

## Semiramis

The mother of Semiramis was born in the region of Ninive. Outwardly demur, in secret she was cruel and dissolute. The father of Semiramis was a native of Syria and, like her mother, sunk in the most detestable idolatry. He was put to death after the child's birth, his murder being in some way connected with, or in consequence of their divinations. Semiramis was born far away at Ascalon, in Palestine, and then taken by pagan priests to some shepherds in a wilderness. She spent much of her time during her childhood alone on a mountain. I saw her mother and the pagan priests turning aside, when on their hunting expeditions, to visit her. I saw too the devil under various forms playing with her, like John in the desert going around with angels. I saw near her



birds of brilliant plumage. They brought her all kinds of curious toys. I do not remember all that went on connected with her, but it was the most horrible idolatry. She was beautiful, full of intelligence and seductive arts, and everything succeeded with her. In obedience to certain divinations, she became the wife of one of the chief shepherds of the King of Babylon, and later on she married the King himself. This King had conquered a nation far to the north, and had dragged a part of them to his own country as slaves. Some time after when Semiramis reigned alone, many of them were oppressed by her and forced to labor at her extravagant buildings. Semiramis was looked upon as a goddess by her nation.

The hunting expeditions carried on by Semiramis' mother were wilder than those which she herself conducted. She, the mother, went about with a little army mounted on camels, striped asses, and horses. Once I saw them in Arabia toward the Red Sea, on a great hunt, at the time when Job dwelt in his city there. The huntresses were very dexterous, and they sat on horseback like men. They were fully clothed to the knee, below which the limbs were laced with straps. On the feet they wore soles with two high heels upon which were colored figures. They wore short, closely fitting jackets made of fine feathers of the most diverse hues and patterns. Crossed over the arms and breast were straps trimmed with feathers. The shoulders were covered with a cape, likewise of feathers, and set with glittering stones and pearls. On the head, they wore a kind of hat of red silk or wool. Over the face

fell a veil in two halves, either of which could be used as a protection from wind and dust. A short mantle completed their costume. Their hunting weapons consisted of spears, bows, and arrows; at their side hung a shield. The savage animals had multiplied astonishingly. The hunters drove them together from all parts of immense districts and slew them. They also dug pits and covered them as snares. When the beasts fell into them, they were soon dis-patched with hatchets and clubs. I saw the mother of Semiramis hunting the animal described by Job under the name of behemoth, also tigers, lions, etc. I saw no monkeys in those early times. I saw similar hunts upon the water, upon which idolatry and numerous abominations were generally practiced. The mother was outwardly not so dissolute as Semiramis, but she possessed a diabolical nature with amazing strength and temerity. What a frightful thing, to plunge into the sea in her struggle with that mighty monster! Mounted on a dromedary, she pursued the animal, until dromedary and rider plunged into the waves. She was honored as the goddess of the chase and a benefactress to mankind.

Semiramis returning home from Africa after one of her hunting or military expeditions, went to Egypt. This kingdom had been founded by Mesraim, the grandson of Cham, who at his coming had found there already several scattered tribes of degenerate neighboring races. Egypt was peopled by several races, and ruled sometimes by one, sometimes by another. When Semiramis went to Egypt four cities were in existence. The oldest was Thebes where a lighter, a more slender, and agile race lived than in the city of Memphis, whose inhabitants were short and thickset. It lay upon the left bank of the Nile, over which was a long bridge. On the right bank was the place where in Moses' time Pharaoh's daughter lived. The darker inhabitants with woolly hair were even in those first ages, slaves, and they had never ruled in Egypt. They that first went thither and built Thebes came, I think, from Africa; the others from over the Red Sea and from where the Israelites entered. A third city was called Chume, later Heliopolis. It lies toward the north below Thebes.

When Mary and Joseph fled to Egypt with Jesus, I saw extraordinarily large buildings still around this city. Lower down than Memphis, not very far from the sea, lay the city of Sais. I think it is still

Semiramis was very highly honored in Egypt where, by her intrigues and diabolical arts, she greatly contributed to the spread of idolatry. I saw her in Memphis, where human sacrifices were common, plotting and practicing magic and astrology. I did not at this period see the bull Apis, but I saw idols with tails and a head like the sun. It was Semiramis who here planned the first pyramid; it was built on the eastern bank of the Nile, not far from

Memphis. The whole nation had to assist at its construction. When it was completed, I saw Semiramis again journeying thither with about two hundred followers. It was for the consecration of the building, Semiramis was honored almost as a divinity.

The pyramid happened to be constructed on marshy ground; consequently a foundation of stupendous pillars was built for it. It was like an immense broad bridge. The pyramid was raised upon it. One could go around under it, as if into an immense temple formed of columns. It was divided off into innumerable rooms, dungeons, and spacious halls. The pyramid itself up to the very summit also contained numerous apartments, large and small, with openings like windows from which I saw flags of cloth hanging and waving. All around the pyramid were baths and gardens. This building was the real center of Egyptian idolatry, astrology, witchcraft, and abominable impurity. Here children and the aged were offered in sacrifice. Astrologers and necromancers dwelt in the pyramid and there had their diabolical visions. Near the baths was immense machinery for purifying the muddy waters of the Nile. The baths witnessed the most infamous horrors of idol worship. I saw later on Egyptian women practicing the greatest abominations in them. This pyramid did not long exist; it was destroyed.

The nation was frightfully superstitious. The pagan priests were in darkness so great and so given to divination that in Heliopolis, even the dreams of the people were collected, recorded, and referred to the stars. Numerous mesmerists arose who, in their diabolical visions, confounded truth with falsehood. According to their visions, idolatry was formulated, and even the cycles of time computed. I saw that the idols Isis and Osiris were no other than Joseph and Aseneth whose coming into Egypt the astrologers foresaw in their demoniacal visions. They consequently incorporated them into their religion. When they did come, they were honored as divinities. I saw that Aseneth wept over such impiety, and wrote against it.

The scholars of the present day who write about Egypt are in gross error. They accept so many things concerning the Egyptians as history, science, and learning, which nevertheless have no other foundation than astrology and false visions. That any nation could remain as stupid and beastly as the Egyptians is a proof of it. But these savants reject such demoniacal inspirations and practices as impossible. They esteem the Egyptians more ancient than they really are, because in those early times they appear to have possessed such knowledge of abstruse and hidden things.

But I saw that, even at the coming of Semiramis to Memphis, these people, in their pride had designedly confused their calendar. Their ambition was to take precedence of all other nations in point of time. With this end in view,

they drew up a number of complicated calendars and royal genealogical tables. By this and frequent changes in their computations, order and true chronology were lost. That this confusion might be firmly established, they perpetuated every error by inscriptions and the erection of great buildings. For a long time they reckoned the ages of father and son, as if the date of the former's demise were that of the latter's birth. The kings, who waged constant war with the priests on the subject of chronology, inserted among their forefathers the names of persons that never existed. Thus the four kings of the same name who reigned simultaneously in Thebes, Heliopolis, Memphis, and Sais, were in accordance with this design, reckoned one after the other. I saw too that once they reckoned nine hundred and seventy days to a year, and again, years were computed as months. I saw a pagan priest drawing up a chronological table in which for every five hundred years, eleven hundred were set down.

I saw these false computations of the pagan priests at the same time that I beheld Jesus teaching on the Sabbath at Aruma. Jesus, speaking before the Pharisees of the Call of Abraham and his sojourn in Egypt, exposed the errors of the Egyptian calendar. He told them that the world had now existed 4028 years. When I heard Jesus say this, He was Himself thirty-one years old.

I saw in those times, also, a people who honored Seth as a god. They made distant and perilous journeys into Arabia where they supposed his grave to be. It seems to me that the descendants of this people are still in existence, and that the Turks suffer them to pass freely through their territory on their pilgrimages to that grave.

### **Melchisedech**

I have often seen Melchisedech, but never as a human being. I have always seen him as a being of another nature, as an angel, as one sent by God. I have never at any time seen any determinate dwelling place, any home, any family, any associates connected with him. I never saw him eating, drinking, or sleeping, and never did the thought occur to me that he was a mortal. He was clothed as no priest at the time on the earth, but like the angels in the heavenly Jerusalem. His robes were such as Moses, upon the command of God, afterward ordained the priestly vestments should be. I have seen Melchisedech appearing here and there, interposing and legislating the affairs of nations; as, for instance, at the celebration of victories after war, at that time waged with such cruelty. Wherever he appeared, wherever he was, he exercised an irresistible influence by his mere presence. No one opposed him, and yet he never resorted to harsh measures; even the idolaters cheerfully accepted his decisions and acted upon his advice. He had no companion of his own nature; he was entirely alone. Sometimes he had two

hired couriers. They were clothed in short white garments, and they ran on before him to announce his coming. He dismissed them when their mission was over. All that he needed, he had without trouble of acquiring. They from whom he received anything could always spare what they gave. They bestowed it upon him with joy. They regarded him with reverential fear, but esteemed themselves happy to be in his company. Although the wicked found fault with him, yet they humbled themselves in his presence.

Melchisedech, that being of a higher order, was regarded by the great ones of the pagan world, those sensuous, godless men, in much the same light that an extraordinarily holy man would be looked upon at the present day, if he suddenly appeared amongst us as a stranger doing good to all around. Thus I saw Melchisedech at the court of Semiramis in Babylon, where she reigned with indescribable grandeur and magnificence. She caused immense buildings to be erected by her slaves, whom she oppressed far more severely than did Pharaoh the children of Jacob in Egypt. The most horrible idolatry was practiced among the Babylonians. Human victims were buried up to the neck in the earth, and thus offered in sacrifice. It is hardly credible to what a degree all kinds of luxury, magnificence, opulence, and the arts were carried. Semiramis also waged great wars; her armies were composed of countless warriors. But these wars were almost always against nations off toward the east. She went not much westward. The nations toward the north were dark and sinister-looking people.

As time went on, there arose in the kingdom of Semiramis a numerous people of the Semitic race. After the building of the Tower, their ancestors had remained in Babylon. They lived as a little pastoral tribe under tents, raised cattle, and celebrated their religious ceremonies by night, either in an open tent or under the starry sky. Many blessings attended them, they were prosperous in all things, and their cattle was always remarkably fine. Semiramis, the diabolical woman, resolved to exterminate this tribe and she had already destroyed a great many belonging to it. She knew from the blessing attending them that God had merciful designs over them; therefore would she, as an instrument of the devil, oppress them. When the distress of these people was at its height, Melchisedech appeared. He went to Semiramis, demanded permission for them to depart, and rebuked her for her cruelty. Semiramis yielded to his desires, and he led them in different bands toward Palestine. Melchisedech dwelt in a tent near Babylon, and here he broke that bread to the good people from which they received strength to depart. He pointed out to them, here and there in Canaan, places suitable for settlements, and they received from him lands of various quality. He divided them off according to their purity in order that they should not mix with

others. Their name sounded like Samanen, or Semanen. Melchisedech pointed out to some of them as suitable for a settlement the region which was afterward the site of the Dead Sea, but their city was destroyed with Sodom and Gomorrhah.

Semiramis received Melchisedech with great reverence. She secretly dreaded him on account of his wisdom. He appeared before her as the King of the Morning Star, that is of the most distant eastern land. She fancied that he might perhaps woo her for his bride. But he spoke to her sternly, reproached her with her cruelty, and foretold to her the destruction of her pyramid at Memphis. Semiramis grew speechless from terror, and I saw the punishment that fell upon her. She became like a beast. She was for a long time penned up, and they cast to her in derision grass and straw in a manger; only one servant was faithful to her and furnished her with food. She was freed from the chastisement, but she carried on her disorders anew. She came at last to a frightful end, her intestines being torn from her body. She was aged one hundred and seventeen years.

Melchisedech came to be regarded as a prophet, as a teacher, as a being from a higher sphere, with whom all things succeeded. There were at that time, as also later, many such apparitions of beings of a higher order. They were to the people of that age as familiar as were the angels in Abraham's time. But diabolical apparitions also were frequent, in the same way as false prophets rose up by the side of the true. The departure of the Semitic race from Babylon bears some analogy to that of the Israelites from Egypt, although the former were by no means so numerous as the latter.

Of the Samanenses whom Melchisedech settled in Palestine, I saw long before the coming of Abraham three men on the so-called Bread Mountain, in the neighborhood of Thabor. They lived in caves. They were of a browner complexion than Abraham, and were clothed in skins. They bound a great leaf on their head to protect them from the sun. Their life, modeled on that of Enoch, was a holy one. Their religion was simple, though full of mysterious signification, and they had visions and revelations which they easily interpreted. Their religion taught that God would unite Himself with man and for that union they must prepare in every possible way. They also offered sacrifice. A third part of their daily allowance they exposed to the sun, either to be consumed by it or, perhaps, for the benefit of other needy creatures. That the latter was the case, I also saw. These people lived quite solitary, apart from the rest of the inhabitants of the country. The latter were not yet numerous and lived scattered, here and there, in abodes built in the style of fortified tent cities. I saw those three men going through the country digging wells, cutting down forests, and laying the foundations of subsequent

**cities. I saw them driving the evil spirits from the air around whole regions and banishing them to other places, to poor, swampy, foggy districts. I saw again that the wicked spirits prefer such wretched abodes. I often saw these men wrestling with them. At first, I wondered how cities could arise where they laid stones, which so soon became overgrown, and then I had another vision in which I was shown a number of places built on these sites; for instance, Saphet, Bethsaida, Nazareth (where those three men worked on the spot upon which afterward stood the house in which the angel delivered the message to Mary); Gathepher, Sephoris (in the region near Nazareth, where Anne's house afterward stood); Mageddo, Naim, Aion, the caves of Bethlehem and Hebron. I also saw them founding Machmethat and many other places that I have now forgotten.**

**I saw them every month assembling on this mountain where Melchisedech broke a large four-cornered loaf (three feet square, perhaps, and tolerably thick) into numerous little pieces which he divided among them. The loaf was of a brownish color and had been baked in the ashes. I saw that Melchisedech always went to them without a companion. Sometimes he bore the loaf quite lightly, as if it merely floated above his hand; and again when he drew near to the mountain, I saw it as a weight upon his shoulders. I think he took this precaution on approaching them that they might look upon him as merely a man. Still they met him with great reverence, prostrating before him. He taught them how to plant vines on Thabor. He also gave them all kinds of seeds, which they scattered in many parts of the country and which now grow wild there. I saw these people every day cutting a piece off the loaf with the brown spades they used at work. They also ate birds, which flew toward them in great numbers. They had festival days, and they were familiar with the stars. They celebrated the eighth day with prayer and sacrifice, also some days in the course of the year. I saw them also making numerous roads through the still wild country to the places where they had laid foundations, dug wells, and sowed seed. This they did that the people coming after them might, by following these roads, make settlements near the wells and fertile places prepared for them. I saw these three men often surrounded while at work by crowds of evil spirits, whom they could see. I saw these spirits, by prayer and the word of command, banished to swampy wastes. They departed instantly, and the men went quietly on with their work, clearing and purifying.**

**They made roads to Cana, Mageddo, and Naim, and in this way they prepared the birthplace of most of the Prophets. They laid the foundations of Abelmahula and Dothain, and dug out the beautiful baths at Bethulia. Melchisedech still scoured the country alone and as a stranger; no one knew**

where he lived.

The three Samanenses were old, but still very active. On the site of the Dead Sea and in Judea, cities already existed. There were some also further north but none as yet in the central regions.

The Samanenses dug their own graves and sometimes stretched themselves in them; one made his near Hebron, another on Thabor, and the third in the caves not far from Saphet. They were, in a certain sense, for Abraham what John was for Jesus. They purified the country, they prepared the land and the ways, they sowed good fruit, and they brought water for the leader of God's people. But John prepared the heart for penance and for a second birth in Jesus Christ. The Samanenses did for Israel what John did for the Church. I have seen such men in other places also, where they had been introduced by Melchisedech.

I often saw Melchisedech as he appeared in Palestine long before the time of Semiramis and Abraham, when the country was still a wilderness. He seemed to be laying it out, marking off and preparing certain districts. I saw him entirely alone, and I thought: What is this man doing here so early? There is not a human being in this place! I saw him near a mountain, boring a well. It was the source of the Jordan. He had a long fine instrument which, like a ray of light, pierced the mountainside. I saw him in the same way opening fountains in different parts of the earth. In those early times, that is, before the Deluge, I never saw the rivers gushing forth and flowing as they do now, but I saw volumes of water pouring down from a high mountain in the east. Melchisedech took possession of many parts of Palestine by marking them off. He measured off the site for the Pool of Bethsaida, and long before Jerusalem existed he laid a stone where the Temple was to stand. I saw him planting in the bed of the Jordan the twelve precious stones upon which the priests stood with the Ark of the Covenant at the departure of the children of Israel. He planted them like seeds, and they increased in size.

I always saw Melchisedech alone, save when he had to busy himself with the uniting, the separating, or the guiding of nations and families.

I saw that Melchisedech built a castle at Salem. But it was rather a tent with galleries and steps around it, like the castle of Mensor, in Arabia. The foundation alone was solid, for it was of stone. I think the four corners where the principal posts stood, were still to be seen even in John's time. It had only a very strong foundation of stone, which looked like a fortification overrun with verdure. John had there his little hut of rushes.

That tent castle was a resort for strangers and travelers, a kind of safe and convenient inn near the pleasant waters. Perhaps Melchisedech, whom I have always seen as the guide and counselor of the still unsettled races and



nations, kept this castle as a place in which to harbor and instruct them. But even at that time, it bore some reference to Baptism.

This was Melchisedech's central point. From it he started on his journeys to layout Jerusalem, to visit Abraham, and to go elsewhere. Here also he gathered together and distributed families and peoples, who settled in various places. All this took place previously to the offering of bread and wine which, I think, was made in a valley south of Jerusalem. Melchisedech built Salem before he built Jerusalem. Wherever he labored and constructed, he seemed to be laying the foundation of a future grace, to be drawing attention to that particular place, to be beginning something that would be perfected in the future.

Melchisedech belongs to the choir of angels that are set over countries and nations, that brought messages to Abraham and the other Patriarchs. They stand opposite the archangels Michael, Gabriel, and Raphael.