



# Book of Britain

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## ONE – SALVAGED PARTS

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To my stalwart son, always well beloved, I greet you heartily, desiring to hear of your welfare. Be not displeased at my going from Kelshaw or my manner of departure, for I first gave your mother and sister over to good keeping in the hands of the good-mistress Cotter.

Verily, such tidings were brought to me by diverse persons of the Craft on matters of our abiding concern, that I was beholden to come hitherwards. Nor durst I now go hence, for the charge remains, lying heavily upon my breast.

As for Hempshill, he lied to us, for he is a knave and a churlish one, and we were fools to be deceived by his wiles and bis tongue speaking such wild language. I will entreat with the bailiff and mayhap he who stands in the Adonai's place will abide my supplication.

As we planned, you do thereafter, but I pray you beware in what manner you walk, for those among whom we walk are full black-hearted and enwrapped in the ways of wickedness. They desire an end to all things in which we hold fast, but are not as staunch that they will set upon you in a manly way but will start out upon you like lurking footpads. Beware, too, what you eat and drink and trust not even they who speak fair unto you, for the hands of all outsiders are against us.

Send me tidings of Long Will and good-wife Abigail, and of John the Cordwainer and John of the Wild-wood band, and others who stood in at the tithing ere you departed. It is to my abiding contentment that we have been able to acquit the Wanderers in full good measure, for their braziers did their work right stoutly in a cunning manner. Had we a clerk among us, then it could have been wrought to more avail; but no matter, for their hand was firm and they faithfully followed the marks.

Now, take you the secured budget and go against Lewlaw, and leave it there in the cell under the Grimsbarrow where Alain the Pedlar secured his hoard.

In the Books of Britain it is written: Ilyid came seaborne in a ship of Tarsis from across the sea of Wicta, setting up at Rafinia in the land of the Wains. From thence to the river Tarant which flows between the Kingdom of Albany and the Kingdom of Korin, Albany being the land between the Isen and the Ikta. Passing Ivern and Insels, south of the Kathebelon, and then past Dinsolin to take water at the town where ships traded, standing at the foot of the red cliff between the two white ones around the extreme of the world to the northern Ikta in Siluria. Here they were unwelcome but were permitted to take water and wood and to trade for meat and grain. Sailing thence towards the rising sun, they came to the place beyond Sabrin called Summerland.

They were coldly welcomed by Homodren of the Chariots, but in the Kingdom of Arviragus they came under the mantle of the High Druid of the south whose ear was inclined towards them, for he understood full well the nature of the three-faced God. The king heard their words but did not take them to heart, saying they differed little from what was there.

Then were the shipborne wanderers given land over from the Isle of Departure, saying that could they live where no one else could because of the spirits, then their holiness would be established before all the people. The strangers were sorely tried by the Druids, but the spirits troubled them not. Nor did the sickness of the place come upon them, and the people wondered. They were troubled because of where the strangers were, and were stirred up by the Druthin, but the shield of Arviragus protected them.

Now, eastward and to the north there was a lake and between this and the Isle of Departure there was a swampland and there was a village of houses that stood out above the water, and the moon-maidens and moon-matrons who served the dead dwelt there. Among these was Isllass the Dreamer who was sacred to the guardian of this place.

Isllass was the daughter of the queen's youngest sister and a holder of the king's favor, and when she attended him she divulged her dreams. It

happened that she dreamed the same dream thrice, and this was its manner as she told it to the king: “Behold, I saw a moon which had three changing faces and as I watched the changes the moon itself changed and became a sun, and within this sun was a face of a God. As I looked long on this sun, another sun appeared and such was its brilliance that the first sun appeared inferior in brightness. Then the two became one and its brilliance filled the sky. In the midst of this I saw the king and many Druthin and priests of the strangers. Then I saw a great battle-sword and the brilliance faded as did the figures, and only the sword remained, from which blood dripped drop by drop. Then, too, it faded.”

The king took heed of the dream and gave the strangers land beside the Summerhouse of the King, which could be reached by ships. Inland from here, the gifted land extended to the tree now called the Great Oak which still stands, and thence to the hill south of the residence where Ilyid, being wearied, rested against a great stone. Beyond this was an avenue of standing trees and oak trees placed one and one, and the gifted land came up against this.

It extended southward to the holy vineyard which was fenced about. The fruit of these vines was small and bitter in the mouth. The strangers built huts for shelter on the hillside, high enough to be free of the tides. They settled down and learned the language, though Ilyid and two of the women spoke it strangely.

The words of the strangers fell on deaf ears, for the people were content with the gods they knew and did not wish to weary their minds with the words of the new ones. When the strangers gathered in praise of The One True God the tribesmen stoned them and shouted abuses, but Ilyid persevered and while later the people still would not believe that The God of whom he spoke was more powerful than their gods, they would sit around and listen to his stories.

Now, when the strangers were granted the land, the Druthin disputed this with the king and said that they wanted a divine sign that their gods approved. Ilyid said, “Give me but half a year.” At the witnessing of this the Druthin set up a holystone and Ilyid struck his staff into the soil to mark the covenant.

The following Eve of Summer there was a gathering, and it was found that a small green shoot was coming up from the ground beside the staff, which was an offshoot of the staff. The king decreed that this was a sign that the land accepted the strangers, but these took it as a sign that what they taught fell on fertile ground and would take root.

Here, the strangers, now called the Wise Ones, were free from the yoke of Rome and from the intolerance of the Yahudiyim. They were not subject to immoral customs and were among the right-living people, simple but pure in mind and body. Close by was a place for trading in metals, slaves, dogs and grain. Here, Ilyid built himself a house unlike any others, for it was square and in two parts, more stone than timber. This place was called Kwinad.

Here, on twelve portions of land, the wise strangers dwelt in peace and they built a church which was a full sixty feet long by a full twenty-six feet wide. At one end was a statue four feet high, carved from a beech trunk. The roof was thatched with reeds, after the manner of the Britons. The walls were of wicker overlaid with plaster of chalk and mud.

Ilyid is buried outside the forked path before the church, and on his tomb was written, "I brought Christ to the Britons and taught them. I buried Christ and now here my body is at rest."

Islas was the first convert, and it is said that she alone knew the secret of the Holy Hawthorn. What this may be, none can know now. It is said that when the Druthin murmured against the staff of Ilyid, she placed a twig in water, and it flowered.

Here, in this holy place, under the direct guidance of God, our father founded the first church in Britain. It is said it was not built by human hands, which is true, and from here shall come that which will be the salvation of mankind in the years to come. Here was the resting place for the souls of the dead, where they received their last sustenance before passing through the glass wall. From here ran the old road to the place of light where the bright-winged spirits flew freely in the place called Dainsart in the old tongue.



## TWO - YAHUSHA I

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This is the true record of events concerning Yahusha, son of Yoceph and Mariyam, which we have received by the hands of several who have lived within the circle of His Light, and more especially from one who is our earthly father in the faith. He being not the least among the articulate ones who knew Yahusha, and a person of no mean estate, both in the distant land from whence he came and in this more virile land.

For Yahusha came to fulfill the desires and longings of men expressed in certain Holy Books, but more so in many unlettered hearts. For it is written that such is the nature of things, the tree springing from the yearning of men shall not fail to bear fruit. For the Holy Books can be likened to an egg containing the embryonic hopes and desires of men.

In the Sacred Books of the Idewin it is written: 'The Son of Man is the shepherd of men, and we know how diligently a shepherd tends his flocks.' Yahusha came not as a shepherd to drive, but as one bearing a guiding lantern to show the way. It is also written: 'The Son of Man is the deliverer of men', and while we know from what we have to be delivered, those who lived in His land misunderstood the meaning.

From the Book of the Holy Marqus (whose wife was one of our own fair race, her father being a Roman way-keeper whose wife was barren, and having this home-born lady, her mother, as a slave, had by her a child whom he later adopted and raised as a lady of estate), we learn much. But clearer to our understanding is that knowledge concerning Dyid imparted to us by our earthly father.

Aristolas taught that Ilyid had been one who commanded the ships of Rome but was not without ships himself. So it was that when Yahusha went down to the Western Sea of the Yahudiym, which is not the Sea of the Setting Sun, He being one skilled with His hands, worked on them. Yahusha was brawnily built and not one to take money without labor.

Yahusha, our Master, Light of our Life was hung on the shameful cross in His twenty-seventh year, this being the one thousand and ninety-ninth year of Britain, in the reign of Tiberius, ruler of the Roman lands to the east.

Within a year, Ilyid and others departed from their homeland shore by ship, and though this was demasted in a heavy storm it made safe haven in Sankel. There, he and his son were joined by several other holy persons. They tarried awhile before crossing to Laidlow, from whence they took a ship to Tarsis.

In the year of Britain one thousand one hundred and twelve, our father came from Rome with others, because of the decrees of Claudius, ruler of all the Romans to the east, seeking refuge beyond the oppression of Roman might where the true light could burn undisturbed. But the circle of Roman might spread ever wider, like a thrown fisherman's net.

Thirteen years after our Master was hung on the cross, the Romans came to the fair land of Britain, and the might of their legions prevailed over the brave Caradew, great battle-king of all the Britons. He was the leader of fighting men such as will not be seen again. He was carried off, betrayed by an irrational woman, an honorable peace offering to appease the argument of might, together with the British fount of knowledge and wisdom. With him went the all-wise Fran, being held in honorable captivity until returned to the land of light at the intercession of our father, for those whom he befriended had not forgotten him. For Ilyid taught that the greatest wrong man can commit against man is the betrayal of a friend.

Now, the daughter of Caradew was Gladys, red-haired, blue-eyed and slim, who married Pudens, Commander of the Legions .beloved of Paul the Martyred in God, who died in the one thousand one hundred and thirty year of Britain. Lein, son of Caradew, brother of Gladys, being the first Christian in Rome.

In the year of Britain one thousand one hundred and twenty-seven, there was a great outbreak of fighting and many men sought refuge within the enclosure of Ilyid, for the free Britons had risen, having been given an assurance of victory by no less than the battle-goddess herself.

Calling on Amaraith and Kamulose, the Britons followed their battle-queen whose heart was afire because of the rape of her daughters. She stood tall in stature and was serene of face, speaking deep but melodiously. She knew the mastery of letters and spoke three tongues. She had fair hair hanging to her hips when not battle-girded. Her head was circled by a golden war coronet and her tunic was of green and brown interwoven in the manner of men. She wore a short cloak of purple. Thus she spoke before the battle: -

“I speak to you as a woman whose house has been violated and her daughters dishonored. We have been dealt with unjustly and I appeal to you not only as a queen but more so as a woman. Britons who honor their womenfolk cannot regard this lightly. Unlike the squirming Roman Nierotes, I do not rule over servile and docile unmanly men who are less than men, nor like he who rules over peddlers and hucksters. Nor am I like the cowardly man/woman Nero who surrounds himself with perverts and half-men and slaves who satisfy obscene desires. Such is the nature of the vile culture these foreigners have introduced to our fair land.”

“I am not such as these whose minds are fevered with an evil ferment. I rule over true men, little schooled in craftiness and deceit, real men born to fight and withstand adversity. The code they live by is that of manliness. True men indeed who, in the cause of freedom, willingly heed the call to arms and stake their lives on the outcome. They willingly offer themselves as a sacrifice for the future of their womenfolk and children and their lands and property.”

“As the leader of this brave breed of men I fervently plead for the assistance of your strong right arms. Let us not shirk the task or shun the opportunity to strike a blow for freedom. I pray the gods of war, the overseers of battles, for victory. We have the duty to stamp out these infections on our land, these ruthless enemies whose reputation is infamous. They are perverters of justice, promoters of depravity and servants of greed.”

“They are a race who enjoys unmanly pleasures, who delights in the infliction of pain on the helpless but cringes like a dog at the prospect of its own suffering. Whose approbation is more to be feared and its friendship more to be shunned than its enmity. Never will I surrender to

people whose ways I abhor, nor will I ever desire to live to see my countrymen treated as servile serfs. May the Great Godly Powers be with us now in the great testing time, as we gird ourselves to face the issue.”

Those brave, inspiring words were of no avail and Britain was lost, but the spirit could not be quenched and manliness was maintained. It is not in victory that a race finds greatness but in defeat. The knowledge of Christ came, not through peace and prosperity but through persecution. That which is written is not a tale of victory, but of the glory that resides in defeat. The books which are the recipe for victory are written by defeated men.

I, Elfed, write these things, but they are not from my own heart but come from the hand of others. This is that Elfed who married Marcella, maid of Ilted, after the death of her husband who tripped over a stone and fell on a spike and died bent like a bow.

## THREE - YAHUSHA II

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Yahusha was the son of Miriam called Mary, by Yoceph. His brothers were Ya'aqov (Jacob), Yoceph, Shim'on and Ya'aqov (James). He was born at Bethlehem. In the days of His youth the land rang with the exploits of Yahudah the Galilean, who preached that there was no ruler but God; he was called the Teacher of Righteousness in his day.

Yoceph, Yahusha' father, died when Yahusha was sixteen. Mary, His mother, did not like His inwardness, His long silences and His solitary habits. She rebuked Him for being a tardy breadwinner, but this was unjust, for He excelled in His craft. She could not understand her strange son who was unlike the others, and she wanted a practical man, not a dreamer and preacher.

Yahusha had spells of rapture and His male kinsfolk declared He was out of His mind, so they sought to have Him put under restraint. But the womenfolk said He was harmless, and in cases such as this their words colored the law of the land. Yahusha loved His father, who had taught Him His trade. He consoled Himself with the scriptures which said, "I will become His father and He shall be My son."

Yahusha early became a wandering carpenter and then joined the Natsarines. There was excitement in the land because it was said that the prophecy of Daniy'el was to be fulfilled in these times. The conditions of the times fulfilled the predictions.

Then Yahusha went into the wilderness beside the Yarden. He joined the Society of Saints, which was beside the Sea of Heavy Salt. When He came back to the Yarden He no longer retired within Himself but was a man of direct and forceful speech. He was decisive and commanding.

The people called Him the Galilean because He was raised in Galil, and they sought to name Him the Man of Messianic Hope and the Suffering Just One, when Yahudah the Galilean was dead. Some thought He was

the warrior Messiah, but He rebuked them, saying, “I am He of whom it is written ‘He shall judge the poor rightly and reprove those who oppress them. He shall smite the Earth with the rod of His mouth and slay the wicked with the words that issue from His mouth’ .”

He wrought cures, as did many others in those times. The Leviytes put out that He did not as they, but by the power of the Prince of Darkness. But Yahusha said that such was blasphemy, as the healing spirit of God was strong within Him. Therefore, such an accusation was a sin, but they mocked Him.

He was a true man, a good organizer, strong, alert, and resourceful. He had determination and courage, though withal He could be gentle and compassionate. He was inflexible in purpose, yet He could bend before the storm and survive where the stubborn man would go down.

He stood firmly against the holy men of the Yahudiym whose seeming holiness was but a cloak, for it was something that flourished only in the public eye. It was woven with self-righteousness, lined with intolerance, and sewn with threads of sadness. Good men do good deeds out of the sight of others and gain merit from their selfishness and sacrifices.

One came to Yahusha, saying, “Adonai, I give many gifts and alms to the poor. I am ever giving to the needy. I am a rich man, but my riches have come by lawful means. I have traded with ships and encountered dangers to accumulate them. Having gained wealth, I live in moderation, supplying only my moderate needs. I give the rest to the needy poor, and I am ever ready to serve the deserving. Am I then a sinner?”

Yahusha said, “No, by giving with discretion and making such sacrifices you gain merit, and there is no harm in seeking riches for worthy ends. It is the love of money for its own sake that is productive of evil. The evils of riches arise from their misuse. If a man gains wealth in a lawful way and does not live in luxury, supplying no more than his moderate needs, serving the poor and deserving with his surplus, then he does no wrong.”

A teacher of the Yahudish way said to Yahusha, “If God is so great and all knowing, why does He not strike down the wrongdoer? Why does He withhold His justifiable wrath when the wicked man swallows up the man

who follows the path of goodness? Is he not the God of justice?” Yahusha replied, “Justice is not a thing of the time. Though the mills of God grind slowly, they grind to perfection. Life itself metes out justice. The justice of God adjusts the injustice of men. Were this not so I would not have come.”

Yahusha was then asked if He was one with God, and He answered, “It is not in Me to state that which I know to be untrue, and truly there can be but one God alone. Because I have been granted visions and insight into things unseen and unknown to other men, what manner of man would I be should I claim equality with God? I have spoken only that which I am bidden. I have said, worship God who is My Father and your Father. Does this then raise Me above other men? I have proclaimed all men My brothers and if I have said I am even as God, then truly I have raised them up also. Yet this they cannot see, or is it that they fear the burden of their own godhood?”

Yahusha came and was like the slasher which clears away the useless undergrowth in the forest of life. He uprooted and burned that which was unproductive. He planted good trees, but the undergrowth returns. It is a time for the activities of good men. Yahusha found pearls by the seashore. He sowed the good seed in the hearts of those who followed Him closely. For his sake many of the rich became poor.

He came and separated men out from the errors of the world. He brought men a mirror into which they could look and see their own divinity. He opened a door now open to all, and those who choose to pass through stand on the road to the eternal. He raised up the fallen and healed the afflicted. He woke those who slept and reminded those who had forgotten. He enlightened the righteous and gathered in those who were lost.

To what can He be compared? To the great sun that shines down, giving joy and life to all living things. To a great river giving gladness to men and the waters of life to beasts. To the good husbandman who cherishes his fields and tends his flocks. To the men of the forests who care for their trees and thankfully gather the fruits thereof.

The sun shines today and the air gleams with light. The Earth puts forth blossoms and the seas are calm. The waters flow clearly, the birds sing, and the gloomy Winter has gone. Hope dawns, and so it is with the Son of A'dam.

The tree of glory has been planted and will survive, for it is well serviced. Its servants are dutiful. So let it be like the holly whose leaves are not shed in Summer or Winter, which stands with weapons ever ready in persecution or freedom, in good days and bad.

He who neglects these scriptures is like the branch of a fruitless tree, his life is fruitless. Blessed are those who seek fruit that grows out of our good deeds. He who copies a book is like a maimed man who gives his weapons to a whole and healthy man. The lettered man resembles this good land which takes the seed and nourishes it. The rain falls plentifully, and the crop is good.

The life men live is like an inn where they dwell shortly, or like a house rented for a limited time. Vessels of metal and earthenware are to them like borrowed utensils. Their riches are held in trust. The wise man uses them, and they serve him, but he does not set his heart on these or hug them to his bosom.

Who is most praiseworthy for his goodness, the son of a rich man or the son of a poor man? The rich son gives only what he himself has been given, so surely it is the son of the poor man, for he has overcome the temptations of poverty and satisfied the cry of hungry mouths with the earnings of his own labor. It is the poor who help the poor, for the rich help themselves.

There are those who fast for the sake of Heaven, but Yahusha said it were better did they devote themselves to learning the scriptures and to good works for the sake of Heaven. Yet it is useless to merely read the scriptures, for unless they are taken into the heart and lived by, then they are things of little value and use. The value of all sacred writings lies in what people do with them. More important still is what the scriptures do to the people.



A man asked Yahusha, “Adonai, what does it mean when it is written that the iniquities of the fathers shall be visited upon the children?” Yahusha said, “When a man commits a sin for which he does not make full recompense in his lifetime, then the same temptation is placed in the way of the son, for there is a bond of family blood between them. Is it not manifest also that the wrongs a man does within his own household become the sins of the sons within their households? Wrongful living is the heritage of generations.”

A man asked, “Where is God?” Yahusha took a piece of bread and gave it to the man, saying, “Take this and hold it.” Then He said, “Put out the other hand.” He poured a little water on the upturned palm and said, “Now you have felt the power of God, for without His spirit in the bread and in the water, these would not exist for you. Split a billet of wood and God will be there. Lift up a stone and you will find Him.”

Another said, “Tell us how we may best serve God.” Yahusha replied, “Talk not of serving God as you would serve a king. In serving God man serves himself. You ask in your heart; shall you be this or that or a priest. Let your own heart point the best way and having chosen it follow it with devotion and fortitude.”

At a wedding feast Yahusha was asked, “Master, why do You come to this place when it is a gathering place of those who seek only their own pleasure and will drink to excess if it is provided?” Yahusha said, “Our purpose here is to make glad the hearts of the hosts and to share in their enjoyment, blending their pleasure with ours. There will always be those who are neglectful of their obligations and who concern themselves only with their own wellbeing. Yet is this reason enough not to bring happiness to those who have invited us?”

One day, Yahusha and those with Him came upon an old man playing with childish things. A bow and arrow-bearing huntsman passing by mocked him, saying, “Behold the old man playing as a child.” Yahusha called him over and said, “Do you always keep your bow bent, the string under stress?” “Of course not,” replied the huntsman. “To do so would be foolish, for the bow would become useless were it not unbent from time to time.” Yahusha said, “Just so is it with the old man, and you should know better.”

The bowman strings his bow before he shoots and when the shooting is over, he unstrings it. A bow kept always strung will break and be useless when needed. So, it is with a man who never relaxes. He is ever taut within and when the testing time comes his stomach turns to water.

Yahusha taught that there are things which should be approached with humility of spirit, they are: holiness, wisdom, and nobility. Humility bestows upon the soul the benefit of harmony and attunement. A man once said to Yahusha, "But who can define these things, that which is holy to one man can be unholy to another. The thing which one man holds sacred another holds to be an abomination. That which one will bless another will curse." Yahusha said, "The many nations and men, because of the diversity of their natures, hallow many different persons, places, and things, apart from their gods. But nothing can be made holy by men alone, neither can anything wholly of Earth be holy. That which is wholly of and for God is holy, the place wholly for God is holy and the person who lives wholly for God is Holy, but where on Earth can such absoluteness be found?"

"If by gathering in a temple men feel they can better commune with God, then He will be there, and that place will be holy. If within a circle of stones or before a symbolic image the soul of man may be stirred to attunement, then God will not absent Himself because of the Nature of the Place. He will meet man wherever man earnestly prepares for His coming. Though the temple may be holy to one man and the circle of stones to another, both places will be hallowed by God, if therein the souls of men are elevated to commune with Him."

"A structure of splendor, magnificent in its architecture, called holy by men who worship there, if their spirits remain asleep and unstirred will not be hallowed by the presence of God. He does not honor places where men just congregate, where their voices alone are raised in worship. He hallows the place where their souls and spirits are uplifted as they seek communion with Him. A Holy place is where the uplifted spirits of men blend with the nature of God."

A man asked, "What of wisdom? Has this not been plentiful in the world since the days of the Great Enlighteners, of whom Shalomah was deemed the greatest? Even before him there was much wisdom, yet is Earth a

better place for this? What has it contributed to progress?” Yahusha replied, “Alas, never has there been a shortage of wisdom in the world, but always there has been too little in the hearts of men. Wisdom is not something written in books, but that which is conveyed from the book of the heart. It is a way of life.”

All the wisdom of the past, held in reverence by some, was easier to write than to live by. Yet, following it is the only wisdom. Wisdom, however, is more than the thoughts of the wise, it is the accumulated philosophical knowledge of mankind winnowed by the wind of practicality.

Nobility is an attribute of the soul, and no man has this by right of birth. Nobility demonstrates an ability to live and act according to the high principles. It is expressed in deeds, outlook and bearing, in the manner of life and relationship with others. That which ennobles a man is his recognition of something to love and strive for outside of himself. Nobility is the subordination of self to principles.

Yahusha was One in whom all the virtues came to fruition and His gentleness drew to Him all His neighbors. In His presence even enemies were reconciled, and this presence alone brought tranquility to a restless and sorrowful heart. In the street even the little children followed Him, just to touch His hand.

His reaction to injustice and insult was a sorrowful compassion. He neither sought to acquire anything beyond His immediate needs nor treasured what he had. Beneath His soft exterior was a rock-like, immovable determination immune to oppression and suffering alike. Despite His gentleness He could act decisively and swiftly, and when He had cause to strike in the name of justice and right, He never avoided the issue.

His mind and wit were like the lightning flash. He was always keen and alert, and His face never lacked the calm beauty of cheerfulness. He was friendly towards all and acted so as not to annoy anyone. Only in the face of great injustice to another or oppression of the weak, or in the presence of gross hypocrisy did His wrath boil up and overflow; but never was it other than righteous. Though always compassionate and sympathetic He

was never sad or downcast. He rose above all suffering and pain and ever seemed at peace within Himself.

Mariyam said to Yahusha, "To whom can Your Disciples be likened?" Yahusha said, "They are like children at play in a field which belongs to a stranger, and when the owner comes, they say, This is our field, therefore convey it to us'."

Ta'om said, "If the spirit brought the body of flesh into being, it is a marvel." Yahusha said, "It would be a much greater miracle had the body brought the spirit into being, for the lesser cannot create the greater. I marvel how this great wealth of beauty can dwell in such a mean habitation. But to he who has goodness in his heart, goodness shall be given; he who lacks goodness shall be stripped of what he has."

Yahusha also said, "Just as it is impossible for any man to stretch two bows or mount two horses, so is it impossible for a man to serve two masters."

The Disciples asked, "Is circumcision a good thing?" Yahusha replied, "If it were would not children be born circumcised from the mother's womb? Only circumcision in the spirit confers true benefit."

When asked concerning accounting, Yahusha said, "Give to Caesar that which is Caesar's and to God that which is God's. Give Me what is justly mine and keep for yourselves only that which is rightly your due. Deal fairly with all men and shun the morals of the marketplace. Do not become like the Shomeron who loving a tree hate its fruits, or loving the fruit hate the tree. The Parashiyim is like a dog sleeping in the manger from whence the oxen eat. It cannot eat what is in the manger, neither will it let the oxen eat."

Yahusha said, "The Kingdom of Heaven is like a woman carrying a jar of good wine. Being careless she puts the jar down heavily and crashes it, and when she resumes her way the wine spills out behind her on the road, but she blithely continues on her way unaware of the spillage. When she enters the house, the master takes the wine jar and finds it empty." The Disciples asked what this could mean, and Yahusha replied, "When you

possess the good things of the Kingdom of Heaven, do not let them slip away.”

“For the Kingdom of Heaven is neither here nor there and contains all good things. It is in the hearts of men and exists where God reigns. When the lion lies down with the lamb and peace reigns over all, there shall be found the Kingdom of Heaven. Yet truly, Heaven and the Kingdom of Heaven are not the same.” These things were said in the forecourt of the temple.

Yahusha took the Disciples who were with Him into the Court of the Hebrews, which was an inner place, and a warden, a priest named Leviy, stopped them, saying to Yahusha, “Are You an ignorant man? Do You not know it is forbidden to walk here in the presence of holy things without first purifying yourselves? See, those who follow You have not even washed their feet. They enter here defiled by the world.”

Then Yahusha stopped and said to Leviy, “Concern yourself with your own state rather than with ours.” The priest replied, “I am clean. Having bathed in David’s pool, going down by one set of steps and coming up by another; only having done this and donned clean clothes have I come here.” Yahusha said, “Adonai, have mercy on the blind! You have washed in standing water which may have been befouled by dogs, and scrubbed your outer skin as harlots; singing girls and vain men do who are full of vileness inside. But My Disciples and I have little need for outer forms of ritual cleanliness, being clean within, for we have washed in the living waters of the spirit.”

Having departed from the temple, Yahusha said, “Do not the guests assemble in the antechamber before entering the feast-hall? There the hands and feet are washed, the head anointed and small foods to whet the appetite are eaten. Even so is the Earth the antechamber of the Kingdom of Heaven.”

“Live your lives in the world as men who journey through a strange land, marveling at its wonders, tasting its pleasures but ever on guard against dangers, for undue love of the world is a doorway to evil. There are those who derive pleasure in being what they are not, but as their hair turns gray,

they suffer sorrow and frustration. Be ever true to yourselves and to your natures.”

It came to pass, at this time, that many said that Yahusha was the Messiah, but this was a manifest falsehood. Yahusha, the son of Yoceph and Mariyam, was an inspired prophet, a teacher who held the hand of God and there had been others before Him. His mother was a decent woman, both ate food as humans do. Mariyam did not set herself up as a goddess, neither did she preach.

It is of no moment to those who are not Yahudiym whether Yahusha was the heralded Messiah or not, so believe as you will, but were He born of the Holy Spirit and not of Yoceph, then He did not fulfill the prophesy. Men step outside the bounds of truth in their beliefs, but this, too, is of little moment unless they impose their beliefs on others.

Yahusha was not a sorrowful man, for greatness cannot be downcast. He always brought strength to the disheartened and was not influenced by the despondency of others. When Kepha was dismayed and shut his sorrow within, Yahusha said, “If My friend will not admit Me into the antechamber of bis sorrows, how can I ever sit in the reception room of his affections?”

Yahusha set His face against all forms of melancholy. He said, “The man who cannot rise above the burden of his sorrows or the trials of the day shall not know the Kingdom of Heaven, nor can he know the love which is the cornerstone of life.”

There was a Greek scholar in the crowd, who said to Yahusha, “Your never-rusting tongue wearies me, words neither make men nor change things. It is the sword and spear which are all powerful and raise kings or cast them down.” Yahusha replied, “Truly, the words of scribes are greater than the commands of war chiefs. That which is written and read can not only change things but also endure forever. The sword gains prestige through destruction, but the pen of the scribe gains prestige through creating. That which destroys will be destroyed, that which creates shall be preserved.

A Roman soldier who hailed from Gaul spoke up, saying, “Let scribes do what scribes do best and swordsmen do what they do best, but it is foolishness and futile to set one against the other, for men cannot write with swords, or fight with quills or writing reeds. Let men become brothers, as they await the day of the Awakener. Tell me, good Master, when shall the end be?”

Yahusha answered. “There will be an end to the beginning and men will know this by the spirit of the times. Men will no longer be as brothers, nor will they be manly. Women will be as men and men as women. Adultery will not be condemned, nor will fornication, therefore these will flourish. Men will not honor their homelands and there will be no discrimination among them, nor will they maintain the purity of their races. Fathers will not be honored, nor mothers respected, and children will be raised to be wayward. Perversions will be encouraged, and criminals will mock the law. There will be incest and rape and it will be unsafe to walk abroad. Floods, famines, droughts, and earthquakes will cause death and destruction. Strange sicknesses will smite the people and there will be a denial of God. Babes will be slain in the womb.”

“Men will lust after the wives of other men and marriage shall lose its meaning. Women will go to the marriage table unchaste and with deceit in their hearts. Their husbands, creatures of pity, will hear the mocking voices of laughing men. Priests will defile their altars with their impurity and the rulers will be held in little repute. It is not God who marks the end days, but men who lives as though setting a pitfall for himself.”

Yahusha saw a man ill-treating a horse and He rebuked him for his cruelty to a dumb animal. The man became angry and said, “This is my beast.” Yahusha said, “You are wrong, it is God’s creature, and I, as His servant, am here to protect it. For no man can wholly own any living creature except it be in the name of The Great God of Life.”

This has been copied and edited as found. It appears to have been preceded by a document entitled, ‘The Sayings of Yahusha’. For some reason, it has been cut into pieces, each containing just a few paragraphs. Included were other scraps from some much later source, which, for various reasons, are suspect. The latter part of this manuscript is probably a late if not modern addition, but it may have been re-written from some

older material. This has not been altered and is included under the authorization given to the compilers.



## FOUR - THE WRITINGS OF ARISTOLAS

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This is an account of the coming of certain Wise Strangers to the seagirt realm of Britain. Taken from the Books of Britain and re-written into the appendices to the Bronze Book. This being that part safeguarded by Rowland Gasson.

After our Adonai died, having been hung on the cross outside the city walls of Yerushalayim, Yoceph of Abramatha took Mariyam, the mother of Yahusha into his home until Yochanon could make suitable arrangements. Then he was called Guardian of the Lady, which title became confused in Britain with that of Guardian of the Sacred Vessel.

Aristolas wrote these things in the Sacred Island, and this is his prayer: “In silence, hands uplifted, heart humbled and mind stilled, Your servant presumes to come into Your Presence, Great Understanding One. Grant me the abounding joy of union with Your Spirit. Grant that all my deeds be in harmony with the Great Law and that I learn to acquire wisdom, so I may illuminate the hearts of men.”

“Let me embrace Your Spirit in full knowledge of my twofold nature. Guide my feet towards the Great Law by which all true seekers find the light. As long as my body and spirit remain together, so long will I preach to men, seeking always to awaken a response in their hearts. Bless me with sweetness of speech and harmony of voice. Help keep me from the grip of greed and from the loud-mouthed futilities and frivolities of illiterate men. Spare me the sad companionship of the sanctimonious ones.”

“God of my heart, Sun of my life, Keeper of my circle of content, fill this place with the divine emanations from Your Being. Attune with the Circle of Truth and the Circle of Light. Make me receptive to the lessons and inspirations of life.”

Yoceph, our father in faith, came across the storm-tossed seas to the place called Balgweith, and from thence to Taishan where he met the envoy of

the king who was sorely troubled. For the Chief-of-All Druthin, called Trowtis, was away at the meeting place of his gods, where he came in a wondrous way every nineteen years. There, the ceremony lasted three moons.

When Trowtis returned, he met Yoceph at the place now called Hennehew, because of the strange tree that grows there. The Druthin held a feast of welcome in the place called Nematon, which is below the great hill. The Chief-of-All Druthin washed his face, his hands, and his feet, then a white goat was led out and sacrificed on a four-horned altar. Trowtis washed his hands again and made an offering of salted barley cakes and gave some to Yoceph, called Ilyid by the people here.

Then the goat's thighs were burnt on the altar while a lesser priest mixed the sacrificial blood with water and black wine. Then barley cakes and a chalice containing the blood, wine, and water were passed through three sacred horns before being given to the chief's present. Then youths danced around the fire over the sacrificial pit.

Then priests of a lower order prepared tables for a feast while the common people sat around on logs made smooth at the top. The sacrificial beast, having been first offered to the gods of this place, was eaten by the common folk. All except the liver, which, being the seat of blood and life, was kept for the diviners. These found that the right wing of the liver was broken, so they prophesied that no enemy would enter the land.

Now, the king called together a great conclave of the people, and the Druthin were there. The king said to our father, "Speak now before the people. Tell us of your ways and we will judge whether they be worthy." Yoceph spoke a tongue understandable to these people, but he spoke slowly and not after their fashion.

Our father said, "As the light came first and called the eye into being to see it, so it is with God who the already existing light is. The heart does not create the thought, but the thought produces the heart. This, so it could manifest, for the heart is created to serve thought in the world of effects. The world of causes lies in another kingdom." The Druthin said, "The light we know and have, these things are not strange to us. All light

comes from an original crystal which is always virgin, and we say the behavior of light is the fore-ordained symbol to man.”

Yoceph, our father, said, “I have not come to batter down your house of hope, for it has many pleasing features, even as our own. So let us not disagree but take the best from both and, discarding what is less good, fashion something of value to all. Let us weigh one thing against the other, rejecting that which less clearly shows the way.”

The king said to the Chief-of-All Druthin, “Do we not have the source of light in a grail egg?” The Druthin replied, “The sun shines not and the Esures (servants of Light) will not come without the presence of the Great Gleamer which provides their sustenance. There can be no incarnation of light on Earth unless there be, behind it, a greater light.”

Yoceph said, “When I was ship-bound I had a vision of God, the eyes of my spirit were opened and I saw Him in all His glory. Then I understood that there was no difference between the nature of His Spirit and the spirits of men, only that His was of an infinitely greater purity. This I knew for sure: God and man are of the one essence. I knew we are all rays of the One Light, sparks from the One Flame. Yet the flame is not the fire, for what flame can call itself into being?”

Yoceph said, “If fire can be contained in wood, to leap forth when two pieces are heated through rubbing together, yet remain hidden within the wood, then surely it can be so with the soul within man.”

The Chief-of-All Druthin said, “Often have I thought on this. All men are alike in nature, and all aspire to the same goal. All seek to make the same journey’s end, only the route differs. Therefore, let us not argue whether men should follow your road or mine, but find between us a path better than either.”

One priest said, “What of the worlds within the ever-moving circles?” Yoceph replied, “The hidden worlds are numbered as sands on the seashore. If a man concerns himself with many things, he benefits none and derives no benefit himself. Let us concern ourselves with this world first.”

The Druthin said, "Who can change the natures of men, for these are fixed by the gods." Yoceph answered, "All things can be changed, but not always for the better. Change and life are inseparable."

Yoceph went on to say, "Because you are folk who work the land, bringing it to fruitfulness, you are not to be despised. Let the newcomers with their armed might say as they will, you are workers with God. Were not the Sons of God also called the Sons of the Plough? Did they not fight against the Sons of Men who were hunters eating raw flesh like the beasts and worshipping serpents which crawl on their bellies? There have always been some who worship things of insensitive wood and stone, groveling in the dust at their feet, and those who worship the highest they can see, the sun and the stars. Others reach out even beyond these."

One of the Druthin asked, "What know you of the Eye of God in men?" Yoceph replied, "What is written in the heart is the Eye of God in men, this sees everything. Knowing right from wrong; it puts things in instant perspective. Men in whom this eye is closed are little better than the beasts of the field and forest. I come as one who opens the eyes of such as these."

In the beginning the king had listened in silence and was tolerant, because he felt he could indulge these strangers. Now, as he saw that their teachings might prevail, he became angry and unreasonable, as it happens in instances such as these. He said, "Who gives you authority to speak in this manner? Who sent you, and did you come to spy on us? To whom do you make report?"

Yoceph said, "Know this, great king. I am a servant of The Great God of Light. I am sent in order to build a church here where it will serve your people well. I will establish a place of light unto them. I come to teach the perfect commandments. Ask among your own about me, for I am not unknown to them. I have no human teacher from whom I learned the wisdom from whence I got these things. I lived in the light of Messiah but learned tardily. Then I had a message from God Himself, 'Go preach to those who dwell at the edge of the Earth'."

The king said, "How comes it that these things have been revealed to you, while the same God who reigns here has not revealed them to us, even

though we were the lords of this land? Are you a man of significance this side of the wide waters?"

Yoceph answered, "Those who are established in The God of light need no mentors and they take pride in their insignificance, for it is said, 'The first shall be last and the last first. The lowly shall be raised up and the haughty cast down'. We do not seek after gold or worldly possessions. Of myself I have no power, but I have power from God. It is God who commands, and it is He who makes a true man of God."

There was much talking and long discourses on the nature of God, and the Druthin challenged Yoceph to produce Him, saying, "Though you decry our images, yet we do have likenesses of our gods while you lack even these. Your words are mere puffs of wind."

These things and more were said, and the Druthin believed, but tardily. Then, at the midsummer festival the Chief-of-All the Druthin collapsed on the processional walk, denying himself the reviving draught prepared by Ilass his daughter. He died in the arms of Yoceph our father. It was he who received the moon chalice and the light of Britain. The Druthin held the secrets of the Great Temple of the Stars, and theirs was the royal isle in the Kingdom of Kevinid.



## FIVE - THE WRITINGS OF ABRAIS

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I write in terrible times. My people have been driven to black despair and the most cruel of foes has taken our fair land. The wisdom which flows through my pen, tutored by Isbathaden the Younger, is as set into writing by our father Aristolas and by the great ones who gave us the Annals Romanorum which we hold in part, clinging like the thunder-vine to what is left.

I am no weaver of words and if fine phrases bedeck what I transcribe, they are the work of better hands than mine. I am not as a teller of tales who sits before the hall-fire, a waster of words like women over the fuller's tub. Those who wear the red robes of nobility have passed over the misty seas and the land lies barren of learning. The Firthreig have taken over the dwellings of the wise, and the three pillars of progress - wisdom, courage, and beauty - no longer stand against Maermagic.

I speak of one named Yahusha who was Hesus come to Earth as a godling, the much abused One, but does not the lawman whose case is bad abuse his opponent? I speak of those who followed Him and suffered in the dark days of oppression. The anger of the people smoldered against the just ones, as Yahusha had foretold while still in the body. Then the time came when the dragon of disaster awoke, thirsting for blood, and it began to stalk its prey while lie-mongers fanned the smoldering embers of hatred into flame.

The king of the land was stirred up to anger and the hatred of the people became an all-consuming fire. The wolves came out of their dark forest and suddenly fell upon the flocks of innocent sheep and rented them apart. Wild bears burst among the sheepfolds and ravaged them. Evil-motivated ones came and cut down the apple-bearing trees, and the star-glint nights were woeful. Beast trampled the flower gardens while eagle-hawks swooped down among the dovecotes. The earthen ones broke.

The culled-out servants of The High God entered the arena of vile entertainment, like children before their teachers. They were thrown into the path of the lions. Some they equipped with weapons and forced to fight with bears. Women were scented with the smell of heat-angered beasts and children stood frozen with fright. Their bodies were shredded like the paper of Egypt.

They moaned pitifully, like oxen awaiting the slaughter and their children were murdered before their eyes. They were raised up by throngs on the wrists, their feet pressing on thorns or on heated plates, or over small fires. Many were thrown into prisons to die of hunger, thirst and cold.

In the days when the Druthin looked darkly on the enlightened ones, the Hammer of God said to the king, "It is in the nature of people placed such as we to fear those who wield the weapons, but we have One who is more to be feared than you and He is One to whom I look up. I stand in awe of The Great One who is strong enough to overlook your present power, but who will surely call you to account in the life to come." The king said, "Where is your temple?" The reply was, "A true servant of God has no need of a temple built of wood and stone."

It was to tell of such things that the Anointed One came, to awake sleeping men drunk with the heavy droughts of sensuality and lewdness. He came to open the eyes of men to their carnal degradation which corrupts their spiritual natures. He came to open their eyes to their divine destiny and to show them the hidden sparks of divinity captive and suffering in the carnal natures of apathetic men.

There are those who prefer the dregs of darkness to the living power of light which flows from Yahusha, Son of Dewi, Sap of the Trees, Sweetness of the Fruits and Perfume of the Flowers, Bread of Heaven, and Shepherd of Souls. He is the River of Sweet Waters arising at the Spring of Truth.

I am an unworthy one in the telling of these tales. Great Inspirer, give me a ray of inspiration to raise my voice, as it were, from the mystic cauldron, sister vessel to the ice-clear chalice. I will lay the dowry of the mystic maid at the feet of the discriminating ones. The smoothness of my lay flows from the bubbling brew from out of the great cauldron. I am one of God's



inspired and not numbered among mere poets yapping at the heels of high-browed bards.

I am not one aspiring to the noble chair, whose words must be proved by privilege and truth. Where are the grave, high-browed druids of the past and the wonder-making bards? Those who thrive today cannot rise to the sky heights of song, even though their melody-making wings ache with fluttering. They are like the food pot placidly bubbling over the red graying coals.

O Comforter of the comely tribes, welcome me into the lush dominions of field and forest. O Champion of the thrusting sharp spear, hear my petition thrown out into the three-circled expanses of power. Let us feast at the overflowing cauldrons of peace and let us, your people, sleep in the downy, heather-scented beds of tranquility. Protect the holy sanctuary of the blue-gowned bards where valor is honored, and chastity cherished. The raging assailants, protectors of slothful ways, laborers of concealed mysteries, surround us. We call on the guardian bulwark of celestial power to become the smasher of shields.

How straightly comfortable a scribe am I, who reconciles the mystic daughter with the lowly mother! Who places the crystal-clear chalice beside the blood-filled golden cup! Who combines the divine circle with the eternal cross and the sorrowful son with the triumphant fighting father!

In the beginning, only the Absolute existed in the firmament, called Nuvrie by the Britons and Kewgant by the Welsh of the west. The Spirit of life spread outwards from the hub to form Gwinvidon, the region of light and the circle of spirituality. This opened out to Andon, which is the circle of germinal existence, at the inner edge of which was the circle of corporeality. This spread out to Abred, which is the material plane and the circle of trial, testing and tribulation. It is a place of experiment and experience for gaining knowledge, wisdom, and spirituality. Below this is Anoon, the sea of souls. Here is the lake of unspecialized soul stuff, which is forged and fashioned in Abred and perfected in Gwinvidon. In Abred was the Garden of Karahemish through which flowed the river Nara. Here dwelt Keili and Kithwin. Here were born Derwiddon, the first of

the Druthin, Gwinidendon who composed the first song, and Tydain who was the first bard.

It is said that there were two classes of druids: the Dryones who were masters of medicine and divination, and the Druthin who were superior and gifted with twin-sight and magic. The first had their seat at Abri, while the Druthin had their seat at Innisavalon, the island of indestructible apples.

The druids believed in the One Supreme Being, but also held that there was a body of lesser Beings. They believed in a fairyland of Nature Spirits which manifested to mortals. All happenings were motivated by an interplay of unseen rays from The Source. Therefore, the running of a hare, flight of birds, fall of leaves, patterns in sand, the sound of waters, were meaningful.

Their seven deadly sins were: hypocrisy, theft, cowardice, fornication, gluttony, indolence, and extortion. Above all precepts were the three manly qualities: honor, courage, and manliness, and the three womanly qualities of decency, decorum, and chastity. There were female temple attendants but no female druids. The druids who taught were called Nemids. There were Waiths who knew the secrets of Nature, and these would not eat birds. Once every three years there was a firewalking.

Under the great night reflector, only four animals appear as ghosts: the dog, cat, horse, and hare. The ghosts of these could be forewarners of the crack of doom. Will-o-the-wisps haunt the marshlands, but few are enlivened by ansis. Nick-o-the-nights haunt the stony places and fells.

Yoceph Idewin and his brave band came to flowering Britain three years after the death of Yahusha. He converted Gladys, sister of Caradew, who married a Roman, and her sister Aigra who was the wife of Salog, Adonai of Karsalog. After landing, he and his band passed through an avenue of oaks and standing stones. They first built huts over against the holy vineyard where the fruits were bitter.

After all the saints had gone to their rest, the first church and its surroundings became a wild place, a refuge for wild creatures. Then, as the land remained holy, saints came from Gaul, who restored it, and one

was Fairgas the Briton, who had served at this place as a youth. Idewin was buried in a shirt of fine linen which he had worn when burying Yahusha and which was stained with three spots of blood on the chest. He was buried by the two-forked cross. The saints had lived in twelve huts around a never diminishing well at the foot of the holy hill.

Yoceph Idewin was related to Avalek whose kingdom bordered that of Arviragus, through Anna the Unfaithful. He converted Claudia Rufina, the daughter of Caradew previously called Gladys, who married Pudens, a Roman, and had a daughter Pudentia. In his twenty-eighth year, Caradew was betrayed to the Romans by Arisia, queen of Bryantis. He married Genuissa, daughter of Claudius, to bind the peace agreement. The name 'Caradew' means 'filled with love', but he preferred to use a warrior name.

Gladys, sister of Caradew, married Aulus Plautius, a Roman commander. Caradew held an estate in Siluria and he was made war-chief when Guiderius, son of Kimbelin, was slain by a slingshot, near the river Thames. In the year 59 of our Adonai, the British rose up under Woadica, the horse-fighter, who died nearly three years later when Gulgaes became war-chief.

Caradew went forth with the bright, flashing, sharp-pointed spears of war. Bards, renowned judges of excellence, sang his praise. Even druids of the three great circles launched their eloquence in the five dialects and four tongues. Dancers from the steep mount gaily preceded him, and diviners from the high-pillared gates declared wise oracles.

I am one who lived in those brave days. It is my right to be the master singer, for I stand in the last line of blood from the golden strong-armed kings of old. My father's father was a bard of the high enclosure, prince of the true tribe, high-caller of the Kimwy, a giant of song born of melodic race, light-tongued, harp-voiced.

Well fitted am I to sing Caradew's praise. Excepting great Keili and the all-seeing diviners of the land, and sagacious druids of the fine woven gold chains, and chiefs of the splendid wars, I am first above all to open his mouth in honor. He honored all blue-gowned bards, singing bards of the land, guardians of the storehouses of winged words. Guests such as I were

never wanting for provision while Caradew reigned, a high king over the wide land of heroes. He paid them well in sleek, fleet-limbed coursers, chasers of the wind-borne hare.

The valorous druids, feared by foes, the flowing-robed judges of disputes, said, "Let songs be composed, with melodious refrains to praise the savage-subduing heroes."

The power of the bard is in the uplifted shield shaking before the tumult, high-riding on the battle-leader's shoulder. It is in the quivering hare crouching in the bracken-buried hallow. It is in the soft-sighing promise of a fair-skinned maiden. In the finely shaped form of the terrible spear-blade. In the bright-bladed sword clashing in the heat of the conflict. In the homely, comforting abode of the family.

I have sung my last lay, the wonder days have gone, and strangers walk the land. The high-hearted bards have gone to their rewards and the diviners' mouths have been sealed. Now it is the fashion to hear the babbled words of Brandigan of Walsogo which stand before the Resounding Halls, by the stream of sorrow, at the very gates of hell.

The purifying Kolgarth fires remain as transmuters to Heaven. Happy is the flame-borne one. Our fathers of old believed that fire was a form of creature which had to be fed with fuel, given share of the food and in stressful times the sacrifice of a human. They who read the flames and embers are no longer with us, for they have been supplanted by the omen readers.

As dogs can see happenings in the world of spirits, then whatever they do is important, and a wise man watches them and takes heed. For if a dog sleeps before the fire, all is well, be at peace. If he sleeps on a bed, then beware. To sleep in a corner means strife and to howl means a death. To crouch and whimper indicates the presence of a spirit.

Happy are the bright spirits in Elendon, the glorious sky isle where they await their call to return. All here have the Kailight around their heads. Come night and they visit Earth in their dreams. If there be confusion in dreaming, then there is confusion in the daily round of life. Dream without confusion and see clearly and know you live well.

Seek not to dream through the spotted elfin-cap, though it give enormous strength, visions and the gift of prophesy. Do not dream with the dung-child, as did the seers of olden times. Do not look through the window of the egg vessel. These things are forbidden to you. Nor may you consult the tree-bound maiden who, in truth, is the viper-blown Glainid. That which was done on the high night of Summer shall be done no more.

Gems from the serpent must not be sought, nor may you follow the swan-ship, though that which it bears within itself may be yours. Even so, it is unwise to bring the majestic sun down to incarnate in a stone. Know the secret of the sun-ship and all wisdom will be the reward. Seek it at Karelen.

Those worthy ones who could drink from the Gloryglian are no longer a voice for the land, but there is a new chalice at the well. The phoenix sleeps in the holy hole of Karperal. If a man would know the mystery of hie, the secret of these things, he must climb the Mountain of Tears in the Vale of the Dead, at the trysting place of the sun and the moon chalice. Thence must he go to the Place of Brandigan, following the path of mysteries. If he does by the wanderer's way, he is lost.

The secret of Dwyva is known to the Knights of Karwidrin, who sit within the Sacred Circle. They fight the never-ending war with the Powers of Darkness. It is victory in the conflict of the soul which entitles the warrior to drink the cup of immortality. The Knights of Karwidrin seek in a never-ending quest. The wisdom of the way by which knights and their ladies live is, 'Let men follow the natures and ways of men, and women follow the natures and ways of women, and let each serve the other rightly'.

The heart of Britain is the moon chalice which was brought here by the hands of the Chief of the Kasini. He came shipborne to Rafinia, which is by the Mount of Lud, against Ardmaol. Passing Insdruk, he came to Itene where he hid the treasure in Trebethew. It was not captured, as men say, nor could it decay. In the fullness of time, it came to Kargwen. There it was kept secure with the Grail stone and the ever-virgin vessel which was brought down the rays of the sun. Thus, it was that these treasures of Egypt came to Britain. This was the secret of Britain.



## SIX - THE WRITINGS OF EMRIS SKINLAKA

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The master was born under the sign of the Churls wain, at Dinsolin, called Insel by the Sons of Fire, in the year that the war-wolves drove back the Children of the Horse. His father was one of the ornaments of Hew. In his youth he was a battle-blooded warrior.

He was a dashing leader into the thick of the fray, a dauntless captain in the heat of the battle. The bearer of the battle-hammer was the great-hearted valiant warrior.

He stood stern and steadfast in the grim work of blood-letting. Proud as the high-flying death eagle he stood.

A dark dooms-bird flew over the land when the daring hawk gave battle. Behind came the sharp extractors of blood, the thrusting spears darting eagerly to the thrust. Like ripples across a pond, further and further spread the dying groans of doom-gathered men. The spear horde stood firm to protect the Vale of Tadwylch. It was a testing time of manhood.

Knightly men will read these words with a swelling heart. They will feel for the heroic brides of bloody spears, for the shattered shields and splintered hafts. The valiant captain of men sounds the red horn and sweeps over the fearsome foe like foaming seas. They were consumed by his bright-burning breath, like the fierce bush flame raging through the brown bracken.

The horse-vaulting warriors rode in for the final assault. The patron of the blue-bound bards swept the foe before him. Raising the red shield, holding high the sharp-slashing sword enjeweled with the ruby-red blood of warriors. It was a proud day for the ruler of the battle, the leader of strong, mail-clad spearmen, the scion of an illustrious race.

Only real men know the exultation of victory. They cheered the battle-chief irresistible in the war rush. His spears dismayed the blood-thirsting,

frightening foreigners. He wielded the dreadful blade of battle which tested the manliness of men. Those were brave days. Now, only mean-minded, faint-hearted buffoons lampoon the heroes of renown. Where are the manly men, where the chaste ladies?

We were blameless for the out-flowing tide of blood and entitled to the peace of the plough. The reward of the warrior is the tranquility of old age. The pillar of battle, whose hands once wielded the hard-down-slashing swords, the dragon chief, is due the peace of aged infirmity. If he is found among the gentle women, is it of any account? For he has established his manhood before men.

Thus spoke the master in the court of the king: "I am a man who has never shirked his duty. I have stood fast in the fray. I have struck many a mighty blow. Am I any less qualified to speak on things of the spirit because I was what I was? I have stood at the gateway of the grave and I have slept the sleep of inspiration. As my arm weakens, my spirit strengthens. I am no longer a man of war but a man of peace. But let no man say before me that I am a shirker at the manly test. I am no lesser a man now. Hear my words and let your heart judge."

"If a man followed a sunbeam to its source, he would find the sun; and likewise, if he followed his mind, he would find The Divine Source from whence it came. From The High God flows the inspiring spark in men which kindles the flame of Wisdom, Truth, and Goodness. Likewise, the mind project its thoughts and plans which are given form when expressed in words. When a man's thoughts come from a spiritual mind, they reflect the nature of The Spirit Above All Spirits. When they are stimulated by desires, feelings, and urges, they reflect only the influence of matter on mind."

"Individual man is not a separate being cut off from all others, living isolated in his own enclosure. All things are in unity, and the thoughts and feelings of others, living or dead, pass through men like water through the gills of a fish. No man is cut off from the free flow of life, which purpose is to bring forth new forms of life, absorbing the old and outworn and replacing it with the new."



“Have faith, for this is the child of study and diligence. If, however, adopted by credulity or apathy, it becomes a useless thing. Faith is not an excuse but an expression of hope. If made the refuge of the gullible, it is a thing of little moment. Faith is the spear of the wise and the crutch of the foolish.”

The king said to the master, “Why do you, who are of warrior estate, entertain uncouth and ignorant men? Some say you even prefer their company to that of the wise and highborn.” The master replied, “Sire, I will tell you how a Teacher greater than I dealt with such a question. In a land across the waters, a wealthy man gave a feast to which this Great Teacher was invited. As was the custom there, outside the feasting place was gathered a motley crowd of hangers on, drunkards, thieves, deceivers, and harlots. Now, when the prime feast was over the Teacher went and sat among the outsiders and talked to them, in a manner to their understanding, concerning uplifting things.”

“Those within and the disciples of this Man were aggrieved because of this and sent out two men who said to the Great Teacher, ‘Tolerant Master, is this a wise thing You do? The word of such doings will spread quickly and when they hear of the company You keep prudent men will shun You’. The Great Man replied, ‘A worthy man never fails to do his duty wherever he may be, and what I am entails a duty to minister to such as these. As to My reputation, have I not taught that reputation is subservient to service? These, being God’s children, are our brothers, yet their lives contain more problems unknown to you. Because you have no knowledge of the nature of their burden, you, considering yourselves wise, cannot disclaim understanding and sympathy’.”

“These sinners are openly guilty, but such honesty is capable of transmutation into shame and shame into remorse. Those within are clever enough to cover up their guilt, and their duplicity and dishonesty cannot lead to shame and remorse, for they believe only that they are more clever than those here. Suppose those within, who despise these sinners, were to stand forth stripped of the hypocritical overlay covering their sins? What do you think you would see? I tell you, the inner aspect of many of those within is more hideous than that of many here without’.”

“For those within have much and therefore should be above temptation, yet I tell you that the man with most is often the most avaricious. The distortions of sin are not caused only by deeds done, but also by the suppressed wish and desire’.”

“I say to those who sit at the fleshpots, you covet the wealth of others. You envy the house or wife of your neighbor. Lewd thoughts burn in your minds when you gaze on the figures of women, so that your bodies lust after them. You practice deceit every day, wishing for wealth, position, and fame. The man who covets in his heart suffers as a thief, and she who lusts in her heart is a harlot’.”

Those within heard these words but held their peace and were silent. The master said to those who were beside him, “Their own hearts accuse them, for the hearts of the pure do not make such accusations. The impure cover the evil polluting their hearts with hypocritical displays of righteousness. They hide their true thoughts by displaying loathing for things their hearts long to do. They revile others for their sins, but this is hypocrisy. They hug their worldly reputations won by deceit but were the mask to be torn aside they would be seen as wallowers in the mire of secret sinful thoughts and hidden vices.”

One day, the master went to the encampment of the idol worshipers and said to one there, “Why do you worship images of wood and stone?” The idol worshiper replied, “So that it will provide me with food and shelter and keep me from harm.” The master said, “How can it do this when it cannot even move of itself?” Said the idol worshiper, “Whom do you serve?” The master answered, “I serve The Great God Above All Gods who can feed His worshipers everywhere.” Said the other, “See now, your own actions contradict your words, for if your God is everywhere why have you left your home beyond the great forest to wander here?” The master replied, “I am not here to serve God alone but also to serve you. I bring wholesome fare as a gift of comradeship.”

Wayfaring with some way-tamers, the master looked into a pool with all its life and said, “What an imagination God has!” They said to him, “You have been taught in the shadow of the Great Master and may gaze on that which casts the shadow, but how will it go with our children and their children who know only the shadow of a shadow?” The master said,

“Behind every shadow there is substance. If you see a shadow, believe there is substance somewhere.”

There was a dyer with them, and he used the unripe berries of the buckthorn, which were for dying, as a purge. Dyers’ green-weed gives a yellow dye, and wood mixed with this and lime gives a good green. The way-tamers had a night-light which they made by heating a few oyster shells in the fire until they became white. Then they heated them in a container with double their weight in brimstone, for three hours, until they became red. This made a light in the night.

Many times, the master spoke wise words and his followers wrote them down, for he knew the way of words. He said, “When the wind blows it discovers every opening. Keep your eyes and ears fully open before marriage and half-shut afterwards. Even a thief does not steal from his own neighbors. What does the wolf care if the sheepfold be destroyed. Progress is the creation of discontented people. A wise man learns to love the lovable and to hate the hateful, but more important is to know the difference. A child should behave towards his parents so that they have no anxiety except as to his health, and confidence in the wisdom of his actions.”

“No law whatsoever can ever unman a man or de-virtue a woman. For the way wenders the old law holds good. It is said that he who kills another unlawfully, who steals or robs with violence, or rapes or seduces a maid or matron, shall be placed in a wicker cage with others and burnt. Now this does not apply, but he shall be hanged at the crossroad.”

“It is not unlawful for a husband to kill his wife’s seducer. It is unlawful to require that a wife shall lick ash off a spearhead to establish her virtue. The first God-given right of man was the right to maintain his family inviolate, and it is the duty of the rulers to uphold that right. The seven qualities of manliness are: courage, fortitude, kindness, integrity, truthfulness, consideration, and protectiveness.”

A stranger accosted the master and said, “I don’t like your methods.” The master answered, “Is that so, well actually I am not too satisfied with them myself. Tell me, how do you inspire men to live in harmony among

themselves?” The stranger said, “I don’t.” Said the master, “I prefer the way I do it to the way you don’t.”

The stranger said, “You are unbending in your teachings. Is it not wise to follow the path of moderation?” The master answered, “I am not interested in moderate faith or moderate goodness, moderate honesty, or moderate virtue. There can be no moderation in things of vital importance. The moderate man is not for me. Would you eat a moderately fresh egg, or want to live in a house that keeps out most of the wind and rain? Would you be satisfied with most of your wages or with moderate work from your servants? I am not a moderate man, but one who plants his standard firmly. A standard of moderate morality is no standard at all. Could an army of moderate fighting men secure the land?”

The master went on to say, “Man lives for two things: the acquisition of knowledge and skill, and the refining of the spirit through experience. He who commands by his integrity is like the pole star which remains constant while others revolve around it. To give you the essence of my teachings I would say: Let all your thoughts be wholly good.”

One asked of the master, “Who shall be our teachers?” The master replied, “They who, by revitalizing the old wisdom of their forefathers in this land and adding to this new knowledge, are suitable.” When they asked who should preach, he said, “He who should not preach what he desires others to practice is one to whom these practices are not normal. To learn without thinking is futile, to think without learning is profitless.”

“Wisdom does not consist of what a man knows, but of recognizing the limits of his knowledge. Listen always but speak seldom. Maintain silence when in doubt and you will seldom get into trouble. Keep your eyes open but forget what you should not have seen. Never gossip and shun all gossipmongers.”

The master was asked, “How should a master deal with his servants?” and he replied, “Promote those who are worthy and reward their loyalty, and train those who are incompetent. To know what is right and not to do it is cowardice. Wealth and station are desired by every man, but if these can be acquired or retained only to the detriment of his service to his creed, he must relinquish them. Poverty and subordination are disliked by all,

but if they can be avoided only to the detriment of his creed, he must accept them with good grace.”

Become paladins among the people, making the words of these writings the cause you serve. The inspiration is divine, but the medium is human. In the past the pure light of Truth was concealed from the multitude of the people in riddles and a fog of jargon. Parables satisfied the people’s understanding. Religion degenerated because in its higher aspects it was not understood by the mass of the people, and there was a fear of casting pearls before swine, hence the mysteries and the need for ceremonial images and symbols. People more readily worship representations of God because they cannot comprehend Him and shirk the effort of trying to. God cannot be represented by things of this world to the understanding of the aristocratic soul.

There are Adamites whose souls slumber within, and God-men who are the ultimate earthly beings. These are mysteries held close and safeguarded by the Knights of Karwidrin, but which came to our master through Gwalgwin of the white hawk crest, and Gwalanad the Summer Hawk. Also, through Palader of the spears and Lancelot, he who carried the mystic spear of Lot. They who are ready will read these things with understanding.

Words are mysterious things within which can be hidden profound things, but enlightenment does not come easily or from mere reading of what is written. Greatness declined during the great peace when knights were lax and pleasure-seeking. Men forgot their past unity and there were quarrels and rebellion. Peace is a fatal sickness to the Sons of Britannia. It was said of their battle-chief that he lost every lesser battle and won every big one.

The art of the scribe came to Britain with the high-browed one who taught Gwilidun of Ivern who had seven sub-scribes. He said to the king, “This strange art will make the Britons wiser and will improve their memories, for it is the very essence of memory which has been brought to this island.” The king said, “Most wonderful, but while you may be prepared to bestow this, have you the ability to judge the worth of this art? Should not this be with another? The potter lacks the ability to judge the worth of his own pots, or the knight his own horse. Therefore, the ability to judge the usefulness or harm of this new thing should surely be with

another. Now, you who are the master of letters have been so swayed by your affection for them that you endow them with powers quite the opposite of what they actually possess. For this new thing will not increase the range of memory, but will lead to forgetfulness in the mind of those who learn this strange art. It encourages men to cease to practice their memory. Are the legs of a horseman equal to those of a man who walks? With time men will put their trust in writing and these strange signs will discourage memory. They are not instruments of memory but of reminding. Those who learn to read many things without proper instruction will then give an appearance of knowing many things of which they are in fact ignorant. They will be hard to get along with since they will not be wise but only appear so.”

So it was that the art of writing did not come easily to Britain. Yet always there had been the letters on stone and the brand sticks, but these were not for ordinary men. Give an ass oats and he will run after thistles. Such is the nature of man, and never went out an ass that came home a horse.

The king had imprisoned one of the master’s followers and when the master sought the king’s ear his retainers drove him off. He returned, but this time they turned loose the hunting dogs upon him. The master stood firm and made no move, saying in his heart that if God decreed that the hounds should maul him, so let it be. The hounds stopped before him and refused to obey the urging of those who trained them. This filled the heart of the king with wonder, for he knew the nature of the dogs of Britain, and he released the prisoner.

It was at this place that the master was challenged to produce his God. They said, “Though you decry our images, yet do we have likenesses of our gods while you lack even this. Your words are no more than puffs of wind.” The master said, “These are the words of the report, to few has the arm of God been revealed. Did it not shoot up before your eyes as a sapling from a staff, and did not the withered staff take root in alien soil? Even so will it be with my words.”

“I heard the Spirit of God in the night-watches, saying, ‘Go, carry My words of Truth to the unbelievers and it will be like the rain that ends the drought. My words shall strike deep into fertile soil. Its beauty shall be like the holly tree. Its fragrance shall fill the land like the scent wafted from a

new-mown meadow. You, My servant, will plant a tree which shall shelter all nations’.”

“You say, ‘Show us the road’, and I say go a little way and you will come to a fork in the road, take the turn to the right. Go awhile along this until you come to an inn. Pass this and take the next road bearing left. A little further along this road you will come to a village, and beyond this a lane to the left. A mile along this lane is a rise from whence you will see your destination ahead.”

“A man who has been provided with this most complete direction possible from my intimate knowledge of the area, may lose his way and become lost. Another man comes along later and is given exactly the same information, and he reaches his destination. No doubt the first man will revile his informant and seek to place blame wholly upon him, declaring the directions to have been misleading. The other will declare how comprehensive they were.”

“My words direct those who listen with understanding, along the road of man’s destiny. This road will not change about and will always be there. Here, too, there is one who knows the road well and gives clear instructions. Yet some become lost while others get there safely. I am only the shower of the way, the light on the path. I instruct all the same.”

“Did I ever say to you that if you followed me, I would make every secret known and reveal every hidden mystery? I did not, for this is not for all men. Suppose a man was pierced in the breast with an arrow and his friends were to summon a physician skilled in such matters. What if the man said, ‘I will not have the arrow withdrawn until I know who fired it and from what manner of bow it came, whether the archer be fair or dark, tall or short; I would know his name and his tribe; I want to know whether the arrow is fletched with feathers of a goose or of a fowl’.”

“Such a man would die, and all his queries would serve him not one jot. The man’s life would come to an end, but still the great question which he overlooked would go unanswered: Why was the arrow fired? It is equally foolish to say, ‘I will not accept the teachings of this man until I know from whence he came, who is his father, what is his estate’.”

“A man wishes to know what the land of Egypt is like but does not wish to endure the discomforts and dangers of the voyage. Yet when others who have made the journey tell him about it, he says, ‘I will not believe this until I have seen it with my own eyes’. So, there is only the choice of making the voyage or accepting the word of those who have done so. None can justly say, ‘Because I have not seen it for myself, because I decline to face the dangers and discomforts, the place does not exist.’”

The master was asked, “How shall we live to be in accord with the way of God?” He replied, “Say not that you live for God, for whatever man does serves man; God is served only by serving men. Follow the words of the wise and do not chase after fools. Learn about the ways of life and enjoy them to the full. Life is meant to be lived with excitement and joy, but never for mere pleasure or self-satisfaction. Discipline your daily doings and let these not become burdensome. Earn a congenial livelihood and in all things that you do be honest, diligent, and careful.”

“Let not your thoughts be the sport of every wind that blows. This thought may come to you: ‘I know imperfect conditions may be put aside. I know impure things can be discarded’. But a man may even be blessed with the good things of life and yet remain sorrowful and melancholy, for this he is by nature. Happiness and cheerfulness are not things flowing from affairs of the day or through circumstances. The sorrows of a sad man come from within.”

“Things of the daily round of life should be directed in the knowledge of what is for your own good. There must be an understanding of the way of the path. Be upright, conciliatory in speech and rational in bearing; mild but not meek and with no vain conceit. Be content, having few material-wants, frugal and composed in mind. Be discreet, neither insolent nor avaricious. Do no mean thing, for this is not the way of a knightly man. Never act deceitfully or scorn another unjustly. Be free from sloth and spread goodwill to all.”

“Many will merely read these things which will go in one ear and out of the other. There is no virtue in just reading them, they have to be lived by to be of value. Wisdom can be given to men, but this, of itself, does not make them wise. Wisdom is like a handful of seeds plucked from the seed-bag. There is no value in them unless they be sown, nurtured, and reaped.”



“Be ever mindful of what is done. Know the body as it deals with the outside. A man thinks to himself, ‘This body I wear as a garment is what I make of it’. He does not neglect the body and is always aware of its existence and activities. This awareness is called mindfulness. Through bodily contemplation a state of mindfulness is reached.”

“The mindful man is ever conscious of every action and its consequences. He knows what he does, whether standing still or engaged in some activity. Whatever the body does he is aware of it, and he has it under control. He knows his body to be filled with a variety of contents, he regards it as a peddler’s bag. Examine the body daily, in contemplation, and thus develop mindfulness.”

“Contemplate the body made of earthly elements in solitude and know that which contemplates is the spirit. Think of the body as if dead. What enlivens it? What is life? Be mindful of all your feelings. If experiencing something unpleasant, be mindful that this is so. Be mindful of all the activity about you, of the sighing of the wind, of the song of birds, the rustle of grass and the whispers of leaves.”

“Know the difference between that which is generated by the body and that which is generated by the spirit. Abide in the mindfulness of feelings. Teach the body to know itself more fully and to comprehend more of its surroundings. When a man is mindful of what flows from the body and what flows from the spirit, then he knows he is body and soul.”

“Be mindful of what is good and what is bad. Thoughts become confused when undirected; so, like horses they must be kept in hand through the restrictions of bridle and reins. There are lofty thoughts and base thoughts; thoughts which arise through the prompting of the body urges and thoughts which arise through the purifying prompting of love.”

“The wise man dwells in mindfulness of all things, not overlooking the urges towards indolence, ill-will, resentment, worry and wavering indecision. Be mindful of ideas and ideals. Be mindful of the full working of the eyes, the nose, the mouth, the ears, and the skin.”

“The true way is the overcoming of self and the mastery over earthly conditions, for as a man changes himself so does he change his condition.

Man must be able to say, "This is of me, and this is not of me. This is me or this is not me". He must divide himself in two, knowing what is of the Earth and what is of the spirit."

"He must travel the great path, conscious of his twin-self. He should observe others, whether or not they have the quality of mindfulness. He must be self-possessed by his own spirit. The self-possessed man acts with composure, mindful and self-aware. The man of turmoil is he who goes abroad with senses unguarded. Without mindfulness he is unsteady and unstable in thought."

"The godly life is one which attracts friendship, which is the appreciated revelation of beauty. It is the search for beauty in all things. The holy prophet, in his austere, dank, dark cell, is not truly holy. The long-faced preacher is not truly holy."

"The godly life is associated with beauty. Whenever a man reaches out after the beauty found in purity of spirit, he is uplifted. It is by not understanding the true nature of godliness that men have become entangled like fowls in a net. They are like leather covered with mildew, like logs encased with moss."

"Godliness is attained by abandoning worthless things, by not falling into the fallacies of unchastity, by the repulse of sensuality and the repudiation of evil. This can be done by mindfulness of such things."

"When a master takes an apprentice, he gives the first lesson: 'Come and be disciplined, learn restraint and obligation. Learn right behavior'. When the pupil is controlled, then he gets the second lesson. The master says, 'Seeing things with the eye, do not be misled by their outward appearance. Be mindful as to what they do to you. See with your mind all that the eye sees, and so it is with all the senses. Be aware of everything, experience all things, but do not become immersed in anything.'"

"For man is shut off from the spirit by mindlessness. As he becomes more aware of the material things and happenings about him, so does he more and more become mindful of the spirit. He who says, 'I have no feeling of the spirit', is a man of small mindfulness. He is mindful of what is at his hand, but unmindful of what lies beyond. What lies beyond forms a

veil through which he cannot see. How can a man mindful only of what holds his immediate attention be aware of the world beyond his narrow confines?”

“Be like the spirit-filled Earth who accepts unto herself all the foulness which you cast out of your body and cleanses and purifies it. She is neither disgusted nor delighted but transmutes it. Water accepts both foul and fair, for from its embrace both emerge together in goodness. The wind is not disgusted with the foul smells of Earth but mixes them with the essences of earth-life so that they are sources of fragrance.”

“Practice kindness, compassion, poise and decorum. Contemplate beauty and banish ugliness. Contemplate virtue and goodness and banish carnality. Contemplate the eternal and banish impermanence. For all things of Earth must decay and pass away, and it is the destiny of every human being to embark on the dark adventure.”

Thus, the master spoke, and he said, “You must accept any intelligent person into the sheepfold. Accept all who are willing to follow the light of our way. I say this, not desiring to win followers or wishing to turn others from their ways if they walk in light. I seek only those who walk in darkness or seek a better light.”

“For all journey towards The One Light, but not seeing it in its perfection they must travel by the reflection they see. Each sees a different reflection and therefore men dispute among themselves as to the nature of the truth behind it all. Be not one who indulges in such futile foolishness.”

“Never judge virtue by outward appearance, for then the evildoer as well as the saint may lay claim to it. An artful impostor may gain more admiration than is given to the zeal of a saint. Do not nourish the cankerworms of malice, hatred, envy and jealousy within your bosom.”

“It is truly said that the heart of man is a labyrinth. Goodness is not merely a matter of right action; it includes bravely enduring and surmounting difficulties. The final test of character is when trouble comes in strength. Then the question is not so much whether a man does what is right, as to whether he can stand up, with integrity, to what life does to him. The anvil stands steady when the hammer falls.”

“Manliness involves recovery from every moral failure. It involves the retention of honor. What honor is to man, chastity is to woman. Honor and manliness endow a man with inner strength. His slightest word—his very presence—bring peace and leave others strengthened. No man or woman, no matter how humble, can be really good without the Earth being better for it, without someone being helped and comforted by that goodness.”

“Words such as these blow against the whirlwind of human nature, yet they are the stuff of the spirit. When the breaths of the multitude blow back the whirlwind, then life has fulfilled its purpose. Say not that the days of victory of good will be brought in with a griffin’s egg.”

“No man is free who does not control his own movements. No man is free who is not master of himself. Fear is the tribute the mind of man pays to guilt. He who has never been guilty knows no fear. To see the path of duty and not to follow it is the way of the coward. A man tarnishes the luster of his greatest actions when he applauds them himself.”

“No man is more vile than he who causes a woman to shed tears from the heart, tears generated in remorse and regret. Every maid has the potential for lady-hood. A lady never flaunts her estate, but ever remains modest and reserved. She covers her virtue with ladylike ways, for as a veil adds to beauty so is chastity enhanced by being veiled. The wise woman pays no notice to the spider’s lullaby from the lips of hypocritical men who speak of love. The spider loves its prey.”

“Babblers are not wanted. Shun the Sophists and their sophistry and be chary of diviners. Avoid the Paynim and be as strong as a bull, light as a hawk, swift as a deer and tenacious as a salmon. If things go against you, never despair. To be vanquished and still not surrender, that is victory indeed! Avoid the talebearer and do not listen to the witches’ whisper. Be prudent, giants step off the path in the realm where a dwarf is king.”

“Avoid the daydreamer and the money-luster, the vagabond, and the woman fascinator. Avoid the honey-tongued hypocrite, for it were better you took a viper to your bosom than to open your heart to one such as these. Do not become a griffin.”

## SEVEN - THE CORRYGORSED

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To you, Nathaniel, son of my brother Will Smith, and to Andrew, his half-brother, I leave two books of integrity and others in portions. The bare words are unimportant, but what they convey is as jewels in a crown of gold. Yet even this is not the crown itself which should be sought in the Karnamard at Nantladiwen. I am not an unlettered man, but I lack the virtue of subtleness in writing of things best hidden.

Inasmuch as the ferocious blood-seekers close in upon us and Christian folk do in their zeal deem it fit to claim for their own persons of innocent blood, persecuting them with ratchet, rope, and brand even unto death, I charge you, my assigns, to protect the several Holy Books even unto your death. Believing full well that evil cannot triumph over good, and the dark days of fear-born hatred will pass, keep them secure under the most sacred oaths now fore-sworn.

The said Holy Books, of themselves innocent, fill the base hearts of our enemies with craven fear, even as the lamp-bearing lackey causes scuttling among the rats in the larder. What dire secret do they hide closeted within their breasts, occasioning such terror that limbs quake when innocent wisdom is mentioned in their presence?

In all the land no place remains comfortable and the free-spirited are as hares hunted by whippets running into the tale-bearing wind. Before the dooms-men come we made our peace and can await our call to sacrifice in patience. The jewels are safely hidden. These things, which follow, are found in The Book of Recitals.

There are three adornments of life: Love, Truth, and Beauty.

There are three things of which God is The Source: Life, Wisdom, and Power.

There are three things which men must get from living: The greatest benefit, the greatest knowledge, and the greatest experience.

There are three causes in which it is fitting that men should risk their lives: In establishing Truth, in upholding Justice, and in seeking Liberty.

There are three paramount qualities to which all else should be subordinate: Love, Truth, and Good.

There are three things men should place above themselves: Their faith, their race, and humankind.

There are three things a man should value above his life and possessions: His family, his honor, and his reputation.

There are three principles of government: Effective security of life and person, security of possessions and dwelling, and security of personal rights.

There are three things a government must hold inviolate: A man's family, his dignity, and his opinion.

There are three things the government must provide: Education, Justice, and Safety.

There are three pillars of the state: The questing scholar, the diligent craftsman, and the incorruptible official.

There are three unities: One God, One Truth, and One Creation.

There are three things for which the Earth exists: The development of souls, the fulfillment of the destiny of man, and the manifestation of life.

There are three things man must give to life: Beauty, Stability, and Harmony.

There are three things woman must give to life: Love, Goodness, and Compassion.

There are three things only God can do: Constantly renew Himself in the infinite Circle of Eternity, remain unchanging while impregnating every state of changeability, and encompass everything existing.

There are three things required of men: The ability to change that which is changeable, to accept that which is unchangeable, and to know the difference.

There are three virtues of maidenhood: Prudence, Modesty, and Decorum.

There are three virtues of wifehood: Faithfulness, Industriousness, and Motherliness.

There are three graces: Faith, Hope, and Love.

There are three things to know about God: He must be sought for, He cannot be given anything by man which increases His Greatness, and He dwells within His own Law.

There are three rights of man: Freedom to move, to enjoy privacy, and to speak his mind.

There are three things God requires of man: Effort, Courage, and Reverence for the sacred.

There are three duties of woman: To reproduce the race, inspire mankind, and beautify life.

There are three duties of man: To protect the race, strive for progress, and elevate humankind.

There are three things which distort the soul: Malice, Deceit, and Sensuality.

There are three rules which govern a man's relationships with others: What he requires in another, what he forbids in another, and what he regards with indifference as being entirely the concern of another.

There are three things which shatter a man's life: An unfaithful wife, invasion by foreigners, and a crippling disease.

There are three principles of greatness: Obedience to the law, concern for the welfare of the community, and the ability to suffer with fortitude all the blows of fate.

There are three states of being: That of God in the Great Circle, that of Spirit in the Outer circle, and that of matter in the Inner Circle.

There are three duties of parenthood: To protect, to cherish, and to educate the child.

There are three duties of a child towards its parents: Obedience, Respect, and Loyalty.

There are three qualities of a husband: Consideration, Protectiveness, and Care.

There are three essentials of manhood: Courage, Fortitude, and Honor.

There are three qualities of womanhood: Loyalty, Decency, and Gentleness.

There are three jewels of womanhood: Modesty, Decorum, and Circumspection.

There are three prime qualities of the Real Man: The ability to maintain self-control, the ability to remain calm under stress and provocation, and the ability to not stand too rigidly upon his rights.

There are three things in men that other men hate: Saying one thing with the mouth while holding something quite different in the heart, withholding evidence in favor of another to the detriment of another, and spreading scandal and gossip.

There are three things that hold the state in cohesion: Effective protection for everyone and their property, just punishment when due, and a proper blend of punishment and mercy.



There are three obligations of men in war: To kill and not be killed, to destroy the enemy and his possessions, and to survive the onslaught.

There are three types of persons who cannot bear arms: A bondsman, a boy under fifteen, and a public idiot.

There are three kinds of stone for which removal is death: A council stone, a session stone, and a guide stone.

There are three things the punishment for which shall be greater than a simple death: Killing a kinsman, killing a child or virgin, and killing an idiot.

There are three things for which the trumpet sounds three times: The counting of heads and numbering of families, the horns of harvest, and the horns of war.

There are three persons who can demand hospitality: The traveler from afar, the afflicted or orphan, and the bard.

There are three groups entitled to freedom of movement and maintenance: Chiefs of tribes and their retinue, druids and their followers, and judges and the retainers of their courts.

There are three types who can claim citizenship: Those who bring new land under cultivation, those who work with metals, and those who bear arms.

There are three basic protections: Protection of life and person, protection of possessions and dwelling, and protection of natural privileges.

There are three types of persons who forfeit life: One who betrays his country, race, or kindred, one who kills another through viciousness, lust, or gain, and one who injures a child for life.

There are three things which are indivisible and unchangeable: The Supreme Being, Truth, and Reality.

There is one God, one Truth, and one Reality.

There are three necessities of man: Change, Suffering, and Choice.

There are three tests to determine a free man: He has equal rights with every other man, he has no more obligation to the government than it has to him, and he has freedom to come and go.

There are three things essential to united nationhood: The same language, same rights for all, and the same race.

There are three things which are private, untouchable, and sacred to every man: His wife, his children, and his tools of trade.

There are three persons in the family exempt from menial or heavy work: The small child, the aged man or woman, and the sick and afflicted.

There are three civil birthrights: The right to free movement, the right of protection for family, possessions and liberty, and the right to equality in privilege and restriction.

There are three requirements for social stability: Security of life and limb, security of family and possessions, and security of traditions and culture.

There are three foundations of the nation: National solidarity, national courage, and national pride.

There are three things a man can legally be compelled to do: Fulfill his family obligations, attend a law court, and serve in the military in times of national peril.

There are three things for which a man can be called a traitor: Aiding the enemy, meekly submitting to an enemy, and betraying his race.

There are three things no law can deny: Water from a spring, river or lake, wood from a decayed or naturally fallen tree or branch, and unused stone.

There are three forms of sonship: A son born within a marriage, a son born outside a marriage but publicly acknowledged by the father, and a son by adoption.

There are three types of thieves not to be punished: A woman compelled to steal by her father or husband, a young child and a starving person who steal to eat. There are three things which must remain open and free to all: Rivers, roads and places of worship.

It is said that Alfred, the Home-born, rewrote these things, but it is also said that what was is lost and he put this in.



## EIGHT - NOBILITY

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Nobility and honor are words much abused, but in truth nobility is not bestowed by birthright but resides in the soul, and honor is not a thing bartered among kings but comes from a sense of goodness. Men sell their honor for gold, and nobility is conferred on those who have done nothing more than their duty. This is wrong.

When titles are given as the reward of true selfless service, when he who serves his fellows well is ennobled, both giver and receiver are raised in stature, and the realm benefits.

When they who inherit titles also inherit the virtues which earned these, then all is well; but when he who inherits, to whom they descend, is unlike he who earned them, then they can no longer be borne with honor.

Honor and nobility, in their true sense, are not things which can inevitably be inherited, they are not in the blood. The man who, being without merit himself, appeals to the actions of his ancestors for his justification, is like a thief claiming justification in possession. What good is it to the blind that his parents could see, or what benefit to the deaf that his grandfather heard? Is this more foolish than that a mean-hearted man should claim nobility because his forbears were noble? A man who serves the people well has no need of ancestors. The noble mind does not derive pleasure in receiving honors, but in deserving them. Is it not better that men say, "Why has this man not been honored by the king?" than to ask why he has been?

I speak to knights who, surely of all men, are the most noble. Eat slowly and with good manners, even if alone at the table. Do not gulp down ale or water, for food hastily eaten sits on an uncomfortable stomach. Though we must feed our bodies, even as animals have to, we are not as they and must do so with good manners. This is also a knightly discipline which will enhance the light of your soul.

This soul has an inner stronghold, an unassailable keep, which remains impregnable against all outside influences. It is an inner zone of silence, so that even in the most crowded street, amid the din of commerce, the hustle and hassle of everyday life, in joy, sorrow, success and failure there is always an inner sanctuary, a place of retirement, a retreat to which one can always retire, assured that no intruder can assail anyone there. This is the citadel of the soul, against which all the tempests and turmoils of life's storms may beat in vain. Within, all will be serene, peaceful, and secure, and if it is well built nothing can ever overthrow it.

Loyalty is an attribute of the knightly man. It is expressed in deed and service. Be audacious in confrontation. It is a bold mouse that pulls the cat's whiskers. Be renowned for what you achieve, not for what you are. The renown of a bowman is not earned by his bow, but by his aim.

Those who seek to shun the battle of life because of cowardice or selfishness, find that their attempts to run away are in vain, for the Law compels them to engage. Because human destiny, individual and collective, is bound to the rock of the Law, that which is avoided is enforced.

I come before the dire days to carry a sword against evils which threaten our race, and to direct the struggle of man into correct channels. Be true to yourself and answer according to your own inner knowledge. Are your God-given qualities, which all possess, marshaled to carry out the Designs of God?

The rallying call has sounded, and it echoes in every responsive heart. Arm yourself for the fray with the God-given powers within. Align them to fight on the side of good. The call has gone out and the inner forces of every Real Man are required to rally to the cause of humankind.

If everyone in the world would rally their own special forces within and throw these into the battle on the side of good, the Earth would overflow with goodness.

Men and women are apathetic, instead of taking up the sword against evil they stand aside like menials. So evil grows and the main cause of the present sorry state of the people is man's lack of fighting spirit. In war it

is the cause that counts, and it is not enough to resist evil. It must be attacked.

When you have conquered the weakness within yourself and assumed full control, you are a true knight ready to go out and fight. The trumpet has sounded, and the rallying cry rings out, so do not seek the place of protection. Do not hesitate in this dramatic hour. Say not that these things foreshadow things in days far ahead, or that they are residue from the past.

Cease all disagreement among yourselves. Unite as comrades in arms. There will, of course, be arguments and differences, but be men enough not to let them divide you. We are in our present sorry state because of past disunity and disobedience to the Law. Do not allow the knights of right to be disarmed, and fight against the Realm of Darkness.

It is a manifest thing that kingdoms divided against themselves are destroyed by more united forces. Yet is not the Kingdom of God divided against itself?

Truth and faith are the handmaidens of love. They bring confidence, and how can a man stand steadfast unless he has confidence, for in confidence is strength. The qualities of knighthood are such that those who have them can look the world in the eye. They have no furtive deeds to hide within where they eat away at a knight's integrity.

Praise no day until nightfall, no wife until she is buried, no sword until blooded, no maid until married and no ale until drunk. Never be a talebearer, for this is despicable in a man.

Persons who, within themselves, are really enemies often come garbed as friends, and among these are the following: He who takes little care to hide his intentions to rob or violate and does it brazen-faced; he who gives a little with the intention of getting much back in return; he who puts on a friendly front out of fear and he who acts friendly to serve his own ends.

The man with the well-greased mobile tongue can be distinguished in this manner: He is inclined to talk much about himself and his past accomplishments, or he will fill your ears with boasts about his future

deeds; he' assails your ears with empty words and with the sweet draught of flattery. Walk warily, for these are false-fronted friends and when their friendship is put to the test it falls apart like rotten wood. When called upon for assistance in time of need they plead their own misfortunes and handicaps as excuses for standing aside.

The smooth-tongued hypocrite glosses over the misdeeds of others. He excuses unworthiness and sings your praises before your face, in your hearing, but reviles you behind your back. Avoid all such as these, for their friendship is worthless.

The other to avoid is the wastrel. He will be a pleasant companion in the drinking parlors. He will be your amiable companion in the places of pleasure, where there is gaiety and laughter. He will be a charming companion at feasts and festivals. He will be quick to suggest gambling and dissipation and all things that lead to sloth.

Here are the earmarks of a true-hearted friend: He will help you when help is really needed and requires real sacrifice on his part; he remains unchanged amidst the fluctuations of fortune; he is the one who is not afraid to tell you what is for your own good; he is the one who declares his friendship and loyalty in the company of those who condemn you.

True friends are few and are treasures indeed. A true friend watches over you when you falter on the way. He keeps a watchful eye on your property and interests when you are indisposed. He is your refuge in times when you are in fear, and your consolation in distress. He is your reassurance in doubt. He never deserts you in need.

A true friend tells you his secrets and never under any circumstances reveals yours. He never forsakes you in times of trouble and would sacrifice almost anything for you.

In earthly armies, rules and commands must be obeyed, there is no other way to conduct a campaign. It is so in the army of good, each and every man can rise by his own efforts and perseverance.

Be as ready to take orders as to give them, for no man has the qualities of leadership who cannot also obey. All soldiers in the Holy Army must be



well disciplined. How otherwise can the battle be won? If we falter in this, the infidel and heretic will prevail, and the long weary journey be abortive.

Be ever loyal to your comrades placed in authority. Trust them and change only when, by direct and personal contact and knowledge, you find them false and wanting. True friendship is the greatest of all gifts.

In the courts and castles of the land, women, as apart from ladies, because of their physical weakness have been made to appear of lesser importance; but a true knight, while honoring lady-hood, treats all women with respect and chivalry. It is chivalry which distinguishes our times from all others.

A true knight is decorous at all times and circumspect in the presence of womenfolk, for he honors the delicacy of their ways. Always, however, womanliness is required to respond to and foster the chivalry in men. A mannish-mannered woman is the declared enemy of chivalry.

A knight embodies the criteria for manhood. He concentrates on mannish things and mannish ways. He does not meddle in the affairs of womankind.

A true lady is a rare and lovely jewel. What the word 'lady' means is hard to define, but one meaning is that a lady is a woman in whose private presence a man acts with decorum and reserve. He shields her from crudity and lewdness.

A knight understands the economy of life. It is too easy to long for a certain conclusion, perhaps that the suffering of a loved one will end. However, it may be a case where only endurance and fortitude will heal and benefit the spirit. Pain purifies and strengthens, and sometimes it is better to suffer than to sleep.

True knighthood demands not only nobility of spirit, but also nobility in attire and manners. It is an attitude towards others. The duties of man to man are almost as important as those of man to God where the obligations entail the stewardship of God's earthly estate.

Man chooses as he will, and it is entirely up to him whether or not he does a thing. Of what benefit is a high position to a man who uses the power

he has over the lives of others only for purposes of boosting his own arrogance and false pride, who uses it only for his own pleasure and not to serve others.

God has given man shepherds to guide him and indicate the path. But these shepherds cannot, of themselves alone, gain such leadership and guidance unless inspired by the Spirit of God. Man must be guided according to his spiritual needs and not according to his worldly needs.

Therefore, God has ordained a means whereby these shepherds may be found, and He has told them what to teach the people and in what manner to accord with their understanding and acceptance. The way is complex, as can be seen through these writings.

## NINE - SHARDS OF WISDOM

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In the days when Lucius Clorus was named King Coel and lived at Karcolwin, Enisivorwin served the good Queen Helena, and from her to her husband, Kambord, by whose hand these things were written, came words of wisdom. There is that which is old and that which is new, but old and new are one in the eye of time. Therefore, that which is first might be that which was written last, for now, among the pieces, none knows which should be where. In truth, none knows when these things were written, but what has just been said was found as a broken piece, and where else could it be?

Of the druids it is said that Pair Keridwen, the Cauldron of Higher Love, represented to them the womb and that the fire with which it was associated was the life-force. It is said that the representation was in more than one form, but what this means none now knows. To become a druid required immersion in a bath with a decoction from the cauldron. After immersion for a prescribed time, the residue from the bath, infused with the man's evil, was poured into a pit. His spirit was thus cleansed and renewed, but henceforth any wrongdoing would have a twofold effect.

A band of Troubadours, being people who held some secret of life, came to Britain in the days when England was saxonized. They had a secret book said to explain all the mysteries of life, but the book itself explained little, yet they who followed the secret book became the wisest among men. Written words, when read without thought, are valueless and this is how most men read. Troubadours have a secret place in the Ogmorian hills.

Emris said, "The people are entitled to the consideration and care of the rulers who direct their days. Men are entitled to the peace of the plough unless their lands and families are under threat. No man who is a man slumbers under threat, and the reward of the warrior is tranquility in old age."

"The foolish man who sacrifices his peace of mind and happiness to seek wealth is like a man who sells his home to buy furniture."

“If there is anything more powerful than fate, it is the courage that bears whatever fate decrees unshaken. The dispensations of life favor the courageous man.”

“Within the wider world, responsible procreation and selectivity play a spiritualizing role, while on another level they preserve the diverse racial and cultural heritages. Racial pride is a positive quality which has nothing to do with racial prejudice. Pride without prejudice should be the watchword.”

Thus, it is written: They who inherit and inhabit the kingdom in which irresponsible procreation is condoned prepare for themselves the path of degeneration. They do not hold human sexuality sacred, enshrining it in the family and placing it in the guardianship of women. They do not honor the mistress of the house as the vigilant guardian of their racial heritage. The worship of ancestors sprang naturally from the pride and reverence in which people held their forebears. It indicated their gratitude and understanding for the sacrifices the ancestors made in being selective and responsible.’

‘When the selection of a marriage mate can be left to the sense of responsibility in the couple primarily concerned, then civilization has taken a big step forward. But who is wise enough to determine when this wisdom is present and expressed? Where are those prepared to uphold responsible breeding habits?’

As found written, these are the accomplishments of a lady: She should learn the following: Cutting, sewing, and making garments. The arraying of garments and adornment of the body. The toilet of the hair and the art of hair-braiding. The art of motherhood. Housewifery and cooking. The preservation of fruits, meats, and herbs. The growing of flowers and herbs. The stringing of necklaces and the making of ornaments. The making of pottery and the preparation of perfumes and ointments. Singing, if she have a sweet voice and melodious speech. Writing and drawing with paints. The art of archery with the little bow and small swordsmanship. The knowledge of jewels. The making of lace and knitting of wool and weaving. The use of herbs and simple and small leechcraft.

Her teacher in the ways of life should be her mother's sister, should she be married, or a sister who is married; or a female friend of her mother who is of long standing and in good grace with her mother; of a female tutor or female nurse who is attached to the family.

Concerning women: there are petty maids and maids (both of these categories being virgin); unmarried matrons, wives, widows, cast out women, women of no repute and harlots.

A woman living as married but not actually married is not inviolate, nor is an unmarried matron. Those may be sought for pleasure. An unmarried matron having been enjoyed by others is available for a man's pleasure.

These women are not to be touched in lust: A madwoman, a woman with running sores, a woman with child and a wife. No child shall be touched in lust. A man shall not display his nakedness before his daughter, nor a mother before her son.

After the days of Emris, it was written: 'Never give up, where there is a will there is a way; while there is life there is hope. Never leave your friend in the lurch but support him with might and main. Do not be half-hearted or run with the hare or chase with the hounds.' Those are things said in our days.

These are the qualities and attributes of trees, as revealed by the ancient lore of our fathers, the usage whereof is known to the wise: The providing apple, the winsome cherry, the soporific ivy, the comforting elderberry, the holy oak, the sorrowful willow, the compassionate ash, the protective yew, the happy birch, the companionable holly, the lively hawthorn, the mystic hazel, the sedate pine, the wish-granting sallow, the healing heather, the age-consoling alder, the youth-giving way withy, the generous broom, the helpful furze, the spirit-strengthening beech, the soothing win-drake, the laughing aspen, the gentle junapah, the reliable wayfaring-beam, the cunning hornbeam, the flighty gad-berry, the ominous dogwood, the jumping buck-thorn, the light-hearted maple, the direful slae-thorn, the angry par-beam, the willful kartak-bush, the haunted ban-beam, the frightened witch-beam.

They who are at one with the trees understand the nature of the life within them and make much of such things. There is a mystery here to be worked by those with understanding, but to others it will be meaningless.

These are the useful herbs to be found in field, forest and wayside in the days gone by: Wolf-bane (which guards against wolves and dogs), barroweed (which grows only near the dead), harwort, witch-weed, tinker-bells, way-weed, skull-cap, feather-flowers (which cure the stone), blackberry, sun-dew, deadly dick, celandine (which cure the piles), wind-weed, moon-flower (which works a spell), witch-head (called black-spear), asp-root, drud-balm (which brings sleep), witch-bane (which is put above the door), haw-flowers, ellen-berry, wim-berry, dradsweet, elf-eye, fairy-fern, witch-whispers, quicken-bush, sower-seed (which purges), bard-berry (for lovers), amaranth (it never fades) wind-flower, gool-flower, weggrig, blowder-bud (which heals all wounds), leven-shade, laygan-leaf, hokanmil, rill-weed, boon-berry, hatherswed (which women use), esislip, fullers-wort, withrin-weed (which makes blue dye), can-weed (which quiets the heart), mayslip, kodecreeper, slanlus, sewd, (which cures men of madness), mothan (which only grows on cliffs), arklesene, dafblowder (which cures stomach sickness), malbrig, maisbel (which heals the stomach), bormowed (which soothes burns), seler-weed (which gives visions), tianwed (which heals the skin), kaincop (which makes a brew), cowslip, way-broad, satyrion (which overcomes impotency), dwail, corn-cockles (which men call tares), dockumdick (which gives men virility and only grows under the shiver-tree).

These things serve well, but some are lost to the knowledge of men: Herb beer, made of yarrow and river sweet soothes the spirits of men. Red clover cures the small cancer, if the suffering one be a man of self-control. The herb called 'mothan' is drunk with milk at childbirth.

Sickness is first a malady of the mind.

