and the movement is repeated several times. Then the Healer moves to the opposite side of Sufferer and repeats sequence with opposite arm.

17. Now the Healer takes hold of the Sufferer's hand at the wrist with both hands. Bending the hand back and with gentle, steady motion, he pulls the wrist toward the feet and bends the joint perpendicular to the couch all with the same, steady motion. The wrist is returned to neutral position and the motion is repeated several times. The Healer then moves to opposite side of the Sufferer and repeats with opposite hand. The wrist is returned to neutral position. Now the Healer turns the palm down and repeats as for the previous with both hands.

18. Now the Healer turns the Sufferer's palm up and massages palm with thumbs of both hands. The hand is returned to the neutral position and the massage is repeated on the opposite hand. Now the Healer takes hold of the Sufferer's thumb between his own thumb and forefinger and massages it from the wrist to the tip of the thumb. Then, taking hold of the fleshy part of the hand at the base of the thumb and using his opposite hand, the Healer massages each finger from the first knuckle to the tip of the finger. The hand is returned neutral position and, moving to the opposite side of the Sufferer, the massage is repeated for the opposite hand.

Shoulder

19. The Healer takes hold of the Sufferer's hand at the fleshy part below the thumb in friendship handshake. This position gives easy control for moving the entire arm. The Healer extends the arm outward from the Sufferer's body and with his opposite hand takes hold at the neck at the connection of the trapezius muscle. The Healer massages firmly in a kneading motion down to and over the large deltoid muscles of the shoulder. He continues this down the arm to the wrist, firmly massaging the large muscle groups. This is repeated several times. Now the Healer moves to opposite side of Sufferer and repeats sequence for the opposite arm.

The Neck and Head

20. The Healer moves to Sufferer's head. Sliding both palms under the head at the base of the skull, he lifts the head of the table and rocks it back and forth, exploring the neck's range of motion. This movement is not forced. Now, using the "tripod" head grasp, the Healer rotates the head to the side. While holding the head, he uses thumb massage down the muscles of the neck. As he slides down the neck, the head is rotated back to the neutral position. The Healer repeats this action on opposite side.

The Neck

21. Now the Healer slides his hands palms upward under the Sufferer's shoulders next to the spine as far as can be reached. The Healer probes up with the fingers and slowly works back up to the Sufferer's neck, pushing on every muscle group to the base of the skull. This is repeated several times.

22. After that the muscles of the neck have been thus relaxed, the Healer takes hold of the Sufferer's neck in a tripod grip, with thumb and second finger supporting each side of the base of the skull and the first finger extending down the spine to support the neck. With the Sufferer's neck and head thus supported, the Healer rocks the head gently from side to side, and in circles. This is done several times, carefully exploring the Sufferer's range of motion – forcing nothing. Then the Healer returns the head to the neutral position.

23. Now the Healer places his hands under the neck with palms up. He bends at the knuckles but keeps the fingers rigid and straight. He supports the neck just below the base of the skull with the tips of his fingers. Behold, the head is held up from the mat in this position, and the Sufferer will feel some discomfort.
24. With each breath, the Healer moves his palms apart slightly, allowing the head of the Sufferer to fall down just a little. After many breaths, the Sufferer's head should rest upon the mat while the Healer's fingers still support the neck. This restores the natural curve which should exist in the neck.

The Face

25. The Healer uses the fingertips, starting at the base of the spine and massages to the back of the ears and to the jawbone. He slides his fingers down the muscles of the jaw in front of the ears and to the lower jaw all the way down to the front of the chin.
26. Now the Healer moves his fingers from above the ears across the cheekbones to the side of the nose.
27. The Healer squeezes and knuckles the earlobes and all over the ears. From the top of the ears, he massages up and across the temple and forehead in tiny circular motions.
28. From the forehead, the Healer massages down to the chin in tiny circles.

The Head

29. Beginning in the front, the Healer grasps handfuls of the Sufferer's hair and gently pulls upon them up. This works the scalp. The Healer continues from front to back, working the entire scalp in sections.
30. The Healer places both of his thumbs on the suture point in the center of the head of the Sufferer at its peak. The Healer asks the Sufferer to take deep breaths. As the Sufferer exhales, he presses with both thumbs. This is done five times, pressing harder with each exhaled breath.

Chapter Six

Elat's Kowat and Sacred Breath

1. Now, when the Healer takes in the Sacred Smoke of Incense and blows it upon the Sufferer's skin, this is also Elat's Kowat, because it is medicine that is administered upon the skin. And this is done with a ceremony similar to other kinds of Elat's Kowat. Behold, this is the manner of the ceremony:
2. The Sufferer and the Healer pray together and they offer up Sacred Smoke or Sacred Breath in the manner in which I have already explained. The Sufferer makes an offering to the Healer and explains the nature of the malady, leaving aside no detail. Whereupon, the Healer tells the Sufferer, or one who shall act in all things for and in behalf of the Sufferer who is incapacitated and perchance unable to perform those tasks which the Healer may assign, all those things with which they might prepare for the Sacred Breath of Itsipi, yea, and all those performances which must be done in preparation.
3. When this is done, the Healer and the Sufferer prepare themselves to enter the Itsipi Lodge. Yea, they purify themselves with fasting, and the Sufferer undertakes to prepare and provide all the things and performances assigned by the Healer. And when all these things have been done, they go down together into the Itsipi.
4. Now, it is most customary for the Healer who is a man to work this kind of medicine upon the Sufferer who is a man. In like manner, the Healer who is a woman, usually makes this ceremony upon the Sufferer who is a woman. Behold, when this is not so, the Sufferer is always accompanied by an Attendant. The Attendant shall assist the Sufferer in all things and also shall testify that all things are done in the most appropriate manner. Also, in these circumstances, the Healer is aided by an Assistant who shall perform the same function for the Healer as the Attendant shall perform for the Sufferer.
5. Now, a couch is laid down upon the floor or bench within the Itsipi Lodge, and this is done previously by the Healer, or the Assistant. And a blanket is provided by the Sufferer or the Attendant of the Sufferer. And upon this the Sufferer is laid down in the manner previously described.
6. The Healer guides the Sufferer through the Elat's Kowat Payits previously described. When the Elat's Kowat Payits is accomplished, the Healer causes the affected part of the Sufferer's body to be exposed. And this is done with modesty and propriety. And Copalim is mixed with oils and this is applied to the affected parts.
7. Behold, if the affected part are those for which modesty and decorum does not allow the Healer to administer, the Sufferer, or Attendant is asked to apply the Copalim
8. Then the Healer and the Assistant take up much smoke of the Sacred Pipe, having previously mixed the medicine of smoke from that which the Sufferer or Attendant have provided, and this is blown out upon the skin of the Sufferer.

9. Now, without the Copal and Oil having been already applied, little of the medicine of smoke would absorb into the body. But behold, because of the Copalim, the smoke is absorbed and the medicine of the smoke is taken into the blood. Behold, this blowing of the smoke is done until all the bowl is used up.
10. Then the Healer or the Assistant close the door of the Itsipi Lodge that no light enter, and the Sufferer or the Attendant uncover the body of the Sufferer that all the skin is exposed. Then the Healer or Assistant pours the Itsipi and the Sufferer is exposed to the steam of the Itsipi.
11. Now this is done after that the door of the Lodge is closed, that no light enter therein. Wherefore, modesty and propriety are satisfied because that none may see anything in the Lodge when the door thereof is closed up tight.
12. And when the Door of the Itsipi, or the session, is completed and the stones are cooled, the Healer, or the Assistant, indicates that the Door is about to be opened and that the Sufferer should be covered again. Whereupon, the Sufferer, or the Attendant, puts on again the shroud and the door is opened.
13. Now, when the door is opened, the participants may or may not exit the Itsipi Lodge. But the cool air is allowed to enter the Lodge.
14. This same sequence is repeated as many times as is required to use up all of the medicine that the Healer deems necessary for the ceremony. And when all the doors are complete and the medicine is used up, behold, the Healer asks for the door to be opened and all the participants go out.

Chapter Seven

1. In Elats Kowat Hunjit, the Healer's purpose is to work all evil out of the muscles of the body. Yea, with every vigorous task that we require of our bodies, we know that waste is accumulated in the muscles and around the organs thereof. Wherefore, some Healers use a type of Elats Kowat to facilitate the removal of this evil. And this is the manner of this ceremony:
2. The Sufferer and the Healer pray together and they offer up Sacred Smoke or Sacred Breath in the manner in which I have already explained. The Sufferer makes an offering to the Healer and explains the nature of the malady, leaving aside no detail. Whereupon, the Healer tells the Sufferer, or one who shall act in all things for and in behalf of the Sufferer who is incapacitated and perchance unable to perform those tasks which the Healer may assign, all those things with which they might prepare for the Elats Kowat Hunjit, yea, and again, and all those performances which must be done in preparation.
3. For Elats Kowat is not done so much upon the Sufferer as it is done with the Sufferer. The Sufferer is a participant in the ceremony of healing. Behold, all of the Nemenhah are at least to some degree Healers themselves. Wherefore, we come to the Healer to assist us in facilitating our own healing. And we make ceremony with the Healer. And we make an offering unto the Healer which is a sacred giveaway. Yea, it is in the stewardship of the Healer to make good use of our offering.
4. And it is the same offering that the Fisher makes to the community when he brings in and lays out the product of his labor for all to take thereof as they have need. And behold, the miller makes this same offering, as does the weaver and the potter. Behold, we all make this donation unto our community. So also does the Healer, but there is a difficulty that is hard to overcome, in that, the Healer must often have on hand the medicine needed to make a healing ceremony. The offering that the Sufferer makes helps the Healer provide for the fact that we all different in our bodies and no two suffer alike.
5. Now, before the Elats Kowat Hunjit is performed, all the sequences of Elats Kowat Payits are completed. In this way, the Sufferer is brought into balance before the muscles of the body are worked upon. After that the Elats Kowat Payits has been completed, the Elats Kowat Hunjit is performed.
6. Now, the Hunjit is not performed in set sequences. Behold, the Healer follows the energies of the body to determine which muscles contain the evil and must be worked upon. Wherefore, those who make this kind of Elats Kowat are gifted in seeing or feeling the movement of the energy of the body.
7. The muscles are pressed between the fingers and knuckles of the hand, or with the elbow, the knee, or with the sole and heel of the foot, and with the toes, depending upon the need of the Sufferer. Wherefore, if the hands and the elbows are to be used, the Sufferer may lie upon a couch that has been placed upon a bench, so that the Healer may have easier access. This is convenient, for the work is strenuous and ease is necessary to effectuate the work.
8. But behold, if the muscles are to be pressed with the knee or the feet, the Sufferer does lie upon a couch which is placed upon the floor. The balance of the Healer is important in this kind of work, as also leverage. Wherefore, it is good to place the Sufferer low to the ground in this kind of Elats Kowat.

9. The muscles are first moved gently, but firmly, away from the heart. And this is done not simply by pressing down upon the muscle but by making pressure upon the muscle, usually beginning in the heart of the muscle body, and moving that pressure with pushing or squeezing even out to the those points where the muscles does connect to the bones. Yea, the waste is liberated in this way. Now, the flesh is pressed in like manner toward the heart. This causes the waste to flow out of the region of the muscle being moved and into the gates which empty the wastes into the bloodstream.

10. Behold, it is important to move the wastes away from the muscles and into the bloodstream. This flow of action does cleanse and drain the muscles and tissues of the waste that we call evil. If the Healer but stirs the pot, but the wastes remain, behold, they will merely seat again into the muscles and no healing is accomplished. It is even believed by some that this erroneous practice does in many ways concentrate the waste and gives rise to greater evil. Wherefore, the waste is first stirred up and released from the muscles, and then it is moved along by the firm action of the Healer to the gates above the heart.

11. Now, this is why I say that the action is gentle, but firm. It is not good to act so aggressively upon the muscles that damage is done to them. It is good only to act such that the waste is made to flow out of its seat and into the lymph. The veins of the lymph do then carry the waste along, but only because of the action of the Healer.

12. For, whereas the heart strenuously pushes and pulls the blood along its courses, no such pump exists for the lymph. It is the action of the muscles that naturally moves the fluid of the lymph in its courses. Wherefore, the Healer, mimicking this natural action, but with control, causes the wastes to be carried away from the muscles.

13. This kind of Elats Kowat may be done with the shroud on and the Healer working through it. Wherefore, it is considered not inappropriate for a Healer who is a man to make this ceremony upon a Sufferer who is a woman. But behold, sometimes it is difficult to effectively work this kind of Elats Kowat except that the areas to be worked are naked. In this case, it is deemed appropriate for the Healer who is a man to work upon the Sufferer who is a man, and the Healer who is a woman to work upon the Sufferer who is a woman.

14. And Healer makes no contact with those parts of the body associated with reproduction. Behold, that form of Healing is only made in he Pahshi Communities or the Women's Settlements, and it is a medicine of another sort. Wherefore, the private parts are spared in Elats Kowat Hunjit.

15. We know that among the Nemenhah of Corianton, this consideration is not taken. Yea, they set aside some of their customs concerning modesty and propriety with regard to their Healers. Yea, and in Nespelhem also, we find that this is not a concern for their Healers. But among the Nemenhah of our region, our customs make great consideration for these things. For modesty and propriety are a great part of our custom, wherefore, the Healers are careful in this regard.

The Second Book of Wahshahshay Pen

The Daughter of Penitlensit – Sister of Osaraksit Pen

Chapter One

1. And the Healers make their own Society within the Communities of the Nemenhah. The same do they who cultivate the corn and all Husbandmen. And the Millers also make their own Society, and the weavers, the fishers, the potters, and so forth. Each stewardship, when there is more than a single steward, do make their own Societies, and they function in the Lodges and Communities.

2. Now, the members of the Lodge are unified in purpose, and they choose a principle which they call their foundation. And there is usually a stewardship which the Communities have declared needful and to which men and women apply themselves. And the members, thus assigned in their various stewardships, make a Lodge which has it for a unifying purpose. This same is called the Principle of the Lodge and a Sacred Bundle is prepared to represent it.

3. And when a Lodge has chosen its unifying purpose, the members thereof usually make a Sacred Prayer Pipe and they dedicate it as the Principle Stone of the Lodge. This same is blessed by the High Priest, who is the Peli of the Community. And this Principle Stone makes the Sacred Breath for the Lodge whenever the members gather together for any purpose, for it represents the unifying purpose of the Lodge.

4. In some places, other objects are used for this same purpose, but among the Nemenhah, the Sacred Prayer Pipe has been used ever since Mor Honayah made his first Prayer Pipe Ceremony.

5. And the Lodge chooses a Principle Stone Carrier from among the men and women of the Lodge. And the Principle Stone Carrier is usually one of known ability in all that the unifying purpose of the Lodge entails, and one who is dedicated to the ways and customs of the Nemenhah. This same is chosen by the High Priest of the Community when the Lodge is first created, and thereafter, when a vacancy occurs, the Lodge members do choose the Principle Stone Carrier from among the body of the Lodge.
6. The Principle Stone Carrier becomes the Peli of the Lodge. This person is not the only Peli within the Lodge, for the Peli is any person who has received the commission of the Peacemaker through Wyakin, which is personal revelation. But the head and Talking Feather of the Peli Council of each Lodge is the Principle Stone Carrier.
7. This same chooses two from among the members to assist in all the Shatsipi of the Lodge. These are called the Unipi Sha and the Itsipi Sha, and these three comprise the Lodge Council, but not the General Assembly of the Lodge.
8. The Unipi Sha is chosen and is given charge of the administration of times and places. Whenever the Lodge meets, the Unipi Sha provides place for them. The Unipi Sha also organizes all the work of the Lodge, that it might go forth in order.
9. The Itsipi Sha is chosen and is given charge of the administration of ordinances. Whenever the Lodge requires ceremony, the Itsipi Sha applies to the Unipi Sha to arrange the place and time, and then sees to it that the ordinances or ceremonies are properly performed, that the work of the Lord may go forward in order within the Lodge.
10. And the Principle Stone Carrier represents the Lodge members before the Community Council and conveys the wishes and the opinions of the Lodge members before that body. Also, whenever the Itsipi Sha calls for ceremony involving the Principle Stone, it is the Principle Stone Carrier that brings in the Sacred Prayer Pipe to the ceremony, as also the Principle Stone Carrier takes out the Pipe and keeps the Bundle thereof.
11. Now this Principle Stone Carrier, in addition to carrying and keeping the Principle Stone, is also the Talking Feather of the Lodge Council and the Head of the Peli Council of the Lodge. This same directs the work of the Councils, seeing to it that all people have opportunity to speak who wish to, and also that there is order and love in the Councils when they gather together to perform the work unto which they are gathered. In all this governing and ordering, the Principle Stone Carrier may speak opinion, as may all the members of the Council, but dose not vote on any matter.
12. After that the Unipi Sha and the Itsipi Sha are decided and are of one mind, the Principle Stone Carrier takes the matter to the General Assembly of the Lodge and explains it to them. When this is finished, the Principle Stone Carrier grasps the staff with the feather and takes up a position near the door. This closes the door to outsiders, for if one is not in place when the matter is introduced, one may not participate in the Council.
13. Then the Unipi Sha rises and the Feather is delivered. This same recites all the good reasons supporting the matter presented. When all is said, the Unipi Sha delivers the Feather to the Principle Stone Carrier and sits down.
14. Then the Itsipi Sha rises and the Feather is delivered. This same recites all the good reasons supporting the matter presented. When all is said, the Itsipi Sha delivers the Feather to the Principle Stone Carrier and sits down.
15. Then the Principle Stone Carrier presents the matter to the General Assembly for discussion. When a member wishes to speak, the Feather is given and none may open their mouths until that one delivers back the Feather. Yea, no one makes interruption upon the words of another in the councils of the Nemenhah.
16. And if interruption is made by any member of the Council or of the General Assembly, while another is yet speaking, the one making the interruption is discreetly asked to be quiet. If the one making the interruption continues in the affront, then the Principle Stone Carrier takes up the staff and stands near to the offender and pounds the floor with the staff three times.
17. And if the offender ceases not, then is the staff brought down and the offender is asked to leave the Council. This is the manner in which order is kept in the Councils all the Nemenhah adhere to it. Yea, there is no contention in the Councils of the Nemenhah.
18. Now, in some places, all they who carry Sacred Bundles into Council do close their Bundles without ceremony when an offense takes place. This is another manner in which order is kept in Council, for no

action may be taken where there are Sacred Bundles that lay all closed up without ceremony being performed.

19. And when all discussion is finished, and the Principle Stone Carrier has seen to it that all who wish to speak have finished, then is the matter brought to a vote and the Voice of the People is obtained. And if the people are of one heart and one mind with regard to the matter, behold, it becomes the law of the Lodge.

20. Behold, the same takes place in all things pertaining to the Communities, even where more than one Lodge, and the members thereof, do comprise the General Assembly of the Community. Behold, the matter is brought in like manner to the Council and the Delegates representing the Lodges are brought to one mind. Then the Talking Feather of the Community Council does instruct the Delegates to take the matter back to the Lodges to obtain the Voice of the People. But behold, if the Voice of the People goes against the matter, it shall be sent back to the Community Council for further debate. For behold, if the Voice of the People is the law of the land.

21. Now, if one is found to be an offender in Council, and when one is cast out of Council for such cause, there is a purification which must take place before a return to Council is allowed. The offender must ask the Itsipi Sha to make Itsipi and an offering is made to the Lodge. The offended parties are invited to the Itsipi and the offender must also make an offering to each of them. The offender is beaten with stripes, the offended being they who deliver the stripes.

22. Now, these stripes are symbolic and ought not to be abused, for they represent the stripes which the Peacemaker, even Jesus, received for our offenses. Wherefore, willows are split and made wet with red color, and the offender is symbolically beaten with these, that red stripes are left upon the back. With these stripes, they who have been offended declare their willingness to forgive the trespass, even as the Peacemaker forgave us our trespasses by taking upon Himself a scourging beyond the capacity of man to understand.

23. In the first door of the Itsipi, the offender must state the nature of the offense and make apology for it. Then a covenant is entered wherein the offender pledges to work diligently to maintain decorum and to refrain from offense in Council. If the offender has not made clear the offense, or seems insincere, the Peli may ask questions and make clarifications. When the matter is very clear and the offender is found to be sincere, the covenant is made.

24. The Peli places a small red stone in the hearth and the Itsipi ceremony is made as always, according to the custom of the Lodge. When the ceremony and purification is finished, the Peli gives that small red stone to the offender as a reminder of the ceremony and all that was accomplished in it. This same red stone, when shown at the door, shall admit the offender into the Council and the Principle Stone Carrier, taking the stone, announces the repentance of the offender and that the offense is forgotten. Then is the offender admitted back into full fellowship and none remembers the offense.

25. Now, this small, red stone does not signify that any person has declared the offender worthy. It becomes the declaration of the offender that the feet have been placed upon the path of repentance and that it is to be hoped that the Peacemaker will lead and guide upon that road. It is a little token and a reminder of a covenant made with Him who is mighty to save.

26. This same is a pattern used in all instances of offense and it is a useful thing in the Lodges and Communities of the Nemenhah. For behold, we are all offenders and there must be some way for us to repent and make amends. It is but a little sacrifice for us to give away our sins that we may know He who purifies us. Yea, in this way we may work at inner purity and not simply wish for it. In this way are we doers of the word, not hearers only.

27. For behold, we are saved from the foundation of the world from all that we do that one might assume to be able to prevent us from returning again into the rest and peace which the Peacemaker has promised us if we believe on Him. Even so great is His grace. Yet, we are reminded that He desires us to work in that state of grace with all our mind, might and strength, not half-hearted, but full of good intention. We may do nothing that will add or take away from that grace which He has already given, but we may do a great deal in adding or taking away from our own ability to live within that grace. Therefore did He rightly say, "Show me your faith without your works and I will show you my faith by my works."

28. And he does not lie, wherefore, He has both faith and works. Behold, His words teach us that He, even the author of our faith, has as much need of it as we, and the works thereof also. How great is this ensample to us! Yea, and how wondrous to know that we may attain to all that He has!

29. This same did He teach unto His followers far away in the land of our first fathers, and shall that which He teaches one depart from that which He teaches another? Nay! But it is the same.

30. Therefore, the little red stone is symbolic of the small, still voice which reminds us and instructs us in the ways of the Peacemaker, that we may walk in His footsteps and speak words like unto those which our ancestors heard from His own tongue. And behold, it is also for this cause that many of the Nemenhah, when they place a stone in the center of the Medicine Wheel to signify themselves, it is a red stone. Yea, it is a little token of a mighty covenant.

Chapter Two

1. And the Lodges are comprised of as many Societies as are needful. But the new Community may only be created when the Mothers Council is convened. And the Lodges must contain thirteen Mothers to send up to the Mothers' Council, wherefore, thirteen Lodges are required for this purpose.

2. And they meet upon the instance of the High Priest and the Peli Councils of the Lodges. And they consider the names of all the members of the Lodges and they nominate thirteen persons to stand as the Council for the new Community of the Nemenhah. And these names are presented to the General Assembly of the Lodges participating in the manner which has been described herein, and the Voice of the People is obtained. And if the heart of the people is not common, with regard to any of the names, behold, the matter is sent again to the Mothers' Council.

3. And when the names of all the nominees have been approved by the Voice of the People, behold, the nominees themselves are asked to approve of the calling. And if they are all of one heart with the people, then they are set apart as the Community Council of the new Community of the Nemenhah.

4. Now, the members of the Community Council are set apart by ceremony, and this is the manner of the ceremony:

5. The High Priest, who has been chosen from out of the Peli of the Region, does touch each of the Council Members upon the head and taking a small amount of red coloring, makes a small, red mark upon their foreheads. And then, laying the hands upon the head of the new Council Member, the High Priest does proclaim a blessing upon them in the name of the Peacemaker.

6. And then the High Priest does take up the staff and the feather and walks with them through the streets of the village proclaiming in a loud voice that the people have created a new Community of the Nemenhah, and also the names of the new Community Council are placed upon the Offering Tree of the village.

7. Then do the members of the new Council meet together, for they represent a new Community of the Nemenhah and they choose them a Talking Feather from among their midst, and also a Delegate who shall stand for them in the Regional and Great Councils.

8. Now, this is done often. For behold, it is the usual custom of the Nemenhah to prevent any village from growing to more than one hundred and fifty families in size. And there may be many Lodges and many Societies within the village, as many as seems needful. But, when thirteen Mothers may sit in a Mothers' Council, the Peli calls for the creation of a new Community Council.

9. Behold, this has been the manner of our custom since Shi-Tugohah and it ought to remain our custom. For, when we have left this custom, trouble has followed. Yea, it is the custom of the Nemenhah to care for the Earth and to steward all that She does give us. And in keeping our villages small, we do not hurt the Earth.

10. And thirteen Communities may convene a General Council. When this takes place, Delegates from each of the Lodges and Communities that wish to participate do take up their seats in the circle, but there must be at least thirteen Lodges or Communities, or the combination of Lodges and Communities must equal thirteen, to do it. Notwithstanding, if there are thirteen Lodges but it is not possible that all thirteen Delegates may come together, behold, those Delegates that cannot attend may send unto the council one they know will attend. That Delegate carries their proxy into the General Council.

11. And the High Priest who is chosen from out of the Peli of the region, is the Talking Feather of the General Council. And behold, these councils are convened when there are matters to discuss and decide which have to do with all the Nemenhah Communities of the region.

12. And behold, when there are matters to discuss and decide which have to do with all Nemenhah everywhere, then is the Great Council convened. And the High Priest who is the principal Peli of all the land is the Talking Feather of the Great Council. And the Delegates from the Lodges and Communities do travel

great distances to attend. For, the Great Council convenes only once each year, under normal circumstances. Yea, it is to call the High Priest of all the Nemenhah in the land, or to amend the law which governs all the Communities that the Great Council is convened. And if circumstances arise that are unusual, they are of greater import and all the people are anxious to know of them.

13. And when the Great Council examines the greater matters that are brought before it, and they reach one heart and one mind concerning them, the Delegates return again to their own places and acquaint the people with the decisions of the Great Council. Then the matters are brought forward for the sustaining vote of the people. And if the people are not of one heart and one mind on the matter, behold, they are free as a Community to set aside the decision of the Great Council. However, should they so decide, they have no claim upon the whole Nemenhah for their security. Behold, because the Delegates of the Communities are of one mind with their own people, this is very rare.

14. And the Nemenhah of Corianton make one Great Council, and the Nemenhah of the Tuilhah make another. The Nemenhah which are governed by that great river, the Misisip, make another Great Council and we are part of that Council. The Nemenhah of Nespelhem, Potalekt and Wallulah make up another Great Council, as do the Nemenhah of the Coasts of the West See and the Tlingitlah. And the Nemenhah who live down along the Coast of the West Sea, even further south toward the Great Bay into which the Akish does flow, do also make up their own Great Councils. And although we have not heard from them for many years, yet it is believed that our brethren in the Land Southward, as also in the Isles of the Sea and in the lands that lie to the west of them, do also follow this pattern of governance, at least, we hope that they do. Yea, all of these peoples do consider themselves Nemenhah, and yet, they make their own Great Councils.

15. And because of these Great Councils, the Nemenhah are to be found in many places. Yea, along the Coasts of the East Sea are the Tuilhah. And surrounding the sea-like lakes in the North Country, even over toward the great salt bay upon which Old Corianton was once built, live the Nemenhah of Corianton, and that country does also extend down into the rivers that flow into those lakes. And traveling to the south of the Land of Corianton and West of the Land of the Tuilhah, one reaches the river Misisip, and this river flows even down into the great gulf of the sea and this was the Land of Minisourit, but is now known by many names. Behold, we are the Nemenhah who inhabit this land.

16. Now, the Peli Councils of the Lodges and the Communities are comprised of all the men and women in a given place who have received the commission of the Peacemaker, and who have declared the same to the Peli of their place. Behold, all men and women may receive the Commission of the Peacemaker, and they become Peli in their own homes. When they make their election known unto the Peli in the community in which they live, these same become members of the Peli Council in that place. Yea, and when they have received the commission, and they have informed the Peli of the occurrence, then do the Peli lay hands upon them and ordain them to that purpose. Yea, authority is conferred and they are ordained according to that manner laid down by our ancestors. But, no man or woman receives Orders under the hands of anyone until after they have received the commission of the Peacemaker by revelation.

17. And the Peli, so set apart, do form a Council, in order that they might define and administrate their duties. This Council governs the administration of the High Place – its construction and orderly maintenance, the training of its Ministers, and the performance of the ordinances thereof.

18. And the Peli Council does choose an High Priest from among them and this same has the keeping, care and administration of the synagogue. And the High Priest of the Community officiates in the synagogue and also chooses such elders and teachers as seems needful. These act under the direction and authority of the High Priest. These same form a Council of the House of God and the High Priest is the Talking Feather of the Council.

19. And the people do bring of their surplus offerings, even that which is not taken up by the people, into the synagogue, and the High Priest has the stewardship of it. This is because the office of High Priest of the synagogue, or Peli of the Community, does often require so much from the individual called to that stewardship that they cannot labor enough with their own hands to make a living. Wherefore, the people, seeing this, do make offering to them, that the servant of all is not made a beggar because of the stewardship. We call the offerings of the people a Sacred Giveaway.

20. Now, the Peli are they who offer the Sacraments in the House of the Lord and before all the people. These are they who read from the books in the Synagogue. And these are they who announce the beginning and the end of the Sabbaths. These are they who bless and administer the Sacrament of the Lord's Supper.

These are they who prepare the people to take up the Ordinances of the High Place. These also teach the Itsipi Sha in the administration of their calling, and they also officiate in their appropriate place in the Kneeling Dance.

21. And the Talking Feathers of all the Community Councils are always chosen from among the Peli Council, as also the Principle Stone Carriers of the Lodges are often chosen from among the Peli. In this way, the people assure that those upon whom they lay the burden of governance have the commandments of God as their foundation.

22. And this is in accordance with that great teaching given to the people by King Moshah-iyah, who ruled the people in justice in the Land Southward before our Father Hagotl left that land and made his journey into this land. Yea, that same Moshah-iyah taught that it would be good for the people to have kings to reign and rule over them if they could always have just and righteous men to be their kings. But, because men do so often corrupt the commandments, and bend them to their own purposes, he proposed that judges be elected by the voice of the people. And these, being founded in their law, and being chosen by the voice of the people, it was his opinion that they would govern more justly than the unjust king.

23. But behold, the people did give unto the judges the power of kings, and these same did corrupt the laws and pervert the commandments. Wherefore, when Hagotl and our fathers sought to set up their government, they did not repeat the mistakes and failures of the past, but they chose a system of councils which are chosen by the voice of the people. And these Councils are checked in their governance of the people, that they become not like kings and rulers. And behold, this same system do we use with good report in all our governance, yea, in our Lodges and Communities, as also in the governance of the Nation.

Chapter Three

1. Now, it is the stewardship of the Peli of the Community to order and administer the Ordinances of the High Place. Behold, these ordinances are usually performed by the Peli in the High Place. Notwithstanding, if circumstances arise which make it impossible to perform them in the High Place Lodge, then they are performed in any other place in which the Spirit dictates.

2. For, it is the magnifying of the principle, not the performing of the ordinance, that entices the Spirit to work upon the individual such that a mighty change takes place within him. Yea, the Holy Ghost does bestow an endowment of power upon all they who exercise upon the principles represented in the High Place Ordinances.

3. The teachings which prepare all people to go up to the High Place to participate in the ordinances, thereof, they are taught in the Synagogue and the Peli have the governing of that teaching. Yea, no person goes up to the High Place to make ceremony or to receive ordinances in that holy place who is not first in full understanding of all that goes on there.

4. And the Ordinances of the High Place are administered in order, and there are seven lodges of the High Place. The first three lodges involve the recitation or enactment of the High Place relation of First Man and First Woman. The four lodges that follow involve the four great Laws and Covenants of the High Place.

5. This is manner of the presentation of the recitations and the performances of the Seven Lodges of the High Place:

6. Behold, there is one chosen from among the Peli Council to act as the Peli of the Ordinance. This Peli shall open and close the Sacred Bundle, signifying he beginning and the ending of the session. Likewise, there is one chose from among the Peli Council to act as Cantor in the ceremonies. And when any part of the records of the Nemenhah are needed, the Cantor governs the reading of it the hearing of the people. The same applies in the High Place, for there is much there that must be related to the people from out of the Archives.

7. Then are several participants chosen to read or sing those parts which do pertain to the important figures in the presentation. Our Heavenly Parents are represented by a Woman and a Man, as are our Earthly Parents. Behold, a woman may not represent Shi Elowe and a man may not represent Pah Elowe. In like manner, a man may not represent Eve and a woman may not represent Adam. Two women and two men represent our parentage in the High Place Ordinances.

8. The Old Wise Man is represented by a man, as is the mob. The mob is never represented by a woman, this place is always sung by all the men of the gathering at once. The three Ministering Spirits are represented by three men. Even so, all the persons of the First Man – First Woman Relation are represented by people who have come up to the High Place to participate in holy things.

9. When the participants are gathered in, and all have taken their places, the First Lodge of the High Place may begin. Now, the Peli who is officiating and ordering all things becomes the Door Chief of the Lodge. The Door Chief stands by the door of the Lodge and oversees all that takes place therein.
10. He who shall sing the representation of Shi Elowe sits in the first place, which is on the East side of the Lodge, on the South side of the door. She who shall sing the representation of Pah Elowe sits also upon the East side of the Lodge, directly across the Sun-Path, on the North side of the door. These three constitute the Seven Lodges Council until the Seventh Lodge is completed.
11. He who shall sing the representation of our first father sits upon the West side of the Lodge on the North side of the sunpath, and she who shall sing the representation of our first mother sits next to him on his right side. Yea, the man sits facing the woman who shall sing the representation of Pah Elowe and the woman sits facing the man who shall sing the representation of Shi Elowe.
12. The person who shall sing the representation of the Coyote Spirit sits upon the North side of the Lodge, and the man who shall sing the representation of the Buffalo Spirit sits upon his right hand. Then, the men who shall sing the representation of the Thunder and Lightning sit upon his left hand.
13. The Peli of the Ordinance sits upon the South side of the Lodge and the Cantor sits upon his right side. Then do all the rest of the participants take places so that a circle is formed around the outside of the Lodge such that all may grasp hands and there is no break in the circle.
14. Behold, this is the Right Order of Prayer, wherein, all who seek the face of the Peacemaker in the High Place do gather together in one eternal round, acting harmoniously together. And all do not speak at once, but have their place in the representation.

**The Book of Menniosarik
The Son of Osaraksit Pen
Approximate 1450 AD**

Chapter One

1. I am Menniosarik, the son of Osaraksit Pen and Menimini-pah. I am Nemenhah of the village of Penlinisits, which my father built, and I take up stone and stylus to add even unto the writings of my father. And I do not write upon plates of metal, but I do write upon stones as did the ancients who lived in this place before us.
2. Behold, my father is dead, but ere he died he did walk one last time with me upon the Way and we did sit us down together with our ancestors. And he did complete the instruction which he did begin when I was but very young. And when we were thus employed upon the Way, behold I do declare it to you, the Peacemaker did also sit Himself down with us and He did teach us many things. Yea, and he did cause us to look upon the vistas of time and we did see what was shortly to come to pass unto our own people. And when we had returned from upon the Way, my father blessed me one last time, and he did give up the ghost.
3. Now, my father had built a library upon the ancient mound which he had discovered, and it is filled with copies of all the books of the Nemenhah. And he instructed me in all the art and science of the keeping of the library. And he taught me the making of books and of plates of metal and of stone. And also in the making of plates of mica and of clay did he also instruct me, as also in the making of velum of skin and of other fibers. And these books have I also laid in store in this library, according as the Peacemaker did teach me, in a not far distant time, our descendents, even the fruit of our own bodies, shall take them up again. Yea, and even because of these things which I lay in store, they shall make a great restoration of all that shall be lost for a season.
4. And this restoration shall be seen in the visions that shall come to the wise men and women of that time. They shall see it as a renewing, even a renewing of the earth. And the ground shall rise up in their visions, as if to cover the whole earth. And that which shall have disturbed and hurt the earth shall be covered up with new soil. This is the delightful thing that they shall see in their visions. I say it is delightful, for the earth shall have been sorely abused in their day and how can the wise see a renewing of all things and not find delight in the vision?
5. Now, these are the books which are contained in the Library of Penlinisits: the Archives of the Records of Mentinah and its People, the Archives of the Records of Nespelhem and its People, the Archives of the Nemenhah of the Coasts, the Books of Corianton, the Book of Remembrance of the Nemenhah of Corianton, the Small Book of Tuilhah, the Greater Books of Tuilhah, the History of Hagotlah, the Record of the Nemenhah of the Islands, Mor-Honayah's Record of the End of the Nephite People, the Books of

Akekthim, and the Record of the Ancients of Penlinisits, the many books which do comprise the Teachings of Pahmet Akekt and, finally, the Books of the Jaredites.

6. These are the books which the Peacemaker shall cause to come out of the earth and to speak to my descendents, even the fruit of my loins. And He has shown it to me in a vision upon the Way, that out of my own family He shall raise up one of the prophets whom He shall use to bring about this great work. Yea, and out of other families of the Nemenhah He shall raise up others, until the work of translation is complete and all this library is had by the people.

7. Of all these books have I made many copies, that they may become dispersed throughout all the Nemenhah. It is my hope that, because of the great number of these libraries which I have caused to exist among my people, when the Lord does move upon the hearts and the minds of the Remnant of the Nemenhah, yea, even those sons and daughters of Lehi who are left in the land, enough of our record might be revealed to them as to provide for them a warning and a right model.

8. Behold, if you are among such as the Lord has shown unto me in vision, do not as I shall show you that the Nemenhah of the Forests have done. For behold, our cities are grown great. Yea, many of our principle cities are great indeed. Some do even exceed some hundred thousand souls in population. And the people have devastated the forests all about those cities and the waters are polluted.

9. And they require great quantities of trade to support themselves, and yet, what do they produce in trade? Behold, great cities produce humans in greater and greater numbers. And these produce waste of which they must dispose. And how can so much waste be disposed? Behold, it goes into the rivers and is washed away. But is it gone when it is washed downstream from where it is produced? Nay, but the villages downstream must suffer because of it. It is as a horrible infection of the blood and of the tissues. It begins in a place and spreads until all the organism is sickened.

10. And the people must be warm in their houses, therefore, the forests must be cut down and burned in their hearths. And a great smoke rises up from out of the cities and chokes the skies for many miles. And the forests round about do suffer, as do the fish in the streams and in the lakes. Can this be supported? How long can the earth bear such abuses?

11. This is the state of our cities in the north portions of our country, from along the northern edge of the Osaraksit Hills, even all the way up to the borders of Corianton. Our greater cities do pollute the land and the people are impoverished because there can never be enough to feed them. And the cities upon the edge of the plains do produce as much grain as they can but they cannot produce enough to feed larger cities, and we who live in the southern regions do spend much of our time laboring to gather food in the forests for the relief of our brothers and sisters in the cities.

12. And it is my sad duty to record here that many of the villages of Minisourit have separated themselves from that General Council because they cannot any longer support the work of the greater cities. Yea, I must record here that the Nemenhah of the Forests of Minisourit are no longer unified in purpose. But who can judge the villages? Is it right for the larger populations to insist that the villages produce for them? Should they not also produce for themselves? But, when the people are crowded together, what can they do to provide for themselves? When the earth beneath their feet cannot bear them, how then can they hope to support themselves?

13. And we do also greatly fear that the waste of so great population, along with its poverty, will surely create disease that shall rampage through the cities and the people shall be completely at the mercy of such scourges. This is the way of that nature which should uphold all our doings, and if we care not for that nature, how may we complain of the outcome?

Chapter Two

1. And the southern region of Imlosagitl has divided itself from the northern, even that portion which lies above the Osarakhimlis, and we do now call ourselves the Nemenhah of Pegnlitl. And all the villages in the circle of the Osarakhimlis have rededicated their purpose to restoring those customs which have always provided for the prosperity of the people. And we have formed our own General Council. And we have called upon Porihsent to be our High Priest.

2. But we do maintain trade with the northern cities, except that we do not send all our surplus there any longer. For they do consume all the surplus and produce none and it has caused so great hardship upon the smaller villages and settlements that they can bear it up no longer. Therefore, the people have separated from that unwise Council.

3. And a great discord has arisen because we did divide ourselves from the Nemenhah of Minisourit. But we do not consider them Nemenhah any longer, for they take no thought anymore to any matter but their own bellies. Let the people of the great cities go out into the country and form villages and settlements, that thereby they might provide for themselves and a surplus. This seems only wisdom to us. But they will not do it. They prefer to sit in their doorways and cry of the manner in which we do abuse them.

4. And the General Council of Minisourit has sent out a decree to all the cities still belonging to them, demanding that they raise up an army to come down into our region to force us to comply with their dictates. This is a thing that is not Nemenhah and because of it, we do no longer consider them Nemenhah. But we will not take up arms against them, but will prefer to depart out of the land than to go up to war against them.

5. This desire in us has been sent up to them in an epistle. Yea, our High Priest has made it known to the General Council of Minisourit that we will move ever before them as the Nemenhah of Corianton of old did ever move before the raging Nephites and Lamanites. And, although they may catch some here and some there, we will never stand in battle against them. They shall surely consume themselves ere ever they shall meet us on the field.

6. And this is the state of affairs in my country. I am ashamed by the doings of the Nemenhah here, for they shall surely face disaster ere long.

Chapter Three

1. In the season in which the High Priest of Pegnilitl sent his epistle up to the General Council of Minsourit, it was answered upon the people with violence and calamity. Before we had opportunity to move before the hosts of Minisourit, they did descend upon Nenlimtis and Poksok and did take all the people into custody. Yea, all the people of those two cities were taken and the streets did lay empty.

2. And this is the mind of the people when they have cast aside all good counsel. There is no wisdom in the taking of so many hostages when the reason for the discord is the poverty of the cities. How can adding to the burden of the cities to provide for their populace gain anything? Can they feed their hostages? They cannot even so much as feed themselves. It is folly.

3. But they could not hold their hostages and all were delivered again to their homes upon the third day of their capture. What was served? Not one thing, except that many of the cities and settlements that were once aligned with them do now so fear them that they refuse to send up men and provender to them. The General Council of Minisourit shall disband soon, for it is not possible that they should continue.

4. And the Nemenhah of Pegnilitl have organized themselves with watchmen on the roads, that they might not be caught again unaware of the movements of the army of Minisourit. But, this provision has proved to be unneeded because the army of Minisourit is so impoverished that it cannot be held together much longer. And even the leadership of the army has begun to rebel against the dictates of the Council.

5. Now, I write again. Three months have passed since the action at Poksok and Nenlimtis, and the season of cold has begun. And the army of Imlosagitl has disbanded, as has that of Peninsoblit and Chilicotnis and Korhinlis. And these make up the greater portion of the army of Minisourit, and they were quartered in the city of Imlosagitl. And the more part of the army have also left Imlosagitl and come down into Pegnilitl to dwell with their families. And these have begun new settlements down upon the Gulf. And the General Council of Imlosagitl has also been disbanded and the people of the larger cities are leaving them in great numbers.

6. And they are pitiful refugees upon the road, for they only leave their cities because there is nothing left for them there. And the more part of them are leaving the cities and are moving northward to take refuge with the Nemenhah of Corianton, for they fear the reprisals of the Nemenhah of Pegnilitl. But in this their fears are unwarranted, for we have no desire to punish them for their violence against us.

7. We only desire a return to that principle which did bring such success to the Nemenhah in times past. This is the thing we most desire, but how can it be accomplished now? Can a return to the village system be restored now, with such masses of refugees on the roads? Can any village in the north absorb so great a host without being destroyed itself? We can only hope that they will follow our example and establish them in settlements of their own.

8. Now, we know that this will be very difficult for them. For, how can any such be expected to take up the axe or the plow, who have not done anything to provide for themselves in the cities? It will prove difficult for them, and many, it must be feared, will not survive it. But what else may be done?

9. I observe that a great host of refugees now approaches the Corianton city of Alman-menniots. And this is a city of ten thousand souls or more and cannot care for its own without the assistance of its neighbors. What shall they do with forty thousands more? Can they be fed? Can they be housed? Can they be clothed? They shall break upon the people of that city and destroy their home in a day, and ten thousand shall be added to the host. Then what shall befall the city of Issiminael, which lies next upon the road, and Chili-Cohts after it?

Chapter Four

1. Behold, it is twelve years since my father passed and I take up this stylus one last time. For, the Great Council of the Nemenhah of the Forests is no more. Yea, the cities of Pegnilitl stand all alone and send no more delegates up to Minisourit to be unified in purpose. We do gather in General Councils and the doings of these councils are published throughout the land, and a Great Council of Pegnilists sits in the city of Penilisits, but there is no longer any Great Council in Minisourit. Behold, I do not say that I hold out no hope that a Great Council in that country may not someday be renewed, but the Great Council of Minisourit is dissolved.

2. But we are not idle and we do not give in to feelings of despair. For we know that we are given one good day in which to live and make our way. If we make good use of that day, in the season thereof, then are we liberated from any apprehension of guilt or self-loathing. For, what more can be asked of any people? That they do the best good that they can in the day in which they are given? Yea, tomorrow will be a different day, and the good that might be done in that day shall be a different good than what we do today. Therefore, we are satisfied if we may accomplish some good in each day we are given, and we pine not for that which we cannot accomplish.

3. Now, the crisis that befell our people, and which was the undoing of our unified nation, has largely passed from us. But great was the turmoil and the devastation that were the consequences of it. For behold, many of the cities which were once considered Nemenhah, which did lie above the Osaraksihimlis, which is that uprising of hills that do appear as one travels east from the Misisip, are no more. For they did eat themselves up in their great pride. Yea, and when all provender was gone, the people of those cities did move about like hordes of wild beasts gathering in what they did not sow, and even delivering from living they who had labored in the field, in order that they might partake of all that some other had labored to produce.

4. And behold, when there was nothing left in their own country, they did move ever northward and they did begin to plunder the cities of the Nemenhah of Corianton. Now, the Nemenhah of Corianton did repeat again that custom which they made with the approaching Nephites and Lamanites. They did gather up their belongings and their families and they did move ever before the hordes. And when the ravaging hordes came in upon a village, they found no provender there. Behold, ere long, yea, in the space of one season, the more part of the hordes had reduced themselves to small bands and were dispersed.

5. Yea, they left the forests, for they knew not how to support themselves in them, and they went out onto the plains and began to hunt the great cattle which are so abundant there. And they are a ferocious people, believing that they are the masters of all the children of the earth. Yea, they do come in upon every village to conquer and enslave them, and they have become the enemy of all the people, and they are greatly feared.

6. But when the hordes had passed away, and the Remnant of them had moved out onto the vast plains, the Nemenhah of Corianton did once again take up their livings and their homes exactly as they had in the past. Nevertheless, they remained watchful thereafter, for they knew that their neighbors had become enemies to them.

7. And the land that had once been a place of many cities between the Land of Corianton and the Land of Minisourit, was not unpeopled. But the great cities lay empty and desolate, and none walk there anymore. And it will not be long before only the mounds upon which they built will remain to remind any of the country and the people who once lived there.

8. Now I would ask you, how was it that the Nemenhah of Corianton were able to withstand so great a host of people? It is because they had not left the ways of their ancestors. They had never taken to the building up of great cities, but had always retained the custom of maintaining only serviceable villages. This was the secret of their escape from the Nemenhah of Minisourit. They could yet gather in all their belongings and move swiftly from one place to another, because their possessions had not taken them

captive. And, what is more, they had no need of provisioning a great multitude on the move, but only there small numbers. This is what spelled success for them and disaster for the people leaving Minisourit.

9. This same strategy we have taken up also so that, if in like manner we are attacked, we too shall be safe from this type of enemy. For, the forest is full of provender and a small group does not damage as it moves from one place to another. But a large multitude is the destroying angel and hardly is there a country that can withstand its ravages. Place twenty thousand souls anywhere in one place and require them to live from the land and I prophesy this to you, yea, I whisper this from the grave, you shall see the death of all but a very few of that multitude. Yea, do not settle them but place them upon the land and say, "Behold, there is food here aplenty. Live from this land from this moment forth." I swear to you, any who so do shall doom every living soul of them.

10. And I desire that you take the measure of the Nemenhah who are left in the land at this writing. Yea, I desire that you gain an understanding of what it meant to be Nemenhah in the days of your grandfathers. Toward this understanding, I shall describe for you the village in which I reside, and from my description I hope to educate you to the way the Nemenhah chose to live in the time of your ancestors. Mayhap, this should prove useful to you when the time of restoration shall come, and you are called upon to work again toward the renewing which has been foretold.

11. At the center of my village is the ancient mound upon which my father restore two edifices. One holds the records of the Nemenhah and the other is for quiet and study. At the base of this mound is a thoroughfare which does run from the north of the village to the south thereof. Adjacent to the ancient mound, we have built up a new mound upon which we have erected an High Place Lodge in the manner and after the fashion of our custom. Next to the High Place there are two Itsipim – the Shi Itsipi and the Pah Itsipi.

12. We have two Itsipim, one for men and one for women. This is not to say that the ceremony of Itsipi has been divided, that men and women do not the ceremony together, for such is not our custom. We go into the Itsipi both men and women together when it is appropriate to do so. Notwithstanding, it is certain that there are times and seasons when to do so is not appropriate. Also, there is medicine that is purely for the man and other medicine that is purely for the woman. Likewise, there is medicine that is only appropriate to be performed by a man and also that may only be performed by a woman. It is for these purposes that two Itsipim are built and maintained.

13. Now, the Shi Itsipi is built up from the earth and stands up upon it. Its walls are made of limbs of trees and of the earth. It is always circular in shape and its roof is somewhat peaked at the center. But the Pah Itsipi is dug into the earth, or, if it is built up from the earth, as with the Shi Itsipi, the earth is then cast up against it, so that it is as if it were dug into the earth. The shape of it is oval and its roof is somewhat peaked in the center as with the Shi Itsipi. This is the fashion of our Itsipim.

14. And near to the Itsipim is a covered pavilion under which much fuel is stacked and stored for use in the Shi Itsipi and Pah Itsipi. And next to it stands a lodge which is divided, wherein the participants of the Itsipi do prepare themselves for the ceremony.

15. Now, around all of this is a park in which the trees have been preserved. Yea, around the two Sacred Mounds there is a park in which all the trees have been left alone and the brush beneath them has been cleared.

16. And at the west side of the park, facing inward, there stands a spacious Council Lodge. And it is large enough that fifty persons may seat themselves around its outer circle and a numerous Council may also sit upon the floor of the Lodge. In this place does our Community Council meet, and also the General Council when it is hosted by our village, as also the Great Council.

17. And across from it upon the east side stands the Peli Lodge. And it is in every way a copy of the Council Lodge. It is in this lodge where all they who have determined to take up the work of Healer or Teacher are taught their stewardships. It is a place of much discussion and learning and all are welcome there.

18. In the north side of the park is the Synagogue, which is a lodge in all ways identical that found on the west and the east side. And it is to this place that we retreat to seek knowledge concerning the Peacemaker and to participate in the Sacrament of His Last Supper. It is a place of quiet respect and reverence.

19. In the south side of the park is a place of quiet contemplation. There is a lodge there, exactly as in the other points of the Hoop, but there is also a very pleasant garden in which all manner of comely and aromatic herbs are planted. It is a place of introspection and self-observation.
20. And the Sacred Mounds are found at the center of the park and the thoroughfare does bisect the park down the middle, even from the north to the south. This is the center of our village and it is also the center of our culture, our traditions and our society.
21. And proceeding from the Council Lodge, there is another thoroughfare which continues westerly even to the edge of the village. And along this road are built the houses of stewardship, when such stewardship requires an house. There are tanners and millers, potters and artisans. It is upon this road that the markets are found and all manner of provender. This is the place of the good things of the earth, and all manner of manufactured thing is found upon this road.
22. And proceeding from the other Lodges are three thoroughfares which do continue even to the edge of the village. Upon these the people have built their homes and planted their gardens, each of them according to their wants. And upon the outskirts of the village are the large plots that are set apart for the growing of every good herb used for food and medicine. And also upon the edge of the forest there are plots of ground cleared and planted in corn and other useful grasses.
23. This is the manner and fashion of our village, and surely, should we be assailed, we could each gather all that is necessary to carry on in some safe place in the forest, and we could all take our flight out of the village. But if our village were a great city, how could it be accomplished?
24. And all of our villages are built upon this model, or rather, our village is built upon the Nemenhah model. The village is never allowed to grow larger than it can support by its own means and energies. When the population begins to approach that size which, if left to continue, might cause that substance must be brought in to it to maintain it, behold, the Community Council does meet to plan a new settlement. This is the Nemenhah Way and in it we do avoid the hurting of the Earth. Yea, we manage our stewardships in full partnership with the Earth and we do not place too great burden upon her.

Chapter Five

1. Now, there are many villages in the land which is now called Pegnilitl. My own city is called Penlinisits, and it has become a principle religious place. Yea, it is the twin of Litnletosakariksits, excepting that in that city there is but one central mound. Imlopagat no longer lies furthest south, as in my father's day, but there are many cities and settlements extending even from the hedge of the Osaraksim all the way down the Missip to the Great Gulf. Neheum has grown into a city and has its settlements which belong to it, as has Nemlosagit, which still guards the road to Pegnilitl. Kansorit has diminished and is no longer inhabited because of bad water. Wenonsit and Let-let govern the many villages that have grown up along the west of the Pegnilitl road and Penneslit and Tenselit govern those that have been established east of it. Litnletosakariksits governs no settlements, for it is a holy place and a Woman's Settlement. Poksok, Nenlimtis, Bakgonkis, and Felnignis form a half circle around it and their settlements spread out from them. Within the circlet of the Osaraksits, these are the principle cities.
2. From the east border of the Osaraksits, if one follows the Missip, these are the principle cities upon that great road: Piatspehn, Niamset, Tiakiminiet, Menimenit, Mianpetsits, Powwayslit and Powaynit, Nanimeniat, and Paynsayits, and they govern their settlements.
3. And the Missip flows in a meandering path into the south, and it is the road upon which the Nemenhah travel. Yea, and it is also a great road which does lead into the north countries, even up into nation we call Corianton. And it is the road most travelers take to go there. And the cities of Pegnilisits do extend down the Missip even until it empties into the Great Gulf, and there are many settlements which are governed by Paynasayitsits.
4. And there has been peace in the land for many years, for the people have learned a great lesson. We believe that almost we had been destroyed, as that great city Mentinah. Yea, if even by some great accident, we believe we have been spared that calamity. For, we were destined to fall in like manner as our mother country, but we were spared. And the people rehearse daily in prayer our great gratitude that the Peacemaker did offer us this boon, that we might see the folly of our ways in time to be saved from them.
5. For, the people of the cities of that country we once knew as Minisourits were not saved. Yea, that country is no more. The great cities were burned with an awful burning and what remains of them lays

decaying. The forests are reclaiming them and within my children's lifetime, they shall to not be found any more. So many people were destroyed by that crisis!

6. But the Nemenhah of the Oksaraksit avoided this calamity. They governed themselves and avoided the collapse of Minisourit. But we do not think that we were spared because of any stratagem of our own, no, nor by any genius of our governors. Rather, it was by accident that we were spared. For, the refugees believed that we would not welcome them because of the action of the armies of Minisourit. But in this they were in error. We would have fled before them as the Nemenhah of Corianton.

7. Nevertheless, we were spared that movement of refugees that afflicted the country north of us and destroyed utterly the Nemenhah of Minisourit. And we do consider ourselves greatly blessed because of it. You may believe it, we do offer our thanks daily because we were not destroyed also. And we have also caused that the history of it be published in books out of which our children are taught, that they also might not forget the magnitude of our preservation.

8. And I do believe that it is by the nature of this land that we did experience a different outcome than Mentinah. For behold, even the Nemenhah of Corianton did recover quickly from the calamity caused by Minisourit. But I wonder what the outcome might have been had our country been like Menintah. Should we have been thus preserved if we lived in a desert place? I doubt it. It is the abundance of the forests that did preserve us and succor us. This is my belief.

9. Now I am growing old and I am ready to give the work of our history up to my daughter, Menipahsits. For she has been ever my assistant in the library and it is fitting that she carry on this record.

10. I bless all you whom I know that the Lord shall guide to these records to unearth them and to translate them. Your efforts shall not be wasted, for the Peacemaker has a design upon you. Yea, it is for a good purpose that you labor, for great good shall come of it. Therefore, I do bless you and I commend you. Though very few of your own generation make good of the words of this record, yet shall you cause much change because of them. Carry on with your strength and with your will to complete this record of the Nemenhah of the Forests, for from it shall rise a little nation and a little people who will be prepared for the Peacemaker when He comes among them. Amen.

The Book of Menipahsits
The Daughter of Meniosarik
Approximate 1495

Chapter One

1. I am Menipahsits, the same who is called Penmenisahts Pah in the High Places of the Nemenhah of Pegnilitl, and I take up this work from my father who was Meniosarik. Behold, the people of Penlinisits have called me up to be their High Priest and I do keep the libraries and govern the High Place of my city. And this is a great honor for me, for Penlinisits has become the principal governing city of this region, and this by the will of the people.

2. Now, in the library of Penlinisits is kept the records of the Nemenhah from the travels of Hagotl even to the moment I took up my stylus to write herein. And it is the burden of the High Priest to keep the records and to provide copies of them for all the people. This should be the task of the High Priest of every city, but many defer that labor to this city, to provide for all. I do not complain of it, for it is a great honor which the cities do bestow upon me and upon all those whom I have called to assist me. But I wonder at the wisdom of it.

3. Now, it cannot be said that all the people were pleased with my father's choice. For he had many children and I am not greatest nor the least of them. And his oldest son, who is known to the people as Penmeni, was wroth that any should take up the stylus but himself, for he believed that the privilege was his by birth and by right. But behold, my father passed over him and chose me to assist him, and this was a sore vexation to my elder brother.

4. And when my father died, and in that same year did Porihensit did also give up the ghost, and the Council met to chose a new High Priest. And when Penmeni heard that they were about to chose me, behold, he did raise up his hand to speak and the Council recognized him. And these are the words which he spoke before the Council:

5. Behold, I am Penmeni, the son of Meniosarik, and I have somewhat to say concerning my sister which, if this Council were wise, the knowledge of which might cause them to chose another to govern the

High Place of this city. Yea, I tell you that I have knowledge that only a brother might have, which I believe people might find disturbing and which ought to disqualify her to hold this high and holy calling.

6. And when he had said these things, Menimisips, whom the Council had called upon to be Talking Feather of the Council until a new High Priest could be elected, did stand next to Penmeni and she did deliver the feather to him. But behold, she did remain next to him while he spoke. And my brother continued with his speaking:

7. I do honor his Council and I am grateful that you allow me to speak the things that I have in my heart. Behold, the things that I wish to speak bring me no pleasure, but I believe that the people must be served and so I must open up my mouth.

8. Behold, I know that this Council and the people of our city did greatly esteem my father and also Porihensit, and this is the reason that I do stand upon my feet to speak. They were both men of strong character and good will toward all people and they were great leaders in their stewardships. Behold, I do not believe that it is a fitting tribute to them, nay, nor is it good for the foundation, to place upon the seat of High Priest one who shares not their conviction, nor their abilities.

9. I ask you to observe that my sister has no apparent strength. I mean by this that she has not distinguished herself in any defense of our city or its people, as my father did. And Porihensit was also a strong man in the defense of his city. Is it to honor their strength that we elect to their stead a woman who has never lifted her hand in the defense of our people?

10. And this is not all, for I have somewhat else that ought to be brought to the knowledge of the people as well. Behold, I know a thing about my sister that you cannot know, for it was a shame that the family kept close. But I do believe that, if she is to be made the High Priest, this thing must be exposed to the light that all may see it together.

11. I know that my sister opposed our High Priest and our Council when we did break away to form our own Great Council. Yea, she did contest the thing in our family councils and discussions. And so vigorously did she oppose the action that much contention was created in our homes. For behold, she did incite all the females together and they did oppose the action. And this was the source of great unrest in all the families of our clan. Yea, and she did this thing, leaving all custom and tradition aside, being herself only fifteen years of age and unmarried.

12. And many other things can I tell you of how she has worked in a most deceitful way to place herself in the favor of my father when he grew old and ill. Yea, she did usurp his love for any others in our family and she opened her mouth violently against any of his children who sought his favor and attention. Yea, I say she dealt with us all deceitfully, with lying and falsehoods which she continually spoke to our father. Behold, this was her way and her character, and by it she got herself between our father and the rest of his children.

13. And this is not all. For, if it were but the things done in her youth, or the things done privately in our family in which I find fault, I would shut my mouth. But it is also in the administration of her stewardships that ought to be examined. Behold, was she not given a stewardship in the making of pots and other implements? And I ask you, how did she do in it? I call you attention to her history. Behold, it was not long before the Council had to take from her that stewardship and give it unto another.

14. And what did she do with the next? Behold, the Council saw fit to give her a stewardship in the gathering in and drying of fish. But she did not last long there either and her stewardship was taken away and given to another. After that, she had no stewardship at all, but lived off the love that my father had for her, taking advantage of him for the rest of his days.

15. Is it possible that this city shall place upon one who has proven that she will not manage a stewardship, even the care and custody of the High Place and the records of all the People? Can the people be so unaware of the folly of it? Do you think that she will manage these affairs any better than she did her own stewardships?

16. And many other things did my brother say before the Council that were damaging to me, but I will not record them. For, the first three things he laid at my feet were enough to prevent the election. And the Council suspended the election in order to consider the things which he spoke.

17. And Menimisips received again the staff and the feather from him, and she did stand upon her feet before the Council to speak. Now, Menimisips was a woman of great strength, both in her body and also in

her character, and she saw in the words of my brother an irregular intention. And she did open up her mouth in my defense, saying:

18. Behold, I too opposed the foundation in the day that our people separated from the cities further north. I was twenty-six and unmarried, and I stood in open opposition to separation. To me division served no purpose and I believed that reconciliation was the only road to peace in our day. If I remember correctly, for surely it was a long time ago and I had hoped to forget such days, I stood with a great many others in that opposition. Yea, even as I look upon this Council, I see several faces who also stood up with me in that day when I spoke my piece.

19. And when the matter came to the General Assembly, behold, we did stand and vote vehemently against it and sent it back to the Council for further discussion. Yea, and I recall that the debate was so hot that the Council could not come to a decision and so was dissolved. Then the Mothers' Council did sit again and nominate a new Council to take up the matter. And when the Council took it up, we did continue to oppose.

20. Nevertheless, it was finally decided by the People that it were better to separate than we might preserve ourselves amid the crisis. But behold, we declared no open hostilities toward our neighbors and this was because of the opposition that we presented to the Council. Because of that compromise, when the crisis past, it was not a very great thing to re-establish relations with those cities. We have our Great Council and our General Councils, and they have theirs. We are one country and they are another, it is to be admitted. But we are still Nemenhah and we do not make war upon each other.

21. Now, I am still openly opposed to separation and I still believe that we should rejoin the union and unite all the cities of the south with the cities of the north. And this opposition is in conflict with the decisions of several of our Councils. But, does this thing disqualify? I say unto you, it does not. Behold, this Council has chosen me to stand as Talking Feather, a very great responsibility. Yea, behold how I have always disagreed with the High Priest of this city. Does this overthrow my worth? It does not.

22. And when she had made an end of speaking, behold, Tlesinpanets, a woman of great age who had been elected to the Council from before the days crisis of which my father wrote, even she did rise to her feet and beckon for the staff. And Menimisips stood beside her. These are the words she spoke to the Council:

23. When I was very young, I was given a stewardship in the making of pots. And I did not take to it. Oh I would sit the whole day long dreaming of what I would rather do and I made only a few poor things each day. In time, the Council took my stewardship from me and scolded me. They gave my stewardship to another, a boy I knew and he was a proficient at the wheel. The stewardship was his and I was happy for him, vexed that I should be so put down, but happy for him.

24. Then I was given a stewardship in the collecting and preparing of reeds for the making of baskets and also of matting. And I plodded along in the reedbeds dreaming of what I would rather do. I gathered no reeds at all. This stewardship was also taken from me, and for a time I was assigned only to assist others in their stewardships.

25. Do you know, I was in my forties before I finally told the Council what it was I had been dreaming about all those years. Then they gave me my dreams as a stewardship and I have made songs for teaching. This is my stewardship, but I took a long time coming to it. Have I always made good songs? I don't think so. Many of my songs have not been good at all, but it is my stewardship.

26. I do not think that being bad at a stewardship can be much of a blot on a person. At least, I hope not. For, were I to be judged because of my sloth in stewardship, I would certainly not qualify to sit upon the Councils of the Nemenhah. And yet, the people have seen fit to elect me for more than the half of my life.

27. And when she had made an end of speaking, she sat herself again in her place.

28. Then did Menimisips stand up again to speak, and these are words she spoke to the Councils;

29. Is it not our custom that, when a steward becomes elderly or ill, a younger, stronger member of the family may be called to assist in the stewardship? Surely, this is a thing most common among us. Wherefore, is it a thing to be despised that one should aid and assist in stewardship and have no need of administration? Is it necessary that worth be measured by leading out, or may it also be understood by that measure to which one renders service and assistance to others in their stewardships?

30. As for the workings and strivings of family, I do not think it is right to open such matters up before this Council. Verily, had any of the offended parties felt that they had been in some way injured, they

should have worked to resolve such injury privately between them. And I ask you, Has there ever been any matter brought by any member of the family to the Council? I say unto you, Nay. Therefore, why are such thing brought before us now? It is very unseemly and should not be done.

31. Is this man upset with his sister? Let him take it up with her. It is shameful that he should bring such private matters into public view, and dishonorable. For, who can say that they always get along well? I cannot claim it of my family. Anyone who knows my brothers can attest that I did strive often with them when I was young, and not much as changed now that we are grown. Seldom do we agree one with another even to this day. But, do we hang our laundry out in the street to be seen by every passerby? We do not.

32. And when Menimisips finished speaking, he stood again by the door of the Council Lodge. And Penmeni stood again to be recognized. And Menimisips stood again by him and gave him the staff. And these are the words which he spoke;

33. I am aware that there is often discord, and sometimes strife, in our families. But this is a matter of great import. The Council is about to elect the High Priest of the city and the Talking Feather of the Great Council. Is it wise to elect one who has no the capacity to magnify such callings? The Council has a responsibility to elect that person who would be not merely good, but best. How can this woman be thought the best of our people? What are her qualifications?

34. Behold, she shuns her duty, she mocks the will and purpose of the People and she causes strife within her family. And what has she done that does recommend her for the stewardship you shall lay on her? She is wholly unsuited, for all she has ever done to serve the Nemenhah has been to wait upon a dotard, who evidently had not the use of his senses near the end.

35. And when Penmeni had said this thing, Menimisips took the staff from him and spoke these words;

36. Hear me, Great Council, how does any of this have to do with the previous matter? The accuser makes ugly complaints against his sister which are of personal nature and ought to have taken it up with her in private. Instead, he brings to the Great Council and makes his bitterness a public issue. This is a thing that ought not to be done.

37. If the matters he describes are weighty enough to transcend his own responsibility to resolve privately, is it not our custom that he ought to take it to the Community Council and make his complaint there? Behold, the General Councils have for their purpose those matters which have to do with the administration of our Sacred Way in the cities which are grouped together in our regions. The Great Council has for its purpose those matters which have to do with the administration of our Sacred Way in all our cities at once.

38. Now, here is my question, in what does this complaint have to do with anything that is not private to the family out of which it has arisen? That which has been brought before this Great Council has nothing to do with the administration of the cities, and everything to do with a home in which there must have been little peace. Let such matters be resolved where they belong. I call for the Council to vote on this matter, whether it is appropriate here, or whether it should be sent back to the family to resolve.

39. But Penmeni did stand and object to the vote, saying;

40. I beg a moment to reply to this saying!

41. And Menimisips was obliged to give him the feather.

42. This Great Council is about to lay upon a person the seat of High Priest and the stewardship of the High Places in all our cities. I disagree with the Talking Feather that this is purely a family matter. It is a matter of the gravest import to everyone in our country. The Character of the person to be made High Priest must be examined carefully, for the sake of all they who shall rely upon the words and works of the High Priest thereafter. Shall not the words and works of a person within the ranks of a family not determine their worth to the whole people? And who shall declare that qualification more clearly and with more accuracy than the members of the candidate's family?

43. I have informed this Council of character flaws, of sloth and of deceit. Shall such things be the measure of our High Places? Shall the keeping of all that we hold sacred be placed in such hands? I say unto you, it is folly in the highest.

44. I do not waste my breath privately with my sister, for what shall she say to all wherewith I have informed this Council? Can she do ought to change what has transpired over forty years? It is water well passed, therefore, what good is it to discuss it with her? Verily, the matter cannot be resolved privately.

45. But these things are of such gravity that they must be considered when the election of the High Priest is concerned. Surely, you will have it to revisit again and again if you so elevate one such as her.

46. And when he was finished speaking, Penmeni gave the staff back to Menimisips, and he sat down again among in the gallery.

47. And Menimisips stood to speak once again, saying;

48. Behold, Penmeni will not allow the matter to revert to the appropriate council. Therefore, let us explore it somewhat more. I ask the gallery if there are any other members of the offended family present. Howbeit, there might be more said that might clarify the matter.

49. And when he had said this, he looked upon all the gallery, being all the people who had gathered to listen to the deliberations of the Great Council. And behold, this was appropriate, for Penmeni stood up out of the gallery and begged to speak before the Great Council, being no Delegate, but only a spectator. Wherefore, it was very appropriate to open the matter to the gallery. But no one stood. And when Menimisips saw that there were no other members of the injured family in the gallery, he perceived that the matter was personal indeed, and he opened his mouth to speak again, saying;

50. Before returning again to the previous matter before this Council, I would ask of Penmeni some questions that linger in my mind concerning this thing he has laid before us to decide.

51. And saying this, he did turn his gaze upon Penmeni. And behold, he held the staff in both hands.

52. Did you live in the house of your father?

53. And Penmeni answered him saying; Yea.

54. At what age did you leave the house of your father and take up a house of your own?

55. And Penmeni answered him saying;

56. When I was thirty and six years of age, I did marry and we made a house of our own.

57. And Menimisips continued saying;

58. And did you build this house near unto the house of your father, as is the custom of close kinsmen?

59. And Penmeni answered him, saying;

60. Nay. I built my house in the city wherein my wife's family resides.

61. And Menimisips continues, saying;

62. But this city was not so far that you could not visit your old home often.

63. And Penmeni answered, saying;

64. Nay, but it is Paynsayit, and lies many days from Penlinisits, my father's city. It has been difficult to come up to Penlinisits to visit my family.

65. And Menimisips continue, saying;

66. I see. Now, Penmenisahts Pah was born to Pah Nemnisahts, whom your father took to wife after Pen Pahyaym died, who was your mother. Is that not correct?

67. And Penmeni answered; Yea.

68. And Penmenisahts Pah came in your father's later years, this is well known. Tell me, you were what age when she was born to your father and Pah Nemnisahts?

69. And Penmeni answered, saying;

70. I was thirty and eight years of age when Menipahsits was born to them.

71. And Menimisips continued, saying;

72. And you did not ever live in the same house as your father after you took up your own house?

73. And Penmeni answered him, saying;

74. That is correct.

75. And Menimisips concluded, saying;

76. Behold, there are nine of your brothers and sisters, and yet, none of them come before this Great Council to boast of the unsuitableness of the candidate. You, by your own admission cannot have had much knowledge of the daily unity, or strife as you claim, of your younger brothers and sisters who lived in the house of your father. Surely, we ought to hear from them if there was so much of deceit and discord as you maintain, and yet, they are absent.

77. I beg Penmeni to stand down and leave this thing. For, in what has the candidate been revealed that has been to anyone's injury? And surely, no one is rendered incapable of surplus because of the things which Penmeni claims against his sister. These are trifling things. Therefore, will the gentleman not yield?

78. And Penmeni answered him;

79. Behold, I will not yield. I believe that the character of the High Priest ought to be of the highest, the stewardship being so. And can the person which we elevate to such height be of low character? And what of her sloth in stewardship? Is this to be passed over? Are the people to be expected to sustain and support one who has proven inept in surplus? It cannot be!

80. And Menimisips said;

81. Are there any here who would address this matter?

82. And the elderly Payoits Penmi, who was a Delegate of the Woman's Settlement, stood up and Menimisips took the staff to her, and she leaned upon it. And she stood silently for a time and looked upon all the Council and the gallery. And when she spoke, she spoke slowly and clearly, but her voice had not much strength, wherefore, all the people listened intently, for she was difficult to hear.

83. Behold, I am an old woman. I have seen one hundred and twenty two summers and I have buried three husbands. I have borne five children and I have raised a great many more. I have sat in Mothers' Councils all my life and I have taken part in many elections. I have had many stewardships, some at which I excelled and some at which I did not. I have never measured my stewardships by the amount of my surplus. I do not ever remember giving any thought to such things. In truth, I do not think I have created any surplus in the past fifty years.

84. But I am High Priest of my city and keeper of the High Place there. The Nemenhah see fit to sustain and support me in my stewardship, notwithstanding the lack of surplus generated from that stewardship which they have laid upon me. I am honored by them.

85. Penmeni proposes that they whom the Councils elect to the seat of High Priest must one who has proven proficiency and great surplus. He proposes to elevate the High Priest above all the people. And wherein has this become our custom? Does any stewardship merit above any other? Is the High Priest a Ruler over the people? I say, Nay, to both accounts.

86. I call your attention to precedent. Even Pa Natan, the great law giver, was so long the clerk of so many High Priests that she did not make much surplus in stewardship. And yet, look at her actual worth to us in these days. Shall we say that we have our culture and our laws without her? Nay. And yet, Penmeni would have the Great Council in her day set her aside for lack of stewardship.

87. Almost Penmeni proposes that the surplus become accounted to one for worthiness. To me this approached gain. Shall we set gain as a standard for stewardship? Heaven forbid it.

88. Has Penmeni said ought against our High Priest who has left us? For behold, he was a crippled man and had not much ability to labor for his own living. Did we judge him worthy or unworthy because of his debility? Nay, I say we did not judge him at all, but all the people did offer him their support. Did he create surplus with his hands or with his feet? He did not. And yet, the people did sustain him and his family all the days of his stewardship.

89. If we are to set up standards upon the advice of Penmeni, then we must elect our High Priests only from out of certain ranks, and this is a thing which I will abhor. Behold, I make an end of speaking.

90. And when the elderly woman had sat again upon her seat in the Council, Meniwisips called again for a vote. And behold, my brother's contention was set aside and he was cordially requested to take his matter back to his family to seek resolution of it. And he was exceedingly wroth and left the Council Lodge.

91. And the Council did elect me to the seat of High Priest of Penlinisits, even the principle city of Pegnlitl, and Talking Feather of the Great Council. But Penmeni continued wroth we the Council and with me, and did not that which the Council recommended, but rather, he went a way to his own city and did foment discord there.

Chapter Two

1. In the seventh year after the Nemenhah of Pegnlitl elected me to the seat of High Priest, Timothy, even that great prophet, came into the city of Penlinisits and sat himself in the Park. And it was in the latter part of that season of the year which does see the going away of the night frost, yea, even that season when the Dawn Star does begin again.

2. And Timothy did come in unto the High Place and he did present himself before me in my place of meditation. And he did clearly pronounce his name and he told me of his people. Yea, and we embraced and I did entreat him to sit himself down with me even in that place where I do make my daily ceremony.

3. And he brought with him a Bundle tied up with woven work of beautiful green stones. And this he did place before me, and opened it up. And behold, within this Bundle were many roots and herbs which he

had gathered as he traveled. And also there were many stones and small implements such as all Healers use in their ministrations unto the sick and the afflicted. And also within the Bundle were many small earthen pots, stopped with pitch plugs and wax. And the pots were all wet on the outside revealing that they were filled with precious Copalim, often used. And there was also a rattle made of a Turtle's Shell, and a flute made of Osagis Wood. And also there were two kirlim in which the broken halves of the Prayer Pipe were kept.

4. And when he had opened up the Bundle and arranged all the items in that order to which he was accustomed, he did make a ceremony of purification in which he did take a drop of precious Copal and purify all the articles of the Bundle.

5. And he opened up a small kirlis and putting his finger in, he drew out an amount of corn pollen, and this he did place in the seven sacred directions. And from another he did pour out an amount of red salt into a shell, and he did likewise place it.

6. And he took up a small vessel of water and poured of it into a large shell, and taking up a small amount upon a finger, he did touch this to all the articles of the Bundle, and upon the top of his head, upon his breast, upon his loin. He washed the palms of his hands and also the bottoms of his feet.

7. And when he had done this, he did take of the Copal, and he did anoint his feet and his knees, his hands and the top of his head. And then he took of another Copal and he did anoint his belly and his loin, his breast and the back of his shoulders. And then he took of another Copal, which was a mild oil, and he did anoint his lips, his eyelids, and his ears.

8. And when he had done all this, he took up his Pipe and he did fill it with Sacred Herbs and he did ask for a coal from the hearth. And I caused that a pitchstick be brought unto him and he did light the Pipe and offer it to the Sacred Directions with mighty prayer. And when all this was done, he did offer the Pipe to me and I did take it up and offer prayer.

9. And he said unto me;

10. These things do when anyone comes to you for counsel. Yea, sit not to counsel any person unless you have first joined your intention in ceremony and great prayer. The days come soon enough when many of these sacred things shall be done away and forgotten. Wherefore, renew the custom in your High Places, in your Synagogues and in your homes. Let not the ancient ways of the Nemenhah fade away from off the face of the Earth.

11. Yea, bless and honor the good things of the Earth, for she does yet succor and nourish you. The days soon come when she will be pressed hard to do such things for herself alone, wherefore, bless the days in which you live and do you dedicate a little more than needs be. Howbeit, you may bless her beyond your understanding.

12. Give salt often and remember the ways of your ancestors. For the days come soon enough when there shall be no savor and men shall stand with no beliefs worthy of their heritage. They shall forget the Earth and Her goodness to them, and they shall defile the Creation which the Peacemaker has given them. Wherefore, bless the days in which you live and do you dedicate a little more than needs be. Howbeit, you may preserve that which shall be restored in the latter days.

13. Wash yourselves often and keep yourselves unspotted from the evil which shall come in unto you from all sides. With water of the font, wash yourselves with mighty prayer and be you unspotted and unspoiled. The days soon come when there shall be no water with which to wash which shall be altogether clean of the filthiness of the world. The Earth shall be sick as with bad wine and She shall hunger and be athirst. Wherefore, bless the days in which you live and do you dedicate a little more than needs be. Howbeit, you may wash away some of the filth from of the face of your Mother.

14. Anoint yourselves often and keep yourselves holy, consecrating all the works of your hands, the paths of your feet, the words of your mouths and the thoughts of your hearts, yea, even the yearnings of your bowels. Make holy and sacred your walk and your talk. The days soon come when none shall know what is holy and what is not. Yea, men shall call good evil, and evil good, and they shall all be confused. The Heavens they shall shut out of their minds and their hearts, and they shall be shut up to them. Surely, few shall seek the face of their Savior. Wherefore, bless the days in which you live and do you dedicate and consecrate a little more than is needful for your day. Howbeit, your surplus may cover the feet of your Father.

15. And when we had done all these things, he did speak to me saying;

16. The days which were foretold to your generations are surely come to pass. Yea, in not many days, runners shall come up the Missip with stories of a new people who have come into the Isles of the Gulf. And behold, these are the Gentiles of whom you have often heard spoken. It is not good news which I bring you, for these are the men who will bring to pass a great evil in all the land.
17. Yea, I doubt not that you have heard much prophecy concerning them, wherefore, I shall not burden you with more of it. But I do come unto you with instruction that will be for your preservation in your generation and in the generation that shall come. But behold, three generations shall not pass before many such men shall come and begin to fill up all the land between the East Sea and the Missip. Yea, and in four generations, there shall be no more room for you between the Missip and the Plains. And these Gentiles shall fill the whole earth.
18. The Nemenhah shall be broken up and shall become a Remnant People. Here and there shall the ancient ways of the People be preserved, and in the books also shall the Sacred be hidden up for a time of restoration. And this is all wisdom in the Lord, for the Gentile will perform for him a service but a little while, ere He finish His work.
19. But behold, your people shall diminish, first with diseases for which you will have little defense, for your Healers will not know them, and then with bloodshed, for the Gentiles shall rule the Earth by the sword and they shall conquer from one sea to the other. All this has been foretold, and you know it well. But beware to do the things in which I now instruct you and you will enjoy one or two generations of peace before the land is scourged.
20. Withdraw the Nemenhah up the Missip. Yea, call in all your villages from out of the Isles of the Gulf and bring up your People from the Coasts of the Gulf. Withdraw up the Missip even many days journey and make no more villages in that direction. This will preserve you and your people long enough to hide up your records that the Gentiles find them not.
21. Behold, the Lord will, in His own due time, call up Prophets here and there among them, and He will reveal much to them, as you already know. But behold, of your record, He will not reveal it unto them, only unto the Remnant will he reveal your doings. And, even though the Remnant shall have much of the Gentile in them, for they shall come out of the Dispensation of the Fullness of the Gentiles, yet shall they also carry in them the blood of their ancestors who were Nemenhah in this land. This is the Remnant of the House of Lehi which shall be left in the land, and the Lord shall restore the land through them. Yea, the Earth shall be blessed because of the Remnant.
22. But unto the Gentile, he shall show only the record of a fallen people, yea, of my fallen people. Of these the Gentiles shall be taught for an ensample unto them. And the Gentile shall puff himself up because he has learned of an ancient people, but he shall not turn from his lust and the Earth shall be consumed before him. Yea, a little restoration, and a glimpse of Zion, shall the Lord give unto the Gentile in this land. But they shall sin even against that little bit, and the Peacemaker shall give his bishopric unto another. Yea, unto Lehi's seed shall it be given once again.
23. But behold, you and your people shall enjoy one last season of joy, and you shall walk the path upon which you have placed your feet without fear. But ere long, a path filled with tears shall be the legacy of your near descendents, and barely shall there be any left to pass on the story of it. Nevertheless, the Lord shall preserve all that is Sacred, and He will visit they who remember Him. Behold, out of such suffering through which He alone is powerful to save, shall rise up a nation fair beyond all nations. Then, out of much travail and suffering, shall the Dispensation of the Fullness of Times be ushered in.
24. Now, when Timothy had finished this short speech, he made an end of speaking and sat in silence. And I perceived in him a great burden and a sadness which it seemed he could hardly bear. And, before the sun rose upon the following day, Timothy went his way and was not seen among the People.
25. And the words of his counsel were spoken in all the Council Lodges of the Nemenhah of Pegnilitl, and we did as he instructed. Yea, we called upon all our people to withdraw many days up the Missip and we ceased to make villages down further into the south. And we made copies of all the records and we hid them up in diverse places, against the day when the Peacemaker would deliver them into the hands of our descendents for His good purposes.

Chapter Three

1. Now, although we had built many cities from above that place where the River Minisourit flows into the Missip, and from that place extending all the way down the Missip to the Great Gulf, nevertheless, we

have always had neighbors upon our Eastern and Southern borders who are not of the Nemenhah. But they have always been good neighbors, notwithstanding their ways are not our ways. These same have been friends to the Nemenhah in all our sojourn here in the forests, but they could not be persuaded to leave the place of their ancestors because of the prophecy and the warning given to us by Timothy. And we did receive from them news concerning the coming of the Gentiles.

2. And it is spoken among them of holy people who have had dreams and night visions concerning the coming of men who shall travel upon the clouds. Yea, it is spoken that bearded men shall sail upon great clouds and shall land upon the shores of the sea. And one shall come down upon the shore and he shall speak for all his companions, as a ruler of them. And many shall believe that this man is that same Peacemaker, even He who sat down with our forefathers in times past.

3. But we know differently and have warned our neighbors. Nevertheless, their seers do see visions and dream dreams in the night. And they interpret them as they will and as seems them right. But Timothy did warn us of the way in which the Gentiles shall come in unto this land. Yea, and it is shall not be so different than the many in which the Three do travel from one place to another upon the sea, except that in dreams and visions, the great ships may take the appearance of clouds.

4. Now, it is not that I am skeptical, nor that I do not trust the visions of the seers. It is only that I have looked upon the Way and Timothy's warning is confirmed by that same Holy Ghost who was given by the Peacemaker, even Jesus whom we are told some will call Christ. It is verily confirmed in me that the Gentiles shall come be way of the East Sea. And they shall come in ships that are much larger than any which have been seen by any man living in our land today. Wherefore, it is understandable that some who have never seen ships of any kind interpret them in this way.

5. And it is certain that we have not seen any such ships, nevertheless, we have the records of the Nemenhah of Mentinah and of Nespelhem. In these records, ships of great size are mentioned in connection with the visitations of our brethren from across the West Sea. Behold, we live not upon the sea and have no need of such vessels, but we remember them.

Chapter Four

1. In the fourteenth year of my stewardship, news come up unto us from our neighbors who dwell upon that great peninsula which does divide the Great Gulf from the East Sea, behold they did send us word that strange men had indeed landed upon the Isles of the Sea which do form the western gate of the Great Gulf. And they are strange men wearing metal clothing and they carry weapons of great strength. These have landed and have built up a town.

2. And at first the people thought they were angels from God and they welcomed them in. But they have proven to be demons of great power, possessed with the spirit of gain, a spirit so great that it consumes all goodness within them. They speak of the Great God whom they serve, and insist that he people believe in that God. But they do make such horror their daily practice as to drive all good people away from them. But the people they have enslaved and many have been separated from their families and sent across the sea unto who knows what fate.

3. In this news we see the beginnings of the prophecy given by Timothy and many people are moving up and away from the Gulf. They who are not Nemenhah remain behind, for they will not leave on our word. Nevertheless, all the Nemenhah have left the coasts and have relocated further north along the Missip. And some have left the forests altogether and have moved further west, and even back into the regions of the Mountains. Of their fate we know not, and we expect no word from them until they are settled.

4. Now, there is also word of diseases which our Healers cannot heal. Yea, fevers that do not respond to our medicines. These are beginning to take a heavy toll along the coasts of the Gulf. And this is also in accordance with that word of wisdom which Timothy delivered unto me.

Chapter Five

1. In the twenty and eighth year since I received my stewardship by the voice of the People, behold, Penmeni, in his old age, did incite a rebellion among the people of his city. Yea, because he disagrees with the policy set down by the Great Council and verified by the Nemenhah of Peglitl, he did incite a group of men to take up arms and to eject from Paynsayit and its settlements all those who would not follow them in their break.

2. And they have caused children to be taken from their parents and placed in new homes, and have not allowed them to go with their parents in their flight from the rebellion. Behold, this is a very evil thing and the Nemenhah are at a loss to know how to respond to this breach of every common good.

3. And Penmeni has taken into his counsel a man called by his own people, Wanmayup, for he is not Nemenhah but comes from among one of our eastern neighbors. And this Wanmayup is a man of great stature and loves to do battle. He was cast out of his own country because of his violence and now he is taken into the trust of Penmeni. Behold, Wanmayup has made himself Ruler of Paynsayit and has enslaved the people who would stay in their own city, and he has made refugees out of all the people who dared to escape.

4. This is the state of things in the twenty and eighth year of my stewardship. Behold, the cities of the Nemenhah are well and do prosper, except in Paynsayit, and except that the southern regions of our country are emptying of Nemenhah. Nevertheless, we do bare up under all this with courage, for we know that we do please the Peacemaker when we remember Him and do His will, even in the face of adversity.

Chapter Six

1. It is the thirty and first year of my stewardship and I write my final entry upon this record. Behold, I am not old and frail, but I make an end of my record.

2. Behold, the settlements and the cities of the Nemenhah which were found stretching down the Missip from the confluence of the Minisourit even down to the Great Gulf which divides the Land Northward from the Land Southward, have all been deserted up to just two days travel south of Penlinisits. And this removal has been made in a most disorderly manner, for the diseases which have come up the river have laid waste all houses and few there are who have escaped them.

3. But they have also brought with them the same diseases and we suffer in all our cities because of them. Behold, many of the Nemenhah do abandon cities and settlements and prefer to live alone or as very small villages. And they do this thinking that they will not be infected by the fevers and sickness which comes up the Missip with the refugees. But in this they are in error. For nothing shall abate the sicknesses that have been brought here by the Gentiles, except that some few might survive them and pass that survivability on to their children.

4. Behold, our medicines are of little value, if only because the new diseases act so rapidly that, ere our Healers even have a chance to treat them, the sufferers are far gone with the disease. And our spirits are so broken by the fear of them that our faith is not strong enough to affect a cure either. Many houses are empty and many, many more are filled with tragedy and calamity.

5. Now here is the nature of the calamity that does, and will, befall the Nemenhah. Behold, we have a policy of maintaining our cities in such a way as to prevent them becoming larger than one or two hundred families. And this policy has been wise, and it has been the salvation of the people in times past. Yea, this policy has saved us from other evils and has had great effect upon our ways and our culture.

6. But the fevers that have come with the White Men take fully one third of the people in a matter of days. And the remainder who do survive, are so weakened by the fevers that they cannot fully return to their stewardships and must spend much time in convalescence. Wherefore, the stewardships fail, and with them, the foundation. In entire cities, although not all the people are stricken with the fevers, nevertheless, all people are affected. The surplus cannot be gathered and the harvests are wasted.

7. For, when a third of the families are stricken and die from the fevers, and the remaining who die not are also stricken that they cannot labor in their stewardships, behold, within a short season, the city is no more and the people become wanderers. And when they leave their own city and travel to another, perchance they have family in another city that will assist them, they carry both their convalescence and their disease into that city also. They cannot labor and, although they themselves may have some resistance against the fevers, many are passed on to their new neighbors. In this way has the pestilence spread through the Nemenhah rapidly. Yea, by the work of charity is the fever spread.

8. And this is the nature of the diseases which have newly come up unto the Nemenhah, for which we have little by way of defense:

9. Most begin as fever and an aching of the body. And this fever can be very severe and debilitating. Then a flux begins which empties the body of all fluid. When the body fluids cannot be maintained, usually because the sufferer is prostrate and one cannot care for oneself, the fever kills the body.

10. And others cause a fever and soreness of the throat, such as is common at the beginning and the end of the season of cold. But behold, then the body is covered with spots which open and exude. This fever is most devastating, and those who survive it are left with scars upon their bodies. But the fever is so rapid that the Healers cannot keep it from ravishing the body. And also there is another spotting disease which leaves not the scars, but a blindness or deafness follows many of them that survive it, and also derangement of the mind and the senses.
11. And others cause the glands of the face to swell and also the brain. This fever takes its victims rapidly also, and the survivors are rendered sterile and greatly debilitated. There is also blindness and deafness which follows many.
12. I do believe that, given time, our Healers will devise methods of treating these illnesses, for they are not without science. But behold, the fevers affect our Healers as well, and the number of them who have succumbed is alarmingly greater than with the rest of the people, for they are always in the presence of the sick and the suffering and cannot escape infection. Yea, our Healers have become very few indeed because of the speed at which the fevers do kill. And nothing prevents the fevers from spreading from one city to another except complete isolation of the cities.
13. Now, this last has been attempted by a few settlements with some success. But behold, because it is our policy to regulate the size of our cities, behold, most of the settlements are filled with people with family in other cities and settlements also. Wherefore, when one's relation in another city becomes ill and needs assistance, it has also been our custom to send one or more from our own home and hearth unto the ailing one to render assistance. This policy has quickly spread the fevers into nearly every city and isolation has been effective in only the newest and farthest settlements.
14. Behold, a great lamentation does rise up from the Nemenhah of the Forests. Yea, the Missip is filled with misery. There is no house in which a wailing does not rise up and a lamentation.
15. And the doors of the houses lay open to the weather, for the inhabitants thereof are all gone or wasted. The children lay by in despair and the parents are already for burial. Yea, the parents are dead and the children lay by, for they too, are all sickened. And there is none to keep the door or the shutter.
16. And the Synagogues are empty, for who shall go there to pray? Yea, the Council Lodges are empty also, for the people fear to gather in any place. The High Places are shut up, for the people do not gather.
17. And the avenues of the Cities of the Nemenhah are become barren and empty and the parks and gardens are deserted.
18. No one remembers the Synagogue or the Councils. Neither do they go up to the High Places, for the fear of gathering is great and all remain at home.
19. But what comfort is there at home? For the houses are filled with ghosts and the dead. Yea, they are emptied of living souls. Surely, there is no one to keep the hearth.
20. Oh Lord of Heaven! What shall be the end of all these things? Surely, your design is not the complete destruction of the Nemenhah! Surely, you will save some few! Look down upon us and bring peace to our hearts.
21. Behold, it has become the will of my family to leave out of this place and travel across the Land Northward even to our relations in the Mountains. And we know that only they who survive the fevers will also survive the journey. Yea, and even then we are unclear as to what we shall do when we arrive, for we desire not to spread the fevers as we go. But what else may we do? In the least, we might preserve the rest of our race by isolating ourselves from our people.
22. But I am sickened with the fever and shall not be allowed to go with them. I will remain here in the land of my fathers, and if I die, I shall die in my own house with all my kin who have also fallen. Wherefore, today I have said farewell to my family and they have taken their journey out of this land. One only has elected to remain with me to care for me. Meneminishpah, my daughter, shall remain also, for I could not prevail upon her to go away with the rest of the family. Yea, she would not be convinced to leave this place.
23. Now, my own family I have sent away into the wilderness, perchance they shall avoid the destruction that has come upon the Nemenhah in this generation. But behold, two of my elder brothers have also elected to preserve, and their families with them. They are Nenen Chikoostin (Black Raven) and Eapalekthiloom (Cloudpiller) and they remain with those of their children who have survived the great sickness. And it is

Eapalekthiloom that the family has chosen to be Peli for they who remain here in our home. Wherefore, he is High Priest of our family group.

24. And this is become the way of all the Nemenhah of the Forests. The Nemenhah of Corianton and of Tuilhah are not so badly affected by the diseases that came up the Missip and the Minisourit and Ohee-at. Yea, the diseases that have decimated the Nemenhah of the Forests followed those rivers deeply into our region. And from the southern borders of the Land of Corianton all the way down to the Gulf, there is a great emptying of people. Those that remain gather into small groups and family units. Scarcely can it be said that the are villages and the cities are dangerous places. Only the small settlements remain from the division which the great lakes make in the north all the way down to the salt water in the south.

25. But above the lakes, and again, over on the eastern borders, nearer even unto the East Sea, there are larger Remnants of the Nemenhah that do remain. Yea, and the further north one travels, the less severe was the desolating scourge. Wherefore, the Nemenhah of Corianton and of Tuilhah are not completely broken up as a people and many of their villages remain.

26. But the Nemenhah of the Forests and of the Missip are almost complete destroyed as a people and their cities and villages stand as still and ghostly reminders of our presence under the trees. Yea, we are eaten up and consumed by the fevers, and each family that remains in the land of our fathers does govern itself, for there are no more General Councils and the Great Council is undone.

27. And each small settlement that remains has chosen its own leadership, some following the older Nemenhah Way, and still others have simply called upon chiefs and head men to govern them. And behold, at present we have no communication between the settlements because we fear the spread of the fevers.

28. But Eapalekthiloom does desire to continue in the Nemenhah Way and to preserve, if possible, the sacred ways of our fathers. Yea, he does desire to preserve our customs and our traditions, for he is great in the spirit and does walk continually upon the Way. Wherefore, he has seen what shall befall all the people at the hands of the Gentiles who shall come into this land to make possession of it. Nevertheless, he is determined to continue in the ancient way of the Nemenhah.

29. Wherefore, I shall deliver up the stylus and make no more a record for my people. Yea, others shall take up the Long Count and it is to be hoped that our efforts shall not have been all wasted. For I am comforted in the knowledge that we have labored under the spirit all these years to keep a record of our doings, that they might be transmitted in some form unto our descendents. For the Lord has shown it unto me, that when He has finished His work with the Gentiles, and when their wickedness ripens in them, behold, He shall restore the Nemenhah as a People again in all the lands that we have occupied since our father Hagoth took his journey in the wilderness.

The First Book of Eapalekthiloom
The Son of Meniosarik
Approximate 1510

Chapter One

1. I am Eapalekthiloom, the son of Meniosarik, and it is fifteen years since the Nemenhah of Penlinisits elected my sister Menipahsits to be High Priest of the city. Behold, the city of Penlinisits is an empty shell and a waste place, and it cannot be called a city anymore. For the people have all died or departed out of it and there is not one door along the long avenue which gives light. The gardens are all overrun and the High Place is silent.

2. And the greater portion of those Nemenhah ruled by that great river Missip have left their homes and have moved away from their cities and villages. And we are a divided people, each family making its own way as best it can. Much of my family have gone away into the plains or up into the mountains of the west. But I have remained with some few of my own and we do maintain here in the forests.

3. Behold, here is a thing to be considered. After the greater portion of our people have all perished from the sicknesses that have rampaged through our cities unchecked, some few of us have discovered that some are able to weather the tempest and survive the fevers. And the manner of healing that has been of greatest benefit in assisting those who have survived and recovered is Elats Kowat Payits and Elats Kowat Mayweets. Because of the old medicine, we are able to continue for a season in this place.

4. And we know not how long we shall extend our habitation here in the home of our fathers, but we shall stay as long as the Peacemaker has need of us here. For behold, the records of our people have all been hid up against the day when the Gentiles shall dishonor the blessing and the cursing that is laid upon this

land. Yea, when they shall sin against that which has been promised, the great nations which they shall have built up unto themselves shall falter, and many shall fall completely. In that day shall the records of the Nemenhah be of great value unto that people upon who the Lord shall lay the work of healing and of restoration.

5. And it is a great comfort to us that He shall separate from out of all the earth a Remnant which shall be Nemenhah. Yea, and the blood of Lehi shall flow in many of them. Yet shall there also be many among them who shall share with them a great blessing, for the Remnant of Lehi shall take them up as a fatherless child.

6. And this shall be a sign that the time of which I speak, and of which much has been written, shall have come to pass: As I am a High Priest and Peli of my people, and as the Peacemaker lives, in a time not far distant, a man, even a great man, yea, a Chief of his own people, shall look upon a poor orphaned child and, though he be in the last years of his life, even in the twilight days when no man may think to raise up children, nevertheless, he shall take up the orphan unto his own bosom and call the child his own.

7. And this is not the end of the prophecy. For this same child shall surely be his own relation, wherefore, no adoption ought to be necessary. Yea, and because of this, many of his own shall reject the adoption. Nevertheless, he shall hold up the child and proclaim her to be his own granddaughter, yea, and this before God, Angels and Witnesses.

8. This same great man shall be an High Priest. Yea, and he shall have dedicated much of his life in the preservation of that religion which his father shall have taught him. And by it he shall have walked upon the Way and had much to do with visions and revelations. Yea, he shall have walked with Ougou, and with Shimlei, and with Timothy also.

9. And he shall also be a Captain and a leader of men. Wherefore, the Gentile shall seek to destroy him and his people. Yea, and almost he shall prevail in his fight and preserve the Remnant of his Band. But, even though the Gentile shall depose him, yet shall his memory be kept in the hearts of the children. For, with a word he shall make an end to war among his people. Yea, he declare and end of war, forever. And his name shall be spoken often. And behold, though the meaning of his name shall be like unto those Angels mentioned in the Book of the High Place, yet shall the people call him Joseph, even as they will remember his father by the same name.

10. And behold, his name shall be the token of this prophecy. For it is Hayin Mot Tuyel Akekt, and his shall be blood of my father's blood. And the seven syllables of his name shall be as seven drums and seven rattles and seven flutes. Yea, and seven shall be the number of his tabernacles. And the hearts of the people shall rise up as if on thunder and lightning, even to the tops of high mountains, and many things long forgotten shall be remembered. Yea, the seven lodges of the High Place shall be remembered because of his name. For behold, he shall the Peacemaker call to assist and to minister even unto they who shall be raised up out of the dust to restore the Nemenhah in the last days. Yea, this same shall work with his ancestors even after his own life journey shall have ended, and they shall appear unto them who shall be translators of the records of the Nemenhah. And they shall assist them in the work of translation. Yea, and this is not all. He shall be a ministering angel unto them, and through him shall the Sons and Daughters of Levi begin again to offer up a sacrifice in righteousness.

11. And that which shall have been promised unto the Gentiles, but was taken from them because of wickedness, shall be restored again in full measure through the ministrations of this same Joseph.

12. And the child whom he shall take up as his own granddaughter shall bear a name that none reading the records of the Nemenhah shall mistake. For it shall be the name of one who was greatly esteemed by all of our people, even that same Pa Natan of old, who laid down the foundation of our laws. Yea, this shall be the name given unto the orphaned child whom the Peacemaker shall use to fulfill His purposes. For behold, out of her shall come a restoration, and out of her shall a Remnant be lifted up out of the dust in this land.

13. And this same Remnant shall remember the manner in which Joseph did treat the widow and the orphan, and they shall do the same. Yea, they shall restore the Nemenhah through a spiritual adoption, that all men and women of good intention may become peacemakers as well. Amen.

Chapter Two

1. Now, the Spirit does constrain me to set into my own record that which Meneminishpah, my niece, has written. For it contains the lamentation of my sister, even Menipahsits who was High Priest of the city, who is no more. Yea, my noble sister has returned even unto her maker and shall sit no more in the Councils

of the Nemenhah. And behold, her people have returned into the West, even into that region from whence our ancestors originally came, and they have left her alone, with only a daughter to comfort her.

2. And the Spirit moves upon me, that this ought to be recorded so that they who shall read of these happenings shall be brought to a more clear understanding of the extremity of the fall of the Nemenhah. Yea, that they may know how complete has been our collapse, I am commanded to insert the little book of Meneminispah in this place.

**The Lamentation of Menipahsits
By the hand of Meneminispah
The Daughter of Menipahsits**

Chapter One

1. Behold, I am Meneminispah, even the daughter of Menipahsits, and I did remain behind to care for the ailing High Priest when my family took their journey out of the land we have come to know as our own country. And behold, they did take their journey into the west, for they wished not to become part of the spread of the fevers to our neighbors in the east or the south or the north. Wherefore, they did go into the west and intended to cross over the plains and settle against the great mountains. But I remained with my mother, to care for her. Even I alone, remain to succor her.

2. And I take up the stylus to record upon thin plates which I have made from the stone we call 'Shi tel nah tsl' (mica). And I have engraved the stone with the words of the Lamentation of my mother, and also that which the Spirit has caused me to write. And these are the words of the Lamentation of Menipahsits:

3. Now behold, it is a song of great sorrow and my mother did sing it in a manner which is after that pattern which was used of old in the land of our father's first inheritance, even away across the sea. Wherefore, judge not the words of my mother because of the peculiar manner in which she did receive this Wyakin (revelation). Yea, condemn her not because her song is not like the song of her mother or her father. For behold, Menipahsits is a prophet of God and speaks as the Spirit directs. They whose eyes are open shall see and they whose ears are unstopped shall hear. Yea, they shall receive this song and perceive that which my mother sought to demonstrate by it, as also that which shall be revealed in it hereafter.

Men Seek For Gain

4. Woe is us, Nemenhah! Mourn for us, all you who read these things! For we were a people highly favored of the Lord, and we did walk uprightly before Him. Yea, we did make our paths straight and we did guard ourselves, that we did not transgress His laws nor trespass His commandments. But we are undone. Yea, we are overtaken in our flight and put out in the midst of our travail. But the Lord remains with us, notwithstanding that calamity which has overtaken us. Nevertheless, mourn for us all the ends of the Earth. Yea, cry for us! For we are undone!

5. Vainly did we believe that we could exist outside of the designs of the Creator for His creation. Sometimes we were found wanting, but with the light of His counsel we did always correct our transgressions. Nevertheless, when in our great vanity and pride we did believe that He would set us apart among people, and require not our sacrifice, behold, He did chasten us and our land is filled with instruction. Vain were our hopes and empty our pride.

6. Behold, at times we did put away privately that one commandment which should always have been held upon our bonnets. Yea, our gorgets should have been graven with His laws. But we were sometimes disobedient and forgetful, and our reward is bitterness. We were sure of ourselves and filled with our own report. Surely, we thought ourselves above His great work. Yea, we elected ourselves and puffed ourselves with our own opinion. We were clothed in self-praise. We lifted ourselves up above all people.

7. In our pride and in our vanity did we esteem ourselves blessed, but we are not much different than any other people. Yea, all people must learn to be thankful, even in the face of great strife. We have been a people true to that which the Peacemaker saw fit to add to our Bundle, and we have been taught humility at His hand also. Cry with us all the face of the Earth, for we are humbled before Him whose sacrifice shall redeem us from all suffering. Yea, mourn for us, for we are fallen.

8. And if we mourn because of our tribulation, walking a Sacred Way before the Lord, how much greater shall be the bitterness of they who keep not His word and His will! For we sought His face and followed His commandments, but the world does naught but seek gain, and we are done away. Calamitous shall be the fall of they who seek not His paths, to make them straight, and are found fat in His patience. Behold, their mourning shall know little that brings relief.

9. Behold and give ear, oh inhabitants of the Earth! We left our warm hearths and emptied our secure homes in the Land Southward because of that foreshadowing with which we were forewarned. Yea, the land was filled with the lust for gain and all men measured themselves against their neighbor. Yea, a man was only measured at all if he had ought that his neighbor judged and esteemed. All men labored to obtain that which his neighbor judged worthy, and this was the desire of their hearts. From out of such arose the Nemenhah.

10. And because a man possessed not that which his neighbor had, he was esteemed the lesser. His labor was turned to extortion and his stewardship a grudge. And this is the manner of all the world. Behold, men wear out their small lives getting gain over their neighbor, and never stop to esteem him. This is great wickedness, and our forefathers sought out a place whereunto they might flee. Yea, they set aside all possessions and took their flight, that they might not be numbered among they who sought the life of their neighbors and loved them not.

11. For, is it not similar, to seek another man's goods, or to covet after his goods, and to seek his life? Surely, it is all that the other possesses that moves in the breast of such a man, wherefore, is it not the life of another that is his aim? Does he not labor all his days to obtain that which is esteemed in the eyes of his fellow? Therefore, he desires only the life of his neighbor, to obtain it, even if he seek not to take it away. It is this covetousness that is the ruin of his faith, and of the world.

12. And we have sometimes been guilty of this same sin, wherefore, mourn for us and raise up a lament in our name. For we are ruined and in all our houses is the sound of weeping, even we who sought to follow the Lord our God. We have sometimes esteemed a good report more than we desired the will of our Lord, wherefore, it is difficult to remember Him in our extremity. And if it is difficult for us, then how much more difficult must it be among they who do now suffer even as we, but followed not His word and His will?

13. For, the sower does sow that which is pleasing to his neighbor, and hopes to harvest as much. And the fisher does fish, and hopes to be approved. And the potter throws, and sells that of his wares which seem to him superior to those of his peers and discards all else. And the builder of houses seeks a sign from the worthy to measure his craft.

14. Yea, the singers are all popular, but of little consequence. The teacher instructs but does not edify. All is done with an eye single to the passerby and not to the Lord of Heavens.

15. Do our people die of the fever and do our houses stand empty? Is it so even for us who thought to be the Lord's elect? Yet are we content because that He shall redeem us in all our opposition. Yea, we call ourselves content even in our desperation. But the whole world suffers even as we, and men have not confidence nor any hope. For they, seeking naught but the approval of men and to gain somewhat in all things over their neighbor, esteem not any good in adversity and can only curse God and die.

Chapter Two

We Consume the Good of the Earth

1. Cry for us, who thought to steward the Earth. Mourn for us who believed that the Lord had called upon us to care for the World. Behold, we have managed our growth so that the Earth was not wounded by us, and this is not the way of our neighbors, yet the Earth is taken up from beneath our feet. But if you mourn for us, lament for the world and cease not.

2. For it is the way of men to take from the Earth and give not back. And we were likewise guilty of the same from time to time, but even so, we did harness ourselves and we measured our pace. Yea, we did at times run headlong into disaster, but always did we bridle our passion. Surely, we did govern our stewardship.

3. Look, how men do burn the forest that they might have earth in which to sow. Yea, they burn it and break it so that a little grain may be grown thereon. And when the earth that they have bared is used up, behold, they remove to another place and burn again. And men do build up their cities until there is no supporting them. Yea, and they demand that other earth be bared so that they who live in the city may continue to do so. This is the wisdom of the wise and it has been the undoing of nations.

4. But behold, seeing that we did approach that same outcome, we altered our course. And even when others sought to compel us to break with our stewardship, we were diligent and remained, while they who would govern us by the sword and the arm of the flesh did not prevail. And we did think to be protected and to live under the hand of providence. Wherefore, mourn for us and weep, but lament also for the state of the

whole world. For, if adversity comes to us, who thought to return to the Earth everything that we took, believe you that they who take no such thought shall not also reap the whirlwind and destruction?

5. For a mother will nurture her child, and can do, for only so long before she is old and tired. The day surely comes when the child, being grown, must turn again and succor the mother. But if the child, being grown, gives nothing back and the mother, having given all to the child is left desolate, is that grown one useful to the foundation? It cannot be. Wherefore, if this is apparent in considering the mother and child, how can it be mysterious when observing the Earth? Yet the world considers it not at all.

6. Shall the nations prosper that perceive not the Earth as She really is? Can any city do ought but grow if the People consider the Earth a thing of property? And growing ever larger, can the city ever give anything back unto the bosom of the Earth except that which shall make Her desolate. For, that child who took suck and succor from his mother until he grew to be a man, and then cast her into a pit, never was competent to steward any good thing, but has instead robbed the family, the home and the nation. The same is cast out and the People do turn their backs on him.

7. But men do this thing and think of nothing but their own convenience. Shall there be any convenience when they are cast out? And women do this thing, casting into the waters all the refuse of their house, without thought of they who live in houses downstream. Shall she drink of such? And out of what are they cast? The hearth, the home? Nay, but they are cast aside by the very Earth upon which they tread. And what then when the Earth does cast a man aside? Shall he make a recompense and return again to that stewardship which he should have governed but didn't? Nay, for his days are numbered with the rod and cord and his stewardship has already measured back unto him his deserts.

8. Behold, the Nemenhah are shepherds of the Earth, and yet we are troubled. Yea, we do protect Her and we are discomfited. We take not from Her abundance but that we do not also give back somewhat in return, and our surplus is sufficient that there is none who may call themselves poor. And yet, we are overturned. If this the Nemenhah do suffer, and we did care for the Earth, how much shall they suffer who care not at all, but for themselves and their own needs? Mourn for us and cry with a loud voice, but also lament for all people everywhere. For the Earth shall not suffer such usury.

Chapter Three

We Injure One Another

1. Cry for us, all you ends of the Earth, and lament. Yea, raise with us a song of lamentation. For we are injured and hardly shall we recover from our hurt. Yea, we who have set the foundation and the law against any kind of injury, nevertheless are we hurt in the core of us, and we recover not. Yea, we have set our laws against that man who would hurt or harm another, and we are uncovered. We cast out that woman who seeks the harm of her neighbor, and we are cast out. Cry for us, Oh Heavens and Earth, for we have sought no hurt upon anyone, and yet we are wounded.

2. Nevertheless, our plight is not so difficult as our neighbors who had no good policy. For men do make injury upon their neighbor and think nothing of it if such injury serves them well. Yea, men and women do justify themselves mightily in hurting their neighbor, if such injury gets them gain and is advantageous. Blessed are we because of our faith, and we shall be taken up and our wounds shall be healed. Behold, we suffer, but there shall come an end to our suffering. But they who make injury shall suffer injury. Yea, they shall suffer today and also tomorrow. And there shall be no end of suffering in the World because of them.

3. And every man does dig a pit for his brother. Every woman does cast refuse in her sister's well. And because they are so disposed toward even their own relations, behold, they do also injure the Earth and the Waters. They do not speak of peace, for they can know nothing of it, going from hurt to hurt and injury to injury. For every wound wrought upon them they do return again two fold, till they go from the shedding of blood to the shedding of blood.

4. And the father does injury upon his sons, and the mother upon her daughters. And together the family does injury upon the village. Yea, and the village does rise up together and do injury upon the community. And when the community is ripe, they carry the injury even to the region. Then is the nation overturned, for there is none left who seeks the good of the foundation. This is the constitution and the policy of the people and the Earth cries out.

5. Even now, the Nemenhah who sought no hurt, either upon each other or upon the Earth, we do fade and another nation shall rise in our stead. Behold, if you mourn for our passing, behold, lament for the Earth

in times to come. For we are but a little island in a raging sea, and the whole of the land shall be usurped by a people who have no true heart, but with the sword shall subdue all things. Yea, they shall inhabit our waste places, but they shall stretch not the hand without some injury. They shall esteem only their own designs and all people shall suffer. Wherefore, as you sing a lamentation for us, who are fallen, do so also for the whole Earth.

6. Behold, there shall be no clean thing that shall not be soiled. And there shall be no firm thing that is not raised. And there shall be no beauty that is not reduced to ugliness. And there shall be no justice that is not vilified. And there shall be nothing that is sacred that shall not be desecrated. Yea, there shall be no High Place that is not abased. All this shall be done because the whole World shall think nothing of the hurt that is daily done upon the face of the Earth.

Chapter Four

The Earth is Consumed

1. And our bodies are consumed in a fiery fever. Yea, our comely skin is pocked and scarred. Diseases that we never knew do take away our sight and our hearing, yea, and sometimes our minds. As if upon an evil wind, consuming disease does invade our villages and devour our cities.

2. Behold, our shops are idle and our farms produce nothing. The potter brings no wares to the market and there is no grain in the storehouses. And we do not go out together to gather in the good things of the Earth, but each who can does venture out alone, and many return not. Yea, and one in three persons are buried and two of the remaining lay in the sick bed.

3. It is as if a great wildfire has raged through the forest and all is burned up before it. And it is as if the whirlwind has raced through the woods and every tree is laid bare of branches. Yea, it is a work of desolation and every mother does sit upon the ground. Every father does rend his garment and pull out the hair of his head. And every grandmother does cover her raiment with the ash of the hearth and every grandfather stretches forth his hand and, taking up the dust of the Earth, does cast it upon his shoulder for his prayer.

4. The Earth too has been slow to teach us, and we have been late in understanding. The land is taken back and the creeping vine encroaches upon the door. The fields are taken back by the forest and the floods break in upon the workings of earth. Yea, the elements converge and the avenues are consumed with the floods and are broken down.

5. But we may still call ourselves blessed, though our state is lamentable. For, we may yet recover somewhat and the fever shall pass. Yea, and some shall remain for a season, ere the great destruction of our people come. But times come in which so greatly shall the Earth be consumed by fire and by flood and by the commotion of every element, that hardly shall there be any of us left at all. Behold, though we be reduced to a tenth of our people, even so, a tenth shall continue, for the Earth is good and shall provide.

6. But times come when all the face of the land shall be covered with people and the Earth shall be consumed, not here and not there, but in all places. And with a great consumption She shall take to Her sick bed. Yea, and She shall be reduced and all people with Her everywhere. Woe unto men in that day! For the Earth must needs care for Herself in those days and hardly shall anyone see abundance. Yea, She shall be overburdened because of the great and fiery consumption that men shall have made of all that She does selflessly give, and She shall hardly have enough strength to save Herself.

7. Yea, though we cry out in sorrow for the loss of our beautiful city, yet do we feel to sing also of redeeming love. For we know that the Earth is good and able still to give forth of Her abundance. Yea, and Her Lord does also stretch forth His hand to bless Her and to succor Her. And one in ten, or one in twenty shall remain, and yet we shall rejoice. But in the times that come, everything shall be consumed almost to the ends of the Earth and Her strength. Wherefore look we ahead and we lament.

8. For we had turned away from that custom which might have saved us in time. Yea, it was once our custom in the time of our forefathers that we did send out Healers into all the world to gather in to the foundation every good gift. And they knew of strange diseases and desolating scourges from which our people suffered not. This might have been a useful policy, for the fevers came suddenly and our Healers fell first. And we have learned slowly what is needed to turn back the disease, much to our hurt. But in days to come, the consumption shall race through all the land and hardly shall anybody be free of it. And there shall be but very few who may learn anything of the Earth, for She shall travail and shall give no thought of them.

9. And drought shall ravish the land and there shall be famine such as has not been seen. And the tempests and storms shall be as a new song out of the waters. And fire shall rage in the mountains while rivers shall leap out of their courses. Yea, all the elements shall be in confusion and the Earth shall roll to and fro in throes of a great sickness.

10. Men shall curse the foundation and women shall deny the councils. Children shall forget their parents and the elders shall not be visited. In all things shall men and women find fault one with another and shall see not their own sin in all that transpires around them. Yea, they shall not know their own history and they shall not see their future, for all shall be obscured as if by the smoke of a great fire. They shall have no policy, for all knowledge shall be muddled as if from a great flood.

11. Then shall all men and all women stand idly by and great shall be their wonder and their amazement. Yea, they shall turn their faces to and fro and there shall be no wisdom among them. They shall look with eyes wide open, but their sight shall be darkened. They shall listen intently, hearing nothing.

12. Behold, we are ruined by sickness and many are buried in the earth, and our lot is lamentable. Nevertheless, we rejoice that we may yet live in the land the Lord has given us and She shall provide for they who succumb not. But in times to come, precious shall be they who can turn again and till the land. Yea, for such wisdom and science as shall be required shall be precious and dear indeed, and it shall hardly be found in the times that come. Yea, few there shall be who shall be awake when the Lord calls them out of Babylon in those days.

Chapter Five

We Injure One Another

1. And each man shall look upon his brother's stewardship and he shall desire it for himself. Yea, and he shall strike at his brother, that he thereby injure him and cause him to be dependent. And being dependent, his stewardship shall lay idle and exposed. Then shall he take up the stewardship of his brother, whom he has injured, and it shall be unto him as his own property.

2. And should a potter throw above any other, his fellows shall desire his hurt. And they shall work together to thwart his talent. Yea, one shall break his wheel and another shall pollute his clay. And still others shall scatter the wood in the kiln, that the pots break. Yea, every man shall esteem the worth and the talent of his neighbor as a threat to his own ability, and none shall excel in any thing. Thus shall pride and hate make hurt upon all of them at once.

3. And should a woman weave above any other, her sisters shall desire her hurt. And they shall all work together to overturn her talent. Yea, one shall confuse the loom and another shall cut the threads. And still others shall spill the color that the dye be unsound. Every woman shall esteem the worth and talent of her neighbor as a breach upon her own stewardship and all the cloth shall be diminished.

4. And the High Priest of a city shall judge that of another, and the Council shall consider their own needs without thought to their neighbors. Cities shall set themselves against their neighbors and all nations shall be at war one with another. And even if they raise not the sword against each other, yet shall they make war. For it shall never be deemed good that one nation shall be equal to another, but the one will always strive to be greater than the other. Wherefore, men shall always find reason to hate.

5. Yea, and they shall even find fault with the Earth. They shall take from Her of Her abundance and they shall hurt Her without remorse and without ceasing. For they shall think themselves the masters of the Earth and not Her children. Behold, they shall tread upon Her and wrest from Her all that they perceive they need, in order that they might be rich in the eyes of men. And when there is nothing left to exploit in one place, they declare it good for no purpose, and they move to another until there is no space left.

6. They dig in the Earth and take out of Her all manner of minerals which they use up and replace not. They cut down the forests and plant not. They divert the rivers and allow not the waters to cleanse the land. They burn everything and the air is heavy. Yea, a smoke of burning does rise up and fill the sky that the stars are no longer seen.

7. And all these things are esteemed of them to be their right, yea, and their ministers extol their virtues and call them elect. For they believe that the Lord has given them this right as masters of all that they perceive and without accounting, the Kings and Queens of all the earth. And the providence of the Earth they wrest from her not sufficient alone to fill their needs, but they take more than they need only because they can and in order that all may see how they do rise above their fellows. They eat until the larder is bare and they drink until they are so drunken that nothing more can be drunk and they swoon.

8. Behold, no man is satisfied with the work of his own hands and he judges the work of another. And no woman is satisfied with her own craft and she is critical of others. In their walk and their talk they mock and revile each other. And yet, their desire is in their possessions and all their labor is to obtain them. They heap together all the good things of the Earth, but they do not esteem it.

Chapter Six

We Consume the Good of the Earth

1. And the Earth shall be barren and shall not give of Her substance and Her abundance. And how shall man live then? He shall dig the Earth, but it shall be empty and barren. For all the knowledge and the wisdom of men, there shall be few who will know the remedy. Yea, there shall be few who remember the ways of their fathers. The Earth shall lie fallow in days when men shall require Her to put forth and men shall be all amazed at it.

2. Yea, and the Earth shall be filled also with wormwood and what little She may be induced to put forth shall be unfit to eat, for it shall be poisonous. And when the grain is brought in and winnowed, and when the meal is ground and the bread taken from off the hearth, it shall not nourish nor give strength. Instead, it shall sicken the belly and weaken the limbs. They shall eat of it and be consumed.

3. And in the waters shall be wormwood and they shall flow down over the land. And when the fish are brought in and salted, and after that it has been properly freshened and taken from the hearth, it shall not nourish nor give strength. Instead, it shall be bitter and shall return again.

4. And in the air shall be wormwood and it shall be everywhere a great smoke that covers the land. And it shall strip the trees of their vigor that the leaves thereof fall before their right season. And it shall be unfit to breath and many shall fall to the Earth because it is poisonous.

5. Surely all the Earth is used up and consumed and there is an abomination of desolation upon Her. All the Earth is a fallow field and must rest, or She cannot be healed.

6. And a smoke is risen up from the work of the hands of mankind and there is no air that is not poisonous to breath. Yea, all people everywhere do breath in wormwood and their days are foreshortened. The very firmament of Heaven is made a waste place and it is not fit for habitation.

7. And the font of pure water is no more. Yea, the pure water does spring from the ground and is wormwood and poisonous. Surely all who drink of it do so to their own hurt, for it is poisonous and their lives are foreshortened because of it. And it does rise up into the air and fall down again, and all that it touches is a burning and a wasting.

8. And out of the ground grow bitter things and the grain is blackened. Yea, and the tree casts her fruit out of season, for the ground is filled with evil. And the things that do grow out of it are questionable and not good for food. How shall a people be sustained? And how shall the foundation be preserved?

Chapter Seven

Men Seek For Gain

1. Blindly shall the people go from the getting of gain to the getting of gain, and they shall be unaware of the calamity. Casually shall they esteem and judge the work of their own hands, for if their labors bring not gain, then is that labor deemed of no value.

2. The farmer shall plant only because of the price he shall get for his grain, not for the children the bread might feed. He shall labor all day in the field, not for the good of his neighbor, for his grain shall not be seen of him but must be sold upon the block. And behold, hardly shall anyone see the fruit that is grown in their own place. Yea, hardly shall any city know the grain that is grown nearby, for it is sold to the highest bidder.

3. The potter shall throw because of the gain she will get from the merchant and not because there is need of her wares. She shall labor all the day in her shop, not for the good of her neighbor, for her wares are not made for that purpose. And the merchant shall take of the work of her hands and sell it in some far distant place. Surely, the potter shall not be known for the quality of her work, but the merchant shall be known for the quantity of it.

4. Men and women shall labor all the day for more and better possessions, or that they might be perceived to be industrious and successful by their neighbors. And the children shall not know them. Yea, they shall labor with all their might, that they might provide more of the stuff that their neighbor does possess, and the hearts of their children shall be set on their possessions.

5. There is not value in the sight of men if there is no gain. Nothing is esteemed if it is not multiplied. Labor is not worthy if it bring not a reward in money. Time is not measured if it is not profitably used. There is no talent and no gift that is not measured. And if a man seeks not to make himself rich in the eyes of men, behold, he is numbered among the rabble. And if a women takes no thought to fill her home with stuff, she is deemed unworthy.

6. They spend their days in a bitter pursuit. Yea, to get gain is their only thought. And they pile things upon things, and stuff upon stuff till there is no room for it in the house, but still their desire is unchanged. To do well is to have more and to be industrious is to use whatever means to obtain. They spend all their energy upon acquisition and the things once acquired give no pleasure, for they can never be adequate. Surely, there can never be enough when even one of their neighbors has one thing more.

7. The artisan is not esteemed for the art and the work of hands is abased. The pot that is not broken and is still suitable is, nevertheless, discarded because there is a new one to buy. Things are not acquired because of their beauty nor their usefulness, but because possession of them is the rule.

8. And even food is not made so that it may give the strength and abundance of the Earth, but the farmer plants and the miller mills only because of the precious things he may buy with the proceeds he receives for his labor. Every good thing is taken from the Earth not for the good for which it was given, but for what might be gained from that good.

Chapter Eight

We Dominate Other People

1. Look and behold! How the father is raised up in the sight of his family in the last days. In this have we raised up our voice in praise and in thanksgiving. For, though we are ruined, yet is there equity and honor in the house of the Nemenhah. But woe be unto us and lamentable is our fate. Yet, so much more so shall be the fate of fathers and mothers in times that shall come, for the home shall be a prison and the parent the jailer. And children shall account to their parents according to the days of their service and shall impatiently await the end of their sentence.

2. And the master of the craft does raise himself up above the craftsmen. Yea, and he does make of himself a Ruler over them. Does the mastery make him sovereign? It is not so. Nevertheless, he makes of himself Master instead of Mentor, Ruler instead of Teacher, and the craft is set in just and right order according to his opinion. But, in so rigorous regulation, is the craft improved? Is the craftsman edified?

3. The Governors stand as the judges of all the people, not believing that they are no different than the governed. The people set them in their seats by election, but having obtained the appointment, they puff themselves with importance and make of themselves potentates and princes to reign and rule, and all the people must bend and be in subjection to them. It is the nature of all they who think to be rulers of the people, that they make a mockery of the mandate.

4. For it is the nature of the children of men to desire the rule and the governance of all people. Yea, they cannot be satisfied with policy which is good for the governance of their own stewardship. Truly, it is the practice of all people to desire that their neighbor might be kept in good behavior, not understanding that no such policy would be needful if they contented themselves with self-control. This is the principle that is of greatest challenge to the children of men – that should a man govern best his own stewardship, and others do the same, all else would be in order without subjection.

5. In Wa-Shah-Shay Councils, they who have been elected and raised up by the people do not think to govern them by command or dictate. They are called up only to listen to the voice of the people. Yea, it is the people that regulate and govern. And this has ever been our way, yet, see how even in what we think is a good way, we do think that we may be governors, one over another. And we have attempted to leave judgment to the Great Judge and we seek His guidance in all things through the Unspeakable Gift.

6. And our craftsmen are Stewards not Masters. Yea, each does regulate his own stewardship and governs no other. The fisher is master of his own calling and bows to no other. The potter is governor of her own wheel and there is none that dictates her art. The grower of corn does not dictate to other growers and the carver is not prince over other carvers. This is Wa-Shah-Shay, even the Nemenhah Way. But this shall not be the way of the people when we are gone, for the Gentiles shall own the land and all its chattel.

7. In our homes we have seen harmony, and the parents are the Teacher. The son is not the slave of the father, and the daughter sits under no indenture. Their freedom is in the love and equity that prevails in the family. This is Wa-Shah-Shay. This is Nemenhah. We have been refined by the hand of the Peacemaker

because of it and we are satisfied with the outcome. But in the last days, families shall not be so. Wherefore, weep for us because of our failure. But there shall be greater weeping, and constant, in the days to come.

Chapter Nine

We Dominate the Earth

1. Mourn with us, Oh Nemenhah! Yea, raise up a voice of lamentation, oh ends of the Earth! For our mother is cast out of the lodge and our father stands upon the byway to pray. Yea, our children are naked and our fields unsown. We are the stewards of the Earth, but we were assailed as by a thief in the night while we were not in the house.

2. But is this not the way with the children of men? Is this not also our history? Behold how we thought we were the masters of the Earth. We were given the stewardship and because of this we thought ourselves holy. Yea, we esteemed ourselves a step or two above the Earth and all Her denizens, else, why would we have been chosen? Though we had the Council and the right way of the Lord, yet did we make ourselves superior to all living things. This was our pride and our downfall.

3. And all things did we place beneath our feet. We did craft our footstool in the similitude of the footstool of God, and we did abase all things beneath our feet. The Potter bends the clay to his will. Surely, the pot does not throw itself! The Weaver sets the warp to her will. Surely, the shuttle flies not of its own accord. The Fisher captures his prey. Surely, the fish does not leap into the basket. And because of these verities, we stood ourselves upon the stand and believed in our elevation above all things. In a world somewhere between the soil and the Angels, we made ourselves Kings and Queens and the whole world our subjects.

4. Oh why could we not see our place in the Creation! We were not satisfied with all with which the Peacemaker did bless us! We would slake our thirst and fill our bellies, and our appetite was not for the clean water of the font, nor of the fruit of our honest labor. Nay! To be rulers of all lesser things than we, this was our hunger! This was our great thirst!

5. Because I have talent, I think that I am superior. Because I know the manner of beaten metal and of flaked mica, I set myself above my neighbor. And the farmer is somehow greater than the tree, or the hill, because he can burn the brush and break the soil. And the mason is wiser than the stone because he can fashion tools. And the thatcher is a God to the thatch and the miller is as an Angel to the grain. See how we do praise ourselves! See how we are lifted up!

6. But the metal and the mica were made by a being mightier than man! Yea, they were fashioned by the Earth Herself in Her honest labor. And look at the patience of the tree and of the hill. Their wisdom is not diminished because of our hastiness. And the stone remains, even after the hands have molded it. Is it changed ought in its nature because man has made his mark upon it? It is the thatch that shelters man from the rain and the grain that succors and nourishes him. Wherefore, who is the greater? Is the greater he who stands under the shelter, or He who provides it?

7. Kings fall from their thrones and kingdoms are overturned. Queens are traded in the marketplace. This is the history of the children of men, and our great vanity. We build up our nations upon the back of the Earth, yea, we rule and we reign because we think to be chosen and elect. Woe unto us! And woe be unto all the Earth for our sake, for by such vanity are we undone and all our children are scattered!

Chapter Ten

We Judge Each Other

1. Mourn with us, oh ends of the Earth! Yea! Raise up a lamentation with us! For we are judged, yea, we who esteemed ourselves worthy. Woe be to us, and many woes, for we did esteem ourselves above all the people of the earth. Of all the people with whom we have had concourse, we did judge ourselves the most worthy, but see how we are abased!

2. And this is the way with people. Behold, we are aged, therefore, we look upon all they who have not our age and esteem them to have lesser judgment. We are rich, therefore, we look upon all they who have not our possessions and esteem them to be slothful. We walk upon the WAY and have discourse with Angels, therefore, we esteem all other revelation as blasphemy. Behold our pride!

3. And let a man think to teach us anything! Behold, ere he get one word out of his mouth how we do instruct him in it! Yea, what could mere men teach such as we? What good may come of another man's words? Wherein might he teach any good thing unto such as us? Yea, even so do we judge all mankind. It

is this thing in our nature that has made us blind to what should have saved us. In our great wisdom, we judged all else as folly. In our great insight, we judged all else as imagination. In all our stores of knowledge, we had no room for any book not our own.

4. Here is wisdom indeed! Let men and women refrain from judgment. Let all people observe all things and seek only to discern right from wrong. For, when a man begins to think himself mighty in the judgment of his fellow, he falls into a pit. Let no man or woman examine another for worthiness, or they trip over the cord. We are quick to judge one another. Here is wisdom and men are wise to heed this warning – judge not!

5. If you think otherwise, look upon us. Yea, ponder us and all our doings. We foreknew of the coming of the Gentile, for they have walked within our borders before. And they did teach us of their doings and that they were doings different from our own and ways far sundered. But we had no room for their teaching. Their ways were not our ways and we had no room for them. We judged them because they were different and we failed to learn that from them which might have been our salvation.

6. Yea, we looked upon them as little children. They hungered and were not prepared for their journey and we looked on them with pity. Their clothes were ragged and unkempt and we looked on them with scorn. They held their hand upon the hilt and we looked upon them with fear and judgment. They ate molded bread and aged corn and we esteemed them to be poor stewards.

7. Now we raise up our lamentation over our fallen families! Now we cast up ashes upon our heads for the fallen of our people! Wherefore, have pity on us when you see us in the byway, for we judged and were judged.

Chapter Eleven

The Love of Men

1. Look upon us in our loneliness, oh ends of the Earth! We have loved ourselves and called ourselves worthy, and now we have only ourselves for company. Yea, we are downcast and walk the byway without cart or company. Our lives are drear and our houses empty. We loved but made a lie.

2. But fair houses we built up to ourselves, and we filled them with every good thing. We gratified ourselves in all our possessions. And we adorned ourselves with decoration, that we might be pleasing to look upon. Yea, and we made ourselves beautiful and our bodies desirable to the eye. And men and women pleased each other and this we called love. Yea, if a man had a good leg, women did lust after him. And if a woman turned well, then men did desire her.

3. And when the fisher brought in the fish, then did we love him. And when the corn was all harvested and ground, then did we honor the farmer and the miller. And when the weaver spread out the carpet before us, then did we esteem her. And when the potter laid out his wares, then did we honor him. For we saw all these things as the remedy for our need, but before we needed, did we love them? Yea, or did we honor them? I say we hardly gave any thought to it, for it served us not until our own need was upon us.

4. Our love is all self-service. We love because we get gain thereby. Yea, our love is single to what we might receive in return. Wherefore, is man's love fickle. We may love a thing when the sun shines but hate it when the rains come. And our neighbor is one day worthy and we make a relation of him. Then, in a season or two, he may be our enemy. Yea, in one day we may be ready to bring a stranger into our daughters house for a husband, and the next day we will not break bread with him at our own hearth. This is the love of man.

5. And when we run out of corn, we love the farmer. Yea, when we are all out of fish, then do we esteem he who must catch it for us, and press out the oil that our bottle be filled, or pound the flesh that we have enough in our bundle. If the rug is threadbare, then seek we the weaver. And when the pot is broken, then esteem we the potter.

6. When a boy grows into a man, he seeks for himself a wife. And when the daughter is grown, then does her mother seek for her a husband. And we gratify ourselves in each other because of our own need. And we are most pleased to look upon them because they are beautiful and remind us of that which gives pleasure. Yea, we adorn ourselves that we may attract that sentiment and, when we attain it, we call it love.

7. Am I harsh in my estimation? Yea, for I cannot find my neighbor. I see the man, but he is not my neighbor. I perceive the woman, but she is no relation. I am alone and sit alone amidst all my need.

Chapter Twelve

We Judge One Another

1. We have lost the right way of the Lord. For men do think themselves the master because they are the father, and women do think themselves the master because they are the mother. Yea, children are considered but laborers in the home and their parents do esteem themselves the taskmaster. And the brother who is elder does beat the younger, and the sister who is elder does lay tasks upon she who is the younger. See how the family is set up to teach the world to reign the one person over another. See how our judgment has failed us!
2. And the High Priest of the city was elevated above the laborer, and the societies did have their head. Yea, the Keeper of the Door was esteemed higher than the Keeper of the Firewood, and the Keeper of the Firewood was esteemed higher still than the Carrier of Water or the Beater of the Drum. Even so did we set ourselves up one above the other. Even so did we seek dominion one over another.
3. We judged our cities and chose out our principals. Yea, the great cities did hold sway over the lesser. The mighty did rule the weak because of the pride of the great cities.
4. For, we do think to govern all men and to have the stewardship of them. We call ourselves governors because the Lord has chosen us. Wherefore, we do esteem ourselves worthy of the calling and we sit in Councils. But our Councils could not save us, for all of our worthiness. We were always happy to entertain when men came in to visit us, but never to go out and to learn of them. We were called to reign and to rule, wherefore, why should not all other Nations be pleased to sit down at our hearth. Even we, who had the foundation, did wrest it to our own purposes.
5. And we set up our Great Council in one city because of its fair buildings and fine park. And all the people came unto it from afar off. And this became the only place for Great Council. Yea, the lesser cities are never chosen because of their poverty.
6. And the priest of the city, having custody of the High Place, is esteemed to be the ruler over all the ministers there. Likewise, they who have the care of the grist are esteemed to be the rulers over all they who bend at the stone. And the High Priest of the city was elevated above the laborer, and the societies did have their head. Yea, the Keeper of the Door was esteemed higher than the Keeper of the Firewood, and the Keeper of the Firewood was esteemed higher still than the Carrier of Water or the Beater of the Drum. Even so did we set ourselves up one above the other. Even so did we seek dominion one over another.
7. How is it that we have set ourselves up in such a manner? How is it that one man thinks to be the judge of another? It is because we have esteemed ourselves the Lord's own chosen people. It is because that He has chosen us that we judge all other men. But sing a lamentation with us who lament, Oh Heavens and Earth, yea, and all nations, sing with us a lamentation. For behold, because of our judgments are we judged.

Chapter Thirteen

We Dominate the Earth

1. Sing a lamentation over our ruins, Oh ends of the Earth. Remember us in our depravity! For we set ourselves up as kings and queens and all the things of the Earth did we place under our dominion. Yea, and because of our pride, the queen gleanes in the waste places and the king begs at the crossroads. Our children run as beast in the field and there is no harvest to be taken in. We set ourselves up, yea, we did raise ourselves up higher than the mountains and now are the mountains fallen in upon us. Yea, how suddenly did our destruction come in unto us because of our pride.
2. Behold how we thought ourselves unlike the world and the ways of the world! Yea, witness our vanity. Had the Lord not given us the whole Earth to be master of it? And why did He do it? Was it not because we are a delightful people, filled with good works? Surely He has placed us here, but we come from another place. Wherefore, because we are His, and we are placed here to do His work, are we not His stewards? And if His stewards, then are we not just a little higher than all of these? Thus have we taught ourselves wickedness. Thus have we brought our own destruction.
3. And we did believe that the Lord had placed all things beneath our feet. Behold how we thought that because He has adopted us that we are already as He is! We esteem ourselves the greater because we can make a pot or a rug. We have power over all the animals and the plants and we may force them to serve us. Surely, we are greater than they. Yea, and are we not more highly favored of the Lord? Behold, we are not yet so high as the Angels, but we esteem ourselves above other created things. We placed the crown upon our own heads and have made ourselves the sovereign of all the Earth.

4. The Earth is the footstool of the Lord. Yea, it is His and He is the king thereof. He is the Door and the Feather, yea, even He is the Peli of all men and kingdoms. But we thought ourselves elected of Him to be His stewards, yea, we thought ourselves a step above the Earth and all that dwell within Her. Yea, we believed that because He gave us dominion over the Earth that He gave us license to do whatsoever we would with Her. Yea, men do think to dominate the Earth and all that exists thereon, to do with Her as we please.

5. But because the pot does not throw itself, does that make the Potter greater than the clay? And the shuttle does not fly upon the warp, but does that make the Weaver greater than the thread? Behold, the Hunter's arrow does pierce the heart of the deer, but does that make a devil of the deer and an angel of the man? Behold, we are not higher than the birds yet lower than the Angels, but rather, they are in us and we are in them, all my relations.

6. But may a man claim dominion over that which is not his? The mud was fashioned not by man, and the fiber is not quickened, but by its maker. We are quick to lay claim to such things. Yea, I throw a pot, and therefore the pot is mine. I weave a rug, and therefore it belongs to me. Surely I have made it and it is mine. But we deny the Creator when we take such things into our hearts. Yea, is the clay much different than when it resided in the Earth? Or is the fiber greatly altered for being twisted and tied into the garment? Because we think ourselves greater than the stone, we believe that it is changed when we make our mark upon it, but is it changed in its nature? I say to you, not at all. But we, being intent upon our crowns and our kingdoms, saw not that the world is a glorious place and that by our hands we only sully it when we take upon ourselves that which is not ours.

7. We made ourselves kings and we are overturned. We made ourselves queens and we are sold upon the block. How quickly is our vanity turned to destruction. Is it any great thing to be chosen of the Lord to do His work? Yea, because a man has received a calling and an election, he builds him a kingdom upon the Earth. Woe unto us all who think in such a way! Yea, woe unto us, for, because of our vanity and our pride, we are made low and our children are despised.

Chapter Fourteen

We Dominate Other People

1. How is the man raised up in the house? How did he become the iord over all within? In days to come the husband shall be the ruler of the home and the wife and children subject unto him, and in this shall the people raise up the voice in praise. Yea, it shall be to them a great honor to be a man. Every man shall have his wife and his children shall all be his chattels. They shall be as furniture, and this shall be extolled and valued by the people. Behold, we have not fallen into this pit and our end is lamentable. What shall be the end of our descendents in the last days who praise that which is not praiseworthy? Shall they be rewarded for their slavery? Or shall any child of God be abased and he who has abused them receive no recompense for his sin?

2. And every craft must have its master. Behold, this is a way which brings order. But such masters shall raise themselves up to be the Lord of the shop. He shall make himself to be the ruler and the taskmaster and think himself to be sovereign over the apprentice and the laborer. He lays the tasks but makes no instruction, howbeit the laborer might rise above him. He destroys his own who shall do this in the last days.

3. And Rulers and Governors shall stand themselves up and pronounce for the people their goings in and their comings out. They shall be puffed up in their pride believing themselves to be greater than the governed. Surely, they are chosen to be governors by the people, but after the election they magnify their callings to the subjugation of the electors. Then do they make themselves to be kings over the people. Yea, they shall hold up their foundation unto all the world as an ensign to the nations, but they shall make a mockery of it in their own country.

4. Rare are they, and thrice rare, who having been elected by the voice of the people shall not puff themselves up into petty kings and monarchs. Hard is it for the governor to act in his office according to the dictates of the Spirit. For behold, the Spirit guides the governor into all good policy, but not always to the good of the governor. It is in the nature of the children of men to make of themselves priest and king, priestess and queen, that they might exercise control over their fellow man. It is this that the Nemenhah have striven to avoid, and look! We are undone! We are destroyed! Our towers have fallen and our High Places are brought low. How much lower shall be their depths and how much greater shall be their destruction who do not understand this principle in the last days. Know this, oh man! If you would govern well in your

stewardship, govern first yourself. By your ensample shall others also govern themselves without compulsion.

5. This wisdom we have written in our records against a day when the Lord shall deem it necessary to restore all things. Open these records and see how that in the Councils of the Nemenhah, men and women are elected and sent by the people. But they do not think to govern by laws and edicts. They are elected to listen to the voice of the people, for this land shall always be governed thus.

6. And our masters are stewards, not governors. Yea, they regulate their own stewardship and leave the governance of actions to the individuals. The fisherman labors in his own task, but is taskmaster to no other. The potter is master of the wheel, but not of other potters. The farmer dictates his own actions, not the work of others. This ought to be a witness unto they who shall come into the land to conquer it when we are gone. Yea, they ought to be guided by our experience.

7. For parents are but teachers. The child is not the slave of the father and the daughter is not a bondservant. Love and equity makes them free. It is in this wherein we have been molded and fashioned by the Peacemaker, our Lord, and behold, it pleases us to be His stewards. But in the last days, there shall be sorrow because of the ways of families.

Chapter Fifteen

God Loves all His Children

1. Behold how that in Itsipi the Peli prays for all little children, for their safety and their health, and that they might receive the visitation of their grandfathers. Even so do they who have received the Commission of the Peacemaker speak with the voice of the Community. Yea, for what shall be the end of the little child who cannot claim the love of the Community?

2. And so also does the father ask for a blessing upon his children and this in remembrance of the love that he has received from the Father of all Living.

3. Yea, and what mother does not pray for a blessing and a protection upon her little child? With confidence she does this, knowing that her prayer will be answered.

4. Wherefore is it rightly said that in heaven there is a Father and a Mother, and they do love all of their children.

5. For look! The mother is the child of the very holy Mother which is in Heaven. And even as the Mother does love Her children, so then do all women, when they have been blessed in their womb, cry in thanksgiving unto Her and beg a blessing upon the child in her arms.

6. And behold! The father is the child of the very holy Father which is in Heaven. And even as that Great Father does love His children, so then do all men, when they are blessed in their seed, sing thanksgiving in a loud and resolute voice and beg a blessing upon the child in his arms.

7. Then the Peli is like unto father and mother, and like also unto that Father and that Mother who are in Heaven, when a blessing is asked for the succor of little children. They do act in the name of the Peacemaker when the Community does this in love toward their little ones.

Chapter Sixteen

God Loves All Creations

1. But behold, is the stone loved by its maker any less because it is not the son of a man? Or does the Creator esteem the Earth under a man's feet less than the dust by which the man is made? God forbid it! For the man is only so much clay, and yet God loves him as the son of His own flesh.

2. And the wise may reveal it. Is the tree loved less by its maker because it is not the daughter of a woman? Or does the Creator esteem the firmament above the woman's head less than the breath which she breathes? God forbid! For the woman is only so much as the breath of life within her, and yet God loves her as the daughter of His own flesh.

3. And the birds of the air and the beasts of the forest, behold, they are equal in that love which emanates from the bosom of eternity. For this cause do we make of ourselves a sacrifice for all things living. Yea, it is because God loves all that which lies within the creation, that we make that sacred utterance.

4. Wherefore is it rightly recorded that the Creator of all things does love all the works of creation. They are all children unto the Heavenly Beings.

5. And the Creator placed upon the Earth all the fishes in the seas and the waters, the beast of the field and the forest and the plain, and also all that flies in the air, the whale and the salmon and the turtle, the horse

and the lion and the bear, yea, and the eagle and the turkey, all these same did the Creator cause to inhabit the creation, and they are in us, and we are in them.

6. They who have eyes shall see. The trees of the forest and the grass of the field, yea, and even all the plants which grow upon the earth, bear the love of God. For they are the work of creation.

7. They who have ears shall hear. The rocks which support the mountains and the soil which does support the foundation, yea, and even all that element which comprises every living thing, bear the love of God. For this same is a scaffold and a footstool unto the Creator thereof.

Chapter Seventeen

God Esteems All Equally

1. There are those who shall say that we have been less loved by our Creator because we have suffered. Yea, because we are a people and a nation no more, and our houses are all empty, some shall declare that the Lord loved us less than they who have not suffered the collapse of their society.

2. For behold, the Nemenhah of Corianton have not yet given up all their cities and their settlements. Yea, they have not all been eaten up by the plague and the fever. Wherefore, is it to be said that God loves them more than us?

3. And the Nemenhah of Nespelhem and of Potalekt still hold their Councils and the Nemenhah of the Coasts of the West Sea still dance in their circles to get a revelation. Are they more loved of God because tribulation has come not unto them?

4. Believe it not at all! God makes no division between the works of His hands. Yea, of all the living things, there is none that is more highly prized or which stand up among the others in the eyes of the Creator. Nay, nor does He esteem any of His children distinctly, nor divide them up.

5. Behold, all the Nemenhah shall be challenged and yet, the Lord shall not cease to love them and He shall answer their prayers. The Nemenhah of the Westward Sea shall raise up a song and He shall not despise them. The Nemenhah of the Mountains shall sing a song of praise and He shall esteem them.

6. And Corianton shall continue but a few days longer than we and their cities shall stand empty and shall wither away. Yet shall He love them the same. Their dissolution shall not lessen them in His sight who love Him and seek His face.

7. Wherefore, when men shall say that the Nemenhah stood lower in the eyes of God than they who come to sit themselves down in our seat, let them forebear a little. For behold, the pillars which men raise up shall always fall, and yet God continues in His love.

Chapter Eighteen

The Love Of God

1. Behold, if a man have a brother and the brother injure him in some way, it is the way of men to seek vengeance upon his brother. And if vengeance be not sought, at least recompense. And this is the width and depth of the love of a man for his brother.

2. And a woman may have a sister, and she is forward. Behold, it is the way of women that she will not recommend her sister because of her character. And it is often said that one forward daughter can ruin the prospects of all of her sisters. And this is the depth and the width of the love of a woman for her sister.

3. Even so, the village may be filled with good stewards, each fulfilling their function. And as often happens, there is one or two who are not faithful to the foundation. Behold, these are not cast out, but they are sometimes mistreated by their neighbors because of their sloth. And this is the measure of the love of a community for its members.

4. But God's love is not like unto the love of men. It is constant. Yea, it stays. For behold, could there be repentance without forgiveness? Even so does the love of God abhor sin and yet forgive the sinner. If this be the love of God, then it should be the object of men to emulate it.

5. If, therefore, the steward fulfill not his obligation, let him be assigned to another task. And let all good feeling continue between him and his neighbors. This is the love of God which is written into the foundation.

6. And if a woman find that her sister is forward, let her give good counsel, howbeit, she may be convinced and repent. Then let her siblings love her without condition and recommend her because that she has repented. Yea, let repentance be the vanguard of her character.

7. And if a man have a brother who makes injury upon him, let them come into the Council, where vengeance is not the rule. Then let the brother make that recompense which the Council decides is just and right, but let his brother forgive him the injury.

Chapter Nineteen

God Esteems All Equally

1. We have taken up our stewardship and think ourselves second only to the Angels because of it. But behold, is the steward greater than that which he stewards?
2. And the horse may be the servant of man, yet, God does not love the horse less because of it. Behold, many people use men as servants, but God does not esteem the slave less than the free man.
3. God does not dispense with the sparrow because a man steps in view.
4. In the eyes of the Creator, all things stand equally. And, though man is given a stewardship which is dominion over the earth, nevertheless, he is not made higher or lower than the matter from which he is made.
5. Neither is the fish esteemed the lesser being because it is the food of man.
6. And men do put captives to bend with great effort so that the works of man might be accomplished. Yea, the captives are put to the yolk so that man might have his high mounds and his mighty earthen works. Nevertheless, does God love the man of burden less than He loves the man of leisure?
7. Woe unto us for that station which we assign to ourselves. Surely, we are the children of God. Wherefore, ought we not to see things as they really are? Ought we not to see as our Father sees?

Chapter Twenty

God Loves All His Creations

1. Certainly the Creator made the earth and stones, and these are that upon which we walk and build. But He does love them just as surely as He loves us. Wherefore, we ought to also esteem ourselves not greater nor lesser than the soil and the stones. For the love of the Creator is sufficient for us all.
2. And the fishes of the streams and the lakes and the seas, these same do we fill our nets and the fisher is the master of them. But behold, the Creator does love them just as surely as He loves the fisher. Wherefore, we ought to also esteem ourselves not greater nor lesser than the fishes and the eels. For the love of the Creator is sufficient for us all.
3. And the Kirlu and the Corlum, which do walk upon the earth just as surely as man, and yet is food for man, and raiment, yet the Creator loves them as surely as He loves us. Wherefore, we ought to also esteem ourselves not greater nor lesser than any other living thing which does walk upon the earth.
4. God may esteem Himself greater than all things, yet He declares that He is the Father of all. And if the Father, then His love is full and manifest toward all things equally. Yea, He does not love one creation and hate another, else, how could we ever know His feeling toward us?
5. For the eagle and the osprey do fly upon the winds, and we find their feathers handsome and useful. Nevertheless, the Creator loves them just as surely as He loves us. Wherefore, we ought to also esteem ourselves not greater nor lesser than He esteems them. For the grace of God is sufficient for all living things.
6. And we dig the mussel and we catch the frog in a snare, and these same are considered good to eat. But behold, even these are held in the heart of the Creator, for He loves them too. Ought we not, therefore, to consider ourselves in that vein? For is not the love of God enough for us and the rest of creation too?
7. Yea, the sun, moon and stars light up the day and the night, and they are good messengers to us of times and seasons. Yea, and do we not also figure our position and our course by them? But because they are for us the means to calculate, do we rise above them because of it? Behold, God loves them even as He loves us. Wherefore, we cannot be less than, nor greater than, even the astral bodies, for His grace and His love is enough and a surplus for all the works of creation.

Chapter Twenty-One

God Loves All His Children

1. All men and women may lay claim to that love which comes from the bosom of eternity. Yea, they are children of Heavenly Parents and they are the recipients of a perfect and abiding love.
2. And the Father has no favored son. Nay, but all His sons are favored of Him.
3. And the Mother has no singular love for one of Her daughters over another. Her love is most singular for all of Her children.
4. The Creator made all men and women the same, and they are all His children. But this is not all. All living things are also His creation and, therefore, are they not also His children? Behold, They who create

love that which They create in a manner most holy. Surely, it is good for us to be here, for we are children of Heavenly Parents who love us.

5. Shall one of Her daughters claim more of our Mother's love than another? Nay, but this is not possible because that Her love is infinite.

6. Shall one of His sons seek to climb higher in the Father's favor than another? Nay, for His is a love that is greater than man's. Howbeit. He does reward His children according to their merits, yet His love is equal in all.

7. It does not matter the family or from whence comes the man or the woman, we may all with perfect confidence call upon our Heavenly Parents. For behold, Their love for Their children is infinite and surpasses all.

Chapter Twenty-Two

Love Your Neighbor

1. Now behold, mourn for us, you ends of the Earth. For we could not continue in the teachings of the Peacemaker in our time and in our season. Yea, because of the fevers and the sickness, and our great concern and our necessity, we could not always love and care for our every neighbor as we had once been taught. But behold, if a people will not love their neighbor, they are not Zion.

2. For we were at once hard pressed to provide even that small morsel that would preserve our own flesh from perishing. Wherefore, oft times we have turned away the beggar because of our impoverishment. And we reasoned with ourselves that we must first love ourselves and then our neighbor – that we must first raise up from the well for our own first, and then return again if we were able to raise up for our neighbor to drink. Behold, if a people will all think of their own needs first, setting aside all thought of their fellowman until their own matters are cared for, they are not Zion.

3. And yet, it cannot be said that had we enough, or even sufficient, that we might fast and thereby provide yet a little for the petitioner, that we would not have given up even that which we had. For who is the beggar in the sight of the Peacemaker. Wherefore, our intent was not evil.

4. Nevertheless, the Peacemaker, even our Lord, taught that we ought to love our neighbor as our self. And we understand that commandment in the light of all that the Spirit has taught us about the nature of the love of God. Surely, one cannot love one's own self except that he love first his neighbor, for we are all relations. But we forgot this for a season, and a season was all that was necessary to bring about our ruin.

5. For His love teaches us that it is good to make a sacrifice of our own wants so that the beggar may not put up his petition in vain. And behold, it is alright to give nothing if one has nothing, only wishing and praying for plenty that a surplus may be offered. In this do we offer up even our surplus of want as a righteous sacrifice. In this, at least, we have some consolation. For we had no lack of want out of which we might make an offering.

6. And this is the regrettable state of the Nemenhah of the Forests. We give not sometimes. But it is only because we have not. Surely, we are all beggars and put up our petitions unto God.

7. The plague has taken away our stewardship and every house is filled with ghosts. The chuck and the squirrel play at our hearths and the panther lurks in the corners. Wherefore, sing a song of lamentation for us. Yea, think of us, you inhabitants of the Earth.

Chapter Twenty-Three

Steward the Earth

1. Take not from the Earth without giving back to Her, for She too is a mother. Wherefore, if the farmer tills and mucks, plants and harvests without thought to put back and build up the soil upon which the corn is grown, then how shall he be supported upon the land? The people who take without replenishing, they are not Zion.

2. Yea, and this is why the hunter is careful to leave game enough to replenish the forest, that it become not uninhabited. For behold, if he takes all the game and leave not anything left that walks upon the ground, behold, how long shall he, therefore, expect to do so?

3. And lumber is taken with which we build houses and furniture and tools, yea, and many good and useful things. But when too much is taken, then does not only the forester suffer, but also all whose stewardship relies upon the tree do suffer alike.

4. If your thoughts do stray to that whereby you may replenish the Earth in all that you do take from Her, then are you Nemenhah. Surely, this is true stewardship. Truly, this is consecration, even that

wherewith you do make sacred all with which you have to do. For behold, the Earth does give forth in great abundance and we have claim upon Her. But we must return again into Her. Let our returning give again more than our taking. Behold, the people who will not consider such things, they are not Zion and may lay no claim upon her.

5. For, if the weaver take all the reeds and decimate the reedbed, when next she goes to weave, how far from the hearth must she travel? Nay, but when she carefully measures the reeds to be taken, and replants again in excess of that, then there is a constant and growing supply. Look! There is Zion dwelling in her heart.

6. And the Healer is careful never to take all the herbs that grow in the valley, for he needs a continuous supply. Wherefore, he takes what is needful and carefully re-plants and nourishes the beds, that the next harvest may bring a surplus of the blessing. Behold, that Healer knows of Zion.

7. Here is a thing in which the Nemenhah have a policy. But behold, we did leave it and great is our sorrow because of it. You who would call yourselves Zion, be you also the shepherds of the Earth. Take good care of Her. She is powerful to bless those who hold true to the ways of stewardship but quick to withhold Her bounty from those who hurt Her mindlessly.

Chapter Twenty-Four

Have All Things In Common

1. Cry for us, yea, heap ashes for us, you ends of the Earth. For we departed from that which was commanded of the Lord. Yea, we had all things in common once, but our cities grew and with them our possessions. Yea, we divided our labors that some were worthy of communion and others were not. Woe unto us! For when we decided against the foundation and the stewardship, behold, we made war in our hearts even upon our neighbor. Yea, we took up our plows and we beat them again into swords. We grasped our pruning hooks and we thrust them as spears, as in days of old.

2. Behold, it is good that every man and every woman have that which is needful in them, even according to their wants. Yea, each should have all those things which shall insure that they are able to manage that stewardship which the Lord, the Peacemaker, shall give unto them. This is wisdom. For who shall make better stewardship over such things than they unto whom the stewardship of them is given?

3. But many of our people took upon themselves greater stewardship than they were given and they heaped up possessions into storehouses. Behold, this is the beginning of that which robs the foundation and cheats the children of the house. Zion cannot dwell in such rooms. For behold, where there is Zion, behold, the people walk and talk with God. But God is not found in our corridors.

4. Wherefore, labor to provide for they who must rely upon you. Yea, and labor to provide for the beggar who might put up the petition in your house. Labor for your comfort and you convenience. Behold, all these things are for your good and will be accounted unto you in righteousness. But labor not to heap up treasures in gold and in linen, in flints and in gorgets, in tablets and in oracles, all to be seen of men, that you be esteemed rich in their eyes. For behold, this is that which many Nemenhah in the great cities have done, and it has been our undoing.

5. For what use has the potter of more clay than he can ever throw? And what use has the miller of more grain than can be safely stored? And what use has the keeper of records with more plate than can be handled or moved with convenience? All these things heaped up make only a heap. When they are thus stored up, not out of the sight of men but out of their reach, then are they robbed of all of it, and you are the robber. Behold, the Gadianthems know not Zion.

6. No man is deprived of that which is needful, and behold, a thing does not become sinful because it is most useful. Nay, it is good to have enough and a surplus. But let the surplus be stewarded for the good of the foundation.

7. Therefore, look upon us and our ensample and lament with us for the loss of all wherewith we might have fed our little ones. For, because many did hide up to ourselves treasures on Earth, they are deprived of the salvation of their bodies and of safety in the face of disaster.

Chapter Twenty-Five

This Is Zion

1. But we cannot believe that all the Nemenhah have lost their way. We cannot believe that all this fair people are abandoned. For there must be places where men and women still pity the fatherless and lend

judgment unto the widow. Yea, we must believe that there are many places where the petition of the beggar is not heard but that his cup it is not immediately filled and overflowing.

2. And we cannot abide the thought that in all the land there is not one settlement that takes care in the stewardship. Surely, as the Lord lives, there must be a village in the land that upholds the foundation. And in that village there yet remain men and women who ply here and there, according as their stewardships demand, but upon the earth they make no hurt.

3. And our only remaining pleasure is in the notion that the Lord has preserved in some quiet and solitary place, yet one small village where each man considers his neighbor to be his brother, and where each woman esteems a sister in all her fellows. Wherefore, they make no division amongst themselves.

4. If you seek for Zion in such places, behold, you shall find her there.

5. For we have lost sight of the common practice. Yea, ours has been a dividing of the spoils in the place of distribution of fruits. Wherefore, we are all at war one with another, for there is no peacemaker among us.

6. And if no such place yet exists, yea, if the Lord shall have seen fit to remove the Nemenhah from off the face of the land, surely, He will give a Wyakin unto one of our descendents. Yea, we believe and take comfort in His words and in His promises. For He has promised that a Remnant shall once again know Zion, and we believe Him.

7. For He has taught men in all ages that religion which is true and undefiled. Therefore, we take comfort in the knowledge that, even should our bishopric be delivered unto another but for a season, surely He shall restore us to our children in the latter day. Yea, and through them we are comforted, because they shall know and take up Zion again.

Chapter Twenty-Six

Have All Things In Common

1. Woe unto us, yea, a lamentation shall be raised up. For we are not a city on a hill, nay, nor even a candle on a bushel. Behold, we are the salt which has lost its savor. We learned of the Lord and took upon us His yoke, but we took off the yoke and put it on the ground. Yea, we beat our swords into plows and our spears into hooks, but now there is no one to till the Earth. For a season we did all that the Lord asked of us, but now there is war in all the land.

2. And every place in which people yet dwell is ruled by their strong men. Yea, there is no community, only every family governs itself as their strongest members see fit. There are no more Councils of the Nemenhah, but every family deals separately one with another, keeping their own sort of peace, but having no unity one with another.

3. But the Spirit does speak some comfort unto our souls, for we know that all that which the Lord has established in us, yea, even all that we have lately lost, He shall restore unto that Remnant of whom He referred when He paused to teach our grandparents, yea, and of whom the prophets have taught.

4. And they shall return again unto the foundation which Father Hagotl laid down when he left his country and journeyed out into the wilderness. Yea, they shall understand the foundation and the stewardship. And they shall cease to divide themselves from one another. Yea, they shall cease to make war upon each one the other, and they shall have in common all things. Yea, and behold, this unity shall teach them of that beautiful unity through which the Father and Mother, the Son, and the Holy Ghost are One.

5. Yea, that knowledge does give us some comfort. We, who are the comfortless, do yet take comfort in our God. For He shall return again unto our descendents that which has been set aside in us. They shall know Him, but also because of Him, they shall know of us.

6. And there shall be in the land again Councils of the Nemenhah. Yea, and the villages and the communities shall once again convene in their solemn assemblies. Every family shall hold council and they shall live together and in harmony with others whose minds and hearts are of a kind. Yea, and they shall be strong, not in the arm of the flesh, but in the ways of the Creator.

7. And our hearts shall be restored because of our descendents. For they shall take once again their swords and beat them. And they shall take once again their spears and they shall break them and molten them. Yea, and from out of the warlike ways in which they were raised they shall separate. And because their hearts shall be turned again unto the fathers, we may think of them with all hope, and take comfort in them, even as we sorrowfully discover our own deficiency.

Chapter Twenty Seven

Steward the Earth

1. The Earth is alive and provides for our needs with great and fruitful abundance. And behold, great is the God who made it and wise are His precepts. And He placed man upon a seat of responsibility and accountability where His creation is concerned.
2. But man esteems himself higher than any living thing. Yea, because that we are children of Heavenly Parents, behold, we think that we are immune from our responsibility.
3. And from the very beginning, since God gave our first father dominion over the Earth, to till it and care for it, men have made of His commission license to do evil. Yea, they subvert His word and they corrupt His commandments to serve their own ends. Behold, it was not so that man might be free to destroy the Earth that God gave him dominion over it.
4. Therefore, that God has given man dominion over the Earth and all the things in it, signifies that He has commissioned us to steward the Earth. But to men, dominion is conquest and to have it, victory over their fellow. It is for such purposes that God gives authority? It is to accomplish such ends that the Lord bestows an endowment of power? Nay, but He has given us a commission to tend this place and take good care of it.
5. What? Do you think that a commission to do the will and work of the Creator sets you outside the creation? Behold, this is the thing that came early into the hearts of men – that they may use up the Earth and all Her abundance and be held accountable for none of it. Woe unto they who so think, for there is no Zion in them!
6. How puffed up is man! And how lifted up is woman! See how we stand ourselves up before the face of all creation and make of ourselves something special. Yea, we think we can do anything with the good things of the Earth and there will be no accountability.
7. But where authority is given the same does require that accountability is returned therefrom. A stone may not be dropped into the pond except that it push water upon the shore. We may make a ruin of the Earth, and we will be ruined thereby.

Chapter Twenty-Eight

Love Your Neighbor

1. Do you think to earn Zion? Do you think to gain a great reward? Do you hope to be had always in the remembrance of your Lord? Then consider your neighbor in all that you do. Behold, this is the pure love which was once bestowed upon all mankind by that Peacemaker who is mighty to save. His is that esteem which we ought to desire. Then, if we desire it, ought we also to do that which He taught us when He blessed us with His grace.
2. How oft have we heard the words of foreigners and they ring in our ears? From some we are taught to labor only for our own good, for the Lord's grace shall make up all that our neighbor might lack. And still others will teach us to mind our own well, that it dry not up and deny us not any ability to raise a ladle for our fellow. Behold, these things come of the selfish and divert the heart into selfish paths. Is this that which the Peacemaker taught when they raised Him up upon the tree? Is this that which flowed out of Him unto all men and women when He suffered and made a great sacrifice for us all? Behold! Him out of whom grows that tree which gives life unto all, did willingly give up the root and the branch, that we might live sheltered by its boughs and nourished by its fruit. For us, His neighbors and friends did He do this, for He needed nothing for Himself.
3. If a man be downtrodden in his heart, or if he be of lowly disposition, his heart broken and his countenance desperate, let him take up the yoke of the Peacemaker. Behold, doing this, let him dedicate his labor to the good of his fellow. Behold, if he will give up his own life for the sake of his neighbor, there is some Zion in him.
4. If there is no love one neighbor for another, or if a man abides his time but renders no charity unto his fellow, behold, there is no Zion in him. Wherefore, this shall be a sign unto all they who seek a purity of heart, where men and women exert themselves in the care and keeping of their brother and their sister, there also will the Lord be in their midst. Seek for Zion in such places.
5. For behold, what man, seeing his neighbor wants ought and laboring to provide something for him, will waste his days in idleness, or in the pursuit of riches? If a man provide for his own, and then a little surplus against a time of want, and gives unto his neighbor when that want is manifest, then is there the pure

love of Christ in him. For surely, he did it not unto himself, but for the sake of his relation. In this is he not exemplary? Does he not step upon the path of the Peacemaker? Surely, this speaks peace to the soul and fills the bowels with mercy. Are these not the very footsteps of the Savior?

6. If you seek wisdom, yea, if you seek to come to an understanding of Zion, first take a season and experiment upon the Word. For He did give us a right model to follow. Behold, if you are worried that you should have enough, and all your surplus you lay by for yourself against the day of tribulation, you shall perish with all your stuff. The Lord surely did provide in His grace all that which we who call upon Him might think we need to carry us into the next life. Wherefore, following His ensample, we ought to do all that we can to carry ourselves and our neighbor in this life, that we may avail ourselves of grace.

7. This grace is the only thing that shall distinguish they who have Zion in their hearts from they who seek only their own comfort. For behold, Zion is only a word. If it be not planted in the heart, that it grow and give good fruit abundantly, then it is a hiss and a byword. Let not they who have not charity think that they shall build up the beautiful city. Yea, let not they who make beggars of their neighbor call themselves the elect of God.

Chapter Twenty-Nine

Be Satisfied With Sufficient

1. If you shall read these things and ponder them, yea, if the collapse of the cities of the Nemenhah upon the Great River is instructive to you, reflect upon this thing of great importance – we, your ancestors, became dissatisfied with that which was enough to sustain us. We began to desire more and that desire destroyed our reason. For behold, we reasoned that the rewards of an enlightened people were that there would be more time spent in repose and meditation, or even simply in the enjoyment of blessings, than in the laboring to obtain them. In this belief, we caused our people to run faster than they were able and we demanded of the land more than it could bear.

2. For the field is never sowed too often with the same seed. Yea, the field is changed and sometimes left fallow completely. For the soil has only so much to give and then must be rejuvenated. The farmer who discovers this, and honors it, is blessed abundantly. Yea, and the field does produce for many souls.

3. And what need has any man for more than that which he may prudently utilize? Is not more than this a wasting? Does the forester load his ass with more than it can carry? Nay, for the same might break its back and thereby cause the man to carry his own. But the ass is loaded with that which it can bear and the man is blessed.

4. For we did begin to lust in our hearts for the things of the world. Yea, we were not satisfied with that which we could make with our own hands, but preferred to be at our leisure. Wherefore, it became convenient to buy the labor of other hands than our own, that we might free ourselves of burden. That which we might make with our own hands became an emblem of lack and of poverty. Oh! Had we but remembered how abundant the Lord is and how greatly He does bless they who believe on Him. For behold, we could not be satisfied with enough, nay, just enough was never sufficient to satisfy. But had we been satisfied with enough, surely our lives would have been filled and abundantly.

5. And the people whom we purchased to do our work for us, that we might have more things and the leisure to enjoy them, they did fill up our cities. Yea, there was much work and the people were happy to labor with their might. Yet, like the ass overburdened, the land could not sustain us. But had we been satisfied with enough, the towns would never be crowded.

6. And the lands we cleared in order to feed our laborers was never enough. Yea, we could not lay the whole forest waste fast enough to feed all the people. And we failed in the keeping of the soil, and it failed to give abundantly. But had we been satisfied with enough, the land could not have been overburdened and would have been renewed following the old custom. Yea, the land is no enemy to man and gives abundantly, if man makes not himself an enemy unto it.

7. Behold, here is a lesson to be learned by the Remnant of us left in the land. Awake! See that your forefathers did that which made quick destruction of their own successes! Do not like unto them. For behold, had we continued in that ancient custom, whereby the Earth is continually renewed and whereby men are no burden to their Mother, we of a surety shall not have suffered the collapse of our nation and the sudden demise of our people and our way of life, had we awakened to the great message and heritage given to us by our own ancestors.

Chapter Thirty

Give Back to the Earth

1. When a farmer fells the trees and clears the land, and when the soil is broken up that seed might be planted therein for the good of man, let him also plant trees again in some waste place. Let the forests be preserved continually, for they are the life of the soil. Take not from the forests but that you give not back also. For if the forests are continually taken and never renewed, behold it must be that the people shall be in reliance upon land that was built up by the trees. And can a man so build up the Earth? Is a man so wise?
2. Even so does the potter, when the pot is broken, take the shards and grind it, that it become the grog in another. Therefore is the first not wasted nor ever cast off, but becomes that which does give strength to the pot.
3. And the thatcher, when the thatch is all gathered in, does not cast the seed aside, but takes it again to the marsh and throws it out upon the water, that it carry it to the nether parts of the lake and there give it root. And when the thatch is trimmed, the trim is not cast aside. Behold, it is gathered in and used in the house. Yea, there is not so much as a finger's worth that is not used in some manner.
4. Behold, if mankind take only and give not back any portion to the Earth, shall She not become barren in time? Wherefore, shall men not continually be made a vagabond upon the road, moving from one ruined land to another? This is not stewardship! Consecrate your labors so that the land is not used up. This is tending and caring for that which the Lord has given.
5. For the collier who burn up all the timber, replanting nothing, must of a needs remove further and further afield. And in his wake he must leave a wasted stumpland. But that wise collier does leave the half of the trees growing and plants again wherever he cuts. In this way he sustains his life and the land which gives it.
6. And the maker of beads does not fish out all the clams from the bank, but takes only one of every three she finds. And the rest are left alone. In this way, she gives space for new spawn and her craft is preserved. But if she take all the clams from the bank, behold, she shall make many beads and her work shall be beautiful for a season. But she must move along the river and her life is in tumult, for she has ruined the beaded.
7. And the farmer who neglects to plant trees forgets from whence the soil is derived. Shall he break the Earth and take from Her continually, giving nothing back, surely the land shall wither and blow away in the wind. There shall be no crop that he shall grow there and he must pack up his house and all his implements and move on. Then is the forest renewed, but how much better is it that a farmer should take such things into consideration as part of his stewardship? Should he not work together with the soil, taking and giving at once? Then there is no need of packing and moving, for giving back he shall always receive.

Chapter Thirty-One

Relieve Suffering

1. Our fathers and our mothers became so concentrated in the things of the world that they forgot to be Healers in the home, relying only upon the talents of others when sickness came. Behold, had we remembered to learn the way of the Healer in our families, and the great plague come, then we would not have so quickly killed our Healers because of our own needs. Yea, we did kill our Healers because we were too many and they too few. Had we all been Healers in our homes, behold how things might have been different.
2. When the foundation is threatened, press yourself to greater exertion unto its preservation. For, if the village crumble and the people disperse, wherein shall they have all things in common? How shall they maintain a peaceable way? Wherefore, seek to relieve the suffering of the whole people, and if all do this alike, then shall the foundation remain firm.
3. In all things, seek the relieving of suffering. For insomuch as you seek the relief of your neighbor's suffering, even so shall your suffering be relieved. The Nemenhah have all been Healers, yea, since the Hero Twins made healing part of the sacred walk and the sacred talk of the people known as Nemenhah.
4. For the Creator made us that we might enjoy the company of others. This thing is good. Wherefore, it is as good to work diligently to uphold the community and to strengthen those traditions, customs and celebrations, as also those norms, governances and regulation, which do edify and ensure the happiness of the society. Yea, true Nemenhah are they who think not only of themselves, but also give heed to the teachings of the Peacemaker and apply them in their Councils also.

5. We did not seek to give relief to the sufferer. We sought only our own comfort and neglected our calling. Wherefore, when the suffering came upon us all, they whose talents were in healing were too few. Once we were all Healers. Had that been the way when the calamity came upon us, how different might have been the outcome!

6. When the crisis was upon us, yea, after we had ignored our tradition and done that which brought upon us the crisis, we met in our Councils and discussed the matter. But behold, because we had lost the Healer's gift, we spent many days debating the cause and who we might blame for the disaster, while our people lay dying in their beds and in the byways. But what good is such debate when it is the sickness in the foundation? Behold how the stomach ache is so oft only a warning which, if ignored, may give rise to greater matters. Even so have we neglected to exert ourselves unto the preservation of our culture. The Healer knows that the cause is removed more oft with prevention than with cure.

7. Behold, our mothers no longer watched over the condition of their children. Only when they became sick did they pay attention. And our fathers no longer labored with their might to preserve the family. Only when strife arrived at our doors did they give heed. Yea, for the sake of comfort and ease, we all gave up the gifts that were to be passed on to all and satisfied ourselves with only a portion. We ceased to seek always the relief of each other's suffering in the home.

Chapter Thirty-Two

Renewing of the Earth

1. Behold, we failed in the keeping and the caring for our stewardship. Our concentration was on building up a nation unto the Lord. But what need has the Lord of all our building? Did He not build the nation with His own hands? And did He not command our fathers to come up into the land to occupy it? Wherefore, what thing can we build that is greater than that which He has already provided?

2. He makes the rivers to flow and to bring down upon the floods that which brings life back to the soil. The flood is a renewing of that which is lost and it is His blessing to all they who live upon the river.

3. And the trees labor with their might to put on leaves. Yea, and some do make this labor two and three times during the warm season of the year. And all their energy is bent toward this making of an abundance of leafy matter, which, when the cold finally comes, does fall down upon the ground. And all this is returned to the Earth and the forest flow is made rich with humus. Were it not so, could the trees continue from year to year?

4. In the great work of creation, which work goes on apace all around us in every day that we live, the Lord does provide for the renewing of all things. Yea, living things blossom and grow, and they wither and die. But they are renewed because of that commandment given them in the first day of creation. Yea, and they are sustained in that commandment because of the power of the Creator to govern all things. See how He makes an ensample unto us! Behold, how He does unto us even as He does for all things living! Yea, by Him are we also renewed.

5. And the grass of the plains grows up quickly in the spring, and by the middle of the warm season is as high as a man's eye. And the flowers and all the other vegetation does grow up steadily and give their strength to all that rely upon them. And, when the season of cold does come again, they do lay themselves down and give up again into the earth of their strength also. Were it not so, behold, the plains would become a barren desert.

6. And the rivers and the flood do bring in good earth to replace that which is lost, and this in good measure. Yea, the farmer fears not the river and knows that it is a great boon from the Lord. Wherefore, he does not pollute it, but guards it carefully.

7. Behold, we built up our towns and our settlements, our villages and our great cities. Yea, and we peopled them with the children of God. Look and see how we built up a kingdom unto our Lord, that He might come in among us and be pleased with our work. A great multitude called Him lord and king. There was none who did not incline the head and bend the knee. But all that is nothing because we drew near to Him with our mouths but our hearts were not in it. We labored to obtain that which we thought was beautiful, and which we thought He would esteem, but our thinking was in the way of men. Oh, had we labored to be in His way! Then might our work have been acceptable and lasting!

Chapter Thirty-Three

Relieve Suffering

1. Let every man and every woman who is Nemenhah, or who would claim to be called by that holy calling, labor diligently to learn the ways of the Healer. For they are the Children of the Peacemaker and of the Great Healer, and if they learn His ways, how shall they go wrong? Behold, we shall not have lost our way, if we had attended first to His ways instead of our own.

2. And every father and mother ought to diligently work for the good of their family. Yea, they ought to labor to provide food and raiment, shelter and security. But this is not all, for they should also labor with their might to take away all suffering in the family. For, if the family suffers, how may the village fare any better?

3. And every man and woman ought to attend to their duties when they are called up to stand in the Councils. For behold, in this way is the whole nation healed. But if the Nemenhah will not magnify their callings, how then can the sickness that finds its way into the foundation be cured?

4. Yea, in all things, seek to take away the cause of disease and to relieve suffering. This is a thing which the Nemenhah forgot. Behold, every Nemenhah was, in time past, a Healer first and sought the relief of suffering in all people, yea, and even in the Earth Herself. Then each took up a stewardship for a living and was content in it. Behold, this is the mark of the Nemenhah, for we sought the Healer's gift, even the same gift which is of the Great Healer, our Lord, the Peacemaker. Wherefore are the Nemenhah called "People of the Spirit," meaning "the Spirit of the Peacemaker." For this same cause did our father Hagmeni name his son "Sanhempet," which many call "Sahnempet" also, because he knew that he would grow to become a great healer of the nation.

5. And when the Gadianthonem began to make place within the settlements of Menintah and round about, Sanhempet did work to cleanse the foundation through the diligent work of his office. Yea, he did work to heal the foundation by the preaching of the Peacemaker to all people, but most especially to the robbers who would come into the land to destroy the nation.

6. Yea, let this ensample be remembered and let it be rehearsed in the hearing of all who would call themselves Nemenhah, if it be the will of the Peacemaker that our ways might somehow be preserved and there be in some futurity a people who, taking them up, shall seek to emulate them. Let men and women seek to become Healers in their own home first. Then let they who have greater talents be called upon to serve the community. If this is the ensample, then surely, there shall ever be a refreshing of the Healer's Art among the People.

7. And this shall be a sign in the latter days, behold, when the Lord does raise up again a Remnant of Lehi to sojourn one last time in this land ere He come, as He has promised our fathers that He will surely do, yea behold, they shall be every one of them Healers and Ministers to their People. And there shall be pretenders among them who desire only to become great in the eyes of men, or that have their own designs that they wish to press upon the People. But their intention shall always be revealed because they will not take upon them the Healer's way.

Chapter Thirty-Four

Give Back to the Earth

1. Shall a man take up a stewardship but keep all his fruit to himself? Wherein, then, is the fruit good to eat, if he give it not unto his children? And how long may he think to provide for his family if he give nothing back? Behold, this is Nemenhah, even a people who will take thought in these matters.

2. Fathers and mothers who shall call themselves Nemenhah shall concentrate their labor unto the Lord and their energy shall be a blessing upon their family. And they shall hold as relations more than their own, but shall give some of their labor for the provision of that relation who might raise up a petition unto them.

3. And the Council shall not take from the village that which their members are not also willing to give. Yea, the giveaway shall extend to the foundation and from it equally, that there be no inequity in any thing.

4. This is the Law of Consecration, that every person does labor with their might in that calling and stewardship which their Lord has seen fit to bestow upon them for the relief and good of their own family and also for the good of the community. Yea, providing for the needs of their own, but not esteeming the beggar to be a stranger, but laboring somewhat more than is expedient for their own only, that none shall be without. Behold, to give back some is to make holy all. This is the heart of consecration and only in this may the Nemenhah claim that they have all things in common.

5. In everything that the Council takes up in offering from the people, they shall give back even to the utmost. For, where the father does labor for the good of his family, behold, the Council does labor only for the good of the foundation. And there is no foundation if the people suffer.
6. And fathers and mothers who fail to teach their children to succor the beggar and to provide for the needy, even if only in principle because there are none to be seen, behold, the same shall be called slothful in the eyes of the Peacemaker. Behold, let none such be called after His name, even Nemenhah. For this cause do I raise up my lamentation, yea, for this cause do I cry unto the Lord. My people gave not anything back and, therefore, lost all. Fathers gave thought not of the old ways but assigned their duty unto others. Mothers learned not the Healer's way but relied upon another, to the ruin of all. For behold, because the fathers and the mothers relied upon they whose stewardship was healing, and they saw not to the duties of that portion which ought to have been their own, they had nothing to give back when their children became beggars.
7. Behold, because they gave not back, there was nothing held in reserve, or rather, there was no abundance to call upon when extremity required it. The farmer cannot expect to take continually and give nothing back without the land giving out completely. Behold, our great nation took what it needed from the Earth and gave not back. This is our legacy, for we are not.

Chapter Thirty-Five

Be Satisfied With Sufficient

1. That which provided for his family was not enough for a man in our times. Yea, that which was enough for the children could not satisfy a woman. We were not fathers and mothers to our families.
2. Our fathers and our mothers labored with their children to provide for their wants. Yea, they worked side by side, talking to one another and singing together. The father did not leave his family to work in the field except he took them with him and the mother did not labor in the shop alone.
3. When we observed the foundation and esteemed the teachings of our Head, behold how our streets were filled with sweet smells. Yea, our byways were lined with flowering trees and vines, and our doorways were open to the passerby.
4. Oh lament for us! All you ends of the Earth! For once, when we gave ear to the principles and the teachings of the Peacemaker, we had sufficient, and that was enough for a king. But we cast it all aside because we thought that the Lord desired us to be great ones. Yea, our villages prospered, but we thought our God desired us to be great cities. We were not satisfied, so we thought that the Lord could not be satisfied with us. Woe unto us!
5. How we cast down the foundation! How we considered not the principles of our forefathers! Now in our streets there lingers the stink of death. There is not a house whose vine is not withered and whose door is not barred. Let not anybody pass thereby, nay! Forbid it!
6. Look into the fallow fields and find me one father! You shall not, for they are all gone! When they buried their children, behold, they took their flight into the wilderness alone, leaving all who could not carry a burden and flee with them. And where are the mothers? Behold, they have gone into the Earth, or they have fled.
7. We had blessings too great to number when we were satisfied with the abundance which the Lord provided. Yea, we were never unhappy. His grace is surely sufficient, but we could not eat it nor drink it, nay, we could not paint it on our houses, nor could we wear it in the sight of our fellows. We wanted more than enough and we sold everything we had to get more. We burned in our flesh, and we thought it was the unspeakable gift. But behold, it was not! It was only our insatiable desire to be many and possess more. Who has eyes to see our suffering now? And who has ears to hear our lamentation?

Chapter Thirty Six

1. Behold, this was the song and lamentation of my mother, ere she was taken with a wracking cough amidst the fever, and she gave up the ghost. And I am left alone to prepare her body and to care for it in the way of our people.
2. Yea, by myself I shall take of the cleansing herbs and prepare her tabernacle. And I shall wrap that by which my mother was represented in this lifetime in a most precious cloth and make a Sacred Bundle of her remains. Yea, and I shall place in the Bundle those things which she held most sacred in her lifetime and I shall bind them up altogether with her remains. And I shall place the bundle of her passing within the

burial place of our family, the last to make use of it, and there shall she find peace and that which made up her body shall rest and go back into the Earth, to remain there until the day of resurrection.

3. And this thing I do know of a surety – Menipahsits shall indeed rise from the dead and stand again in a tabernacle of flesh. But all that was ravaged by sickness and disease shall have been replaced, every whit, with new and youthful perfection. Yea, and all the pain and despair that described her final days, and the agony and fear which defined her last moments in this probation, shall have been supplanted with perfect joy and with the peaceful and pleasurable knowledge of that grace which made a good life possible and an everlasting life reality.

4. But behold, I know not what will become of me now. I know that I have relations who have separated themselves in the forest and who have determined to remain and build anew. But, if I go to them, will they take me in, one who has come so fresh from the side of the dying and the dead? I cannot believe it. If I live, I know not but that it might be better that I should go after my own family who have taken their flight into the West. Or, perchance such a journey might seem ill-advised, as I am a lone woman in desperate times, I shall wait yet a little while and then go and seek my relations who remain in this place.

5. But, notwithstanding I go to my Uncle who remains in this country, or I go away into the West to seek my people, what shall be the end of all these things? Behold, I shall record in this little book that which has been shown to me. I have walked upon the WAY and I have seen the face of the Peacemaker. Now behold, I do not maintain that all that I have seen shall surely be all that shall come to pass, for many there are who have also walked upon the WAY and they have seen many things that are not revealed unto me. Nevertheless, my ancestors have held my hand and I have received of them that which I desire. And these are the things which I have seen upon the WAY:

6. Behold, the Nemenhah of the Forests have been reduced to small villages and families and the foundation is broken. Our cities shall become as haunted relics of a time now out of sight and clouded in memories only partly remembered. Yea, and Corianton and Tuilhah will persist but for a time, but they too shall be reduced to a tiny Remnant. Yea, that which was once a populace place shall be reduced to what shall appear as an empty wilderness.

7. Our people shall all divide into small groups, and the cities of the Nemenhah shall be forgotten. In two generations time, the great cities of the Nemenhah, wherein we thought to build up a great nation, shall be overgrown and deserted – forgotten except in tales and myths and legends.

8. Behold, we know that the Gentiles do come and that they will course across this land taking what they want and cleaving the Earth as they will. We know and have seen that the bands of the People shall all be displaced and precious few will be allowed to remain in their homeland. Yea, and peoples shall dwell in the lands of our fathers who never knew these forests and these rivers, but they shall also call them home. We know also that the Gentiles shall become a desolating scourge upon our bodies, such that hardly will the Nemenhah be able to call itself a People at all.

9. And the coasts shall be full of people. Yea, and notwithstanding our fall and the great lessons that might have been learned from it, the Gentiles shall build up cities so great that there shall be inhabitants within them who shall have lived all the days of their lives and never shall have seen the whole of them. Yea, a man is born, marries, begets children, and spends his whole life in one city, and yet it shall not be possible that in all that time he shall have known all the streets thereof.

10. Behold, there shall be cities in the last days whose population, in and of themselves, shall exceed that to which the Nemenhah of the Forests reached in all the land. This shall be the great folly of the last days. For the Gentiles shall think themselves the masters of all the earth, as did we. But their greatness shall only add to the width, the breadth and the height, yea, the full extent of their fall.

11. Nevertheless, the Gentiles shall fulfill a purpose in the Lord. Yea, He shall complete all His purposes and His promises shall all be fulfilled. And just as the Nemenhah foundation was broken up, so also shall the foundation by which the Gentiles shall govern their nation be broken. For the land cannot support them, and the heavens will not sustain them. They shall sin against even the word of the Lord, and shall He allow it? Nay, His judgment shall be like a two-edged sword which has been kept as a relic and as a remembrance, which He shall take out of the cupboard and unwrap it and with it He shall remind the vengeful of His vengeance and He shall instruct the wrathful in His wrath. Behold, before Him shall all the mighty become low, and the Earth shall once again rest.

12. But the Peacemaker shall bring up out of the fallow Earth a tender shoot. Yea, the land shall be fallowed, that it might rest and be healed. But the Lord shall not multiply the fallow days. Nay, ere the Gentiles are full aware of their failure, the Peacemaker shall have already prepared the seeds of restoration. And He shall raise up from the midst of the ruiners, yea, even from out of the waste places of the Gentiles, a Remnant out of the House of Lehi, and they shall exercise the will of the Peacemaker upon the land, that it be healed.

13. Now, be not confused neither be gainsaid. This same Remnant of Lehi shall be a mixed people with the blood of many nations flowing in them. It is because of this that I said that the Gentiles shall become a desolating scourge upon even our bodies. Nevertheless, that portion of the blood of our fathers which shall flow through their veins, after that the time of the Gentiles shall have been fulfilled, shall excite in their children a remembrance of things long forgotten, yea, and a yearning for things long abandoned.

14. Memories shall take shelter in them and principles shall grow up in them, of things they never knew. They shall bring in again a time of healing. They shall surely beat their swords into plows and their spears into pruning hooks. The Gentiles shall burn in their lust and devour each other, but their evil shall pass by the Remnant, or rather, the Remnant shall not take it up. They shall call themselves Nemenhah once again and shall establish themselves in their Lodges and in their Communities, in all the places wherein we have dwelt since Hagoth of Old did begin this, our long journey.

15. Yea behold, this is the thing which I have seen which does fill my heart with gladness! For I have seen that there shall be Nemenhah again in the place which the Nemenhah of Corianton did once inhabit, and that place shall sing a song of restoration. Yea, and the forests and the rivers of Minisourit shall know Nemenhah again! And the sacred places of the Neme' and of the Nemenhah of the Valley of Menintah shall hear once again the voices of Nemenhah singing their songs of thanksgiving. And Potalekt and Nespelhem shall once again be known to the Councils of the Nemenhah. Yea, and all places which we did once inhabit, there shall be a restoration and the Nemenhah shall dwell again.

16. This is the vision which the Lord, the Peacemaker, even my Lord Eyahtsuay Tsahn hempets, who shall be called many things in the last days, even that same King of Kings, the Prince of Peace, yea, that same Jesus who shall be called Christ has given me to comfort me. I have seen His work and the restoration of His people. And they shall be called Nemenhah, yea, and they shall take upon them His name. I take great comfort in this knowledge, for, without it there is not strength nor purpose, and I perish. Amen.

The Second Book of Eapalekthiloom

The Son of Meniosarik

Approximate 1510

Chapter One

1. Now Menemispah did come down into our settlement, even that same village which I and my sons determined to create when all the land was in turmoil and the Nemenhah people were no more. Yea, we did not flee out of the land of Pegnlitl, but behold, we did remove to a place which was removed from any place where a village or settlement had been and we did begin again to till the land as our forefathers had before us. And Menemispah sojourned with us but for a season. But when a party of emigrants passed through on their way into the West, she did take up the journey with them, desiring to once again unite herself with her own people.

2. And we concerned not ourselves with any of the things which the people had sought out to demonstrate their prosperity, for we did esteem this to have been the cause of the great and almost complete destruction of the Nemenhah of the Forests. Yea, all those things which the people of the cities prized, behold, we did not esteem them. But we took back up the ways of our ancestors and quietly we did begin again that same science that was Nemenhah in the days of our ancestors.

3. For behold, when the Nemenhah failed in Menintah, and in the country round about, did they remain in the place which their folly had ruined? Behold, they did not, but they began again. Some migrated north and west, while others, even our grandfathers, did come into these forests and make new abodes. For that which is Nemenhah is a worthy cause, and notwithstanding the folly of men, and their failings, that which brings peace is worthy of much effort.

4. Therefore, not far away from that place which my father made sacred, we did encounter a complex of small hills which rose up above the surrounding lowland forests and created a setting not unlike the mounds which our fathers had cast up, and we did seize upon it to make it the center of our village. And this was

very convenient for us, for we had neither the manpower nor the strength to build mounds, being so newly at flight and all of us recovering from great sickness. Yea, I and my son and daughters, each of them husband and wives in their own right and having households of their own, did build again our houses and our shops. And these are they who did begin again with me in the last days of the Nemenhah:

5. I am Eapalekthiloom, and I dwell in the house of Mennimenlis. And behold, we have seven children, but only two survive and they are Meneplikloom, our daughter, and Eapalekthiloom, our son. And Lamimep dwells in the house of Meneplikloom, our daughter, and he is her husband. And they have two daughters, three children having made their transition. And Oumenouget keeps her house and my son Eapalekthiloom is her husband. And they have one son and two daughters, two children also having gone unto God.

6. And Eapalekthiloom, my son, is a great hunter, and he provides much provender and hides for our village, and Oumenouget is tanner for the village, for she is stronger than most men. Lamimep is a maker of pots and useful vessels and Meneplikloom tends the vines and is a maker of wine. And behold, their children do learn at their parents knee.

7. And Parogwan, even the son of Paronweps who was High Priest and keeper of the High Place of Korinhoris, even that great city of the Coriantonhem which is no more, is Kohath of the High Place of our village. Yea, he keeps the door of the High Place. And he has the care and keeping of the holy lodges of our people and the teaching of our children in the ways of Itsipi, and of Unipi. Yea, and he is a great healer and keeps also the Itsipi Lodge. Behold, we do all consider him Peli in our Community, notwithstanding the People have called my son Eapalekthiloom to be High Priest.

8. And Parogwan dwells in the house of Padis Loom, even my sister, and he is her husband. And Padis Loom is a maker of baskets and of colored dyes. Behold, they have no children, having lost seven in the great disruption.

9. And Mox Hemret is husbandman of that plant which gives us much fiber for cloth and for rope. And he dwells in the house of Imris Padrit, who is a weaver of linen cloth. And they have sons and daughters.

10. And Tiatmetwenmeni is a keeper of trees and provides lumber for the village. Yea, he does watch the forest and he harvests the trees to make lumber. Behold, he is the husband of Pednesweet, the turner, and they have sons and one daughter.

11. And Tiatmetwenmeni has two sisters who also came with us to form a new village. And they are Tatmayatspah and Naanmetspah, and they are both healers in the woman's way, but they are also gifted in the growing of vegetables. They are not married, for they lost their husbands to the fever, but they do not pine, for the Lord will comfort them and they are not alone in our village.

12. And Sheven Hasven Pedshidnetsheven is also a hunter, as is his brother Ketner and his son Shekem Hat. Behold, they are not married and do live in a lodge together. But the Lord shall comfort them also.

13. And Ougbet, the miller, is husband to Agin and she is a mother in her own house. But her mother also dwells with her and is a mother to the village.

14. And Laykish Mempah is also mother in her own house, and Tholekt Hem is her husband. And Tholekt Hem is also a woodsman.

15. And Radishay, who has traveled even over the East Sea and was a slave to a great man in a far away country, is a teacher of children and a builder of furniture. And he dwells in the house of Madis Madis and he is her husband. And behold, there dwells there also a man who was caught up in war in that same land wherein Radishay was held in slavery, and when the war swept over the holding and the great man was slain, behold Radishay escaped with this same man of war and they made their way, perilously, back into our own country.

16. And they call the man Shek Mohmet Cadish, for this was the title by which he was set apart, and his stewardship, in his homeland. And this same Mohmet was a ruler of his people, nevertheless, the war which divided his country despoiled him of all that he once called his own. Yea, the war swept over that part of the land in which he lived and took from him hearth and home, and all his family. And he did consent with Radishay to escape back across the sea.

17. And it was Mohmet, the stranger, who knew most about the Gentiles whom the Lord had warned us would come into the land, and behold, he was wise in ways to avoid them when they wandered up the Missip. Yea, we did keep ourselves in secret and the Gentiles knew nothing of our village in all of my days.

18. And behold, when the Gentile came up the great river, he found but scattered villages and a wide open country filled with forests and rivers. Surely, there was nothing left of the Nemenhah but rumors and

legends, for by that time, the forests were already beginning to take back the cities and the cornfields had lain fallow for many seasons.

19. And Pagnosit is the husband of Penipahsits. And Tianeset is the husband of Pahnaysips. And Neniansetwit is the husband of Pahnahnme. And Peglis Akekt is the husband of Poriapah, and they have sons and daughters. And Poriapah also begot Morinosets before the great disruption, even when Morin was her husband. But behold, Morin abandoned his family and took his flight into the North Country. And Morinosets is the husband of Pelnahpets, and they have sons and daughters. And Teancominisits is the husband of Paynaositlinim.

20. And behold, with these we did build us a new settlement and a new community. And we did beg the mothers to meet in a Council to choose out of our ranks who ought to be elected to the Community Council. And they agreed upon thirteen of our people, and the General Assembly of the Community did elect them even as the Mother's Council did suggest.

21. But we hid ourselves in the upwelling known as the Osarakshim, that same circle of mountains in which our ancestors found refuge many generations ago. And our village we set on a complex of hillocks which face away to the west and to the south. Wherefore, in the last days of the Nemenhah of the Forests and of the Plains, we did situate our village on the very western edge of the Osarakshim. And this is the new name which we have given our homeland, even Osarakshim, and we call our people Wahshahshay Im.

22. Now, we are Nemenhah, for we are yet a people that looks forward to the day of restoration and also to the coming again of the Peacemaker. But the Nemenhah is a greater community by nature. Many people call themselves Nemenhah. Whereas, we are but a solitary village and cannot call ourselves part of any greater Council than ourselves. Wherefore, until we have made connection again with other villages and find them of like mind to ourselves, yea, even with whom we may enjoy all things in common once again, we will call ourselves no more Nemenhah.

23. For we esteem this to be the one principle which does set the People of the Peacemaker, even Nemenhah, apart from all other nations. It is the principle which denies not the beggar, but makes every person responsible for the foundation that does make a people of peace. In our experience, all other systems do cause the people to cast themselves higher than their fellows, and this is not the way of the Peacemaker.

24. Now, to make the matter more clear, Nemenhah is that people which do esteem their neighbor to be their own near relation. And behold, each person does labor for their own support, but also do they labor to create a surplus, that none go without that which is necessary. This surplus is that which the individual freely gives up to the foundation for the relief of the needy. When all the people do this, yea, when all the Lodges are united in providing for the community, then is that village Nemenhah.

25. And when a group of communities join together and unite themselves upon this principle, then are those communities Nemenhah. Then may they meet together and call up a General Council of the Nemenhah. And when there are several such General Councils that wish to be so united, then is there a Great Council of the Nemenhah.

26. Wherefore, we are but one community, and behold, we do not have as yet all things in common. Yea, there are those among us that believe not this principle and have joined with us for survival's sake. And the old ways seem to them no longer relevant to the evils of the present day. Yea, many of our number do live the great principle, indeed, all of them whom we called up to sit in their seats in the Council do live it. But there are some who do not live it, wherefore, we cannot claim it for the village.

Chapter Two

1. Now, when the Community Council had been called up and elected by the voice of the people, behold, they did meet together upon the hill which would become the High Place of the village, and they did call upon me to be High Priest of Osarakshim. And I did accept the calling.

2. And I did call upon the Peli of the Lodges to meet with me to plan the construction of the High Place Lodge. And we did build the Lodge simply and of simple materials. Yea, we did build it with stones and with trees, and with the red mud found at the base of the hill. And we did adorn the High Place Lodge with beautiful things which each of the Lodges did provide. And when we were finished, behold, it was a peaceful place and the people were greatly comforted.

3. And upon the adjacent hill, we built a separate lodge for the Community Council. And it was built in like manner as the High Place Lodge, even so much that they could be called twins, for they are identical.

4. Now, in the center of the High Place Lodge, I caused to be constructed an altar upon which the books and records of our people might be placed when they were to be used in study or in worship or in ordinances. And also the Peli Bundle was placed upon the altar of the High Place.

5. And in the center of the Council Lodge, the Community Council caused a table to be erected. And it was a sturdy table with stone legs and heavy timbers for the top thereof. And upon this the Council did cause the Community Bundle to be opened whenever it was in session, and also the Long Count of the Lodges of the Community.

6. And behold, all the Lodges did construct their meeting places in like manner. And each Lodge did cause that the Lodge Bundle was placed in some way in the center of the edifice. And likewise did all the families build their homes in the form and style of the High Place Lodge, and each of them opened the Bundle daily.

7. And this was a sign which we do in Osarakshim to show our determination to continue in the path that the Peacemaker has set for us. And also, we do this so that all of our comings and all of our goings are full of prayer and thanksgiving.

8. And I did call the Peli together, even all they who informed me that they had received the Commission of the Peacemaker, and I invited them to be baptized again as a token of our new beginning. And they did all agree that baptism would be a fitting token of our covenant to remain in the Lord's way and to follow in His counsel. And we all went down to the river, which is not too far distant from our village, to be baptized. And when I went down into the water, behold, my son also went down into it to baptize me. And these are the words which he spoke:

9. Touching me and raising up the hand unto heaven, these are the words of his mouth:

10. Eapalekthiloom Akektim, are you determined to walk in the way of the Lord?

11. And I answered him, "Yes."

12. And he continued, saying:

13. Well then, having been called up by the Peacemaker, and having taken instruction of Him, and having been commissioned of Him, I baptize you unto a newness of life. May this new beginning and this emergence be a token for you and a remembrance unto you of the gift of the Peacemaker, even that you may put away this corruption and be renewed in body and in spirit. Amen.

14. And having said these words, behold, he did take me down into the water, that it passed over me. And I did feel of the Holy Ghost in great measure, insomuch that I was overcome by it and swooned. Yea, and my son did take me up in his arms and he did carry me up out of the water and set me upon the grass before the face of the sun. And by and by I did recover and I did manifest to all that came also to join with me in baptism that joy which I felt when the Holy Ghost came upon me. And desiring that same joy, they did beg of me and of my son to baptize them also.

15. For I had been taken upon a journey and up into a high mountain without any trees thereon. And the Peacemaker is He who guided me to the place. And in the place there was a circlet of stones, and it was like unto those which we use to track the motions of the moon and stars. And He did sit down upon the center stone and I upon the ground before Him, and He told me somewhat more of the things that should shortly come to pass in the forests and hills which we had determined to reclaim as our home.

16. But behold, He did not dwell overmuch upon that which must surely come upon my own village, but He did speak of the great and marvelous things which would come to pass in the last days of the Gentiles, after that they should come into the land to possess it for their own. And these are the words He spake concerning those things:

17. Behold, thou knowest that the Gentiles come, for even I have instructed you upon these matters and the Spirit bareth record. But I have withheld the knowledge of the restoration of all things from you, excepting that such a restoration should surely come to pass, and that thou and thy people shouldst always remain in a state of thanksgiving because of it. Nevertheless, thou knowest that I have not instructed thee in my purpose, nor either in the manner in which I shall bring it about.

18. But thy offering this day is acceptable unto me, and that Man of Holiness and that Mother of all Living whom we praise and honor as our Heavenly Parents, for such They are indeed, even They do move upon me to make for thee a more clear understanding. Wherefore shall this baptism be a greater token for thee.

19. Behold, thou knowest that the Gentile shall come into this land and find it emptied of people. Yea, there shall be but a tiny Remnant of the people that once inhabited the land and they shall look upon you as ignorant and beastly children. Even they shall take it upon themselves to be your parents and teach you in their civilized ways. But behold, their teachings shall be all extortion and violence, but all the children of Lehi shall succumb and be treated with such counsel. And they shall be trodden and despoiled. Yea, they shall be all but extinguished, but for a few here and a few there, they shall be done away. And the traditions and beliefs of their fathers shall sleep for a season.

20. And they shall build up a nation and an empire, for in the beginning they shall have mine approval and my blessings shall lay heavily upon them. For behold, I have a task that only they may accomplish, yea, and a purpose which only they may fulfill. Wherefore, I shall suffer them for a season.

21. And they shall spread out upon all the face of the land, even as the Nemenhah did spread out and cover the land in the days of their stewardship. And the cities of the Gentiles shall be large and their dwellings shall be spacious. And they shall so seek after gain that there shall be poor in every city and the beggars shall starve in every byway. And behold, the cities shall not think to support themselves and the people shall cause that the whole world shall be put to labor to support them. And because of this, they shall esteem themselves to be the masters of the Earth and all Her people.

22. But behold and bare thou a record, the Earth is Her own mistress and lacketh nothing. She doth measure out Her own dowry and Her cupboard is never bare. She decideth the times and the seasons according unto that which was established in the first day of Her creation. No man hath power to change one small thing that was decided upon that day.

23. And notwithstanding the Gentile shall build up his sturdy house upon the rocks of the seashore, nevertheless, the Earth in Her pleasure shall throw the whole ocean upon it, and shall it stand? I say unto thee, Nay! Or shall it stand, even so shall it be swallowed, so let it stand upon the bottom of the sea. And he buildeth whole cities along the shores of the sea, the same shall be their fate. For behold, the Earth shall throw up the smallest bit of water and it ruineth all the cities of the Gentiles. How much greater shall be the ruin should She throw the whole sea upon them? But behold, the Gentile puffeth himself up and relieth upon the arm of his own flesh. Wherefore, because of his great pride, the Earth hath no need of great demolitions, but a span or two shall sink the cities of the Gentiles and the people shall be put to a great flight.

24. Yea, so great shall be the pride in the hearts of the Gentiles in the days of their discomfort that they shall not even look into the books of their own history and see the folly of their custom. Nay, they turneth not the head from side to side to look at the world as it verily is, but stiffening the neck and bowing the back, they march headlong into destruction with the discipline of a finely tuned army.

25. Nay, wonder not at all that I shall have chosen such to fulfill my mighty purpose, for behold, it is this same pride of which I shall make good advantage. Yea, with the same dedication with which they march into their own disruption shall they also spread word of greater things to come and of a restoration which they shall think they had already accomplished, but that they shall only be preparing. Yea, like John in the wilderness, I shall utilize them to prepare a way for greater things to come.

26. But ere that restoration come to pass, they shall very nearly be the ruin of all the land. Yea, the Earth suffocateth under their stewardship and the air hangeth heavy. Surely the Destroyer traverseth to and fro, and none escapeth the scythe and the sickle in those days.

27. In one year the rivers overflow and the next they dry up. In one year the corn sprouteth in abundance but lack at harvest, while the next it sprouteth not at all. And upon coasts of the West Sea the rain refuseth, while upon the East snow! But then the leaf drieth up and the tree dieth. All nature shall be in commotion because of the pride of the Gentiles!

28. And in his awful pride, the Gentile thinketh in his heart, here is a crisis most dire, but I shall repair it! Yea, none but the mighty can restore it, wherefore, it is my task, for am I not mighty? Am I not wise in all the ways of the world? Then who could be so competent as myself to restore all these things as they were in the day of my great comfort?

29. And he goeth to work directing people to move hither and thither, counting them and taxing them as they go, that he might have all things as they once were. And the people shall perish because of his policy, but he doth not see it. And behold, all the people shall do as he commandeth, braying as they go, but go nonetheless they shall. All save a small Remnant walketh to and fro braying. These same looketh up into heaven and curseth because of their lack. Of such is the pride and the folly of the Gentile in the last days,

even the fullness of the times of the Gentiles. But the Remnant looketh up into heaven and are full of praise and thanksgiving, even in adversity.

30. Yea, out of thy loins shall spring a Remnant that shall do not foolish things to call themselves wise. They think not about all the comfort that once was, but of the abundance that existeth in the good day in which I do place them. They perceive with eyes wide open and strive to provide for themselves and for their neighbor. And, what is more, in their striving they seek not to hurt the Earth, but to replenish Her according as I have commanded. They shall be blessed, for, whereas the Gentile seeth only his lack, the Remnant standeth in full view of the abundance of the Earth. It is a blessed generation that standeth in holy places in those days!

31. Wherefore, be thou of very great cheer! Yea, rejoice thou in thy posterity! For they raise up that generation which seeth the Lord and walketh with Him face to face, as one man walketh with another. And they talk with the Master even as one man talketh unto another. I shall make mine abode with them and I shall not hesitate to call them my friends! And what is there in this that bringeth not joy into the hearts of their fathers and comfort into the hearts of their mothers?

32. And the man of God is easily distinguished in those days. Yea, he puffeth not himself up, and the woman is not haughty. The husband abuseth not his privilege and the wife is equitable. The husbandman tilleth without extortion and the artisan seeketh not to abase his fellow. In council they are not prideful and in policy they serve each other equally without division.

33. And they have all things in common, but they esteem not riches. Wherefore, there are no beggars among the Remnant. But behold, they long since ceased all contention concerning the foundation, for they walk with me and they talk with me. Wherefore, wherein might contention arise? And because they walk with me and talk with me, there is not one that standeth above another in rank, or file, or authority. Behold, the Remnant doth choose Councils for governance and for policy, but there is none among them that riseth up above another.

34. And here is another sign unto thee, that the times of which I speak hath surely come; behold, the Remnant shall consecrate their time, talents, and their surplus unto me, yea, and they shall make their hands and feet holy. But this doth not mean that they take all that they have and surrender it up to some steward. Nay, but they are the stewards and need not such regulation. And behold, this is the right way.

35. And many in that day contesteth, saying:

36. Behold! They follow not this Order or that Order, wherefore, they cannot be the people of the Lord. But I say unto thee, they who say such things need only look to my own record and study my teachings and they shall see things differently. For, when I was on the Mount and taught many people, behold the day extended and they did hunger and thirst. And I asked of my disciples what there was to eat, and there were some loaves and but a few fishes. And when I did begin to break bread, behold all the people come forth with the little that they had with them and we did break together. And when we had all thus supped of the surplus, there was yet a surplus, and this was deemed a miracle, for so it was!

37. But come, let us reason together. Did I ask of the people to bring all that they had with them and add it with our own? I did not. Did they give up their oxen and their asses? Did they render unto me, or to some steward, their houses and their goods? Nay! But they stepped forward with that surplus which they had with them and together all our bellies were filled. Behold, let this be a sign unto thee that the times of which I speak have surely come at last, and that I am at work bringing about the restoration of all things.

38. And the Remnant debateth not doctrine and constraineth no man to believe this way or that way. Behold, they shall not argue over the purity, but all shall receive my doctrine from me and confirm it by the Holy Ghost. And no man judgeth the pure from the impure, nay, nor the worthy from the unworthy. For the Father hath given all judgment unto me, wherefore, how judgeth man his neighbor? But each man judgeth in his own heart that which he doeth, and constraineth none to do likewise. This shall also be a sign of such times. For behold, it is the Gentile that seeketh that all men believe as he believeth, but not so the Remnant. Yea, though he preacheth and teacheth, though he expoundeth and exhorteth, yet the Remnant constraineth not, nor preventeth. For behold, he knoweth not all things, as I do. Wherefore, he leaveth judgment unto He who is mighty to judge.

39. And sin shall not be done away, but the pure in heart doth always avoid it. And when, perchance, he doth fall into sin, behold, he repenteth speedily. And if he repenteth not, he is not of the Remnant, and surely you may know it.

40. And they marry in my name and the man covenanteth with me to make it a holy union. Yea, they make alliance, and the woman covenanteth with me to sanctify it. And the man and the woman are faithful to their covenant, for it is my covenant of marriage. And if they remain faithful to that covenant I shall make their union lasting, even as the Father and the Mother have made their union lasting.
41. And they beget sons and daughters and consecrate them unto me with an holy ordinance. Yea, and I do visit blessings upon all who doeth this thing in my name. For, though the child belongeth unto the parent for a season, even so, if the parent offereth up the child, that I might make a holy adoption, I shall cause that they shall have association together for all eternity. For behold, all they who believe on me hath the Father given unto me. Wherefore are we all one relation which doth stand for time, as also for eternity – worlds without end.
42. And they shall baptize in my name, having the Holy Ghost to accompany them. And this baptism shall be by the baptism of John, even the baptism by emersion. Or it shall be by the Baptism of the Ammonihah, even the baptism of Itsipi, which is acceptable to me. Yea, they baptize when the age of accountability is reached, wherein the man or the woman knoweth my will, that they might take upon them my name and become mine indeed. And they shall also baptize in order that they may emulate that sacrifice which I have made for them. Behold, this is my church, all my relations. And they do baptize again whenever the Spirit doth manifest. And they do baptize again when they receive of me my commission. And, in fine, they do baptize often and for diverse reasons and purposes, but all these purposes are in me and for my name's sake.
43. Yea, the Remnant walk the earth and their walk and talk is made holy by the Peacemaker whose spirit they carry within them. And the Holy Ghost shall be their constant guide and companion, confirming in them all that is right and true. Wherefore, they have both that same comforter which the Father gave after that I departed out of the midst of the people, and also they have the Second Comforter, which is a restoration into my presence.
44. Behold, the Remnant supporteth their relations and upholdeth they whom I have called to serve me in my purposes. And when they are constrained to commerce, all their business is done in honesty of heart and cheerfulness of spirit. And this is their comportment when they are constrained to commerce. But when they are at home with their relations, behold, they make no commerce at all, but give freely of their substance, receiving gratefully again. This shall be that which the world shall look upon with distrust, and the wise man calleth it peculiar. Nevertheless, it is my way and they shall walk in my paths.
45. Yea, they shall restore the High Place and there shall stand once again a Kohath at the door of mine holy house, that a living sacrifice may be made again. Yea, and they shall prepare the hearts of the children to receive again of the hearts of the fathers, wherefore, the Earth shall not be wasted at my coming. Yea, through thy descendents, and those of thy fellows, even the Remnant of the house and family of Lehi left in the land, I shall restore the Sons and Daughters of Levi to their legal and rightful bishopric, and their sacrifice shall be acceptable before me.
46. And they shall begin again to observe the ordinances of the High Place, and they shall institute Shabboth in my name. Yea, they shall celebrate again that good news which I shall bring up into their hearts, and they shall sing a new song. And behold, my holy house shall once again be a happy house, and one full of praise and thanksgiving. Behold, their joy shall be my joy and I shall not prevent them.
47. And if thou remainest faithful in the good day in which I have placed thee, unto thee shall I grant that thou mayest see the doings of thy children, even that faithful Remnant, and even thou shalt walk and talk with them from time to time to instruct them. Wherefore, blessed art thou, my servant Eapalekthiloom, for thou shalt be remembered in that day and thy doings shall be an ensample unto the Remnant. Yea, and I shall cause that thy name shall be given again unto my servants in that day, as a remembrance of thee.
48. Yea, it may even be said in those days that the restoration could not come, save that the Remnant return again unto their fathers. And they shall look upon the vistas of time, for I shall go before them, and they shall see thy day, Eapalekthiloom, and because of it they shall bring again a blessed time. And behold, even though their numbers may be few, yet shall I rejoice in the restoration of all things that all come because of their faithfulness.
49. Wherefore, seest thou how great a blessing shall come into the world because of thy diligence? For, were it not for the record that thou shalt make of thy doings, and also the many records which I shall cause to fall into the hands of my servants in those days, there could never be a restoration. Therefore, lift up thine

eyes and be cheerful. For out of thy loins shall spring a fruitful bough, as Joseph of old. And out of thy posterity shall a blessing come upon all the Earth. Amen.

50. And when all were baptized, behold, the Holy Ghost did come in upon us all and we were filled with joy. And many did break forth in marvelous songs and exclamations. And still others spoke in strange tongues, while still others did interpret for them. And others lifted up their eyes unto heaven and saw wondrous things. And many sang and danced because of their joy.

51. And I did take each of them and I did touch them and pray with them. Yea, and I did share much Sacred Breath with them. And with ceremony I did set them apart, laying hands upon them and pronouncing upon them such things the Holy Ghost did give me for utterance. For the Holy Ghost did come again into them to be their companion, wherefore, the things I spake unto them were confirmed in them even as I did speak them.

52. And I did organize them that each Lodge might have its own Peli. And I did also make some teachers and some administrators according to their talents. And in this way did I organize the Peli into a body of elders and teachers for the benefit of the people. Yea, and it was done in a manner most pleasing unto our Maker. And this we were all sure of because of the manifestations and gifts of the Spirit which did testify of the rightness of our pursuit.

53. Yea, there was no great or wise man to tell us that we did rightly, only the Holy Ghost and the manifestations and gifts of the Spirit. But we are confident in all that we accomplished in the name of the Peacemaker in the day that we did re-establish His ways among our own people.

Chapter Three

1. Now, we did not remain one village alone in the wilderness of the Osarakshim. For, as it became known unto other survivors that a new Council had been organized, behold, they did come in unto us, to become our relations. And we did establish seven settlements round about, each with its own Community Council. And these seven villages were all situated upon the western side of the Osarakshimlis, even that circlet of low mountains that our forefathers first chose as their home in these forests. And there were many other people who also formed their own villages – people from among the Nemenhah of Corianton and of Tuilhah, as were, but many of them chose ways that were different than ours, and they kept not the commandments of God as we understood them. Wherefore, they did not become part of the foundation. Nevertheless, we did keep communication with them, and we did oft trade with them. Wherefore, we strove always to maintain good relations with our neighbors. But their ways were not our ways, for they had not all things in common.

2. And in the fourth year after we had established the foundation which is Osarakshim, behold, Tiatpetweninmeni came up to the High Place to counsel with me. For she desired the hand of Shek Mohmet Cadish to be her husband but she knew not how to obtain him. And, he having no father or mother, nay, nor brother or sister with whom to consult, Tiatpetweninmeni was perplexed. For, Shek Mohmet was a mighty man and wise, and she prized him greatly. Wherefore, she came up unto me to beg me to speak with him as Peli of the Community.

3. And I did speak with the Shek, for I chanced to meet him in the byway the next day. Yea, I shared words with him, greeting him, saying:

4. I greet you, Shek Mohmet Cadish, in the name of the Peacemaker. May all be well in your house!

5. And he returned my greeting, according to the custom, saying:

6. It brings me joy to greet you, Eapalektloom, in the Peacemaker's name also. I am honored that you should think of me and my house. All is well with us. Be it ever so with you and yours!

7. And we embraced each other, taking each other by the hand in the fellowship grip. And I spoke to him for Tiatpetweninmeni, saying:

8. Forgive a meddlesome uncle for stepping into what should be no business of mine, but I must ask you, have you seen my kinswoman Tiatpetweninmeni, that she is fair?

9. And he answered me, saying:

10. Who can look upon such a woman and not think so?

11. And this gave me reason to continue. For, had he been offended at my utterance I shall not have offered another. But I did continue, saying:

12. Surely, it is the place of her father or her brother to speak so, but she has none. Wherefore, forgive me if I take the part of her menfolk. I mention it only because she has spoken to me about yourself in terms

most satisfactory. I know that you come from a far away place and that your customs may be different than our own, and who knows but what your own ways might forbid it, but had you thought of alliance with the families of the Nemenhah?

13. And he answered me, saying:

14. I do not shake my foot at you, but only wink at you. For I know how awkward it must be for you to step where only a grandfather or grandmother would feel comfortable. Behold how strange the times have become! It is our extremity which brings you to speak to me as one elder, when you are yet some years my junior! But I will answer you, for I see that your inquiry is in earnest.

15. I have desired for some time to remain the rest of my days with the Nemenhah. Yea, I have been made to feel a brother and a near relation to all. Indeed, it has been my intention to seize upon one of the fair daughters of the Nemenhah and thereby become a relation in actual practice. But how to go about it? I have hesitated only because I desired to give no offense.

16. And I answered him, saying:

17. Then, good Shek, look kindly upon our daughter Tiatpetweninmeni. For she esteems you.

18. Now, the Spirit moves upon me to include this conversation in my record in order that my descendents might know somewhat of our customs in these days. Behold, we do not meet a passerby without greeting them in the name of the Peacemaker. And we greet each other not only with the words of our mouths but also with the strength of our arms. Yea, we measure strength to our neighbor with comely words and manly action, for this is our custom when one man meets another along the way.

19. And when women meet along their path, they too greet each other in this manner. But behold, when a man does meet a woman in the path, he does step aside to let her pass and greets her with comely words and courteous manner, extending only his hand with the palm down, that she might touch it in passing. And if she touch not his hand the man takes no offense. But if she care to converse with the man, she does lay her hand upon his and they do converse with courteous words.

20. And our communication is ever courteous, never giving offense. It is not cloying nor of a prying nature, but ever honest and forthright. This also is our way and our custom. It is not our custom to speak out of turn, and when such speech must take place, as in that which I shared with Shek Mohmet Cadish, it is our custom to ever beg forgiveness, lest offense be taken. This is the way of the Peacemaker.

21. And Shek Mohmet Cadish took no offense at my forwardness and he did begin to notice Tiatpetweninmeni. And they were seen to speak often along the way, hand on hand. And after an acceptable time, he did return again unto me and spoke to me at the door of the High Place. And because Tiatpetweninmeni had no mother or father to consult, the Shek did ask me to take the place of father, and my wife to take the place of mother, that there might be a marriage between them.

22. And behold, this we consented to do for Tiatpetweninmeni and Shek Mohmet Cadish. And Mennimenlis did call upon all the women of the village to be the sisters, aunts and mothers of Tiatpetweninmeni, and they did unto her all that a woman's family would have done in preparation for the wedding. And I did call upon all the men of the village to be the brothers, uncles and fathers of Shek Mohmet Cadish, and we did unto him all that a man's family would have done in preparation for the wedding.

23. And when the time came for the wedding, even the first such joyful celebration to take place since the re-establishment of the foundation in Osarakshim, the whole village did come and the Sacred Giveaway was very great. Yea, so great was the gift giving that there was hardly room for the couple to stand in their own house when all the gifts were finally brought into it.

24. And it was a very great joy and an honor for me to record in the Long Count of Osarakshim of the marriage of Tiatpetweninmeni and Shek Mohmet Cadish, for it was as a portent in the hearts of the people, even of better times. Yea, happy times for two became happy times again for all the people, and we did rejoice all together.

25. And when Shek Mohmet Cadish had become one of us, because of his marriage to one of our own Mothers, behold, he did request that I might baptize him again, in token of the happiness which the Peacemaker had brought into his life, and also that I might name him anew. And when he was baptized, I did pronounce his name in the ordinance. And Shek Mohmet Cadish became Elats Kolatmet, for surely, he had returned from a far country.

Chapter Four

1. At the ending of each year after we established our new foundation, it was the duty of the High Priest to make a Long Count. Now, this is not a census for the purpose of taxation. Behold, we were once taxed according to our population, each village of so many souls to be taxed so much of this and so much of that for the support of the cities and their residents. The taxation ended in revolt, war, and the dissolution of the Minisourit Great Council, and we are determined that such customs and practices shall not arise again among us. Nay, the Long Count is a ceremony wherein all the changes in the foundation are noted and read out in the Great Council. And it became our own peculiar custom to read the names of all the families, the wives and the husbands, and the children, and this became quite a lengthy process. Yea, in the fifth year of Osarakshim the Long Count was long indeed, for many souls had been gathered in and many more settlements had been established. Yea, the number of our settlements had grown to eleven and the reading of the Long Count grew long indeed.
2. Wherefore, the Great Council established a book which is kept by the High Priest in which the names of the people are written. And in this book is also written the births, baptisms, marriages, namings, dedications, and so forth, which take place during the year. And this book is placed upon the Bundle at the Great Council and may be read by all the people as they will.
3. And we hid in peace and had no quarrel with anybody. And in the twelfth year of Osarakshim, at the Great Council, the book was opened and read out. And we did hide in peace and had no quarrel with anybody.
4. And in the seventeenth year of Osarakshim, we received an emissary from the Nemenhah of Nespelhem. And his name was Nemen Akekt, and he was a kinsman to all the people. And Nemen Akekt remained with us all that year, and when the time came for the Great Council, I asked him to stand upon his feet and give an account of the doings of the Nemenhah of the Mountains. And behold, his Long Count of his people is recorded in its own book.
5. And when he had completed the Long Count of the Nemenhah of Nespelhem, behold, he did ask for a moment to speak to the assembly. And these are the things which he spake:
6. It is a great honor for me that the Council of Nespelhem settled upon me to send out to the communities of the Nemenhah in many places. And it is an honor to be able to come into the Osarakshim and to find the Nemenhah of Osarakshim. And it has been my great privilege to live with you this year and to learn of your ways and your customs. And it gives me great pleasure to know that, though our people have been sundered, yet are our customs yet similar. Yea, and though our language is divided, that we understand not each other without some study, yet are the Nemenhah still of the same mind one with another.
7. Behold, when I came into your village, I was straightway taken into the High Place Lodge and with that sign language which every child does learn, I was instructed as what was fitting and what was not. Little was asked of my purpose for coming so far, for such things are best made known in practice. But I was instructed so that I might remain in the village without giving insult or offense. This same courtesy we do also make with all who sojourn in our midst in the Nespelhem and its settlements.
8. And I have observed that the stranger is not left to his own devices when he comes into your village, but he is given to a family to be cared for, and this pleased me, for the same custom is practiced away in the mountains.
9. And when I had learned enough of your language to tell of my purpose, behold, the Council did ask me to come in unto them and speak to them. And, knowing that I spake only a little of the dialect, they did not press me too much, but allowed me to explain in my own words and in my own time. This was courteous and honorable, and yet again the same custom which we employ.
10. And behold, in living with you this year, I have seen your comings and your goings, yea, and your daily ceremonies, and I see that they are the same in principle as our own. Yea, I have seen births and consecrations, baptisms and namings, and behold, your Itsipi are the same, as are the ordinances you perform for the living in the High Place Lodge. Your Sabbaths are many and different than ours, but this is to be expected. But the principle Sabbaths and Moons are all the same as those we celebrate.
11. Behold, in almost all things but language, and in the keeping of your Sabbaths, we are still the same people. This will be a wondrous thing to report to my own Council. Yea, I will be honored to report that there are yet Nemenhah in the forests and that the Peacemaker is not forgotten.

12. For I traveled into the land of the Nemenhah of Corianton and it is an empty place, with only a village here and there. And the cities are all growing over and the roads disappear. And in the villages, many different principles are taught and customs are sundering. Yea, I saw none of the dedication to the Peacemaker that prevails in Oksarakshim, but the people of the Lakes are all turning to fables and superstition.

13. They gather themselves around some great man and he does dictate to them what they should do. And the High Places are used as dwellings for the great men and they puff themselves up. And behold, there is almost continual war between the villages, for the chiefs would have all believe that they are mighty men and the only way that seems to them suitable to prove that they are mighty is to make war with their neighbor. Yea, they think that in the doing of mighty deeds in battle, they will continue to be esteemed by their people as mighty men.

14. And they have not all things in common, but each does work to get gain over his fellow. And the rich rule over the poor. Yea, and even do they make slaves of the poor and there is trafficking of slaves in that region. Behold, in one generation the Nemenhah of Corianton are no more.

15. And I have traveled down even into the lands of the Nemenhah of Tuilhah, as was, and there I find scattered villages and much wickedness. Yea, they raid their neighbor's village and take with them captives, and these they make to work for them. Slaves they make of their captives, and the spoil of war.

16. And behold, I had despaired of finding any village wherein the people still held up the standard of virtue which the Peacemaker and His servants established of old. For I tell you, as I traveled across the great plain which does divide the Nemenhah of the Mountains and the Osarakshim, I found not one village wherein a High Place could be found. I found only a remnant and a shred of the principles taught in the Holy House in all the villages across the plains.

17. But it gladdened my heart to find a tiny remnant of the Nemenhah of the Forests, yea, and it will gladden the hearts of the Nemenhah of the Mountains and of the Nemenhah of the Coasts as well. For it is in that place that the People once called Potalekt and Nespelhem that the Nemenhah may be found in the mountains. And in the place which the people still call Kalahamets, and in Wallul and in Tule, in Wanahputs and up among some of the villages northward along the coast of the West Sea, there are still Nemenhah. Yea, and there is a little village near unto the place where the records are hidden in Menintah, and the inhabitants thereof are Nemenhah still. These shall all rejoice because of the news of you that I shall bring back to them.

18. Now, it is my wish and my hope that all the Nemenhah that remain might be joined in one Great Council again. Yea, for this cause was I sent upon my mission and my journey. Behold, the Nemenhah of the Mountains wish to be joined with all the Nemenhah in every place where they yet hold out. And I have been commissioned to beg of you to send up delegates, even up into the Mountains to our Great Council, to add your voice to the Great Council Long Count. This is my purpose and my mission – to unify the Nemenhah, and I make an end of speaking.

19. And when he had sat again down upon the bench, behold, I did rise up and walk down into the center of the Council Lodge, and I did ask the Kohath, or Keeper of the Door, for the feather, that I might make a speech before the Council. For behold, I am High Priest of the High Place and Talking Feather of the Peli Council, and it is usually I who holds the feather in the Great Council. But even the Talking Feather must receive the feather to speak before the Council. Wherefore, I did request the floor of the Kohath of the Council, and he did grant my request. And I spoke to the Great Councils, saying:

20. We are honored that you have paused your journey to sojourn with us for a while. You have supped with us in our village some several months, and I feel certain that you have gained some intelligence with which you will be able to inform our relations in Nespelhem of our situation here. Behold, the Nemenhah of the Forests exist only in scattered clusters of villages here and there. We are no longer a greater foundation, as once existed here, and have no General or Great Council. We have only recently organized our Community Council once again.

21. For behold, a great disruption has taken place which has reduced the Nemenhah in these parts, indeed it has reduced all people here, to a tiny remnant of what we were but one generation hence. Here in Osarakshim, we number but one Community Council and several dependent villages with their Lodges. Yea, and we have taken only the first steps that might lead to a unification of all the peoples who now inhabit this land. But we are all very divided in our thoughts and our customs. Yea, the disruption had so great an

effect upon the hearts and minds of the survivors that scarcely can we call ourselves Relations at all. It is more than lamentable what has become of the Nemenhah in this place.

22. Nevertheless, we do yet walk upon the WAY and have some revelation, yea, and the gifts of the Spirit do yet manifest among us. Wherefore, we hold out hope that the Peacemaker shall finish His work which He has commenced regarding the Gentile in this land. And when He has fulfilled His purpose in them, we know that He will restore the Remnant of the Nemenhah to a place of honor, for He it is who has declared it unto us. Toward this end do we labor.

23. Now, hearing this sentiment, you may know somewhat of our character – that we do await the day of the restoration of all things. And behold, you may know that we rejoice in our hearts at the thought of uniting with the Nemenhah of the Mountains. But I must speak these words of caution and of warning. Let us closely study the matter and rush not headlong into this affiliation. For into what covenant are we entering? In what are the peoples united? In what divided? These are important matters that must be understood.

24. Now, I would yield the feather to anyone who has ought to add to the discussion of these things, requesting only that we remove the restraints upon the debate, that we may expedite the matter.

25. And having said these words, I did once again sit down in my place. And Nemen Akekt did rise up again on his feet and requested speech. And when the Kohath gave him the feather, behold, he did address the Council again, saying:

26. I honor Eapalekthiloom, for he has spoken good words that must be considered. We too have suffered a great disruption in the mountains. Yea, and the people of the Land of Hagoth, even the Neme' who have lived in the cliff cities for many generations, are no more and have left the cliffs and do now mingle with the people of the southern deserts and the borders of the south. Yea, and the children of Hagothah, who founded settlements upon the shores of the West Sea, they too are no more and have mingled with the other inhabitants of that land. And behold, the Wanapnumen are greatly reduced in numbers. Behold, we too constitute only a fraction of the numbers which did exist forty years ago.

27. And this disruption has caused a great sundering of tongues and of customs. Many of the villages have no more all things in common, and some have given up the Sacred Giveaway. And yet, they share common threads of beliefs and traditions with us and their intention is always good. And behold, we do strive to maintain good relations with them, for they are our neighbors. But behold, although they meet with us in Great Council, they do not have a Delegate there who may raise the thumb, for in this thing there must be accord.

28. For, where the covenant is concerned, only they who are of like mind may sit together as Delegates in the Great Councils of the Nemenhah. All others are visitors, and surely we do welcome them in, but they have not Delegates in the Great Council if they know not the Covenant. Yea, they must agree in principle and in deed. There must be accord, for without it the voice of the people cannot be heard over the contention of the counselors.

29. The Great Council of the Nemenhah of the Mountains and of the Coasts do consent to remain in harmony on those matters which the Council deems important to all Nemenhah everywhere. It is not the Council's place to dictate that which has only to do with the Nemenhah of one region or another, nor is it meet that the Great Council should enter into the affairs of the Communities and their Councils.

30. But we recognize that there are certain ideas and principles that identify the Nemenhah and that do set them apart from all other people. Behold, the Nemenhah do have all things in common. And in this we mean that each person does labor in their stewardship to provide for their own. This is only responsible. But they do also labor with their might to create a surplus, large or small, that altogether there can be no poverty or any kind of want among the people. This surplus they do freely lay down in the storehouse, that there might be in that house wherewith to feed and clothe the needy. Behold, because of this Covenant and this Principle, there are no poor among the Nemenhah.

31. And the Nemenhah adhere to the body of law which began with Pah-Hementem and Shi- Tugohah and has developed through our great teachers from that time until the present. Yea, we are governed by the principles taught by Ougou and also by Pa Natan. And many have been the prophets that have recorded the workings of the Councils of the Nemenhah, wherein they worked together for their own governance. The Nemenhah of the Mountains keep the records of their people and the doings of their Councils, and to these writings and remembrances we do adhere.

32. And also the Nemenhah are Healers every one of them. Yea, and though some may have talent in healing the infirmities of man, yet others may have talent in the infirmities of animals or of plants. Still others may be gifted in the healing of families and communities. And there are also those whose talents bend toward the healing of the Earth and Her denizens. Yea, but all are Healers who lay claim to the fellowship of the Nemenhah, notwithstanding their callings and talents may differ one from another.

33. And behold, when there are Nemenhah enough, they do cause a Council to form. And the Council undertakes the building of the High Place. And it is in the High Place that good ordinances and performances are taught, as also ceremonies and celebrations. And the Nemenhah learn of the four great commandments and take them up by covenant in the High Place. Behold, these are the ensigns of our faith, our religion and our race.

34. But just as in times of old, we acknowledge that there are many ways in which these things are manifest. We recognize that, because our languages have become sundered, we may not express all things in exactly the same manner. This does not constitute for us breach of the faith. We do not allow such things to divide us, but we strive always to obtain unity through our commonalities. This, to us, is a way of peace, and it is a way which we believe the Peacemaker has taught us.

35. Therefore, we cannot hope to dictate the beliefs and customs of a people that has become scattered and diminished. Yea, and we ought not even to want such dominion over the thoughts and hearts of our fellow man. Wherefore, when the people express their desire to unify in a good thing, behold, we do not turn away from them because of their differences. Rather, it is their desire to unify in the face of differences that attracts us to them. We are honored that they desire to meet with us in Great Council.

36. Notwithstanding, in those things which signify Nemenhah, the Delegates of the Great Council must agree, else, there is not true unity and no decision may be binding upon the people.

37. And when he had finished this speech, Nemen Akekt did deliver up the Feather once again to the Kohath, and he did sit himself down once again. And behold, Pene Inokt did raise herself up from the bench and ask for the Feather. And when the Kohath had delivered the Feather to her, she did address the Council, saying:

38. Behold, this same Nemen Akekt has lived with my family this whole year and I can give good account of him. He is courteous and dignified. He speaks and acts in a Sacred Manner and gives no offense. Now, I know not that this is the custom of all the Nemenhah of the Mountains, for, this man is the only ensample of them that I have ever known. Nevertheless, this is the emissary which they chose to send to us to teach us of their ways, and if he is an ensample of all the Nemenhah of Potalekt and of Nespelhem, then I for one am satisfied that they are sufficiently like us to be called our own countrymen.

39. He has taught us about his people, even as Eapalekthiloom requested of him, and I am satisfied with his answer. He has given us a good picture of the customs and the beliefs of his people. He has indicated that the one sure Covenant that is dictated is that the Creator is recognized as the possessor of the creation, and that we are stewards of His possessions. He has satisfied us that the Nemenhah of the Mountains understand this principle enough to have all things in common, because of the fact that the Creator blesses us all equally with the gifts of creation. His people are stewards of the Earth and they are Healers. This is Nemenhah. They covenant one with another, and with God, to consecrate their walk and their talk, and because of it, there are no poor among them. In all these things, the Nemenhah of the Mountains seem just like us, and this gives me cause to rejoice in my heart. I am convinced that the Lord is preserving some few of us in diverse places so that in the fullness of times, when He has finished His work with the Gentiles, there will yet be a remnant with which He will build up the Nemenhah again in this land.

40. Wherefore, it is my counsel that we do chose us a Delegation to send up into the mountains with Nemen Akekt, and that we unite ourselves with the Great Council of Potalekt and Nespelhem. It will be good to have the benefit of the greater foundation again.

41. And when Pene Inokt had delivered up the feather and resumed her seat, there was a general murmur of agreement from the Council. And I did also agree with her, for the words of Nemen Akekt were so moving to me that all the doubts which had arisen within my breast did no longer trouble me, and the Spirit did testify unto me that his words were true. Wherefore, I did call for a vote of the Council as to whether or not we ought to unite ourselves with the Great Council of Potalekt and Nespelhem. And behold, the Council did all agree that we should unite, and we did create such a Delegation and that we should send greetings to the Nemenhah of the Mountains, that we might be remembered of them in the Great Council.

42. And the Council chose Eteonokt, and Pene Inokt as Delegates to the Great Council. And to escort them, the Council chose from among the young men, five strong and dignified youths. And this was the nature of the Delegation we sent up to the Great Council – even two noble elderly women and five dignified and sober young men to escort them in their journey.

43. And when the Delegation had been chosen, each person accepting the calling, the Council stood with one accord, clapping their hands and shouting praises to the Delegates and their escorts. And the news of the Delegation went out into all the villages and gifts were gathered in to assist them in their journey into the mountains. Yea, and each village also sent up some sturdy and trusty young men to escort them and to protect them. And, in all, the party gained thereby until it reached thirty seven souls in number.

44. And we did send the Delegation back to the Nemenhah of the Mountains, and Nemen Akekt was their guide.

Chapter Five

1. Now, Eapalekthiloom, even my son, and Oumenouget, his wife, had but one son, and he was greatly loved by them. Oumenouget gave unto her son an ancient name, even the name of the great law-giver Ougou. Wherefore, his name was Ougou Hetthiloom. And behold, he was without wife or children, though he was of age and not a few wished to unite with him. Nevertheless, he was taken with the idea of going into the West and learning of his ancestor, his namesake.

2. And when the Delegation returned from the mountains, having spent more than a year in the journey to and from Nespelhem, behold, our grandson did not return with them. And when we heard that the Delegation was soon to arrive in the village, we went out upon the road to meet them, and we were astonished that our grandson could not be seen in the company. And we were afraid that he had somehow been lost upon the way, or that an accident had taken our grandson.

3. But Pene Inokt saw us and took our hands and comforted us, saying:

4. Grieve not for your grandson, Eapalekthiloom, for he is well and no evil has befallen him. While we were yet in Nespelhem, behold, his eye caught upon a beautiful young woman, and she also looked upon him with much favor. And he has stayed in Nespelhem hoping that he might win her to be his wife. But she is the daughter of the High Priest there, and behold, their customs are somewhat different than ours. Wherefore, to win her it was necessary for him to tarry in the mountains.

5. And I answered her, saying:

6. We thank you, Pene Inokt, with all our hearts. For surely our hearts broke within our breasts when we looked upon the Delegation and saw not our grandson, whom you know is precious to us. And these are strange tidings that you bring us, but we will not press you just yet for news. When you have supped and rested, yea, when you have bathed and when you are refreshed from travel, please, will you not come up to our home and tell us of all that has transpired concerning our grandson?

7. And the next day, when Pene Inokt had rested and was refreshed, she did send word that she would come to our home if we would have her. And we did send our son and daughter to beg her come right away and to escort her to us. And when the elder lady arrived, my wife and I did go out even to the road to meet her and to guide her into our house.

8. And we begged her sit in the chair and we placed a draught in her hand and a shawl we did hang upon her shoulders. And our family we did gather to us and we did sit ourselves to hear of our grandson. And behold, our son, Eapalekthiloom and his wife, and their daughters, gathered with us and were most anxious to hear of their son and brother. And Pene Inokt, after we had thus courteously greeted her in the manner of our people, did begin to tell us of our grandson, saying:

9. You are very kind to an old woman to honor me in this way. This is the story of Ougou and Imene Akekt. Behold, Nemen Akekt guided us carefully over the plains, for there are many who dwell there who, seeing the size of our Delegation, might have thought us a war party and come out unto us to battle with us. For, thus are the men of the plains strengthened in the bond they hold over their fellows. But Nemen Akekt knew where they were and carefully guided us, that we might not encounter them.

10. And after a long and winding journey, behold, we did come into the Valley of Menintah, of our fathers. And after the dry plains, the towering mountains which make the spine of the whole Earth, and the lonesome and dangerous wastelands which we had crossed, you may believe me, the Valley of Menintah seemed a beautiful and lush oasis. Notwithstanding, once we had spent one day passing through the valley

of our ancestor's first inheritance, we knew that it too is a desert place, only blessed with a little more water than the wasteland over which we had wandered.

11. And we stopped to stay a week of days with the Nemenhah of Elak Kowat, or rather, with the Nemenhah who have returned to Menintah to live there in the place of ancient Elak Kowat. And it is not far from the place where the records of the Nemenhah were originally placed, wherefore, we were taken up even unto the place where the opening into the caverns was once covered with stones. And I was guided down into the small opening which still exists, high above the original gates to the thoroughfare under the mountain. And I did place the Long Count of our people, and the history of the Nemenhah of the Forests in the place of our ancestors. Yea, with a ceremony I did place our records with all those which have been kept by Nemenhah everywhere, that in the latter days, when the Peacemaker raises up again a Remnant of our people in the lands we once occupied, our own words unto them will be read, and our hearts will be united again.

12. And behold, Ougou went down with me into the vaulted mountain, and he did assist me with every step I took. Yea, he was my dutiful servant and treated me with such kindness, one would have thought me to be his own grandmother. And when I stooped to open the Bundle in the place provided for our own records, behold, he knelt down and guided my arm, and steadied me that I stumble not, neither did I falter, for he was my support in every thing.

13. And my shaky old hands could not untie the cords, but he did reach down and untie them for me. And my unsteadiness could not pick out the ember from the conk, and he took the conk and the ember and blew it up for me, that there might be fire for my pipe.

14. And an old woman, I had placed the cup of water too far to reach during the ceremony, and he did stoop and pick it up, and gave it to me. And when I went to place the books upon the ledge, but couldn't, he gathered them in one arm and placed them for me. And in all this the Delegation did shake their heads with approval and with pride, for he did all these things unto me as if I were his own feeble old grandmother. Such was his care for me. And the Delegation allowed it all because they saw how attentive he was to an old woman, and his behavior was very much approved for the ensample it set of our ways and our customs. Surely, someone's parents should feel great joy and pride in their hearts when a son acts so sacredly.

15. But this is not all, mother and father of one very favored. Behold, on the day that we deposited our own record among those of our ancestors, there was a party of pilgrims who had come down into the vaults to study and to pray. And among them was a young woman of surpassing beauty. So lovely was her countenance that every member of the Delegation did gaze upon her with awe and wonder, excepting Ougou, who was busy attending to my needs. He saw her not at all until later in the day.

16. But the young woman looked upon him often, and this, of course, I did not fail to notice. Wherefore, I did ask Nemen Akekt who the young woman might be. And he answered me, saying:

17. Delegate of the Nemenhah of Osarakshim, you honor me greatly that you have noticed my niece, Imene Akekt, daughter of my sister, the High Priest of Nespelhem. She has come down into the vaults to witness the ceremony and also to observe your customs. She has been commissioned by the Nespelhem Council to do this and to inform them of the things they must do to avoid offending you when you come up to Nespelhem to the Great Council.

18. And I answered him, saying:

19. My son, please set her mind at rest for me. Surely, a people who can produce such beauty and poise, as this woman has, cannot produce anything that might offend an old one. Or, if such offense is possible, the poise and deportment of this young lady, your niece, is enough to cover it up that the sun not look upon it. Please, if it is not discourteous, you must tell her of my sentiment.

20. And, my cousins, he went straightway unto her and whispered in her ear such things as I know not, for I could not hear them. But when he was finished, behold, she looked directly to me, and with a pleasant smile upon her lips, she bowed her head to me.

21. And then she looked again upon Ougou and whispered some question into the ear of her uncle. And he returned again to me and informed me that the young woman was greatly taken with the kindness and attentiveness which Ougou paid to me, and he inquired after him for her.

22. Behold, this is their custom. She is not allowed to speak to the young man in whom she finds favor without there first being an invitation from his family to interact. But, as you know, he had no family in the Delegation, and therefore, he could not have approached her in any manner. Wherefore, I told Nemen Akekt

that I was his elder aunt, a minor indiscretion, and that I desired her to come and sup with us when the ceremonies were complete. And he did go to her and conveyed my invitation. And once again she did look intently upon me and she did courteously bow her head. Then, having obtained her purpose, she quietly left with her party.

23. And when we had come out again into the daylight, and we were settled into the Council Lodge of Elak Kowat, for that is the custom in those parts, to put visitors up in a portion of the Council House, and when we were making ourselves comfortable, behold, Imene Akekt did come to the door of the Lodge and inquired with the Kohath after my health.

24. Now, I heard the young lady and I did not want her to go away without coming in, but being old and slow, I sent to the Kohath, that he should escort her to me, that I might enjoy her company. And she did obligingly attend to me.

25. And she and her escort, a very kindly elderly woman did come in to attend and to sup with me. And behold, Ougou did take the arm of her escort and did sit her down on my one side, and Imene he did sit down upon the other. And Ougou did seat all the other members of our Delegation in a circle and he did sit himself down at the other end of the room, he being the last to be seated.

26. And Imene Akekt did introduce me to Penmensits Akekt, her aunt, who was her escort. And Penmensits Akekt did inquire of me concerning Ougou, saying:

27. The young man who has so graciously seated us all before taking his own seat, will you tell me somewhat about him? For behold, he interests me a great deal, and if we are to learn the ways and manners of our cousins of the forests, one hopes that his are the manners and customs of which we must inquire, for he gives good report in all that he does and says.

28. And I answered her, saying:

29. Madam, he is the grandson of the High Priest of Osarakshim. A very highly praised young man is he among our people, and it was for this cause that he was allowed to be part of the Delegation, being very young as you can see.

30. And she answered me, saying:

31. Yes, he is young, and yet he is very manly in his attentions to you and to your companions. I am told that you want for nothing but that he does not immediately strive to obtain for you. Is he bound to you in some way?

32. And I answered her, saying:

33. Not at all. We do not hold with bond servitude among our people, although I am told it is not uncommon in the world. He is but a very courteous boy and cares a great deal for our comfort. We are elderly and this has been a long journey. I do not know how well we would have enjoyed it had he not been in attendance.

34. And she asked me:

35. He seems so finely made, if it is not discourteous to say so, and so well brought up, one wonders if he has wife and children.

36. And I answered:

37. Nay. But he is worthy. It is lamentable that we do not have ten of his sons in the Delegation of which to boast. But he displays the teaching of his mother most admirably.

38. And she continued:

39. And his father – does his manner reflect his also?

40. And in this manner did we converse until the aunt was satisfied with all the intelligence she could gather concerning Ougou. And during dinner, she did whisper much into her niece's ear. And when the towels were passed out and we had washed our hands after eating, behold, Imene Akekt asked if she might entertain us with some music. And she did play for us upon the Sacred Flute hauntingly. Yea, the sounds of her flute were mesmerizing and we were all enraptured. But none so much as Ougou. Behold, he had hardly noticed the beautiful woman down in the vaults, and so busily had he attended to everyone's comfort that I think he but scarcely saw her now. But when she played the flute, he did look upon her and his eyes were opened. I tell you, from that moment, Ougou loved Imene Akekt.

41. And I asked her aunt:

42. And what is the custom of the people concerning marriage? For behold, I fear me that my nephew may look upon someone among your people with favor, and should he find favor in her eyes, it will be important to know the right ways.

43. And she answered me, saying:

44. He must go to her mother and all her aunts for an understanding of how to win her, this is the custom. But I tell you, I think he has won someone already. Nevertheless, she will adhere to the customs of the Nemenhah of the Mountains. He must also go to all the men of the family, according to the Nemenhah Way. They will teach him all that he needs to know that is peculiar to their customs.

45. When one year has passed, and someone is sure that she will have him, behold, a wedding will take place, and I am told that their manner of wedding is the same as ours. And, from my observation of her, as also my conversations with her, I am sure of the wedding.

46. And my wife answered her, saying:

47. Then, when all is all, you bring us good tidings, but we must mourn in them. The tidings are good because our grandson, whom we love, has found favor and will be wedded. We must mourn because we cannot take part in his happiness. Behold, the time is too far spent and the season is already mature. We cannot possibly get to the Spine before the snows fall. And Nespelhem is yet two more mountain ranges further. It cannot be done.

48. And it was decided that we must be satisfied in sending gifts to the Bride and the Bridegroom, and greetings to our new family, when the next Delegation travels to Nespelhem for Great Council. But Pene Inokt was full of such news and intelligence that we could not mourn for the loss of a precious grandson. Rather, we could only rejoice for the gain of such an excellent granddaughter.

Chapter Six

1. And Eteonokt, and Pene Inokt were Delegates to the Great Council of Nespelhem and they carried with them the greeting of the Nemenhah of Osarakshim to all the Nemenhah in the West. And when they arrived at the Council Lodge of Nespelhem, they were received by the Kohath of the Lodge and he directed them to sit in the first circle of the Lodge near to where the Delegate of Nespelhem was seated.

2. And the High Priest of Nespelhem was the Feather of the Council, and behold, she was an elderly woman also, and she began the conference, saying:

3. Behold, I am Homhenit Akekt and my people are the Akekt Clan of the Nemenhah of Nespelhem and of Potalekt. I am honored by my people because they have called me up to be High Priest of the High Place of my city and the Peli have continued this honor for many years. In full knowledge and understanding of the gravity of the calling, I open this Great Council and I call upon the Kohath of the Council to dedicate our conference with prayer and with ceremony.

4. And the Kohath arose and strode forth from his seat at the door of the Lodge, and he proceeded down even into the center and stood with the feather in his hand. And these were the words of his mouth:

5. Behold, I am Eat-haylits Poniet Het Ee-etfayeetset of the Nemenhah of Tisletskaigit, and it is with great honor that I stand at the door of this Great Council to keep it.

6. And it is with a grateful heart that I open the Bundle of the Nemenhah of the Mountains and invite all of the Delegates to open up their Bundles with me for your Lodges, your Communities and your General Councils. May this emblem represent the prayers of the Nemenhah to the Creator who sustains them, and also the blessing which flow down upon us.

7. I raise up my Pipe to the Heavens and invite the Father to attend us in our Great Council. I raise up my Pipe to the Earth and invite the Mother of all Living to attend us. I raise my Pipe to the west and pray for the gifts of the Earth and all the good things of the Earth to continue to flow out from that fount from which they emanate, that the rivers may flow, that the grasses may grow, that the animals may continue in their sphere, and that all these things may continue to bless the Nemenhah. I raise my Pipe to the north and beg the Heavenly Beings to attend us in this Conference. I raise my Pipe to the east and pray that we may be blessed with the gifts of the Spirit that will be of most use to us today. I raise my Pipe to the south and pray that we will determine no thing in the Great Council that every Nemenhah may not willingly take up into their hearts. And behold, I touch my Pipe to my heart and extend it unto all who attend with us today, that we may be of one heart and one mind and one spirit.

8. And when the Kohath had completed these sayings, which are similar to those with which all Nemenhah open up the Sacred Bundles in their homes or in Council, he passed the Pipe to Eteonokt, and she stood upon her feet.

9. And these are the words Eteonokt spoke with the Sacred Pipe in her hands:

10. I am Eteonokt, of the Nemenhah of Osarakshim. I am honored to be placed in such a position in the Council Lodge, and I note it. For behold, I am old and hear not so well. And my understanding of your language is not so good as my cousin's, notwithstanding Nemen Akekt has taken great pains to acquaint me with it. In this place I will hear well enough indeed and I will attend. Let us all attend today, that the Nemenhah may be preserved in this good day which the Peacemaker has given us.

11. And when she had made an end of speaking, she did pass the Pipe back to the Kohath, and he extended it to Pene Inokt. And she stood upon her feet and these are words she spoke with the Pipe in her hands before the Great Council:

12. I am Pene Inokt, of the Nemenhah of Osarakshim. I too am honored to stand myself up before this Great Council. Indeed, I am honored to be able to stand up at all, and quite content in it also. I am old, as is my companion, and we have together made a journey that has taken us nearly half a year. And we have been well received by all the Nemenhah we have encountered along the way. And behold, it is with great seriousness that I commend Nemen Akekt to this Council. His mission brought us here. Yea, he came to us in the forests and showed us how the Nemenhah still gathered in the mountains and on the rivers of the West, and that the foundation of our society is still strong in these parts.

13. And my companion and I were chosen to come out here to sit with you in Great Council, and to unite our people with yours. It is with a sense of restoration that we do this, and of wonder. For our people are mostly destroyed or dispersed and we huddle in the woods with just enough to hold our own.

14. It is an important work for the future we do here today, and we are delighted that others feel it so also. May we be blessed in it, and all our people.

15. And when she had finished speaking, Pene Inokt delivered the Pipe to the Kohath and he took it and extended it to the next Delegate. And so the proceeding continued until all the Delegates had made their introduction.

16. And the Delegates were numbered and seated according to age with the eldest seated closest to the well and the youngest being closest to the door. And these are the names of the Delegates:

17. Nay-aymin Tuel Akekt, Paylin Ayhayleets, Pen Layits, Lanyeets Faymit, Odo Pen, Hinlayts, Fayneet Onin, Ougouweets, Tuelin Akekt, Finleets, Aket-kaytim, Kohutnis, Kuayt, Panhits Anhits, Korinhaymeets, Payaylin, Nemeneets, Ah-haneets, Welhomnotkis, Tleeseegits, Fet Hetmlisits, Waylinmotkis, Oloknotkus, Helmit Pelmits, Menimin Neminam, Sodokayits, Oonyanootsit, Norhinpel, Mor-Honayah, Shemlin, Yosets Mots Mox, Hihihenet, Akektim Peniet Het, Hadin, Oyuts Oyuts, Menit, Daniet, Poyoyinet Amits, Lorin Orin, Manhits Fayheets, Weeheetlenit, Yakitsmah, Kalistmatmit, Spohkan Numen, Palouits, Klititnayits, Topunishnah, Nemen Hamish, Menietnem, Tletsunemen, Ishnee Ishmat.

18. And the Great Council was attended by Delegates from all the villages of the Nemenhah who could attend, and patents were sent from those that could not, that their voices might also be heard in the Great Council.

19. Then Homhenit Akekt stood and asked for the feather. And when the Kohath had delivered the feather, she did begin the Council, saying:

20. Some of you were Delegates in this Great Council which sat in the village of Potalekt. In that Council we heard from a traveler who told of how the great disruption has reduced the Nemenhah in the eastern countries so much that scarcely could he believe that the foundation still existed in any village in that place. Because of his report, we called up Nemen Akekt, my brother, and commissioned him to go even into the east to search out the truth of the matter.

21. He has returned and he has brought with him Delegates from a region of the Minisourit which once was and they have united with us in this Council. Surely, God has blessed them and preserved them. And God has blessed us with them, for we had despaired of ever hearing good news out of the East. But look! Out of the East comes good tidings!

22. It is more than a pleasure for me to welcome our sisters from Osarakshim to the Great Council in the mountains. I would ask the Kohath now to extend the feather to them, that they might give account of their stewardships.

23. And when the High Priest had made an end of speaking, she delivered up the feather and it was given to Pene Onokt, and she rose upon her feet again. This is the counsel that she gave to the Great Council of Nespelhem:

24. The High Priest is too complementary in her praise and we are honored. Our journey was a long one, and hazardous. The conditions upon the plains, and the disposition of the men there convey an understanding of conditions everywhere east of these mountains, although of the country east of the Missip, we can give no account.

25. The Great Council of Minisourit collapsed in my father's time. Behold, the People in the great cities departed from all wisdom and they grew into the tens and hundreds of thousands of souls. When the land surrounding the cities was no longer sufficient to sustain all the people in them who labored not for their own support, the Councils decreed that the outlying villages must redouble their efforts to supply food for them. When the villages refused, there was war and the Great Council was dissolved.

26. Within two years of the declaration of war upon their neighbors, behold, all the great cities of Minisourit were deserted and the people had all fled into other countries. The outlying villages, desiring a return to the traditions of our fathers, upheld the Rule of Two Hundred, whereby, the village population is regulated to no more than two hundred families, and the foundation was restored in the Great Council of Imlosagitl.

27. Alas, with the great disruption, which has also begun to affect even you, here in your safe places in the mountains, the Great Council of Imlosagitl also collapsed and is no more. Behold, our Healers were the first to succumb to the sicknesses that flowed up the Great River Missip, and our population was utterly desolated within four years. All of the villages disintegrated and the people became refugees.

28. In the face of that disaster, we did flee into the depths of the forest, admitting very few to come in unto us until we were certain that the epidemic had abated. We have formed our Community and have attendant Villages and Lodges, but we are in no wise a Great Council.

29. Wherefore, one can only imagine our great joy when we were made certain that a Great Council still held sway in the land of our forefathers. To unite with this Council, we have traveled far and passed through much peril in order that we might cast our lot with the Nemenhah of Nespelhem.

30. And when she had made an end of speaking, behold, the feather was passed to Eteonokt, and she did stand up on her feet to speak, saying:

31. I am Eteonokt, daughter of Eteanishnayt, and I too am Nemenhah of Osarakshim. I too have been called up to stand as a Delegate in the Great Council and I do so with all seriousness. Behold, I do not trifle with sacred things, and that which we are about to do are sacred things.

32. Our descendents will read of our works and wonder in their hearts how it was that we could even hope to maintain the ways and customs of our fathers in the face of the great challenges which have affronted us, which do now assail us on every side, and which will not cease to litter our path with obstacles until the Peacemaker comes. Yea, they will read of our deliberations with wonder.

33. But it is our duty to labor so in their behalf. Behold, we know that this land will be given up to the Gentile, for it has been foretold to us by the Peacemaker Himself. Notwithstanding, we also know that He will raise up from out of the Earth a Remnant unto which He will deliver again the foundation. This Remnant we are told will be our own descendent, and those from among the repentant Gentiles whom our descendents may choose to accept into the fellowship and the covenant of our Lord. These same shall be the True Sons of Levi and of Lehi, and also all they whom the Peacemaker grafts into the vine.

34. Wherefore, we must not keep silence. So long as there is a Council Lodge, we must uphold the foundation of our faith, and we must record it. Howbeit, some one of our descendents will be asking how to go about this or that in the manner of their grandfathers, and happen upon our writings. They shall know by the power of the Spirit that the work which they undertake is good! And this knowledge shall burn in their bosom unto the acting it out in diligence.

35. Let us go forward, then, for as long as the Lord does preserve us in the land, and make our paths strait, relying on the workings of the Spirit and the friendship of the Lord.

36. Behold, I cannot add any pertinent thing to the history which my companion has given of the doings of our people, except that we are surrounded at best by complacent neighbors, and at worst by great hostility. I am altogether uncertain how much longer our people will be able to maintain the foundation as we have known it, and it is my greatest fear that it will be lost to us.

37. We are among the first who have been wiped out by the coming of the new people into this country, yet we hold on to that hope which teaches us to live not by the strength of the arm of the flesh, but by everything that is taught of and by the Lord our God, even He whom we call the Peacemaker.

38. And when Eteonokt had made an end of speaking, she yielded up the feather to the Kohath and sat again in her place.

39. And the High Priest stood again and requested the feather. And when the Kohath had delivered unto her the Talking Feather again, behold, she did open her mouth to speak before the Great Council, saying:

40. Brothers, sisters, cousins, friends, all Delegates of this Great Council, it is many generations since this Sacred Way was first taught unto our forefathers and it has served a great purpose in all those generations. Today we continue that purpose. It is good for us to be here!

41. And when she had uttered these words, the whole congregation burst out in response and with clapping of the hands, for this is the custom whenever such words are spoken. And when the Delegates had taken their seats again, for many of them had risen up when the salutation was given, the High Priest began again to speak. And these are the words which she uttered before the Council:

42. I thank our new Delegates for their words. Behold! It is the same everywhere! The world is preparing for a dark time to come. We have watched with trepidation that which has occurred far away in the east countries and we know that such things as have caused the collapse of our brethren there can and will just as assuredly come to pass here in our valleys, upon our meadows and along our rivers. We are not immune to them. Indeed, our own people have also felt of the desolation that has flowed even unto us from our brethren in the East and in the South.

43. And our prophets do walk upon the WAY and have seen that which will befall our people. We have witnessed the coming of the new people and we foreknow the outcome. I myself have seen the state of my own family when the passing of three hundred years has stripped from them the foundation. Behold, I declare it unto you, when that time comes, there will not have been a Great Council for over a hundred years and most of your descendents will call each other, Enemy!

44. And when she had uttered these words, behold, the Council stamped their feet in disapproval. Whereupon she continued, saying:

45. Nay, turn not the heel at my words! For I declare it unto you. Our own Councils will have broken up into small villages each fighting for its own survival ere the Gentile come into this part of the land. We who sit here today, could we live as long as Mor-Honayah, will see our descendents fight each other on the plains for cattle and horses, you may believe me.

46. And I have seen how the Gentile shall discover in our streams and in our rivers the metals which he covets, even the silver and the gold which is the hallmark of his evil and his avarice. And he shall come into the mountains to possess it, and nothing shall ever get in the way of the Gentile in his pursuit of riches, for this is his great talent, to get gain at all costs.

47. Behold, those of our descendents who are left in the land, and believe me, they will number but a fraction of the Nemenhah who inhabit the land today, will attempt a defense of their homes, to no avail, and they will become enslaved. In that evil day, the foundation will seem lost to our kind.

48. But do not despair, Nemenhah! For I have also seen that the Peacemaker shall continue to whisper into the hearts of a few, and they will dream dreams and see visions which they do not understand. Nevertheless, there shall be that in the visions which will cause them to hold true to the fundamental principles upon which our foundation is built. Yea, there shall be preserved in a religion to which the Gentile will be very hostile, that which will remind the Remnant of our doings. It will awaken the Remnant in the moment that the Gentile is ripe for destruction.

49. For behold, the way of the Gentile is gain. And to get gain, the Gentile shall use up the Earth and all the abundance that She has to offer. And there shall be a great consumption that will threaten the very existence of the Gentile in all the lands he has conquered. Yea, he shall be consumed even as he has consumed. Even as he has sown, so shall he reap.

50. Behold, I have seen how that he will take from the Earth and give nothing in return. And even I have witnessed how he will dig up the Earth in many places, taking that which is precious of it to scatter again upon ground that is all used up and has not been allowed to regenerate. And all that he shall scatter upon the Earth shall hasten the desolation that shall befall him.

51. Behold, this is the faculty and the folly of the Gentile. His policy shall always be to get gain, but the getting of gain shall never restore anything. Wherefore, there shall come an end to any gain at all. Then shall he stand in the lot which he has created, and mourn. In that day shall the Gentiles collapse, just as we have seen the people collapse who entered onto the same path heretofore.

52. Yea, and I have been promised that we shall be given a great blessing, we who live in these days, who have been blessed with visions of the future. Behold, the Peacemaker shall allow us to be the voices whispering into the dreams and the visions of our descendents in the last days. Now, is this not a great blessing? Have we not reason to rejoice in our day?

53. I will tell you what whisperings I shall put into the heart and the mind of my descendents. Behold, I shall show them how all that which is built up by the Gentile shall be swallowed up. Yea, I shall show them how the Earth in Her wisdom shall cause the consumption to end.

54. Then shall all that was built up by the Gentile be covered up again by the Earth and all will become fallow ground. Yea, I shall show them the things which have been foretold concerning them, that they despair not. They shall see in dream and vision the renewing of the Earth and the re-establishing of the foundation. Yea, they shall see the return into the hearts and hands of men that way which takes from the Earth of Her abundance in gratitude, but also returns to Her with surplus, that She might be replenished.

55. The ways of our fathers shall not be forgotten, but there shall be a refreshing for a time. Then, because the Lord will allow us to impart unto our descendents of our own memories, there shall be a restoration of all things. Wherefore, rejoice Nemenhah! Evil shall be the future, and we must be reconciled with the destruction and desolation of our people and our country. Nevertheless, the Lord is good, and He remembers His children in their extremity. We shall be restored in the last day, and the Earth with us!

56. And we know, for it has been foretold unto us by the prophets of our forefather, by our own prophets and also by the Peacemaker Himself, that He will not leave the Earth disconsolate. Nay, but He will restore not only Her substance, but He will also raise up out of our loins not only prophets to teach the people, but a generation who will put right the woeful mistakes which shall have been made concerning the stewardship.

57. Wherefore, I will be of good cheer. I will work in that stewardship unto which I have been called and I will not be weighted down in concerns about which I may make no meaningful change. Let us stand in our lot and be diligent in that duty which the Lord has given unto us, and leave for the future that correction which He will be mighty to make. In our time, let us diligently follow His commandments to us, and to record our doing, that we might be an ensample unto our descendents. For surely, they will be in great need of such ensample.

58. And when she had made an end of speaking, she did render up the feather unto the Kohath and she resumed her seat. And presently, the Delegate from the Community of Potalekt did stand up on his feet to address the congregation, and he did request the feather. And when the Kohath had delivered the feather unto him, he gave his address, saying:

59. The words of the High Priest of Nespelhem are good.

60. And the Council did clap their hands in approval of his words.

61. Now let us put down in writing what it is we wish our descendents to know about us. Behold, I know that our beliefs are all recorded in the Archives, but let us write the things that we do in order that we might be had in the remembrance of our Lord because of our diligence in keeping His commandments, or so we believe. Let us write them, beginning with the birth of the child and ending with the burying of the body, that our descendents might have in one place all that we believe is our duty.

62. Behold, I have made such a record part of my stewardship as High Priest of Potalekt. Shall I read it in this Council, that we might deliberate as to what might be recorded for the benefit of our descendents in the last day?

63. And the Talking Feather of the Council called for a vote of the Delegates, and all were in agreement that such a reading would be of use. Whereupon, the High Priest of Potalekt did present his writing concerning the beliefs, the ceremonies and the celebrations of the Nemenhah of the Mountains to the Great Council for their approval. And this is the record:

The Book of Ordinances and Ceremonies

The Bestowal of the Child's Spirit

Chapter One

1. When the mother feels the stirrings of the child within her, she is assured that the body she has been building has received its spirit and has become a living soul. Now, there is no set time in the pregnancy when this occurs, but the mother is aware of the arrival of the spirit of the child into her body.
2. It is at that time that the women of the family make a celebration and give gifts to the expectant mother. They gather in all the things needful for the birth and also everything that will be wanted to facilitate the care of the newborn baby, and with these they make a Sacred Giveaway to the new mother.
3. And when the baby is about to be born, the father calls for the Peli of the family to come and lay hands on the mother to give her a blessing of comfort and of health. And the Peli come and anoint the head of the mother with pure oil, and they touch her on the head and they utter only those things which the Spirit does guide them to say.
4. And a Healer of Women is called upon from the Women's Settlement to come and attend the mother's mother and to assist with the birth. Usually, the same is arranged well in advance so that the Healer is in residence at the time of the birth. And behold, the father may attend also, but this is not looked upon as well in our day as in days past. Nevertheless, it is not forbidden.
5. And the mother knows when the child is coming and alerts the women of the house and the Healer. And she retires privately to make the delivery. But if the delivery is difficult, the women and the Healer are nearby and attend upon her quickly.
6. And when the child is born, it is washed and placed upon the mother's belly. And a prayer is uttered by the attendants for the safety of the mother and the child. And the attendants sing the Welcoming In Song. And when the song is finished, the cord is cut and tied, and the navel is washed with Shi Ahcsic and anointed with the oil of the Big Spiney Tree. And this is done with prayer by the Peli as the first Washing and Anointing of the child.
7. And when the birthbed has been passed and the mother has been washed, and all is well, behold, she and the child are left alone in a quiet and solitary way for three days. And in that time, the family does provide for their every need, but they do not disturb them overmuch, but leave them in peace during the days of rest.
8. And when the three days have passed, the mother and child are brought out into the family lodge and the baby is passed from one hand to another until all the women of the family have held the child. Then the father takes the child in his hands and asks the Peli to assist him, and he gives the child a blessing and a name. And this is the first Naming of the child.
9. Now, as the child grows, the child is taught the manner of prayer and the importance of it. For the Nemenhah maintain that constant communion with the Peacemaker is the only good communication, all other forms are of lesser quality and efficacy. Wherefore, prayer is taught, and it is after the manner of the prayer which the Peacemaker gave to our forefathers. And this is the ensample which He gave unto us:

Prayer

10. Our Father in Heaven, hallowed be Your name, Your good day is coming when all will do Your will in all things, and it will be here on Earth even as it is in Heaven. Give us this day our daily bread and forgive our trespasses, even as we forgive those who make trespass against us. And deliver us out of evil! For surely all things are Yours, and You have all power, and glorious is Your visage, and so it shall be forever and ever. Amen.
11. And the Peacemaker has also bid us ask for that which we need in His name when we pray. Wherefore, this we do in accordance with His commandment.
12. And behold, it is appropriate to pray thus also unto our Mother in Heaven and also unto the Peacemaker, Himself. For the Spirit bears record that they are Diety, and ought to be honored.
13. And when the child is approaching the age of agency, a baptism is made for them. And this is the manner of the baptism of water:
14. When the font of water is used for the baptism, the Peli takes the child down into the water to about waist deep. And the Prayer of Baptism is made with upraised hands. And this is the manner of the prayer:
15. When the child's name has been pronounced before the congregation, the Peli, with upraised hands, says:

Baptismal Prayer

16. Having the commission of Christ put upon me, and having received it in my heart, the Holy Ghost confirming, I baptize you in the name of the Father, and of the Son and of the Holy Ghost. Amen.

17. And when the words of the prayer are completed, behold, the Peli pushes the child down into the water, that no part of the child is exposed. And when it is observed that the child is submersed completely, then does the Peli pull the child back up out of the water, and all the people clap their hands and sing a thanksgiving song together.

18. And the mother gives the child a new set of shoes and leggings, for the child's walk is not as it once was, but is a Sacred Walk. And the father gives the child a Sacred Pipe and a bowl of Abalone, for the talk of the child is not as it once was, but has become as a Sacred Breath.

Bestowal of the Holy Ghost

19. And they sit the child down in the midst of all the people, and they lay their hands upon the child, and they pray earnestly that the Holy Ghost might come and dwell with the child. And the Peli straightly commands the child to receive the Holy Ghost.

20. Now, during the course of growing up, the child has many opportunities to participate in all the ordinances performed in the home by the parent and also by the Peli. Behold, the parents lay hands on the child whenever there is sickness. And this is the manner of it:

Blessings in the Case of Sickness

21. The head, ears, breast, loin, belly, knees and feet of the child are anointed with oil which has been set apart for the blessing of the sick. And these parts of the body are anointed in the manner of Elats Kowat Payits. And when the Elats Kowat Payits has been accomplished, they lay hands on the child and utter what words the Spirit dictates. And behold, this is all sealed unto the child in the name of Jesus Christ, the Peacemaker.

22. And when a child has reached the age of agency, which is thirteen years of age, there is an ordinance that is made which conveys a guide and a direction most beneficial. It is the Coming of Age Ceremony. And it is in this Ceremony that the child becomes a man or a woman in the eyes of the Community, for they become a member of the General Assembly of the Community at that time.

23. And this ceremony has been described in another place, and we adhere to all that has been written concerning it. But this is not a saving grace and is not mandatory, therefore, not all of the Communities of the Nemenhah practice this ceremony, but it is the custom and the tradition in most of the Communities of the Nemenhah of the Mountains.

24. Now, it is also customary that upon reaching the age of agency, the young man does leave the lodge of his mother. For he has not yet received a stewardship, and will not until he is married. And it is the custom of the Nemenhah of the Mountains that all young men should assist in many stewardships before choosing one of their own. In this manner, he is prepared by experience and his choice is made with wisdom.

25. And the young man erects a tabernacle, or a temporary lodge in which to dwell, and his father and his brothers assist him in this. And the lodge is blessed in the manner of all lodges. And this is the manner of the blessing:

The Raising of the Lodge

26. The Peli of the family is called upon and a Ceremony of Sacred Breath is performed upon the place chosen to erect the tabernacle. And this ceremony has also been described in another place, and we adhere to what has been written about it and passed down from generation to generation.

27. Then the Ceremony of Raising is performed. And this is the manner of the Ceremony of Raising:

28. Behold, thirteen sturdy poles are located and with songs of praise and thanksgiving, they are felled and stripped of their bark. Then the men of the family take up the poles and with many reverent songs, they are carried even to the place where the lodge is to be erected.

29. And the three strongest of the poles, which are the thickest at the base and the straightest, for they represent the Father, the Mother and the Christ in us, are placed together on the ground with the base of the tripod on the east side of the circle. These are tied together, and the Peli who ties these poles together sings the Tying Song as the poles are tied.

30. Two of these poles comprise the door of the lodge and the third is opposite the door. When these are tied, the men work together to raise them. And the two poles which form the door of the lodge are spread,

and the third is extended so that it is placed on the extreme west point of the circle, opposite the two on the east which form the door of the lodge. While these poles are being set, the rope which binds them and which will be used to bind the remaining poles is kept taut by the Peli and the Wyakin Song is sung to invite the Spirit to the new lodge.

31. When the tripod is set, poles are chosen for the north and the south points of the circle and they are set. Now, the base of the lodge is altered so that it is no longer a circle. The midpoint between the door poles and the north and south poles is located and poles are set there. But between the north and the west poles there must be two poles set, and between the south and west poles there must be two poles set, wherefore, the west side of the lodge widens and the base becomes egg-shaped. When all these poles are set, two remain for the door flaps.

32. Now the Peli takes hold of the rope and walks Sunwise with it around the frame, pulling upon it to tighten it. The men stand in a circle around the frame with long poles in their hands and push the rope up to the joint of the frame, all the while singing the Welcoming or Wyakin Song. When the Peli has walked around the frame three times, the remainder of the rope is brought to the center of the lodge and is tied firmly to a stake which has been driven there.

33. Now the covering of the lodge is placed. The mat upon the south side of the door is placed first and it is attached to the poles. Then the mats are placed in a Sunwise direction until the base of the lodge is all covered with the mats.

34. Now, the front covering of the lodge is usually made of tanned hides because it must accommodate the smoke flaps and the door. And this is raised and attached at the door of the Lodge at this time, the final two poles being attached to the smoke flaps.

35. Then the remainder of the mats are placed upon the lodge and attached to the poles in a Sunwise manner, working upwards until the lodge is completely covered with the mats.

36. When the outside of the frame is covered with mats, or sometimes this is done entirely of tanned hides which have been sown together, the mats are placed upon the inside. And these are only placed to eye level. Then the mats are placed upon the ground and a hearth is lined with stones.

37. When all this has been accomplished, the men stand in a circle around the new lodge and bless it. Yea, they pray and they sing their blessing into the place and it is made into a sacred and a hallowed place.

Chapter Two

The Raising of the Itsipi Lodge

1. And the raising of the Itsipi Lodge is done in a similar manner, and this is the manner of the ceremony:

2. Behold, in the Men's Itsipi, slender limbs of the willow are found, and with much prayer and sacred singing, they are cut and brought to the place where the Itsipi Lodge will be set up. And the limbs are bound together in sets of three in equal lengths.

3. And when the location has been chosen and scaped clean of all rocks and vegetation, and the site has been leveled, behold, the hearth is dug and lined with flat stones. And the Peli sets a stake in the ground in the center of the Itsipi Hearth. And taking a cord, the perimeter of the Itsipi Lodge is plotted on the ground. Now, the size of the lodge depends upon the number of persons to be using it. Wherefore, if the size of the group is small, the Peli marks a perimeter that is small. But if the size of the group is large, the Itsipi may be very large also. When this is so, the pattern used for the Itsipi Lodge of Women is used.

4. In the Itsipi Lodge at Potalekt, the Peli measured out three paces from the center with the cord and marked several points on the perimeter – two at the door, one at the north, west, and south points, the two at the door representing the east.

5. And the earth that is taken from the place of the hearth is cast up in a straight line extending from the door of the lodge and continuing three paces. And they who have brought the limbs tie them together so that a hoop is formed along the ground around the points which the Peli has marked. When these are all tied together, and a continuous hoop is created, two branched poles are placed firmly at the door points. Now, these should be branching and a short pole is laid across between the branches to form the frame of the door. These are all tied together firmly.

6. Now an arch is set extending from the center of the door frame to the west point. And another arch is set extending from the north to the south point. These are all firmly attached to the base hoop. And when these are attached firmly, the midway point between the north point and the east and west points is found and

an arch is set there extending from the west side to the east side. And the same is done for the midpoint between the south and the west and east points, extending from the west to the east side, and these are placed above the first two arches. The same is done with two arches extending from the north to the south.

7. At the knee, another hoop is placed, and this is firmly attached outside the hoops that have been placed. Now another is placed at the hip and attached. Now another is placed at the chest. Finally, a small hoop is placed at the top of the lodge frame.

8. Now the Itsipi Lodge frame is complete, but it has become the custom to basket weave the lodge frame. Thus far, the frame appears as a series of squares and rectangles. Some Peli take small limbs and weave them at diagonals such that each square or rectangle becomes a triangle. When done properly, this creates a pattern of opposing triangles, to the effect that, when one looks upward from within the lodge, one sees the symbols by which the Peacemaker is expressed in the writings of the Nemenhah, as also the pattern which the Peli wear when they are functioning in the name of the Peacemaker.

9. This practice adds little to the strength of the lodge, but it does add a fitting tribute and a sacrament to the Lord within the construction of the lodge.

10. Now the lodge is covered with mats or with hides or blankets, and it is dedicated with song and prayer. When all this has been accomplished, the Itsipi Lodge is ready for use.

Dedicating the Lodge

11. And when a lodge is complete, be it a dwelling, for council, or for ceremony, we dedicate it with song and with ceremony. And this is the manner of the ceremony:

12. The Peli makes the Ceremony of Sacred Breath with the Sacred Pipe or the Sacred Bowl of Incense. And when this is accomplished, each participant is smudged with Copalim, or with the Sacred Smoke.

13. Then the Peli removes the shoes from off the feet and enters the lodge, declaring:

14. O! Wahtahkwayah'say! Which, being interpreted means, All My Relations! And the Peli sits down on the north side of the hearth, or in the center of the space to be dedicated with the back to the north. And the Peli opens the Bundle in the hearth, or in the center of the space, and the stone representing the seven cardinal people is placed.

15. Then the Peli burns pleasing and cleansing herbs in the sacred directions. And when this is done, the Peli takes up the bowl with the herbs and walks with it in a Sunwise direction along the interior walls. And when the whole interior of the space has been blessed, the Peli exits the lodge with the smoke of Sacred Breath and walks with it down the straight path, and passes along the north edge of the place of the fire. The Peli then walks in a wide circle around the area wherein the lodge is placed until the north of the place of the fire is reached once again.

16. In all this, the Peli is praying and singing to invite the Spirit of the Peacemaker, as also the Holy Ghost, to dwell in the Sacred Space. And when this has been accomplished, the Peli places the remaining incense in the Sacred Fire. Then do all the people clap their hands and loudly proclaim their approval of the dedication. And behold, offerings are given to the Peli.

The Dedicating of Fires

17. Fire is symbolic of the First Day of Creation, wherefore, it is considered sacred by the Nemenhah. Whenever a fire is built, it is done with prayer and with thanksgiving. When the wood is placed, the tinder is set first on the East side. Then, if for example the wind is up in the West and will not allow the fire to start on the East side, the tinder is moved and the fire is set consistent with good sense. However, the first fire is set always in the East.

18. This is to symbolize the direction from which the Gifts of the Spirit come. Surely light and heat are good gifts to the eyes and to the limbs. The sun rises in the East. It is a good metaphor and worthy of our attention. Yea, the best gift, even the presence of the Peacemaker, is said to come from out of the East. It is for this cause that the doors of all dwellings and lodges are placed on the east side, and if the main entrance to an edifice is inconvenient on the east side, an ancillary door is placed there anyway.

19. Now, we know that the Lord does come from no particular direction, for the whole world is His footstool and His creation. Nevertheless, the teaching is valuable and the metaphor is meaningful to us, wherefore, we keep the old custom.

The Pouring of the Itsipi

20. Now, the Itsipi Ceremony is given in another place, and the Nemenhah of the Mountains adhere to the Itsipi Ceremony which has been passed down from generation to generation. Notwithstanding the

ceremony is of traditional nature, and the Itsipi is recognized of the Lord as a saving grace essentially equivalent to the baptism, the carrying out of the Itsipi Ceremony is left to the individual Peli who shall pour the sweat. This is consistent with this manner of ceremony, in that, the teaching of the Itsipi constitutes part of the High Place Ordinances, and the Peli must be guided by the Spirit in all that is said and done there.

21. It is sufficient to record here that the Itsipi generally includes four sessions, in which period the door is opened four times and closed four times.

22. In the first session, or West Door, the Seeks Council Habitation, the congregation is encouraged to unite their purpose and intention for the healing of all things living, and their attention is brought to the creation and the physical world and the blessings thereof. Additionally, it is here that a prayer for the sick or suffering is asked, and also a blessing upon the elderly. Songs of thanksgiving are sung.

23. In the second session, or North Door, the Seeks Spirit Habitation, the congregation metaphorically turns the eyes toward the north and seeks communion with Heavenly Beings. Songs of thanksgiving are sung.

24. In the third session, or East Door, the Sees Far Habitation, the congregation metaphorically turns the eyes toward the east and seeks the Spiritual Gifts. Songs of thanksgiving are sung, and the Peli usually offers a prayer for the very young and the helpless.

25. In the fourth session, or South Door, the Looks Within Habitation, the congregation metaphorically turns the eyes to the south and concentrate on the application of the principles received thus far. Songs of thanksgiving are sung, and many use this time to find the Safe Place, preparatory to walking upon the WAY.

26. Sometimes, the Fire Keeper has miscalculated the number of stones needed for the Itsipi, or stones have broken and the number at the end of the fourth session differ from the number placed in the fire. If there are surplus stones heated in the Sacred Fire, a fifth or sixth session is taken in order that all the stones are utilized.

The Itsipi Im

27. The Itsipi Im is a special lodge wherein the Elats Kowat Itsipi Im ceremonies of healing are performed. These ceremonies cannot be accommodated in the usual, small Itsipi Lodge, wherefore, a special lodge design is needed.

28. The Itsipi Im Lodge is built so that a couch may be placed upon the floor, or so that a raised couch may be placed there, for those who prefer the raised couch over the couch upon the floor. And there must be room for the Healer and the attendants to function in the ceremonies. Wherefore, it is of turtle shape in the west of the lodge and of a height to accommodate the work that goes on in the ceremony. Extending from the east side is a square or rectangular room in which the workers, attendants, family members, and friends of the sufferer may be seated for the Itsipi without disturbing or compromising the modesty of the sufferer.

29. And the Itsipi Im Lodge is made of sturdier stuff than the small Itsipi, for earth is cast up upon it to cover it, wherefore, it cannot be made of the smaller, bendable limbs, but must be constructed of stout poles.

30. Behold, the Healing Ceremonies of Itsipi Im are described in Pahmet Akekt's record and we adhere to them as part of our custom and our religion. Nevertheless, it is not a saving grace, except insofar as the physical body is concerned, and much of the ceremony is left to the workings of the Spirit. Accordingly, the pattern of the ceremony is not necessarily fixed.

31. But the Itsipi Ceremony is a saving grace, for the Peacemaker so deemed it. Wherefore, they who prefer baptism by emersion in the Itsipi over the baptism of emersion in some body of water are not deterred from it. For the body is totally immersed in water in the baptism of Itsipi, and this is the symbolism which the Lord desires. Likewise, they who prefer the baptism of emersion wherein the body is immersed in deep water, they are not deterred from it either.

Chapter Three

The Blessing of the Sick, and the Blessing for Other Purposes.

1. During the years between birth and the age of agency, the mother and the father have many occasions to minister unto their children, for it is in their care and custody that the Lord, who is Father of all, has placed them. Wherefore, they are ministers unto their children.

2. Behold, when a child is sick, the Healers are called and they minister with song, with ceremony and with medicine, according to their talents. But behold, every Nemenhah man or woman is a Healer and may minister to the child themselves before any other help is called.

3. And they lay hands upon the child to give a blessing, and this is the manner of the ceremony:

4. Behold, they who extend their hands to give the blessing should be of good intention toward all who might dwell in the lodge. They anoint the head of the sufferer in the name of the Peacemaker, and having His authority through His commission, they lay hands upon the sufferer and speak that which the Spirit gives them in utterance. When all has been spoken which the Holy Ghost puts in the minds and the hearts of they who administer unto the sick, they seal the blessing up in the name of the Peacemaker.

5. And this is fitting, for they do that which He might do were He present to do it. And it is for this cause that they did receive of Him the commission, that they might do His work.

6. And so do they also unto the young man or young woman when they make their preparation to receive their Wyakin. Yea, they do lay hands upon them and utter unto them those things which the Holy Ghost does put into their mouths to speak. And these things are most useful to them when they go to receive their Wyakin.

The Ceremonies of Healing

7. Now, the ceremonies which are performed by the Healers are many and diverse. These are the ceremonies that must be received through the personal revelation of the Healer, and they are the ceremonies that must be passed to others.

8. And neither the Peli nor the Councils may dictate to the Healers what they shall do or how they shall do it in their ceremonies, but it is required of them to seek the face of the Peacemaker, even the Savior and the Great Physician, to be instructed in the details of the ceremonies they are to employ. Behold, the Healers may teach the principles of healing, and the Peli Council does maintain a school for such instruction, but they may not dictate the kind and nature of the individual healing ceremonies.

9. For, it is a tenet and a principle of our religion that they who receive a stewardship from the Lord have claim upon Him for their instruction. Wherefore, how can any man teach to another what their taskmaster would have him do? And how can any woman instruct in the commission given by another? Nay, it is unto the giver of the commission that the servant must hasten to receive instruction. All else is confusion and corruption.

10. But behold, the Bundle Ceremony is universally employed by all they who have received the Order of the Children of Levi. Yea, large and small, young and old, the Peli do become elders of the religion because of the Bundle Ceremony. We are made equal in the sight of the Lord because we esteem each other equally, and in the Bundle Ceremony, all orders are made one.

The Receiving of Wyakin

11. It is the custom and the tradition among the Nemenhah to provide for the young man or young woman an opportunity to receive a personal revelation which pertains not to all Nemenhah, but to them alone. This is the Wyakin.

12. Now, the manner in which the mothers and fathers, and the Peli of the Nemenhah provide for this ordinance varies.

13. In some cases, the young man or woman is taken into the Sacred Mountain, even unto that place where the records of the Nemenhah are kept, and they study there for a period of time. And when they are satisfied with the study, behold, they do go upon the mount and they spend a vigil alone, contemplating the things they have studied. For the Nemenhah who live close even unto the Sacred Mountain, this does suffice, for the spirit that does dwell there is Wyakin.

14. But, where the young person does not live near unto the Sacred Mountain, or if they are not given to much study, behold, they seek their Wyakin by ceremony, and this is the manner of the ceremony:

15. The mother and father of the young man or woman call upon the Peli of the family to assist them. And the Peli guides the young person through the beginning of the ceremony, which is Itsipi. And when the Itsipi has been accomplished, the Peli guides the young person into a solitary place which has been previously prepared for the purpose.

16. And the young person is instructed to build a small fire and to keep the fire all through the night. And the Peli instructs the young person to pray and sing thanksgiving songs all night long. And when the day is come, the Peli guides the young person again into the Itsipi Lodge, and Itsipi is performed for them. Then the Peli guides the young man or woman back to the solitary place again to spend another night alone. Once again, the person is instructed to pray and sing the thanksgiving songs, and keep up the little fire.

17. When the day comes, the young person is taken again into the Itsipi Lodge and the Itsipi Ceremony is performed. When this has been accomplished, and all other people have left the lodge, the Peli refreshes the

young person with draughts, often containing medicine, and a couch is provided for the young person. Then the young man or woman sleeps in the solitary lodge.

18. It is during this time that the Wyakin comes in the dreams of the supplicant, for the young man or woman is taken upon the Way and walks and talks with their ancestors, with the spirits of just men and women made perfect, and if it is expedient, with the Peacemaker. It is because of this ceremony that some call the religion of the Nemenhah the Dreamer Religion. Great instruction is given while one tarries upon the Way, and this instruction becomes valuable Wyakin to the young person. In this way, all the young Nemenhah become prophets to their families.

The Coming of Age

19. And when a young person has reached the age of agency, and has also received a Wyakin, they are brought before the whole family and a naming ceremony is made, and this is the manner of the ceremony:

20. The Peli, having knowledge of the person, prepares all things pertaining to the administration of the ceremony. When all is in readiness, the family and friends of the young person are invited to a Naming Council. This may consist of only the close family and friends, or it may include the entire village, much depending upon the circumstances.

21. And when the people are all assembled, they form circles around the young person, who is seated in the center of the Council. And the Peli makes a ceremony of Sacred Breath. And when the Peli has cleansed the recipient, and passed the incense so that all the people may join in the cleansing, prayers are spoken on behalf of the recipient and songs of thanksgiving are sung.

22. Then does the mother of the recipient stand and describe the virtues of her child. And when the mother is finished speaking, behold, the father stands up and describes the strengths of his child.

23. Then the Peli, and as many others as the Spirit directs, lays hands on the young person, and they sing a blessing. And the Peli speaks the name in a loud voice three times, and the people all clap and voice their approval.

24. And when all these things have been accomplished, the congregation heaps gifts upon the recipient, for the girl has become a mother to the Community, and the boy has become a father. Behold, they are grown and have received the agency of the Community. They may be elected to the Councils or as Delegates, and they may vote in anything taken up by the Councils.

The Ordination

25. When a man or a woman has received the Commission of the Peacemaker, they are received into the Council of Peli, regardless of their family or lineage. For, the Peacemaker adopts into His own family all those unto whom He gives His commission.

26. And this is the beginning of the Spiritual Adoption, whereby the Nemenhah do take into the community men and women who have not been raised up in the manner of the people. Yea, our ensample in the Spiritual Adoption is the manner of adoption of the Peacemaker, when He gives His commission.

27. And the Commission of the Peacemaker is that authority given by Him to an individual to do that which He would do were He present to do it, and to speak that thing which He would speak were He present to give it utterance.

28. And this authority gives the recipient a legal right to the Bishopric, which is the administration of the commission. And behold, this can only come from the Peacemaker personally. It cannot be conveyed by any other person, for it is the highest of Wyakin. Yea, to stand in the presence of the Peacemaker, upon the WAY, and receive of Him His commission, is the greatest of gifts, for He only suffers this of His friends.

29. And when a person has received this great gift, they are duty bound to report the same unto the Peli. And it is the custom among the Nemenhah of the Mountains that a most precious article is taken out of the Bundle by the person and carried to the Peli. And this offering is laid at the feet of the Peli, and when they do this, they explain that the commission has been given and they are willing to dedicate themselves to that which the Peacemaker has revealed to them to do.

30. And the Peli takes up the offering and takes the recipient into a private place. And the Peli lays hands on the recipient and makes an ordination ceremony, and this is the manner of the ceremony:

31. Having spoken the name of the recipient, and the recipient is a man, the Peli confers the Order of the Children of Levi upon him, and ordains him to the office of Peli. If the recipient is a woman, the Peli confers no orders but ordains her to the office of Peli. And when this has been accomplished, the Peli pronounces that blessing which the Holy Ghost prompts, and this is spoken in the name of the Peacemaker.

32. And it is the custom of the Peli to lay hands on those who receive especial callings within the Council of Peli. This is the manner of the ceremony they employ:

33. When a man or woman is called to serve in a special calling of the Peli, such as to officiate in the High Place, or in the synagogue, the Peli takes that person privately and, laying on the hands, pronounces a special blessing which sets that person apart in the specific calling. Then the Peli speaks those words of blessing that the Spirit prompts must be spoken. When all has been spoken that the Spirit dictates, the Peli dedicate the blessing in the name of the Peacemaker.

34. Now behold, this is done privately and without public ceremony. Then the recipient's name is added to the Long Count of the Peli Council of the Community, whereby the new Peli may be known to the people.

The Sacred Bundle and Sacred Breath

35. Whenever the Peli of the Nemenhah of the Mountains administers an ordinance or ceremony in the name of the Peacemaker, it is done with a Ceremony of Opening and Closing. Now, the Opening is usually administered with the opening of the Sacred Bundle of the individual Peli, and the Closing is done with the closing of the Bundle. In this way, the Peli maintains that all things are done in the Name of the Peacemaker. Yea, all our comings and our goings are done in His name, for we are His servants.

36. And within the Sacred Bundle of every person who has received the Commission of the Peacemaker, there are those articles which are needed to perform the Sacred Breath Ceremony. Behold, all Peli carry the Sacred Pipe and the Incense of the High Place. These are utilized to symbolize the prayers of the People rising up into heaven, and also the Spirit of the Peacemaker within us.

37. The ceremonies of the Nemenhah may not proceed until the Sacred Bundle is open, and they are not considered complete until the Sacred Bundle is closed. This is the Sacred Way of the Nemenhah.

38. Now, the Bundle Ceremony is adapted to the needs of the individual, and also to that which the Holy Ghost dictates, therefore, it is not a rote ceremony. However, it is in form like unto that ceremony which Mor-Honayah made in the Land of Menintah.

Receiving the Stewardship

39. Every Nemenhah Man or Woman makes a sacred covenant to uphold the foundation and to sustain and support the Community. Behold, their name is added to the Long Count of the Community in which they reside. Through this covenant, each person commits to labor with their might in some useful stewardship to provide for the needs of their family, and also to create a surplus which they freely give unto the needy. It is because of the surplus that there are no poor among the Nemenhah.

40. Behold, the stewardship is given by ceremony, and this is the manner of it:

41. The recipient is seated in the Council Lodge of the Community, or in the well of the High Place Lodge where the Community has no Council Lodge. And when the recipient of the stewardship is seated, the Community Council take their usual places in the circle.

42. And the Peli makes a Bundle Opening Ceremony and shares Sacred Smoke. Then the Peli introduces the recipient by name and recounts the recipient's virtues to the Council. And, if the recipient has a preference as to which stewardship best suits, it is spoken by the Peli at this time. Nevertheless, there is not always a need for the stewardship most preferred, but the preference is spoken.

43. And when the Peli has made an end of speaking, the Council reviews the stewardships that are needed in the Community and discusses them with the recipient. When a stewardship that is suitable and agreeable is seized upon, it is described in great detail, and nothing is left out.

44. And when all is understood about the stewardship, the Peli does lay hands upon the recipient, along with any from among the Council whom the recipient might choose to assist in the ordinance, and the recipient's name is clearly pronounced. Then the stewardship is pronounced also, and a blessing is spoken which binds the recipient to the stewardship. When this has been accomplished, the Peli speaks such words in blessing as the Spirit directs, and the ceremony is closed in the name of the Peacemaker. Then the Peli once again shares Sacred Smoke and the Bundle is closed.

Chapter Four

Marriage

1. Behold, the Nemenhah follow that custom of marriage which has been passed down from generation to generation, and which Shi-Tugohah described of the Ammonihah of old. The young man seeks and wins the heart of the young woman in the manner described by our great ancestor, and the families of the young

couple arrange all good things for them. The Peli performs the ceremony which binds them, yea, and in fine, all is done in accordance with the pattern and the principle set forth by Shi-Tugohah.

2. And when they have made preparation, and all that the family has planned has been accomplished, behold, the couple does go up even into the High Place to receive greater knowledge and they are bound together in the High Place by a Covenant of Marriage.

3. Behold, if by the old custom they are washed and anointed by their family, they receive not the Washing and Anointing Ceremony. But in many places, this ceremony is reserved for the High Place only. If that is the case in the Community in which they reside, behold, they receive a Washing and Anointing in the High Place according to the pattern which has been set forth and recorded by Ougou, the prophet.

4. Yea, and when they are washed and anointed, they are instructed as to the type and kind of covenant they must make in order that their union may become eternal. And they covenant to keep four great laws, each of which are designed to teach them of the responsibilities as husband and wife, as also the great blessings that will come to them because they have covenanted to become First Man and First Woman, and to walk in Their footsteps.

5. Yea, they covenant to keep the Law of the Gospel as it has been explained to them. And they covenant to keep the Law of Sacrifice as it has been explained to them. And they covenant to keep the Law of Chastity and Virtue as it has been explained to them. And they covenant to keep the Law of Consecration as it has been explained to them. And they make these covenants both singly and as a union, nothing dividing them.

6. Then are they clothed in new garments, for they are washed clean of the blood and sin of this generation. And they are anointed Sons and Daughters of the Most High God. And they come before their families as new creations, and they are welcomed by them.

7. Yea, and the Peli places a new sash around their joined hands and leads them out of the solitary room, even into the High Place Lodge where all the family is seated, and presents them as Husband and Wife to the congregation. And the congregation makes a loud and pleasing sound, and they welcome them in their new calling.

8. And when all has been accomplished within the High Place, the couple is brought before the Community Council and the General Assembly and the Peli presents them as Husband and Wife. And the General Assembly makes a great shout and a tumultuous noise with clapping, for a new family of the Nemenhah has been formed.

The Celebrations of the Nemenhah

9. Now, the Nemenhah do celebrate many things at many times, and most of the celebrations are set by the families or the Peli of the families. But behold, there are some celebrations which are enjoyed by all the Nemenhah of the Communities. These include the Winter Dance, which by some is called the Spirit Dance or the Dance of Ancestors, the Blossom Dance, which is a celebration held after the snow has melted and the Pores Blossoms are on. Also in this time is the Festival of Lights celebrated, for it commemorates the birth, death and resurrection of the Peacemaker. And the Summer Moon is celebrated, for in it the harvest is in full. In the last month of summer, before the leaves begin to change, the Great Council is ushered in with a great celebration. These are the general celebrations of the Nemenhah of the Mountains.

Sabbaths

10. Behold, the Sabbath is the Day of the Lord. We have been taught by our fathers, and our father's fathers, even into time immemorial, that the Lord made the Earth and all things in Her. And when He was finished with the work of creation, behold, He did rest from the work. This same became the first of Sabbaths.

11. Among the Nemenhah, there are many who dedicate one day in the week as Sabbath, and they make it holy. Yea, they consecrate one day unto the Lord and they do none of their own business on that day. All that they do in that day is dedicated to the Lord and His purposes.

12. There are others who consecrate also the Lunar Sabbath, which is that day when the moon is neither waxing nor waning, but is full. This day is sometimes celebrated as a Sabbath in the Synagogue, and sometimes it is celebrated in the field, for behold, it is an important planting day in the season thereof.

13. And the Synagogue, and the work of the Priests of the Synagogue, are dedicated to the Sabbaths. Yea, the doors of the Synagogue are open every day, because of the great work the Peli of the Synagogue do in the relief of the needy, but on the Sabbaths, the doors are open so that the people may rest from their

labors and come together to celebrate their faith and to make public ceremony together. And this is the manner of the public ceremony:

14. The Peli stand at the door and greet all the people who have come to the Synagogue at the appointed time. And they bring them in and sit them down. And when all the people are sat, the doors of the Synagogue are closed and a Door Chief stands there to guard the door. For behold, it is not meet that there should be comings and goings as usual while the ceremonies are performed, wherefore, there should be a Door Chief to quietly open and close the door when it is needed and appropriate.

15. And when the door is closed, the Peli makes a ceremony of Sacred Smoke. And then the Peli chooses one to sing a prayer of thanksgiving. And when the song is finished, all those assembled for Sabbath sing together.

16. And the Peli, along with those who are anointed unto this purpose, administer the Sacrament of the Lord's Supper. And this ordinance and ceremony is made by the Peli, and this is the manner of the ceremony:

17. Behold, bread and wine having been provided, and all things being in readiness, the Peli take up the bread and, holding it before the congregation, it is broken and blessed, saying:

18. Oh Eternal Father, we ask You, in the name of the Peacemaker, who is Jesus, the Great Christ, even Your Son, to bless this bread and sanctify it unto us who partake of it. That we may eat it in remembrance of His body, whose heart was broken because of His own, Who was pierced for the sins of all the world; that we may witness unto You, oh Father, that we desire to take His name unto ourselves, and remember Him, and follow His teachings which we have received of Him, that we may be worthy of the baptism of His Spirit and of the Holy Ghost. Amen.

19. And when this prayer has been spoken in the hearing of all the congregation, the Peli take the broken bread and it is distributed to the people, and they partake of it.

20. Then the Peli take up the wine to bless it, saying:

21. Oh Eternal Father, we ask You in the name of the Peacemaker, even Jesus, the Great Christ, Your Son, to bless this wine and sanctify it unto us who drink of it. That we may drink it in remembrance of the blood of Your Son, which flowed from every pore when He took upon Himself all things, and which spilled out from Him when He hung upon the tree; that we do witness unto You, oh Father, that we do remember Him and have taken His name. Pour down the Unquenchable Fire to be in us! Amen!

22. And when this prayer has been spoken in the hearing of all the people assembled, the Peli take of the wine and distribute it to the congregation, and they drink of it.

23. And the Peli speaks the peaceable things in the hearing of the congregation, and often, others are called upon to do so. And at the appointed time, all the people assembled who wish to speak words of wisdom and of instruction, being moved upon by the Spirit to do so, behold, they do stand up and speak in the hearing of the congregation.

24. And the Peli direct the people in the singing of many songs, for in this manner are the children taught the songs of the synagogue.

25. And when all these things are accomplished, behold the people embrace each other and they share a time of fellowship. Then the Peli ask for a final song of prayer and that the Sabbath Meeting conclude in the name of the Peacemaker.

26. Now, the families of the Nemenhah do also celebrate the Sabbath in their homes. Yea, after they have returned from the Synagogues, the people gather as a family and they worship in their own way. And this is usually concluded by a meal presided over by the mother and the father. And they put on the prayer shawl and they sing out the Sabbath with the family gathered around them.

27. And when the Lunar Sabbath does not fall on a planting day, behold, many of the Nemenhah make Itisipi, and they celebrate this Sabbath in that manner which has been passed down.

28. And every seventh year is a Sabbath year, and the Nemenhah release all combinations in that year. Yea, if a family has bound itself with another in a stewardship, that they labor together in the same work, behold, the combination is loosed in the Sabbath year. And also, if the Council has decreed that some restitution be paid because of some transgression, behold, the decree is loosed on the Sabbath year. As also, when the Councils have decreed that association is to be cut off between the Nemenhah and a neighboring people, behold, in the Sabbath year they do restore it and peace and fellowship is sought.

The Ceremonies and Ordinances of the High Place

29. Behold, in many of the Communities of the Nemenhah, the High Place Lodge has two purposes. In its first and foremost purpose, the High Place Lodge is a sacred place utilized by the Nemenhah to hear of and participate in the four great laws, or covenants of the Temple. They are the Law of the Gospel, the Law of Sacrifice and Obedience, the Law of Chastity and Virtue, and the Law of Consecration.

30. Now, the principles which pertain unto these covenants are taught also in the home. Yea, before a man or a woman may go up to the High Place to participate in any ordinance there, he or she must first demonstrate to the Peli that an understanding of the ordinance has been obtained. But behold, additional instruction concerning the covenants is always given in the High Place Lodge, and there are always Peli assigned to that purpose.

31. And the ordinances of the High Place are made at set times, and these have been described in another record. Behold, we adhere to that which has been written concerning them. They are the Ordinance of Washing and Anointing, of Baptism, and of the Endowment of Power, and of the Making of Eternal Marriage, and they are the Calling and the Election. These are the ordinances of the High Place.

32. Behold, it is the ordinances of the High Place which does set the Nemenhah upon the path of the Peacemaker. We believe that without them, there is no Nemenhah. Wherefore, whenever a new lodge or settlement is created, it becomes their first concern to dedicate a place to teach the High Place Ordinances, and a synagogue is built for this purpose. Then do the people labor diligently to build a High Place for the settlement.

33. And in many Communities of the Nemenhah, the High Place Lodge is also used as the Council Lodge, wherefore, it is a place of public concern. And when it is used for temporal purposes, behold, the Sacred Items and the Temple Bundles are closed up. And when the temporal business of the Council Lodge is complete, then do the Peli come in again and open the Bundles and rededicate the lodge.

The Second Book of Eapalekthiloom (continued)

Chapter Seven

1. And in that year were the Nemenhah of the Forests, the few of us, united once again with the Nemenhah of the Mountains and of the Coasts. And this was a great reason to rejoice. For we believed that the Nemenhah Covenant, even that which we call the foundation, had been lost to all the people excepting our own villages. Yea, we were reconciled that the Nemenhah existed no more and that we alone were the Remnant of which the Peacemaker spake.

2. But the same proved to be untrue! For there were yet many of the Nemenhah people left in the land. And notwithstanding the great fall of the Children of Lehi, the Lord had yet saved some few to carry on His great purpose. Wherefore, we did covenant one with another to continue in all ways to uphold the foundation and remain in the faith of our fathers for the sake of that which would shortly come to pass.

3. And a year did pass and we had peace in the land. And seven years did pass and we had relative peace in the land. Yea, our neighbors did not harass us too much and we had peace. Behold, we did nothing to excite our neighbors to covet that which we had. Yea, we restrained ourselves and our lusts, that our neighbors might not look upon the evidences of our prosperity and desire it for themselves. Behold, the Lord did prosper us, especially in our trade and discourse with our relations in Nespelhem. But we took pains to hide that prosperity from the world, that men covet it not and seek to destroy us to obtain it.

4. And we sent a Delegation up to Nespelhem each year to the Great Council. And they did return again with news of things in the world and of the rest of the Nemenhah. And because many are the healing herbs and trusty plants that grow here, we did a lively trade with them, and in this way we did obtain much excellent stone with which we made implements of all kinds, and also the fine, clear crystal sheets upon which we write our records. And we were pleased that we could send unto our relations in the Mountains the things which grow so abundantly here. And our relations in the Mountains were pleased that they could send unto us that which our country had none of.

5. But behold, the Nemenhah Way did not spread out upon the face of the land, as in years past. There were here and there, other survivors of the disruption which had brought all people low, but they were not united and they fought continually with one another. And it seemed that the whole of the land was emptied of people. Yea, what a contrast! For once there had been cities filled with people, and scarcely could one take one's journey ten miles up the great river without happening upon a village of the Nemenhah. But now

the Nemenhah of the Forests are restricted to one small region and we cannot expect to regain what was once the great nation we once enjoyed.

6. But we continue in this land for a good purpose in the Lord. For we know that a time shall shortly come when our descendents shall once again inhabit this place to re-establish the foundation. And we know that, although the nations may rise against them and the Gentile may shake his heel, nevertheless, the Peacemaker shall be with them and they shall be successful.

7. Yea, Nemenhah shall once again join together in the Covenant and they shall shun the world and put away avarice. Men shall no more seek only to get gain and they shall cease to hurt the Earth. In those days, behold, it has been revealed to us, men and women who have a particle of Nemenhah in their veins shall return to the purpose of their ancestors. Yea, they shall seek again a better way. They shall set down the war that is in their hearts and take up a way of peace.

8. And we know that, because we have seen their day, the things that we write may be of worth to them when the Peacemaker shall call them up again to redeem the land which shall have been taken from them. Yea, they shall be called to redeem the land, which shall have been bathed in blood.

9. And we have seen that in that day, which is not yet far distant, the Lord shall call up a prophet among them, and unto that prophet He shall show many things concerning the manner in which we have lived and prospered in this land. Yea, and He shall also direct that prophet to commence a work which shall prepare the way for the Children of Lehi to be gathered in. And our descendents shall be among those who accept the words of that same prophet whom the Lord shall call up and send unto them.

10. But we also know that the prophet shall be a Gentile and shall commence the work which the Lord shall give unto him among the Gentiles, his own people. And the work which the Lord shall give him to do shall be for a restoration of the Children of Israel which shall be left in the land. Yea, although the restoration of the Covenant shall benefit the Jew and the Gentile alike, yet, it shall not be for the Gentiles that this restoration shall be made. And the prophet shall reject the first commandment of the Lord – that the gospel be brought unto the Remnant of the Children of Lehi, whose children our descendents shall be, though they be few. And he shall concentrate rather upon the Gentiles first, hoping that all will be well with the Children of Lehi after the Gentiles shall have been gathered in.

11. Behold, this shall be a great stumbling block before the work of the gathering. For the mind of the Gentiles shall be upon the traditions of their fathers. And the traditions of their fathers are the traditions of Babylon, of which we have long been warned.

12. And the Peacemaker shall welcome them into the fold and adopt them into the true vine, and why not? He is the father of large and small, Jew and Gentile. Why should He not welcome them in? But He shall command them to lay down the Babylon with which they shall be enslaved, but they will not. Yea, He shall teach them how they might consecrate even the traditions of their fathers, and make them holy, but they will not. He will teach the prophet from out of the records we are commanded to write, and the prophet shall give a model and an ensign, but they will not. They will be blinded so by the teachings of their fathers, that they will see only their property and the gain that they may get by it. Then shall the very elect of God stumble because of the wickedness of their fathers.

13. Know this, all you Jews and Gentiles who shall read our writings! The Lord shall command you to take all your lands, and all your property, your goods and your chattel, and lay it down before His servants. And you shall be invited to receive of them an inheritance meet for the maintenance of your families. But you will not see that the Lord never asks such things of they who will recognize that all things are already His and consecrate all things unto Him. Nay! He never commands the same of such, for they have already done it!

14. Because the Gentile thinks that he can own this thing or that, he is ruled by the law of man and, therefore, he must be commanded to lay all things down. This is the Babylon in his heart. It were better if he could depart out of this Babylon and flee unto Zion, even that true Zion which does away with such things. Yea, if he could put away the desire to own the Earth, and all the things in Her, and declare that he cannot own such things, for to desire it would be to rob God of that which is His own footstool, then shall the Lord, who is the Master of all, give unto him of the abundance of the Earth without commandment and without law.

15. I have seen how the Gentile would not accept the manner of consecration which the Lord shall first give unto him through the prophet whom He shall raise up out of his midst. For the Gentile cannot think of

stewardship without property. And the Lord will yet offer him a second path which could still serve well the purpose. Yea, He shall command the Gentile who would be grafted into the vine, that he shall lay down all and sacrifice all, and he shall receive back a secure inheritance. Then by principle and by precept, the Lord will have tutored him in consecration, that his children might not learn the ways of his fathers. But even this shall the Gentiles corrupt, yea, and many shall shake the heel at it with disdain. Shall any such be saved in the last day?

16. And beginning in the very generation wherein the Lord shall raise up a Peculiar Prophet unto the Gentiles in this land, to prepare the way for His peculiar work, there shall be wars that shall flood this land with blood. Yea, brother shall be arrayed against brother and father against son. They shall not spare each the other, and from that day on there shall be such a study of war and of bloodshed as has never been known by mankind. Yea, the very study of the nations shall be of war and of bloodshed and they shall cover the Earth with desolation. And the end thereof shall surely wreak havoc upon the Earth, even to the consuming up of Her abundance. All this has been foretold by the Peacemaker Himself, and none can do ought to stop the progress of this prophecy, except, that is to say, none who will not set Babylon aside and flee unto Zion. For who shall the Lord preserve in the last days? He shall preserve His own in that day, and none other.

17. And I have walked upon the WAY, and I have seen your day. And I have heard you ask your wise men, "How shall we live, that we might inherit eternal life?" Behold, the Lord has already opened up these mysteries before your eyes! Why ask you yet of your wise men questions which your God has already answered? Has He not taught you of the blessing and the curse which He has placed upon this land? Nay, do not deny it!

18. "I, even He who is God, am under stricture when they who are mine do as I command them. But when they will not do as I command them, there is no stricture." Are these not familiar words? Is this not your Lord informing you of a strange and wonderful thing that does exist in the Universe which He has created for you? Behold, if you are His, and you follow His word and will, He is bound by that same word and will. It is only His will that His children should enjoy eternal life. That is the stricture! You cannot but obtain that which you desire, if you do as He commands you.

19. But if you will not do as He commands you, then you shall have need of your wise men all the day and every day. But they shall have no consolation for you. For, if you do not the word and will of the Lord, He is not bound by it either. You shall not obtain anything from the Lord.

20. Now behold, when the Lord shall bid the Gentile lay down all his property at the feet of His stewards, whom He shall have called up to this purpose, and the Gentile does lay down his property, he did it in obedience to the word and will of the Lord. Why then was he driven from city to city? Behold, I have seen it, and so it shall be! I say unto you, It is because in laying down his property he failed to lay also down his desire for property.

21. And when the Lord commanded the Jew and Gentile to think more of their neighbor and of the needy than of themselves, and they sacrificed all that they had so that the storehouse might not be empty, why were they scattered? Behold, I have walked upon the WAY and seen your day! I say unto you, It is because they laid not down the desire to get gain, but held it close within their hearts.

22. And shall such call themselves purified before the Lord? Shall such call themselves the elect of God? Shall the same think themselves justified and can they think to ask a boon from the Lord their God? I say unto you, Nay! Then, if they may not even ask a trifling boon from their Lord, can they hope to obtain eternal life, which is the greatest gift of all?

23. Behold, Zion shall not be established in truth until the People of the Lord comprehend that the property is not that which is consecrated. The Lord owns it already! Do you think that because you say that you sacrifice a thing unto the Lord, that the thing ceased somehow to be His in the beginning? Or can you give Him something which is not yours to give?

24. But this shall be called consecration in the last days and men shall justify themselves because of it. Here is my land, Lord. I give it to you freely, wherefore, give me eternal life. Here is my cattle, Father. I sacrifice it up unto you, wherefore, sit me down on your right side. Here is my gold and my tin. Behold, I surrender it to your steward, Abba, wherefore, give me a mansion. Here is my fine clothing and my adornments, my gorgets and my pendants. I offer them up unto you, Savior, wherefore, redeem me as you have promised.

25. But in their hearts they still lust after the land, the cattle, the gold and the tin. The adornments and the gorgets are still that which they value. Behold, how they give up their belongings, but their righteousness they still enumerate in money and in possessions. This is the thing that corrupts their offering, for it is not they who consecrate a thing and thereby make it holy. They may only make holy that which is theirs, wherefore, their walk and their talk they may consecrate of themselves. All else requires the Lord to make it holy. If they consecrate the possession but not their own hearts, it is folly.

26. For the Lord can make a thing holy, but because of His word and His will, by which He is bound, we are given freedom to decide our own path, whether we will follow our Lord in righteous paths, or whether we will trust rather to our own understanding and the strength of the arm of flesh. Whereas, the Lord may make the potter's field a place of holiness, and thereby consecrate the thing, only the potter may covenant to be the servant of the Lord.

27. Behold, the Gentile believes that he may make himself holy by giving up his belongings, but his intention, yea, even the intent of his heart he keeps hidden. This is the great transgression which I have seen while I walked upon the WAY, and because of it, there shall be but few of the Gentile race who shall be justified in the last day. For the whole world shall be as Sodom and Gomorrah, and only they who flee out of Babylon and unto Zion shall be found spotless before the Lord.

28. Behold the Nemenhah, oh Jew and Gentile! There is nothing with which we are blessed that we may claim is our own possession. This is an understanding that, once obtained, liberates the mind and the heart. Obtaining the whole world and all its riches gains us nothing if the beggar may put up his petition in vain. And we have claim upon the storehouse of the Lord only because we labor with all our might for the good of our neighbor. This is consecration, whereby the Lord does make holy the things, and whereby the people make holy the Children of the Lord.

The Third Book of Eapalekthiloom
The Son of Eapalekthiloom
Approx. 1595 AD

Chapter One

1. Behold, I am Eapalekthiloom, even the son of Eapalekthiloom of the Nemenhah of Osarakshim. And I take up the stylus in the manner and custom of my fathers before me. For I was taught the way of the Nemenhah from my childhood, and I hearkened unto the instruction which I received from my mother and my father.

2. And I sought the face of the Lord early in my childhood. Yea, before I had reached the age of agency, behold, I had walked and talked with the Lord upon the Way. Wherefore, I did go even unto the Peli of my family, who was my grandfather, and I informed him of the commission wherewith the Lord had called me unto His service.

3. And my grandfather laid hands on me and conferred upon me the Order of Levi, and he ordained me to the office of priest of the synagogue. Therefore, from a very young age I did learn to be of service to my Lord and to my fellow man.

4. And behold, when my son was passing his eighteenth year, I was distinguished among my peers, for my own son, unto whom I had given the name of Ougou, our great ancestor, was chosen to go with the Delegates of Osarakshim even up to the Great Council at Nespelhem. And this was a great honor to me, and I trifled not with it, but exhorted him to execute his calling to the best of his ability.

5. And behold, while Ougou was with the Delegates in the land of our fathers, even in the mountains of our fathers, he did make the acquaintance of Imene Akekt, even the daughter of the Head of the Akekt Clan in that country. Yea, he did find favor with the daughter of the high priest, and they made binding covenants to each other and to their God, while he was yet there at the Great Council.

6. Wherefore, we mourn. For our son did remain among the Nemenhah of the Mountains and did not return again unto us after the Great Council. And yet, we do rejoice that he has been so blessed as to unite himself to that portion of our family from which we have been long sundered. Yea, we shed tears in our grief, for we knew that we may scarcely ever see him again. And yet, how we cried out in our joy! Yea, in songs of joy did we celebrate the union of our families.

7. Now, this is the way with children. They brings us sorrow, and they bring us joy. There is not a mother or father among the Nemenhah of the Forests who has not sung for joy at the birth, nor sung for joy at the death of a child. We live in such times and we who have children in the villages of Osarakshim have

all buried children as well. It is for this cause that, whenever we pass into any home, through the doorway, it has become our custom to pray for the safety of all the elderly who dwell within. And also it has become our policy, whenever we pass out of any home, through the doorway, that we pray for the safety of all the little children who dwell within.

8. For it has been thus for all who live in Osarakshim that every soul has seen a lifetime of privation and of want. And of disease, each one of us have attended on many who have succumbed. Yea, we have seen the destruction of our nation, and almost the destruction of our race, in the land which the Lord has given us. Nevertheless, He has preserved us. And, should the day come, as the prophets have foretold, that scarce any of our race yet lives under the spreading branches of the Oak, yet shall the Lord restore our people again into the land their ancestors once inhabited.

9. Now, for what cause will He do this thing? Surely, if a people have been swept off and the nation exists no longer, it is because of the curse and the blessing of this land. Yea, we have been taught from our youth how that this land is blessed and will bless the lives of all who walk in the footpaths of the Lord and seek His face. But it is also a cursed place and will hide up its blessings to those who keep not His ways and remember Him not.

10. Wherefore, it can be argued that if a whole people, who once prospered in the Sacred Land, have been utterly swept off, it must be that they did become wicked and that they rejected He who is mighty to save them. And behold, this is not an uncommon thing. Yea, the books are filled with the writings of people who have spoken of the fall of cities and societies. Therefore, it is not out of thinking that such a thing must be the cause for the utter destruction of the Nemenhah in these parts of the land.

11. But I say unto you, it is not always so. Remember always that we have not all things before us. Yea, we know not the end from the beginning, and the beginning from the end. Our knowledge is not the same as the Lord's knowledge. He walks and talks with understanding, while we walk in a fog and we talk with the language of children.

12. For, it must be admitted that people of some of the cities of the Nemenhah had allowed themselves to leave the foundation. Yea, they grew too large and the provisioning of them did consequent much hardship. But does it stand to reason that all the foundation was flawed because of the transgressions of a few cities? And when the Nemenhah had corrected the flaw and repented of the evil, should this not have brought balance again to the matter? Why then are the Nemenhah so reduced in this good land?

13. Behold, there is a river which does flow out of the Nemenah of the Mountains, and it was once considered the northern boundary of the Nemenhah of Pegnlisits. And that river does still flow down out of the mountains, and crosses the plains, and eventually empties its bounty into the Misisip. We call this river the Minisourit, and many cities of the Nemenhah did once flourish in that place round about where it does empty into the Great River.

14. Yea, when my grandfather was a young man, there were cities in that region that abounded with people. There were many streets and many buildings, and behold, tens of thousands of people lived there, nay, more than a hundred thousand. But now there is scarcely four small villages with no more than a thousand inhabitants in that whole region. And it is the same in all the lands of the Nemenhah of the Forests.

15. Of a certainty, the people of Minisourit did not follow in the path the Lord had set for them. Yea, my grandfather's generation, and his father's, did spend much time and strength building up their great cities, and supporting them. But, seeing their error, they sought also balance and returned unto the foundation. Should this not have saved them from the desolating scourge that has reduced our nation to scattered villages?

16. In my father's generation, there was prosperity again, for they separated from the cities and restored the foundation. Yea, in my father's generation, the Nemenhah began to renew and restore all that had been lost to them. Wherefore did they cease, and why did the Lord and the Land not prosper them according to the blessing?

17. To judge the Lord or the Land is not within our ability. Neither is it sound to judge the people in this thing. For behold, the Lord has many designs and purposes, and we are not privy to all of them. We restored the foundation, but forgot the prophecies concerning the coming of the Gentile race into this land. And how could the Gentiles cover the face of the land if it was already covered by Nemenhah? And how could they subdue all things according to their will, if the Nemenhah yet governed the land?

18. We have known for generations that a time would come in which the Lord would bring into the land a new people whose ways would not be our ways, and whose customs would not be our customs. And we have been taught that this would be because the Lord would have need of the great zeal of this new people in carrying news of His doings in this land, even unto all the peoples of the Earth.

19. And even we foreknew of the downfall of our own people before the face of the Gentiles whom the Lord would bring into the land. Yea, and we foreknew that we would be reduced and become a hiss and a byword in the land. We had been forewarned that our descendents would be conquered and that they would be herded to and fro, and scarcely would they survive as a people. We knew not the means by which this might be accomplished, but surely we did have knowledge of it.

20. But who remembers the teachings of their fathers when the crisis is upon them? Behold, we know now that the diseases that flowed up the Misisip, as the Nemenhah plied that waterway, did emanate from the Gentiles who had been guided to the Islands which lie in the Great Gulf. Yea, how quickly did the Gentiles make conquest of our great nation!

21. And behold, we did have knowledge in the manner in which the diseases might be stemmed, for we are a nation of Healers. But we were unfamiliar enough with the diseases of the Gentiles that it took too long to amend our own healing knowledge and the greater portion of the Healers perished with the first onslaught. Had we held to the ways of our forefathers, this could not have been, for all the people would have been Healers, as in the days of Ougou our Grandfather.

22. And we bethought ourselves of how we might have prevented the disaster. Yea, we invented many strategies that might have staved off catastrophe. But, could any of these plans have taken into account all that the Lord desires should happen in this land, ere He return again? How then, if the Lord needs the Gentiles in this land, and their great zeal is wanted, could any of our knowledge stemmed such a tide and stayed the hand of the Lord? I say unto you, Nay!

23. Behold, we live in a time foretold. We inhabit the land for but a tiny season more, and then our people shall dwindle and all but disappear. We are not happy about this knowing, but our unhappiness does not negate the knowledge of things as they are about to come to pass in these forests. Wherefore, it is best for us to live right lives and work always to be found in the favor of the Lord. It is in this work that the only satisfaction may be found.

24. And we know also that the Lord has promised to restore the Nemenhah to this beautiful land. Yea, and He has promised to restore His Remnant in all the lands out of which they have been, and shall be driven. That we are laying a firm foundation for them also gives us a reason to work diligently in all that the Lord has called upon us to do. The Nemenhah have always been a people of purpose. Ours is a purpose for the future.

25. Wherefore, we labor to regulate our affairs and to record our doings, that our description of them might be the more easily translated and understood. For behold, we also know, and have foreseen, that our language will no longer be spoken by any of the remnants of the Nemenhah left in the land. So sundered shall be the languages in the time that this record shall come into the hands of they unto whom the Lord shall deliver them, that the translation of them must be made almost entirely upon the Way.

26. And because we know what a difficult task this will be for the translators upon whom the Lord shall lay this great and difficult task, we undertake to simplify our writing.

27. For behold, our language is difficult and is spoken in many degrees. The little child does speak a more simplified dialect than the Elder in Council. And the adult does speak yet another dialect than the child. And in the High Place is another dialect spoken, and it is very complicated.

28. And this, it seems to us, might be a stumbling block to the translators, wherefore, we strive to make our writings in a more simplified form. In this we hope to be an help and assistance to they whom the Lord shall call up to make our history known unto the world.

Chapter Two

1. Now, I desire that the translators, and indeed all they who shall take up this my record, to read it, might be able to obtain from my description of things a clear understanding of the ways and customs of the Nemenhah of the Forests in my days. Wherefore, I shall guide the reader through our everyday lives. Yea, I shall describe our comings and our goings, that a clear picture may be drawn of who and what we are.

2. Now, every Nemenhah man or woman, when they have been welcomed into the Council as adults, takes up a stewardship from among those things that the Council deems the community needs. Yea, they

chose a stewardship when they come of age. And some people remain in that stewardship all their lives, but yet others change in their stewardship from time to time.

3. And when a man and woman covenant together to share lives and become one flesh, it is not uncommon for one or the other of them to lay down the stewardship they chose before their marriage and take up the stewardship of their spouse. It is not always so, and many retain their peculiar stewardship, but it is also not uncommon for the couple to unify their stewardship together.

4. And the mother and the father teach their stewardship unto their children. And the children, who are also part of their stewardship, learn the work of their parents and they labor together. This is the child's first training and what they learn from their parents follows them all the days of their lives.

5. It is fitting that the parents should be the first teachers of the child. And when the child is older, and beginning to take an interest in things other than the stewardship of their parents, they are allowed to spend their days in other instruction. For, the stewardships are different, each one. And they require dedication. Howbeit, a child may not be suited in the stewardship of the parent, what then? It is good for them to learn the stewardships of the community, that they may choose with confidence that which they will take up themselves. Therefore, the youth does also receive instruction from other members of the village.

6. Now, the family also goes up often unto the synagogue to receive instruction of the Peli who serve there. It is true that much instruction into the peaceable things is given by the parents unto their children. However, the Peli are called unto the instruction which leads to and prepares one to make the covenants of the High Place. And they also assist the parent in the instruction of the child in the history and the calling of the Nemenhah. Wherefore, the Peli of the synagogue also become teachers to the children.

7. And when the prophets travel from village to village, behold, the people gather together to hear them. And this may take place within the synagogue, or it may take place out in the open air, depending on the circumstances and the season. And parents employ themselves in preparing food and other provisions for the prophets. And they gather their children together and they all go up to listen to the words of the prophets. And these also become instructors to the children, as also to the parents.

8. Likewise, when a Great Council has been called and the Delegates return from it, they stand before the people and teach all that they have learned when they went up to the Great Assembly. And the mothers and the fathers do gather their children together and they go up to listen to all that transpired at the Great Council.

9. And when the family makes the Ceremony of Itsipi, they sometimes request one of the Peli of the village to come and to officiate there. And on these occasions the Peli teaches in the Itsipi. They become teachers to the families when they are invited to make ceremony with them.

10. Wherefore, one can see that the children have many teachers and they take diverse instruction from many people. And they are learned in all the ways and customs of the Nemenhah by the time they are to become parents themselves.

11. And when a young person chooses a stewardship, behold, they take up residence with a family which has also taken that stewardship. And the youth lives with them for a season in order to more fully learn the stewardship. And the family whose stewardship the youth has chose takes them in and instructs in the stewardship. Behold, they who are thus taken in are spiritually adopted by the family, and they receive all that the family has.

12. And when, from time to time, a person makes a change of stewardship, behold, they do not lose the spiritual adoption which they received by their previous mentors, but they retain their family relationships as they move from stewardship to stewardship, and from place to place. In this way are the families of the Nemenhah strengthened and we become one relation. Behold, it is an ancient custom and we do adhere unto it.

13. Behold, this is the Way of Teaching in the Nemenhah.

Chapter Three

1. Now, there is a tradition among the Nemenhah of the Forests, even the Nemenhah of Osarakshim, which governs the manner in which we grow our food. And this is the manner of the custom.

2. Behold, when a man or a woman chooses to become a farmer for the village, they find a suitable location near unto the town. And they notify the Community Council of their intention. And the Fellers and the Sawyers come to the place and they remove the trees from it. And the trees are taken away to be used for good purposes. But the limbs are left upon the ground in great heaps. And these are burned, and the ash

from their burning is carefully scattered upon the plot. Yea, and the charcoal from the burning of the limbs is also carefully scattered, that none is wasted.

3. And behold, when land is cleared in one place, new trees are planted in another. Yea, the forest, upon which we depend, is never depleted because of our growing of food, for we know that the soil cannot replenish itself without the forest.

4. Then dung is brought in from the marshes and much water weeds, and it is placed upon the ground with the ashes. And all this is left alone until the following season. Then, when the cold abates and the snow recedes, that which was left upon the ground is well on its way to becoming soil. Into this is the maize sown and into this are the beans planted. And the squash also is planted in this.

5. And when the beans sprout up, the young maize is protected. But when the maize is tall, behold, the beans do grow up the stalks and the pods are easily picked. The maize does give shade unto the squash and it also prospers.

6. Now, it is also the practice of the farmers to call upon the fishers to bring in the entrails of their catch, for when they bring in the fishes, behold, there is always much waste in the entrails. And these are placed with the corn at planting. And behold, it is also laid upon the earth while the corn is growing. And this too does nourish the plants.

7. And it has been noted that, when the bean is not planted with the corn, the corn does not prosper. Likewise, when the squash is planted alone, the soil suffers because of it. It is because of this that the bean is always planted with the corn and the squash.

8. And in certain places, where there is much water, rice is grown. And the same principles apply when other crops are grown, except that other companions are utilized. This practice has been passed down from generation to generation to ensure the health of the soil. And it is an important custom, for through it the Earth is restored. Yea, the Nemenhah strive never to take from the Earth without giving back again.

Chapter Four

1. Now, in the seventh year after my son, Ougou, returned not from the Great Council of Nespelhem, my father, Eapalekthiloom gave up the ghost, and the people called upon me to take up the calling of High Priest, and I did gratefully accept their confidence in me.

2. And the General Council of Osarakshim sat delegates from the Communities of Osarakshim, Saroksit, Pensorak, Osarak, Menim, Neminpahts, Mayiktsit, Cahoak, Tlesinak, Pinlisits, Pahnahits, Penhaywits, Sayhaywits, the Women's Settlement of Pahnahaywots, and the Pahshi Community at Pelnenet. And each have their Lodges and Settlements.

3. And Osarakshim lies in the center of all the Communities of the same region. Saroksit lies in the westmost border, even upon the border of the great plains, and Pensorak is founded upon the Minisourit in the northmost border. Osarak and Menim, lie upon that great river also and begin a line of communities marching east from the plains. Neminpahts lies upon the mouth of the Minisourits in that place where it meets the Misisip. And the Misisip forms the eastern border of Osarakshim and Mayiktsit, Cahoak, Tlesinak and Pinlisits lie upon it. And the Osaraksimlis forms an upwhelling between the plains and the Misisip, and Pahnahits, Penhaywits and Sayhaywits are scattered within the mountains. Behold, it is this upwelling that forms the southern border of Osarakshim, but it also makes up the half of the region and many settlements and lodges of the Cities of Osarakshim, Pahnahits, Penhaywits and Sayhaywits lie within the mountains of the Osaraksimlis. Yea, the more part of our people live in this part of the region.

4. Osarakshim lies in the north and western edge of the Osaraksimlis. Behold, this is the region of the land which the Nemenhah of the Forests now occupy, and I include it here so that our descendents, yea, and anyone who might read these our records, might know that we were once the inhabitants and stewards of this beautiful place.

5. And behold, there are Nemenhah who still occupy a portion of the land once known as Corianton, even upon the great lakes far off in the north. Yea, even in that region out of which the Misisip comes. We have met with their delegates and we make trade with them. But behold, they are very few, and many of their people remove themselves to the West each year.

6. And the Nemenhah of Tuilhah still exist in small pockets in that country also. And they are to be found for the most part in the valley of the Ohayits and its tributaries. But they are also very few.

7. Behold, the Nemenhah of Potalekt and of Nespelhem hold firm in their mountains, and they receive refugees from all directions. And the Great Council of the Nemenhah is still held in Nespelhem each year.

8. And out upon the coasts of the West Sea continue also, but their numbers have also been diminished. Yea, in all places where the Nemenhah were once numerous and mighty, we are scattered and weakened.
9. And strong adversaries have risen up all around us and threaten us on all of our borders. Yea, especially upon the plains there are ferocious people who will not allow us to pass in peace. And in the south, a strong people have risen up and many have fled before them. Behold, what was once part of the great nation of the Nemenhah, is now territory of a people who are enemies. From the southern edge of the Osaraksimlis down even to the Great Gulf, and eastward to the great eastern sea, another people inhabit the land, and they are not friendly to the Nemenhah. They are not many in number, for they too have been ravished by the diseases that have come up the Misisip from the Gentiles who have taken the islands of the Great Gulf as their own country. But behold, they are not peaceful people, nor lovers of peace, and we do not interact with them. Yea, not a few Nemenhah have given up their stewardships in the forests on the southern edge of the Osaraksimlis, and have fled further north, or into the West, before our new adversaries.
10. And in this first year of my calling, behold, it has become my duty to call upon strong young men to take up weapons to defend our settlements and our communities from our enemies in the south. Yea, our enemies push against their neighbors, and they press against us, and all is in commotion on our southern borders.
11. And behold, many of our people have not been allowed to continue in peace in the land of our inheritance. Yea, and many come in unto the villages and settlements as refugees, driven out of their own homes and lands by our new enemies.
12. And the Council called upon me to cry unto the Lord in their behalf, to get a revelation from Him as to what should be done. And I did cry mightily and I made a ceremony of Sacred Smoke. And He did visit me in vision. And behold, these are the words He spake unto me:
13. Blessed are the Nemenhah, for insomuch as even the least of them remain faithful to the gifts and commandments which I have given unto them, behold, they shall be preserved as a People unto the last day. Yea, even though all the Children of Lehi be scattered and trodden down by their enemies, yet shall I preserve them as an ensign unto the nations.
14. But I am the Alpha and the Omega, for all thing lay before me, and I know the beginning from the end, and I declare unto you, my friends, that the time comes when even the more part of the Nemenhah shall have forgotten my ways. Nevertheless, for your sakes, and because there shall be yet a few who will hold in remembrance that blessing which I gave unto their fathers, they shall not fall completely into apostasy. Yea, they shall not fall completely away, and I shall visit them in visions and in dreams, and their prophets shall hear my voice.
15. For I have caused the hearts of men to move within them, and they are driven upon the face of the earth. And to fulfill my purposes, I have called upon the Gentiles and they cannot resist. Yea, and they come into the land even now, to possess it. And they shall be your masters for a season.
16. But when they have accomplished the work whereunto I shall call them, behold, they too shall forget me, yea, and many shall turn their backs upon me and shake their heel at me. Many shall deny my hand in their restoration in the land and they shall esteem themselves the masters and the lords of all the earth. Such is the pride of the Gentiles.
17. But ere the end of time comes, behold, these little kings and queens shall turn their faces even unto the remnants of the Nemenhah, and they shall esteem great good in them and in their foundations. Then shall the Kings and the Queens eat the dust of your feet. They shall put upon themselves your shoes and your garments, build unto themselves houses after the fashion of your ancestors, yea, they shall adopt unto themselves your ways and many of your customs. These same shall become your nursing mothers and your nursing fathers. Whereas, once in their great pride they did put themselves upon all the peoples of the earth, as their master and teacher, behold, ere long they shall look to you for the opening of the eyes and the unstopping of their ears.
18. Behold, they shall not be like unto you, neither shall they think as you think. Their walk and their talk shall be different. Think not that you can ever understand them, for in the moment that you do, behold, you have lost the foundation and you have become one with them. This shall indeed be by the plight of the more part of the Children of Lehi left in the land in that time of which I speak, and behold, the time comes speedily. But there shall be some few who continue in the ways of their fathers, despite the persecutions of the Gentiles.

19. But behold, you have asked what you should do as a people in the present day, and behold, because of the faithfulness of my people, I shall answer them. You must take up the Bundle and leave this place, even the place of your inheritance. For the people that shall come in unto you shall drive you to and fro, even as has heretofore taken place.

20. Yea, even now, what is left of the Nemenhah of Corianton have been driven out of their country by a ferocious people. They have taken flight even up into the Nemenhah of Nespelhem. And the Tuilhah have but few refuges left to them. They shall be give up the foundation and become part of other nations. The same shall come to pass with the Nemenhah of the Forests if you remain where you are.

21. Wherefore, take up each one the Bundle and flee into the West. Yea, get you up into the mountains. Do not look to one side or the other, but get you straightway up to Nespelhem, for I have warned them of your plight and they are preparing a place for you. And behold, if you will do this my will, I shall yet prosper you, ere the end come. Amen.

The Book of Wallahowah
Containing the Writings of Eapalekthiloom
Pahat Hemeneot

Chapter One

1. Behold, I am Eapalekthiloom, even the son of Eapalekthiloom who was High Priest of Osarakshim. I dwell in the house of Oumenouget and Mennimenlis is my mother. Behold, I did comply with the will of the Peacemaker and I did take up the articles of my stewardship and follow all the Nemenhah of Osarakshim across the plains and up into the mountainous places. And we have established a community in a beautiful valley which we call Wallahowah.

2. And the valley is shaped as the horn of a great goat, and it protects us from the harsh northern winds. And its eastern border is that canyon into which the Winding River dives, even that same river which begins in the Buffalo Country, away to the north and the east. And on its western border are mighty mountains we call the Chopunish, and the valley is also in the midst of the Chopunish. And we have built our principle settlement upon the lake we call Wallahuah.

3. And there are forests here. They are not like the forest out of which we have taken our flight, but the trees are many and beautiful. Yea, the people round about call us Chopunish because of the blue mud found in these mountains, and also Tsupeli because we are not happy if we live not in the forests.

4. This is the place which the Great Council of Nespelhem gave us to live, and the whole of the country, from the canyon to the Chopunish, or Blue Earth Mountains, is given to be our own inheritance. We have restored our covenant and the Council is reformed, and behold, the Council has called me to sit in the seat of my father. It is a great honor to be so singled out among all my people.

5. And we all esteem ourselves fortunate in Wallahowah. For we know that we shall live in peace and great security here in our protected valley in the mountains. But, we know also that this peace shall not last longer than four generations hence. For we know that all of our people, yea, all of the Nemenhah of the Mountains, will be trodden under the feet of the Gentiles.

6. But behold, our people had begun to be trodden under the feet of our neighbors in the forests of the Missip, wherefore, in company with several of the villages which belonged to our city, we did take up our Bundles and move ourselves away from the conflict. And behold, all the Nemenhah of Osarakshim have done likewise, establishing themselves in the Land of Nespelhem, of Potalekt, and of Klamathah or Tlingitsah.

7. For it had become close and our neighbors, if they had been part of the foundation, had left it and were pursuing the ways and customs of people who came into the land from the North, from the East and from the South and whose ways were not of the Nemenhah.

8. Now, these peoples came not in great numbers, and surely, we could have remained and defended our home. But the Spirit constrained us to follow a path of peace into the countries our forefathers trod. And again, we know that peace shall not be had even in this place for a long time, nevertheless, we are content to go into whatever place the Lord might send us. And if we may enjoy a season of peace, ere the Nemenhah enter into a time of refreshing, behold, it is good in our eyes. For we are tired in striving and we welcome a time when we may meet peaceably in the Councils.

9. But this I shall say concerning the lands out of which we have fled, I know that a time comes when the Lord shall take away the shame of the Nemenhah and, after all has been lost for a season, that which was

the pride of the Nemenhah from the East Sea even to the West Sea shall once again be found in the forest places, and upon the plains, in the mountains and on the shores. And it is because of this knowledge that I have left the records of our people hidden up in many places. For I have been shown the place where a small group of Nemenhah shall once again take up the foundation and there shall once again be a Great Council in the lands of my fathers.

10. And behold, they shall be in company with other small groups of Remnant People whose Delegates shall travel from many places where the Nemenhah shall gather. Yea, and many shall come out of the cities of the Gentiles and out of the nations of the world, for the Nemenhah will take in all who will strive to depart from the way of death and who will make a covenant of peace. In that day there shall be Nemenhah again who sing the songs of the Fathers and who dance the Dance of the Ancestors when the harvest is full, and this even in the lands of our fathers out of which we have fled.

11. Wherefore, we do not mourn the loss of our country, for surely, it is not lost, for it is the Lord's, and when He does call the Nemenhah to sojourn once again in the land of Minisourit, surely they shall return and take up their inheritance. But we do rejoice in the land which our God has given us to be our home and our refuge. In the protection of these mountains and upon the shores of this lake shall we find some peace.

12. For behold, the land which the Great Council at Nespelhem deemed best for us is surrounded by high mountains. And they appear from a distance to be of blue earth, wherefore are they called Chopunish and the people who have lived amongst these mountains have been called Chopunitshah by the Nemenhah who live down at the mouth of the great canyon. But those who live further to the west, upon the western face of them, call the people of these mountains Tsupeli, for it is a place of many forests also.

13. Because it is in the midst of the mountains, the valley is protected and there is much rain. But the winters are more severe, with much more snow than that to which we are accustomed. And we have built our village after the manner of the people here, with the High Place Lodge in the center and the dwellings forming circles around it. And the High Place Lodge is used also for our Councils, and as our Synagogue. And behold, we have placed our Itsipi down upon the lake.

14. We have established three settlements along the east side of the lake and two upon the west side. And there are also three settlements upon the east side of the Chopunish and one up along the north border of the valley. These are the settlements of the Nemenhah of Wallahowah and they each have their Community Councils.

15. And the people did call upon me to take the seat of Peli and High Priest of the Nemenhah of Wallahowah, and I held the Talking Feather in the General Council. But each Community and each Lodge of the several Communities do stand their own Delegates before the Great Council of Nespelhem and Potalekt.

16. Now, because all things were begun anew, I did seek counsel from the High Priest at Nespelhem and at Potalekt, and also at Klamathah, in order that I might put into best order the affairs of our settlements. And I did make a regulation of the affairs of the Councils and of the Synagogues. Yea, I did provide for the Councils the names of all those who have received the Commission of the Peacemaker and who have risen in the profession of Healer even to the office of Shirt. And these are they who may be elected to stand as Talking Feather to the Councils.

17. And I set apart Singers and commissioned them to commit the covenants of the High Place to song. And drums I have caused to be built and of some who are proficient in their use I have called to be employed there. In this way I have caused that the principles and teachings of our records might be taught to the people in that part of the year when the weather does not allow for much more than mundane and homely pursuits.

18. And this shall become a custom among us, that much of our teaching shall be in song, dance and in the telling of the stories that preserve the traditions of the Nemenhah. And when we meet in the Synagogue, we open the books which we have brought with us and we read the teachings of our forefathers.

19. Now, this is the manner in which we have divided the stewardships, for we are determined to preserve the foundation; the foundation is divided into parts which we call Societies. Men and women choose a stewardship and begin to function within the associated Society.

20. Every man is responsible to provide a certain amount of meat by hunting or gathering, some for his family and some for the village, but some take it upon themselves to go into the buffalo country each season to hunt the big cattle. These travel and work together as the Buffalo Society. And the several villages send

their Buffalo Societies altogether over the mountains and out into the plains where the large herds gather. Or, at times, smaller groups go up into the Medicine Country, where another type of cattle dwell, to hunt them.

21. In this wise are the many stewardships divided and governed. For, each Society of the Nemenhah elects its own council to govern it, and the council reports its activities to the Lodge or Community Council regularly. And the Delegates make a report of all the stewardships to the General Council and when the Nemenhah gather together for the Great Council.

22. Now, this land is different in all aspects than that out of which we have so recently fled, wherefore, where once most of the stewardships were suitable for both man or woman, in this more harsh environment many of the stewardships have become divided, some being more suited for women and others being more suited for men. Notwithstanding, there is no set regulation where these things are concerned, and it is not at all uncommon for men to take up stewardships that are more often filled by women, nor is it unusual for a women to choose a stewardship that men more commonly elect.

23. But it is a surety that, over the passage of time, many of the stewardships more associated with home and family will become set aside for the woman and those where greater strength is needed will become set aside for the men. This kind of division comes not out of prejudice, or a desire on the part of the strong to control or subjugate the weak, but rather, in this more severe climate, it arises out of immediate expedience.

24. And the Societies of the Nemenhah of Wallahowah, as they are now constituted are: Singers, Drumsong, Dancer, Sacred Pipe, Peli of the High Place, Peli of the Synagogue, Gatherers, Planters, Fishers, Hunters, Buffalo, Deer, Swan, Bear, Potter, Weaver, Flint, Medicine, and the Runners. And the Medicine Society has its divisions, especially in the Pahshi Community and the Women's Settlements.

25. Now, some have been offended by this organization, for they say that it is different than that which our fathers employed. These same are not content unless all things continue to be done as they have always been done in the past. Yea, they live in a past time, and they walk in the memory of another place.

26. But we do not live as we did in the forest of Osarakshim, and the Great Council of Minisourit has ceased to exist. We once lived in a place where three crops of corn could be harvested in the growing season, but now we esteem ourselves blessed if we are able to bring in one harvest. In our forest home the deer and fowls were so plentiful that one did not go very far from home to find them, but here in Wallahowah the hunters are gone many days, and as often as not, they come home empty handed.

27. To pine for that which is past is not fruitful. Surely, a generation shall not pass but that many changes are seen. Behold, we are learning to adapt and we believe that our success shall be judged by the degree to which we are able to take every challenge and apply the teachings of the Peacemaker to them.

28. Surely, there shall be peril, confusion, war, sickness, sadness and strife, for this is the manner of life assigned to us in this mortal. But, through that which we believe comes by the grace of He Who Is Mighty To Save, we know that there shall also be security, knowledge, peace, health, joy and kindness, for this also is the manner of life assigned to us.

Chapter Two

1. Now, when the Nemenhah of Osarakshim discovered that there was still a Great Council in Nespelhem, and when they sent a Delegation to the Great Council, to become united with it, behold, my son Ougou was sent as one of the escorts of the Delegates. And when he was come to Nespelhem, behold, he remained and was united with the family of the High Priest. Wherefore, we were re-united through Ougou with the Akekthimlishah.

2. And when he became aware of our situation in Osarakshim, and our desire to remove ourselves even up into the mountainous places, he it was unto whom the Lord gave vision concerning us, and also he met with the High Priest of Nespelhem to find a place suitable for a great body of people to settle. Wherefore, my son made a home for me and mine, and it is good for us to be here!

3. And when we settled into our new home, behold, Ougou came also into the valley and built a home near unto us, yea, even in the same village. And this was pleasing to his mother, for she had thought never to see him again. Yea, there was great rejoicing in the house of my bride because of the reunion of her children.

4. And when the time came for the first of our Winter Dance celebrations, behold, Oumenouget and Mennimenlis made a Sacred Giveaway for Ougou and Imene Akekt. Yea, and they took up many blankets and a multitude of household items and laid them at the feet of Imene Akekt. Yea, and the whole community

did also this thing, that they might have wherewith to set up their house in comfort. Yea, and other young couples were also set apart by the Sacred Giveaway and many gifts were exchanged.

5. And this is a custom among the Nemenhah. Yea, we make a Sacred Giveaway when we perceive a need, and in this way do we ensure that no member of our community is found in want of anything.

6. And behold, this is a fundamental doctrine of the church and there is no regulation in this kind of giving. Each individual is guided in it by the Spirit and there is no steward over it. And there is not a storehouse kept for it, for it is undertaken by an individual with a certain individual in mind. Wherefore, it is not part of the foundation and has no stewardship assigned to govern it. Yea, each person who perceives the want responds as the Spirit dictates and only the Spirit dictates the amount, type or kind of the giving.

7. Now, a person obtains from the Steward of the Storehouse that portion out of that which is produced by the Community which is appropriate for their wants, but this is not all. Each individual may also give according to the guidance they receive from the Spirit also, and none seek to restrain or control them.

8. Wherefore, when one from the Hunters' Society brings in game, that portion needed by the Hunter is divided first. The residue is offered to the Community and the Steward sees to it that it is properly managed. Thereafter however, seeing a particular need, the Hunter may take again of that portion already divided for his family and divide it again. This same may be given in a Sacred Giveaway.

9. Yea, and the same is done with regard to all other Societies. The individual divides out that which meets the immediate need and the rest is laid down at the Storehouse of the Community. But, that which is initially divided may be divided again and given to fill an immediate need according with the guidance of the Spirit.

10. We hold this to be part of the Law of Sacrifice. Yea, when a sacrifice is made so that another might not want, it is in the similitude of that Great Sacrifice made for us by the Prince of Peace.

11. For, we are all beggars and we all put up our petition unto God each day. And is it not so that each of us receive our portion of the grace of God? Does He not love all the works of His hands equally? But even so, the God of Heaven and Father of all, notwithstanding the equal division of His great love and His grace for all, yet did He give to us a great gift in the Atonement of His Holy Son, even the Peacemaker.

12. And again, we do not believe that Jesus esteems one person above another, but loves all equally. And the resurrection of the body is a gift given unto all without prejudice. Nevertheless, He did descend from the Highest to take up the lives of all living, that we too might obtain the greater gift through the matchless power of the Holy Ghost.

13. This then, is that which we carry with us in our Bundles regarding that great law. Yea, we each carry some thing which we hold dear and which we are always willing to give in Sacred Giveaway. This we do in remembrance of the Great Sacrifice and Gift which we obtained because of Jesus, the Son of the Most High God.

14. This great gift transcended that which was expedient for Him. Yea, He had no need nor requirement to give of that which He had obtained to the children of men. Nevertheless, perceiving a great want, He took of His abundance and freely gave, that the beggar put not up his petition in vain.

15. Wherefore, in the Sacred Giveaway we celebrate the atonement which He caused to take place, uniting all things living through that which He descended and elevating all things living by that which He ascended. Wherefore do we believe that we too may become ascended, even as He is ascended.

16. For He is in all things because of the Atonement. Wherefore, there is nothing created that is not found in Him, yea, and He is found in and through and round about all things. All things know Him, and surely, He knows all things. The elements know His voice and call him blessed. Yea, the Father has given all things to the Son.

17. And it is by and through the atonement, which gift He gave freely and without requirement, whereby we are made heirs with him. Yea, we know that everything that He obtained may we also obtain because of Him, and we rejoice!

Chapter Three

1. And the Nemenhah of Wallahowah found favor with all the Nemenhah in the region round about, but most particularly did we find favor with the Nemenhah who dwelled from Potalekt down the Great River even to the West Sea. Yea, and also the Nemenhah of the Caiahyoots, who dwell north of the river, and also of the Wanapum, the Yakhimhah, and the Wishram, the Umatlatlim and the Welamotshim, did find much favor with us.

2. Yea, and the families of the Nemenhah of Wallahowah blended with Nemenhah of the region and we became tied together by bonds of kinship.
3. And we found peace in all the remainder of my days. Yea, there were few who called themselves the enemies of the Wallahowah Nemenhah, and even they were only encountered by the Hunter Society.
4. Behold, there are some people who live in the country to the south of Wallahowah, and they are a ferocious people. And sometimes we hear the rumor of war from them, but the Nemenhah of Wallahowah do not go out to battle with anyone.
5. Yea, we are a peaceful and a quiet people, not desiring that which belongs to others, and having nothing which others might desire of us. Indeed, because of our great satisfaction, behold, many esteem us to be very poor. But this is because they understand not that foundation which is the source of our satisfaction.
6. I may say that from the day we entered our lodges and first lit fires in our hearths, there has been no cause which has taken the life of any of the Nemenhah of Wallahowah. Yea, there has been no cause for any of our people to take up arms to defend our homes in all the years since our establishment.
7. And the people of Osarakshim did not fade from off the face of the earth, nor from the memory of the Nemenhah, but we did continue in another place. We built us houses of pole and reed, instead of post and earth and, notwithstanding our place and manner of living changed, we did nonetheless continue as a people.
8. And behold, there are some among us who, when they walk upon the Way, they are guided in visions that show unto them strange things in the future, things I cannot see. These are things I do not understand. But they see a time when our people, yea people who spring out of our own loins, shall once again take up a residence in many of the places wherein the Nemenhah dwelled but had long since disappeared.
9. I believe these visions. I cannot say whether I believe them because the Spirit tells me they are true, or because I want them to be true. I do believe them, for such things are a comfort to me.
10. I can say that I have myself walked upon the Way, and I have seen great strife and great restoration. I have seen a traveler and a wanderer from out of my own posterity who will go even down into the Land Southward to learn from his Relations there. And he will return again to teach his own people the things that he learned there. But behold, his teachings will not take hold in the hearts of the people because of the persecutions of the Gentiles who shall come and possess the land shortly thereafter.
11. And I see a war in which the Wallahowah Nemenhah, in the company of others of the Nemenhah, are driven again in flight. And their adversary shall pursue them and they shall be captured. Yea, and when they are finally captured, they shall be piteously few.
12. And their elder men shall fall by the way, and their women who go with them in flight shall also fall. Their children shall die from want, or they shall be slaughtered in the field. Those that survive shall be taken away as slaves into lands they do not know. Many will die in foreign places. I say unto you, the number that shall in time be allowed to return, shall not possess the lands of their Fathers, and they shall be fewer than those of us who took our flight out of the forests of the Osaraksit.
13. It is because I see only darkness in the future of my people that I do not go to walk much upon the Way, for my heart is burdened for them. But I do content myself with all that the Peacemaker has made possible for me in the good day in which He has placed me.
14. Yea, though the future of my people may be filled with despair, I am satisfied with my lot, for the Lord has seen fit to set me in a field of fat horses and much camas. I know that He sees all things, yea, and that He loves us all equally. Wherefore, I do not dwell nor set my heart on things about which I can do nothing. Rather, I dedicate myself to that task whereunto I have been called. Yea, most diligently do I dedicate myself unto that good which I may accomplish in the good day in which I live.
15. And behold, forty-seven years passed away for us and we had peace in all those days, except for a few skirmishes along our southern borders. And these were caused by the hastiness of a few individuals who understood not one another. But these were very few and did not affect the peace of our settlements.
16. And I gave up the stylus to my son, as is the custom among our people. Yea, we keep a record of our family, and other families do the same. And it is our custom before we get too old to train up one of our children in the way of writing so that the Long Count is not neglected. In this way, we retain our history and our legacy.

17. Now I will paint the most notable events of my life upon the canopy of my lodge and I will become a grandfather to all my people. And if they will sit and listen to me, I will spend the rest of my life telling stories to teach the young ones.

Chapter Four

1. Behold, I am Ougou, and my father is Eapalekthiloom, even the son of Eapalekthiloom who was High Priest of Osarakshim. When I had received the Commission of the Peacemaker, by Wyakin, upon the Way, my father did put upon me that same calling which his father did put upon him. Yea, and he did set me apart from all others with a blessing and a ceremony, by which he made me a Priest and Peli of the People. And he did put me before the people and he did recommend me to them, and they did confirm his recommendation with the uplifted hand. Wherefore, he laid his hand on me and I am a Son of Levi like all my fathers before me.

2. And I labor in the Lodge House, which our people use as High Place and Synagogue. I teach the peaceable things which my fathers taught unto me. And I stand beside my father when the ordinances of the High Place are related, yea, and it is my honor to keep the door when my father officiates.

3. Behold, I am the husband of Imene Akekt, who is the daughter of the High Priest of Nespelhem and niece of the High Priest of Potalekt, and the Talking Feather of the Great Council of the Nemenhah. Yea, this is my greatest honor, that I am husband to such a woman of the Nemenhah.

4. And the daughters of Imene Akekt are Tuelimenekt, Menemini Akekt, and Pahnahnkimsikt. And the sons of Imene Akekt are Ketlimenish, Shi Tuekekt, Toolhoolhoolzote, and Meimits Akekt. These are the children which the Lord has given unto covenant

5. And I write the history of my family, but behold, though I am the Keeper of the Bundle, and the Peli of my house, I am not of great words and deeds. I am a keeper of horses and a weaver. And with my hands I make that for which there is need. In this, I maintain a useful stewardship in the community, which is also our custom. Behold, let this be an ensample to all who would aspire to leadership! Let them make their living with their hands, as other people do, before they seek to be Feather.

6. Now, in the fifth year after my father gave up the stylus, he became ill with a fever. Yea, he had gone out in a reed boat to harvest with his grandchildren, and they brought in many reeds. But afterward, he became ill with a flux, and after three days, it became very sore.

7. And when he saw that the flux would not abate, he called for a gathering of all his issue to come to him, and they are many. Yea, and we crowded the bed which had been set up under my father's canopy, and he did preach to us concerning all that had transpired from the flight of Hagotl out of the Land Southward even to the present day.

8. And when he had finished speaking, he beckoned to us that we might one by one approach the couch, and he laid his hand upon us each in turn, to bless us. And behold, he spoke the name of each of his descendents and invoked the powers of Heaven on their behalf. And he prophesied unto us, each according as the Spirit did dictate, those things most needful.

9. And when he had thus dealt with each of us, behold, he lay back on his rest and he sang an ancient song, even the song we always sing to welcome in the Winter Dance. And these are the words of the song:

10. Kah-cim-akts Come In

11. Kah-cim-akts Come In

12. Pee-eh-hamkt Kah-cim-akts The Elders are all coming in.

13. Lah-kalm Kah-cim-wase. We are all coming in.

14. Kah-cim-akts Come In

15. Kah-cim-akts Come In

16. Pu Wix-sekts The People are all seated,

17. Lah-kalm Key-wey-yekts They are all waiting.

18. Kah-cim-akts Come In

19. Kah-cim-akts Come In

20. Hee-yee-wat-sah Key-wey-yekts The Singers are waiting.
21. Kee-we-kee-welek-sah Key-wey-yekts The Drummers are waiting.

22. Kah-cim-akts Come In
23. Kah-cim-akts Come In

24. Kah-cim-akts Wee-sit-sah Come in Pledgers
25. Lah-kalm Kee-wey-ywese We are all ready.

26. Kah-cim-akts Come In
27. Kah-cim-akts Come In

28. And when he had finished this song he breathed out a great sigh and he died. And this was the manner of the passing of a great and noble High Priest of the Nemenhah. Behold, he went into that which must come to all as a Pledger enters the dance ground. Yea, he made a transition from this life with honor and with dignity, but also reminding all of his descendents that the grandfathers are not gone from us when they die. Yea, he sang to us this principle and it has become a precious thing to us.

29. And all his descendents lifted up their voices and they began to sing the song which he sang at his transition. And behold, we did walk away from the canopy of my father, and we did all walk down, singing, to the Ceremony Ground. And we began to dance.

30. Yea, and the Drumsong heard the sound and thy came from wherever they were working and began to bring in the sound of the rivers and the mountains, and the great thunderings in the mountains. Behold, they did lay down the instruments of their labor and they did set up the great Council Drums, and a thunderous sound began to rise up even into the tops of the mountains, as it were.

31. And the Singers did likewise, putting down their daily working to come to sing at the Ceremonial Grounds. And they took up the same song and continued in it. And their voices rose up with the sound of the Drumsong, and it was as if lightning had been added to the sound which echoed from the mountains.

32. And we danced in many circles. The inner circle proceeded in the Sunwise direction, and the second circle proceeded in the opposite. And the third went Sunwise again.

33. And the sound went on for many hours. And behold, the Children of Ougou danced and sang a departing tribute to their beloved ancestor. For he it was who assisted them in rebuilding the foundation away in their homeland in the East. And he also it was who, following that which he has received in revelation, led them through peril and adversity into the mountains of our ancestors. And he counseled us as we built up our settlements and villages. He was the Great High Priest of our High Place, and a great Healer.

34. And by and by, the Children of Eapalekthiloom began to see visions, and many of them fell to the earth, quaking. And when all had satisfied their need to give tribute to their lost Peli, the Drumsong gave one last beat of the drum, and the Singers sang the trill of the parted, and the ceremony was done.

Chapter Five

1. In the year that my father died, the Nemenhah of Wallahowah numbered nine thousand souls. Yea, we had grown in numbers, both because of our prosperity and fortunate circumstances, and also because many of our neighbors in the forests of Osarakshim did also migrate to our valley, and they united with us.

2. And behold, we did also receive in our midst, as did the Nemenhah of Nespelhem and of Klamathah and Tlingitshah, refugees from the Land Southward, yea, even that land out of which Father Hagotl once fled. For behold, the time had come which was foretold to our fathers, that a people would come out of the East Sea and all the people would fall before them. Yea, the Land Southward shall all be conquered by these strange men, and all who remain shall be made slaves unto them.

3. But there are some yet who remain quietly in the jungles of that region of the Land Southward which is furthest to the south, even against the narrow neck, which resist the invaders, but not with force of arms. Rather, they resist in humility, denying themselves all the splendor of former times and kingdoms, living simply, providing for their needs but exhibiting nothing that the voracious Gentile might desire of them. So long as they are able to continue to live in this humble fashion they shall continue in the land.

4. And principal among the families which do continue in their old ways in their own country, away in the Land Southward, is the Xiu. Behold, even some of the Xiu have come up into Wallahowah to live with us, and become united with us. But they are still some few of them who continue in their ancient homeland. And behold, the Spirit does whisper to me that these shall continue for many generations – perhaps even to the coming of the Peacemaker again.
5. And surely, the Spirit has spoken it to me, that one of my own descendents will be hurt in his body. And he will be four days upon the Way whilst his people believe him to be dead. And they shall voice it abroad that he did die from his wounds. Nevertheless, he shall awaken from his vision, and though he be broken and bowed at the back, yet shall he recover from his wounds.
6. And in due course of time, this same shall travel down even into the place where there shall be some left of the Xiu People, though they shall have fled to the East of their ancestral home, and he shall remain with them four years. And he shall learn of them ancient ways which will be of great benefit to his people, away in the mountainous North.
7. And he shall take a circuitous route in returning home, and he shall visit many Peoples as he makes his way, obtaining from them much wisdom and Sacred Medicine. Yea, he shall even live for a time among enemies of the Nemenhah, and even they shall teach him many things.
8. Yea, the Spirit has shown me that he who shall be called Shi Moh-hoh-lah shall become a prophet and a teacher unto a remnant of my posterity, and many people, even who are not of the Nemenhah, shall build upon his teachings, even to the extent that they shall begin to unify again.
9. But behold, the Gentile shall be strong in the land and they shall prevent the People from becoming one nation again. Nevertheless, that which set the Nemenhah apart shall not be lost to the generations that shall follow because there shall be prophets in the land – men and women called up by God to fulfill His purposes.
10. Now, we may not have understanding, yea, we may lack knowledge concerning His intention. Nevertheless, we may trust in Him, for His ways are right. Yea, He has all things laid out in a Long Count before Him. Behold, His canopy is painted with the knowledge of all things. This makes Him mighty in all things, wherefore, we may trust in Him and have faith in His doings.
11. And Shi Moh-hoh-lah shall convince another of my descendents, who shall be known as Tuelkakhahs, and he shall also become a Prophet to the remnant of the Nemenhah of Wallahowah and of Wahnahpum. Yea, and his son shall bear a name like unto the sound made at the funeral dance of my father.
12. And this same shall also become great among his people, and a Prophet. And he shall lead them in a great flight against a great enemy. Yea, all the people shall take flight, but to no avail. The Prophet shall be apprehended with the remnant of the People and the Gentile shall keep him a captive all the days of his life.
13. Yet, he shall have children, and his children shall have children. And, though his blood shall be blended with that of his enemy, and the Long Count of his family shall be suspended because of the Rulers of the Nation, nevertheless, there shall be born in his generations some who shall be known again by their own people even by peculiar names which they shall receive as new names in remembrance of days of their forefathers.
14. And they shall be rejected by many of their own kindred, wherefore, they shall open up their Long Count and they shall adopt into their families many who are Healers. Yea, they shall be as Shimlei of old, and their posterity shall become very great, even to the creation of a new People. Yea, and this new People shall call themselves Nemenhah, and this shall be a beginning and a foretelling of the restoration of the People, and of the Foundation, once again in the Land of our Fathers.
15. Behold, I have walked upon the Way, as my fathers before me, and I have seen these things. And seeing them, I have sought a confirmation of them through the power of the Holy Ghost. And behold, I the Holy Ghost did cause me to burn within in, to the extent that I thought I might perish. But I did not perish, and the thing which I saw upon the Way have surely been burned upon me, wherefore, I know that they are true.
16. Now this give me great comfort. For I have also seen that which brings grief to my soul. Yea, I have seen the destruction of the Nemenhah. Yea, I have seen how the Great Council of Nespelhem shall break up and the People shall become sundered. In the space of three generations, all the Nemenhah shall be divided and they shall not longer call themselves Nemenhah.

17. For behold, we have always called ourselves Nemenhah because we were a People unified in our dedication to being led by the Spirit. Yea, and the wolf has always been a symbol of that walk and that talk which is guided by the Holy Ghost. Hemene is the name we use for the wolf, and we who have been of the People who seek the guidance of the Spirit have honored this doctrine by our choice of the name by which we wish to be known.

18. From the days of Hagotl, we have been a wandering people. Our nation has ebbed and flowed over the Land Northward. Behold, there have been times when the whole face of the land, yea, from one sea to another, was covered with Nemenhah, and scarcely could a person find a place where the Foundation of the Nemenhah People was not the rule of law upon the land. And yet, our story speaks also of times, such as that in which we live now, when the Nemenhah live peaceably in very few places and our Nation is greatly diminished.

19. It is fitting, therefore, that we call ourselves by a name which typifies us as a People. Nememhah speaks of a people wandering to and fro, seeking to be led by the Spirit, yea, seeking guidance and the will of God over our own preferences. Behold, we walk the face of the whole earth, and we hope to be led by the Holy Ghost in all things.

20. This is not to suggest that we do nothing by our own free will and choice. Nay, we do not sit by day and by night doing nothing but that which we are moved upon by the Spirit to do. There is much in mundane life that needs only good character to govern. But in those things which have to do with temporal or spiritual well being or survival, surely, we are a People of Spirit seeking always the guidance of the Spirit.

21. And it pleases me greatly, yea, and gives my mind some relief to see upon the Way that my descendent shall influence the Remnant to take again names which have these same meanings.

22. For God places man upon the earth and gives him his stewardship in it. And it is fitting for man to be an earth walker, learning, progressing, growing, and also seeking answers to questions to which the earth has no response. It is appropriate that we become strengthened in our bodies, that we might be capable of making a living upon the earth. It is also appropriate that we become strengthened in our spirits, that we might be able to do all that a just God asks us to do to establish His great purposes.

23. This is the thing that I teach my children, and it is the thing I want most for myself, and indeed, I want it for all the Nemenhah. Wherefore, it is a great comfort and a relief to me to see that the same is the desire and the intention of my descendents who shall come after me.

Chapter Six

1. Now, the ordinances of the Nemenhah in my time have been set down in another work, therefore, I shall not repeat them here. It is enough to record that the more part of the Nemenhah labored continuously to follow guidance they received upon the Way and to fulfill all that their Lord placed before them to accomplish.

2. And the People had peace in the land for the space of many years. Yea, my children have grown up in a time and place where peace has prevailed. And they have seen abundance and great blessings in all their doings.

3. But fifteen years had passed since I took the place of my father in counsel, there began to be disputations in the Great Council of Nespelhem and Potalekt. For behold, the counsels and debates began to center on the problems and difficulties peculiar to the settlements and communities along the Great Rive, and many of the Delegates who had traveled far to attend were offended. And this was a thing which should have been remedied quickly, but the Nemenhah of Potalekt had begun to place themselves higher than the outlying communities and they did not understand how their own problems ought not to take precedence over those of other regions. And this planted the seeds of dissolution.

4. And behold, in the eighteenth year of my stewardship, the Great Council of Potalekt and Nespelhem began to be considered a General Council for the region round about the cities of Potalekt and Nespelhem, and it was no longer called a Great Council. Yea, and the Nemenhah began to consider themselves separate peoples and nations. Wherefore, the foundation was broken and the Nemenhah were no more united.

5. Behold, they did not become enemies and much trade still continued between their many villages and settlements, but they did no longer all call themselves Nemenhah. There were Salishahn and Selish, and Numi'pu and Nimipu, and their were Sehaphahn and Sehaptin. In this way, following the slight differences in tongues, the people divided themselves into separate countries.

6. But the Wallahowah Country remained united and we did continue to strive to keep the foundation among our own people. And we continued united with the Umatillah and the Umpqua, and with the Wanapum and the Sharnapum, and the Wallulah did not become our enemies. The Caiahyoots, and the Wanapum remain our allies. The Yakhimhah, and the Wishram are still as brothers and sisters to us, as are the Umatlatlim.

7. Now the Welamotshim were set upon by their neighbors and we did welcome them in as refugees. And they have mingled with the People of Wallahowah, even so much so that we consider ourselves one people.

8. And the people of Nespelhem crossed the basin and moved into the mountains further north and east, while the people of Potalekt joined with the Wanapum, and we remained friendly with them and had much trade.

9. And the Shoshoni moved closer to our mountain shield, and also the Banohowik, and they are not friendly to the Wallahowa. And a people have come from the east who are known as the Tayhayton by our people, and they are ferocious. Yea, they often prevent the hunting of the great cattle in the Medicine Country. And they are bordered by their stronger neighbor the Chayeeahn, who are stronger and more numerous than they, wherefore, their desire is to move further into the Medicine Country and claim it as their own.

10. And the Chayhalaon keep the northern passes and are not friendly to our people. And the south passages through the desert are not safe for us, for the Payhayuthim are prevalent and they are warlike.

11. But we keep the mouth of the Winding River where it comes out of the great depths, and the mountains are a great barrier to our enemies. Wherefore, we are safe in our settlements here in the Wallahowah Country. And behold, we keep old counsel. Yea, we continue in the foundation as we learned it from our fathers. And this we have promised to do so long as there is a descendant of Imene Akekt in the land.

12. And of my own city began to be known as Waylahmotkin, we number one hundred and forty-three families at the time of this writing, and the People of Wallahowah number nine thousand three hundred and forty.

Chapter Seven

1. I am Shi Tuekekt, the son of Ougou and Imene Akekt of the Nemenhah of Wallahowah, of the city of Wahlahmotkin, even upon the shores of the lake we know as Wallahowah, in the mountains called Chopunish. I have received the stylus from my brother, who received it from our father. Yea, and I make a record of my family even to this day.

2. Behold, in the twenty-third year of my father's stewardship as High priest of the Wahlahmotkin, for the Great Council had dissolved and the General Councils had diminished in the land, wherefore, my father became High Priest of his own city and no High Priest of the whole people was called up, yea, in that year there came up out of the south a great body of men with weapons of war and they made great mischief in Wallahowah.

3. Yea, they did continue making war upon our southern borders, even so much that all of our people were destroyed in those parts, and the survivors fled out of the Chopunish altogether. Yea, many families have left the valley and have gone down the Great River to become part of the Wallulah and Wanapum People.

4. And my father and mother were killed in the second year of that war. Yea, they went down into the southern borders to assist the displaced people and to bring them up into the Chopunish Country. And they were waylaid upon the way, and behold, they were killed by our enemies.

5. And the lot fell upon my brother Toohoolhoolzote to take men and weapons and avenge our parents and to drive the enemy from our door. And he did go down into the borders of the land and make war upon the Payhayuthim and the Banohowik, our enemies. And he did defeat them and drive them out of the land, but they shall not remain in their own country long.

6. And when he returned from the battle, behold, half of the men he took with him had been killed in the fighting. And this brought great hardship because they who were able to labor in bringing in the winter food were greatly diminished, and the People suffered greatly that winter, yea, and many perished.

7. It was because of this war with our southern neighbors, who had never been friendly with us, that the Warrior Society was established to protect us from our enemies. And this society chose Toohoolhoolzote to be their Chief, and he yielded up the stylus to me.

8. And I am the Chief of the Healers Society of the Wahlahmotkin, and the High Priest of the High Place for all the People of Wallahowah. Yea, and my brother Ketlimenish is Chief Priest of the Lodge and Chief of the Potters.

9. Behold, I am the husband of Pah Nahits and Payitnetawni. And we have sons and daughters.

Chapter Eight

1. In the forty-second year of his stewardship, behold, Shi Tuekekt died. Behold, he was my father, and Payitnetawni was my mother.

2. I have been called upon by my family and my lodge to take the place of my father in council and as Chief. Behold, I have followed him in the manner of healing which he employed for the good of all the people, and they have honored me by setting me apart as the Medicine Chief of the People.

3. I have also diligently adhered to the teachings of my father concerning the great covenants made in the High Place. Yea, and I have kept the High Place with my father and my brothers for many years. And the Winter Dances, even that which our enemies call the Narhoyia, we have continued.

4. In the days of my calling, there have been many wars and my people have been greatly diminished in numbers. Yea, and our enemies have also been greatly diminished. Wherefore, a peace was made and a border was established across which we do not venture. For, should we break this treaty, it would mean war once again.

5. And our numbers have been reduced by three thousand or more souls since the beginning of the wars, wherefore, we are desirous that the peace may keep, and we do not violate the treaty.

6. And also many of our people have fled from out of the Chopunish and have settled further down the Great River. Yea, our numbers are but a remnant of what they were when my grandfather was High Priest.

7. But I keep the High Place and the Seven Drums. Yea, and there are Seven Lodges and Seven Societies remaining in the Chopunish. Wherefore, we are still a people and have not been driven out of our beautiful home. Yea, our horses are strong and our bows find their mark, wherefore, we remain yet in the land of our fathers.

8. I am Wayinakt, and I make an end of speaking.

9. Behold, I am Heeheekekt Opakekt, son of Wayinakt. When my father died, the People of the Chopunish chose me to stand in his place. They raised up their hands and made me Medicine Chief, and I govern the Chiefs of the Societies of the People of Wallahowah. Yea, and I keep the High Place and govern the Winter Dances. And I am the husband of Wee-ehts-entawny, who is of the Cayhahuses People.

10. I am not a great speaker or a great writer, but I keep the record of my family, that our days and our ways may continue and not be forgotten. I walk in a sacred manner, and I make an end of speaking.

Chapter Nine

1. I am Tuelkektas, the son of Wee-ehts-entawny and Heeheekekt Opakekt, and I am the husband of Ee-espenonmi, the daughter of the Bundle Carrier for the Cayhahuses People. When the wars of the Chopunish Country threatened to begin again, many of the people, especially the women, took their Bundles and fled to other places. My father sent my mother away to live with her own people the Cayhahuses and I grew up among them.

2. Now, their ways are not exactly the same as the customs described by our forefathers. Still, the four great principles of the Temple are still taught in them, therefore, I see them with eyes wide open, and they are good. Nevertheless, they are not the same and there are many who believe that all is lost because some do not hold to the ancient ways.

3. But I am not so strict in my interpretations, for I have seen differences in the records in the way that our forefathers did this thing, or the way they did that thing, and there was no evil in it.

4. I read the records of Mentinah and find that the High Place was built upon a hill, and that it included seven individual Lodges, each representing a portion of the Relation of the First Man and First Woman. And at the bottom of the Temple Hill one first entered the Temple, or Lodge of Adam, and as one progressed through the principles, one moved from Lodge to Lodge until the Last Lodge, or Temple of Eve.

5. This is not the tradition of my day, where one Lodge is sufficient and it is located in the center of the village. And that the ceremony ended in the Temple of Eve might seem strange to us in our day, for, was not Eve the first in emergence? Then one might ask why her place should be the last in the order of ceremony.
6. But in the High Place of Wallahowah the Relation of First Man and First Woman is expressed not by seven lodges, but the metaphor and device is not lost to us. We use seven drums for the same purpose. But look! They are not the same manner of practice, and not the same custom. Nevertheless, I, like my ancestor before me, am not persuaded that I shall be punished because I interpret and celebrate good works in ways other than my father's ways.
7. There was once a great prophet named Moshe, in the days before our father Lehi was driven out of the land of his first inheritance. And he was a Priest of Levi, by virtue of his birth. But look! He received another calling and vocation, even that of Melkisedek by the voice of God and the power of the Holy Ghost, even that same Wyakin by which we receive our callings from God in our day. But the token of that calling was conferred upon him under the hands of a foreigner who was a Priest of Midian.
8. He was of a different race and religion, and many today might wonder how he could give the token? I do not judge either of them, for I know that God is no respecter of persons and will accomplish His designs by what instruments He makes available to His purposes.
9. But I do keep the ways of my People, insofar as they remain true to the principles taught in the High Place. For I am moved upon by the Spirit to do so, and I will not deny the Holy Ghost, for, without that surety, how can any Wyakin be trusted?
10. Now, I have seen into the vistas of time and my Wyakin is clear. The revelations and visions I have received have shown me some of the things that will come to pass down to the fourth and fifth generations. I am content that what small part of the ways of our People that we are able to preserve, and the stories that we tell about them, will be enough to excite the hearts and minds of some who shall come after us that God will be able to call them out and use them to restore even greater things. And this satisfies my heart.
11. When my father died, the People of Wallahowah asked me to return out of the Country of my mother's people and they called upon me to be Medicine Chief, and to keep the Principle. I came down to the Chopunish and took up the seat of High Priest of the High Place and it was a great honor for me. And because I was willing to do this, the People called me Elahkolatat, which means in their language He Is Returning From a Far Country. And this is appropriate, for I am also a Healer in the Elats Kowat Ways.
12. In my days at least, there shall continue the blessing and naming of little children. And I will always condone and administer the Purification of Itsipi and the Seeking of Wyakin. I approve of the ceremonies connected to the coming of age, and of the covenants made through marriage. The ordinances and ceremonies of the Synagogue, which include the Sacrament of the Lord's Supper and the Baptism of Water, either in Itsipi or in the Lake, and the ceremonies of singing and of dancing, shall go forward in my day. The blessing of food and of animals, and even of the ground itself, I shall always encourage, as I shall encourage prayer and thanksgiving for all good things. The High Place Ordinances I shall always condone and teach, and none shall ever be prevented there. The Winter Dances, even those we dance for communion with our ancestors, and which we dance to bless and sanctify the Earth, shall not be neglected in my day.
13. Now, a record of every ordinance and ever celebration is no longer taken. This record I make for my own family is costly to me and takes much time that could be spent in providing for those who are dependent upon me. Nevertheless, I make plates of clay and write only a little.
14. And this is the manner of our records in my day. The days when our forefathers made plates rolled from metals molten for this purpose are no more. My father gave to me a round plate with a figure representing the passing of the Sacred Bundle. And this has become a type for me and a model. I make my plates after the fashion of my father's plate and upon these I write.
15. I take clay from the side of the bank and I put it in water and stir it up. Three handfuls of clay I put in the pit and I add so much water as will equal three times as much, and I stir it until the clay is all a flight within it. Then is the slime settled until all that is not held up by water falls to the bottom of the pit. I place the slime in vessels and the water is borne away over time.
16. And when the slime has turned again to clay, I examine it. And if it is fine and clear, I roll it out upon a stone, and I knead it as a potter would. And when it is right, I add the grog to strengthen it. And when it is all done, I make round plates of about the same size as my own palm, upon which I write.

17. And the writing must go on before the clay hardens, and I do it with a sharpened quill. And the plate must be cleaned before it hardens completely. Then is the fire built up with the plates and prepared, and the plates are fired. And when they are cooled, I wipe them with fat and I wrap them in clean tule which has been woven and formed to accept them.

18. And the tule basket is coated with pitch and allowed to dry. All the outside of the tule is coated until it admits no water at all. And on the inside I affix the beaten skin of a rabbit with the hairs turned in. Into this I place the plate.

19. Now, this is a cumbersome method and I fear that because of it there shall be few among the Wallahowah who will continue to write. For it is the same work as the Potter's and the Weaver's, and yet it gives no yield and does nothing to provide for the family or to prepare for the winter. And also, it is unlikely that these records will remain intact for long, and I know that very few will survive to be read by my descendents. Indeed, they have become precious things that are scarcely read by my own children. Nevertheless, the more important parts are also painted upon the covering of our Lodges for the teaching of the children and as a daily remembrance.

20. But I keep the records of my family because I have seen in vision that some few of them will come into the light in times that are still to come, and they will be useful to those to whom they are revealed.

21. I say that I have seen it. Yes, I have seen one such plate, made with my own hands, which shall be passed from one generation to another. And I have seen that copies of it will also be made and passed. And I have also seen that this small plate will be worn by some in latter times who have been inspired to restore some of the ways and customs of the past.

22. It is for this purpose that I labor to keep the record of my family. I am He Who Returns From A Far Country, and I make an end of speaking.

Chapter Ten

1. I am Ee-see-yee-yee Ilp Ilp, the Tuelkektas and Ee-eespenonmi. My father has passed to me the breastplate and the records and I add my words to his long count.

2. In my day the wars with our neighbors in the south became sporadic and the borders became more set and customary. And also a code has been established with our enemies after the manner of their own people, wherein, the man of war makes no effort to destroy his enemy, but if he can remove him from his horse and the advantage is gained over him, the battle is won.

3. This strange thing has come about because it was discovered that our enemies were desirous of nothing more than our horses. They do not desire our country, for they have a country of their own which they love, and the only thing of wealth that we possess over what they possess is our horses.

4. They have declared that they will always want them, but that they do not care to kill us, for to kill us would also kill our horses. Is this not a strange thing? But it is a good thing, for through this strange kind of greed, we are able to maintain more security in our own country.

5. Therefore, whenever they can, their men of war will attempt first to cause us to lose our mount, and then so much attention is given to recovering the horse that the rider is able to make his escape unharmed. And if the rider is killed, it is considered a dishonor to our enemies, who see themselves as greater horsemen, notwithstanding their greater love for our animals than their own.

6. But this way has now become a sport and a manner of getting gain, for many men prefer to sell the horses than to fight for them, and many of our men and young men spend much time in its teaching, which is a thing that can come to no good at all.

7. But the people all agree that it is a custom that is preferable to the work of death that has gone on for three generations.

8. In my day, a meeting of all the Peoples takes place and much trade is carried out among us. At the time of this gathering, all war is done away and there is peace in all the undertakings. And even enemies lay down their weapons of war and treat together as neighbors during the great gathering.

9. And also it is a time when all the people of different beliefs dance and sing and tell their stories to each other. And all the people learn of the ways and customs of their neighbors in this manner. And sometimes marriages between peoples, as also treaties and agreements, are accomplished. And this is called Potalich by the people, because it began at the place where the Great Council of Potalekt once met.

10. But when the gathering is over, all the people go their own way and return to their own village. And each village governs itself, having trade and alliance with other villages, or even being at war with them, but they govern themselves according to their own custom.

11. Among the People of Wallahowah, and to some degree among my relatives of the Cahyoos, with whom we have much to do, we still keep the High Place Ordinances, but we make the ceremony privately among family only. And we keep the Winter Dances and the Washat Ceremonies. All other ceremonies are private matters and they are arranged and made within the families and Societies of the People.

Chapter Eleven

1. After Ee-see-yee-yee Ilp Ilp there was Chuslum Num. The same was husband to three women in the same lodge and great was their strife, and their sorrow.

2. And after Chuslum Num was Eapalekt Thiloom, who was also called Hemene Mox Mox, and who took his family away from the Chopunish Country and brought them to live with the Cahyoos.

3. From that time, the People of Wallahowah became so diminished that they were no longer considered a separate Band, for they remained in no single place from one year to the next.

4. And after Hemene Mox Mox there was Xulxulpalikts, who took the name Payeets Paylekt. And after Payeets Paylekt there was Toththool, who had many names and many wives after the manner of the Cahyoos People, and he was my father.

5. These were great War Chiefs and they became very wealthy in horses. But they did not keep the record of their family and they were not diligent in Wyakin or Washat. The High Place is lost to my family and only the breastplate is passed on.

6. But I have sought the ways of my fathers among the Cahyoos People, for some of these things are still kept by their holy people, and the remnants of the High Place are guarded by our cousins in many places.

7. I am Tuelkakas, whom the People still call Wahlamotkin, for I desire to restore the People of Wallahowah. It is for this cause that I have returned among the People of the Chopunish and have married myself to one of their daughters, even a Mother of the People.

8. And I have reestablished the village where my forefathers first settled upon the lake. I have planted my lodge and my hearth in the earth where my ancestors once lived and flourished above all the People of the Great River, even all the people who speak the Sehaptin tongue. And we are Numi'Pu once again, and our neighbors call us Chopunish and Tsu'Peli.

9. I know very little of the way of writing of my ancestors and my record is not full of words. But my heart is full. For I have been given a vision of all that will come upon my little Band.

10. I have seen the coming of a new people and a new way. And I have also seen that they will have no respect for the ways of the People and will make every effort to cause my descendents to give away the land of their fathers.

11. And this is the message that I leave in this record to my family – do not give away the land in which your fathers are buried. Hold on to it and cherish it.

12. I have gone upon the Way in the manner of my grandfathers and just as a little child, they have taken me by the hand and shown me many things. Some things they have shown me are good and my heart swells with love and pride. Some things they have shown me are bad, and my heart is heavy.

13. I have seen many things taken and many things restored, many times of great happiness and many wretched days. I have seen my country bought and sold to many people, but I have also seen my descendents standing again in holy places, and keeping sacred the resting places of their generations.

14. I have passed the Bundle and the Breastplate to my son, who is Himnoot To-ohyelakekt, and he is the Medicine Chief of the Waylahmotkinpayu. This is my Long Count, and I make an end of speaking.

Mentinah Archives Pronunciation Guide

(for volumes 2-8)

General Rules:

- 1) Accent is usually on the second to the last syllable. Exceptions exist where hyphens or spaces note the beginning and end of word parts, such as in the name Mor-Honayah. Him-pah-neth is accented equally on all syllables, whereas, Nin-Shepa is accented on Nin and on the first syllable of Shepa. Also excepted in certain words that end in N, R or T, which are stressed on the last syllable regardless of other rules.
- 2) The 5 Vowels are pronounced thus.
- 3) A = ah as awkward
E = ay as in lady
I = ee as in tea
O = oh as in go
U = oo as in zoo
Exception exist only in the I, which in some words is lightened to 'i' as in pit.
- 4) The 24 Consonants are pronounced thus utilizing the English equivalents.

B = bat	P = pat
C = cat	R = rat or soft D rolled as in Spanish
Ch = chat	S = sat
D = date	T = tot
F = fat	Tl = kl pronounced with back of tongue.
G = get	Ts = tsi-tsi
H = hat	V = vat
J = jot	W = wet
K = cat	X = shed
L = let	Y = yet
M = mat	Z = shed
N = net	

Proper Nouns:

Proper nouns are pronounced phonetically. Some names are similar in the English spelling to those found in the Book of Mormon. The reader should resist the temptation to pronounce them as they have always heard, as this can cause confusion when trying to pronounce a name they have not seen before. Therefore, "Manti" should be pronounced "Mahn'-Tee" and "Nephi" should be pronounced "Nay'-Fee."