

THE
ROMANCE OF THE
RED STAR

A
BIOGRAPHY OF THE
EARTH

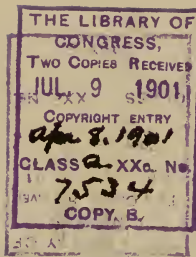
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DEDICATED
TO ALL MANKIND

JEHOVIH.

All was. All is. All ever shall be.
The All spake, and Motion was, and is, and ever shall be;
And being positive was called He and Him.
The All Motion was His speech.
He said: I Am, and comprehended all things, the seen and the unseen.
Nor is there aught in all the universe but what is part of Him.

He said: I am the soul of all.
The seen and unseen are of My person.
By virtue of My Presence all things are.
By virtue of My Presence is life.
By virtue of My Presence are the living brought forth into life.
I am the Creator, the Quickener, the Destroyer.
Of two apparent entities am I; nevertheless I am but one.
These entities are the unseen, which is potent; and the seen, which of
itself is impotent.
Of these two entities, in likeness of Myself, made I all the living.
For as the life is the potent part, so is the corporeal part the impotent
part.
Chief over all that live on the earth I made man, male and female.
And that man might distinguish Me, I commanded him to give Me a
name.
And man named Me not after anything visible in heaven or on the
earth.
By virtue of My Presence named he Me after the sounds the wind
uttereth,
And he said:

E—O—IH,

Which is now pronounced

JEHOVIH,

And is written thus:



CYCLE OF CREATION

CHAPTER I.

In Kosmon man looked upward in prayer, desiring to know the manner of all created things, both on earth and in heaven. And Jehovih answered him, saying:

By virtue of My presence created I the seen and unseen worlds.

I created Earth, and placed it in the firmament; and by My presence brought man forth a living being. A corporeal body gave I him that he might learn corporeal things; and death I made that he might rise in the firmament and inherit My etherean worlds.

To es I gave dominion over corpor; with es I filled all place in the firmament. But corpor I formed into worlds and moons and suns; beyond number made I them, and I caused them to move in the places I allotted to them. Es I divided into two parts, etherea and atmospherea. These are the three kinds of worlds I created; but I gave different densities to atmospherean worlds, and different densities to etherean worlds.

Think not, O man, that I created space a barren waste, and void of use. Even as man in the corporeal form is adapted to the corporeal earth, so is he in the spiritual form adapted to My etherean worlds. Three great estates have I bestowed upon man; the corporeal, the atmospherean and the etherean.

The corporeal worlds I created round, with land and water, and I made them impenetrable, for I bring forth the living on their surface.

The whirlwind made I as a sign to man of the manner of the creation of My corporeal worlds. As thou beholdest the power of the whirlwind gathering up the dust of the earth and driving it together, know that even so do I bring together the a'ji and ji'ay and nebulae in the firmament of heaven. By the power of the whirlwind create I the corporeal suns and moons and stars. By the power of rotation, swift driving forth

in the extreme parts, condense I the atmospherean worlds that float in the firmament; and these become My corporeal worlds. In the midst of the vortices made I them, and by the power of the vortices I turn them on their axes, and carry them in the orbits I allotted to them. Wider than to the moons of a planet have I created the vortices, and they carry the moons also. About some of My corporeal worlds have I given nebulous belts and rings, that man might comprehend the rotation of their vortices.

A great vortex created I for each sun, and within such vortices, and subject to them, made I the vortices of corporeal worlds. The sun vortices I caused to rotate, and I gave them power to carry the vortices of their corporeal worlds. According to their density and position are corporeal worlds thus carried forth and around their suns.

And above the earth, and to the north and south, I placed polar lights, that man might bear witness that light depended not on the sun. But the sun I placed in the midst of the great vortex, so that every side was as a pole to the corporeal worlds around it. And I made atmospherea as a condensing lens, so that the rotation of each and every corporeal world should manufacture its own light, on the side poling to the sun, by the rotation of its vortex.

Atmospherean worlds I also created in the firmament, and I gave them places and orbits and courses for themselves. But atmospherean worlds I created shapeless and void of fixed form, for they are the elements of corporeal worlds in process of condensation or dissolution, being intermediate in density betwixt My etherean and My corporeal worlds. Of three degrees of density created I them, a'ji, ji'ay and nebula. But all of them are composed of the same substances, being like the earth, but rarefied. Nor is there on Earth or in it one thing, even iron, lead, gold, water, oil, or stone,

but the same things are in My atmospheric worlds. As I have given light to Earth so have I given light to many of them. And I also created atmospheres around all My corporeal worlds; together made I them.

For the substance of My ethereal worlds I created ethe. And I made ethe the most rarified and subtle of all created things, and gave it power and place, not only by itself, but also power to penetrate and exist within all things, even in the midst of corporeal worlds. And to ethe gave I dominion over both atmospheres and corpor.

In the All Highest places created I the ethereal worlds, and I fashioned them of all shapes and sizes, and I made the ethereal worlds habitable both within and without, with entrances and exits, in arches, angles and curves thousands of miles high and wide, and in colors of endless change and brilliancy, and overruled I them with perfect mechanism. To them I gave motions and orbits and courses of their own. Independent made I them and above all other worlds in potency and majesty. Neither created I one ethereal world like another in size or density or in component parts, but every one differing from another, and with a glory matchless each in its own way. And were a man to travel a million years on one alone, he could not see half its beauty and glory. And the firmament of heaven hath tens of thousands of millions of ethereal worlds.

And I made the snowflake and caused it to fall, that man might behold the beauty and glory of its formation. Let the snowflakes stand before your eyes as microscopic patterns of the ethereal worlds in high heaven; and ye shall tint them as a rainbow, and people them with countless millions of angels, spotless, pure, holy, and rich in the knowledge of Me and My works, and full of the majesty of My love.

CHAPTER II.

Man perceived the general foundation of the world, and he prayed that his eyes might be opened for a sign in heaven; and Jehovih answered him, saying:

The clouds in the air I bring into view suddenly; by different currents of wind make I thus the unseen visible and tangi-

ble to man's senses. In like manner do I cause ethereal currents to bring forth a'ji and ji'ay and nebulae, prior to making corporeal worlds. In all the universe have I made the unseen to rule over the seen. Let the formation of the clouds stand in the view of man on Earth, that he may witness the manner of the unseen becoming seen.

Man perceived, and he prayed for a sign of duration, and Jehovih answered him, saying:

Behold the tree which has sprung up out of the ground and fulfilled its time; it falls, decays and returneth to the earth. But the wind, which thou seest not, never ceaseth to blow. Even so is the comparative duration of all things. Think not, O man, that corporeal things are annihilated because they disappear; for as a drop of water evaporates and riseth in the air as unseen vapor, so do all corporeal things, even earth, stones, gold, silver and lead, become as nothing in the firmament of heaven in course of time.

Things that man seeth, created I with a beginning and an end; but the unseen I made of endless duration. The corporeal man made I belonging to the seen; but the spiritual man made I as one within the unseen and everlasting.

As the corporeal man beholdeth corporeal things, so doth the spiritual man behold spiritual things. As corporeal things are tangible to corporeans, so are es things tangible to the spirits of the dead.

When I condensed the earth, and it became firm and crusted over, there arose from the earth heat and moisture, But I limited the ascent of the substances going upward, and the boundary of the limit of moisture was as the clouds that float in the air, and the heat was of like ascent.

Let this be a sign that even as there riseth up from the earth heat and moisture, so there are representatives of all things on Earth which have evaporated upward, and all such things rise to the level of the density like unto themselves, every one to its own level, and they take their places in the strata of the vortex. These plateaux of spheres surround the whole earth. Some of them are

ten miles high, some a thousand, some a hundred thousand or more miles. And all these spheres that rotate and travel with Earth are the atmospherean or lower heavens.

As I cause water to rise upward as vapor, and take a place in the air above, let it be a sign and testimony of the places in atmospherea whereon dwell the spirits of the lower heaven. As I made a limit to the ascent of the clouds, so made I a limit to the places of the different kinds of substances in atmospherea; the more subtle and potent to the extreme, and the more dense and impotent nearer to the earth.

According to the condition of these different plateaux in atmospherea, whether they be near the earth or high above, so shall the spirit of man take its place in the lower heaven. According to his diet, desires and behavior during his mortal life, so shall he dwell in spirit on the plateau to which he hath adapted himself. For I made the power of attraction manifest in all things before man's eyes, that like should attract like.

CHAPTER III.

Man sought to know the progress of things, and Jehovih answered him, saying:

Open thine eyes, O man! There is a time of childhood, a time of maturity, a time of old age, and a time of death to all men. Even so is it with all the corporeal worlds I have created.

First as vapor the vortex carrieth it forth, and as it condenseth, its friction engendereth heat, and it is molten, becoming as a globe of fire in space. Then it taketh its place as a new born world, and I set it in the orbit prepared for it.

In the next age I bring it into se'mu, for it is ripe for the bringing forth of living creatures; and I bestow the vegetable and animal kingdoms. Next it entereth ho'tu, for it is past the age of begetting, even as the living who are in dotage. Next it entereth a'du, and nothing can generate upon it. Then cometh uz, and it is dissolved away into space. Thus create I, and thus dissipate suns, planets, moons and stars.

My examples are before all men. My witnesses are without number. I raise the

tree up out of the ground; I give it a time to bring forth fruit; and then barrenness; and then death and dissolution. I prepare the new field with rich soil, bringing forth; and the old field that is exhausted, barren; and so shall man weigh the progress and destiny of a world.

Let no man marvel because of the size of the mastodon and mammoth, for there was a time for them as there is a time for the infusoria of this day. I have given thee a sign, O man, in the queen of the honey bee. Because of the change of the cell cometh she forth a queen, even from the same manner of germ as the other bees. Be wise, therefore, and remember that Earth is not in the same place in the firmament as of old. Let this be a testimony to thee of the growth, the change and the travel of Earth.

Nevertheless, O man, the seen and the unseen are but parts of My person. I am the Unity—the Whole.

CHAPTER IV.

Man perceived the magnitude and glory of the corporeal worlds. He said: How shall I speak of Thy great works, O Jehovih, and of Thy wisdom and power? I look upon Thy countless suns, moons and stars, spread out over the heavens. For millions of years Thou hast driven them on in the never-ending firmament. Processions in and out, and round about, of mighty worlds; by Thy breath going forth.

Tell me, O my Creator, whence came life? This unseen within me that is conscious of being? Tell me how all the living came into life.

Jehovih heard the words of man, and He answered them, saying:

I caused the jelly-fish and the green scum of water to be permanently coming forth in all ages, that man might comprehend the age of se'mu, when the earth and the shores by the water, and the waters, also, were covered over with commingled atmosphere and corporeal substance. And by My presence I quickened it into life, and thus made all the living, both vegetation and animals. Not that se'mu is jelly-fish or the green scum on water; for the earth in this day produceth not se'mu. Nevertheless, the jelly-fish and the green scum of water are relics of the condition

which existed in that day of Earth, even as the action of frost on glass in making forms of ferns, trees and grasses, is a relic of the manner of the creation of the vegetable kingdom.

As I have given to females a time to bring forth their young, so gave I to Earth a time for the conception of the living species on the land, in the water and in the air above, and I called the time the age of se'mu. In the time of se'mu I brought the earth into a'ji and ji'ay, and darkness was upon the face of the earth for the space of three thousand years; and yet for another three thousand years, half darkness covered all the land and water.

And there fell upon the earth condensed nebula in dust and stones and water combined, sufficient in some places to cover up the forests I had made. And that which fell was hot like molten iron, and the trees and forests of the valleys were beaten down, and covered up, and burnt to blackness, forming coal, which bears witness of the regions of a'ji, ji'ay and nebulae in the firmament of heaven.

Because of my presence quickened I into life all that live, or ever have lived. Because I am male and female, even in My likeness, thus made I them. Because I am the power to quicken into life; so, in likeness of Me thus, made I them, and with power to bring forth. According to their respective places created I the living; not in pairs only, but in hundreds, thousands and millions of pairs. According to their respective places and the light upon se'mu, so quickened I them in their color, adapted to their dwelling places.

Each and every living thing created I new upon the earth, of a kind each to itself; and not one living thing created I out of another. As a sign upon the earth, that man in his darkness may not believe that one animal changeth and becometh another, I gave permission for different animals to bring forth a new living animal, which should be unlike either its father or mother, but I caused the new product to be barren.

And this shall be testimony before all men that I created each and all the living to bring forth after their

own kind only. And when I bring a new world into the time of se'mu, My presence quickeneth the substance into life. According to the locality and the surroundings, so do I bring forth the different species; for they are flesh of My flesh and spirit of My spirit. To themselves give I themselves. Nevertheless, they are all members of My person.

As a testimony to man, behold Earth was once a globe of liquid fire. Nor was there any seed thereon. But in due season I rained down se'mu on the earth; and by virtue of My presence quickened I into life all the living. Without seed quickened I the life that is in them.

CHAPTER V.

When man comprehended the earth he looked upward and beheld that each and everything in the firmament was orderly. Then Jehovah spake, saying:

As I have shown system in the corporeal worlds, know thou, O man, that system prevaileth in the firmament. As a farmer soweth corn in one place, and wheat in another, and flax—everything in a separate place; even so do I store the ingredients of which worlds are made, everything in its place; the substance of the iron in one place, the substance of the stones in another, the substance of the vegetable kingdoms in another, and even so of the substance of the animal kingdom; and the oils and sand; for I have places in the firmament of heaven for all of them. These that thou hast seen are the a'ji and ji'ay and the nebulae; and amidst them in places there is se'mu also.

Let no man say: Yonder only is hydrogen, and yonder only oxygen. The divisions of the substances of My creations are not as man would make them. All the elements are to be found not only in places near at hand, but in distant places also.

When I drive forth My worlds in the heavens, they gather a sufficiency of all things. So also cometh it to pass that when a corporeal world is yet new and young it is carried forth, not at random, but purposely, in the regions suited to it. Hence there is a time for se'mu, a time for falling nebulae to bury deep the forests and se'muan beds, to provide coal

and manure for a time thereafter. So is there a time when the earth passeth a region in the firmament when sand and oil are rained upon it and covered up, and gases bound and sealed up for the coming generations of men.

CHAPTER VI.

And man said: Teach thou me, O Jehovih, how was the beginning of man on Earth?

Jehovih said: To the tree I gave life. To man I gave life and spirit also. And the spirit I made was separate from the corporeal life. Out of se'mu I made man, and man was but as a tree, but dwelling in darkness and incapable of immortality; and I called him Asu.

I looked over the wide heavens of etherea, and I saw countless millions of spirits of the dead, that died in infancy on other corporeal worlds. I spoke in the firmament. And there came in answer to the sound of My voice, myriads of angels from the earth's roadway in etherea where Earth traveled. I said to them: Behold, a new world have I created. Come ye and enjoy it. Yea, ye shall learn from it how it was with other worlds in ages past.

There came to the new Earth millions of angels from etherea; who had never fulfilled a corporeal life, having died in infancy, and these angels comprehended not procreation nor corporeal life. And I said: Go and deliver Asu from darkness, for he shall also rise in spirit to inherit My etherean worlds.

And now was Earth in the latter days of se'mu, and the angels could readily take on corporeal bodies for themselves. Out of the elements of the earth clothed they themselves, by force of their wills, with flesh and bones. By the side of the Asuans took they on corporeal forms.

And I said: Go forth and partake of all that is on Earth; but if you heed the voice of corpor you will become bound to your offspring and as if dead to the heavens whence ye came.

But those who had never learned corporeal things, being imperfect in wisdom, comprehended not My words, and they dwelt with the Asuans, and there was born of the first race, Asu, a new race, capable

of immortality; and I took the earth out of the travail of se'mu, and the angels gave up their corporeal bodies. And I said:

From this time forth on Earth it shall be a crime for angels to cohabit with mortals. Because ye have raised up such as shall be joint heirs in heaven, ye shall tread the earth with your feet, and walk by the side of the new born, being guardian angels over them, for they are of your own flesh and kin.

Fruit of your seed have I quickened with My spirit, and man shall come forth with a birth-right to My etherean worlds. As I have quickened the seed of the first-born, so will I quicken all seed to the end of Earth. And each and every man child and woman-child born into life, will I quicken with a new spirit which shall proceed out of Me at the time of conception. As the corporeal earth passeth away, so shall pass away the race of Asu. Neither will I give to any spirit of the higher or lower heavens power to enter a womb, or a fetus of a womb, and be born again.

CHAPTER VII.

Jehovih said: As I bequeathed to Earth a time for creating the living and a time for angels to come and partake of the first fruits of mortality, so shall man at certain times and seasons receive testimony from My hosts in heaven.

As a sign to the inhabitants of the earth that they may comprehend dan'ha in the firmament of heaven, I caused Earth and the family of the sun to travel in an orbit, the circuit of which requireth them four million seven hundred thousand years. And I placed etherean lights at distances of three thousand years in the line of the orbit, at which places, as Earth passeth through, angels from etherea come into its corporeal presence. As ambassadors they come, in companies of hundreds and thousands, and tens of thousands, and these are called the etherean hosts of the Most High. Not as single individuals come they; not for a single individual mortal come they.

And I gave this sign to man on Earth: In the beginning of the light of dan'ha the spirits of the newly dead shall have power to take upon themselves the semblance of corporeal bodies, and appear and talk face

to face with mortals. Every three thousand years I gave this sign on Earth, that those who learned the powers and capacities of such familiar spirits might bear testimony in regard to the origin of man on Earth.

And when it shall come to pass in any of the times of dan'ha, that these signs are manifest, man shall know that the hosts of the Most High are visiting Earth. Let him who will become wise, enumerate the great lights of my solar serpent, for in such times I set aside things that are old, and establish My chosen anew.

In the time of Earth when man was brought forth from mortal to immortal life, the Earth passed beyond se'mu, and the angels of heaven remained with corporeal man, but not in the semblance of mortals, but as spirits; and by virtue of their presence, strove to make man wise and upright. Upon the earth the number of such angels was millions. To these angels I spake, saying:

Behold, the work ye have taken in hand. Ye now have sons and daughters on the earth. By your love to them are ye become bound spirits of the lower heaven. Until ye redeem them in wisdom and power even to the sixth generation, ye shall not again arise and inherit My emancipated heavens. To which end ye shall become co-workers with one another in system and order. In My name shall ye become an organic body in the heaven of the earth, or lower heaven.

And I will allot unto you a Chief, who is wise in experience in founding heavenly kingdoms; and he shall appoint, from amongst you, officers and messengers and ashars, and asaphs, and es'enaurs, and ye shall be numbered and apportioned unto your labor and places like unto My lower heavens on other worlds. And he who is Chief shall be called God of Earth.

And God shall have a Council and throne within his heavenly city; and the place shall be called Hored, because it is the first heavenly kingdom on Earth. And God shall rule on the throne for it is his; and the Council shall rule with him. In My name shall they have dominion over angels and mortals belonging to Earth.

And God shall appoint Chiefs under him who shall go down and dwell on the earth

with mortals; and such Chiefs' labor shall be with mortals for their resurrection. And these Chiefs shall be called Lords, for they are Gods of land, which is the lowest rank of My commissioned Gods.

And God and his Lords shall have dominion from two hundred years to a thousand or more years; but never more than three thousand years. According to the regions of dan into which I bring Earth, so shall be the terms of the office of My Gods and My Lords. And God and his Lords shall raise up officers to be their successors. By him and them shall they be appointed and crowned in My name.

At the termination of the dominion of My God and his Lords they shall gather together in these My bound heavens, all such angels as have been prepared in wisdom and strength for resurrection to My emancipated heavens. And these angels shall be called Brides and Bridegrooms to Jehovih. And to God and his Lords, with the Brides and Bridegrooms, I will send down ships from etherea in the time of dan. By My etherean Gods and Goddesses shall the ships descend to these heavens, and receive God and his Lords with the Brides and Bridegrooms, and carry them up to the exalted regions I have prepared for them. And all such as ascend shall be called a Harvest unto Me through My God and Lords.

And the time of My harvests shall be according to each dan, which is two hundred, four hundred, six hundred and five hundred years. And these shall be called My lesser cycles, because they are the times of the tables of prophecy which I give unto My chosen. But at no other times, nor in any other way, shall My Harvests ascend to My emancipated worlds in etherea. Seven dans have I created for each and every dan'ha.

CHAPTER VIII.

The angels understood the commandments of Jehovih according to their knowledge in the etherean heavens; having died in infancy, and having matured in the es worlds; but they understood not the Creator according to the practice of the lower heavens.

Jehovih said: I condemn ye not because ye have become joint procreators with the Asuans; for ye have done two services unto Me, which are to teach yourselves corporeal things, that ye may understand and sympathize with corporeans, and secondly, because ye have caused Earth to become peopled with such as are capable of immortality.

Behold ye now what shall happen. Such as are of your flesh and kin who cohabit together, shall rise in wisdom and virtue; but such of them as cohabit with the Asuans will bring forth heirs in the descending grade of life. The first shall bring forth heirs unto everlasting life; but the second shall bring forth heirs that shall go out in darkness. Of which matters your God and Lords will instruct you, that ye may, by inspiration and otherwise, learn to control the behavior of mortals unto everlasting life. And that these labors be not too severe upon you, I created the dans and the dan'has in the firmament, wherein ye may be relieved from the watch by other angels coming to exchange with you.

This also do I put upon you: That to rule over mortals to virtue, by your own wills governing them in all things, is contrary to My commandments. For what honor hath any man if made to do a thing? But ye shall give mortals of My light, leaving them to choose. Better is it for them to suffer some than to grow up in ignorance of the stings of disobedience.

Behold, I make this a willing service on your part. Because ye have bound your affections on Earth to your kin, ye willingly become guardian angels over mortals. Yet I make not a separate law unto you. As it is with wou, so shall it be with the spirits of these mortals when they are born into the es world. They will also desire to become guardian angels over their mortal kin. But these spirits, never having known My higher heavens, will be unsuitable for the office of ashars. They would be but as the blind leading the blind.

To prevent which, God and his Lords shall provide these spirits in the first resurrection with places to dwell in; and with occupations and opportunities for education. For I desire them not to remain

bound to Earth, but to rise up and inherit My etherean worlds. And in this also shall ye be discreet in governing them, giving them the light of My heavens with some liberty to choose and to perfect themselves. Otherwise, they would only be slaves in heaven. According to their weakness or strength, so shall ye provide for these new spirits entering My es world.

Therefore such of you as are appointed by My God and My Lords as guardians over mortals shall be called ashars, and ye shall report to your respective Lords according to the sections of the earth where ye may be. Of many watches shall be the ashars.

And such of you as are appointed to receive the spirits of the dead into heaven shall be called asaphs and ye shall report to your respective Lords.

And the ashars shall make a record of every mortal, of the grade of his wisdom and good works; and when a mortal dies, and his spirit is delivered to the asaphs, the record shall be delivered with him; and the asaph receiving, shall deliver such spirit, with the record, into such place in these heavens as is adapted to his grade, where he shall be put to labor and to school, according to the place of the resurrections which I created.

And ye shall thus become organic in heaven, with teachers and physicians; and with capitals, cities and provinces; and with hospitals, nurseries, schools and factories; even so shall ye ultimately inspire man on the earth to the same things.

And mortals that are raised up to dominion over mortals shall be called kings and emperors. As My Gods and Lords are called My Sons, so shall kings and emperors be called sons of God. Through him shall they be raised up to their places, and given dominion unto My glory.

CHAPTER IX.

Jehovih said: And God shall cause a record to be kept in heaven, of his dominions and his Lords. And he and they shall enjoin it upon their successors forever to keep a like record. And in the times of My harvest a copy of these records shall be taken up to My etherean heavens, and filed with My Orian Chiefs and Archan-

gels in the roadway of the travel of the great solar serpent, for their deliberation as to the progress and management of the inhabitants of Earth and her heavens.

Think not, O ye angels, that the resurrection of your heirs, and their descendants that come up out of Earth, is an easy matter and of steady progress, devoid of mishaps and woeful darkness.

The angels under you shall become at times rebellious and defiant; disregarding your laws and decrees; and they shall desert your heavenly places and go down to the earth in millions and hundreds of millions. And they shall drive away the ashars, and then assume guardianship over mortals. But they shall develop no righteousness, but they will inspire mortals to war and destruction. And these angels will themselves take to war and evil on every hand within the place of your heavens. With the foul gases of atmospherea shall they make weapons of war and places of torment. With these elements shall they make suffocating hells in order to cast one another in chaos.

And mortals who shall be slain in war, shall be born in spirit in chaos on the battlefields; in chaos shall such spirits enter the es world. And they shall not know that they are dead (as to earth life), but shall still keep fighting right and left. And enemy shall take enemy in these heavens, and cast them in places of torment which they shall have built, and they shall not know peace nor wisdom.

And the work of your heavens shall become as nothing. And ye shall turn to, going about delivering hells and the spirits in chaos. And your labor shall be exhaustive. Verily shall ye cry out because ye came and peopled Earth.

This also have I created possible: For both angels and mortals shall learn to know the elements of the heavens and the earth, and to know the trials and misfortunes of love. Nor have I made wisdom possible unto any man or angel that knoweth not My elements, and the extremes of evil and good which I created.

But in the times of great darkness which shall come upon Earth and these heavens, I will bring the earth into dan'ha; and My ethereans shall come in My name and deliver them. And again for another cycle

shall they be left with the lessons given unto them; but they shall fall again and again in course of time. But again will I deliver them. Through My Gods and Goddesses will I cause them to comprehend the magnitude of My creation.

As ye travel from heaven to heaven in atmospherean ships, even so shall ye inspire mortals to build corporeal ships and sail across the oceans, that the inhabitants of different divisions of the earth may become known to one another.

And when the inhabitation of the earth shall be completed, and the nations shall have established civil communion around from east to west, in that same time will I bring the earth into the Kosmon Era, and My angel ambassadors, Gods and Goddesses, shall render up the records of these heavenly kingdoms. Through them will I reveal unto mortals the creation of My worlds, and the history and dominion of My Gods and Lords on Earth, even from this day down to the time of kosmon.

A time shall come when Earth shall travel in the roadway of the firmament, and so great a light will be thereon, that its vortex shall burst, even as a whirlwind bursteth, and the whole world shall be scattered and gone as if nothing had been. But ere that time cometh My etherean hosts shall have redeemed man from darkness. Nor shall the inhabitants of Earth marry, for the time of begetting will be at an end, and man shall become extinct. The red star, Earth, will have fulfilled its labors, and its services shall be no more. The vortex of the sun shall be round, and the body of the great serpent coiled up. In the place where Earth was, shall some of my far-off worlds come and fulfill the labor allotted to them. And the atmosphereans who have not been redeemed from darkness in that day shall alight on the new world and also fulfill their labor.

And Jehovih caused the angels of atmospherea to assemble together and organize the first kingdom of the heaven on the earth.

And the record of the great serpent showed the firmament of Tem'yi in the third circuit of c'work'um and dan'ha twenty-four.

Thus ended the inorganic habitation of Earth and her atmospherea.

CYCLE OF SETHANTES

CHAPTER I.

Jehovih called the angels of atmospher-
ea to assemble together and organize the
first kingdom of the heaven of the earth.
And the place was called Hored, because
it was the first organic abiding place of the
first God of this world. And Hored was
situated above the mountains of Aotan in
Ughoqui, to the eastward of Ul, of that
country called the continent of Pan.

And the Archangel Sethantes was the
curator of them all, and he said unto them:

Behold, we have come from far-off hea-
vens. By the Voice of Jehovih came we to
partake of the glory of the red star,
Earth. Jehovih said unto us: Come ye
and enjoy the new world I have created.
And many obeyed the voice of corpor and
became bound by the tie of life which is in
the blood.

And the Voice of Jehovih came to me,
saying: Sethantes, My Son, behold, I gave
into thy charge in My etherean heavens
millions of angels, and thou hast brought
them to Earth, and they have fallen
from their high estate. Go thou, and de-
liver them.

And I said: What shall I do? And Je-
hovih said: Bring thy angel hosts to Hored,
for there will I crown thee God of
Earth for the resurrection of angels and
mortals. And it shall be a heavenly
kingdom from this time forth to the end
of the world. For it is the time of the arc
of Wan, and I will bring from etherea My
high raised Goddess, Etisyai, chief factor
of Harmuts, and she shall crown thee in
My name, God of Earth.

God said: When I had thus spoken in
Hored before the angels of heaven, a great
light, like a sun, was seen descending from
the firmament above. And I commanded
my es'enaurs to chant in praise of Jehovih
and His works.

Meanwhile I had the angels of Hored
numbered, and there were of them twenty-
seven million six hundred thousand, and
these were the same who were on an ex-

cursion in my charge when the Voice of
Jehovih commanded us to visit Earth.

The light above us descended fast to-
ward us; the ship of fire came nearer
and nearer, till we saw that it was wider far
than the place of Hored and all my angel
hosts. And when it had descended
to the plateau of Hored there came
forth out of the ship one million Archangels,
from the arc of Wan in the Hosts of
A'ji, in the orbit of Fow'sang in etherea,
and they bore regalia and crowns from the
Orian Chief of Harmuts. Foremost of the
Archangels was Etisyai, and her brother
Ya'tiahaga, commissioners from the ether-
ean heavens.

When they came near me, Etisyai gave
the sign of Jehovih's name, greeting and
saying: All hail! In Jehovih's name, and
in the love of Harmuts, Orian Chief, we
come to greet and crown thee first God of
the lower heaven belonging to the corpor-
eal earth.

The Archangels then came forward, sa-
luting, and Etisyai said: In Thy name, O
Jehovih, I found here a throne.

And she caused to rise the form and
substance thereof; then I said: All hail, O
emissaries of Harmuts! Come, Etisyai,
thou and thy brother, honor my throne in
Great Jehovih's name!

And she ascended thereon, and Ya'-
tiahaga with her. And the other Arch-
angels formed a crescent in front of
the throne, all of them bearing crowns or
diadems, but they stood upright. And now
the angel hosts of Sethantes took their
places, that they might witness the testi-
mony of Jehovih's commission, but the
lights from the columns of fire, brilliant in
all colors, shades and tints, baffled many of
them from seeing plainly. When all things
were in readiness, Etisyai, standing erect
and brilliant like a star, raised her right
hand, saying:

Jehovih, All Wise and Powerful! In
Thy name this, Thy son, I crown God!
From the Orian Chief Harmuts, raised to
the rank of God, and by Thee, O Jehovih,

ordained! Henceforth to be known forever in Thy emancipated heavens as Thy Son. Peace, wisdom, love, power.

And now with her left hand she raised high the crown, so that all might see and bear witness, and again giving the sign of Jehovih's name above the crown, wherefrom a flame of light shot forth brilliantly, she placed the crown on God's head, saying:

Arise, O my Son, Thou Son of Jehovih! Instantly there arose from the millions of souls one universal shout: All hail, O Son of Jehovih. And God rose up, having the crown on his head, and the people cheered him heartily, for he was well beloved.

Etisyai said: Bring forth thy five chief Lords, that I may crown them also. God then caused the five chief Lords whom he had selected to sit at the foot of the throne. Again Etisyai raised her right hand, saying:

O Jehovih! Almighty! From Whom all glories emanate! In Thy name, these Thy Sons, I crown, Lords of Earth, and of the waters of the earth! From the Orian Chief Harmuts! By my commission do I raise them to the rank of Lords for kingdoms of heaven! Peace, wisdom, love, power.

Then Etisyai took the crowns, which were handed her by the other Archangels, and placed them on the heads of the Lords, saying:

Arise, O my Lords, and be ye Lords of Jehovih for His glory! And be ye Lords of God, having dominion over the earth and the waters of the earth, in love, wisdom and power. Amen!

The Lords rose up, having on their heads the crowns of Lords, and again the multitude saluted with great cheering. When the applause ceased, Etisyai said:

My God and My Lords, give now the sign of Jehovihs' name, that His glory may be fulfilled. For this was the oath of office. And God and his Lords saluted Jehovih before the hosts of heaven. And they stood apart a little distance, and Etisyai said:

Behold the All Light, Jehovih, encompasseth me. My voice shall be His Voice. By the glory of faith in Him am I one with the Father.

And a fleece of golden hue descended from above and encompassed Etisyai around about, and she was like a central star with rays of light emanating. She was entranced by Jehovih. Through her the Creator spoke, saying:

My Son, God, I brought thee forth out of corpor, quickened into life everlasting. By faith I inspired thee to do whatsoever thou hast done. Faith gave I unto thee, as the tree whereon all perfection is the fruit. By that faith within man that nurtareth the I Am within himself unto perfection, becometh he My son, doing by virtue of My presence. According to thy wisdom and love have I given thee strength; and by thy strength raised thee up. Behold, this day have I given thee a kingdom in atmospherea, and made thee God before all the kingdoms of heaven. This place shall be thy place and Mine also. Here shalt thou dispense laws in wisdom, and appoint officers in My name and by virtue of My power. And thy kingdom shall be like two kingdoms; one here with the hosts of heaven, and one on the earth with these thy Lords. For thine is the judgment seat and thou art the creator of order over the whole earth. Stretch forth thy hand, My Son, and clothe thyself in the golden fleece.

God made the sign, and then raised his hands upward, saying: Jehovih! Jehovih! By Thy command I call upon Thee to array me in Thy golden fleece! Behold I am Thy Son.

And the Archangels tossed up the raiment and regalia they had brought from their ethereal arc in a'ji, and by the faith that was in God, the substance flew to him and encompassed him in raiment of the upper heaven.

Then Jehovih spake to the Lords, saying: As God hath built a kingdom in Hored, and reigneth over this heaven, and over you and your helpmates, so shall you build kingdoms on the earth, and ye shall rule over mortals in My name, teaching them of Me and My everlasting kingdoms in the firmament above. In testimony of My Voice receive ye this raiment of silver and gold from My archangels.

The Archangels then draped the Lords in shining raiment. And Etisyai came down from the throne still entranced, saying:

Though My daughter Etisyai will rise up in a flame of fire, yet will I, even Jehovih, abide with thee, O God, and with ye, My Lords, now and forever! And then Etisyai took God's hand and led him to the center of the throne, saying: Sit thou on this throne, for it is thy Father's kingdom in the lower heaven of the earth!

Then God sat down, the entrancement departed from Etisyai, and the Light of Jehovih went and settled upon God and the Lords. But Etisyai sat down at the foot of the throne, and thereupon all the Archangels sat down also.

God said: Behold, she that is greatest maketh herself least of all. Arise, O Daughter of Jehovih, and enjoy my kingdom, for it is Jehovih's also. And God came down from the throne and took Etisyai's hand, and she rose up, whereupon God proclaimed the freedom of the hour. Thus was established the first throne of God in these heavens. And now all the hosts mingled together, angels and Archangels, joyfully.

CHAPTER II.

When the hour was ended, God again ascended the throne, and the marshals raised the signals of order, and the Archangels went and stood in a crescent in front of the throne. Etisyai sat at the feet of God, and the splendor of her form, unadorned, save with white and yellow drapery, shone through all the talents Jehovih had given her—the perfection of purity, wisdom and love—the like of which only Gods had looked upon.

God said: In Thy name, O Jehovih, do I now found the session of Thy kingdom in the lower heaven. As long as man and woman shall bring forth heirs upon Earth unto Thee, this kingdom shall not cease to glorify Thee. Let the Lords approach the throne. The es'enaurs now sang, and in the meantime the marshals and escorts conducted the Lords before the throne. When they were in order, the music ceased, and God said:

Five great divisions of the earth there are, and I have ordained ye the five Lords thereof in Jehovih's name. According to the number of inhabitants on the earth's divisions, and your relative rank before

heaven have I placed you. When ye have seated yourselves in your respective kingdoms, you shall have each twelve messengers, whose duties shall be betwixt you and me. Choose ye, therefore, your messengers, this hour, that ere the resurrection of the Archangels they may be confirmed and their registry borne to heaven above. The Lords chose their messengers, and they were confirmed in the name of Jehovih, and the swift messengers, who ply with the upper heavens, made a record of their names and places. Thereupon God said to them:

According to your talents have you been chosen. According to your excellence will you be promoted to wider fields of labor. May the love, wisdom and power of Jehovih be with you all. Amen.

And now Etisyai signified that her time of departure had arrived. God came down from the judgment seat, and standing one moment in sorrow, reached forth and took Etisyai's hand, saying:

Arise, O Daughter of Jehovih, and go thy way!

Etisyai rose up and pointing upward, said: My home is in the arc of Wan. Jehovih dwelleth with thee and me. My swift messengers shall come to thee at times. My love will abide with thee and thy Lords, and the harvest of thy resurrection. In Jehovih's name, farewell!

Etisyai then walked to the ship of fire; but ere she entered she turned and took one more look at the hosts of Hored, and then, stripping from the frames, luminous drapery, cast it playfully over the es'enaurs, and quickly disappeared in the light. The es'enaurs chanted, and the hosts of Archangels joined in with them, and in that same moment of time the ship began to rise, and it was as thousands of columns of fire surrounding one majestic column, and the whole circle rising in spiral form, turning and rising, rising and turning. And when it was a little way up, it seemed like an ascending sun; and then higher and higher, like a far-off star, and then it passed beyond the vision of the angels of Hored.

When order was proclaimed, the All Light began to gather around about the throne, covering over God and the Lords. Jehovih, through God, said:

Hear ye, for I abide also with these My Lords of the hosts of heaven.

The Lords said: What shall we do? And Jehovih answered:

Summon all the angels to pass before the throne of God, one by one, that I may judge them. For as many as dwelt on any of my corporeal worlds of the fifth of the second rate shall abide in the kingdom of Hored, and their labor shall be with the es'yans only. But all of the full of the first rate shall abide in the kingdoms of My Lords, and their labor shall be with mortals on earth.

Then the marshals arranged the angels, and they passed in front of the throne. And those destined for labor in atmospher-*ea* only, turned one way, and those for the earth as ministering angels, turned the other way. And when they had all passed, they were correctly divided according to Jehovih's commandment.

God said: Hear me, O ye Lords. Take your laborers and repair to your respective places on the divisions of the earth, and the waters of the earth. And ye shall be Lords with me, your God, for the glory of Jehovih. Whatsoever ye do on the earth will I ratify in heaven. Whomsoever ye deliver from the earth will I receive in heaven. As ye shape and build up mortal man, delivering his spirit into my kingdom, so will I receive him. That your kingdoms may accord with me and mine, I will give you messengers sufficient, and they shall pass daily betwixt us. According to their proficiency and power to pass from place to place, so have I chosen them.

Let a record be kept within your own kingdoms, and these records shall be your own, to be carried upward with you in the next resurrection to *etherea*. And yet, ye shall have a record jointly with me, separate from your own record, pertaining to your kingdom's relation with mine.

When mortals die and are born in spirit, ye shall enter them in your records as es'yans. And for these es'yans ye shall provide temporary abodes, where they shall tarry, some for a few days, and some for the space of one year or more. Of their numbers and conditions ye shall inform me through the messengers, and I will send ships to bring them to my kingdom. Ye shall appoint asaphs, whose office it shall be to receive es'yans from the ashars.

Whilst a mortal is alive on the earth, the ashars shall abide with him, guarding him in Jehovih's name. And when he dies the ashar shall deliver the es'yan to the asaph, saying: In Jehovih's name receive this new born spirit. He was my protegee; for the good or evil in him charge thou me. And the ashar shall deliver up a record of the mortal life of the es'yan, and the record shall be kept within your own kingdoms. And the asaph shall take the es'yan saying: In Jehovih's name receive I this new born spirit. He shall then take the es'yan to the place provided to receive it, where it will have nurses and attendants according to its requirements.

When ships come to your kingdoms the asaphs shall deliver all the es'yans they have received, and bring them to my place in heaven. When God ended, the Lords answered:

We will labor with thee for the glory of Jehovih.

God said: To each of you have I given a great division of the earth, and each division shall be named after you.

This, then, was the rank assigned: Whaga, Jud, Thouri, Vohu and Dis; and the lands were called after the names of the Lords and so entered in the books of heaven in Hored.

When all was finished, the Lords came and sat at the foot of the throne, and the es'enaurs chanted a hymn of praise to Jehovih, and the entire multitude joined therein. When the hymn was ended God rose up, standing midst a sea of light, and raising up both hands, said: O Jehovih, almighty and everlasting. Help us establish this Thy kingdom for Thy glory.

Then making the sign of Jehovih's name with his right hand, he came down to the foot of the throne, and taking the hand of Whaga, Lord of Whaga, he said: Arise, my son, and go thy way, and Jehovih will bless thee. Whaga rose up and stood aside, and then in like manner God raised the other four Lords, and they stood aside also.

The marshals filed past the throne, saluting, and after them the Lords, saluting also; then came the asaphs, and lastly the ashars; and the procession passed between the pillars of fire with which God's laborers had ornamented Hored.

This was the beginning of the reign of the Lords on Earth.

CHAPTER III.

And God appointed angel surveyors, to survey the earth and her atmosphere; and astronomers to note the place of the stars; enumerators to number the inhabitants of the earth and atmosphere, to grade them and apportion their places; nurses and physicians to receive the es'yans; builders of heavenly mansions; weavers of fabrics for covering the new born, the es'yans; and builders of heavenly ships for carrying the inhabitants from place to place. And God appointed unto all of these, officers and teachers according to grade. And when God had completed his appointments, the people were apportioned in heaven, every one to his place, to begin the work allotted to them. And God called the asaphs and said unto them:

Go ye down to the earth, and bring me the fruit of the first resurrection.

The asaphs said: Thy will is our will, but what meanest thou by the fruit of the first resurrection?

God said: The spirits of the dead.

The asaphs said: The spirits of the dead? Who are they?

God said: When a spirit cometh forth from his corporeal body, this shall be called death.

The asaphs said: Who, then, are the spirits of death?

And God answered them, saying: O ye that died in infancy, how can ye learn corporeal things? Go ye then to my Lord Whaga, and he will show you.

The asaphs departed and went down to the earth, and the Lord through the ashars, delivered unto the asaphs five hundred es'yans, and they brought them to Hored, before the throne of God. And God said unto them: Who are these?

The asaphs said: These are the fruit of the first resurrection. Behold, we know now the beginning and the end of mortality. The earth body of these es'yans was but a womb from which they are now delivered.

God said: Even so. Take ye these es'yans and feed and clothe them, for this is your labor.

The asaphs answered: Alas, we have tried them with all manner of food on which we ourselves subsist, but they will not eat.

God said: O ye innocents. You feed on ethereal food; these es'yans must have atmospherean food.

The asaphs then departed, taking the es'yans with them. But after a time they returned to God, saying:

Behold, O God, we have gathered the atmospherea of trees of all kinds, and of seeds and plants that grow on the earth, all most beautiful to our senses, and we gave these to the es'yans, but lo, they will not eat. Being alarmed, we again hastened to thee.

God said: O ye of little wisdom, knowing so much of heaven and so little of earth. Go back to the place whence ye brought these es'yans, and learn what manner of food they subsisted on in mortal life.

The asaphs went back with all haste to learn in reference to the food. And again they came before God, saying:

What shall we do, O God? Behold these es'yans whilst in mortality feasted on fish and worms. How can we bring them the atmospherean part of these things?

God said: Even the last time ye were present ye said ye had gathered of the atmospherea of trees, and seeds and plants growing out of the earth. Why, then, cannot ye gather of the atmospherea of fish and worms?

The asaphs said: Alas, this difference have we observed: The trees, and plants and fruits emit delightful atmospheres, most nutritious to the spirit, but that which is emitted from the living fish and living worm is foul smelling, being but the sweat and dead substance. What, then, shall we do?

God said: Go ye to the place where mortals kill fish and worms, and in the same time that mortals tear these things with their teeth, snatch from their hands and mouths the atmospherean part thereof, and give that to the es'yans. But remember, that little by little ye shall teach them to live on other kinds of food. And as ye do by these es'yans, do ye also in after

time to others, for what men subsist on in corporeal life, is entailed on their spirit for a space of time after entering atmosphere; and of like substance shall they be fed spiritually. The asaphs then departed. The Voice of Jehovah came to God, saying:

My Son, behold what the asaphs have done in thy name thoughtlessly. They came to the fishery and did as thou badest, gathering food for the es'yans, and at their side stood the es'yans, saying: Why gather ye food for us? Behold we are now strong in spirit; allow us to gather food for ourselves. And the asaphs said: It seemeth well; do as ye desire. Thereupon, the es'yans went to the fishermen and women, who were eating raw flesh, and the es'yans laid hold of the atmospherean part, and ate thereof. And then the asaphs said to them: Ye have feasted sufficiently; come away with us. But lo, the es'yans engrafted themselves upon the fishermen and women, and would not depart. The asaphs not knowing what to do, called on My name. Send thou, O God, quickly to them, those skilled in deliverance, that My es'yans be preserved unto everlasting life.

And God summoned those skilled in deliverance of engraftment, and despatched them hastily with messengers to the place of the fisheries.

Jehovah said: From the trees, fruits, flowers, grains and seeds, have I created a ceaseless harvest going upward into the atmosphere, which shall be the food of the spirits of men newborn in heaven. But whosoever feasteth on flesh on earth, shall not find spiritual food in heaven, but he shall return to the butcheries and eating houses where flesh is eaten, and he shall feast on the atmospherean part thereof before it is rotten. Be ye guarded of them, lest they engraft themselves on mortals, feasting on their feasts and so go down to destruction.

After many days the asaphs came before God, saying: The physicians severed such as were bound, and we brought them away. Shall this be our labor day and night, to lead these es'yans about, finding them clothes and food? This we have observed, the more we do for them, the less they do for themselves.

Jehovah spake through God, saying: A nurse I provided for the new born, but when he is grown I commanded him to provide for himself that he may be a glory in My kingdom. By charity alone ye cannot raise man up; but be diligent to teach him to try continually to raise himself, for herein lieth the glory of man.

The asaphs said: If we leave the es'yans alone they will return again to the fisheries and fasten themselves upon mortals, doing nothing but eat.

God said: Near the fisheries, but in atmosphere, go ye and fashion a colony, and it shall be your colony in heaven. Thither take these es'yans, not showing them the way to the fisheries. In the colony put ye them to work, weaving and making clothes and otherwise producing; but go ye for the food at the fisheries, and bring sufficient every day, giving only to them who labor, or to invalids and helpless ones. By this ye shall inspire them to labor, which is the foundation of growth; and in course of time they will not only care for themselves, but join in helping others, which is the beginning of the second resurrection. Behold, this lesson have ye learned; that according to the diet and the habits of mortals on earth, so must ye provide their spirits when first entered in heaven.

Choose ye, therefore, of your own people a sufficient number to make all things required in a delightful colony, whether it be food, clothing, nurseries, hospitals, or places of worship or of dancing, raising them up in industry, love, wisdom, virtue, mirth, benevolence and adoration, and this shall be a new heaven unto you all. This shall be an example of all the kingdoms in heaven. The time cometh when the whole atmosphere around the earth shall be filled with countless millions of angels from the earth.

Be swift in your labor; the people spring up from the earth rapidly into heaven, and every colony ye now found shall in time to come, be a great kingdom, requiring experienced workmen. Whosoever laboreth most efficiently for Jehovah, him will I promote to wider fields. Words are already taking root in the mouths of mortals; and for thousands of years will war reign; might against might, darkness

against darkness. Hundreds of millions will be slain in wars on the earth, and their souls be thrown into chaos. Even as ye beheld these spirits fastening on to mortals for food, so will millions of spirits in chaos, fasten themselves on the battlefieds, still battling, or upon mortals, obsessing them to madness and death.

CHAPTER IV.

So God and his Lords established such colonies in heaven, and they embraced the arts of healing, education, industry, drapery, manufactures, the building of ships, and all things required for the spirit. And great labor came upon the hosts of God who founded these things, toiling day and night, receiving the es'yans and providing for them food and clothing. And many of the hosts of God lamented that they had come to the corporeal earth, and they framed songs and anthems of lamentation, and these they chanted even whilst at labor. God was troubled that they should thus lament in presence of the es'yans, and he called together the proper officers that he might rebuke them; but the Light of Jehovih spake from the throne, saying:

Rebuke them not, My son. Did I not command them, saying: Behold I have created a new world; come ye and enjoy it. And they listened to the voice of corpor, becoming bound. Wherefore, then, shall they not lament? Do they not remember their former homes in etherea, and thus aspire to regain them? But seek thou, O My Son, to make their lamentations a glory in the souls of the es'yans, that they may also aspire to a higher heaven.

The Voice departed, and God perceiving the wisdom of Jehovih, commanded certain officers to collect many of the anthems and deposit them in the library of Hored in heaven, and they did so. This, then, is the manner of their lamentations:

Where is my home, O Jehovih? Where I was happy? I dwelt with Thy hosts afar.

O the songs in Thy upraised kingdoms! When shall I rejoice in the music of my own home in etherea? O those sparkling,

running waters! O the pastimes and feasts of love!

Where is it, O Jehovih? It was my home in high heaven.

I fell in darkness! Wandering soul within me, that leddest me forth. The gardens of Jehovih stood on every hand. O senseless feet to take me onward. Into the darkness I was lured; sweet perfumes rose midst the darkness. Intricate in Thy glory, O Jehovih! I lost the way. I was lost! The music of Thy spheres was shut out. I was environed in darkness!

Where is my home, O Jehovih? Why have I forsaken it? Crystals and high arches on every hand; standing out, shining. And the songs of my sweet loves! Such was my home, a place of glory! I bartered them all away, wandering forth. Buried in the dark. O for my home in high heaven! Mirth, song, rest and love, clear shining.

Thou, O Jehovih, hast given me sons and daughters. Out of this darkness my gems were born. O I will polish them up. Kin of my kin, I will raise them up. The Goddesses in heaven above will come, descending in ships of fire. My jewels shall enter and rise with me. We shall search for my home; the haven of rest.

I see Thee, O Jehovih, afar off. Higher than the highest of heavens. O hasten my home and my rest! O ripen my precious fruit. O take us to etherean worlds!

But no one could repeat their numerous lamentations, for there were hundreds of thousands of them. And as the ethereans sang them, the es'yans, the newborn in atmosphere, listened, longingly listened and looked upward.

CHAPTER V.

In the first year of Hored there were received into God's kingdom one and a half million es'yans, men, women and children born from the earth. And there were still left within the different divisions of the earth, with the Lords, three and a quarter million es'yans, being for the most part fetals.

In the first one hundred years there were born of the earth, one hundred and seventy million es'yans. The number of

three generations of I'hins was fifty-four millions, and each of the Lord's heavenly places had become large kingdoms.

In those days the period of five years was allotted to the es'yans as their time of infancy in heaven, requiring nurses and helpers, but some of them required many years more. After five years the es'yans were taken from the nurseries, and taught by symbols and objects the rudiments of education; and drilled in processions, music, dancing and gymnastics; but every day they were required for a brief period to labor, some at weaving, some at spinning and some at transportation.

The Voice of Jehovih directed God, saying: For the prosperity of My kingdom in heaven, thou shalt make all labor an agreeable exercise for the growth of the spirits of thy dominions.

And God commanded the officers of Hored to lengthen the hours of labor, according to the age and strength of the spirits received up from the earth.

Jehovih spake to God, saying: Allot to those who have come up from the earth the labor that is most congenial. But thou shalt not allow them to return to their earth kindred unattended, lest they engraft themselves thereon, because of their love, becoming bound to mortals. But when they have lived fifty years in heaven, thou shalt not only permit them to return to mortals, but thou shalt direct them to do so, for after that period they will have no further desire for engraftment. As fast as thou canst appropriate the labor of the earth-born spirits to help in the resurrection of others, so thou shalt do in My name.

And God and his Lords did so. And in one hundred years' time there were raised up to the second rate, twenty million souls. And many of them comprehended the manufactories, nurseries, schools and hospitals in heaven to the full, and they were in many things equal to the requirements of their teachers.

The Voice of Jehovih came to God, saying: It is well, My Son, to take a rest. Behold, thou hast toiled a hundred years, day and night, without ceasing. Thou shalt, therefore, appoint other officers, and spread out the kingdom of Hored to cover all the land of Whaga. And thou shalt ap-

point in My name thy most efficient officer to sit on the throne for a short time, and thou shalt travel and visit the five Lords of the earth and their kingdoms. And thou shalt take with thee a thousand heralds, a thousand messengers and five thousand musicians. And thou shalt have a ship sufficient to carry thy host, and to be thy house whithersoever thou goest; and set all things in order for an absence of one year.

And God called in the surveyors, who brought maps of earth and heaven showing the best places for extending the kingdom of Hored. And God appointed fifty governors for the fifty places required, and he gave each of them five thousand men and women to accompany them. And when they were chosen God addressed them from the throne, saying:

According to the commandment of Jehovih are ye chosen; and by His command will I come to your respective places, and bestow you with all that is required for building up colonies in Jehovih's name. As ye witnessed the founding of Hored by the Archangel Etisyai, so may you understand that I will come to you all. Go forth, then, taking your hosts, and lay the foundations for your cities. As ye have learned from me, go ye forth doing as I have done; and as ye do with a small colony, so I will give into your keeping that which is greater when ye are prepared therefor.

When God ceased, the marshals led the way, and the hosts following their governors filed in front of the throne, saluting with the sign of Jehovih's name, which was answered by God's hands upraised. Meanwhile the es'enaurs sang in glory to Jehovih. Presently the hosts passed out and beyond the pillars of fire.

When all had quieted, God said: Let the builders of ships begin now and build a ship for me and my hosts, for the time draweth near. And let the graders choose from my laborers, who have toiled a hundred years, day and night without ceasing, such as shall be my companions and hosts on my journey. And they were so chosen and notified.

And God said: Whilst I shall be absent, he who standeth highest in the grades, shall sit on my throne, being God in my place.

And God commanded the graders to present before the throne the records, that the Council of Hored might determine the matter. And this was done. And Ha'jah, an etherean, was chosen. And God commanded them to send word to Ha'jah, with an escort to conduct him to the throne. In due time the escort brought Ha'jah into the place of the kingdom of God, while God was sitting on the throne. They came in with music and filed in front of the throne, forming a crescent, and Ha'jah stood betwixt the horns.

God said: By the light of Jehovih have I summoned thee hither, O Ha'jah. Long have I known thee, even on other worlds. Of all virtues in man which stand highest, which is, never to mention one's self, thou excellest all men in my kingdom. Thy labors for the general upraising of Hored excellest all others. For this reason thou art preferred, and by Jehovih chosen to be my assistant whilst I am here, and in my absence to be God in Jehovih's name.

Ha'jah said: This being the will of Jehovih, proceed thou.

God struck the gavel, and the holy council rose to their feet.

God said: In Jehovih's name I salute thee, Ha'jah, as God of Earth, to hold dominion in Hored. Come forth and receive thou my throne in Jehovih's name.

The marshals then conducted Ha'jah to the foot of the throne. God came down and took his hand and led him up. And as they were going forth, a light, as of golden fire, came down from the firmament above, sent by the kingdoms high exalted; and God and Ha'jah were covered and illuminated.

God said: By Thy Love, Wisdom and Power, O Jehovih, do I receive this Thy Son on Thy throne. Be Thou with him in wisdom and strength for Thy glory forever. Amen.

God stretched forth his hand unto Jehovih, saying: Give me a crown for Thy Son, God of Earth, O Jehovih!

And there descended, as if a small star, far lengthened out, a light of gold and silver, and it settled on God's hand, and he fashioned it into a crown, and emblazoned it with the sign God of Earth, and placed it on Ha'jah's head, saying: In Jehovih's

name, thee I crown, to sit on the throne in Hored during my absence.

Ha'jah said: Thy Son, O Jehovih, shall fulfill Thy commandments in wisdom and love. O Father, Creator of worlds, give this Thy Son rest and comfort for the glories he hath wrought in Thy name. Amen.

The Council said: Amen. The es'enaurs chanted an anthem of praise to Jehovih. And God led Ha'jah forth and seated him on the throne, saying: Thou art God in my name and Jehovih's also. And since I go down to the earth to sojourn for a season, thou shalt be known as God of both Earth and heaven.

CHAPTER VI.

So God departed out of Hored and embarked on a ship, taking with him seven thousand men and women for an escort, beside a thousand es'enaurs and a crew of three thousand to work the ship.

And God went to the provinces of the governors in heaven dwelling on earth, whom he had appointed and sent forth; and as he himself had been commissioned by Jehovih in Hored, so did he install the governors on their seats. And the governors were situated within Whaga at remote distances, and God sent messengers to them, notifying them of the time he would visit them. And the Lord whose kingdom was situated in the earthly city of Ul'oo, being apprised of God's intended journey, and having first appointed another in his place, went and joined God in his ship and traveled with God throughout Whaga, being present at the inauguration of the governors in these heavens.

To each of the governors God said: That which is given you to accomplish pertaineth to things in heaven; for the Lord's matters pertain to earthly things, and to angels that labor with the corporeans. But ye are to attend to the es'yans, receiving them in heaven, providing them with places to sojourn, and in their helplessness supply them with food and clothes, and the rudiments of learning. Remember also, the time cometh when each of these governorships shall attain to an independent kingdom; and instead of being governors you shall be raised as sub-Gods.

After God had established the governors, the Lord invited him to visit his place in UI'oo, and thence go about on earth and see the mortals with whom the Lord had to deal. And God accepted, and the Lord sent messengers on before him, that the house of the Lord which mortals had built, might be replenished and cleansed. And his substitute notified the ashars, and the ashars impressed mortals to go and cleanse and purify the house of the Lord. And so mortals fell to work and cleansed the place and burned incense therein of sweet myrrh and hepetan, not even knowing they were fulfilling the command of the Lord.

When the ship of the hosts of God came to the city of UI'oo, mortals saw it high up in the air, and they feared and ran hastily to consult the prophet of the Lord. And the prophet said: Behold, God appeareth in a sea of fire in the firmament of heaven.

And God caused the ship to be made unseen, that fear might subside on earth, and he descended with his hosts into the house of the Lord, and they went and touched the things mortals had built that they might perceive corporeally. And the Lord gave a banquet, and God and his companions tarried four days, exchanging fellowship with the ashars. And the ashars took the angels who were with him around amongst mortals, both whilst mortals were asleep and awake, showing many things to them. And because of the presence of the hosts of God, mortals were aroused with new vigor to worship the Lord, rising early and going to the house of worship and continuing all day, and not one of them knew the cause thereof. On the evening of the fourth day God commanded his hosts to prepare to renew the journey.

God said: O Jehovih, who created all, look down and bless Thy Lord. He hath descended from his high estate in etherea to raise these mortals up. Already hath he toiled with them a hundred years. Three generations have risen up out of the earth, and they begin to glorify Thee in Thy kingdoms above the earth. Who but Thee, O Jehovih, can honor Thy Lord or know his sore trials? Behold, man groweth up out of the earth, saying: There is no Lord and no God. But his feet and

hands are guided every hour of the day. Yea, when he enters the unseen worlds, they become seen; but he is helpless in a strange place, and Thy Lord provides him and teaches him. Thy Lord finds a suitable place on earth and says: Here will I build a city. He sends his angels forth and they inspire man to come and build a city in the same place. Yet when the city is built, man says: Behold, there is no God and no Lord. The Lord brings the corporeans together and guards them day and night; but man turns away in strife and destruction. Then Thy Lord withdraws his angels from the city because of its wickedness, and it falls in ruins. But man knoweth not the cause. Yet Thy Lord toileth on, day and night, watching, guarding and striving to lift man up out of darkness. O Jehovih, bless Thy Lord and his hosts. Hasten the time when man shall comprehend the foundation of Thy kingdoms.

The Lord said: O Jehovih, Ever Present. Hear the words of Thy God. He who comprehends the whole earth and the heaven of the earth. He deals with millions. Great is his wisdom and love. Glorify him, Thy Son, of heaven and earth. He fashions the homes of Thy Lords and little ones in great wisdom. His love is the glory of all men. Give swiftness, rest and joy to him, Thy God.

The mortals of the city of UI'oo had gathered together to worship, and they were singing and dancing to the Lord, and the angels joined in the singing also. And God went and sat on the altar and illuminated it so the mortals could see him. And the chief prophet came near the place of the Lord, and the Lord placed his hand on the forehead of the prophet so he might speak in the name of God. The prophet said: Behold me, I am the God of heaven and earth, and my words come out of the mouth of this my prophet. Keep holy the four days of the moon, for they are the Lord's days. Do no evil, but strive for wisdom and to do good. And when ye are dead, behold, ye shall live, for I have places prepared for you in my heaven. Rejoice and be merry, for the Lord lives and reigneth.

The prophet ceased, and God rose up from the altar, and his traveling host also,

and saluting the Lord in the name of Jehovah, resumed his journey in heaven.

CHAPTER VII.

First to Jud, God headed his ship, running close to the earth, gathering fuel from the tall forests to feed the phosphorescent flame, traveling steadily till the wild coast on the west of Whaga was reached. Here he halted his ship till his navigators told the distance of the wide sea before them, gathering fuel and substance from the rich growing lands. And God commanded: Go forth. Go forth into the sea of heaven. And on plunged the ship of God in the winds of the blue firmament, soaring high above the black clouds. And the music of his thousand es'enaurs leaped forth in time to the waves.

Onward sped the ship of God; merrily sang the crew. On one side the rising moon, the setting sun on the other; beneath lie the black clouds and great corporeal sea; and yet above twinkled the stars and planets of the Great Serpent on his long journey. God surveyed the scene, and the power of Jehovah moved upon him. Then gathered round him his seven thousand loves and traveling companions; and God said:

All Thy places are new, Great Jehovah! For thousands of years have I gazed on Thy matchless splendors; but Thy glory groweth richer day by day. When Thy Voice came to me, more than a hundred years ago, saying: Go, My Son, I have a new garden planted; take some workmen and till the soil; I foresaw the long labor of generations that would spring up out of the earth. I feared and trembled.

I said: How shall it be, O Jehovah? Shall the new Earth be peopled over, and mortals run their course as on other corporeal worlds? First, in wholesome love and worship and due reverence to the Gods, and then for ages bury themselves in bloody wars? O lead me forth, Jehovah. I will take Thy garden for a season, and fence it around with Lords, and wise kingdoms. And by the power of Thy presence hedge mortals on every side, that the Earth may bloom as a paradise for angels and men. And Thy sons and daughters

came with me, and peopled the earth with immortal souls.

How is it now? How compares my labor with that of the Gods on other corporeal worlds? O ye Gods and Goddesses, look down upon Earth. Jehovah hath filled my arms with a great load. I tremble in the immortal scales.

And God looked up, transfixed, into the swift passing sky; for his voice reached to the thrones of ethereal worlds whereon the Orian Chiefs reigned in all power. And down from amidst the stars shot a single ray of light engrossed with the words:

Jehovah's Son, all hail!
Hail, God of Earth, Jehovah's Son!
Glory, glory to Great Jehovah,
For all that thou hast done!

Then upward furlled the shining light till it faded midst the far-off stars. Anew the trumpeters and singers sent forth a strain of sweet, soulful music. And as the music glided forth across the waters, other music, strange and welcome, came from the west land to the borders of the sea. The ship was across the sea, and hosts of the Lord of Jud had come to meet the God of Earth and Heaven. And now, saluting loud and long, the two ships drew close to anchorage. Presently they exchanged messengers, and God and his hosts greeted the Lord and his hosts in Jehovah's name, and they were old-time friends. And presently the two ships sped forth, close to the earth, conjoined in the music of anthems of olden times. And they sped on far up into the country, till one pillar of fire standing on a mountain side, proclaimed the place of the Lord, and here they halted and made fast the vessels unseen by mortals.

CHAPTER VIII.

These chieftans had long been friends on other worlds, and pledged to join in an adventure on some new corporeal world, to raise up sons and daughters to Jehovah. Now was the pledge being fulfilled, and they had eagerly looked forward to the time of this visit. And so God and the Lord came forth, saying: In Jehovah's name, we meet at last! And they embraced and reassured each other that what they had talked of a thousand years before had really come to pass.

And then came forward the hosts of God and the Lord, knowing one another and saluting and embracing also. Thereupon they proceeded to the house of the Lord, which mortals had been inspired to build of wood and clay. And when they were within they joined in prayer and thanks to Jehovih, and sang and danced and rejoiced to their souls' content.

At sunrise the next morning the mortal priests and priestesses, led by a prophet, went into the house of the Lord, to pray and sing and dance as they had been taught by inspiration of the Lord, but many people lingered without, saying to one another: I fear! For last night I saw lights in the house of the Lord, and I heard singing and dancing before the altar.

After a time of rejoicing and of quiet, the Lord said: Behold, O God, the follies of judgment, and the vain calculations of even Lords and Gods. We look upon the mature man, saying: Alas, he is stubborn in his own way; we cannot convert him. Then we desire the immature, saying: Him will I raise up in mine own way, and he shall not depart from my judgment. But we tire of his immaturity and slow growth.

God said: Hereon hangs the highest testimony of the Person of Great Jehovih. The nearest blank of all the living created He man, unlike all the rest and devoid of reason. Whereas, according to the order of the animal world a newborn babe should be already wise.

Jehovih saith: All the living have I provided with certain paths to travel in; and man created I new that he should grow forever. To the beast I have given an already created sense, to man I allotted angels. And even these have I provided with others above them; and yet others above them, forever and ever. Hence, the newborn babe I created a blank in sense and judgment, that he may be a witness that even he himself was fashioned and created anew by My hand. Neither created I him imperfectly that he should re-enter a womb and be born over again. That which I do is well done, saith Jehovih.

The Lord said: Thou art wise, O God. Man standeth on the earth, but the earth resteth on that which is lighter than the earth. Jehovih saith: The unseen that

holdeth the corporeal earth in its place, is of Me.

And yet, O God, who can attain to know Jehovih? The mortal saith: When I am dead and risen in heaven, I shall see the Great Spirit; but when he dies, he is still helpless; yes, as helpless in his place as he was on the earth. Then he saith: When I am strong and wise, like Lords and Gods, and can traverse the wide firmament, then will I see Jehovih. But when he riseth and can shape his vessel through the whirlwinds of the vortices of heaven, and he is called Lord or God, he findeth the arcs and ethea standing before him still. More and more is he appalled at the thought of the Great I Am who liveth still beyond.

He hurries down to the corporeal earth to teach mortals and spirits of Jehovih, and of His endless worlds and exalted heavens. But, lo, the darkness of them, they say: I see Him not; I hear Him not; I believe not in Him. He is but as the wind, going without sense. He is void; He is nothing. And the Lord inventeth ways and means. Yea, he teaches man to sing and pray to Jehovih, that the sounds may lead his soul upward. The Lord telleth him to wear clothes to hide his nakedness and the Lord sendeth angels to award him for his good deeds. And the angels of the Lord lay plots and stratagems in man's pathway to stir him up. Yea, Jehovih gave man sleep, so that his corporeal bound spirit might see and hear heavenly things. But man loadeth his stomach and debaucheth on intoxicating smoke and drink till his soul is buried in darkness. And the Lord crieth out in despair: How weak am I, O Jehovih, before Thee! I undertook to be a Lord over men on Earth, to learn my lesson in the government of worlds. But O Jehovih, I know I fail in Thy sight. What will Thy God say when he beholdeth my little good? What pity have the Archangels for Thy struggling Lord of earth?

God perceived the sorrow of his friend and he said: O Jehovih, Who art Almighty, how keener hast Thou made our sense of our own weakness, than those who look upon us. Thy Lord is a God in the glories he hath wrought out of such crude substance, and I sing to his praise and love.

I have looked upon the naked man and woman of this great land, crawling on hands and feet, with no thought but to eat, and I have seen them raised up by Thy Lord and his ashars, to walk upright and use words of speech and to wear clothes and skins to hide their nakedness. Yea, I have cried out with great joy, and I called aloud unto Thee, O Jehovih, saying: Who knoweth the labor of the Lord? Will man ever forget to sing his praise? But Jehovih says: I will keep some of the tribes of men in darkness till the last days, for man shall perceive that the barbarous tribes cannot put away their own darkness. Yea, man shall bow down in reverence to My Lords.

Thus conversed God and his Lord, as they went forth to see the work of the Lord, and to find the mortals that had given up the places of Asu and come to live in villages and cities. Around about over the continent of Jud they traveled for many days and nights. And when God had seen all the work of the Lord, he said:

Behold, it is good. Thy toil and seclusion away from the Lords of the upper heavens are severe, but thou art fashioning the love of millions, who shall bless thee.

And while God sojourned with the Lord of Jud, his hosts regaled themselves with the company of the asaphs in the kingdoms of the Lord, and great was the love and rejoicing amongst them.

CHAPTER IX.

When God's visit was ended, and the hosts notified, the Lord gave a banquet, during which the angels sang and danced and trumpeted. After that God and his hosts embarked on the ship in readiness to proceed on the journey; and the Lord and his hosts went up to the ship to take leave.

God said: When *dan* approacheth we shall meet again. May Jehovih prosper thy harvests till then.

The Lord said: That is another hundred years, O God; I almost live in a wilderness. I have not ten millions of souls, mortals and spirits.

God said: Thy kingdom shall be mighty when I come again. May it glorify Jehovih!

They embraced and separated. Each gave the sign of Jehovih's name. Upward raised the ship of God with banners outstretched, and taking course still west, sped on above the mountain tops, like a meteor hurled from heaven. Meanwhile the trumpeters gave forth the gladly solemn sound of the March of God.

But ere the ship had made half its journey, an approaching light came forth from the far west, radiant and laden with hosts from the Lord of Dis. When the ships drew near and halted, God called with a loud voice, saying: In Jehovih's name, all hail. I know my Lord cometh.

And thereupon the Lord answered: Hail to thee, O God, Son of Jehovih! And they turned the Lord's ship and lashed the twain together even as they sped on. And after they had all exchanged welcome and good wishes, the Lord said: Ere we go to my exalted throne let us survey the continent over which thy servant is Lord. And God answered: Thy will be done, O Lord. And so they journeyed for many days, oft descending to the earth in places where the Lord's angels had begun colonies with mortals, impressing man with words of speech, and to live in villages.

And God said that all he saw was well done. So they came to the throne of the Lord and sojourned there for sixty days. And God and his hosts and the Lord and his ashars and asaphs were together in general reunion, praying, singing and dancing and reasoning on the endless works of Jehovih. But one book could not contain all that was said and done, and of the excursions made, and the visits over the mountains and plains, where in thousands of years hence man should live and build cities, and go to war and destroy them. And the mathematicians foretold the great cities and nations that would rise up; how this one and that one would move to battle; how their great cities would fall in ruins and be covered up by falling nebulae, and by mountains washing down upon them, so that even their remembrance should be lost. And yet, further on, the mathematicians foretold the coming of kosmon when the ruined cities would be discovered and their histories deciphered by the su'is of man in Great Jehovih's hand. And now when all

these things were estimated, the prophets and mathematicians went before God, as the Lord had commanded them, and they spake to God, Son of Jehovih, telling of all these wonders.

When they had finished, God said: What is our service on the earth, O Lord? A few centuries at most, and we will have risen up from the earth, taking our hosts with us to dwell in higher realms. But there shall be other Gods and Lords after us, to deal with mortals and spirits newly born. After awhile there shall be great warriors and great cities and nations, and they shall have Gods and Lords of their times who will dwell many a weary year, aye, century, in the darkness with man. After that again, even the Gods and Lords will be forgotten. And man will turn against Great Jehovih, putting to death His worshippers, themselves preferring idols of stone and metal, and spirits of men born of woman.

The Lord said: And yet further on a brighter light adorneth the way. Great Jehovih's hand sendeth the traveling worlds into the light of Kosmon, and new prophets arise gathering up the histories lost, and glorious plan of the Great Spirit over all. Yea, even our labor and our ships will be seen by mortals of that day.

Thus they discoursed, reading the past and future, and weighing the present; whilst angels less informed, gathered around to learn how worlds are peopled, and nations and cities destroyed; the far-off and the near at hand, being as nothing in Jehovih's vast universe.

But the time came for God's departure, and he and his traveling host embarked, and the Lord and his hosts drew around to receive God's prayer ere he left. And so after they had embraced, God said: Though I go away, my love abideth with you all. And now, O Jehovih, bless these my fellow-laborers, and make them strong to endure their great trials. Thine is the power and glory, O Father. Amen.

The ship rose up and the hosts exclaimed: Glory to Thee, O Jehovih, forever and forever.

CHAPTER X.

Jehovih spake to God, saying: Steer thy ship to the south land, My Son, and

visit the Lord of Vohu. And God went as commanded to the south, running close to the earth, over deserts and mountains. But when they were a short way on the journey they were met by the ship of the Lord, who had been apprised of God's coming, and they made fast to the vessel of God, and all the angels saluted and intermingled, having known one another for hundreds of years, and some for more than a thousand years.

The Lord said: On our journey let us run through the valleys and the banks of rivers, for it is here that both Asu and men dwell. And so they journeyed, surveying the earth as they sailed above. The country was mostly barren, supporting neither man nor beast. But by the river sides man dwelt, burrowing in the ground to avoid the heat by day and the cold by night. And they came to places where the angels of the Lord were dwelling with mortals, having inspired them to make villages and to hide their nakedness.

The Lord said: Behold, O God, only the unseen is potent over man. Could the beasts or the stones of the forest tell man to hide his nakedness, he would not; neither will he heed his brother's voice. Without experience man cannot be advised profitably to himself, for so hath Jehovih made him. Because man cannot discern angel presence, the angels alone can teach man and inspire him to new life. For they talk to him in his sleep, and show him what is for his own good. And when he waketh in the morning he imagines it was himself talking, and is ambitious to obey himself. Patient and of long endurance are the angels of Jehovih.

God said: Will man ever know he hath been raised up? Will he be believing? Or will he, too, need to go to some new world and raise up the first fruits thereof and toil his hundreds of years with naked mortals? O Jehovih, how wisely Thou hast shapen the labors of the believing and the unbelieving. Lo, man comes forth out of the earth, boasting of his unbelief, saying: Except I see with my own eyes, and feel with my own hands, I will not believe. But thou, O Jehovih, hast fitted a labor for his eyes, and for his hands, to his heart's content. And yet another man cometh forth out of the earth, believing,

and quickly he mounts to the thrones of Thy exalted heavens.

The Lord said: Who knoweth Thy wisdom, O Jehovih! Who cannot perceive Thee in the foundations of Thy everlasting worlds? Thou hast provided nurses for the new Earth; and thou wilt bring forth on Earth many who will, in the far future time, be laboring as Thy Lord and his angels labor here. Of what expanse is Thy wisdom, O Jehovih.

Thus they conversed and journeyed forth till they reached the throne and place of the Lord. And here they made fast their ships, and they descended down to the city of Ong'oo, which was situated about the middle of the continent of Vohu. And the Lord now sent messengers to all the ashars in his dominions, appointing ten days of rest, and time for feasting, music, dancing and worshipping Jehovih. And the hosts of the Lord and of God held a reunion, being the first for over a hundred years.

And then God went about over all the continent of Vohu, inspecting the work the Lord had done, and he pronounced it good before Jehovih. When God had rested the full time, he and his hosts entered the ship of God, and taking leave of the Lord and his hosts, departed on the journey, saluting the Lord with a thousand trumpeters in the name of Jehovih.

CHAPTER XI.

And now came the long journey across the ocean. God said: Great is Thy wisdom, O Jehovih, in the division of waters. These barriers provide nations against nations. A refuge Thou hast made beyond the waters, and the evil man cannot pursue. But greater still are Thy spirit oceans, O Father. The spirits of darkness cannot cross over, and the spirits of newborn people are not contaminated. Thou far-seeing, Thou bestower of thrift into the hands of Thy Gods and Thy Lords.

The master of the ship provided well for the journey; and presently the vessel of fire sped over the water, high above the clouds that cover the ocean, onward to the bleak and desolate west. On the far-off coast, the Lord of the land of Thouri stood, stationed in a ship, to wel-

come God to the great west lands. And this was the land called by angels in after time North Guatama, signifying the meeting of nations and the dawn of kosmon.

God came down out of the ship and stood on the land, and a light of ethereal flame descended upon him, and Jehovih spake out of the Light, saying: Hear Me, O My Son, hither have I brought thee. This land is the last of the circle, even as Whaga is the first. Behold, when the earth is circumscribed around about with such as choose Me, I will come hither with a great awakening light to the souls of men.

On this land will I finish the dominion of the self Gods and Lords on earth. Through Thee and Thy Lords will I now lay the foundation for My kingdoms. On this land will I raise up a people who shall be the fulfilling of that which the I'hins of Whaga profess; for My chosen shall come out boldly against all dominion save Mine, even Jehovih. Look over this land, My Son, and provide unto the time of kosmon. My prophets shall foretell thee what shall happen. Thou shalt look upon the mountains and strong standing rocks, and the thought of thy soul shall pierce them, and the impression thereof shall be as a written book before the races of men in that day. Neither shall they know the cause, but they shall come forth in tens of thousands, putting away all self Gods and Lords and ancient tyranny, for My sake. Thy soul shall be My talisman, deep engraven in the land, water and mountains. On this land shall not any Lord nor God be established by the sword, for it is My land, which I planned for the deliverance of the nations of the earth.

The hosts of both the ships came and joined in happy reunion after a hundred years' separation; and God traveled over the land and waters of the great west continent. And all the places that the Lord had searched out, to the east and west and north and south, even to the farthest boundary, were recorded in the books of heaven.

God said: And thou, My Lord, shall mark out the place whereon shall be founded Jehovih's kingdom on earth. And a record of thy labors shall descend through the Lords and Gods that come after thee,

down to the time of the coming light of Kosmon. And the people who shall dwell here till that day, shall never be worshippers of any Lord or God, such as other people shall worship. Let my seal be put upon this land in the name of Jehovih.

So, after that time, God and his Lords rested from their labors. And the Lord prepared a feast of reunion for all the angels of his dominions. And they assembled and sang and prayed and danced, and conversed on things long past and things of the future, reassuring one another of their love and high esteem.

When the banquet was ended, God and his traveling host, in due ceremony and order, took their leave. Thus God departed. And when the ship of God was raised up and under way, the Voice of Jehovih came to God, saying:

Steer thy ship, My Son, around over all the other lands and islands and waters of the earth. Go low down to the earth that thy recording angels may witness the affairs of men and all the places I created on the earth.

Thus God visited all places on land and water, even where man lived not, as well as where he lived, and the angels made a record thereof in the books of heaven.

And the time of the journey and the visits of God to the places of earth and her heavens, was one year and seven days, and his visit to the Lords was completed. He sent messengers to Hored announcing the time of his coming. And he then set sail therefor.

CHAPTER XII.

When it was known in Hored that God was about to return, Ha'jah put all things in readiness for God's reception.

And there volunteered ten thousand musicians and five thousand bearers of banners, one thousand marshals, and officers of the throne, and one hundred thousand receivers, to go part way and meet God and his companions. And Ha'jah granted their prayers and they started at once, being the most majestic host that had as yet gone forth in the lower heaven. And when they were a little way off, God and his ship of fire approached in heavenly splendor. And the marshals met him and

laid hold of the han'iv of the ship, whereon all the hosts did in like manner, save the musicians, who sang and played.

When they drew near and entered Hored, Ha'jah broke down from his high estate, running to meet God as a child would run to its father. And when the multitude saw this, they also broke loose from decorous behavior and gave full vent to their outbursting love for God and his hosts. And all the people became as a tumult in rivalry of rejoicing. After a short time God and Ha'jah turned and walked to the throne, and Ha'jah took his place, and God sat on his right and order reigned.

Ha'jah said: In Thy name, O Jehovih, I welcome back Thy first God of Earth to the kingdom Thou hast bestowed upon him, and Thy sons and daughters. As much as he hath glorified Thee, by his labor and by his wisdom and love, so do we honor him in Thy name and for Thy glory.

God said: In Thy name, O Jehovih, do I return to these, my loves. That I am returned I glorify Thee, O my Father. That thou hast made me to rejoice, is the glory of my life.

And now a great light gathered around the throne, so that many could not look thereon, and the power of Jehovih came upon Ha'jah, and the Voice spake through him, saying:

This is again thy throne, O My Son! Thou shalt finish that which I put upon thee. Thy people shall learn the manner of My kingdoms, and know that even as I make all, so do I rule over all. Hang up thy traveling garb, My Son; dismiss thy traveling hosts and resume thy seat on the throne.

The Voice departed: Ha'jah rose up and stood aside, and the light fell upon God, and he resumed the throne and was hailed by the multitude in Jehovih's name.

God said to Ha'jah: Because thou hast prospered my kingdom during one whole year, thou shalt be my companion and assistant, with power and wisdom to superintend all matters that are not direct with my Lords.

Behold, this day have I set apart as a new day in heaven and earth; because on this day the sun taketh its course for the Hi'dan line; and it shall be called the new

year's day. And from this time forth, it shall be the day of the relief watch in Hored. And ye shall proclaim it throughout heaven and earth to all who serve Jehovih.

The kingdom of Hored has so increased that we must enlarge it, and the Council shall be called Moeb, and it shall be an assembly over all councils below it. And Moeb shall no longer deal with the affairs of individuals, even though they be Lords; but it shall have dominion with the cities and kingdoms of heaven, and with judgments and decrees.

But in all matters of less degree, this my son Ha'jah, shall have dominion. And thou, O Ha'jah, shall build thee a house in Hored, near this throne, and it shall be thy place of business.

CHAPTER XIII.

So God enlarged the place of Hored, and built one thousand more pillars of fire, enlarging the circle and otherwise making it a place of splendor. And God called together the recorders of heaven, and bade them select one hundred thousand new members for the house of Moeb, choosing them from the highest on the lists.

God said: In this case, seek not the most learned, nor the most prayerful; but choose ye such as rank highest in assimilating to Jehovih and to their fellows; for such are the first to become Gods and Goddesses. Jehovih saith: A strong man may do more good works than a weak one, and yet the latter may stand fairer in My sight. I open the way to the weak and the strong; to the learned and the unlearned.

God said: In all these matters, whatever man or woman hath put away self desires for self's sake, serving Jehovih by laboring for others, is on the road to wisdom. And if the records show a sufficient time for growth in such man or woman, whereby these virtues become organic, then choose ye that person, for of such shall be Moeb.

So the laborers erected walls consisting of pillars of fire, and built Moeb within, suitable for the members to be seated according to their rank, and the day it was finished the recorders brought

the new members, and they went into the temple to their respective places.

And when seated, God spake from the throne, saying: To thee, O Jehovih, have I built the house of Moeb in Hored; and by Thy wisdom have I chosen the members thereof. To thee, O Father, I dedicate this temple, and it shall be Thy house. Give us of Thy light, O Jehovih, that we may not err.

A light descended from the heavens above, and fell upon the members of Moeb, as a symbol of approval by the Archangels. Presently the new members stood up and God said:

Above your heads I make the sign of Jehovih's name, in a circle of fire, with the cross lines and the leaf of life. By it are ye sworn to the Father's labor. Hear me, then, O my beloved. Ye are henceforth denied individual ministration with mortals; but ye are now become a unit with many, and as such must labor that your love and wisdom be strong in concert of action. Henceforth ye shall not say: What can I do for this man or that man, or this woman or that woman, or this child or that child? For this is individual labor; and on the earth such ministration belongeth to the ashars, and in atmospherea such ministration belongeth to the asaphs. But ye shall minister to organic communities who are composed of individuals. There are communities for factories, others for education, others for treatment of the sick; and such communities exist both on earth and in heaven.

Ye shall divide yourselves into groups for this purpose, and every group shall have its special business in charge; and each group shall stand in Moeb as one member of Jehovih's judgment seat. According to your talents shall ye divide, and group together, choosing such department wherein each one hath the greatest wisdom and strength. Withdraw, then, and thus complete your groups according to the rates my proper officers will assign, and then return into Moeb, and in Jehovih's name, take the seats allotted to you all.

CHAPTER XIV.

On the second day after Moeb was founded, and all the members were in

their respective places, Jehovih spake through God, saying:

Now have you begun the second resurrection. Even as the mortal putteth off the corporeal body, and is born in spirit, beginning the first resurrection, so are ye, putting away individual self and becoming an organic community, the beginning of the second resurrection. As they of the first are for individual self, so have I bound them close on the face of the earth. As they survived on the earth on corporeal food, so have I made them to survive in the lowest heaven on atmospherean food. As Moeb has risen above these conditions, so will I raise the foundations of the temple of Moeb higher up from the earth than Hored, and Hored shall be the lower house of My kingdom.

The Voice departed, and God saluted Ha'jah in the name of Jehovih; and a great light enveloped the temple of Moeb, and the es'enaurs chanted a hymn of praise; after which God arose and stood in the throne of Jehovih, saying:

Glory, glory be to Jehovih! Boundless and Almighty Creator. Thou art ever present, and full of love, wisdom and power. Glory, glory to Thee, forever and ever. Amen.

The members of Moeb chanted. The swift messengers assumed their respective globes of light, and began to ascend in every direction, carrying the word to the exalted heavens that the second resurrection had been founded in the heavens of the earth.

And God crowned Ha'jah as sub-God of Hored, and he was proclaimed to all the quarters of heaven and earth.

CHAPTER XV.

Ha'jah said: With the exaltation of Moeb, so shall my places be exalted before Jehovih. Let the enumerators of the communities of heaven send representatives before me. The communities of manufacturers who produce food and clothes for the es'yans, the communities for hospitals and nurseries, the communities for education, the communities for training messengers, and all other communities.

When the representatives came, according to the instructions of the marshals, and were before the throne, Ha'jah said:

The toilers shall not be always toilers; the physicians not always runners after the sick. Whosoever is proficient will I exalt. He that can walk shall no longer creep. Many are wise and strong, and some have passed beyond the boundary of self-desires for self-sake. A child may not have self-desires, but then it lacketh wisdom and strength. A full-grown man or woman may have wisdom and strength, but lack in the abnegation of self.

I will make every community a double from this time forth, and one shall be called Maga, and the other shall be called Minga. Maga shall be my promoted laborers, who are being prepared for the second resurrection. And Maga's labor shall be in concert with Moeb, the house of Jehovih. But Minga's labor shall be as heretofore, even with individual affairs and the organizing of new places for the delivered es'yans, who are the fruit of the Lords and their kingdoms on the earth.

Let the marshals select judges to carry out these my decrees, in the name of Jehovih!

CHAPTER XVI.

From the founding of Hored until the instalment of Ha'jah, was one hundred and thirty years, and at that time the kingdom of heaven was fully organized according to the decree of Jehovih. And the kingdoms of the Lords on earth were also established.

And at that time the earth had passed into Hon'she, in the etherean space, where dwell the Orian Shrevarhs, to whom the swift messengers from God had reported the condition of the earth's surface, with tablets denoting the upward and downward grade of mortals.

The Shrevarhs said: The earth hath not attained her fullness. The gases of her low regions must be purified to make more places for mortals.

And there fell upon Earth fire and brimstone, iron and phosphorus, and the shower fell in the lowest regions where swamps abounded in poisonous gases, in each of the five divisions of the earth. And God being apprised of the danger com-

manded the Lords to cause the guardian angels to impress mortals to depart away from such places as were to be visited by the shower, and all who could be inspired to leave were not harmed. But many of the Asuans were consumed in the fire.

And God sent extra workmen, and surgeons and physicians down from heaven to such spirits as were falling into forgetfulness and dissolution, and commanded that they be engrafted on the surviving Asuans for pity's sake; and this was accomplished through the Lords of the earth and the ashars.

At the end of two hundred years God enumerated the people of the lower heaven, and there were besides the spirits of the fetals (many of whom were doubtful as to everlasting life), two hundred and ninety-six million souls. Of this number there had been raised up to the grade of Brides and Bridegrooms to Jehovih more than thirty million, who were the first of Earth's production.

As this was the sixth generation of the offspring of the etherean hosts of Sethantes, and all being raised to the rank of Brides and Bridegrooms, their earth bondage was completed.

God summoned the house of Moeb for the revelations of Jehovih on the first day of the first year of dan of Hon'she. And when they were thus assembled, and had chanted to Jehovih appropriate anthems for the times past, the All Light came upon God, and he said:

Behold, the time of dan of Hon'she is at hand. Ere three days pass by, the hosts from the etherean heavens will descend to accomplish the resurrection of my hosts to the regions whence they came two hundred years ago. Summon My Lords of the earth, and my people of heaven; proclaim my words unto them.

O ye that peopled the earth with everlasting life; the harvest of the new year is ripened, it shall be gathered into the heavens above. Rejoice ye, for the glory of deliverance is at hand. In Orian fields hosts of angels and Archangels full of hope and love, wait to receive these, the first fruits of the new Earth. Make ready, for etherean Gods and Goddesses are setting sail in the regions above to come and deliver you. Proclaim My words in all

places, saying: To as many as desire to ascend, come ye to Moeb in the name of Jehovih.

Messengers went forth, both in heaven and on earth, and proclaimed as had been commanded. And on the third day there assembled in Moeb and Hored ninety million angels, to witness the descending and ascending of Jehovih's chosen. And the Archangels of Hon'she sent a hundred thousand Gods and Goddesses to guard Moeb and Hored around about, to dispel and keep away the clouds and sunshine, so as to add glory to the scene.

CHAPTER XVII.

The Loo'is came before God, and having organized themselves into one community, so as to make it lawful to speak in Moeb, they appointed Ga'wasa to speak on behalf of the community.

Ga'wasa said: Hear me, O God, in the name of Jehovih. Thou hast ordained me according to the custom of heaven, to be a master of generations with mortals, and yet one generation is incomplete; wherefore I have come before thee. This day I have been summoned by Jehovih through Thy messengers, saying: To as many as desire to ascend to etherea in the next resurrection, come, for the time of harvest is at hand. Thus saith God, Son of Jehovih. Behold, now, another generation do I desire to dwell on earth.

God said: The places of heaven are open to all. If thou wouldst ascend now, do even so. If thou wilt tarry one generation, then thou shalt tarry two hundred years, for of such period will be the next harvest.

Ga'wasa said: In Jehovih's name let my brethren pass before thee in judgment.

God said: Jehovih's will be done.

Ga'wasa withdrew and went and told his brethren what was said; and presently they came in and passed in judgment before God.

God said: Thou hast said: Let me pass in judgment before thee. Hear me, then, for this is my judgment: If thou ascend with thy work incomplete, thou wilt be unhappy. Remain, therefore, for a greater glory is within thy reach.

The loo'is passed to the left, signifying their determination to tarry yet two

hundred years with mortals. After the loo'is came others desiring to be adjudged by God, and to all who had incompleting work, God said: Remain. And they so remained.

Besides these were seventy thousand ethereans eligible to ascend, who volunteered to remain with mortals another two hundred years. Amongst these were the five Lords and Ha'jah, and four hundred messengers belonging to Hored, and seven hundred women in fetal in the western division of Hored under the dominion of the Lord of Whaga.

CHAPTER XVIII.

Jehovih said: The time of Earth is at hand; the deliverance of her first-born will fall at your doors. Come forth, O My Sons and Daughters of the Orian fields of Hon'she, receive ye them from my hand.

Onesyi, high aspiring Goddess of Hon'she, and the thousand counselors, called together a host of five millions of emancipated angels, and to them the dignified Onesyi said:

Unlike all harvests heretofore delivered to us from other corporeal worlds, Jehovih sendeth us the first born of Earth. Let us rejoice and glorify Him, O my beloved. Send forth to the boundaries of Hon'she and proclaim the hosts of Earth upraised. Provide them with mansions, ye who remain at home. And you who volunteer to go to Earth to receive them, come quickly.

Swift messengers have just come to me from the arc of Wan, proclaiming Etisyai will be there. She it was who bestowed Jehovih's crown on the first God of the corporeal Earth. Her hosts, a million strong, go by the way of Tiviyus, and pray we meet them in O'wea. And thou, Wistaw, shall sit on my throne while I go to Earth, to receive the thirty million new born, the glorious gift of Jehovih.

The young Earth hath given birth. O the joy of the first-born. I will take with me a host of singers, a million strong. Their voices shall have power and sweetness to win the love and adoration of all the thirty million. The glory of Jehovih's works shall shine so brilliantly upon them

that all past trials shall be forgotten. Hasten, O ye Gods and Goddesses! Let down the curtains of fire. Here begins the play of Jehovih in the management of a new world.

Now gathered together men and women long raised up in the emancipated heavens, whose wills were potent over a'ji and nebulae, and swift in appropriating what Jehovih had fashioned in the firmament. And they built a ship, the size of which was equal to the width of Hored. And they let down curtains from the ship, and the curtains were like flames of fire, and they reached downward equal to the breadth of Earth.

These Gods and Goddesses were as a unit in will, and potent and swift in work, and the etherean ship was quickly laden and started on her course through the vault of heaven. Past the a'jian fields of Che'wang she rode swiftly. Soon the hosts of the much-loved Etisyai were seen in a smaller craft, highly polished and swift, making way for O'wea.

Up went a shout of joy from millions of throats, then a song of delight; O the joy in Jehovih's boundless dominions. And now the twain approached O'wea; they slackened speed and neared each other till the ships touched and were joined by skilled workmen. Forth leapt the two Goddesses, Etisyai and Onesyi, in no stateliness or ceremony, but like children in whom love is transcendent they fly to each other's arms, amidst the outburst of joy from the countless throng. Still onward moves the etherean ship, beautiful and majestic, steadily taking course to the new Earth.

CHAPTER XIX.

And now the evening of the third day had come, and God and his hosts in Moeb were hastening all things, to be ready for the great light that was to descend from high heaven. The ninety million angels looked upward, waiting and watching. And many a one who remembered Etisyai of two hundred years ago, wondered if she would return in such glory as she displayed when she came and crowned God by Jehovih's command.

Some were robing themselves in white, and hastening nervously, like a bride about to wed. Some were inclined to sorrow for leaving the earth and lower heaven where they had toiled so long. And some were stately, and by their presence said: Thy will be done, O Jehovih.

God ascended the throne and Ha'jah came up and sat on his right hand; and the light of Jehovih shone so brightly upon them that many new-born es'yan spectators could not look upon them.

God said: One dan hath come and gone; this harvest is but thirty millions.

Ha'jah said: Thy Son, O Jehovih, hath shaped the destiny of a world. Great is his glory.

A light of golden hue gathered above the throne, taking the form of a triangle; and there was engraven on each corner a single letter which read, I-O-D; and it was in the characters of the land of Whaga, bestowed by the Lord on the altars in the houses of worship on earth, and its meaning was thirty-three million, which was the number of the earth-born spirits prepared for the emancipated heaven in etherea.

God said: Take thou this triangle, O thou Son of the Most High. And as long as Seffas endureth on the earth shall it be the bequeathed heirloom of heaven, descending from God to God.

As God stretched forth his hands the triangle became solid, and God hung it on Ha'jah's neck, adding: In the name of Jehovih, receive this jewel in memory of this parting.

Ha'jah said: O God, thou symbol of the three attributes, love, wisdom and power. Thou didst leave thy stately home, where thou had Gods and Goddesses for companions, and come to Earth, which was young and curtained round with poisonous gases, to guard the young and imperfect angels of other worlds in their wanderings forth. Thou didst give them liberty and yet redeem them. Thou hast stretched forth thy hand over the earth and made it to yield souls to glorify the Creator. And yet in all the while thou hast never quoted thyself. O that this could be taught to angels and men. This day I am to be crowned to fill the place

thou hast built up; but I falter and tremble like a child.

Ha'jah burst into tears, and after a while he added: O Jehovih, Thou hast created love in my soul, and it hath grown to be a mountain. God, Thy Son, who has been my tutor for a thousand years, and on many worlds, corpor and es, is now thrusting Thy glory upon me.

God said: Heed thou Earth and her heavens, for they are to be thine for one dan. And remember also, that though I ascend with my hosts to etherea, yet I have charge of this world until the completion of this cycle, two thousand eight hundred years. My Archangels shall henceforth answer to thy prayers to Jehovih.

Suddenly a light came down from the firmament, like a new star, twinkling, with a halo extending wide on every side. All eyes were turned up, full of expectancy. Hushed and still the ninety million stood. Presently the star assumed a brighter phase and spread its halo onward, with horns descending like a crescent, such as is formed in sacred worship when a God is standing in the midst. Larger and larger the light grew, and tremulous and waving like sheets of fire. Then shot down toward Hored and Moeb three rays of light, piercing, and in advance of the central orb. And the three rays were red, blue and yellow; but the crescent beyond was white, and it shone abroad over the heavens, so that the corporeal sun and stars in the firmament were invisible.

At beholding the majesty and grandeur of Jehovih's hosts descending, millions of es'yans in the lower heaven broke and fled; some ran and hid to avoid the threatening light. For such is the magnifying power of etherean flame, that all dark thoughts and hidden evil lurking in the soul are magnified, and made so plain that even the dumb can read them through.

Millions of the ethereans on God's staff had seen such scenes before, and now stood as though riveted by the joy within them. To them clung the newly-raised from earth, who had known no other heaven. From these there arose millions of whispers, saying: It is like a new death; like a new birth. Behold, a man dies on the earth, and his spirit findeth itself in

another world. And now again we are going to still another world.

Quickly now, came the great light, the three rays projecting; and these were the orders of marshals from the a'jian fields of O'wea and Hon'she. And there were of marshals one million, and they cast the curtains round about to cover all of the great kingdom of Hored. Chief of the marshals was Ah'jeng; and next to him were five sub-chiefs; and next came one thousand tributary chiefs, who were masters of the ceremonies; and they came in the center of the three great rays of light, descending swiftly and direct toward the throne of God. And the substance of the rays of light was like curtains of cloth, one end of which reached up to the now near approaching crescent sea of fire.

When the great ship was nearly touching the pillars of fire surrounding Moeb, its speed slackened a little and it came more and more slowly. The chieftains leaped from the ethereal flames and stood at the foot of God's throne, saluting in Jehovih's name.

God and Ha'jah stood up and answered the sign, then descending went to the left and right of Ah'jeng, and Ah'jeng sat upon the throne and the Voice of Jehovih spake through him, saying:

Hold up your heads and rejoice, O My sons and daughters. Behold, I come in a flame of fire. I am here and there, throughout the place of heaven, boundless. I gather together and I put asunder the loves of mortals and angels. For they shall go abroad in My firmament and behold My glorious works. Down to the corporeal world I descend, and carry hence the loved. I will make all people look up to My kingdoms. Down to the lower heaven I come in ships of light, curtained about with ethereal mantles, and gather in My harvest of new births to higher worlds, more radiant. My hosts below shall look up and glorify My everlasting splendors. I give the tear of grief and sorrow and pity; but in its flowing forth, I come with holier light and power to stir up the souls of My people. For they shall learn to speak to their Father, Who hears their cry, and is full of love.

My joy is in the birth and growing up of souls, and in the joy of their joys, and in

the proclaiming of their adoration for My boundless universe. I call to them in darkness and they come forth; when they halt in the darkness, I call again; and I send my high raised angels to them, and they call also. Yea, I fill the sky with the splendor of my works, that I may stir man up to rise and enjoy the things I have made.

The Voice departed, and Ah'jeng said: Behold the glory of the heavens, O my beloved, and the reward of the diligent in heart. Jehovih lives and reigneth, the Highest and never to be reached; the Forever Beyond, and yet Ever Present.

O Thou Light of Light and Life of Life, how wonderful is the substance of Thy creation. Thou hast given me light to behold Thy splendors, which are forever new. O Jehovih, Thou Past, Present and Future, of one time, which is and was and ever shall be. Jehovih, Thou Seen and Unseen and Potent, who hast from Thy very self imparted a part to all the living. Who hast raised up these of Hored. Glory be to thee, forever.

And now by signs and signals, Ah'jeng directed the officers of his hosts to take possession of Moeb and Hored. And the marshals extended out around the place, and by their presence added new light to the pillars of fire. The marshals were decorated with colored raiment and signs and symbols, denoting the places whence they came, and their ranks as Gods, and the experience they had passed through.

And when Ah'jeng ceased speaking, the music of the hosts of angels who had been chosen to make music for the Brides and Bridegrooms filled all the place of Hored, first faintly and far off. The work of the marshals was in keeping with the time of the music; and as the music drew nearer and stronger the marshals descended and filed off to their respective places.

Presently the advance of the horns of the crescent, and the cold wave of the falling sea of fire, swept over the lower heaven fearfully and of unquestionable power. By a signal from God, the Brides and Bridegrooms joined in the music of the Archangels, and great was the glory thereof. Betwixt the horns of the crescent was a star of wonderful beauty; and it came toward God's throne, reflecting

countless rays of light, brilliant and awe-inspiring. And as the star drew near, it opened on the advance side, as a shell is opened, and there with arms entwined, sat Etisyai and Onesyi.

Ah'jeng stepped down and stood at the foot of the throne. Masters of the inner temple gathered about the star, and unrolled a carpet reaching across the threshold, and the two Goddesses stepped forth from the crystaled cushion within the star, and glided as if on a ray of light, up to the judgment seat of Jehovih. Meanwhile, the musicians, a million of voices, chanted:

Glory, Glory to Jehovih, Creator of Worlds!

Whose place magnificence is, and counterpart to endless time.

The All, whose great existence surpasseth

The grandest thoughts of men and Gods.

Whose worlds in splendor are the scrolls

On which His hands write with the souls of mortals.

His Almighty Will and Boundless Love!

Then the millions of Gods and Goddesses, formed a mighty amphitheater, in which Moeb, with its thirty-three million Brides and Bridegrooms of Jehovih, occupied the arena, themselves arrayed in white, but differently from the redeeming hosts from the ethereal worlds.

In time to the music, without a word of command, moved the hosts, as one person, and each as a shining crystal in the place allotted, and all as perfect as if Jehovih had made each a special work of wonder to inspire man with reverence for the talents He had created withal. Now when the music ceased, all was still. The throne was in the east, facing the west. The hosts of Moeb, who were the Brides and Bridegrooms of Jehovih, occupied the lower place, and the ethereans surrounded them on all sides, rising higher and higher in the distance.

God and Ha'jah met the Goddesses at the foot of the throne. God knew Onesyi hundreds of years before in other worlds, and he remembered Etisyai, who had crowned him two hundred years ago. So also did Ha'jah know Etisyai and Onesyi.

When they met they all saluted by touching the right hands; and immediately the Gods ascended to the center of the throne, and God went on the right and Ha'jah on the left. Etisyai and Onesyi looked hopefully on the Brides and Bridegrooms. Presently the Voice of Jehovih spake out of the light of the throne, saying:

Soul of My soul, substance of My substance, created I man. Out of My corporeal self clothed I him with flesh and blood and bones. Man's spirit I gave from out Mine own spirit, and I quickened him to move on the face of the earth.

God and the Brides and Bridegrooms responded, being moved by the All Light: Out of corpor I came, quickened by Jehovih's Ever Presence. By virtue of his Love, Wisdom and Power came I into the world. To Jehovih all glory is due forever.

Again, Jehovih spake, saying: A Time I allotted to man to grow, to attain love, wisdom and power; a time to rejoice and a time of sorrow; a time to beget offspring and know a father's care and love; to him gave I attributes of My attributes that man might know Me and My love.

Response: By the bondage of my love to my begotten, do I know my Father lives and reigneth, and will watch over me forever.

Again the Voice of Jehovih said: A time of mortality I gave to man that he might learn corporeal things, and in the place I quickened him into life, I bound him for a season. But when man hath fulfilled his corporeal life, I provide death to deliver him into a new world.

Response: Beautiful is Thy wisdom, O Jehovih, and far reaching. I was bound in the flesh even as a beast; likened unto the attributes of a beast was my judgment, struggling for things of the corporeal world. With horror I looked upon death; as a sore calamity did I value Thy cutting me off. But Thou delivered me into another world, preserving my reason, bringing me to the heavens of my forefathers.

Then Jehovih said: In no time brought I man new born into the world without a mother and nurse and rich nourishment to feed him withal. Yea, I gave him angels to inspire him and lift him up; and I provided a Lord of the earth to manage

his kingdoms and nations, and a God in heaven with a throne and judgment seat, that man in the angel world should be provided and wisely instructed in soul to comprehend the glory and harmony of My worlds.

Response: Bountiful, O my Father, above. From nothing that I knew of Thou broughtest me into conscious being, and in my helpless days fed me with rich nourishment. Thou gavest me rulers and examples of government on the earth to discipline my soul to the order of men. And when I was born in heaven, I found God on his throne and a well ordered haven of rest, with willing angels to clothe me and feed me and teach me the ways of Thy kingdoms in the firmament.

Again Jehovih said: When man hath fulfilled his time in the lower heaven, I prepare him by ample teachers for a higher resurrection. As Brides and Bridegrooms My hosts adorn them, and I come in a sea of fire. First was man wedded to the earth; then to the lower heaven was he wed, laboring with spirits and mortals.

The Voice departed, and now Onesyi spoke, saying: Behold the Brides and Bridegrooms of Jehovih. When they were young they were wed first to the earth and then to the lower heaven without their wills. Now they stand before the throne of God. In Thy name, O Jehovih, I command them to speak their wills.

Response: I put away myself for Thee, O Jehovih. Make me one with Thee. I put away the earth for Thy kingdom's sake, O Jehovih. Make me one with Thee. I put away Thy Lord and Thy God, O Jehovih, for sake of Thee. Thy Lord and Thy God raised me up and made me strong but lo, the small spark of Thyself within my soul hath grown to be a giant, bowing to none but Thee, O Jehovih. O make me Thy Bride (or Bridegroom), O Jehovih.

Onesyi said: The lame and the weak shall have a crutch, but the glory of the Father is to see His Brides and Bridegrooms walk alone. Whoever to Jehovih is wed, shall never more to man nor woman, nor Lords nor God, nor to any person, for self's sake, say: Help.

Response: God and the Lords were my saviors. Without them I had never

known of Thy exalted heavens, O Jehovih. Thy spirit calleth me forever upward. Thy Lord and Thy God taught me to look upward; yea, they prayed for me. Now I am strong before Thee, O Jehovih. Henceforth will I pray to Thee only; but never for mine own benefit, nor for glory, nor for ease, nor for exaltation; but that I may be quick and strong and wise to do Thy will forever.

Onesyi said: Brides and Bridegrooms of Jehovih, All Hail! All Hail!

Voice of Jehovih, All Hail! All Hail!

Onesyi said: To Jehovih and His ever lasting kingdoms are ye wed forever.

Response: To Thee, O Jehovih, am I wed forever.

Onesyi said: To be one with Him forever.

Response: To be one with Jehovih forever.

The Voice of Jehovih said: They shall judge from My judgment seat. In them shall My wisdom shine; for they are Mine forever.

Response: Henceforth, I will consider Thee first in all things, O Jehovih, forever.

The Voice said: Behold I have woven a crown for them. Adorn them in My name.

Response: I will have no crown, save that which is woven by Thee, O Jehovih. For Thy glory, will I wear Thy crown forever.

The Voice said: Behold, they that were My sons and daughters have become My Brides and Bridegrooms.

Response: I am Jehovih's forever.

Onesyi said: Pass before the throne, O My beloved. The testimony of Jehovih awaited His redeemed. Ye shall dwell in the emancipated kingdoms forever.

And now the hosts of Brides and Bridegrooms passed singly before the throne of God, the whole thirty-three million. And the es'enaurs chanted a hymn of glory, and there came down from the firmament above mists of yellow, blue and red; and the mists fell into the Archangels' hands who stood about the throne, and by them were woven into crowns, which were placed on the heads of the Brides and Bridegrooms as they passed. And on the

crowns were the words: In Wan brought forth; delivered in Hon'she.

As the hosts passed in front of the throne, Onesyi said: By that which springeth out of the earth is the atmosphere fed and clothed; but the etherean draweth from the etherean worlds. Behold the crowns of the earth and of the lower heaven are but symbols of love, wisdom and power; but that which I bring from Jehovih's kingdoms containeth real virtue.

And lo and behold, the Brides and Bridegrooms became as Archangels by virtue of the crowns from Jehovih's hand.

CHAPTER XXI.

When the ceremonies were ended, Onesyi said: In the name of Jehovih, we will soon rise and go on a long journey, and I now proclaim the freedom of the hour in Jehovih's name.

And the people went and mingled with each other, rejoicing and saluting. And Ha'jah and God and and Etisyai greeted one another, and the Lords came forward and were also greeted; and then the marshals and the es'enaurs, and all long-serving laborers. And lastly, all that had redeemed any man or woman from darkness to light, came also, and were saluted and duly honored.

And for the space of one hour all the angels indulged in reunion with fullness of heart; but no book could relate a thousandth part of the questions asked and love assurances expressed.

When the hour was ended, Onesyi signaled the proper officer, and he sounded the gavel thrice, whereupon all was hushed.

Onesyi said: As Jehovih bestoweth a new-born child, so also doth He take the father and mother away to the es world. As Jehovih sent Etisyai, my sister, to establish the lower heaven, so have I come by His command to bear hence this harvest to His everlasting kingdom. As a child bewaileth the loss of his father and mother, so will ye that remain bewail the loss of this rich harvest of angels. It is Jehovih's will that ye drink deep of the sorrow of parting, for by this bondage will ye be again reunited in the heavens still above. The progress of the soul of man is forever onward, and the glory of the resurrection of him that goeth before is equally great

as is the sorrow of him that remains behind. But the love that bindeth together is as a chain outstretched across the universe. Swift messengers, well trained to course the vault of heaven, will pass between you, carrying the tidings of your soul's delight. And as Jehovih giveth summer to follow winter, and the winter the summer, so shall the time come again and again, in which ye shall mingle and part; again labor together in broader fields, and again part for a season. Behold the wisdom of Jehovih in placing far apart the places of the souls of men; for all things abiding near together equalize themselves. Even as there is glory in a new birth, so is there glory in death; as there is sorrow in death, so is there joy in resurrection. The time has now come when these that you love you shall not see for a long time. But you should rejoice in the hour of parting, for they rise as Brides and Bridegrooms to Jehovih.

The es'enaurs sang an anthem of praise in which all the hosts united, and great was the glory thereof. And now Onesyi arose, saying:

Jehovih, Almighty and Everlasting. Look upon this, Thy Son, Ha'jah. In Thy name, O Father, and by virtue of Thy power in me vested, do I perpetuate and crown him God of Earth.

Ha'jah, now God, said: Thy will be done, O Jehovih.

Then Onesyi turned to the five chief Lords of the five divisions of the earth, and bestowed them in like manner.

And Onesyi stretched forth her hand, saying: Give me a crown, O Jehovih, for Thy Son, God of Earth. And there descended etherean substance into her hand, and she raised it up, and it became a crown of great beauty, and she put it on God's head. Then in like manner did she crown the Lords of Earth.

And Etisyai and Onesyi came down and sat at the foot of the throne. God came down, and stretching forth his hands, said to Etisyai, Onesyi and Sethantes:

Arise, O Goddess, and go thy way. Arise, O Goddess, and go thy way. Arise, O God, and go thy way. And they rose up and marched forth.

The proper officers had already prepared the ship for its etherean journey,

and soon as Etisyai and Onesyi had entered the central star, all the people that were to ascend went into the places assigned to them.

God and the Lords returned in tears to the throne; and now the plateau of everlasting light began to ascend. Music sprang from every side, glorifying Jehovih and the magnificence of His bountiful worlds. And those of the lower heaven were as the echo of the music above; and the light of the ascending ship of fire made all else as a shadow. But higher and higher it rose, in the form of a crescent, slowly turning, turning and rising, higher and higher, and the music faded away in the distance.

Thus ascended to the emancipated heavens in etherea, the first harvest of angels born on Earth.

CHAPTER XXII.

God said: Arise, O Lords of my realm, and go to the kingdoms which ye have received from Jehovih's hand; and may His love, wisdom and power be with you all.

And the Lords departed, they and their attendants, and went to their kingdoms over mortals.

And God dispensed laws and government after the manner of his predecessors, enlarging all the places according to the increase in the number of spirits rising up from the earth. And the Voice of Jehovih was with God; and as the first kingdom had been called Hored, so was the second called Hored. And as it had been with the Lords of Earth in their places, so continued it with the new Lords, and they enlarged their places also, according to the increase in the number of inhabitants of the earth. And as it had been of old that messengers went constantly from Hored to the Lords' places, so did they also continue to do; and by this means all the affairs of the lower heaven were kept in harmony, Lords and God. And God ruled in Hored four hundred years, and Hored spread over all the lands of the earth.

When the time of God and his hosts was fulfilled, Jehovih brought the earth into dan of Eyon, in the arc Lais, whose angels descended in a ship of fire, and de-

livered God and his Lords and all the hosts under them who were prepared for the etherean resurrection. At this time there were in atmospherea six hundred and twenty-five million inhabitants. And the number of the second harvest was two hundred and eighty million. After the manner of the ascent of the first harvest, so was the ascent of the second harvest. And the place of the landing of the second harvest in the firmament of heaven was in Lais, and Bin, and the grade of the harvest was seventy-eight, being two less than the grade of the first harvest.

CHAPTER XXIII.

So Earth and her heavens passed into the care of succeeding God and Lords, who had been raised up and prepared therefor. And for the present there were no more ethereans dwelling in these regions.

Jehovih said: They that come out of Earth shall be sufficient unto themselves. As a mother provideth for her child, so do I provide for the spirit generations of a corporeal world. But when they are mature in wisdom, strength and love, I command them to take the places of Lords and Gods in the management of My kingdoms.

Now after the ascent of the ethereans the whole Earth and its lower heavens were under the dominion of angels born on Earth. Hence, it became a saying: The first was etherean rule; the second was atmospherean rule. For Earth had a God and Lords who had been on no other world.

And it likewise came to pass that the atmospherean rulers were more lenient and less tyrannical than had been the ethereans. For the ethereans had forbidden the es'yans to return to their mortal kindred till they had been in heaven fifty years; but the present God and Lords indulged hundreds of thousands of es'yans for sympathy's sake to return to their mortal kindred. And these es'yans became not workers in heaven, either for others or for their own resurrection, and they became idlers and vagabonds in the lower heaven, oft living with their mortal kin-

dred till their mortal kindred died, and then in turn persuading such es'yans to do as they did.

And God perceived, when it was too late, that his leniency had laid the foundation for disorganizing the kingdom of heaven; for the strolling idlers knowing no other heaven, sowed the spirit of disbelief in the places of learning and industry in the lower heaven, persuading others that they were toiling to no good purpose.

They said: Behold, it was told us on earth that there was a Jehovih. But we are in heaven, and yet we find Him not. Now do we know of a truth there is no All Person. Come, then, let us seek ease and the rich viands that rise up out of the earth. A man liveth on the earth and dieth, and his spirit floateth round about, and there is no more of him. Why will ye serve the Lord? Why will ye serve God? Be free and live for yourselves instead of others.

Thus it came to pass that little by little the lower heaven began to fall from its high estate.

The third dan was six hundred years, and God and his Lords, having provided successors, ascended with their harvest to etherea. And the number thereof was four hundred and eight million Brides and

Bridegrooms, and their grade was sixty-six.

The fourth dan was five hundred years, and the harvest was six hundred million Brides and Bridegrooms; and their grade was fifty-eight.

The fifth dan was three hundred years; and the harvest was two hundred millions, and their grade was fifty, which was the lowest grade capable of emancipation, or capable of surviving in etherea.

And now darkness set in and covered all Earth around. And from this time until the end of the cycle, which was three thousand years from the birth of man on Earth, there were no more resurrections to the emancipated heavens. The kingdom of Hored was broken up and dissolved. The spirits loved not to labor according to Jehovih's plan, but remained on the earth; and they were called drujas because they desired not resurrection.

And God and his Lords, and their officers and teachers, were without subjects and pupils. And mortals were beset by thousands of millions of drujas, so that the ashars were powerless to accomplish good inspiration. At this time there were more than three thousand million angels in atmospherea, and most of them dwelt on earth.

Thus ended the first cycle.



LORDS' RECORD FOR CYCLE OF SETHANTES

Jehovih, Creator of all the living, spoke to Sethantes and his hosts who were traveling in the region through which the Earth passed, saying:

That these, My Sons and Daughters, may understand the manner of the creation of man on a new world, go ye to Earth.

And they came to Earth; and man was like the beast, not having immortality. They were naked, and knew not even the sin of incest. They were called Asu.

Now by the power of their wills, the ethereans took on corporeal bodies, and being immature in corporeal judgment they dwelt with the Asuans, and a new race was born upon the earth which was called I'hin because they were begotten of both heaven and earth.

Now the first race of man was called Asu, and possessed not immortality; but the race of I'hins was capable of everlasting life and of being taught spiritual things.

Jehovih's light came to Sethantes, saying: Go build a kingdom in the lower heavens, and call it Hored; and an etherean Goddess came down to Earth and crowned Sethantes first God of Earth, and also appointed and crowned five Lords, one to each of the great divisions of the earth. And the Lords also established kingdoms, but on earth, and as God dealt with angels the Lords had to do with mortals through the ashars.

Jehovih said: Of all that live on the earth, or in the waters, or in the air, that breathe the breath of life, man only have I delivered unto knowledge of his Creator.

And the Lord spake unto the I'hin through the ashars, saying: Go hide thy nakedness. And the I'hins were afraid and they clothed themselves. And the Lord commanded the angels to give up their corporeal forms, and to be no more seen as mortals, and they did so.

And Jehovih said unto them: Because ye brought forth heirs in flesh and blood, ye shall be bound to them for six generations. And that man may continue to walk upright, ye shall teach him the law of incest, for man of himself cannot attain to

know this. Neither shall ye permit the I'hins to dwell with Asu, lest his offspring go down in darkness.

And man was thus inspired by the angels and he walked upright, and prospered on the earth. But after a season man became conceited in his own judgment, and he disobeyed the commandments. And he began to dwell with the Asuans, and there was born into the world a new race called Druk, and they had not the light of the Father in them; neither could they be inspired with shame, nor of heavenly things.

And the I'hins were grateful to the Lord, and they said unto the Druks: Go ye and sacrifice to the Lord, and he will prosper you. But the Druks understood not; and slew many of the I'hins. And the Lord said unto the Druks: Because you have slain my people, ye shall depart out of the place where they dwell; and that ye may be known to all the people of the earth I put a mark upon you. So the nations of the Druks were accursed with war, and the Lord said: By this sign shall the tribes of Druks and their descendants be known unto the end of the world.

And woman, being more helpless than man, cried out with fear, saying: O Lord, how shall I bring forth unto thee, and not unto the sons of death?

And the Lord said: Because thou hast brought forth in pain, and yet called on my name, behold I will be unto thee as a shield and protector. For I will also put a mark upon the I'hins, my chosen, so thou shall know them as they come unto thee.

And the Lord commanded the male I'hins, old and young, to be circumcised, that woman might not be deceived by the Druks. And the I'hins circumcised one another, old and young, for it was the testimony of the Lord unto woman, that their offspring was born unto everlasting life.

And the Druks went away into the wilderness, and dwelt with the Asuans and with one another. And the I'hins labored

and clothed themselves; but the Druks wandered in the wilderness, neither laboring nor clothing themselves.

CHAPTER II.

The time of the habitation of Asu was eight thousand years; and they survived two thousand years after the time of the birth of the I'hins, and then disappeared off the earth. And there remained on the earth the sacred people, the I'hins, and the carnivorous people, the Druks.

The I'hins were white and yellow, but the Druks were brown and black; the I'hins were small and slender, but the Druks were tall and stout.

Now, because the Druks had not previously obeyed the Lord, but went and dwelt with the Asuans, there was a half breed race born on the earth called Yak, signifying ground people; and they burrowed in the ground. And the Yaks did not walk wholly upright, but also went on all fours.

The Lord said: Because the Yaks cannot be taught the crime of incest, behold they shall not dwell forever on the earth. So also shall it be with the Druks, save wherein they cohabit with the I'hins, whose seed is born unto everlasting life. But with the Druks and their heirs that spring from the Yaks, there shall be an end, both in this world and the next.

And the arms of the Yaks were long, and their backs were stooped and curved. And the Lord said: Because they are the fruit of incest, and not capable of speech, nor of eternal life in heaven, the I'hins shall make servants of them. And that they may not tempt my chosen to bring forth unto destruction, they shall be neutralized.

And the angels of the Lord taught the I'hins to make eunuchs of the Yaks, both males and females, and the I'hins took them for servants.

And the Lord said: The Yaks shall serve the I'hins, and build and reap for them.

The I'hins were disposed to live alone, but the Lord called them together, saying: Come and dwell together in cities; for it is better that ye dwell after the manner of

my kingdoms in heaven. Build ye therefore a temple for the Lord, and my angels shall dwell with you, teaching you to sing and dance for the glory of your creator.

And man built a temple for the Lord, and established worship on earth after the manner of heaven. Now it came to pass that the Druks came to witness the rites and ceremonies of the I'hins, but they took no part therein; neither comprehended they the meaning thereof.

And the Lord said unto the I'hins: That ye may teach some of them of the Lord, build ye within the house of worship an image of me in likeness of man. And I will manifest unto as many as are capable of everlasting life.

And the I'hins, men and women, built images of the Lord in stone, and clay and wood, and stood them by the altars of sacrifice. And in the time of worship the angels came and possessed the idols and with audible voices spake before mortals. And the Druks inquired of the I'hins as to the cause thereof. And the I'hins said: Behold, there is a Lord in heaven, more subtle than the air of heaven. He it was that brought us forth out of darkness. He speaketh in the idol that ye may know he abideth with his people.

The Druks said: What saith he? The I'hins answered: That whomsoever hath attained to remember the Lord is in the way of everlasting life.

The Druks inquired: How shall a man live forever? Behold, ye that believe also die. The I'hins answered, saying: As the voice of the Lord is unseen but potent, so is there a spirit in man unseen and potent which shall never die, but ascend in heaven to habitations prepared by the Lord.

And many of the Druks pondered on these things, and their thoughts quickened their souls within them, so that they brought forth heirs unto eternal salvation. And the Lord said unto the I'hins: Because ye have done a good thing, go ye abroad, by the roadsides and in other places, and build images unto me and mine, and my angels shall bestow gifts and signs and miracles.

And the I'hins covered the roadways of the earth over with idols of stone and wood and clay, and the angels of heaven descended to the idols and established

thereabout heavenly kingdoms. And when man came hither and called on the name of the Lord, it was as a password for the angels; and they wrought miracles, and otherwise gave evidence unto man of the unseen.

CHAPTER III.

And the Lord gave these commandments unto man:

Thou shalt strive to remember the Lord.
Thou shalt not kill.

Thou shalt build walls around about thy cities, that beasts and serpents may not enter and do thee harm. And if thy habitation be in the wilderness, thou shalt build mounds of wood and earth to sleep on at night, that serpents and beasts may not molest thee.

The I'hins inquired of the Lord, saying: If we build walls around about our cities, how shall we get in and out? How shall we gather our harvests of fruit and nuts and seeds of the field? How shall we ascend on the mounds which we build in the wilderness?

The Lord said: Behold, my angels shall teach you to build ladders and how to use them. And when you go into the city at night, you shall take the ladders in after you; and when ye come out in the morning, ye shall let them down again.

And the angels taught man these things, and man provided the cities and mounds, with ladders. And the I'hins prospered and spread abroad over all the earth, and they built hundreds of thousands of cities and mounds, and they rejoiced in the glory of all created things. Neither killed they any man, beast, fish, bird, nor creeping thing that breathed the breath of life.

And the Lord saw that man was good and grateful in all things, and the Lord called unto the angels of heaven, saying: Why are the I'hins good? For as yet, they are ignorant.

And the angels answered: Because thou said unto us: Go ye, as guardian angels, and inspire man to live without evil, even so have we administered unto the I'hins, guarding and inspiring them night and day.

The Lord said: Then the I'hins have no honor. Except they learn of them-

selves to be good, they will be void of wisdom in heaven. For this reason ye shall withdraw a little, that man may attain individuality.

And the angels withdrew awhile from the I'hins. And now it came to pass that they had stored in their cities and on their mounds ample provision of food and raiment for the winter; but the Druks followed not the example of the I'hins, for the Druks stored up nothing. And when the angels departed a little way, satan came to the Druks and said unto them: Behold, it is winter, and ye are hungry. Go ye over the ladders and possess the stores of the I'hins.

And the Druks plundered the I'hins, and satan came to the I'hins also, and many of them were inspired to defend their stores. And war ensued; and it spread around about the whole earth. And the I'hins besought the Lord as to why Jehovih suffered evil to come upon his chosen.

And the Lord said: Because ye depended upon me for all things, ye developed not yourselves. Henceforth shall man learn to face evil on his own account. Otherwise he could not attain wisdom. Two entities has the Creator given thee, that which is flesh and that which is spirit. And the flesh shall desire earthly things; but the spirit shall desire heavenly things. Behold, when the Druks came upon thee for thy stores, thy flesh cried out for war, and thy people fell. Again, have I come to raise thee up, to make thee understand the spirit within. It is that, and not the flesh, which shall learn to triumph.

The I'hins said: Our people are scattered and gone. Will they not mingle with the Druks and thus go out in darkness? The Lord said: Behold there were Druks who had learned a little from the images. Now because thy people are scattered and gone they shall go amongst the Druks and teach them, and they shall begin to hide their nakedness.

So the Lord inspired other people beside the I'hins, to make and wear clothes, and they thus wore them.

And again the Lord brought the I'hins together in lodges and cities and he said unto them: Henceforth ye shall live upon the earth as an example of righteousness. And your brethren who have mingled with

the tribes of darkness shall no longer molest you, but be your defenders and protectors.

And there began to be a new tribe on Earth; and they were called I'huans, because they were half-breeds betwixt the Druks and I'hins. The I'huans were red like copper; and they were taller and stronger than any other people in all the world. And the Lord commanded the I'huans, saying:

Protect ye the I'hins, the little people, white and yellow; call them, the sacred people. For ye are flesh of their flesh.

CHAPTER IV.

About this time man began to use his lips and tongue in enunciating words, prior to which he spoke in the thorax. And the Lord spake unto the I'hins, saying: That the labor of the Lord may be remembered on the earth, go provide me a stone, and I will engrave it with my own hand, and it shall be called Se'moin, because it shall be a testimony unto all nations and peoples, on the earth, of the first written language in all the world.

And the I'hins prepared a stone, and hewed it flat and then polished it smooth; and the Lord came down in the night and engraved it. And the Lord through his angels taught the I'hins the meaning of the characters engraved thereon.

And the Lord said: Go into all cities in all countries, and provide ye copies like the tablet I have given. And the angels inspired the I'hins to make tablets and to read them, that the first language of the earth might be preserved to the races of men.

Now, the I'huans partly obeyed the Lord, and partly obeyed the way of the flesh, and they became warriors and destroyers. Nevertheless, they harmed not the I'hins, nor suffered harm to come upon them.

The Lord had commanded the I'hins to make eunuchs of the Yaks, the monstrosities, and use them as servants, for the Lord saw that the Yaks were not capable of everlasting life. Now the I'huans also served the Yaks in the same way; but they disobeyed the Lord in inflicting the neutral gender on their enemies whom they

captured in war. And although they were themselves half-breeds with the Druks, yet they hated the Druks and pursued them with vengeance.

In those days the relative proportion of the races of men was: I'hins, one hundred; I'huans, three hundred; Druks, five thousand; Yaks, five thousand; and of monstrosities betwixt man and beast, three thousand; but the latter died each generation, for they had not the power of procreation amongst themselves.

And the Lord saw the work of destruction going on, and he sent the I'hins to preach amongst the I'huans, saying:

Say to the I'huans: Whomsoever is created alive, kill not, for it is the commandment of the Lord. For in the time of your most success is slaughtering your fellow man, ye are also peopling heaven with the spirits of vengeance. And they will return upon you, and even the I'huans shall turn upon one another.

But the I'huans understood not; believed not; and great darkness covered the earth. And all men, save the few I'hins, indulged in wickedness all their mortal life. And the Lord's people worshipped and preached in the temples, and the Lord and his heavenly hosts ministered unto them; but the other races of men would not come to learn of God.

And the Lord became tired of his labor, and he called his angels to him, and said unto them: Behold, man on Earth hath gone so far from my ways that he will not heed my commandments; he cannot hear my voice. And your labor is in vain also. For which reason we will tarry no longer on the earth till man hath exhausted the evil that is in him.

So the Lord and his hosts departed away from the earth. And clouds came over the face of the earth; and the moon shone not; and the sun was only as a red coal of fire; and the stars stood in the firmament as well in the day as at night. The harvests failed; the trees yielded no nuts, and the roots on which man fed ceased to grow.

And the monstrosities, and the Yaks, and the Druks, died off, tens of millions of them. And even yet they were not extinct. Nevertheless the I'huans suffered less; and the I'hins not at all. For the

Lord had previously inspired them to provide against the coming famine.

And the Lord bewailed the earth, and the generations of man:

I made man upright, and walked by his side, but he slipped aside and fell. I ad-

monished him, but he would not heed. I showed him that every living creature brought forth after its own kind. But he understood not; believed not; and he dwelt with the beasts, falling lower than all the rest.



CYCLE OF AH'SHONG

CHAPTER I.

When God of Earth and heaven and his Lords had lost their heavenly dominions, the swift messengers bore the report to Jehovah's kingdoms in etherea. Earth had passed the ji'ayan eddies at Shrapah, in the etherean roadway Hi-a-balk'yiv, and was heading for the eastern fields of Anakaron, having entered the dan'haian arches of Vehetaivi, where lay the great kingdoms of the Orian Chief, Hieu Wee, with his millions of Gods and Goddesses and high raised ethereans.

Before Hieu Wee, came the swift messengers, fresh from the heavens of Earth, with their pitiful tales of woe that had befallen the inhabitants thereof.

Hieu Wee said: I behold the red star, Earth, O Jehovah. I have heard the tale of horror. What shall be done, O Father?

Then spake Jehovah, saying: Call thy tributary Chief, Ah'shong. Let him hear the will of Jehovah.

Then sent Hieu Wee for Ah'shong, who had dominion over the fields of Anakaron in etherea, through which lay the roadway where Earth was to travel for three thousand years. And when Ah'shong came before the Holy Council of Hieu Wee's million Gods and Goddesses, the All Light fell upon the throne like a sun, and the Voice of the Creator spake in the midst of the light, saying:

Behold the red star, Earth; she entereth the fields of Anakaron. She is dripping wet and cold in the ji'ayan eddies. Her Gods and Lords are powerless in the spell of darkness. Go thou, My Son, Ah'shong, and deliver Earth and her heavens; for behold, I will bring them to thy door.

Then spake Ah'shong, saying: Thy will be done, O Jehovah. Though I have been long honored in etherea, with many etherean worlds to command, I have not as yet redeemed one corporeal world and her heaven from a time of darkness.

Jehovah said: Go then, My Son, to the laboring Earth and deliver her; but first appoint thou a successor for Anakaron.

Then Hieu Wee, who was older than the red star, who had seen many corporeal worlds created; had seen them run their course and then disappear—said to Ah'shong:

Send thou to Wan, and Hivigat, in etherea, and get the history of Earth and her heaven; and obtain thou also an account of her harvests of Brides and Bridegrooms to Jehovah. And thou shalt call from my realms as many million etherean angels as thy labor may require, and with them proceed to Earth, and thou shalt have a line of swift messengers established betwixt this place and thine, and by the power of Jehovah I will answer thy prayers in whatsoever thou shalt need.

Ah'shong went back to Anakaron, his etherean kingdom, and before his Holy Council made known Jehovah's will. And he called for sixty million volunteers to go with him, and they came; some from Yohan; some from T'seing, some from Araith, some from Gon Loo, and from various other places in Anakaron.

So Ah'shong raised up a successor to Jehovah's throne in Anakaron, and he was installed and crowned according to the discipline of the etherean heavens.

And Ah'shong sent swift messengers into the former roadway of Earth to obtain its history; its harvests of Brides and Bridegrooms. Thus Ah'shong, well skilled in the course and behavior of worlds, gathered together his millions of angels, trained in arduous enterprise. Quickly they framed and equipped an Orian port-au-gon, and illuminated it with fire-lights.

Jehovah's Voice spake to Ah'shong, saying: For three days and nights stand thou in the firmament that man on earth and in atmosphere may behold the power and majesty of My chosen in heaven.

Ah'shong and his hosts embarked and sped forth, and they halted close above Chinvat, so near that the down-hanging curtains of etherean fire almost touched the moon. Here they remained that mortals and angels belonging to Earth might behold and fear, for so Jehovih made man, that unusual sights make him weak and trembling, and thus change his behavior.

Ah'shong said: On the fourth day, O Jehovih, I will cross Chinvat; on the fifth descend toward the earth. Bring me, O Father, Thy mesengers from the lower heaven. I will converse with them.

Jehovih sent the angels of the lower heaven up to Ah'shong; disheartened they came, to know Jehovih's will.

Ah'shong said unto them: Jehovih's hosts are come from etherea to redeem these fallen heavens, and teach man on the earth. It is our labor to come in love to the helpless, and teach them how to sing in Jehovih's praise. Then the swift messengers answered:

In the All Person's boundless love, find thou recompense for thy holy words, most honored God. Down in darkness, long and earnestly, have the Lords of Earth labored conjointly with heaven's God, whose kingdom fell. Alas, our God, who ministered over the lower heaven, is crushed and humiliated. The enemies of high heaven, exulting in their spoil of Jehovih's kingdom and His name, mock us, saying: Where now is Jehovih? Whence cometh the higher light, O ye Faithists in an All Person? But now thy ship of etherean fire, maketh the sons and daughters of the earth and her heavens to look up and tremble. And when thy light appeared we made all haste in hope of succor. Our souls are more than filled with thankfulness; and in Jehovih's name we will back and employ a million trumpeters to proclaim around the earth and heaven: Jehovih is come.

After due salutation the swift messengers departed; and Ah'shong made all things in readiness for his descent when the proper time should arrive.

CHAPTER II.

Jehovih spake to Ah'shong, saying: On the evening of the third day shalt thou move thy etherean ship toward the earth.

And when thou hast arrived within an arafon thou shalt halt for another three days, that thy magnificence may awe the men and angels of Earth with the power and glory of My emancipated sons and daughters.

Ah'shong proceeded as commanded, and the magnificence of the scene overcame the stubbornness of men on earth and angels in atmospherea.

Again Jehovih said: Proceed thou, My Son, and when thou art within half the breadth of Earth, halt once more and make there a plateau, and therein shalt thou remain during the time of dawn, which shall be seven years and six days. This, then, shall be the rule that from this time forth My etherean hosts shall not remain in atmospherea more than eight years at any one time, and the time shall be called the first dawn of dan, and the next succeeding shall be called the second dawn of dan, and so on, as long as the earth bringeth forth.

Ah'shong proceeded again, and moved to within four thousand miles of the earth.

Jehovih said: Thy place shall be a distance away from the earth, that thy dominion be not disturbed by the confusion of the fallen angels thereof. So also, to as many as thou shalt redeem away from the earth and from mortal contact, the distance of thy kingdom will prevent them from returning.

Ah'shong perceived, and he proclaimed what Jehovih had spoken to him. And the hosts cast out fastenings to the plateau, that the kingdom together with the etherean sea of fire might rotate with Earth and its atmosphere.

Jehovih said: Make strong the foundation of thy place, and erect ten thousand pillars of fire around about; and in every direction provide roadways and mansions, and in the midst thou shalt build a house of council, wherein shall sit thy host of dominion during dawn.

Ah'shong built the place as commanded by Jehovih, and when it was finished Jehovih said: Thou shalt call the place Yeshuah, because it is a place of salvation.

Choose now thy council, My Son, and also thy sub-officers, and when thou hast completed the list, leave in Yeshuah the sub-officers and proceed thou, and thy

council of one million men and women with thee, down to the earth and heaven thereof, and cast thine eyes upon the inhabitants, for they are in distress. And when thou hast come to the place of My Lords and My God, deliver thou them and bring them to Yeshuah, for they need rest. And as many I'hins in heaven as are capable, bring thou also away with thee, and give them into the care of thy people.

Ah'shong did as commanded, first selecting his council and officers, then he and his hosts proceeded to the earth as had been commanded.

CHAPTER III.

Up to this time the ancient names of the divisions of the lands of the earth had been maintained, and God and his Lords being driven from the place of Hored, which had gone into dissolution, dwelt part of the time in Whaga and part in Jud and Vohu. And God and his Lords had established three kingdoms, one in Whaga, one in Jud and one in Vohu; and within these kingdoms of heaven there were two hundred million of angels capable of the second resurrection, and one hundred million es'yans and unlearned apprentices. Chief of the three heavens was Whaga, and thither had God and his Lords congregated with their chief officers when the etherean ship appeared in the firmament.

Jehovih spake to God, saying: My Son, make ready thy places. Behold, I come in a ship of fire, and My faithful workers shall find rest and happiness. Ah'shong will redeem thy sons and daughters. Yea, he will girdle Earth about with new etherean light and great power. Call together thy people, and bid them rejoice and be merry, for the time of deliverance is at hand.

Then God communicated to the Lords and they again to others, the words of Jehovih; and at sight of the sign in heaven, the faithful began to rejoice and to gather together in their respective places. But the unbelieving angels dwelling on earth with mortals, of whom there were hundreds of millions, were overcome by the sight of the ship of fire in heaven, and fled in fear in every direction; and by their presence caused mortals to fear and flee also in

search of some secure place. And many of these spirits of darkness came beseechingly to be admitted into the kingdoms of the Lords, whither they had been invited for hundreds of years, but would not come.

But God and the Lords encompassed their places about with walls of light and would not receive the unbelieving. God said: Till such time as Ah'shong shall arrive, let order be maintained within my kingdom. So it came to pass that for six days and nights the fear that prevailed on earth and in heaven was such as had never been before since the world was created.

And so great was the splendor and magnificence of Ah'shong's hosts with his musicians and heralds, and the great multitude arrayed in shining raiment that even God and the Lords were overcome.

The etherean marshals approached and divided, first into single columns, then double, then quadruple, and so on, till the fifty thousand marshals had enclosed all sides, save the east, where was an open space through which Ah'shong came, attended by his chief counselors, of which there were five thousand. After these came the council of one million, and groups of thousands of es'enaurs, who were chanting hymns of praise to Jehovih.

The lower heaven about the continent of Whaga, and parts of Jud and Vohu, was illuminated by the hosts of Ah'shong, the like of which had never been in atmosphere before. Nor was there any work being done on earth or in heaven, but all was commotion and fear.

And now Ah'shong approached before the throne of God and the Lords, saluting with the sign of Jehovih, saying: In Jehovih's name, and by His love, wisdom and power, am I come to give you joy.

God said: In Jehovih's name, all hail. Ah'shong, Chief of Anakaron, all hail.

And God went forward to the foot of the throne and received Ah'shong, and the Lords came forward, saluting also. The es'enaurs ceased singing, and Ah'shong proceeded to the throne and sat thereon, and God took off his crown and gave it to Ah'shong, and also gave him the triangle, the heirloom of the heavenly kingdoms of Earth bestowed by Jehovih.

The Voice of Jehovih spake out of the light above the throne, saying: Behold, I

have come in might and swiftness, for it is the springtime of Earth. My Son, Sef-fas, is afoot on the earth; he hath stirred up the Earth-born; and I will establish My light anew in these heavens.

Have I not planted the tree of everlasting life on Earth, and given God and his Lords dominion over mortals and spirits to teach them the glories of My upper heavens? And ye that came up from the earth I commanded to be My God and My Lords of Earth and her heavens. Ye were installed by My hand, and have done a good work. Despair not because Hored and Moeb are fallen? Knew I not beforehand that these things would be? Behold, I have provided all My works so that man should be forever making new things. Had Hored stood, there had been no heaven to rebuild on Earth in this day. How, then, could My new-born Gods learn? Think not that I come to teach with Mine own labor. I provide My people that they shall teach one another.

What is so conceited as man? And yet I bring him into life the dumbest of animals? Man prideth himself in his power and wisdom. I send the drouth, the rains and winds, the weakest of My members, and they show man he is nothing. So also do My Gods and Lords in the lower heaven become conceited of their power and wisdom. Thousands of millions of souls turn from order and high estate into confusion and anarchy. Thus do I confound men and angels, and in their seeming misery lay the foundation for an everlasting good.

The Voice ceased, and Ah'shong said: In the name of Jehovih, I announce my presence over Earth and the lower heavens.

The marshals said: All hail. Ah'shong, God of Earth and her heavens. Proclaim him in Jehovih's name.

Hardly had these words gone forth, when the voice of the entire hosts joined in proclaiming: All hail, O God, Son of Jehovih!

Ah'shong, now God, said: Thy crown shall be my crown, for under this shall Jehovih's power triumph. Otherwise, people would say: Behold there is no virtue in Jehovih's crowns.

So he placed it on his head and rose

up and saluted the retired God and Lords, saying to them:

I have a place for you; and it is called Yeshuah. Retire thither with my proper officers, and partake of rest and the freedom of the place until I come also.

But the retired God and Lords said: We pray thee, put us to labor. But God said: Jehovih's sons must not be humiliated; how, then, can ye labor under me? Were ye not Jehovih's God and Lords?

They perceived, and after due salutations, were provided with an escort of five hundred thousand men and women; and they departed for Yeshuah.

God said: Let M'ghi come before me, and Bing'fo and Nest. They shall be my Lords of dawn in Jehovih's name.

The three came and stood before the throne.

God said: I announce the presence of Jehovih's Lords of Earth. The marshals said: All hail. O M'ghi, and Bing'fo and Nest, Jehovih's Lords of Earth.

These were also proclaimed by the voice of the assembled hosts.

God said: In Jehovih's name, go your ways, O Lords of Earth.

Accordingly the Lords were crowned and departed at once, saluting reverently.

God said: Bring the atmospherean marshals before me. They were brought and stationed in front of the throne.

God said: Glory be to Thee, O Jehovih. I have looked upon Thy sons and daughters who have withstood a great darkness, but retained faith in Thee. In Thy name, and by virtue of Thy power, do I deliver them. Let him who is chief, answer me: How many angels are prepared for the second resurrection?

Sawni, chief marshal, said: Two hundred million.

God said: Retire thou and thy companions, and gather together Jehovih's harvest of souls, and I will send them to Yeshuah.

The atmosphereans were then duly arranged as commanded, and God called a number of swift messengers and one thousand etherean marshals, and they provided an abattois; and the hosts prepared for the second resurrection departed for Yeshuah, as commanded.

God said: I have now remaining my etherean hosts and the atmosphereans in

darkness. Of the latter, let them remain as they are for three days, for I will travel around the world, and my etherean hosts with me, observing mortals and spirits in their places and habits, that I may better judge them and provide accordingly.

So God and his etherean angels provided an abattos, and they embarked and started on their journey, traveling unseen by mortals.

CHAPTER IV.

After God and his hosts had visited the earth and the lower heaven, they returned to Yeshuah and sat in council on the affairs of mortals and atmospherea.

The council of Yeshuah, of which there were one million members, was formed in groups, and these again represented in groups, and these in still other groups. Consequently, a group of one thousand had one speaker, who became the voice of the thousand. Of these speakers, one hundred had one voice in council; and of these, ten had one voice before God, and he was the voice of the whole, and Jehovih was his voice. Thus was the whole council represented in all its parts. And this was the manner of proceeding:

God commanded the subject; the council deliberated in thousands, and each speaker became aware of the voice of his group. Then these speakers assembled in hundreds and deliberated, and they again centered into one voice; and each ten of these had one voice before God. Thus it came to pass that the decrees of God were both the wisdom of men and of Jehovih. Hence, the saying: When God said this, or God commanded that, it was the Voice of Jehovih expressed by men and angels.

God said: We will withdraw from the druj and the druk and leave them destitute. Who can approach the beggar with wisdom, or the king with inspiration? A drowning man will try to swim; but the reveler in lust must endure the torments of hell before his soul can learn of Jehovih. Better is it to labor with a child from infancy, and thence to maturity, to teach it aright, than to strive with a score of conceited adults and fail to redeem one. They that give to such as can help themselves, but will not, make but a mockery of charity. Wisdom and uprightness of heart are

but bread. Jehovih made hunger, and so men love bread. Without hunger they would not eat. Preach not to unwelcome ears. Sermons of wisdom are not to be forced into men's souls. A wise God driveth home to man's understanding his helplessness in spirit when Jehovih is denied.

I will leave the earth in darkness one more year, that mortals shall cry out to Jehovih. Evil spirits have despoiled Hored and Moeb. Evil spirits and evil men say: Behold, there is enough; let us divide; and they produce not, but are devourers living on the substance of others. They seek ease and comfort. They become more and more helpless. They are on the road to everlasting destruction. The God who can arouse them must be wise indeed.

Blessed is the surgeon's knife. With its burn comes the return of health. But yet a fool will cry out: Hold, hold, enough—thou inflicter of pain.

Who hath an eye like Jehovih? His whipping posts are on all sides, but there is a clear road between them. Yet man followeth it not. Withdraw all good angels and men, and there is no person left. A man without an arm or a leg is but part of a man. A man without perception of the All Person is a deformity in soul. He seeketh a home for his own ease and glory; but the son of Jehovih seeketh to find the labor that will profit his brethren most.

To Yeshuah I will bring the fruit of heaven below. There I will build my training schools, and they shall learn the ways of etherea. Build me a house of brotherhood and fill it with willing pupils sworn to labor, and I will make them Gods and Lords in power and wisdom. Behold, a man maketh a factory and turneth out fabric for sale. I build a college and make sons and daughters of Jehovih to give away. Bring me such material for warp and filling; Jehovih's fabric shall endure forever. Search out the seed of the I'hin and house them with care, for they shall redeem the earth-born after I ascend to my kingdom in etherea.

CHAPTER V.

So the angels of atmospherea who were of sufficient grade were brought to Yeshuah and placed in the schools and facto-

ries which the hosts of Ah'shong had built, and such angels were mostly I'hins. The sick and deranged spirits were placed in hospitals and nurseries. Now those who were capable of the second resurrection numbered two hundred million.

God said: Build a ship and take them to Theistivi, which is the most dense ether-ean heaven, and is situated nearest the atmosphere of Earth.

Thus a second time the light of Jehovah was founded on Earth. God's ether-ean hosts became as teachers in a training school to raise up a God and Lords and marshals and es'enaurs and other officers for a lower heaven. One hundred million spirits did God and his Lords and fellow-laborers bring from the earth to Yeshuah. And God divided the time of study, and of recreation, and of music, and of discipline, marching and so on, suited to all the people.

God said: For without discipline there is no order; and discipline cannot be without ceremony; nor ceremony without rites and forms and established words. Is it not a foolish soldier that saith: Behold, I am wise. I need no discipline nor manual of arms. What more is he than one of an untutored mob?

As I drill them in heaven to make them a unit, so give ye to mortals rites and ceremonies, that coming into heaven, they go not back to their old haunts and fall in darkness. Whatever tendeth to harmonize the behavior of individuals is of Jehovah; the opposite tendeth to evil. Better is it that men march to the sound of one monotonous word, than not to march at all. The value lieth not in the word, but in bringing in unison that which was in chaos. A fool saith: I need not pray, there is no virtue in words; and his soul groweth up at variance with Jehovah. Neither is there more virtue in the prayer or the words than in marching before Jehovah; but whatever tendeth to unite men in one expression of soul in harmony, is Jehovah's.

Sacred dances and rites and ceremonies were established in Yeshuah in the name of Jehovah; and the new heaven became a place of delight.

God said: Teach my chosen to labor hard and wisely; and to dance with energy, and to sing with strength and fullness

of soul. For what more is there in any man or woman than to learn to put forth? What more pitiful thing is there in heaven than a man or woman who has only dragged along?

CHAPTER VI.

Now God had left on the earth only the very lowest of spirits, and for one whole year the earth was void of Jehovah's light. And mortals loved to commune with the spirits of their kindred, who knew little of heaven, more than they did with ethereans who were wise and holy.

God said: What man or woman have ye found who saith: Come ye angels of Jehovah, tell me wherein I can do more good works, for I long to serve Jehovah with all my wisdom and strength in doing good to my fellows. Rather do they turn away from such, and drink in the tales of the strolling druj, and so wrap themselves up in darkness.

When the year of darkness was ended, God sent two million pruners to the earth, saying to them: Find all the evil spirits dwelling with mortals, whether they be fetals or familiars, and gather them into one place. Then find the spirits and fairies who have taken caves and waterfalls on earth as their abode, and bring them to the same place. Then find the idiotic and chaotic spirits who dwell on battlefields, and bring them to the same place. Then find the lusters, who dwell in old castles and ruined cities, and in houses of evil, and when they are going out for raids on mortals, seize them and bring them to the same place.

The ethereans went and collected all the spirits of darkness belonging to the earth, and brought them to a place in atmospherea, and there were of them nine hundred million.

God said: Prepare a ship suitable to transport them to Hudaow, in Ji'ya, and there provide them a kingdom to themselves, giving them a God and Lords, and proper officers to discipline and educate them for Jehovah's kingdoms.

Thus they were removed, and Earth and its lower heaven were purified from evil spirits by the decree of God in Yeshuah, in the second year of the first dawn.

CHAPTER VII.

And at the time mortals died, their spirits were taken by the asaphs to Yeshuah.

God said: Tell my Lords of Earth to teach mortals by inspiration and otherwise of my kingdom, Yeshuah.

And through the Lords and the ashars, the name, Yeshuah, was established on the earth.

God said: In the time of Kosmon, men shall say: Whence came the name of heavenly things? But Yeshuah shall lie hid away, and Jehovih will in that day stretch forth His hand and disclose all.

But mortals were thick of tongue, and could not say Yeshuah, and they said I-e-su; hence came the name of many men Iesu, signifying without evil.

Jehovih spake through God saying: The end of the dawn cometh, and My emancipated sons and daughters shall return to their places, taking the resurrected with them. But that the earth and lower heaven may not be left in darkness, provide ye a God and Lords, and marshals and messengers, and all other officers, to rule and teach in My name. Suffer not My etherean hosts to remain longer than dawn, either on the earth or within atmosphere, for I shall take Earth into dark regions in order to build it up to a higher state for the time that cometh after.

The Voice departed. God said: Let the members of the council deliberate on this matter, and speak before the Father. For I will provide also a heaven in the ancient place of Hored, and it shall be called Bispah, for it shall be a place of reception for the spirits of the dead preparatory to their being brought to Yeshuah.

In the seventh year of dawn God commanded his council to select another God and Lords and other officers; and the council proceeded, selecting the purest, holiest and most learned, and a record was made of these matters and deposited in the library of Yeshuah. God called in his Lords of Earth, and they chose the first day of the new moon as the day on which to appoint their successors, and God called the day Mas.

When the chosen were in place before the throne, God said: By command of

Jehovih are ye brought before me, His Son. In his name will I allot you to the places commanded by Him.

Then he who had ranked highest in godliness was led up to the throne, and God said: In the name of Jehovih, and by His love, wisdom and power, do I declare thee God of Earth.

The initiate said: All love, wisdom and power cometh from Jehovih. In His name and by virtue of His commandments receive I all that is put upon me, for His glory forever.

God then said: Give me a crown, O Jehovih, for Thy Son.

A scarlet light descended from above, and God reached forth his hands and wove it into a crown and placed it on the initiate's head, saying: God of Earth, thee I crown. And now shalt thou receive also the sacred triangle, which is the heirloom of the Gods of earth. And he hung it around his neck, adding: And since there can be but one God on Earth or in this heaven, I herewith uncrown myself in Jehovih's name, and salute thee, God of Earth.

Ah'shong now stood to the right, and God went and sat on the throne and there descended red and blue lights from above, enveloping him completely.

He said: Let the initiates for Lords of earth approach the throne of the Most High Jehovih.

The five Lords came forward. God said: Join hands and receive ye from Jehovih. By virtue of the love, wisdom and power of Jehovih vested in me, do I receive you as the highest chosen; and I proclaim you Lords of Earth, in Jehovih's name. Accept these crowns from heaven above, which cannot be woven from earthly things. By their power you shall remain in accord with Yeshuah and the kingdoms above.

God fashioned the crowns and crowned them Lords of the five divisions of the earth.

The Lords said: In Thy name, O Jehovih, do I accept that which Thou hast put upon me. With all my wisdom and strength and love will I serve Thee, O my Father, Jehovih!

The Lords retired and the es'enaurs sang, more than a million voices in concert.

CHAPTER VIII.

Now had the time come for the end of the first dawn of dan after the creation of man. And this was known in the etherean heavens, where lived countless millions of Jehovih's sons and daughters emancipated. And, as might be expected, they determined to descend from all sides to witness the labors of Ah'shong, and to receive his works as a profitable lesson for their own future on other new worlds. Consequently, there began to appear in the firmament far-off stars, where the name of Ah'shong had been known for thousands of years. From all sides they came, growing brighter and brighter, larger and larger.

Ah'shong spoke to his companions, saying: Make ready, O my beloved, My friends and your friends are coming. Put our ship in order. Light the pillars of fire and spread out the sails, shining, that they may be glorified in Jehovih's name.

The proper persons accomplished these things, and to the eastward of Yeshuah, the etherean ship of Ah'shong was anchored; and so great was the size thereof that there was room for the ethereans of Anakaron and upward of three hundred million of the redeemed of Earth besides.

Ah'shong said: When our friends arrive, we shall join them and make an excursion around the world, discovering its rank and glorious promises; but as to the nine hundred million drujas which I sent off to Hudaow, in Ji'ya, we shall pass thither on our way to Anakaron.

Brighter and brighter grew the descending stars, the etherean ships from far-off worlds; and larger and larger, till in majesty they neared Yeshuah. Ah'shong then came down and sat at the foot of the throne according to the custom of Gods. God came down and took him by the hand, saying: Son of Jehovih, arise, and take thy hosts and embark in Jehovih's ship, going wherever thou wilt. Ah'shong rose up. The es'enaurs and trumpeters played and sang. Then Ah'shong said:

One more love have I in the world, O Jehovih. I go from Yeshuah, but my love remains. To thee, O God, will I look back

in hope and love for thou wert raised by me. And to thy Lords what less could I say? Yea, and to all the hosts I leave within these realms.

Ah'shong touched God's right hand, then saluting with the third sign of Emeth to Jehovih, departed, and the marshals conducted him off to the ship.

Ah'shong and his etherean hosts rose up in curtains of light; and presently the ship was loosened from its anchorage and floated upward, and all the angels having entered it, the sails were spread out, and the mantles suspended on every side, till the whole vessel, with its thousands of masts and arcs, looked like a world on fire. The inhabitants of Yeshuah feared and trembled for the mighty works of the Gods and Goddesses; and yet, as the es'enaurs on the departing ship chanted, more than a million voices, the Yeshuans sang with them, amidst their tears, with souls overflowing with awe and love and admiration.

And at the same time the descending ships of other Gods and Goddesses from etherea were drawing nearer and nearer; and on every side the firmament seemed filled with worlds on fire. Presently they came, first one and then another of the ethereans, and they made fast to Ah'shong's ship, until thus more than five hundred were united into one mighty vessel, and yet so near to Yeshuah that all could be seen.

And when they had united there were countless millions of angels thus in close proximity, many who had known one another for thousands of years, and some who were older than Earth, and knew its history. And these had companions as old as themselves; and they were ripe in experience with corporeal worlds, stars and suns in other regions of Jehovih's kingdoms.

So great was the wisdom of these Gods and Goddesses that to come within Earth's atmosphere was sufficient to enable them to read all the souls and prayers of mortals, and all the thoughts and desires of the spirits of the lower heaven belonging to Earth. To each and all of them the Voice of Jehovih was ever present, and their power was like their wisdom.

Jehovih hath said: To the corporean I have given power to hear one or two things at the same moment of time; but My Gods can hear intelligently tens of thousands of men speaking at the same time. They can find a way to answer them also.

When the ships were ready for departure, Ah'shong said: Let us pass low over Yeshuah, and ye shall hear and see those I have founded in a new heaven.

His companions said: Jehovih's will be done.

And after they had visited Yeshuah they descended to the earth, and round about the places of the Lords; and when they had seen all, and heard the explanation, from those with Ah'shong, of the state the earth was in, and of the heavens of Earth, they rose and sailed toward Anakaron, whither Ah'shong had invited them.

CHAPTER IX.

After the ascent of the etherean hosts of Ah'shong to etherea, God and his Lords worked faithfully as Jehovih had commanded.

The Lords, who were now called Adonya, were such as had been brought forth on Earth. And God, who had dominion in the atmospherea of Earth, was also Earth-born; and so were all the angels of atmospherea the product of Earth.

Jehovih said: Through the flowers of the field I express myself in color and perfume; through the lion and mastodon I express myself with power and voraciousness; through the lamb and the dove I express myself in meekness and docility. Through man I express myself in words and actions; and all men, the wise and the ignorant, are channels of my expression. Some have thick tongues and poor speech, nevertheless they are My babes, My sons and daughters.

After the se'muan age I gave to the earth from my etherean heavens sons and daughters, and they abode with mortals for three thousand years. And My ether-eans established loo'is on the lands of the earth, and they commanded the loo'is, saying: Your office is to lead man and woman by inspiration to dwell together as husband and wife.

In Kosmon I will confound the wise man for he shall not know why man and

woman lived not indiscriminately as the beasts. I will show him that they who profess Me are led by Me, but they who deny Me go down to indiscriminate communion. Out of My works shall the lessons of the early days of Earth show the presence of My hand. But My loo'is was man and woman inspired to raise up sons and daughters to glorify Me and My works. Such as could comprehend Me, having faith that My presence should ultimately triumph for the highest and best, I commanded to be called Faithists, and I will keep a thread of the line of Faithist on the earth till the end.

God through his Lords sent loo'is to the I'hins, and by controlling the parentage of the unborn brought into the world a new race of men of the same blood as of old, and these heard the Voice of the Lord. And man was delivered into wisdom, peace and virtue, and the earth became as a garden of sweet smelling flowers and luxurious fruit.

The first harvest was two hundred years, and the number of Brides and Brodegrooms was six hundred millions of grade ninety-two.

The second harvest was two hundred years, and was eight hundred million angels, of grade eighty-nine.

The third harvest was six hundred years, and was two thousand millions of angels of grade eighty-three.

The fourth harvest was five hundred years, and was twenty-three hundred million angels, of grade seventy-four.

The fifth harvest was three hundred years, and was six hundred million angels of grade sixty-two.

And now began wars in atmospherea, thousands of angels against thousands, and millions against millions. And again darkness came upon Earth and her heavens, and war and destruction were upon all the nations of the world, for so great was the number of spirits of darkness around mortals that they destroyed even their own cities and kingdoms.

The sixth harvest was four hundred years, and was nine hundred million angels, of grade fifty-one. And this was the last harvest, for none were of sufficient grade to abide in the etherean heavens. For the attractions of the great wickedness

caused the angels of heaven to desert their schools and factories, and descend to mortals.

At the end of the second cycle there were in atmospherea six thousand million angels of darkness who knew not who they were or where they dwelt; neither knowing nor caring whether there were other heavens or not.

And man distinguished not his sister or mother, and woman distinguished not her brother or father. And man became as a harvest that is blighted and rotted because of its rankness.

Jehovih said: Now will I bewail thee, O Earth. The glories of thy heavens that are past and gone shall be a lesson to the Gods. Thy place of Hored and Moeb, once the holy place of My Son Sethantes, has been destroyed. Now Yeshuah, where floated the plateau of many resurrections, is filled with millions of souls that hear not and see not, but are forever burrowing deep in darkness. The plateaux are broken up, the substance scattered and unorganized. Nor is there anything left of the glorious work of the Gods in these heavens.



SYNOPSIS OF FIRST SIXTEEN CYCLES

CHAPTER I.

Sethanthes was the first God of Earth and her heavens, and his place was within the arc of Wan. And during his cycle of three thousand years, he raised up from Earth four thousand four hundred million Brides and Bridegrooms to Jehovih.

After Sethantes came Ah'shong, sub-Chief in the realms of Hieu Wee in the Haian arc of Vehetaivi. And during his cycle, also three thousand years, Ah'shong raised up from Earth a harvest of seven thousand two hundred million Brides and Bridegrooms.

The third cycle was under the dominion of Hoo Le, surveyor of Kakayes'sta in the arc of Gimmel, and his harvest was three thousand seven hundred million.

The fourth cycle was under C'pe Aban, Chieftainess of Sulgoweron in the arc of Yan, and her harvest was four thousand eight hundred million.

The fifth cycle was under Pathodices, road-maker of Chitivya in the arc of Yahoo-mitak, and his harvest was six thousand four hundred million.

The sixth cycle was under Goemagak, God of I'seg, in the arc of Somgwothga, and his harvest was seven thousand nine hundred million.

The seventh cycle was under Goepens, God of Kaim, in the arc of Srivat, and his harvest was nine thousand three hundred million.

The eighth cycle was under Hycis, Goddess of Ruts, in the arc of Hohamagollak, and her harvest was nine thousand four hundred million.

The ninth cycle was under See'iteicius, inspector of roads in Kammatra, in the arc of Jusyin, and his harvest was ten thousand one hundred million.

The tenth cycle was under Miscelitivi, Chieftainess of the arches of Lawzgowbak, in the arc of Nu, and her harvest was ten thousand eight hundred million.

And now the world was full of people. All the continents and islands of the earth were inhabited by man: nor was there left any wilderness wherein man did not dwell

But the generation of man had fallen from thirty-three to twelve years. And man and woman were at maturity at seven years old; and not many lived thirty years; but they were prolific, many of the mothers bringing forth two score sons and daughters, and from two to four at a birth.

And man dwelt in peace, and the earth was tilled, and brought forth abundantly of everything that was good for man to eat, and to clothe himself. And there were in those days great cities of hundreds of thousands of inhabitants; thousands and thousands of such cities, and in all the five divisions of the earth. And man built ships and sailed over the ocean in all directions, around about the whole world. By the angels of the Lord was he taught and guided in all things. And man had books, both written and printed; and the young were taught in schools a knowledge of the sun and moon and stars, and of all things that are upon the earth and in the waters thereof. This was therefore called the first period of civilization on Earth.

Now, for the most part, all the people had become I'hins, small, white and yellow. Nevertheless there were ground people with long arms, who were large; but they dwelt by themselves, and their food was of all manner of flesh, and fish and creeping things. The ground people were brown and black, and they lived to be two hundred, and even four hundred, years old.

Jehovih said: In the early days I raised up I'huans, and I gave them certain commandments, amongst which was not to cohabit with the Druks lest they go down in darkness. But they obeyed not My words; and lo and behold, they are lost from the face of the earth. Because the I'hins have become a spiritual people and have prospered in peace and spirit, behold, they have degenerated in the corporeal body. They yield abundant harvests for My ethereal realms, but are like untimely births. Now will I bring Earth into a'jian fields and forests for a long time, and the time of a generation shall be thirty-three years. For My harvests shall be of fruit that is mature.

And Jehovih brought Earth into new regions in the etherean worlds, and covered it over with a'ji. And after a time many of the I'hins lost the generative desire; but the brown people burned with desire, and they laid hold of the I'hin women when they went into the fields, and thus brought forth again the I'huan race, the copper colored, strong and bright and quick.

Accordingly the eleventh cycle, which was under Gobath, God of Ticongothaga, in the arc of Su'ie, brought forth a harvest of six thousand seven hundred million.

The twelfth cycle was under F'aiyis, Goddess of Looga, in the arc of Siyan, and her harvest was two thousand six hundred million.

The thirteenth cycle was under Zineathaes, in the arc of Oleganaya, and his harvest was one thousand two hundred million.

The fourteenth cycle was under Toth-sentaga, road-maker in Hapan-nogos, in the arc of Manechu, and his harvest was only six hundred million.

The fifteenth cycle was under Nimeas, God of Thosgothamachus, in the arc of Seigga, and his harvest was only forty million.

The sixteenth cycle was under Neph, God of Sogghonnes, in the arc of Arbroohk, and he failed to bring forth any harvest.

CHAPTER II.

Now the time of a generation of mortals had risen to eighty years, and there were many who lived to be three hundred years old. And they were large and strong and prolific, but were without judgment,

not knowing their own species. And they mingled together, relatives as well as others; so that idiocy and disease were the general fate of the tribes of men.

This is the grade of declension in the heavens of Earth after Kishalon had changed the period of generation from twelve years.

Abner, seventh dawn of dan, enduring three thousand two hundred years in Has-taf, etherean a'ji seven, Hoe'tan, grade ninety-nine.

Enseeni, Goddess of Marsef, etherean, dan of Gem, enduring three thousand years, grade ninety-three.

Boaz, God of Hom, Orian field, dan of Josh, enduring two thousand seven hundred years, grade eighty-eight.

Dai'vi, Goddess of Wowitski in a'ji thirty-six, dan of Ruth, enduring two thousand nine hundred years, grade ninety-two.

Lia'mees, Goddess of War in Broek, dan forty, Orian field, enduring three thousand years, grade seventy-seven.

Divi'yas, God of Hut in Habak, ji'ya twenty-two, dan of Neth, enduring three thousand one hundred years, grade sixty-nine.

Roa'yis'yis, Goddess of Tamak, dan of Bent, one of Hud'du'owts, enduring three thousand and seventy years, grade sixty-one.

Yij, Chief of Orian field, Lud in Goo, dan seventy-four, enduring two thousand six hundred years, grade fifty-eight.

Gulyaniv, Chieftainess, Orian field, Ob'-Low in ji'ya forty, enduring three thousand four hundred years, grade fifty-one.

From this time onward there was found no grade in the roadway of the solar phalanx sufficiently dense for the angels of Earth.

CYCLE OF APH

CHAPTER I.

In the time of the world twenty-four thousand years before the Kosmon Era, the solar serpent being in the arc of Noe, in the ethereal heavens, and of the Sum of ji'ya eighty-seven, Earth and her heavens were in great darkness. Mortals had turned away from God and his Lords. In conceit and darkness had they shut themselves up. They had peopled the heavens of Earth with spirits of darkness, the drujas of men of darkness and cannibals. Like devouring vermin their fetals had floated back upon them, and burrowed deep in pollution.

Jehovih's Voice spake to the counselors and high ruling chieftains of the exalted kingdoms in the firmament, saying:

O ye Orian Chiefs, and ethereal Goddesses that dwell in the roadway of the great serpent, behold, the red star, Earth, hath attained her maturity, but she is rank. For fifty thousand years hath she played her part as an ornament of heaven and a harvester of bright souls for My exalted regions in the firmament. Call ye a council of those that plant My a'jian gardens and My a'jian fields; and of them that whirl My nebulous vortices in the firmament.

And there assembled in the ethereal gardens of Senaya, near the roadway of the solar phalanx, millions of Jehovih's high-raised Gods and Goddesses, and the place was like a park a hundred times larger than Earth; and round about on every side lie the crystalline borders of ethereal worlds. And when they were assembled, Jehovih spake out of the light inherent, saying:

Sixteen times have My ethereal hosts redeemed Earth and her heavens from darkness into light, and yet ere the end of a cycle she falleth again, and her atmosphere with her. And her heavens are filled with thousands of millions of spirits that know not Me and My emancipated worlds. Speak, O Gods and Goddesses.

Thereupon Sut'loo said: O Jehovih, I have heard. Too prolific is Earth, this young daughter of heaven.

Next spake Ka'waha, saying: Thou hast spoken, O Jehovih. Too prolific is the rich Earth. Her mortals are overpowered by her atmospherean hosts. For a time her people build up cities and nations, but they are soon overflowed with fetals and drujas, and the mortals devour one another as beasts of prey.

Chi'jong said: Her people have tilled all the soil of Earth and covered it over with cities, but where are they? Her people have been learned in matters of heaven and earth, but their knowledge is dissipated by the dread hand of war.

Dhu'itta said: Her people become wise in a day, but on the next they are fools. One generation becometh skilled in books and knowledge of the sun and moon and stars, and in the mathematics of corporeal things; but a generation followeth, and lo, her people are cannibals again.

Gaw'zin said: I have heard, O Jehovih. I have witnessed, O Father. The red star is too prolific. She is like a garden too rich. Her products are overgrown, and they fall down and doubly enrich the soil again, to reproduce an imperfect giant stock that is barren. So are her sons and daughters; they run all to earthly substance.

Loo'wan said: Great Spirit, I have heard. We gather Earth's harvests for Thee, O Jehovih, but they are small. We gather Earth's harvests of dark spirits, O Jehovih, and they are ten times larger. Behold, there is no balance between them.

Thus spake the Gods and Goddesses, till thousands of them had spoken. After that the Voice of Jehovih spake, saying:

Ye are blessed, My sons and daughters. How can ye bequeath the administration of Earth and her heaven to the Earth-born, till she is made suitable as a gift from My hand? Now hear Me, O My sons and daughters. Five great divisions of the earth have I made, and they have all been

inhabited over and tilled by mortals. Yea, on all the divisions of the earth have there been great cities and nations, and men and women of great learning. And as oft as they are raised up in light, so are they again cast down in darkness, because of the great desire of the spirits of the dead to return back to the earth. These drujas return to mortals and fasten upon them as fetals or as familiars, and inspire them to evil. Go now to Earth, O My beloved, and find the division of the earth where most of these drujas congregate, for I will uproot their stronghold. I will break them from their haunts and they shall no longer carry My people down to destruction.

And now the council deliberated, and after a while caused the records of Earth and her atmospheræa to be examined, and they discovered that the heaven of the land of Pan was beyond redemption because of the great numbers of the spirits of cannibals and of the multitude of fetals. It was as if a disease in the flesh be healed over externally, leaving the root of the disease within. The redemption of the cycle remained not with her, but evil broke out forever in a new way.

Jehovih said: Now will I prune Earth and her heavens. Behold, the division of Pan shall be hewn off and cast beneath the waters of the ocean. Her heaven shall be no longer tenable by the spirits of destruction.

And because man is without knowledge, let My Gods and Lords appoint certain masters of generations, who are ethereans of great wisdom, to abide with mortals and inspire such marriages as will best promote spiritual growth. And there will come forth amongst all people certain ones capable of sar'gis and su'is, and they will heed the commandments of My Gods and Lords, forsaking evil and striving to serve Jehovih in all things.

Go ye, therefore, down to Earth and provide nets and vanchas for receiving the spirits of darkness, and for receiving the spirits of mortals who shall perish in the waters. And provide ye a place in My exalted heavens suitable for them; and ye shall walk them about in heaven that they cannot escape, but that they may be weaned from evil.

And when ye are come to Earth and its heavens, acquaint My God and His Lords with my decree, and say to them: Thus saith Jehovih: Behold, I will sink the land of Pan beneath the waters of the ocean, and her heaven will I carry away to a place in My firmament where she shall no longer engulf My people in darkness.

Go thou, O God of Earth, and Thou, O Lord of Pan, down to My chosen, and say to them:

Thus saith the Great Spirit. Behold, I will sink the lands of the earth beneath the ocean, because of the evil of the spirits of darkness. Hear Me, O My chosen, and heed My commandments. Go build ye ships on the mountains, and gather within the ships for My hand is surely stretched over the earth.

My God of Earth and his Lords, shall gather together all the angels of the earth, from east to west and from north to south, to the land of Pan.

My etherean ships of fire shall surround Pan on every side. And I will cut loose the foundations of the earth, at the borders of the ocean and the mountains of Gan, nor shall any prop or corner stone stay My hand. And I will send rains and winds and thundering; and the waters of the great deep shall come up upon the lands, and the great cities shall go down and be swallowed in the sea. And the rich valleys of Mai, with her thousand cities, shall be rent with the madness of men and women fleeing before the waters of the ocean. And women and children shall fall by the way and be drowned; and men shall go down in the water and rise not.

And the wide plains of Og, with her thousand cities, and with the great capital of Penj, and the temples of Khu, and Bart, and Gan, and Saing, shall sink to rise no more. And in the deluge, the air of heaven shall be filled with the screaming and wailing of millions of mortals going down to destruction.

I will rescue them from darkness. I will carry them to a'jian regions which I previously created for spirits of darkness. And I will appoint over them Gods and Goddesses to teach them of Me and My kingdoms.

And Earth and her heavens shall take a new start amongst My habitable worlds.

Thus have I provided labor for My high raised angels in the places I created.

CHAPTER II.

Jehovih said: Hear Me, O ye etherean Gods and Goddesses. They desire not wisdom and resurrection. Their love lieth in darkness. To eat, to sleep and to devour are the delights of their souls. The first lesson of life they have not learned. The first heaven of Earth is to them the All of the created worlds. Hear My judgment upon them, My holy angels. For I have raised them up again and again. I have founded lower heavens for them that they might learn; but they fall the moment My Gods leave them alone.

The drujas and fetals shall be carried to Hautuon and surrounded by walls of fire. And they shall be divided up into groups. Kin shall be torn away from kin, and friend from friend, and mother from daughter, and father from son; for they are become as absorbents, sucking one another continually. And the walls of fire shall go up around them without ceasing, and they shall not escape. And they that guard them shall keep them from one another, that they shall do no evil. Neither shall they sleep nor rest, but be stirred up and made to know that they are alive, and can exist independent of fetal. For what more is the earth to these spirits of darkness,—what more is their first heaven,—than a place of perpetual devouring? Have they not made it a place of everlasting destruction? They visit their evils upon mortals. The young child cannot escape them, nor the middle aged, nor the old man nor old woman. The heavenly kingdoms founded by Gods and Lords have become pest-houses for drujas and fetals. There is no place left for founding the upright and virtuous in heart.

And God cried out to me, saying: Hear me, O Jehovih. Earth and her heavens are gone down in darkness. The I'hin hath been despoiled on all the divisions of the earth save Pan. More than thirty thousand million angels are gathered on the surface of Earth, and they are too low in grade to be delivered. What shall Thy God do, O Father? Mortals are descending in breed and blood. Only as diseased vermin do they inhabit Earth.

Their cities are destroyed, and they dwell after the manner of four-footed beasts. The inspiration of Thy God and his angels can no longer reach them. When they die and enter these heavens they are as festering sores upon one another, thousands of millions of them. For three thousand years have I labored with them, but the abundance of their darkness outmatcheth Thy God. What shall I do with them, O Father? How shall Thy God deliver so great a carcass of death?

Now have I answered in the firmament of My holy sons and daughters. I have called them from remote places in heaven to witness the work of My hand. For as I made Earth and its heaven, so rule I over it to the same end for which I created it. When they are short of My measure I lengthen them out. When they run foul, I prune them to My own liking, for they are Mine. Behold, the fool hath said: Jehovih hath made a failure. Behold, the Creator created a world for a certain purpose, but it ran foul of His mark.

Did I not quicken man into life in my own way? At zero created I him, and I said: Two roads have I made, O man. One leadeth to everlasting light, and the other to everlasting darkness. Now have I shown him the darkness. It is My witness whereby man knoweth My word is All Truth. Wherefore, then, should I not create the world, and man, and angels, that they go down in darkness? Is it not by darkness and pain that I push man forward? Yea, the conceited man would fail himself but for the failures I set up before him. Wherefore, then, have I not created wisely? Have I not a right to do Mine own way? Are not all things mine? If a man die in the corporeal part, is he a failure? How else could man rise to My etherean worlds?

He was not and I created him. He presumeth to look into My plans and judgments. By his little learning he exalteth his conceit and pretendeth to know all things. I cause grain to grow in the field, and the day before it is ripe I send wind and rains to destroy it utterly. I bring forth man with shapely limbs and strong arms, but in the day of his prime I cut him down. I gave the passion of love to the mother, but I take away her first-born.

Know I not that first of all things, man shall be taught to know My power, and after that My wisdom? Shall man of Earth say: The Creator was angry, and so sent the land beneath the ocean? He hath not wisdom to comprehend that this day I cast out hell and destruction. The druj is his love, and as vampires they feed on each other to the ruin of both. But I know what is for their own good, and My decree hath gone forth.

CHAPTER III.

Aph, Orian Chief, said: When I was in the Orian arc of Noe, and the red star passed the Utswowldayark, in the etherean group of Vorh, the Voice of Jehovih came to me saying: Go thou, My Son, and deliver Earth. Take with thee all whom I may send.

And I examined the records of the stars of heaven, and of Earth and the accounts of Jehovih's harvests, and I perceived the bondage and labor of the red star were of the seventh magnitude in the advance of habitable worlds.

When His Voice called the legions in high heaven from every side, and below and above Earth, there moved myriads of shapely stars, which were ships of fire, coursing the firmament, whereon rode the Gods and Goddesses called by Jehovih to the labor of Earth and hada. Closing in on every side they came, and nearer and more compact, and brighter, with sparkling pillars of fire, till all the space around Earth was hedged in with this army of Jehovih's etherean ships of fire.

Again I heard Jehovih's Voice saying: O Aph, My Son, My holy one, hearken to the Voice of Jehovih, Creator of Gods and Goddesses. Behold, I sent My Son Neph to the red star with wisdom and power. Long hath he been gone, long struggling with the black darkness of men and angels. As a valiant soldier rusheth into the heaviest part of battle, and forgetteth himself in desperate contest, but ceaseth not to struggle on against all odds, even so for three thousand years hath My God, Neph, hoped to save whole all the limbs of Earth. From My holy place have I watched the battle for everlasting life; but the too prolific Earth contributeth more to the corporeal man than to the spiritual man.

And I bring My legions to the rescue of My valiant Son, Neph. Send thou to him, O Aph, My Son. Proclaim to him and his Lords, and to his ethereans, My Just decrees.

Aph said: And I sent swift messengers down to hada, informing Neph, Son of Jehovih, of the march and presence of Gods, and of the decree of the Father; and I added thereunto, saying: O Neph, Son of Jehovih, come hither, bringing thy hosts with thee.

Presently Neph answered me in Jehovih's name, saying: O Aph, Son of Jehovih, I come. My prayers are answered. All praise to the All Highest.

Then we saw, making ready in hada, preparatory to ascending, the ship of Neph and his faithful hosts; and that which was seen from my place was also seen by myriads of Jehovihs' vessels surrounding the earth. And my place became as a central throne to which the hosts now made speed, swiftly and orderly. And in the time they came, also rose up the ship of Neph from hada. Meanwhile my ship rested on the borders of Chinvat, in the School of Hein, and from the moon seven agus.

Jehovih said: Aph, My Son, put a wall of pillars of fire around about the land of Pan; for the false Gods and Goddesses of hada, when perceiving their habitation going down into the water, will endeavor to escape to Jud and Vohu, and other countries. But thou shalt not suffer one to escape; for they have migrated to this division of the earth because of its sumptuous productions, the better to feast their evil desires.

And thou shalt spread a net around the borders of Pan, against the line of the ocean and to the high north mountains; and the net shall encompass the continent of Pan, and it shall be to the height of a thousand miles, and in breadth so that no spirit of darkness can escape and find the way abroad. And when thou hast spread the net, thou shalt send a sufficient number of ethereans; and they shall take with them birth blankets; and in the time of destruction, when the mortals go down in death, thy servants shall receive the liberated spirits on the birth blankets, and bear them to the atmospherean column of ascent. And hither shall thy hosts receive

them and provide them with food and clothes after the maner of es'yans.

But it shall come to pass that many mothers shall perish in the waters, with children in the womb, which live by fetal, as is proper in My sight, for so I created them. Therefore, to all such fetals give special care for they are without sin. And when the mother is dead corporeally, and the fetal also, bring hence their spirits, but together and provide a volunteer angel of fetal power, and deliver the infant spirit to her to be nurtured until the proper time of weaning, and provide in the same place a home for the mother of the child, that she may inherit its love and mirth.

When the Voice ceased, I, Aph, Son of Jehovih, looked about over the hosts as if in search of a sign that the time had come; but again Jehovih spake, saying:

In the misfortunes of a fallen world, created I food for the warm love of My etherean Goddesses. Behold them hereabout in millions, every one in hope of receiving a prize of that which was lost in darkness, to raise up sons and daughters who shall rejoice in everlasting paradise. Think not that I gave the talent of love only to a mother for her child, and there the talent to end; for as the talent in its incipient stage bindeth her soul to her child, so doth the same talent in My Goddesses overspread a helpless world. Are they not as midwives and mothers to thousands and millions of souls being delivered from corporeal bondage into everlasting light? And who can number them? Here standeth a hundred milion come from Laygas; a hundred million from Inopta; two hundred million from Karduk; a hundred million from Buchk; two hundred million from Nin; two hundred and fifty million from Luth'wig; a hundred million from Pied; two hundred million from Raig; and fifty million from Naivis; two hundred million from Dak'dak; and two hundred and fifty million from Od. I spake in the etherean firmament, and they have answered Me. Yea, they come not as curiosity seekers, and with empty arms; but behold them arrayed with their thousands and millions of small equipments suited to the newborn. What is there they have not remembered to bring with them in some part, for regimen or drapery, to rejoice the

souls of them that are to be cut off from corpor?

CHAPTER IV.

Again the Voice of Jehovih came to me, saying: My Son, make fast thy ship, for thy place shall be the head of the army of My hosts. And let thy consorts extend in a line from thy place down to the earth, for this shall be the delivery of them whom I shall cut off.

So I made fast, and my messengers hastened to the congregating forces of heaven, informing the etherean groups on Jehovihs' ships of His commandments. And now came Neph. His ship rose up filled with his long laboring hosts. And I greeted him, saying: By the power and wisdom of Jehovih, the continent of Pan is to be cut loose and submerged, and her heavens carried away. Return thou to Earth and bring all the spirits of darkness from all the divisions of Earth and her heavens to Pan, that I may carry them away.

Then Neph and his hosts viewed the imposing scene and returned back to Earth.

Quickly now, the ships of fire formed in line, extending from my place down to hada, where rested Neph and his Lords of Earth, whose hosts extended to all the divisions of land and water, embracing the various heavenly kingdoms previously built by the Lords. And in the line of the etherean ships were stationed the plateaux of rank; and the hosts of Gods and Goddesses took their places according to the rank, of love, wisdom and power manifested in the etherean departments whence they came, with an Orian Chief at each extremity.

And I divided the line into sections, each with two hundred and fifty ships, and there were one thousand sections. And every ship was contracted ten thousand fold, which was the force required to break the crust of Earth and sink a continent. Along the line I stationed sentinels and talemens and messengers, without number, so that Jehovih's Voice and His Sons' voices could traverse in a moment of time to every part. And after that I formed the tube of transit, which extended in front of the ships, and from the earth to

beyond Chinvat; and I filled it with the Earth's atmosphere to the extreme where it joined Io'sank, whither I had determined to deliver the drujas and fetals of such as were to perish in the ocean. For every ten sections I appointed one hundred marshals and one God, and for every ten Gods one Chief in Emuts. According to their rank in the heavens whence they came so appointed I them. These, then, were the Chief Emuts, to-wit:

Agar, of the order of Achav, Son of Jehovih, in Bowitch, from the corporeal star Godad raised in Ben of a'ji seventy, of seven hundred thousand years inhabitant of Gon.

Hoe'ghi, Son of Jehovih, Marsh'wan of Hodom and Ag, nebulae four and Petrath; swift messenger of Jun, of the corporeal star Alanx, of one million two hundred thousand years inhabitant of Roth'wuk in Jois.

Fist'humitaivi, Daughter of Jehovih, ji'ya'an Oods'lon in Kaih; Goddess of Ine; Goddess of Ad; Governess of Walwal, of the corporeal star Ter'wig, and of the plains of Exwer and Gohen, in the etherean arc of Labis, of one million three hundred thousand years.

Hi'ata, Daughter of Jehovih, and nurse of Hue'enbak, in fifty-seven a'ji, of the corporeal star Heats, a milkmaid, Goddess of Luf, Goddess of the plateau of O'banf, in etherea, rank ninety, and of two millions of years inhabitant of Nud and Ix.

Gon'leps, Son of Jehovih, God of Ney, God of Aper, God of Don, God of Mu, God of Reau; physician of Bo and of Ir, and of Jan'er; marshal of Kute and Oblin of Sharar, in etherea, of the a'ji'an field of Do; of seven hundred thousand years inhabitant of Onlof and Rick'tus.

Neo, God of Lun and Hintaya; God of Mors, and of Thespune; Master of Peh and Savior of Woh'haggai, a'ji plain seven, and risen from the corporeal star Se'etiyi, and inhabitant of Sirne one million seven hundred thousand years.

Sicci, Goddess of Nu, in Lotos and Rab; Goddess of Bad; Goddess of Ture; Goddess of Red, a'ji twenty, from the corporeal star Ith'mule, inhabitant of Suga one million of years; inhabitant of Ranna one million two hundred thousand years.

Listiac'ca, Goddess of Man; Goddess of

Hirze; Goddess of Som and Nye; Weaver of Olt'bak and Agimus; rank ninety; raised on the corporeal star Mem; inhabitant of Das'sawig and Gabriometry two million nine hundred thousand years.

Tussica, Goddess of Kol; Goddess of Lowst and Wittawhaggat; Goddess of Du'e'jhi and Loo of Maggatza; Goddess of Ep; Goddess of Gek of Hennasshalonkya; Goddess of Tur in the ji'ay'an swamps of Dobbokta, fifty-five; raised on the corporeal sun Nitz, of the serpent Tan, inhabitant of Tayay'hitsivi, two million years; inhabitant of Palla one million seven hundred thousand years.

Fiatisi, Goddess of Labbuk; Goddess of Saran'ya, in Gowlodo; Goddess of Iz; Goddess of Serl; Goddess of Lok'low; Goddess of Um of a'ji, seventy-five; Goddess of Wartz and Do'e'huitta; Goddess of Crayya; Goddess of Bak'hoo; Goddess of Teel and Ros'itz; Goddess of Mutz-mutz; Goddess of La'errets of Wouk'humhowtz; Goddess of Bil and Dušk'wan'guessel; Goddess of Ork'sa; Goddess of Unksoot; Goddess of Si'huitta; Goddess of Shein; Goddess of Isa; Goddess of Ham; Goddess of Reikowow and Shuitit; Goddess of Daing and Gou'wok; Goddess of Faitta'zammel; Goddess of Zittayya'howb of the gardens of Zittayya'bauf in a'ji seven; surgeon of Lum'zon; nurse of Paigga of Senathais; nurse of Zid; nurse of Loossee; nurse of Home; nurse of Briathath; Queen of Ouppa; Queen of Rog'ga; disciplinarian of Tuh, of Kaibbi'summak, of Tootz'mutz, of Bir'bir, of Ctenski, of Rivvia, of Soon of Hadab, of Fussuhowtz and Ceres; raised on the star Planzza; swift messenger in Bal and Wawa'lauk five hundred thousand years; swift messenger in To'wakka and Runfwot five hundred thousand years; inhabitant of Terashash one million years; inhabitant of the fields of Ni'jayay one million years; inhabitant of Gun five hundred thousand years; maker of corporeal roadways five hundred thousand years.

So Fiatisi outranked all other Gods and Goddesses, and was special guest of honor, and the star of Fiatisi's etherean ship was stationed near the earth, that she might the better behold the deliverance of the spirits that were to be freed by the submersion of the land of Pan.

CHAPTER V.

When the etherean hosts were arranged in due order, I called out to Jehovih, saying: O Jehovih, deliver thou Earth from evil, for Thy glory forever!

And now the vortex of Earth was closed in from the extreme, and the earth's crust was broken. A mighty continent was cut loose from its fastenings, and the fires of Earth came forth in flames and clouds. And the land rocked to and fro like a ship at sea in a storm.

Again the vortex of Earth closed in about on all sides, and by the pressure sank the land beneath the water. And the mortals who lived thereon went down to death. And the delivering hosts hastened in all directions with their birth blankets, to receive the drujas and fetals and es'yans, bringing them to the place which had been provided for them. And their numbers were so great that even Gods had scarce seen the like before. And there were of drujas and fetals sixteen thousand six hundred million, many of whom had lived on earth as fetals and drujas, and many of whom were not capable of everlasting life.

Now when Earth was delivered, and there was no escape for the spirits of the dead, and no returning to mortals, I called out to Jehovih, saying:

Give me of Thy power, O Jehovih, and I will carry up all the plateaux of hell and the heavens of the buried continent.

And Jehovih's hand swept over the ocean of the sunken land, cleaving all asunder, and I and My hosts rose, higher and higher, turning and rising.

I said: Upward, O Jehovih; upward, O Jehovih.

And all the hosts repeated the same words, for by their wills and knowledge they had strength in their Creator.

CHAPTER VI.

Jehovih spake to me, Aph, in the firmament, saying: Bring the new-born into the forests of Uk'loo and the ji'ay'an roads of the arc of Noe, in the etherean heaven of Hautuon; and when thou hast founded them on a world of their own, leave thou Gods and Goddesses with them, to sort them and provide according to their neces-

sities, for all things shall be provided unto them that they may attain to knowledge and individuality. And when thou hast placed them, hasten thou with My Son, Neph, back to Earth where I have labor with the ships of the I'hins. And they were thus delivered.

So I departed as soon as possible, taking leave of Fiatisi, thanking her for her assistance in this great deliverance; and I took with me Neph, Son of Jehovih, and other thirty thousand Gods and Goddesses besides ten million ethereans who had had thousands of years' experience in heaven and on various corporeal worlds; and we came back to earth, even to the ocean where the land had gone down. And when I came to the ships in which the I'hins were escaped, finding the Gods who had them in charge, even as I had previously commanded, Jehovih's Voice came to me saying:

Bend thou the currents of the winds of heaven, O My Son, and shape the course of the ships, that they shall fall into groups, and thou shalt divide the groups, making four groups in all. And thou shalt drive the groups of ships before the winds of heaven, and bring them into the four different lands of the earth, according to its previous history and adaptation. For in all countries shall My chosen begin the laying down of the foundation of My everlasting kingdom, and they shall never more be destroyed by the people of darkness.

So I divided my hosts according to the commandments put upon me, making four divisions of them. And I said unto Neph: Direct them, O God, to such countries as Jehovih hath shown thee; for, remember, thou art still God of Earth.

I said: By thy light, Jehovih, I desire two ships to go to the north land, which was not sunken, for they shall be a testimony in time to come. Let Thy Gods, therefore, shift the winds and drive two ships aside from the rest, and in that same time my messengers will go and lead the way to the north land, whither Thy God shall shape the winds of heaven.

Now, those in charge of the wind currents divided the ships and drove two of them off to the north land. And the Gods and angels turned the currents about and

drove the four groups of ships in four different ways, according to the directions of God, Son of Jehovih. And the messengers of God lead the way, showing the Gods and angels of the wind the countries designated by Jehovih.

In one hundred and fifty days time all the ships of the Faithists were in the ports, and the people went ashore in the different countries whither they had been taken. Again Jehovih's Voice came to me, saying: Behold, my people are few in the world, and lest they take the ships and sail about, and so get divided and lost, thou shalt send thy hosts down to the sea at night to sink the ships.

And I told Neph what Jehovih had said, and he answered: My angels shall inspire the I'hins to take all things out of the ships, and this night shall thy hosts fulfill the commandment of Jehovih.

And so it came to pass, that the I'hins took all their goods out of the ships, not knowing they were inspired; and in the night Neph sent angels down and they sank the ships. And in the morning the I'hins beheld their ships had disappeared, and they said with one voice: Of a truth, I know I was inspired, for I could not rest till all the goods were taken out of the ships. Let us, therefore, build an altar unto the Lord, and sing and dance, because he is with us.

And when Neph saw that their souls were propitious for good works and miracles, he stationed his ashars around the altars, and sent other ashars into the country, and they gathered fruit which was growing wild, and brought it to the I'hins, casting it on the altars, even whilst the people danced.

Thus did I fulfill the work Jehovih commanded me, Aph, to do, whereupon I surrendered my commission to Neph.

CHAPTER VII.

Neph, God of Earth, said: Behold, O Aph, Son of Jehovih, by the power and magnificence of thy work am I bewildered in thy presence. Who can come so near the Almighty? Who but Jehovih hath attained beyond the power of thy soul? Who hath wisdom like unto thee, save the great Creator? Thou hast stretched a line beyond the moon, and by thy spoken word

crushed in the side of the great Earth as if it were nothing. Thou hast said: Arise' and a world moved at thy command. Yea, thou hast the love and esteem of millions of Gods and Goddesses. And thou camest against the winds of the earth, saying: Turn ye hither or turn ye thither, and the winds moved before thy words as an obedient child to its father's voice. Thou callest down the fire of heaven. It cometh at thy bidding, and thou sayest: O Jehovih, put Thy hand under the heavens of Earth, and straightway a light and floor wide as Earth fly into the place of thy desire. Now behold, thou hast said: O Jehovih, I surrender my commission. I have finished that which Thou commandest me to do. Wherefore, O Aph, my soul hath great sorrow. But because thou hast cleaned up the whole Earth and her heavens, as one might sweep the floor of a house, I am bowed down in gratitude.

Then Aph, Son of Jehovih, said: O Jehovih, what have I done that Thy Son's love hath come to me? So far as I have become one with Thee, O Thou Everlasting Creator, so Thou showest me plainer and plainer that I am nothing. And yet Thy Son heapeth praise upon me, seeing I am but as a figure moved by Thy hand. Shall a man lose sight of the Almighty? Nevertheless, O Jehovih, who so weak in love as I, Thy servant? Because Thou hast quickened me in wisdom and power, so hast Thou made my love as a place that can never be supplied to the fill. How shall I find strength to leave this, Thy Son, on the far off Earth? Do I not glory in his love and great esteem; and yet know I not that I will repine because I have him not with me?

Hear me, O Jehovih, for I will measure Thy Son with swiftness. Scarce forty thousand years raised up to etherea, and yet Thou madest him God of Earth and her heavens. For three thousand years struggled he in the battle against evil and darkness and the broad heavens of etherea looked on in sympathy, love and hope, because of his tenacity in wisdom and love. It was as one man fighting against a house on fire, and the place filled with helpless babes. And yet Thy God ceased not, nor once rested and said: It is useless; but forever renewed the bat-

tle in new ways and stratagems. As a light showeth better in the dark, so did Thy Son Neph, O Jehovih, move the souls of even Gods and Goddesses in Thy exalted heavens.

Then came Thy Voice, O Jehovih, saying: Go thou, O Aph, My Son, and deliver Earth.

And behold, the congregating of Gods and Goddesses; so eager to fly to the assistance of Thy honored Son.

And Neph said. One favor, O Aph, Son of Jehovih, I ask of thee; which is that thou shalt tarry three days and honor my throne. For I will have it founded and ready; and My Lords shall have the honor of speaking to thee face to face.

Aph, Son of Jehovih, said: By Thy permission, O Jehovih, I will tarry three days and three nights with Thy Son, God of Earth, and I will honor his throne and speak face to face with his Lords, that I may win their love.

In three days' time the kingdom of God was founded, and situated in atmospherea over the land of Jaffeth, but the plateaux extended with two wings, so as to embrace Shem and Ham; and thither went the Gods with their Lords and attendants.

Now, there were with the God of Earth two million spirits, earth-born, who had volunteered to serve two hundred years for the founding of the new kingdom of heaven, and they were well learned in official capacity, knowing how to found plateaux, with factories, mansions, hospitals, nurseries, and all such places as are required in heaven for the new-born, so that God only had to say: Do ye this, or so, and they accomplished the same without error. And now from the hosts of Aph, Son of Jehovih, there came before God half a million etherean volunteers who desired to remain two hundred years with God and his hosts. God said to them:

Behold, Earth hath passed Tryista, and it is no longer lawful for any but Earth-born to hold the places of sub-Gods and sub-Lords and marshals; and since ye are from different stars raised, and from different etherean circuits, what shall I do that ye may be honored, and also profitable to yourselves in development?

Gaitivaya, chief spokesman for them, said: We desire to be laborers only. For what is two hundred years to us? We pray thee, appoint us not to the I'hins, for they are already advanced, but appoint us to those who speak but little, and who burrow in the ground. Neither do we desire a place in thy heaven, but we will abide with mortals, and in the first resurrection of those who are born in darkness.

God said: Thou shalt remain, and thy people with thee. For since thou hast volunteered to leave thy high estate and come and dwell for one dan on the lowest of all places, laboring for the blind and dumb, thou shalt be recompensed with the love of millions in time to come.

Then God departed, and Aph, Son of Jehovih, went with him; and they came into the midst of the kingdom of God, whereat they halted and God said: Here will I build my throne; and inasmuch as Sethantes in the olden time, called his place Hored, so will I call my place Hored also, and on the earth it shall be called the Mountain of God, for it shall be my home.

So God stretched forth his hand, saying: Throne of Thy throne, O Jehovih.

And there came down from the heavens above a great light, and it settled around about in the midst of the place of God and Aph, Jehovih's Son; and presently the light gathered up of the atmospherean substance and made it shining and condensed, and the attendants built the throne of God, and fenced it around with pillars of fire, after the manner of Hored of the ancient days. And God ascended and sat on the throne, and Aph sat on the right hand of God, and the four Lords of Earth on the left hand; but the fifth Lord, Eolait, stood down at the foot. And he said: Behold the division of the earth that was mine is sunk beneath the sea. How then shall I sit on the throne of God?

God said: Since thy labor hath been taken from thee, thou art as a parable on the newly dead who have lost the earth and have no place in heaven. Since the es'yan serveth a time through the proxy of others, so shalt thou in that which I will bestow upon thee. Know then, thou shalt sit on my right hand, for thou shalt be my assistant during the time of my so-

jour; and after that whatsoever thou wilt.

Eolait said: Thou hast honored me, O God. Jehovih's will be done. So God rose up, raising his hand, and said: O Thou All Light, crown Thou Thy Son, Vice-God of Hored, for Thine own glory forever.

And as the light of etherea descended into God's right hand, he shaped it into a crown and placed it on Eolait's head, with the usual ceremony of such rank in heaven. And Eolait came and sat on the right hand of God. And in that same time, Aph, Son of Jehovih, rose up, whereupon God and the Lords and the people, sat down.

Aph said: As a father is made to comprehend his own early life by looking on his infant son, so hast Thou, O Jehovih, raised up before my eyes the images of times and conditions long past. In these, Thy Lords, Thou hast called me back to the time and place when first Thou and Thy Son crowned me a Lord and a Vice-God over one of the divisions of my native star. And my soul rose up to Thee in fear and prayer; for I understood how un-mindful men and angels are of the labor of Gods and Lords, and prone to rate themselves as Chiefs of all created things. But Thy Voice, O Jehovih, came to me, saying: Complain not, My Son, against the self conceit of men and angels, nor of their criticisms of My God and Lords; for to such boasters do I provide trials, which they perceive not till they are encompassed therewith. Suffer them, therefore, within thy dominions to grow up in their own glory, for I have sufficient labor for them, both in mortality and in heaven.

And I perceived Thy wisdom, and applied it through my angels; and when my people rose to the first resurrection, and the second resurrection, I knew where to place them. And Thy light came upon me in my place, saying: As thou hast profited in the first lesson, so shalt thou comprehend the second, and even up to the etherean heavens.

Nevertheless, O Father, Thou sufferedst all things to harass and perplex my soul; and I was filled with fear and reverence because of the great responsibility Thou gavest into my keeping. So great were my tribulations and trials that I

called out to Thee in Thy holy place to remember all other Gods and Lords in Thy whole universe.

And Thou saidst: Hear the words of thy Creator, My Son; for I created man to enter heaven as he entered mortal life, and dependent on those above him, that he might comprehend the unity between high and low, strong and weak, light and darkness; and I placed him in My mills wherein he should learn that even as others grind for him, so should he grind for those beneath him. Otherwise, of what profit is it for My Lords to come down from their liberty and glory in My etherean firmament and become Lords over the grovelers in the flesh, or over the es'yans in darkness? Shall selfishness reign in heaven, and everyone for himself? Have I not proven in mortal life that the love of doing good works unto others is all that insures a rich harvest of love in return? Because they stoop from their high estate in order to promote My children which I created alive, are they not becoming the more one with Me?

And I perceived Thy wisdom, O Jehovih, and Thy power and wisdom came upon me tenfold. Then I sought forever after to go to the lowest and darkest places; but lo, when I had grown in Thy judgment, thou spakest again to me, saying:

O Aph, My Son, because thou hast found the key to unlock the doors to the highest heavens, behold, thou art too mighty for small labor. Come, therefore, with Thy Creator, for I have a whole etherean world at thy command, and thy wisdom and power are required at My hand.

And I obeyed Thy call, O Jehovih. And then again, after a time, Thou called me again, and my labors extended into many etherean worlds. But I love to look back and glorify Thee for my first Lord-dom, and to treasure up the millions of loves I found in those days. And again, O Jehovih, hast Thou blessed me to meet many millions of them in this pruning of the red star, Earth. Now hast Thou called me to speak on the throne of Thy God of Earth. Alas, Thy God hath said: O Aph, son of Jehovih, come thou and honor my throne. Whereas, O

Jehovih, I am the most honored of men and Gods because I have again opened my mouth before Thee and in Thy name. All glory be to Thee, O Jehovih, now and forever.

Then Aph, Son of Jehovih, sat down, and God signalled to the marshals, who proclaimed freedom for two days. Thereupon the Gods and Goddesses of Aph's staff filed past the throne, and after them came the hosts of God, and then the hosts of the Lords, for they all desired to pass near and look upon Aph, and receive the signal of his blessing.

And presently all the people joined in with the es'enaurs and sang a song of glory unto Jehovih, the All Highest. And when it was finished the multitude turned to recreation and social intercourse.

CHAPTER VIII.

When the time came, God called his proper officers, and they proclaimed his presence.

And God said: As it was before the submersion, so shall it be now, for you shall fill the same places as before. Nevertheless, from this time forth, all work in heaven and on earth will be new, and as if nothing had been. Let My Lords and their attendants, and their ashars, prepare for their departure; and from such other volunteers as have come into my kingdom they shall receive as they desire, and be assigned to labor suited to them, whether it be with mortals or with spirits in the first resurrection. And my marshals, messengers and asaphs shall travel throughout atmospherea, selecting and appropriating all suitable places for the spirits of the dead, and apportion builders and workmen, and erect factories, schools, hospitals, nurseries, and all other suitable places, adapted to receiving those of the first resurrection, as is done in all atmospherean heavens, and all who are thus received shall be called es'ians for the first five years; but after that they shall be called es'seans, signifying having separated from corporeal desire, being full residents of the es world. But those who will not become es'seans, being the spirits of druk mortals and fast-bound to the earth, shall be called drujas, signifying wandering spirits of darkness and of evil. And those who engraft them-

selves on mortals shall be called fetals, signifying sucklings, and these names shall continue in heaven and on earth to the end of the world. Wherein ye may perceive the fault of leniency of the Gods and Lords of old, be ye circumspect in these times.

When God thus completed all his commandments, and the people were ready to depart, the es'enaurs and trumpeters sang and played a hymn adapted to the new heaven; and when this was finished, Aph, Son of Jehovih, spake, saying:

Behold, the light of the high heaven opens. Thy Son, O Jehovih, longeth for a great labor. I go on a journey farther than ten thousand suns. Fiatisi, Thy Daughter, O Jehovih, and Goddess of a thousand worlds, hath set apart to join two corporeal stars in a far-off heaven, whereon a thousand million shall be delivered into spirit life in a single day. With her, by Thy will and power, O Jehovih, I go. But yet, let not these, Thy Gods and Lords and all their hosts, surmise I will forget one single soul of all that are here. And when the next dan appeareth, behold, I will return to them to enjoy a portion of their sweet love.

And now he descended and sat at the foot of the throne, and God, suffused with tears, came down and took his hand, saying: Behold, he who is greatest maketh himself least of all. Arise, O Aph, Son of Jehovih, and crowned immortal God of the Arc of Noe, Son of the Almighty, arise and go thy way.

So Aph rose up, and shaking hands with God and his Lords, descended to the borders beyond the foot of the pillars of fire, and his hosts with him, being ten million in number, where the proper persons had in readiness an ascending otevan wherein they all entered. At a given signal the otevan started, but toward the east, and swift as a shooting star it sped forth, and presently disappeared in the distance.

CHAPTER IX.

Jehovih said: Nepht, My Son, God of Earth, hear thou the Voice of Thy Creator. For as thou callest on Me in thy sore hour of trial, so did I come to thee and deliver Earth and her heavens through My Son of the arc of Noe in etherea. Remember now, the upraised of Hautuon, heaven of dark-

ness, in Uk'loo, in the firmament, for they are thine until the next dan.

God said: I have heard thy Voice, O Jehovih. But what shall Thy servant do? Behold Aph, hath left with the upraised children of darkness, Gods and Goddesses who transcend Thy servant so far in wisdom and power that he scarce can look upon them. How, then, shall it be with me, Thy servant?

Jehovih said: Nevertheless, the upraised children of darkness are thine own family, and the glory of thy house in heaven shall be the light thou shalt make manifest in them. Fear not, the Gods and Goddesses understand this matter.

Therefore, when thou hast put Thy kingdom in order, and established the heaven of Earth in all its parts, and stationed messengers betwixt thy throne and the thrones of Thy Lords on the earth, thou shalt leave thy Vice-God to rule in thy stead for a season, and thou shalt go to Hautuon, in the etherean forests, for they will be expecting thee.

God said: Thy will be done, O Father. I perceive Thy wisdom and glory and justice. Now will I sojourn on my throne one year, and thou, my Vice God, shall relieve me whilst I go and visit my rebellious children in Uk'loo, where Gods and Goddesses are overseeing them.

The Vice-God said: Thy will be done, O God of Earth.

And in one year's time God had established heaven in such good manner that he could control the affairs of angels and men into the way of everlasting life. God informed his council, which consisted of five hundred thousand ethereans, men and women, of the words of Jehovih. When it became known in heaven that God was to make a visit of one year's time to Hautuon, his hosts from far and near, to the number of ten million, came to see him depart. And God proclaimed a day of recreation, and the people mingled together to converse on the matter of the deliverance of Earth and her heavens and the going down of the continent of Pan.

On the following day, all hands being refreshed and assembled in order, according to the discipline of Gods, God spake from the throne, saying:

Hear the words of your God, and rejoice in the founding of a new heaven. Be wise in heeding that which I shall utter, and make yourselves steadfast in all proven things. Here are millions who stood by my side in the name of Jehovih, in the days of darkness in heaven and earth. For three thousand years our battle lasted; and from out the darkness behold our prayers went up to Him who is over all and above all. And your God said: Surely Jehovih will deliver when the vortex mergeth into Hi'dan; and ye all repeated the same thing; and the unity of our souls desire reached up to the Orian Chiefs, Jehovih's mighty Sons and Daughters.

For as it is proven that a man in conflict with himself accomplisheth nothing, whilst he who is in harmony with himself is mighty, wherein he ruleth himself to a good purpose; even so hath it been proven that the unity of many angels can, by force of their wills in connection with their work, control the place and proceedings of a world. And ye became a star of faith in Jehovih.

And they who were without faith in an All Highest Person, were without power, and of no effect save to build up discord to our proceedings. Whilst those who assumed to be Gods and Lords, but ignored Jehovih, were not sustained, for having nothing higher than themselves, they rose only to themselves. Which is manifested on earth, even as it was in those days in heaven, boasting of good works or of good prayers, but housing themselves about with the earnings of others. Did not these false Gods and false Lords set up self and worship it? And the fruits of their inspiration and their slaves under them, were the angels they sent to rule over mortals, for the glory of their philosophy, wherein mortals soon said the same things of themselves, which was: Behold, there is no God nor Lord of wisdom in heaven and earth. Whereby the doctrines of the false Gods and Lords overturned their own kingdoms, changing heaven into hada. But when the Light of Jehovih came, ye and your God and Lords were one with His Voice. And now that your God and Lords have established a new heaven and new earth for the glory of Jehovih, he who

labored so long in your love goeth to the other wing of the battle, where your brethren toiling with those in darkness, will rejoice to hear of your fruitful labors.

Then God turned to the right, and said to Eolait, Vice-God of Earth: Because thou wert robbed of thy division of the earth, Jehovah hath bestowed thee well. Thou shalt therefore, hold the triangle of the Gods of Earth until thy God returns.

Thereupon, God hung the triangle on Eolait's neck, saying: In Jehovah's name, all hail, God of Earth.

The hosts of millions repeated: All hail, God of Earth.

And Neph came down and sat at the foot of the throne; and God came down and took his hand, saying: Arise, O God, and go thy way.

So Neph rose up, and the two, with their marshals and attendants, went down to where the proper persons had a ship with mantles and curtains in readiness, and Neph, and his hosts, five hundred thousand in number, entered the ship. Meanwhile the es'enaurs sang an anthem of Glory to Jehovah. At a given signal the ship started upward, amidst the applause of millions of angels assembled. Like a star of light it shot upward higher and higher, till it was seen no more.

CHAPTER X.

The Council of Hored being in session, God ascended the throne, and the light of Jehovah fell upon him so that he was well night obscured from sight, and the Voice of Jehovah spake, saying:

As by My presence, and of Mine own self I made each self, and gave thereto power of words, so do I in light manifest by words to My etherean hosts. As to the Lords of Earth ye have provided ashars, and above them asaphs, and betwixt all my kingdoms allotted messengers, so shall ye also provide for barbarians, familiar spirits, who shall be subject to the order of the ashars and their Lords.

I create all men, whether I'hins or barbarians, and your labor shall be not alone with My chosen, whom it is easy to save, but with those also who know Me not, and know not My es worlds. For, besides those destroyed by the flood, behold the earth is still covered over with men, wo-

men and children. In the time of Aph, ye received volunteers from Osi, in etherea; give them this matter in hand.

This was done, and they were divided up into groups, and the corporeans having already been numbered by the angels of heaven, the ethereans were distributed accordingly. And these again selected and apportioned familiar spirits to abide with the barbarians. And these familiar spirits were the fathers and mothers and friends who had recently died, and still sojourned in the first resurrection. So the officers provided places on earth for these spirits and persuaded them to reappear before mortals in order to prove continued life.

Jehovah hath said: Provide ye the way, but cause the familiars to do the labor, but do not make a familiar of the spirit of a young man or woman, lest they become fetals.

So it came to pass that a new department of heaven and earth was opened, during the absence of Neph. At the end of one year Neph returned from the Hautuon colony, bringing with him five million volunteers, being of the third resurrection. And it being known in Hored when he would return, a great concourse of angels gathered to receive him in honor, and to welcome the volunteers. So that when God's etherean star descended, the Vice-God, Eolait, proclaimed a recreation of ten days, which was to follow immediately after God should ascend the throne. And whilst the es'enaurs were singing, the ship of Neph alighted, and the marshals and hosts of honor proceeded to the places, and received God, who at once ascended to the throne and saluted Eolait, Son of Jehovah, saying:

By Thy will and power, O Jehovah, Thy Son rejoiceth.

Eolait said: Welcome, God of Earth.

And he saluted with the sign of Jehovah's name, and was answered in like manner. Without more ceremony he took off the triangle of the Gods and placed it on Neph's neck, saying: In Jehovah's name, receive thou the gift of the ancient Gods.

God said: Let the marshals proclaim ten days of recreation, whilst we account to our loves how we found matters in Hautuon, and of the power of Jehovah manifested.

CHAPTER XI.

The Voice of Jehovih spake through God, saying: Because a new heaven is established, and because the old hath been raised up, let signs be manifested whereby men and angels in after times may know what hath happened. For men and angels may forget the flood and the purging of Earth. Bethink ye, O Gods and Goddesses, what shall be done?

Eloait spoke in behalf of the Council, saying: What shall be done, O Jehovih?

Jehovih said: In kosmon, men and angels shall ask for proofs. One will say: How is it possible to relate the words spoken in the olden time? Another will say: How can it be proven that the old heaven was taken away?

Hear, therefore, the words of your Creator; and when one saith: Behold in those days few men had the gift of words and speech, answer ye him, saying: Even so was it in heaven, and because they had not words they could not be made to understand.

And another shall say: The Creator ruleth in large matters, but not in the small; and another shall say: Because the angels come in kosmon, so could they in the olden time. And ye shall answer them, saying: Who knoweth the plan for an earthquake, whether it be small or large before Jehovih? Is He not ever present, and do not certain conditions bring certain results? And they will answer: Yea.

Say ye: Give then, a name to the Highest Cause beyond all research and they will say: By the ancients called Jehovih.

And they shall see that they have entangled themselves in a net. For if the condition of ignorance on earth begot ignorance in heaven, how could the light of heaven come afterward to Earth save from above? Since, then, the light of heaven came from above, who should invent the wisdom of a flood to come upon the speech of nations?

Give them, therefore, words in heaven and words on earth which are matters of this nature, and make the sounds thereof sacred, so that it shall be proven in Jaffeth, Shem, Ham and Guatama, and in the heavens thereof.

God said: Thou art all wisdom, O Jehovih. Now have I a place for the new

volunteers come from etherea. For this shall be their matter and business with the familiars who dwell with the barbarians.

So, accordingly, they were allotted. And they were enjoined to sing to mortals the song of the flood; and they thus established its history to endure forever on the earth.

CHAPTER XII.

All things prospered in heaven for many years, nor were there great wars on earth, nor famines, nor epidemics. And the Lords appointed sufficient loo'is for all the Faithists, so as to control the I'hin marriages to bring forth sons and daughters who would rejoice in heaven. And when they died their spirits were carried to heavenly places, and entered as es'yans.

But the Lords appointed no loo'is over the barbarians, and only commanded the asaphs to watch for their spirits in the hour of death, and if possible, to bring them to the organic places of God in Hored. This continued for many years, and in course of time, the familiar spirits aroused up the barbarians, and they began to have dreams and see visions when familiars talked to them whilst they slept. And when this became common, Jehovih said:

Behold, the time is come to appoint loo'is to abide with the barbarians. The I'hins are a harmless and defenseless people and cannot subdue the earth. Therefore, I have created the barbarian; for he shall drive away and destroy all evil beasts and serpents; and the forests shall fall down before him. For this purpose the loo'is shall select marriages with a view of raising up great kings and queens. But since, in the olden time, the kings depended on the prophets of God for counsel, and thus were advised against killing anything I had created alive, so in this time of the new heaven ye shall permit the kings and queens to consult the spirits of the dead with the talents I have given them.

This was done also; and the barbarians were attended by familiar spirits, many of whom called themselves God or Lord, or the name of some great king of the olden time. And these familiars, being stupid, supposed themselves to be such persons. The result of their stupid impressions was to inspire the barbarians to believe they

were attended by Gods or Lords, or by the spirits of kings or queens; and so they held up their heads and began to think. For as it had been said by the Gods of ancient times: Some are led by flattery, some by self-conceit, some by duty, some by love of righteousness; so are there others who can be led to self-improvement by persuading them they are chosen especially by some God or Lord, or the spirit of a renowned king or queen, to work wonders.

God said: There was a certain sick man who could not be cured by the physicians. So there came a foolish woman, seeing visions, and said to the sick man: To-morrow thou shalt be healed. God hath been trying thee; but thou hast proven thyself in soul, and thy God will withdraw the spell of thy infirmity. Behold, thy God standeth by thee.

Now on the following day the sick man put forth his spirit and rose up and was well. Wherefore, it hath been adjudged even deceit may accomplish what truth could not. Suffer then the familiars to lead the barbarians on for a season, but be ye watchful at the proper time to appoint new spirits to be with them.

To the messengers God said: Instruct the Lords that the time is come to reveal the seven tetracts to mortals, especially to the I'hins; for as the ashars are withdrawn a pace, so shall mortals advance a pace. These are the inheritances of all men born on the earth: ANASH, which is persistent stubbornness by word or thought; ZIMMAH, wicked device; RA, delight in being bad; BELYYAAL, worthlessness; AVEN, vanity and self-conceit; DIBBAH, slander and reporting of evils; and SATAN, to be a leader, especially to the delight of the other six entities.

These are the members of the beast in all men and women; nor is any one without them in some manner or degree. Go ye, therefore, to the Lords and say to them: Jehovih hath set the beginning of the resurrection through Aph, His Son, Chief of the Arc of Noe, to lay the tetracts on the shoulders of mortals.

The marshals of the Council provided messengers who were at once sent down to the different divisions of the earth; for the tetracts were some of the words selected in heaven to be given as everlasting

names, whereby, in after ages, the tribes of Faithists might be discovered. And they were given alike to the Faithists of Guatama, Jaffeth, Shem and Ham, who were the sons of the Arc of Noe preserved on the earth in that day. For these words were provided in the Hebraic, Vedic and Algonquin languages, to be synonymous, till the coming of the kosmon era.

CHAPTER XIII.

The Voice of Jehovih came to God, saying: Hored shall advance to the second resurrection, and the first resurrection shall be established with My Lords. And every thirty-three years the Lords shall bring to this, My holy place, those who are capable of the second resurrection, where they shall be prepared for the next resurrection to etherea.

Accordingly, every thirty-three years there was one migration from the Lords' first resurrection to that of Hored.

God said: Close the gates of Hored, and from this time ever after only those of the second resurrection can enter. And it was so. And Hored was extended over Jaffeth, Shem and Ham; and over Guatama the Lords made two kingdoms, the first and second resurrections, and allotted the first to a sub-Lord in his own name, and over the second he presided in person, teaching his people of God in Hored. As the distance of the sea lay between these heavens, the Lord and his attendants maintained an etherean ship, and crossed the sea at intervals of eleven years.

And now new colleges were established in the second resurrection, and the spirits began the study of elements and illustrations in es and uz, and the process of travel and of carrying corporeal entities. And these spirits were at times taken down to mortals by the ashars to assist in miracles. For the lessons in the second resurrection embraced the mastery of corpor in alalysis and synthesis.

And God visited Hautuon every eleven years, and remained one year of Earth's time; so that in two hundred years he made eighteen visits. On his first visit he brought back with him a number of volunteers, being of those raised by the Arc of Noe; and the next visit he brought back

twice as many as the first; and the next time three times as many as the second, and increasing for the eighteen visits. And on the last visit it was estimated how many he had brought back in all, and the number was one thousand million. And they were raised to the second resurrection, having been under the training of Gods and Goddesses in Hautuon, under the direction of Aph, Son of Jehovih. And now that the time of dan was drawing near, and Aph should return to provide for the ascent of Jehovih's harvest, God looked up with a cheerful heart; for it was evident that by the expiration of the two hundred years from the submersion of Pan, many of the spirits delivered from Earth in that day would be prepared to take the second resurrection. Wherefore, God prophesied, saying: Through thee, O Jehovih, in another hundred years, I shall have delivered them into etherea as Thy Brides and Bridegrooms.

CHAPTER XIV.

Jehovih spake in the light of the throne of God in Hored, saying: Behold a star cometh.

The Voice ceased, but God and his hosts knew the meaning, for it was the time of Aph to return and complete his deliverance of Neph and his hosts, and his Lords and their hosts. The Council looked up into the firmament; and the messengers who had heard the Voice, and who were departing on their various missions, also looked upward, even as they sped forth in their places; and they proclaimed it in the places of all the heavens of Earth, and to Lords and their divisions of the earth.

And the angels of heaven and those that abode with mortals were so stirred up, and because of their presence mortals comprehended that something unusual was about to happen. The Council of Hored knew not how they should proceed, for the event was to surpass in magnificence anything they had ever witnessed.

God said: I have heard Thy Voice, O Jehovih. I know a star cometh, and great shall be the glory thereof. Give me light, O Father. How shall Thy servant know the decorum of Orian Chiefs? Behold, I

am as one abashed with obscurity in Thy wide universe.

Jehovih's Voice answered: Fear not, My Son. And let Thy council be strong also. Proceed at once to decorate thy people preparatory to receiving the resurrection. And those who are to be My Brides and Bridegrooms clothe ye in white.

The whole Council heard Jehovih's Voice, and they ordained officers to proceed throughout atmospherea and put in effect Jehovih's commandment. And the decorated angels, and those prepared as Brides and Bridegrooms for etherea, were ordered to form in companies near the throne of God in Hored; and the officers of companies were also provided with badges, whereon was inscribed an account of their labor on earth and in heaven, the number and nature of their self sacrifices for others' good, and their grade in purity and power and wisdom. And the privates were decorated with stars to illustrate the same things, in degree and number; and the stations of their file in Hored were provided in the order of music, rating them according to their chord, and their social adaptability.

For these things were done before etherean judges, to whom Jehovih had said: Let the people pass before you, and judge ye them, that being assorted and arranged they shall make one harmonious whole. For it is only by this they will have power to ascend and endure in My regions of light.

There were one million of these judges, and they took up their stations in different parts of atmospherea, wherever the second resurrection had been established, every judge choosing a district for himself or herself, for they were both men and women. And as the angels passed before them, the wisdom of the judges was so great they could comprehend all they had ever done, either on earth or in heaven. And by signals the proper officers were advised how to decorate and adorn all of them. And as fast as companies of one thousand passed, they were provided with conductors who took them to their places, which had been previously determined by the command of God.

Whilst the work was proceeding, lights began to appear in the firmament above.

These were the marshals of the Orian fields in etherea in their star-ships, making course for Hored, and their number was legion. But presently one brighter and more powerful than the rest appeared, coming from the western arc of Onah'yi, and it steered direct to God's throne, growing brighter and larger as it came. And when it entered past Chinvat, and was well within the vortex of Earth in the belt of the moon's orbit, its light spread across the whole of atmospherea, Hored was illumined, and great was the enthusiasm of the angels of Hored. Not long the brilliant star delayed, for he who sailed it was a God of millions of years, and by his wisdom attained to such mastery that the elements of Earth and atmospherea gave way, as if appalled by a heaven on fire. Down came the star-ship whose majesty outweighed all ceremony, a very crown of magnificence, even to the arena of the Council of Hored. And he who came, attended by half a million, was Sue'ji, master of ceremonies.

God rose up, saluting, and all the hosts rose up, saluting, whereupon Sue'ji ascended the throne, greeted by God and his Council.

Sue'ji said: In Thy name, O Jehovih. And God said: In Thy name, O Jehovih, welcome Thy Son.

And presently all the place was aglow with a golden light, which ranks first in heaven of all colors, and the Voice of Jehovih descended on Sue'ji, and he said:

Behold, I came in the darkness and delivered Mi, for she was of twins heavily laden. And the one dwelt with the mother, but the other I sent to nurse in Hautuon. And they are grown to maturity, a son and daughter twin. Turn ye to Hautuon; lo, the twin cometh. She was the puny child; but look ye upon her, O ye Gods and Goddesses. Her thousands of millions came in an avalanza from ji'ay'an worlds. Open your arms, O My beloved sons and daughters.

The Voice ceased, and Sue'ji said: When the harvest of Hautuon arriveth, attended by the Gods and Goddesses who helped to deliver the children of darkness, and who have changed them into beacons of light, there shall be three days of recreation in atmospherea; for the hosts of Hau-

tuon shall be shown their native world whence they came. But on the first day, behold, Aph, the Orian Chief, will descend in all his glory. And on the fourth day all your upraised sons and daughters shall ascend into the etherean worlds, where there are in waiting, to receive you, millions of millions of souls who have long dwelt in Nirvana.

Sue'ji ceased speaking, having given commands as to the stations of his marshals around Earth and her heaven.

God sent his messengers, saying: Go ye to Wak'hah and say: God saith: My heavens have been numbered, and the account of my labors rendered and recorded in the libraries of Hored. And of all the hosts who have labored with thy God, behold, thou, Wak'hah, stands the highest in grade. Come, therefore, to the throne of thy God, and be anointed God of Earth for the next four hundred years.

The messengers, attended by one thousand marshals, departed for Ad'jun, the place of labor where Wak'hah dwelt, being a physician's nurse for es'yans and still born mortal children and those killed by abortion. And they delivered the message of God, to which Wak'hah replied: O Jehovih, I have been all my life, now some thirty thousand years, trying to learn where I should be most serviceable to Thee and Thy sons and daughters. And when I think that I have found it, lo, a summons cometh from another way, saying: Come thou hither. It seemeth that Thou dost forever hurry us onward. Thy will be done, O Jehovih.

So the marshals provided an otevan, and Wak'hah was conducted to Hored, to the foot of the throne of God, where he was saluted, according to his rank.

CHAPTER XV

Nearer and nearer came the visiting stars, the etherean ships from thousands of worlds, with countless millions of emancipated souls, dwellers in the Nirvanian regions of Jehovih. And when they reached the boundary of Earth's vortex they halted a while, to form in rank and rank, that their glory might add to one another; and whilst they stood thus in the great vault of heaven there opened on one side a gateway amidst the star-ships;

and far beyond came what appeared to be a strange and mottled sun, swaying to and fro, and this was the thousands of millions of spirits who were delivered from earth to Hautuon. And as it came into view every soul burst forth in one universal shout of applause. And as it came nearer, the curtains and sails and streamers, made of yellow, red and blue fire, began to wave and surge, like a ship in a rough sea, but steadily holding course in the undulating elements. Presently could be seen guardian ships, thousands and thousands, traveling beside the hosts of Hautuon. And the guardian ships were themselves like stars, and carried millions of ethereal souls who had been Gods and Goddesses on many worlds; and they formed wings for the Hautuon avalanza, to hold steady the course to the red star, Earth. And thus, in honored discipline, came the millions of Jehovih's worshippers, who only two hundred years since were but as vermin delving in darkness, and deep buried in death, to whom Great Jehovih, and his exalted worlds were unknown.

Brighter and brighter grew that great waving sun, sailed by the immortal Gods, and larger and more imposing, till, when it entered Earth's vortex, it became as living fire, large as Earth, and of brilliant colors, from black to adamant, and blue and white, and purple, yellow, scarlet, pink, and of all shades; and living and sparkling, with the broad curtains suspended, deep as the breadth of a world, with sails and flags that reached upward high as the moon.

Midway in the vortex of Earth it halted, and the myriads of stars beyond now gathered in majestically from every side, till around Earth's atmospherea was not a place but glowed with Jehovih's fire of heaven. Music, which rose from the throne of God, a little while before, ceased; for here was the play of elements in harmony. Moving, changing, forming, the great kaleidoscope of splendor forever evolved, new and glorious changes stretching abroad over the firmament of heaven.

And now another gateway opened amidst the stars; and a cluster star was seen approaching from the southeast. It

was as a star surrounded by stars, and brighter than all the others. This was the star-ship of Aph, the Orian Chief. At sight of which, all who were present turned in pride and wonder. Swift and mighty above all the countless millions of Gods and Goddesses assembled had he attained in the play and management of worlds. And at the sight of his ethereal star, angels and Gods whispered: Aph! And the magic of his name, widely known in the Nirvanian fields of the emancipated heavens, spread abroad, till every soul uttered, Aph, in all the regions of atmospherea.

Nearer and nearer he came, nor halted at Chinvat, the boundary of Earth's vortex; but steadily and with power, sailed on till his star stood in the doorway of heaven, and here halted as if to complete the wondrous scene. But a moment more, and all the fleets of the glorious star-ships moved onward toward Earth, and surrounding it on every side.

And now the marshals took their parts. First, Sue'ji, chief over all the rest, from the throne of God, cried out: All hail, O Aph, Son of Jehovih.

And the words were caught up on every side, and uttered in one breath around the world, went like an echo over all the heavens. Yet, nearer and nearer gathered the great star-ships and sun of Hautuon, till like a net they joined and filled Earth's atmospherea in the east and west and north and south, and below and above; on every side.

Then Aph's fleet drew near, and he and his hosts alighted, and he ascended the throne, saying: All hail, O Neph, God of Earth.

And this was also uttered by the millions of hosts.

Whereupon the signs and ceremonies of the Gods were briefly concluded, and a recreation of three days proclaimed. And the angel hosts came forth out of their ships. And for three days and nights the visitors dwelt on the earth and in the lower atmospherea; inspecting how Earth was made; its land and water; its mountains and valleys; its beasts of prey and beasts of burden; its birds and fishes; and above all, its mortal people and spirits who lingered on the earth. And then they

surveyed atmospherea and the works of God and his Lords; their nurseries, hospitals, factories, schools and colleges.

And the Chiefs from many worlds, and Gods and Goddesses, mingled together, and exchanged their varied experience in the wide regions of Jehovah's universe, of the management of both corporeal and es'sean worlds, and of the cosmogeny of ether-ean worlds, and of the turning worlds from their orbitic courses, or changing their axic rotation, and of the deliverance of millions of souls into the ji'ay'an fields, and of the creation of new corporeal worlds and the dissolution of others, and the gathering together of the spirits who are thus disinherited, and of their final resurrection. Neither seemed there any end to Jehovah's universe, where such wonders go on forever.

And on the fourth day the marshals called order; and so great was the discipline of the hosts and the arrangement of the star-ships, that in a moment of time order reigned amongst all these countless millions of people.

When order was restored, God commanded Wak'hah to rise, and he said: In Thy name, O Jehovah, I proclaim this, Thy Son, God of Earth for the next four hundred years. Guide him in wisdom and love, O Father.

And God made a crown and placed it on Wak'hah's head, saying: Hail God of Earth, Jehovah's Son.

And his words were repeated by the hosts. And then God took off the triangle, heirloom of the Gods of the red star, Earth, and hung it on Wak'hah's neck, saying: Take this heirloom, the symbol of three entities in one, and wear it for the glory of Jehovah.

To which Wak'hah, now God, answered: Thy will be done, O Father, Creator and Ruler over all. And all on the throne stood aside, and God ascended the throne and sat in the midst. The es'enaurs chanted and the hymn sounded around the whole world. Then Aph, Son of Jehovah, spake, saying:

In four hundred years, O God, I will come and deliver thee and thy harvest, and thy Lords and their harvest, for the glory of Jehovah, the Unapproachable Almighty. Amen.

And now Aph went and sat down at the foot of the throne, and God came down according to custom and took his hand, saying: Arise, Son of Jehovah, and go thy way.

And Aph rose up, saluting, and he and his attendants departed and entered his star-ship. The es'enaurs chanted, the trumpeters played, and the solemn march of Jehovah's sea of fire sounded from heaven and Earth.

The marshals now put the great works in order. Neph and his attendants were stationed on the right of Aph in a ship new built. Next to Neph the ship of his Lords and their attendants; after them, their marshals from the different divisions of Earth and atmospherea. Next to them the ships of the messengers; then the factors, then the nurses, then the physicians, and so on; and finally the divisions of Earth-raised, who were now adjourned to the sun-fleet, being of the same rank. And these comprised the harvest of Neph for Jehovah's emancipated realms; and the number of souls exceeded all other harvests raised up from Earth.

And now had come the time for the ascent, and Aph said: Give us of Thy power, O Jehovah. And his words were echoed in all places in heaven. And the ships started from their foundations, and slowly moved back outward from Earth. The es'enaurs played the march; the ethereans tore off strips of fabric and threw them down to Hored, and then formed flowers and leaves and perfumed them, and cast them out, to fall in the lower heavens. Outward the etherean ships moved, and then parting the breadth of the world rose slowly upward. Presently they turned, and were as one entire world; but with the rotation of the different stars began to separate, all except the harvest of Neph, which was the central figure, led onward and upward by Aph, Son of the Great Spirit.

Faster and faster rose the glorious scene, and more awful, and sparkling with splendor. Onward it rose higher and higher, till it disappeared in the firmament above.

CHAPTER XVI

Now was atmospherea like a new heaven stripped of visitors, and ready to re-

sume labor after a glorious festival. So God at once dispatched all hands to their places, and the factories, schools and colleges, nurseries and hospitals, were once more alive with willing workers.

And Hored prospered in every department; and so also did the departments of the Lords on Earth; and mortals also prospered under the light of the Great Spirit. For four hundred years God reigned in heaven, and his Lords under him, and the second dan of Aph fell upon Earth. So God appointed An'on as his successor. And now Aph and his attendants came to deliver God, his Lords and people prepared for their resurrection up into etherea. And the number of Jehovih's harvest was one thousand million souls.

And God and his Lords reigned their time, and they were also delivered by Aph, and the harvest of Jehovih was eight hundred million souls.

And his successor, God of Hored and atmospherea, and his Lords, fulfilled their dan, and they and their harvests were delivered by Aph also; and the number of souls delivered was six hundred million. And Jehovih commanded Aph to commit Earth and atmospherea to the successors of Ra'zan of Garowista, in the etherean phalanx of Ar'doth.

And the next harvest of God and his Lords was two hundred million souls.

After that Earth passed into the a'ji of Urk'stand for eight hundred years, and the light of the upper heavens was lost to Earth and atmospherea; so there was no harvest for the etherean realms. And because of the darkness in atmospher-

ea it began to fall in grade; and the seven tetracts took root in Hored, and overspread the dominions of God and his Lords. And many in heaven rose up, and proclaiming themselves Gods and Lords, obtained followers, some to the extent of three million souls. And these false Gods made slaves of their followers, exacting service, and in lieu giving pitiful homes and regimen; and by the labor of their slaves embellishing their mansions and cities in hada.

Jehovih had said of old: Before mortals I keep death forever present that they may not forget the change from corporeal to spirit life. Otherwise, they would dispute it possible in My hands for these things to be. But My resurrections in heaven are far apart, and the inhabitants thereof lose faith in those above them. Through faith is all power and glory attained.

And during the last thousand years of the cycle of Aph, there being no resurrections to etherea, many fell into disbelief of the emancipated heavens, and so set about building up heavenly kingdoms on their own account, and for their own glory. And in order to have exalted kingdoms they sent their slaves back to mortals to inspire them with the glory of their false God's kingdoms, that others in turn might become slaves. And confusion reigned in heaven again, and it reacted on mortals, through the angels' presence, and war and misery overspread the nations and tribes of men on Earth.

Thus ended the cycle of Aph, being two thousand six hundred years after the flood, and three thousand six hundred years in all.



LORDS' RECORD FOR THE CYCLE OF APH

CHAPTER I.

Hear me, O man, I am the Lord of Earth, Son of Jehovih. I am one of thine elder brothers. I, thy Lord, with my brother Lords and Gods, in the name of Jehovih speak, saying:

Peace and patience be unto all men, that ye may comprehend my words, and bear witness that heaven and earth in every part is Jehovih's and that all men and women are His sons and daughters.

As over mortal kingdoms, kings, so hath Jehovih in His heavens crowned certain Chieftains for times and places, and given them titles by which they have been proclaimed to men and angels. And they are honored in high heaven, and known to the people on the earth as Jehovih's Lord of Earth, and my predecessors have been known for thousands of years amongst mortals as the Lord of Earth.

If it be said: The king said thus; and generations after, it be said: The king said thus; all men know it was not the same man, but was nevertheless the king. So it is with the Lords, for all of them have been the Lord. Wherefore I, the Lord, by virtue of my authority, in Jehovih's name, proclaim the light and the darkness of the past, for inasmuch as I have been exalted by Jehovih, so are ye all in waiting for your turn in the heavens above to become Lords and Gods and Goddesses.

To draw your souls up in heavenly aspirations, to become one with the Father in righteousness and good works, Jehovih sendeth His sons and daughters down to the earth, to reveal the glory of His kingdoms in the ethereal worlds. But because of the darkness of man's soul, man setteth up to mock the words of his Lord, saying: How can I become a Lord or a God? Behold, his word hath not been heard; none have written his speech.

Was it not so in all times of Earth? And because of this darkness amongst men, they have laid bare the iniquity of their own hearts. For out of the mouths

of my chosen, who utter my words, come words of truth, love, wisdom, kindness, and the exaltation of virtue. But from those who deny me, come corruption, war, avarice, and the love of earthly things for self-sake.

Behold, they have quibbled about words and the meaning of words. One saith: How much of this came from the Lord, and how much from the prophet? Making of themselves mathematicians on a matter separate from the subject of the righteousness of their own souls. Are not all words at best but pictures and paintings of the spirit that findeth them? And whether the Lord or an angel carry the light to the prophet, what does it matter to the man or woman who seeketh to serve Jehovih by doing good works? if only the words help them in this work?

Some have said: Behold, I have given all I had to the poor, and I rise early and visit the sick; and in the night I sit up with them; and I gather up orphans and helpless ones, and make them so joyous of heart they thank Jehovih they are created into life. Now, verily all men know that such behavior cometh from them that recognize my word, whether it come from the mouth of a babe or the pen of a fool. Who, then, shall not find delight in the word of the Lord? for they are the expression of Jehovih's light within him, and my word cometh as well now as in the olden time?

Behold, I am not for one man only, nor for one woman, nor for one book. But wherever the light of wisdom and the desire for virtue and holy deeds shine, there will my speech manifest. Is not Jehovih wide as the universe, and immutable? And to be in harmony with Him, is not this the sum of all wisdom? Therefore, if thy Lord or thy God hath attained to be one with the Father, and he come in dominion on Earth with his millions of angels and ye are inspired by them to do Jehovih's will, what discussion shall man have against heaven or its representative?

I declare freedom unto all men in Jehovih's name, but with freedom I also give the experience of the Lords of Earth. Suffer therefore my prophets on all hands to embellish the pictures of the past in their own way. Herein is wisdom, for they that strive for the light of my dominion shall receive my angels in Jehovih's name; and by the words they find to express my commandments shall they be known to be from me. All words come from the Lord; by him was man made upright on the earth.

But as the light of a full-grown man differeth from that of a child; so, in different degree was the light of men; and those with Jehovih's light were called Faithists, because they perceived that wisdom shaped all things, and ruled to the ultimate glory of the All One. But those of the lesser light were called Druks, because their trust was more in corporeal than in spiritual things. And the Faithists were also called the chosen people, because they had faith in Jehovih; but the Druks were classed as enemies to the Lord, because they sacrificed by means of war and death that which Jehovih made alive. And these two people have lived on the earth from the first.

And I, the Lord, Son of Jehovih, gave a certain commandment to man, saying: Thou shalt love the Lord with all thy soul, thy wisdom and strength. But man had little strength in this matter; neither did I ask for more than he could give. And another commandment was: Thou shalt not kill, and if man had obeyed this commandment there would have been no war in the world. In like manner gave I the light of heaven unto all men, but my enemies perverted my words to justify themselves in sin. And if one man saith: The Lord said: Thou shalt not kill; and yet another man saith: The Lord said: Thou shalt kill; no man need mistake which is of the Lord in fact. For the Lord desireth not to see any man killed whom Jehovih created alive.

And man multiplied and peopled Earth over, building cities and nations and prospering in all earthly things. But as I came to the earth to develop the soul of man chiefly, and for his own ultimate happiness in the ethereal worlds, I labored not with such as heeded me not, but suffered them to go on in their own conceit;

and they became divided against one another, and war and pestilence came upon mortals, resulting in their downfall. And the spirits of those that denied me on earth, still denied me in heaven; and in their stubbornness and conceit continued to dwell with man on the earth. So that in the course of time the world was overrun by spirits of darkness who knew not heaven.

In all of the four great divisions of the earth, my enemies killed many of the Faithists, and there were but few left in mortality. In Pan there was a remnant, but they were scattered and in hiding from their evil pursuers.

CHAPTER II.

The Lord said: A wise physician amputateth a diseased limb, and so preserveth the trunk to become healed. Saw I not the rankness of the tribes of darkness, the Druks; and that the proceedings of man would render Earth void? What is all the world if it bring not forth heirs unto everlasting life?

Behold, my chosen had become despoiled on all the divisions of Earth save Pan. And they who had been their destroyers had in turn nearly exterminated one another. And as for the land of Pan, it was already in the throes of death. And spirits and mortals had become as a festering sore. The spirits of the dead, tens of thousands of millions of them, would not quit their hold on mortals whilst they lived on the earth.

And I sent my angels around about the whole earth, and gathered in the spirits of darkness; gathered them unto the land of Pan.

And I said: I will destroy man from the face of the earth; for the flesh of man is corrupt, for by the eating of flesh and unwise cohabitation hath he corrupted his race upon Earth. And I, the Lord, called unto my chosen who were persecuted and hidden away in the valleys and mountains in the land of Pan. And I said unto them: Because ye have kept my commandments, and sown the seed of righteousness in your generations, you have found favor in my sight.

Go, therefore, and build ships sufficient to carry all my chosen, and go within them

where none can pursue or destroy. For, behold, I will bring a flood of waters upon the land even unto the highest mountains, to destroy the corruption thereof. Take with you sufficient food to last one hundred and fifty days, for ye shall not be able to come forth to procure food.

The ships were all built on the mountains and numbered one hundred and thirty-eight. I numbered them that were saved, and there were twelve thousand four hundred and twenty; and these were descendants of the first race of man on Earth. The ships were divided into five fleets; four fleets of thirty-four ships, and one fleet of two ships.

The Lord said: I will name the fleets of my chosen Guatama, Shem, Jaffeth, Ham and Yista, and their names shall be everlasting on Earth. From these few I'hins will I people the world over; and I will inspire them to write a history of the flood.

And in one hundred and fifty days from the beginning of the flood, the ships were brought into their respective places, as the Lord decreed that they should. The fleet Guatama was carried to the eastward and the country where it landed was called Guatama.

The Lord said: From this place shall my chosen spread out north and south. But they shall not inhabit the lands to the east or west; for they shall be testimony in time to come of the landing place from the continent of Pan.

The fleet of two ships carried to the north was named Yista, which in the Panic tongue was Zha'Pan, which is the same country that to this day is called Japan, signifying, relic of the continent of Pan, for it lay to the north where the land was cleaved in twain.

And the Lord said to them: Behold, eight dan'has shall come and of all people ye shall be reckoned the oldest in the world. And until I come and unlock the sea, ye shall remain an exclusive people from all tribes and nations. Preserve ye, therefore, the names of my rites and ceremonies, and especially the names of land and water, and the firmament above, and ships that plow the water, and all sounds whatever that man maketh in the throat and without the tongue

and lips; for in the time of my glory on Earth ye shall also be glorified. Preserve ye also peace, righteousness and industry, for ye shall be a testimony in the time to come of the presence of my hand and of the Great Spirit also.

The fleet named Jaffeth was driven to the westward and north, and the country was called Jaffeth.

The fleet named Shem landed to the south, and the country was called Shem.

The fleet named Ham landed southwest, and the country was called the land of Ham.

The Lord said: Behold, my chosen shall manifest many signs and words common to one another in these different divisions of Earth

They shall remember the flood.

They shall repudiate idols, but worship the Great Spirit, Jehovih.

They shall have the crescent.

They shall have the triangle.

They shall preserve the four days of the change of the moon as sacred days, and they shall be called Sabbaths.

They shall be circumcised.

They shall remember the seven tetracts: DIBBAH, the enticing evil; RA, the flesh evil; ZIMMAH, the joking evil; BALY-YAAL, worthlessness; AVEN, vanity; ANASH, delight in destruction; SA'TAN, desire for leadership for self sake.

They shall have three lights: God's angels and Lords; the prophets; the rabbahs.

They shall have three representative symbols of light: The sun, the moon and the burning flame.

And my chosen shall use these lights and symbols, signs and seasons in all the divisions of Earth whither I have settled them. And in the Kosmon era I will come and show them the framework of my building which I raise up to the Almighty.

CHAPTER III.

And now was the world of one language and one speech. In all places my people spake alike, man to man.

The Lord spake unto the I'hins, saying: Behold the earth; I give it to you to be yours forever. Mingle not with the Druks, for they are without understanding and not heirs to everlasting life.

Now many inquired of the Lord, saying: If these, having no understanding, be

not heirs to everlasting life, how shall it be with our children who die in infancy?

The Lord said: This is a matter of seed, and not of learning. Whosoever is born of my chosen shall inherit my everlasting kingdom.

And I said unto the guardian angels whom I had given to man: In the lands whither I will take my people, let them build mounds and walled cities, with ladders to enter, after the manner of the ancients. In all divisions of Earth, alike and like shall they build. For in the time of Kosmon their relics shall be testimony that the I'hin preceded the I'huan, the copper-colored race, in all the world. So also will I, the Lord, provide in the Kosmon era to discover the sunken land of Pan, that mortals may comprehend the magnitude of the work of the Lord.

In those days the I'hins dwelt not alone, but in cities and villages; and they were clothed; and they tilled the ground and brought forth grains and seeds good to eat; and flax and hemp from which to make cloth for covering the body. And their food was of herbs, roots, grains, seeds, and fruits of the earth; but they ate not flesh nor fish, nor of anything that breathed the breath of life. They toiled by day, bringing within their cities the fruit of their labor. And they slept within their cities and on mounds at night, that they might not be molested by beasts of prey and by serpents.

And every city had one rabbah (head father), who knew the way of the Lord. By the rab'bah were the altars of the Lord built, and the times of the sacred days foretold. And the rab'bahs made records in writing on stone, which they taught to their successors, and to whomsoever desired to learn of the Lord. And the Lord abode with them; and they kept the commandments and multiplied in all the divisions of the world.

And in course of time, there were thousands of cities and hundreds of thousands of inhabitants who had spread abroad over the lands of the earth. And they built ships and sailed abroad on the seas, and inhabited the islands thereof, north and south, and east and west.

CHAPTER IV.

The Lord said: That my people may remain upright, behold I give unto them and their successors forever, certain sacred words.

Seven degrees of sacred rites bestow I unto my people. And no man shall take the second till he hath learned all the words of the first; nor shall he take the third till he hath learned all the words of the second; and so on, shall man learn all my sacred words. From mouth to mouth shall they be learned by every man and woman of my people.

And the Lord said to his prophets: Go to the Druks and cause them to sit on the ground in a circle, and stand ye in the midst, saying: Behold, O Druk, the Great Spirit hath spoken; I have heard His Voice. His words are holy words. Whoever learneth His words shall have power over sickness and poison and the flowing of blood. And, if a woman, she shall become fruitful and have great rejoicing. Hold up your hands and repeat the words of the Lord.

I will serve the prophets of the Lord.

Heal my flesh, O Lord, and cure poison.

The Lord is spirit unseen in the heavens.

He is all power and wisdom and love and anger.

He can heal and he can tear the flesh, and strike dead.

His prophets have his good grace; they can hear his voice and interpret him.

The Lord is my guardian; ten times a day will I remember him.

The Lord can stop blood; choke it up, O Lord. He can give blood stopping as a power of the prophet's hands.

Confound my enemies, O Lord.

The ashars shield me.

I will honor the I'hins, the sacred people of the Lord. They are my brethren.

This was the first lesson.

Blessed be the name of the Lord. He can make me to be alive after I am dead, and this is all he requireth of me, to say: Blessed be the name of the Lord. In the morning I will say it. At noon I will say it. At night I will say it. Blessed be the name of the Lord.

I will wear clothes to hide my nakedness, because the Lord requireth it of me.

I will not steal nor speak untruth.

If my brother taketh what is mine, I will not be in anger, nor judge him; but I will lay the matter before the prophets of the Lord.

I will do no violence for it is the Lord's commandment.

This was the second lesson; and the third lesson was:

I will have but one wife; I will go not after other women whilst she liveth. (I will have but one husband; I will receive no other man whilst my husband liveth).

I will not allow any man or woman who is diseased to come near the oe'ugah. In the Lord's name I will drive them hence. I renounce them nor will I mingle therewith, for it is the Lord's commandment.

The fourth lesson was:

I forswear the hunt. But whatsoever cometh, and it is fit food for man to eat, I will kill it. I will take up fish in the name of the Lord, for they suffer no pain.

I will till the soil and gather roots to eat, and fibres of barks for clothing, and live like the I'hins, the chosen people of the Lord.

I renounce murderers; nor will I marry with them, nor live as they live. They are the enemies of the Lord.

I will curse no man, nor woman, nor child, for it is the Lord's commandment.

I renounce anger and all weapons of death. They are enemies of the Lord.

If a man injure me, I will lay the matter before the Lord's prophet, for his judgment is holy.

If a women entice me, I will go secrete myself and repeat the sacred words.

I will respect the times of woman, for she is the gift of the Lord to be man's helpmate.

When my wife hath a newborn child, I will do her labor for forty days, for it is the Lord's commandment.

The fifth lesson was:

The four days of the moon are the Lord's; on those days I will not labor.

I will keep sacred the four days of every moon, and I will repeat the sacred words of the Lord thrice.

And when the prophets say: Behold the Lord saith this is a sacred day; then will I keep that day holy.

When the I'hins worship before the altar of the Lord, I will keep on the outer circle, for the I'hins are the chosen servants of the Lord.

When the I'hins march forth, following the prophets, I will come after them, for I will honor the Lord's chosen.

When the prophets say: Pitch the tents here, I will do so, for the prophet cannot err.

The sixth lesson was:

I will provide for the sick, and for the woman with a newborn child. I will give first to the I'hins, then to the Druks.

To warriors I will give in time of sickness, but when they are healed I will say: Go your way.

And if a man be sick of poison, or a woman sick of poison, I will go to the same. But before I go in I will say: O Lord, I go in a place of danger. Come thou through thy ashars and protect me. For the Lord can encompass me around about, and I shall not receive the poison.

The seventh lesson was:

I will keep these holy words secret in the name of the Lord.

When the Lord commandeth, saying: Go here, or go there, or build here a city, or a house or an altar; then will I do the Lord's bidding.

Thus did the Lord establish laws amongst men; and because of the sacredness of the Lord's words, man treasured them and kept holy the commandments of the Lord. And when mortals repeated words for the stopping of blood, behold, my angels compressed the veins. Not the words stopped the blood, but by the words mortals became in concert with my hosts.

And when a man went into the presence of dangerous diseases, repeating the sacred words, the angels protected him from the disease.

And the Lord caused the rab'bah to make a wheel, and hang it beside the altar. And the meaning thereof was: As this wheel has no beginning or end, so is the Creator. Whosoever turneth the wheel once round hath said: In Thee, my Creator, I trust.

And the Lord made an image to stand beside the altar, where only holy men and women might pass, and the Lord called

the emblem fete, signifying: Beyond me there is no appeal.

And the form of the fete was a circle and an all light center with four dark corners cut off. And the Lord explained the meaning, which was:

That there is a central light within man seeing clearly, but that the four dark corners of the world beset him on all sides.

And the Lord made an instrument and called it Gau, which was a triangle with a plumb line from the upper corner; and across the plumb line was a hollow reed for seeing through; and at the bottom end of the pumb line was a weight attached, which pointed to marks on the lower border of the triangle.

And the Lord explained to the prophets how to use the gau for proving all things, even as to the height of mountains, and the velocity of running waters, and how to lay the foundations of the temples. And the prophets on their part taught the I'hins, but with them the mysteries were kept a secret against all the world. Hence, in after time came the saying: Even the wicked were compelled to employ the I'hins.

In all there were two hundred and eighty signs and emblems and symbols and implements given by the Lord to his people; and when they were all completed the Lord taught the prophets the meaning; and these became the sacred language of mortals in all the divisions of Earth.



CYCLE OF SUE

CHAPTER I.

Jehovih spake to Sue, Orian Chief, in the gardens of Atahavia, saying: Sue, My Son, behold the red star, the far-off Earth. Her harvests are blighted; she has ceased to bring forth immortal souls to My unending realms.

Sue heard the Voice, and answered: In Thy name, O Jehovih, will I summon My Gods of Hoit and Izaracha.

And Sue, quick-perceiving God of two worlds in the etherean Seamar, sent swift messengers to Hoit and Izaracha. Then came Le Wing, God of Hoit; and presently Sivian, Goddess of Izaracha, and they stood before Jehovih's throne.

Sue said: Jehovih's Voice spake to me, saying: Behold the red star, she bringeth forth no sons and daughters more to people My etherean realms. She is weak and out of tune and cometh this way. And I answered:

In Thy power and wisdom, O Jehovih, will I visit the red star. Six years will I remain, stand on her soil, and course her heavens, and give such potency to her confused God and Lords as will make a thousand millions sing for joy.

I have charts and maps of her atmosphere and corporeal parts; and a history of her, as yet, young and adventurous in the field of worlds. I have called you to accompany me.

Then spake Le Wing and Sivian, saying: To do Jehovih's will and thine are we come to thee.

To the swift messengers Sue said: Go proclaim my will throughout my etherean worlds, and summon up from Ithivius a hundred million skilled volunteers. When the red star shall cross the boundary line of Izaracha, we will go forth in power in a ship of golden light.

CHAPTER II.

In the Arinisca of Portan of the etherean worlds of Hoit and Izaracha, flew the call of the Gods for volunteers, and so

welcome was the sound thereof that hosts of ethereans rose up on every hand ready to volunteer and soon the required number stood in waiting. And yet so vast were the fields and arcs of Izaracha that the hundred millions chosen were as but a fraction compared to those left uncalled.

Coming near the throne of Sue in Hoit, the hundred millions formed in squares and stars, and the chosen God took his place at the head and front, looking to the low horizon, where rose the red star, Earth. And now the builders, who had measured the elements lying in the route toward Earth, formed their crescent ship of fire, and equipped it with mantles, curtains and banners. When the ship was completed, Jehovih's light encompassed it about on all sides, and though it was beautiful before, it was now illuminated and sparkling and bright as a sun, and rich in golden color.

When Sue entered the ship the Voice of Jehovih spake, saying: Thou shalt go now, My Son, and give wider range to the tetracts both in angels and mortals. Give broader dominions to tyrant kings and queens on Earth, and greater scope to the self Gods and Lords, and thus increase their responsibility.

Then all the hosts entered the etherean ship singing and rejoicing, observed by countless millions come to wish them joy on their six years' visit to Earth.

Sue said: In Thy name, O Jehovih, and by virtue of Thy power in me vested, my hosts shall speed forth at my command.

And Sue stretched forth his hands, and the mighty ship of heaven turned on its axis, cutting loose from the high firmament. And it turned, with its great curtains and banners sailing gracefully and swiftly through the blue ether. The music of her es'enaurs swelled and rolled along on the spheres of many worlds, where dwell countless millions of spectators viewing the marvelous speed and power and brilliant colors of the great ship.

When the ship came to the bridge of Chinvat, and halted, to take in the plan of the whirling Earth, Sue said: Light of Thy light, O Jehovih. And at once as high as the moon and as bright as the sun, the illuminated ship stood for three days and nights to over-awe the self Gods and warrior kings and murderers of the earth, whose plentiful souls in chaos polluted heaven. And then slowly entered the vortex of Earth, for Sue desired that both corporeans and atmosphereans should witness the coming power. So that when the ship neared the disorganized Hored, the self Gods and Lords fled with their hosts, and left their well supplied kingdoms desolate, and rushed down to the earth in millions to hide themselves.

But the true God and Lords stood firm in their depleted kingdoms, fearing naught, but in faith that this etherean ship was Jehovih's answer to their long cry for help from the heavenly spheres. And by their pillars of fire still standing, great Sue knew where to land in the lower heaven. And when he neared the place his es'enaurs chanted and the trumpeters played. And God and his hosts sent up rockets, displaying the three primary colors, and God's es'enaurs joined in chanting with the hosts above.

Presently the ship of fire was at the place of landing, and Sue, Jehovih's Son, descended with his host of a hundred million angels, led by Gussitivi, marshales of the throne of Sue, in Izaracha.

Sue said: Hail, O God of Earth. In Jehovih's name, I am come in power and wisdom.

And God answered: Glory be to Thee, O Jehovih, that Thy Son hath come so far to bless Thy bewildered kingdom.

Then they saluted, and God said: In the name of the Great Spirit come thou and honor my throne.

So Sue went forward and greeted by shaking hands; and Sue ascended and sat on the throne, saying: I feel the light of the Father descending on my head.

Presently the All Light enveloped Sue, and Jehovih's Voice spake through him, saying:

Hear the words of thy Creator, My Son, and rejoice because I have not forgotten thee and thy people. Behold, this is the

hour of thy redemption from the trials of tetracts, which are run abroad in My dominions. Was it not worse than this in the olden time? And I came with My hosts and delivered them. I created man in darkness and gave to him no judgment, that the creation of his own thoughts might be for his own glory forever. But instead of beautifying his thoughts, he hearkeneth to tetracts and buries himself in darkness. The heaven I build for him he destroys, and then buildeth his own, but only to be displeased and turbulent. Neither will he content himself with providing with his own hands, but searches out my most dutiful sons and daughters and makes slaves of them for his own exaltation.

In the ancient times I sent My sons and daughters to search out these traitors, declaring unto them that only by forsaking evil and practicing righteousness could they attain to My exalted kingdoms. Their evil places have I cast down, and rebuilt in honor and glory, that their own judgment might determine that virtue and good works are the sure foundation for happiness that will endure forever. But when I have raised them up in one cycle and made the lower heaven a paradise, alas, My ethereans have been gone away but a little while when the tetracts take root and grow, and turn all things upside down.

But now will I build them up in a new way. Yea, I will appropriate the evil to their own good in a way they dream not of. The false Gods and Lords shall be arrested and brought before this judgment seat, and I will judge them by their own behavior and desires. Neither will I torment them nor abridge their happiness. Send, therefore, My Son, thy marshals into the hidden places of these self Gods and Lords and say to them: Thus saith the hosts of heaven. Come, My Son, and inherit a kingdom in hada in thine own way, for lo, there is room for all; but that thou art not left behind, come quickly to Hored.

And they will come, hoping to embellish themselves in the old manner. But My Light shall come in due time in Mine own way.

The Voice ceased and Sue spake, saying: What Jehovih hath ordered, do ye.

So marshals were sent in all directions in atmospheria to gather in the false Gods

and Lords who had deserted their dominions in fear of the light of Sue's ethereal ship. And after many days the false ones were brought to Hored, and there were of them seven thousand Gods and Lords. Now when they were before Sue, Jehovih's Son, and arranged so that all could hear and see, the Light gathered about the throne, and Sue addressed them, saying:

Hear me, O men and women. I have sent for you and you are here. In this I am pleased. Know, then, that what I speak shall be in love and tenderness. Ye have deserted Jehovih's kingdoms, and it must be because it pleased you better than to remain. Is this not true? And ye also deserted your own kingdoms?

For a little while they consulted together, and then answered: Nay, it pleased us not to desert our own kingdoms; but we were afraid.

Sue said: Who think ye I am? They answered: A God from some far-off world, but where it lieth we know not. We desire to know who thou art.

Sue said: I am but an angel like yourselves. Fear me not. But since ye feared, and so deserted your kingdoms, does it not prove that ye are not the all highest? And do ye not perceive that because ye had no All Highest, ye were divided and inharmonious?

Hear, then, that which I say, and consider my words. I want not your kingdoms nor anything you have; but that harmony may reign in heaven, I will give unto every one of you more than you had, and add power unto you also. Since ye behold I am come to Hored, the throne of the ancients, perceive ye not that whatsoever accordeth with me is of my power also? Take, then, your kingdoms and be Gods and Goddesses, and I will make you as part of one united whole.

Again, they consulted together, and again they answered: Why shall we take our kingdoms? Our slaves have deserted us; our kingdoms are pillaged of all their value. Yea, our slaves have become wandering spirits, and are making their habitations with mortals.

Sue said: What can ye say to these wandering spirits that will induce them to come away from mortals?

To which they answered: If we promise them provender and clothes, and plenty of rest, they will come. But when we put them to labor, they will run away, having tasted of liberty.

Sue said: How, then, made ye slaves of them in the first place?

To which they answered: We took them in the day their mortal bodies died, and they never saw nor knew any other place in heaven. So we appropriated them to our service dutifully.

Sue said: Know, then, this is my conclusion. First, that ye shall be made as sub-Gods to one confederacy, and your kingdoms shall be fair to look upon, and well supplied with all things.

Behold, there are on earth, with the barbarians, hosts of familiars and fetals. Whoever, then, of you, will go down to the earth and bring them away to Hored, shall have them for his slaves. And whoever bringeth the greatest number, to him will I award the greatest kingdom. And if it be that ye can find emissaries to work for you in bringing fetals and familiars away from the barbarians, then shall such labor be accounted to your credit. And ye shall station round about in the corporeal cities certain angels whose labor shall be to receive newborn spirits, on birth blankets, and bring them to your kingdoms also, for they shall be your slaves.

After that manner spake Sue, and the false Gods and Goddesses were highly pleased, and they divided themselves into certain districts over mortals and for the lower heaven, and were at once sent off to labor in their own way, and they were named sub-Gods.

Sue said: These sub-Gods have much weight with the barbarians, because they advise them in war. But, behold, it shall come to pass when the sub-Gods have robbed the barbarians of their familiar spirits the I'hin priests will have greater weight with them. And the sub-Gods will desire to find favor in my sight, and so teach their slaves, which will cause them to emancipate themselves in time to come.

CHAPTER III.

Jehovih spake through Sue, saying:

Two states have I created open to all men, both on earth and in atmospherea,

which are, liberty and bondage. And man I made to choose that which he will; but that he might not err I send my emancipated angels to explain these things beforehand. Even so are governments ordained by My holy ones, wherein ye may judge whether a government be of Me or against Me. For if it give liberty to all righteous works, and for the promotion of knowledge, providing teachers to the extent of the demand, it is of Me. But if the government maketh of itself a self, for which its aggrandizement is at the expense of My children's liberty, then it is against Me.

For I have not created a people to be to-day as were their forefathers, but provided them with perpetual growth in wisdom and virtue; wherefore the rising generations shall rebel against that which was well and good for their forefathers. All My governments understand this, whether on earth or in heaven. Whatever government accepteth not this rule, shall go down to destruction. For as I have hedged man about with sentinels, such as pestilence, poverty and hunger, in order to awaken him to knowledge and industry, so have I hedged in all governments with sentinels, such as rebellion, assassinations, war and bankruptcy. As pestilence proveth man's disobedience to My commandments, so do rebellion and anarchy prove the disobedience of governments to the progressive spirit with which I created man.

The self God saith: I will make a strong government. By armies and cruel masters will I bind the subjects in my dominions. And he draweth up a multitude of laws, and heaps up books to explain the laws, and he says: Behold, how wise I am! Behold the great wisdom of my judges. Behold the great learning of my books. Behold my most perfect laws. Behold my armies that stand behind all, and in great power. But when a ship of fire appeareth in heaven, his kingdom is destroyed like a spider's web. For instead of choosing his Creator, Who is strong, he erecteth things that were as nothing.

As thou hast apportioned to the self-Gods to take kingdoms, suffer them to hedge themselves about with a multitude of laws; but thou thyself shall have no laws save the rites and ceremonies, which thou shalt adorn with music and processions.

And it shall come to pass that the dominions of the self-Gods will prosper for a season; and they will, for sake of self glory, deplete mortals of their familiar spirits and fetals. But in time after, their subjects will tire of the laws of the self-Gods, and hearing that thou hast no laws save rites and ceremonies, they will come to Hored of their own accord. And thou shalt make the nurseries, hospitals, factories and places of education, into places of delight and recreation.

Sue called the Council, and his own hosts from labor to recreation for one day, and the people mingled together rejoicing; for with the ethereans with the hosts of Sue were many who had been Earth-born, many thousands of years before, and their assurance of the emancipated heavens above had greater weight with the atmosphereans than anything that others could say. Then Sue and his hosts visited the earth and atmospherea, and returned again to Hored.

And Sue said: Behold, a time cometh, in all the atmospherean heavens, when the discipline of former days must give way to something new. And such a time is now in this kingdom. It may be likened to a young child that hath been led by the hand for a long time, but now hath become strong of limb so as to walk alone. For this purpose hath Earth been brought through the fields of Izaracha, and my hosts are come with music and wisdom.

Hear then, my decree, O God of Earth, and thou shalt be the most blessed of Gods. Send thy messengers into all parts of atmospherea, proclaiming a recreation of ten days, of music and dancing, and marching with pageantry and feasting.

CHAPTER IV.

When the time of the festival had come, there congregated in Hored, besides the etherean hosts more than a thousand million souls, to witness and to participate in the ceremonies.

Sue said: Here is wisdom and folly; false Gods and their dupes; laziness and industry; swiftness and sloth. Yea, here is a world worthless before Jehovih. And why? Simply for lack of discipline and harmony. Every one is for self, and none

are producers for the general good. Alas, they are the same as mortals, but stript of flesh. They are of no value to one another, and consequently of no value to themselves. Now will I show thee, O God, that these hapless beings, with no joy in life nor hope of resurrection, shall become a great glory to Jehovih and His kingdoms.

God said: It is over a thousand years since they have been visited by angels from the higher heavens. Many of them are learned but doubt that there are other heavens than the plateaux of the atmospherea of Earth. Millions and millions of them have never seen an etherean. Alas, I fear for them.

Sue said: Fear not, O God. They are as mortal in my hands. Neither shall there be preaching to them, nor praying for them. They are tired of these things. But I will found a new light amongst them, and it shall speak for us.

Hear me, then, and with the populace I shall be as one that is unknown. Call, then, thy es'enaurs, and thy trumpeters and harpists, and all the musicians belonging to thy kingdom and to the kingdoms of thy Lords, and let the procession begin. For in all public matters, those who are at the front, if wise, can lead on forever. Be politic, therefore, and shape the populace whilst the self-Gods are amazed at the immensity of the hosts assembled.

God did as commanded, and the people saw there was a head to the proceedings.

Sue said: Send thy marshals and decorators to follow close after the musicians, distributing raiment to all who will follow in the procession. My etherean hosts are advised. They will stand by the way, and with marvelous swiftness, provide the raiment. And all possible extravagant colors and fabrics, and hats and ornaments, shall be distributed, and gratuitously. My hosts shall be arrayed in plain white; and they shall march not, but be as servants and workmen. And when the atmosphereans have played and sung over all the boundaries of Hored, then shall my etherean hosts sing and play and start the dance.

All these things were done, and from the very start to the termination of the music there was harmony in every place and corner amongst the thousands of millions assembled. Nor was there ever so

extravagantly equipped a multitude in Earth's heaven. And so completely captivated were the people, their enthusiasm was boundless. Then came the etherean dance, which so far surpassed the capacity of the atmosphereans that not one of them could join in. Neither could they take part in the etherean music. So the atmosphereans looked on, confounded by the excellence of that which was before their eyes.

Thus ended the first day's proceedings, which to describe in full would require a large book. So the people were called to refreshment. And the ethereans, still dressed in white, and as servants and laborers, provided the viands. And so easily and with such swiftness did they their work, that now for the first time did the more learned of atmosphereans begin to observe them with surprise and wonder. Presently inquiries were made as to who they were and whence they came. For so Jehovih created man, that when of his own accord he admireth the excellence of his neighbor, he goeth to the extreme in praising him.

So God said: On the morrow shall a new entertainment be given, and new raiment and new viands for the feast. And the hosts shouted with great vigor and praise. Then the people mingled together to converse on all they had witnessed.

When the next day came the ethereans had been divided into groups, and the rites of the ancients and the hosts of a'ji in Partha were announced, requiring extravagant toilets and millions of atmosphereans as assistants. So great was their ambition to take part that only by promises of something in the next rites could the marshals make selections.

Sue, Jehovih's Son, had previously stationed signal bells at remote distances from one another, and connected them so the sounds would answer quickly. And in the intervening places, extemporized forests and waterfalls were arranged; and near the middle space one thousand columns of fire were erected. So in the morning of the second day, when all these glorious scenes were completed, and the ethereans, still plain and in white, stationed about, the atmosphereans were more confounded than ever.

First came the birth rites; then marriage rites; then death rites and the first resurrection; then the rites of harmony. And the play represented a million of ethereans who went to a corporeal world and followed it through its life, and to death and resurrection; its darkness and inharmony and terrible suffering in atmosphere; ending with a tableau of a great sun descending to deliver them into everlasting paradise. So grand was the spectacle, and so sublime the music, and the spoken words, that the hosts of Hored wept, and laughed and shouted and prayed, as if their souls would break with joy.

Thus ended the second day, and so complete was the glorious work that every soul had sworn a solemn oath to forsake the earth and lower heaven forever.

Then God announced for the third day, the display of ethereal power. And the people were so bewildered already that a child could have led the most stubborn of them all.

So on the third day the ethereans displayed their power over the elements of the atmosphere; making corporeal substances and dissolving them at pleasure; making light into darkness and darkness into light; weaving fabrics and making diadems and precious stones. Gathering viands from the essence of things evaporated up from the earth; founding plateau and temples in heaven; making ships and chains and musical instruments. And lastly, the ethereal marshals, with half a million ethereans, turned the winds and sent a heavy shower of rain down to the corporeal earth.

And all the while the musicians of the hosts of Sue were discoursing music, the sweetness and grandeur of which surpassed the atmosphereans so far that they were as nothing.

Because of the exhibition of great power and wisdom, the third day had changed the aspirations of every man and woman in the lower heaven. And they were running hither and thither, pleading to be taken as apprentices or servants, pledging themselves to do everything required of them. So it was decided that half of the next day should be given to initiating them as real beginners in the second resurrection.

Then God spake to them, saying: I have pleaded with you for hundreds of years to put away your fine raiment and sparkling gems, and to begin adorning your souls, so as to become Brides and Bridegrooms of the Great Spirit. And you would not, but strove continually to adorn yourselves, forgetting to labor for those beneath you. Behold, now stand Jehovih's Brides and Bridegrooms before you. Are they not plain? And are you not decorated?

But millions of voices rose up, saying: We will do whatever Thou shalt command, O God.

Then God answered: Hear me, then, further: This it is to begin the second resurrection; to put away your jewels and diadems and ornaments, and above all things, to forsake self, and henceforth labor for others who are beneath you. If ye do this in a brotherhood, ye are already beginning the second resurrection. Neither is there any other road to wisdom and power.

Again the multitude cried out: We will do anything; we have faith.

And God answered them: Suffer ye, then, a few to be initiated on to-morrow; but be ye patient and of good judgment; slow to resolve, but firm forever.

So, on the fourth day, in the morning, behold, more than a hundred million spirits had abandoned their showy raiment and stood arrayed in white, devoid of jewels and diadems, ready to be initiated and take the vows of the second resurrection. And accordingly new music was prepared, and the procession and ceremonies so arranged that the greatest possible glory would be manifested. Canopies were stretched overhead, and arches and columns on the borders of the march, decorated with flowers and vines; and amidst these, half concealed, were nestled the response singers, who were to speak for and with the initiates.

And the glad and solemn sound of the Immortal Voice came upon the souls of millions impatient to vow themselves to a new life; and God and his hosts welcomed them with great joy. So grand and imposing were the ceremonies, that ere midday, another hundred million applied, also robed in white. And this was continued on the fifth, sixth, seventh, eighth, ninth and tenth

days. And behold, a thousand million angels had taken the vows of the second resurrection.

CHAPTER V.

After this manner were the words of the initiation, led by the etherean hosts:

God on the throne said: Jehovih! Almighty! Almighty! Boundless!

Response: How shall I comprehend Thee, Thou Mighty One?

God: Thou higher than All Gods and Lords!

Response: Who moves the universe, with power unlimited.

God: Creator and controller of the corporeal worlds!

Response: In Whose hands the etherean firmament is like a fruitful garden, wider than the boundaries of time.

God: Whose members are all space.

Response: Whose members are the all that is within space, beyond measure.

God: Thou, O Jehovih! Thou fountain and terminus of all things!

Response: Jehovih! Jehovih! Of Whom all things are but parts, attuned to Thy will!

God: Thou All Person, O Jehovih! Incomprehensible.

Response: Who speakest in the light. Whose Voice is the progress of the universe.

God: Jehovih, Thou all giver. By giving, createth.

Response: What are Thy secrets, O Mighty One? O Jehovih, everlasting and greater than magnitude.

God: I see nothing in all the universe but Thee! All selfs are but fractions of Thyself, O Jehovih!

Response: Who hath not beholden Thee, O Jehovih? Thy Person is in the east and west, north and south.

God: Who hath not heard Thy Voice? Who hath not found Thy hand?

Response: Without Thee, O Jehovih, I go not; I move not. I set out to do things of myself, and fail utterly.

God: What is man before Thee, O Jehovih? He setteth up a kingdom and it falleth as a house of straw.

Response: O Jehovih, how I have wasted my time! My buildings were light-

er than chaff! My virtues were but bubbles, and they are bursted and gone!

God: When will man learn to attune himself to Thee, O Jehovih?

Response: How can I put away myself, O Jehovih? Have I not said: I cannot put away mine own judgment?

God: Man saith: I will not put away my judgment.

Response: Have I not said: To protect myself is the first law, and to preserve mine own the highest?

God: Man assumeth to protect himself, because he is without faith in Thee, O Jehovih; and to preserve his own which in fact is not his.

And here the Light fell upon the throne, and Jehovih spake out of the Light, saying:

I have called Thee, O man, from thy youth up! My voice hath never ceased in thine ear. Who can come into life without me? Who can measure his own footsteps? Behold, he treadeth on my ground. Of all that he is made, the substance is Mine.

The kingdoms on the earth, and the kingdoms of Gods and Lords in heaven are My works. When they have faith in Me, I am with them in love, wisdom and power. Shall a man butt his head against a wall to prove he is greater than his Creator? Behold, I came in the ancient days, saying: Strive to become one with Me, and Thou shalt rejoice that I created thee. Strive to set up for thyself, and thy vanity shall in time pierce thee as a two-edged sword.

I made thee, O man, with fondness for thy sons and daughters. Of love like Mine own I gave thee a part. And as Thou sendest to thy wayward son, beseeching him to return to thee, so do I bring My messengers from higher worlds to call thee. And, that thou mayest not mistake their higher place, I have given them power and wisdom surpassing thine.

The Voice ceased, and then the initiates said:

Henceforth, I will serve only Thee, O Jehovih. For I know Thou wilt appropriate me wisely, O Jehovih.

Accordingly, as the stone is hewn and polished, so wilt Thou put it in the walls of Thy house.

My labor is to hew and polish and perfect mine own soul forever.

My soul shall become as a shining star. My love like Thy ethereal angels. And plain my raiment, and clean forever. Nor more will I boast, nor speak untruth, forever. Nor will I talk of myself. Nor criticize my brethren, for they are Thine, O Jehovah! To do righteous works and lift up my fellows shall be my labor henceforth, forever.

Make me strong in Thee, O Jehovah. And wise to do Thy will forever. Amen.

CHAPTER VI.

So impressed were the angels of atmosphere with the words and music of the ceremonies, that the divided kingdoms, which were without unity and discipline before, were now replaced by extreme sanctity and decorum.

Sue said: The false Gods and Lords have gone off to build kingdoms of their own, and know not what has taken place in Hored. Allow them to proceed until they have purified the corporeans from familiars and fetals; and when they have finished, call thou another festival of all these people, and also send word to the false Gods and Lords who deny Jehovah, the All Person, and they will come bringing their slaves with them adorned in extravagant raiment and jewelry. For they will expect by their pageantry, to triumph over all other Gods, hoping to carry back with them millions of subjects.

So God did as commanded, and in course of time the false Gods and Lords stript the barbarians on the earth of their familiars and fetals, making slaves of such spirits in heaven. And God gave another festival and it was greater than the first, and there were present about three thousand million angels. And the false Gods and Lords came to the festival, equipped in chariots and ships, and with banners and flags, and crowns and diadems, and such wonderful extravagances, the like of which had not been in heaven since the time of the flood. And each and every false God and Lord endeavored to outdo the others in show and parade. The first day of the festival they neither won applause nor censure. The second day they ceased to attract attention, for the thrift, purity and wisdom manifested in the countless mil-

ions of the second resurrection caused even children to receive more praise than the false Gods and Lords with all their glitter and show. On the third day one-half of the false Gods and false Lords cast aside their adornments and appeared in plain white, pleading to be initiated into the mysteries of the second resurrection. And on the day following the rest of them came also, seeking like admission.

And the Light of Jehovah spake through God on the throne, saying:

Think O ye Gods and Lords, what are you doing? Yesterday you asked for kingdoms, desiring to be rulers over your fellows. And ye obtained your desires, becoming Gods and Lords over millions. And these became your dutiful subjects, and ye adorned your thrones and your persons in great splendor.

Behold I gave a festival, and ye came as living witnesses of what self-made Gods and Lords could accomplish. And your dutiful subjects came with you to attest their loyalty and good faith in your wisdom and power.

Now you have cast aside your crowns and high estate, praying to become workers among the host of men and women. Are you not mad? And are you not making yourselves the destroyers of your own subjects? For behold, because of your abjuration of pomp and glory, all your subjects are cast aside in ignorance and misery.

With one voice the self-Gods and Lords answered: Alas, O God, what shall we do? We can give away our crowns, raiment and our jewels, and our thrones and kingdoms. But we cannot give away our subjects; they will not go. We have bound them to us; and we are bound to them because we accepted them. What shall we do, O God. The burden is more than we can bear.

God said: Be not disconsolate. You have done a great work. You have rescued millions of familiars and fetals. And even before you asked to be initiated into the second resurrection most of your subjects had already deserted you. Hear the judgment of your Creator, which is that when all your subjects and fetals are risen in wisdom and virtue and good works, so as to take the second resurrection, shall you be promoted. For only until then can ye have freedom of soul.

The Voice ceased, and the self Gods and Lords answered: Thou are just, O Jehovih. We will go to work amongst our poor and ignorant subjects, and make them comprehend Thy wisdom, power and justice.

For ten days the festival lasted. Thus were first established rites and ceremonies in the lower heaven as a power to work wisdom and virtue. And after that time music, marching and dancing were included in all ceremonies by the Gods and Lords of heaven.

CHAPTER VII.

In the fifth year of Sue he dispatched swift messengers to Opnetevoc, in etherea, saying: Thus saith Sue, God of two etherean worlds: Behold, I am sojourning on Earth, and with the God of Earth and his Lords, have prepared one thousand million Brides and Bridegrooms for Jehovih's etherean harvest. Greeting to Nista, of Ho and Tow'en, Goddess; in the name of Jehovih, send an airavagna and complete the resurrection of the Father's Brides and Bridegrooms.

And the Goddess Nista, provided an airavagna, an etherean ship, resolving to come as commander in chief. Sue advised God, saying: Make thou of this matter a great testimony in thy heaven. Send, therefore, thy messengers into all parts, and to thy Lords on the earth, inviting all people to be present to witness the ascent of Jehovih's Brides and Bridegrooms.

God did as commanded, and on the day of the appearance of Nista, daughter of Jehovih, in her sun-ship, in the firmament, there were assembled in Hored countless millions of souls inspired of Jehovih. Great was the manifestation of delight when the sun-ship came in full view, descending like a world of fire. And when she passed Chinvat and was fully within Earth's vortex, the enthusiasm of the people knew no bounds. They sang, and prayed and danced and clapped their hands, as if mad with delight. Meantime the Brides and Bridegrooms had been arrayed in etherean white, and were now saluting those whom they were soon to leave. Quietly the etherean hosts filled their part in the great play of the immortal resurrection.

Nearer and nearer came Nista in her sun-ship, slowly turning and descending, with ten thousand curtains suspended and waving, and ten times ten thousand banners and flags waving. And then slowly down, lower and lower, till the airavagna rested on the plateau of Hored, to the south of the Temple of Jehovih. Gussitivi, marshless to the throne of Sue, in Izarach, with ten thousand deputies, went forward, and with open arms received Nista, saluting her with the sign of the star and square, having been warm friends for two hundred thousand years in the plains of Oayad, in the etherean es'tu of Hi'dan.

The es'enaurs of both hosts were chanting, and the angels of the airavagna coming forth in hundreds of thousands, to be saluted by the previously trained Brides and Bridegrooms of Jehovih, and by the hosts of Sue, the etherean laborers. And when Nista came up to the throne, God and Sue rose up amidst the light that was now fast gathering as a mantle of brilliant fire over the place of council.

Sue said: All hail, O Nista, Jehovih's Daughter! God said: In Jehovih's name, welcome, O Nista. To which Nista answered: By the wisdom and power of Jehovih, O my beloved.

And Sue and God parted, and Nista ascended and sat in the midst of the throne. After the ceremonies of salutation Nista said: Let the Brides and Bridegrooms of Jehovih approach the throne of God.

The marshals then ushered the thousand million to their places, and the swift messengers bounded them on all sides, so that the responses should be uniform and as if spoken by one person. And Nista spake from the throne, and the Brides and Bridegrooms responded in the usual form, and then took the necessary vows and renunciations of the earth and lower heaven, according to Jehovih's commandment. When the ceremonies were finished God proclaimed one day of recreation, which was participated in joyously by four thousand million souls.

So, on the next day, Nista and her hosts, with the thousand million Brides and Bridegrooms, entered the airavagna amidst the cheers and weepings of millions of atmosphereans, who had never witnessed so grand a spectacle.

And then Nista, by the power of Jehovih, set her ship in motion, raised it up from the lower heaven; moved it upward by her command, saying: Arise! Arise! Airavagna. Embrace thou the realms of great Jehovih! The es'enaurs and trumpeters were singing and playing; and those ascending threw down flowers and perfumes as pleasant remembrances to the countless millions below. And soon the airavagna disappeared in high heaven.

And this, then, is what followed Sue's ministration: When the end of dawn had come, that is, the six years, he delivered God and his Lords and another thousand million Brides and Bridegrooms, taking them into the borders of Izaracha, where

were assigned the a'ji'an fields of Rus'tsoo with twelve etherean worlds.

And Sue left T-hi, as the anointed God of the lower heaven for the next four hundred years. And God (T-hi) anointed Lords for the divisions of the earth. And Earth and its heavens prospered, so that in the dan following there were raised up two thousand million Brides and Bridegrooms.

From this time on there was a decrease in the etherean harvests for two thousand years, after which time there came great darkness on Earth and the heavens belonging to it; and self Gods filled all atmospherea, so that men and angels knew not whether there was a true God or Lord in all the universe.



LORDS' RECORD FOR THE CYCLE OF SUE

CHAPTER I.

I, the Lord, a one time mortal, with my holy angels who had sprung from Earth in former times, walked with man to keep him upright. By command of the Lord, the angels watched over man, oft-times unknowingly to himself, in all good works and industry. By constant changes of watch the angels relieved one another daily. And in no time did the angels leave the I'hins alone and without the light of heaven. And wheresoever the I'hins went the angels went also, and the angels often took on sar'gis, and were seen by man, and man talked with them face to face. And the angels told man what was good for him, showing him the way of righteousness. And man depended on the Lord and his angels for all things helpful to his understanding.

Now when Earth was inhabited in many places, and there were thousands of cities and villages, the Lord said unto man:

Behold, thou hast made the earth the joy of the Lord, and now I give it into thy keeping.

And man answered: It is well. I can keep the earth, and I shall rejoice thereon because it is the gift of the Lord.

The Lord said: If I stay with thee, day and night forever, thou wilt not put forth thine own power and judgment.

Man said: Go thy way, O Lord.

Then the Lord withdrew a while, taking his angels with him.

Now in those days there were ground people dwelling in the wilderness, who had not the light of heaven in them, neither could they be made to understand. As one may discourse to an ox, and it heedeth not; so was speech to the people of darkness. Nevertheless in winter, when food was scarce, the ground people came to the cities of the I'hins, beseeching for food. And the I'hins, remembering the commandments of the Lord, went out unto them giving them food. Now, behold, the chosen were tempted by the people of

darkness, and a new race was born on the earth, and they were called I'huans. These I'huans were copper colored and were capable of speech.

When the Lord beheld what had happened, he called to the I'hins, saying: O ye that could dispense with the Lord. Gave I not unto you the mark of circumcision as a limit to the line of my chosen? Hear me now in my prophecy: The I'huan shall be taught the name of Jehovih, the Great Spirit, and the plans of Earth and heaven. And the I'huan shall inhabit the whole earth in time to come; and he shall have dominion over everything on earth. And in time to come the I'hin race shall disappear from the earth.

The I'hins inquired of the Lord when these things should come to pass. The Lord said: According to the cycles some twenty-one thousand years.

The Lord said: From this time forth the I'hins shall not mingle with any other people on the face of the earth. This is my commandment. And whosoever violates my word shall be cast out of my cities, and go and dwell with the barbarians. Inasmuch as the I'huans are your heirs, and are capable of everlasting life, ye shall be unto them the light of my kingdoms; teaching them peace, righteousness and mercy. But ye shall in no case allow them to live in your cities. Neither shall you raise a hand to do them harm. But if they come upon you in multitudes to take your stores, then shall ye depart out of that city, leaving the I'huans to take the goods and food for themselves. For you shall be as an example of non-resistance for the sake of establishing the love of the Lord in them.

CHAPTER II.

The Lord foresaw that the I'huans should be separated from the Druks, otherwise Yaks would again be born into the world. And he said unto the I'hins: Behold, the I'huans cannot hear the voice of the Lord. Therefore, go ye unto them, saying: Thus saith the Lord: If ye min-

gle with the Druks your seed shall not inherit everlasting life, but go down in darkness.

And the I'hins went and told the I'huans the words of the Lord. But many of the I'huans broke the commandment. And, indeed, Yaks were again born into the world.

The I'hins said to one another: Are not these like those of the legends of old, who were made eunuchs and servants?

The I'huans inquired the meaning; and when they were told they made a law unto themselves, making servants of both Yaks and the ground people wherever they came upon them.

The I'hins feared for the judgments of the Lord, and they called out to him for a remedy.

And the Lord answered them, saying: Because of the enmity betwixt these two races, behold they will not marry. Suffer ye the I'huans to do in their own way. For of what profit is it to bring forth heirs that cannot inherit my exalted heavens? Because the tribes of darkness cannot be made to understand, behold, their souls go out of being.

So it came to pass that the I'huans made eunuchs of both sexes of the tribes of darkness, and they made slaves of them also.

The Lord said: The I'huans shall have laws of their own. Let my chosen go unto them and make laws for them, saying:

Thus saith the Lord:

The I'huans shall be guardians over the I'hins, the sacred people; and through the I'hins will I bless the I'huans and make them mighty. Since it is not lawful for the I'hins to kill beast, nor bird, nor serpent; behold, their cities and mounds are invaded by all manner of evil beasts and serpents. The I'huans shall slay all such. And they shall guard around about the cities and mounds, where my chosen abide.

Hear ye, then, the law of the Lord betwixt the I'huans one with another:

Whoso doeth an injury to his neighbor or to a stranger, the same shall be done unto him.

Whoso taketh from another, shall return two-fold.

Whoso killeth a man or woman, or child, shall be put to death.

If a man marries his sister or mother, they shall suffer death together.

Whoso oppresseth another shall be cast out of the tribe of his people.

He that blasphemeth the Great Spirit shall be put to death.

He that respecteth not the time of woman shall be put to death.

The fields have I given to the I'hins, but the forest and wilderness have I, the Lord, given unto the I'huans.

The I'huans learned the laws and obeyed them; and they looked upon the I'hins as a sacred people, doing them no harm. The I'huans were a prolific people; four times more prolific than the I'hins, or the ground people. And they spread rapidly over the earth, in all the regions where the earth brought forth fruit and roots, flesh and fish.

The I'huans were carnivorous, but the I'hins ate neither flesh nor fish.

The I'hins dwelt in both the warm and the cold countries, for they clothed themselves and built habitations. But the I'huans wore only a covering about the loins; neither built they any habitations; and they roved about far and near.

For two thousand years, the I'huans prospered, and they became mighty in many countries. And in course of time they began to war upon one another. And for hundreds of years they descended lower and lower in darkness.

And they obeyed no longer the commandments of the Lord, and mingled with the ground people, bringing forth heirs of darkness.



CYCLE OF APOLLO

CHAPTER I.

Apollo, Son of Jehovih, resident of Pitmus in etherea, and God of Sufad, Donga and Tah, in the south province of Buru, Orian Chief, Controllor of Vortices, said:

I, Apollo, Earth born of the continent of Pan, submerged by Aph, the Orian Chief, by Jehovih's command, proclaim in the name of Jehovih, Creator of Worlds, peace and wisdom unto all nations and tribes of men.

Jehovih's Voice came to me in the etherean firmament, place of Pitmus, saying: Apollo, My Son, Thou God of Sufad, Donga and of Tah, behold the red star, Earth, she cometh through thy dominions. Go thou to her with thy hosts a sufficient number and give her a new God and call him Apollo. For neither men nor angels of the red star comprehend the harmony of My works, and because of the inharmony in their own souls they deny Me. They know no higher heaven. Behold, they have mutinied against My God and Lords. They have rejected My proffered wisdom. Their delight is in war and deeds of violence. As men on earth gather round to witness beasts in battle, so gather these countless millions of spirits to witness the kingdoms of mortals in war, fire and plunder, and by their presence urge men to cruelty and cunning horrors.

The false Gods and Lords have said: It is well that there be war and destruction. Otherwise, the earth would become too full; for they saw not the higher heavens. Their arguments were framed in a dark corner. And because of their evil inspiration mortals have the same philosophy and say: War is justifiable lest the earth become too full. For these dark angels shut out from mortals the higher light of faith in Me, thus justifying themselves in war and the slaying of those whom I created alive, and because they of heaven are given to deeds of darkness, their sins react on mortals, making druks out of men and women. Go, thou, My Son, and make

them idolaters of harmony, symmetry and music, that they may become organically attuned from the time of their birth.

I answered: I remember Earth, O Jehovih, men and women with long hair, and hands with claw nails, fierce and warlike; whose eyes were like a lion's, with mouth wide and falling open like a dog that is tired. I perceive thy wisdom, O Jehovih.

So I called together a hundred million of Jehovih's sons and daughters, and told them what had been said, and they answered: We have examined the records of the red star since the time of Wan, and we perceive that the time has come for thy labor.

And I commanded them to send an oni'yah to the heavens of Earth and deliver her God and Lords and all persons who were capable of the second resurrection, and say ye to God and his Lords: Thus saith Apollo, son of Jehovih: Greeting in the name of the Father, and love unto you all. For your glorious work I have assigned seven teres in Donga, where is prepared a place of rest and comfort. Thither gather your hosts. Earth and her heavens shall be left in darkness for thirty of her days, having neither God nor Lords.

So my hosts departed for Earth in an etherean ship of fire led by Tu'ain, Goddess of Proe'king, place of great learning in the etherean mountains of Hore-tanad, and they delivered my message, and Earth was without a God or Lords for thirty days.

And the Voice of Jehovih came to me, saying: The stories of Sue and his mighty resurrections, and of the Gods and Goddesses who sang and danced before the atmosphereans, are still preserved to mortals and angels of Earth. The people of the red star have become rich in rites and ceremonies, and prefer the swift-footed to the slow, the nimble to the clumsy. The loo'is have well laid out the road to thy success.

When the time came, I departed, and that all things should express the labor Jehovih had given me, my oni'yah excelled in

beauty all other etherean vessels that had ever yet descended to Earth. I still remembered my native star with well treasured pride. And why shall I not be proud of my native star, and hold up my head in etherea where I have neighbors who sprang from other star worlds? Shall a man forget his love because he is a God? When I was a mortal I loved my neighbors. When I entered the second resurrection I loved all the people of Earth; and when I rose to etherea, my love expanded to a thousand worlds; but of all places how can I make Earth and her heavens second in the love of my soul?

So from Thy etherean realms, O Jehovih, wherein for fifty thousand years Thy Gods and Goddesses had trained me in the discipline of Thy etherean heavens, I came down to the red star where Thou first quickened me into being, that I might fulfill Thy mandates. Thy hand took me up; Thy hand sent me down. How shall I comprehend Thy magnitude, O Jehovih? What is the journey of a God before Thee? We build a ship for a hundred million, and are vain of its size and beauty, but when we launch out into Thy etherean realms, we fain would hide our faces in shame of our vanity. We sail through a thousand of Thy crystal worlds, and talk of great distances, but the mirror of Thy boundless creation lieth still before us. We recall the red star, our native home, a single gem amidst the countless millions Thou hast cast into the universe, and we are speechless because of Thy awful extent. As a mortal goeth into a dark cavern where the air is damp, so came my hosts, O Jehovih, into the vortex of Earth, the dull atmosphere.

CHAPTER II.

Jehovih's Voice came to me, saying: Go around Earth with thy on'yah, My Son, stir up the atmosphereans; which I did, saying:

I, Apollo, once a mortal, proclaim: First, wisdom, peace and patience unto all men, and comprehensive judgment whereof I speak. Second, to perceive the reason of things as to what has been and what is to come. The Great Spirit is all harmony, abounding in time and in worlds. As one may assert that ripe fruit is nearer perfec-

tion than that which is green, which is self evilent, so he who asserteth that harmony is inore to the order of Jehovih than that which is ill-formed and out of tune, hath little reason to prove his assertion before a wise man. Since, then, man perceiveth that words at best are but slow and coarse representations of the soul's conception of things, how much further lieth a God's wisdom beyond the reach of mortal understanding. Remember, O man, that could thou in a moment recollect all thou had ever learned, thou would be wise indeed. Wert thou in tune with thyself such would be thy wisdom. To become attuned first with thyself, then with thy immediate surroundings, and then with Jehovih, so that thou can act, move and comprehend harmoniously, is to become one with the All One, which condition awaiteth all men, and is called in high heaven, Nirvana, because to him that hath attained it, things past and things to come are as an open book.

Marvel not, O man, that the Gods reveal the words and signs of things long since perished corporeally. The proofs he could give thou could not understand, for the basis of spiritual entity lies not within the measure of the corporeal senses. Nevertheless Jehovih has given thee comparisons. A portrait of a man showeth his looks even after his corporeal body is perished; and yet the picture is but a representative. To the spirit, the corporeal body is but a representative, being a manifested production of spirit.

Let him who desires to comprehend Jehovih describe the all highest constantly. To him that desires to comprehend the etherean worlds, the homes of spirits long risen in Nirvana, let him describe them. Fear not, O man, that thou shalt err. All the imagery thou canst devise is surpassed millions of times in the magnitude of Jehovih's kingdoms. Until thou canst shoot an arrow without striking the air, fear not for thy weak thoughts shooting amiss in Jehovih's worlds.

I, Apollo, proclaim against all vanity and self conceit in the souls of men, wherein every cycle asserteth itself wise and great and learned, and the ancients fools. For the evidence of wisdom lieth not in learning one thing only, but in the adaptation of

man to Jehovah and His works, in which measure the modern and the ancient stand not on their judgment in the matter, but by Jehovah's. For if the ancient was not perfect in his place, neither art thou, O man, in thine. Jehovah revealed to the ancients that which was profitable to the soul of man in that day, and that which is profitable to the soul of man of this day is revealed to him now.

Wherefore I, Jehovah's Son, am come to fulfill my labor even as all men in time must complete that which has been assigned to them. Turn thine eyes inward, O man, and look at the spirit of things. Make thyself as a God looking down on Earth where man has been quickened into life and attained to strength and learning. Behold his temples and palaces; his work in stone and iron, gold and silver; his knowledge of the sun, moon and stars; with clothes for the body and shoes for the feet; with great generals and armies of soldiers. Is man civilized and war abounding? Who has measured the inhabitants on the earth and found them pure and wise? Do more people live on the land in peace and happiness than in cycles past? Because thou art different in many excellencies, thou shalt also remember that many great inventions are forgotten. The world has been peopled over and laid desolate many times.

Hear me, O man of earth and ye angels of heaven. I proclaim harmony, symmetry and music. One man heareth music, and he crieth out: A tune, a tune. Another man heareth music, but he cannot discern, and he crieth out: A noise, a hideous noise. The one hath an ear for music; and the other has not. The one is one with music; the other, being discordant with himself, declares there is no tune, but only noise. Who has not beholden Jehovah, the All Person? Who is it that crieth out, I behold Him not? There is no harmony, no symmetry, no music, no complete whole? Is not the judgment of the perceiver higher than he who perceiveth not? If the lack of an ear for music maketh a man dumb to a tune, is it not the lack of spiritual harmony that causes man to perceive not the everlasting presence of Jehovah, the All Person? Can a man learn to sing who hears not the harmony of a tune? How much less, then, can a mortal

or the spirits of the dead harmonize with the eternal whole if they perceive Him not?

Hear me, O men and angels. From my words learn to be wise and deep perceiving, He who standeth in darkness seeth not. The time of Jehovah none can comprehend. Before my days, time was no nearer the beginning of the universe than now. There were men who believed that, with death all would be ended to every man. And Jehovah sent angels to prove him in his folly, and though they saw them and talked with them face to face, many would not believe. And in the lower heaven they were the same. They would not believe in a higher heaven. And though ethereans came to them to prove them in their folly, and talked with them face to face, yet many would not believe. I have searched the disbelievers to understand their souls, and I have found they were begotten in inharmony. They pride themselves in their wisdom, but that which they called wisdom was as a serpent in the soul.

He who setteth himself up against the king, what is he? He who setteth himself up against the All Person, what is he? Where is the fruit he has brought to market? His speech is cunning in denial; his arguments for liberty the bait of hada. He crieth out in justification of his mutiny: Liberty, liberty! But he leadeth to inharmony and darkness. After that he rusheth to the front, crying out: Follow me! Follow me! I will lead to truth and light. And he himself becometh a God, but in falsehood, even as by falsehood he denieth the true God.

A line lieth betwixt the man who hath too much opinion of his own, and he who hath no opinion at all. One is to be pitied, the other censured. Which, judge ye, do the Gods pity of these two, and which censure? Pity ye him who hath too much opinion of his own; for of all men he standeth the furthest from Jehovah. But the wise man and wise angel follow the median line betwixt the two.

CHAPTER III.

Think not, O man, that the Gods deliver the nations of the world in a day, or by miracles. They first inspire the nations with rites and ceremonies. Then come and

appropriate the rites and ceremonies. The hosts of high heaven, unseen by mortals, stir up the whole world, and in one generation behold a new race is born, and man becomes unfitted for war and deeds of violence. The self Gods turn from the peaceful earth to find their old petty kingdoms broken down and gone.

Be wise, O man, heed the voice of thy brother, God of three worlds. Man and woman and pro-creators. Whom they beget are theirs not for a day, but forever, saith Jehovih. Take heed, O man, that thy offspring may be such as will glorify Jehovih and not bring bondage upon thee to drag thee down.

Hear me, O man, the angels of heaven who are good, labor for those beneath them. This is their work day and night. Think not that they go away to idleness forever. To the ethereal industry becometh rest. To those who have attained to be Gods, there is a spontaneous growth forever. Remember this and be wise. To the atmospherean and mortals, idleness leadeth downward forever; remember this also. The rose and the lily are perfect in their order. Being one with Jehovih they painted not themselves. Let thy soul become one with Thy creator; find thou the symmetry of flesh, the symmetry of spirit, the harmony of music, and consider wisely thy behavior. The star of Jehovih is within thy soul. Feed it, O man, and thou, O angel of heaven, and it will grow to be a God. Rob it, and thou shalt remain nothing. It is weak and dim in the vain; but in him who forgetteth himself in laboring for others, it is bright and of great power.

CHAPTER IV.

Jehovih spake to me, saying: Hear your Creator, O My Son. Thou shalt build a new kingdom in heaven and call it Gau; and it shall be thy judgment seat with a council of one hundred thousand men and women. Thou shalt appoint ten thousand Lords, and each of the Lords shall be named Apollo, and Earth and the inhabitants thereof shall be divided amongst them. And they shall inspire man to make images of stone and wood, and the images shall have short arms and long legs, and nails instead of claws on

the fingers, and well formed mouths for motion of the cheeks.

And the loo'is who have been preparing mortals by birth, shall lead the angels around amongst mortals, finding the most comely formed men and women and young children, and when they have thus chosen them, they shall report the matter to the Lords, and thou shalt send ethereans to such mortals and they shall be aroused by signs and miracles; and it shall be proven to the kings and queens and governors of all the nations of the earth that comeliness of form are pleasant in My sight. And those who are thus selected shall sing and dance by entrancement so that kings and queens shall be overcome by the achievement. For I will make man wish to beautify himself, and in so doing learn to perceive beauty and harmony in My works.

So I founded Gau where Hored had been, extending over Jaffeth, Shem and Ham, and the rest of my atmospherean heavens I divided amongst my ten thousand Lords and Lordesses, whom I selected and ordained in the manner of the ancients. And many of the ten thousand kingdoms of the Lords of Earth had their thrones within the corporeal temples of worship where the hosts of angels assembled in council on the affairs of mortals, and to advise with them through the prophets.

And they inspired kings and queens to erect images in the temples, and the images were given a name signifying harmony, symmetry and music, and the names varied in many countries because of the languages of the people, and mortals were taught by the inspiration of angels to make the images. According to the perfection thereof were they favored by Jehovih, and the sign of Jehovih's approval was manifested in the time of the sacred dance given by the su'is, which was, if the whirling dance caused many women to fall down by enchantment, then Jehovih was pleased. The enchantment of the women was what the Lords desired, for the impression of the soul of woman shapeth the unborn child.

And when kings and queens came to consult on matters of war or personal aggrandizement, my hosts answered them not to their own profit, but with the Voice of Jehovih. Neither was there a temple in all

the world for consulting the spirits but was controlled by my etherean hosts. And the false Gods and Lords having lost all interest in mortal affairs, became earnest workers to establish themselves in harmony, symmetry and music; and at the end of the time of dan there was not one false God or Lord in atmosphaera.

CHAPTER V.

Jehovih spake in the light of the throne of Gau, saying: My Son, thou hast set the temples of earth wisely, and thy ten thousand Lords have the Voice of Thy Creator. Behold this dawn of dan has but five years and two hundred days. The five years are already gone. Call together thy etherean hosts, and they shall report to thee who shall be successors to God and thy Lords. And I answered: Thy will be done.

So I sent messengers to God in Donga, and around about the world repeating what Jehovih had commanded, and I said: When the time of dawn is complete, my hosts shall assemble in Gau, from whence we will ascend to our etherean worlds. Invite all the the people in all the kingdoms of atmosphaera to be present.

So the proper officers went to the libraries of atmosphaera to learn who of all the etherean hosts should be selected to remain as God, and who as Lords, for the next four hundred years. And in twenty days the examiners returned and came before the throne of God and the Council of Gau, whither God and his hosts had returned. Zadakawaski, chief speaker, said: We have found that Gur is the highest and most perfect of all the hosts of heaven, to be anointed God for the next four hundred years.

Apollo said: I remember Gur from Magel in Siftus in etherea, God of Rheata and a'ji seventy-two. Let the marshals go to him and acquaint him with Jehovih's decree.

So ten thousand marshals prepared an otevan adorned with one thousand pillars of light, and with ten thousand musicians escorted Gur, and those who had been selected to be his Lords, before the throne of God.

God said: I salute thee, O Gur, in the name of Jehovih. And Apollo stretched

forth his hand and Gur came and shook hands with him, standing by the throne.

Gur said: That I have lived to see this day, O Jehovih, I am blessed indeed. Thy will be done.

Apollo said: To be a weak man is nothing. To be a weak king is nothing. To be a weak God is nothing. But to be strong in Jehovih furnisheth food for the kingdoms of men and angels. Think not, O God and Lords, that to be a good God or Lord is easy. He who ruleth in heavenly matters must forever furnish food for the souls of angels and men. I will give you a parable suitable for Gods and Lords. A multitude go into a forest. One man goeth a little before the rest, and he calls: Here, here. Then he goes a little farther and calls: Here, here; and the multitude follow. If the leader go too fast for the multitude, they will not follow. And if he does not go fast enough they cannot follow. The glory of the emancipated heavens in etherea lies in the development of every soul to ripeness and bloom, with none too fast and none too slow, but all as one with Jehovih.

Think not that great thunders and terrible stratagems can govern heaven and earth righteously. For as one man in an army may cause a panic, or one brave man's upraised hand lead a nation on to victory, so can ye, O God and Lords, by wisdom in the smallest of Jehovih's plans, rule over Earth and heaven for the glory of His everlasting kingdoms.

CHAPTER VI.

God said: Behold, the dawn of dan is within thirty days to end, and all who choose, and are prepared for the third resurrection, shall be taken up to etherea. Besides, thyself, O Gur, there are two hundred thousand ethereans who have volunteered to remain another four hundred years in these atmospherean heavens, and on earth. From them thou shalt select ten thousand Lords and bestow them with kingdoms over mortals.

To thee, O Gur, I bequeath two thousand million atmosphereans who have been initiated in the second resurrection. And of the first resurrection, two hundred and fifty million; and of fetals three hundred million; and besides these, the inhabitants

of the earth (men, women and children), seven hundred million.

God ceased speaking, and Gur said: Thy will be done, O Jehovih.

Then the es'enaurs sang, and the trumpeters played the March of Apollo, Jehovih's Son. Presently, the marshals and messengers filed before the throne; and a light of golden fire came down from the throne of Helmatia, Orian arc of Tanaya, in etherea, and it fell about the throne of God, and many could not look thereon because of the brilliancy.

God raised up, and Apollo by his side. God said: I stretch forth my hand unto thee, O Jehovih. Behold, Thy Son Gur, God of Ra'yatuf, in etherea, an Earth-born, forty thousand years inhabitant of Thy emancipated realms. By Thy power, and in Thy name, O Jehovih, I proclaim him God of Earth. Be with him, O Father, that he may add unto Thy glory forever. Amen.

God took off the triangle, and hung it on Gur's neck, saying: I now bestow thee with the heirloom of the Gods of the red star, the triangle of the ancients. And that thou mayest be still further honored, Apollo shall weave a crown for thy head.

Apollo walked to the left and raised his hand upward, saying: Incomprehensible All Light, weave me a crown for Thy Son, God of Earth.

And whilst he spake there came from unseen space a flame of yellow fire and lodged on his hand. He turned it once round, and a crown with sparkling gems stood upon his fingers' ends, and he placed it on Gur's head. And Gur went and sat in the midst of the throne; saying: Throne of Thy throne, O Jehovih. All things are Thine. This shall be my resting place to do Thy will.

When the new God was crowned the multitude of a thousand million applauded with great joy.

When all was quiet, God rose up from the throne, saying to Apollo and to him who had been God: In Jehovih's name, come and honor my throne. Accordingly, they both sat down on the right hand of God.

God said: In thirty days the dawn of dan will end. Let the marshals through the messengers proclaim the resurrection of two thousand million to the etherean

heavens on that day. Proclaim it in all the heavens of Earth, inviting all to come who can; for it shall be a day of the feast of glory. But say not to any one that there has been a change of Gods, lest sorrow come upon the people.

The marshals then selected messengers, a great number, and then sent them throughout the heavens of Earth, proclaiming the commandments of God.

God spake further, saying: For thirty days shall the Council deliberate on my ten thousand Lords, selecting and allotting them; and I will crown them in the name of the Father.

Apollo then said: Now will I clothe myself in strange colors, that none shall know me, and during the thirty days I yet tarry, I will go round the earth, that I may again look upon the star of my birth.

And he who had given up the throne said: I, too, will again visit the star of my birth.

Accordingly, God said: Joy be unto ye twain, in Jehovih's name. Behold, I will throw a blanket over the throne, and ye shall change your attire, and when I withdraw it, ye may walk forth unknown.

And this was done.

CHAPTER VII.

So Apollo visited all the great divisions of the earth, and the islands of the ocean; and his traveling attendants, companions and officers, made a record of all things they saw, especially those relating to the corporeans; their manners, sizes, color, habits, education and procreative capacities; and the records were to be carried to etherea in the coming ascent.

And Apollo and his companions then visited atmospherea, making like observations of the people in the first and second resurrections, recording the number and kind of nurseries, hospitals, factories, schools and colleges, together with the asaphs, teachers and physicians, nurses and so on. And this record was also prepared so as to form a brief history of Earth's heaven.

On the twenty-eighth day, Apollo and his hosts returned to Gau. In the meantime, the word of God, commanding the assembly for the ascent of two thousand million of Jehovih's Brides and Bride-

grooms, had aroused the people of the lower heaven; millions of them never having witnessed an ascent, nor seen an ether-ean adavaysit, a ship of fire. On the evening of the twenty-ninth day a light was seen high up in the firmament to the northwest, brilliant, like a star of the first magnitude. Presently it grew larger and brighter, and shot across toward the southwest, and then began to descend toward Earth, growing larger and brighter as it came.

The people of the lower heaven knew it was the adavaysit of the third resurrection, and they rejoiced before Jehovah, singing and praying. And now the marshals commenced to form the groups of Brides and Bridegrooms of Jehovah. And the groups were formed in stars, crescents, squares, circles and ovals, being classified according to their rates, and the groups had banners, and signals of colored lights, according to their rank in love and intelligence, or good works, or other characteristic virtues. And these groups were arranged into combinations, every combination representing the work done by a sub-Lord or sub-God. And these combinations were again formed into four divisions, representing the four great divisions of Earth, and the four Lords, Jehovah's sons. So that when the whole two thousand million spirits were in due form, they characterized Harmony, Symmetry and Music, being the symbol of Apollo, Son of Jehovah.

At midnight, the adavaysit reached Chinvat. Here the ship halted for four hours, and then again began to descend, and rapidly, fearful to behold, becoming more scarlet within the vortex, but growing larger and more definite in figure. And when the adavaysit drew near, it was in the form and figure of the groups of Brides and Bridegrooms of Jehovah. It had fifty thousand curtains, and one hundred thousand banners, and the hosts within the ship, seven million souls, bore each a streamer of phosphorescent light, of all colors, shades and tints, and arrayed in symbols of the name, Apollo.

Unlike all other ethereal ships of fire that had as yet visited Earth's heavens, it was provided with openings in the bot-

tom, five hundred thousand in number, which were the places of entrance and exit. And the openings were studded with crystals of ceaseless fire, of all conceivable colors, shades and tints, sizes and figures, curves, circles, angles, crescents, and so on. And within the openings were the crystal and opaque chambers provided for the heirs of the third resurrection. And yet within these chambers, where the reports of the guardian angels of the lives and good works heretofore done by every man and woman of all the two thousand million who were to ascend to Jehovah's higher heavens. But in all the records there was not recorded one evil thing, or dark deed, or selfish thought, for of these things the ascended hosts had long since purged themselves, till they were gems of the pure light of the Father of all. High up within the ship were the beams and network of timber and ropes and arches. And around about the whole ship was the photosphere of its power, so that the whole adavaysit was like a crystal ship within a globe of phosphorescent light; and yet, in fact, the ship was the true light, and the angels the light of that light, whilst the photosphere was really the shell of darkness made reflective.

And the size of the adavaysit was two thousand miles, east and west, and north and south, and seven thousand miles high. And the ship within it was one hundred miles, east and west, and north and south, and two hundred miles high, being light and habitable within as well as without, like the ethereal worlds in the firmament.

As Jehovah maketh worlds, and sendeth them forth in the places of His firmament; so in imitation of Him, His ethereal Gods and Goddesses make adavaysits to traverse space from star to star, and from one ethereal region to another. Great in wisdom and power are Jehovah's Gods and Goddesses. Yet they, too, were once but men and women, with corporeal bodies.

Jehovah said: I have given power to spirits of the newly dead to clothe themselves from the atmosphere with corporeal semblances of flesh and blood. And to My exalted atmospherean angels, I have given power to clothe themselves from ether in forms of light. But to My exalted ether-

ean angels, I have given power to clothe their hosts with ships of fire, and otevens and adavaysits.

CHAPTER VIII.

Cventi, marshalless for the hosts of Apollo, with ten thousand marshals and fifty thousand respondents of ceremonies, made ready to receive the hosts of the adavaysits, commanded by Cim'iad, Goddess of Du'e'ghi, Goddess of Noad and Rak, in etherea, well known to Apollo, and to Phae'ja, God of Norse, long residents of Um, in etherea.

Cim'iad was a small women, dark and of deep love, most jovial of Goddesses; and had long looked forward with joy to her pleasure of bringing so large a ship to deliver two thousand million of Jehovih's Brides and Bridegrooms. And so, when the adavaysit was about the land in Gau, Cim'iad looked out from the clusters of central stars, the ornaments of the throne within the ship, to see the hosts who were assembled beneath, and joyously clapped her hands with delight, and she was then saluted by Apollo and Phae'ja, and by God and his Lords. Presently the mighty vessel landed and made fast; and the ship of Apollo was moved up alongside and made fast to the adavaysit. Meantime Cim'iad came forth out of the ship, and was received in the arms of Cventi, marshalless of Apollo, and then proceeded to the throne of God. All the while the musicians had been playing and singing; and the music of the lower heaven was thus united with the music of the upper heaven.

God said: Welcome, O Daughter of Jehovih. Come thou and honor my throne and His name.

Cim'iad said: By the grace and love of Jehovih, am I come, O God. And to thee, O Apollo, most wonderful of Earth-born Gods, how can I express my boundless love? And to thee, O Phaeja, long enduring Son of Jehovih, my soul is as a twin, for the glory of our everlasting Creator. Behold I am come in Jehovih's name to wed these two thousand million Brides and Bridegrooms to Jehovih.

Phaeja said: Thy will and Jehovih's be done. And now they shook hands, and Cim'iad went and sat on the throne, salut-

ing all the assemblage by making the sign of Jehovih's name with her right hand, which was answered by three thousand million spirits. And now the musicians played and sang the Stars of Jehovih. Meanwhile the All Light began to descend on Cim'iad's head, so brilliant that many could not look thereon. And Jehovih spake through Cim'iad, saying:

I blow my breath upon a corporeal world, and man springeth forth into life. In the womb of Mi I fashion his spirit. When he is shapely I deliver him. I open the heaven of suns, and warm his soul. Brighter than diamonds he cometh forth, as stars for my everlasting worlds. Dressed as Brides and Bridegrooms for My chambers of Light and Love. In My arms shall they be blessed forever. In My mansions rejoice forever.

The respondents said: I am Thy Bride (or Bridegroom), O Jehovih. My soul findeth love in Thee only, forever. From Mi, my mother, Earth, who conceived me, I rise up.

All praise to Thee, O Jehovih. And to thee, O God of Earth. And to ye, O Lords of Earth. Thy Lords, O Jehovih, raised me up. How can I render them joy for my stubbornness of heart. And Thy God, for my second resurrection. Thou made us brothers and sisters, O Jehovih. O joy of my soul. To Thee am I beholden, O Jehovih, Everlasting Creator.

The All Light answered: Behold Me, O Brides and Bridegrooms. I am the All that is within All and Over All. Members of My body are all things, seen and unseen, boundless, forever.

Response: Who can give like unto Thee, O Jehovih? Not only gavest Thou myself, but sent Thy Gods and Lords to me to teach me how to live to enjoy Thy fullness. I will rise to Thy immortal kingdoms, and learn the mysteries of Thy glory and wisdom, O Jehovih. And when I am strong, I will go forth to them who are beneath me, and raise them up to rejoice forever.

Jehovih said: Laborers with Me. Helpers and companions forever. With ye I wed.

Response: With Thee we wed, helpers, forever. In the glory of Thy worlds, without end.

Jehovih said: Mine are all harmony; all symmetry; all love; and will endure forever.

Response: When I was in darkness, I fed on hate and anger, war and lust. But thou hast taught me harmony, symmetry and love, and I shall indulge in them forever.

Jehovih said: Receive ye My mantles, and My crowns, O My beloved. The darkness is come and gone; the rain is dried up; and My flowers are blooming for you, My beloved.

Response: Glory be to Thee, My Creator and Preserver. All hail to Thy wondrous works, O Jehovih. In all my giving I cannot attain to Thee, forever. Thy crown shall shine in my behavior.

Jehovih: Thou art Mine, forever. Amen.

I am Thine, O Jehovih, forever. Amen.

CHAPTER IX.

When the marriage ceremonies were completed, and the music of five hundred thousand singers and players had ceased, the great light slowly diminished from about the throne, and God announced six hours' recreation and the angels of Gau and of the ethereal heavens mingled together joyfully. When the six hours' recreation was over, Apollo rose up, and after making the sign of Jehovih's name, stepped aside from the throne of God. Then Cim'iad arose and gave the same sign, and then stepped aside. Then followed Phaeja, and when they stood on the floor of the throne where all the assembled millions could see them, the silence was so deep that it seemed as though time had come to an end.

The marshals opened the arches of the adavaysit, but as yet not a soul moved from his or her place. Then Apollo, Cim'iad and Phaeja, more loved than all the Gods who had as yet visited Earth and her heavens, came down and stood at the foot of the throne. God came down from the throne and took Apollo's hand, saying: Arise, O Son of Jehovih, and Go thy way. Apollo rose up and stood aside. And God now took the hand of Cim'iad, saying: Arise, O Daughter of Jehovih, and go thy way. Next he took the hand of the long-tried Phaeja, and both burst into tears and fell into each other's arms. Phaeja,

who was of few words, was last to break the fond embrace. Then he, Apollo, and Cim'iad, marched forth to the ethereal ship of fire, and God assumed the throne blinded by his tears. The mantles and crowns of Jehovih now fell on the two thousand million Brides and Bridegrooms. The awakening light of etherea bespoke Jehovih's awful presence. With one accord the hosts moved and went into the adavaysit amidst a shower of ethereal flowers.

Then bright Cim'iad stretched forth her slender hand and arm to Jehovih, saying: By Thy power, O Father, I command: Arise, Arise. Adavaysit, arise. And the mighty vessel, with the vessel of Apollo adjoined, rose up from Gau, rocking, rising and moving to the music of a million trumpeters and singers. Higher and higher rose the ethereal ship of fire, turning and rising, passing beyond the vortex of Earth beyond Chinvat, out into the firmament of etherea, higher and higher till it was lost to sight.

CHAPTER X.

Jehovih said: Hear your Creator, O Gau. Make seven more plateaux for the second resurrection. Out of the idolatry of My Son, Apollo, will I beautify the inhabitants of Earth. And the cast and mold of men and of women shall become a great power. Make seven more plateaux in the second resurrection, and sort the es'yans in the hour of birth.

God and the Council perceived, and so God appointed workmen, and fulfilled the commandments of Jehovih. And he established seven hundred tributary kingdoms of the second resurrection belonging to Gau. These sub-kingdoms were provided with sub-Gods, of whom there were ten thousand. And the Lords had a sufficiency of guardian angels, ashars, and loo'is, so that they could direct any required number to such mortals as they chose. The affairs of the sub-Gods were with matters in heaven, save when commanded by the Lords for special work.

So Jehovih changed the forms of the Earth-born, and they became worshippers of Apollo. And because of the idolatry of the women for Apollo, their children were born of good flesh, and shapely; so that in four hundred years, the hair on their heads

grew long and straight, and men began to have beards. Neither considered any young man any virtue in a young woman so important as her form; nor did young women value any virtue in man so great as a well-molded form. And when mortals died, and their spirits entered the first resurrection, half the labor of the asaphs, the receiving angels, was accomplished.

So perfect was the way of heaven, that at the end of four hundred years, God and his Lords, and his sub-Gods, had ready for the third resurrection, eight and a half thousand million souls for Jehovih's harvest, of grade eighty-eight.

So Apollo sent Adova, division Goddess of Reth, in Coak, in etherea, down to the lower heaven, to deliver God and his hosts. And they were thus raised up to etherea in a sea of fire, and made one with Jehovih.

In like manner was the next government on Earth and its heavens, and the next deliverance was ten thousand million souls, of grade sixty-five.

In like manner was the next administration, and the deliverance was ten thousand million, of grade fifty.

In like manner was the next administration, and the deliverance was ten thousand million, of grade thirty-eight. So Apollo commanded these to be delivered in the a'ji'an fields of Oth, in Sanak and Orant, for they were unsuited for etherea.

In like manner was the next administration in the lower heaven and on the earth, and the deliverance was sixteen thousand million, but they were of grade twenty-four. And Apollo commanded them to be delivered in the nebulous straits of Kappa-wotchiaka.

In like manner was the next administration in the lower heaven, but on earth the kings and queens began to destroy ill-formed children and cripples, thus casting the ills of mortality into heaven. And Jehovih received no harvest for the last dan of Apollo's cycle.

Thus ended the cycle of Apollo, being two thousand eight hundred years.



LORDS' RECORD FOR CYCLE OF APOLLO

CHAPTER I.

In the beginning of the cycle of Apollo the mortals on Earth brought forth offspring who were deformed and unshapely. They sat on their haunches all day and even went hungry rather than seek for food. Jehovah's Voice spake to the Lords of the earth saying:

Hear ye the words of your Creator, O My Beloved. Sing songs of Apollo and his Lords. Let my angels rejoice for the glory of My Son is upon them. I created Apollo for the glory of angels and men. In his idols and images shall my people behold the harmony of My beloved. With mine own hands moulded I the ankle, and foot and well-rounded thighs. Behold the arms of My Son with dimples and small wrists. His neck is straight and slender, smooth and round; his shoulders like hewn stone and tapering. His instep is high. He can spring like a deer swift as the wind. He sitteth not on his haunches all day with his hands down like a druk that is tired. He fleeth to the plain and the forest with swift feet.

But the mortals on earth are without shapeliness before Me. They sit on their haunches, but Apollo cometh to the young mother's dreams, and shapeth her unborn, with limbs straight and shapely, with long hair on the head. He standeth by the idol and knoweth the mother's prayer. Who calleth on the name Apollo calleth on Jehovah, Creator of all things. Blessed are the Lords of Apollo. Blessed are they that bring forth in shapeliness like My Son Apollo.

In Shem, Ham and Jaffeth the Lords inspired mortals to build temples and images in likeness of Apollo, and caused the young mother to look thereon, and by worshipping the images night and day she brought forth shapely, beautiful children.

But in Guatama the Lord did after this manner:

The Lord called to man, saying: Where are the I'hins, the chosen of the Lord?

Speak, O man; come forth at the call of thy Lord.

Then spake man, answering to the call of the Lord, saying: More than four million are thy people, O Lord.

The Lord inquired: Where are my people? Where is the place and boundary of the sacred people, the I'hins, whom I delivered in the time of the flood?

And man answered, saying: From the head of the Ca'ca'tsak, the mountain river or rivers. In Thes'onka, wide as the ocean, and the mountain plains of Om. To the great cities of O'wan'gache and Nathon; and Neshesh, and Tesumethgad and Naphal; and Yeshuah, by the Lake Owane, here standeth the tower of Rakowana, shining with copper and silver and gold. And by the river Raxaa, and her lake Jon'gan. And over the plains of Go'magat, and Takshan, where they build great boats with sails of cloth and beams across. And to the north land of Uphsic and E'chaung, where beginneth the still river Eph'su, running to the wide oceans, Vid and Sajins, where the I'huans dig deep down and bring copper and silver and lead in boats to the King of Avaya, I'huan monarch and good protector.

The Lord said: The greatest place or all thou hast not named. Search, therefore and be wise.

And man was ashamed before the Lord, so he set out to get great learning to know of what the Lord spake. And traveled one year to the north, and many moons to the south and east.

Man said: I found a rab'bah of great learning, both in books and spoken words; and not a few prophets of the Lord in the great cities. So I inquired, saying: Which is the greatest place of the Lord's chosen? And they answered even as I had answered the Lord. Then I came to the city of Ta'zuntqua, a place for the yearly dance in the valley of On'out'si, where the rab'bah's temple is covered with polished copper; and I asked the same question. For the che'ba within me desired to make a record

of all things valuable. But alas, I got no other answer than the echo of my own words.

The Lord said: Where are my chosen? Where is the greatest place of the I'hins? Thou hast shown me the I'huan, their great cities and kingdoms; their places of great learning? But the greatest of all thou hast not shown.

Man answered: I know not.

The Lord said: In amongst the I'huan are the I'hins, the little sacred people. The little cities in the suburbs of the large cities of the I'huan. These are the greatest cities.

Man inquired of God: How can that be? The I'huan outnumber the I'hins ten to one.

The Lord said: These that build temples of hewn stone, and cover them with polished copper are not my people. These warrior kings who fortify their cities with soldiers are not my people. But these are my chosen, that live in mounds, and in cities with wooden and clay walls. They are the greatest of all people. They dress not in gaudy colors, nor ornament themselves with copper, silver and gold. They are the people of learning. They survey the way for the canals. They find the square and the arch. They lead the I'huan to the mines, where lead and copper and silver are buried. Without them the I'huan could not build his own house, nor provide the square of his temple. The I'hins are the greatest people.

My chosen have shapely legs and arms, feet and hands, and their hair, which is white and yellow, grows long and straight.

The Lord said unto the I'hins: You have built houses and temples for the I'huan, but of what avail are these things? They are at war tribe against tribe, nation against nation. They no longer hearken to the rab'bahs of my chosen. Long have I prophesied through my chosen, the I'hins. Now will I raise up prophets amongst the I'huan, the copper-colored race.

The Lord was weary with laboring for the I'huan, for they went more after the way of darkness than light. And the Lord called hence his guardian angels, leaving the I'huan alone for a season, and spirits of darkness came upon them. And in that

same time the Lord inspired his chosen to display the mold of their thighs, and their short shapely arms. And the I'huan tempted them contrary to law, and the I'huan women brought forth heirs of more shapeliness. And when these heirs grew to be men and women, they had the gift of prophecy, and of seeing visions, and of hearing the voices of the angels of heaven. And they are called Ongwee'ghan, signifying good shaped men.

CHAPTER II.

The Lord said: Do not allow the Ongwee to dwell with the I'hins lest the seed of my chosen be lost.

Thousands and thousands of the Ongwees came into the world; came in the north, south, east and west. And they had long, coarse, black hair, but their skin was brown, and their arms were short like the I'hins. Very proud were the Ongwees. They would not mix with the I'huan; and they dared not mix with the sacred people, because of the commandment of the Lord.

So the Ongwee'ghan became a new race in the world, having all the symmetry of the I'hins, and the savageness of the I'huan. And being feeders on flesh and fish, fell under the dominion of angels of the lower heaven, and they rejected the Lord.

The Lord said: Even this will I appropriate for their own salvation in time to come.

So the Lord commanded the I'hins to give to the Ongwees laws, rites and ceremonies; and these things were done as commanded. Then came the angels of the lower heaven, teaching the Ongwees the secret of making eunuchs of their enemies, the I'huan with the long arms; teaching them how to make spears and bows with arrows, and darts, fishing hooks and nets; teaching them how to make fire by striking flint stones; teaching them how to cook flesh and fish and make them more palatable. And this was the first cooked food for man since the days of the flood.

The I'hins feared the Lord would visit a judgment upon the land because of the Ongwees killing and eating flesh; but the Lord said unto them: Suffer ye the Ongwees to fulfill their labor, the land is too full of beasts and serpents. Nevertheless

destruction shall come upon the I'huans, and the ground people, and the Ongwees. Their great cities shall be destroyed, and the land laid desolate; but they shall be built again with greater glory than before.

In three hundred years the large and handsome race, the Ongwees, transcended the I'huans.

CHAPTER III.

In the time of Apollo were the first prophets of God raised up from other than the I'hin race. And thy Lord commanded man to remember the God of harmony, symmetry and music, and to build images of them in all the divisions of the earth.

In Guatama, the Lord raised up hunters, whom he instructed in the methods of slaying beasts of prey and serpents. In the same period of time raised he up for the same purpose other men in Shem, Ham and Jaffeth. And the names of the great slayers were preserved in the mortal histories of these countries.

Thus created the Lord a new race on Earth; and in all the divisions thereof, the new race came of the I'hins and the I'huans. They built great cities and established mighty kingdoms.

Then the Lord sent I'hin priests to circumcise the new race, the Ghan. And he commanded the Ghans to marry amongst themselves, promising to give all the world into their keeping.

And the Ghans began to wear clothes after the manner of the I'hins; and the latter gave them rites and ceremonies, and taught them how to pray and dance before Jehovah.

The Lord said: Hear me, O man. Understand the labor of the Lord. Jehovah saith to the Lord: Go thou to yonder earth, and make man upright. And the Lord accomplished it. Then saith Jehovah: Go yonder and make man shapely. And the Lord findeth a way to do this also.

Forget not the Lord, for such labor will fall to thy lot when thou art long risen in heaven. Behold, there are millions of new worlds coming into being every day. Expand thy judgment; make thyself comprehensive, that thou mayest fulfill in wisdom the glory of the Almighty.

Hear the words of the Lord, O man; be considerate in thy little wisdom of the magnitude of the labor of thy Lord. Certain times and seasons are allotted by Jehovah for the development of new orders of men on the worlds He created. According to the times and seasons and condition of Earth, so hath the Lord provided the race of man. To raise man up, that he may comprehend the beautiful creation, and that he may be adapted in harmony therewith, is the glory of thy Lord.

Think not that as one division of Earth is made answerable to my will by a certain rule, that another division of the earth is provided in the same way. The Lord findeth one place filled with beasts of prey and great serpents, which must be destroyed; and he provides a race of men to accomplish this. And man is allowed to become carnivorous for a season.

In another country the Lord findeth drouth and famine, and he provideth man with knowledge adapted thereto. So also are there seasons on Earth, when man shall be changed from one condition to another; according to the progress of Earth, so the Lord lifteth up man for the glory of the Almighty.

Suffer not thy judgment to mislead thee as to a law of selection. There is no law of selection. Man hath no inspiration of his own, to select and provide his progeny, neither in shapeliness nor judgment. He marrieth because of the flesh; nor careth he for the issue, whether they have long legs or short ones, or whether they become warriors or imbeciles. Neither considereth he what may result therefrom. And the Lord and his angels lead man unknowingly to himself, to fulfill his times and seasons.

CYCLE OF THOR

CHAPTER I.

In the Holy Council of Gods and Goddesses in Don'ga, the Voice of Jehovah came to Thor, Orian Chief, of Don'ga, in etherea, God of Palla, Surveyor of Torretz and Thassa, God of Galeb, Receiver of Safer, and Hoesonya, God of Wartz and Lo and Yisain, Counselor of the etherean worlds Hituna, Ctaran, Seeing, Sethawan and Hababak, saying:

My Son, behold the red star, Earth, is travelling from Mos to Dae, and is now dragging through the swamps of Asath.

Thor spoke before the Holy Council, saying: The young world, Earth, cometh our way. For three thousand, two hundred years, she will journey in the fields of Don'ga.

Then the Holy Council deliberated on the matters of Earth and her heavens, and all other corporeal worlds that were to pass through Don'ga for three thousand years; and it was found that the dawn of dan would fall upon Earth first of all.

Then called Thor for the swift messengers that course the firmament in the regions of Apperwaith, the former roadway to Earth, to learn her history. And the swift messengers came and laid their report before the throne of Jehovah, as to what world Earth was, and the harvests of angels she had yielded up to the emancipated heavens. When their reports were finished, and deliberated on by the Holy Council, Thor, Son of Jehovah, said:

For further knowledge as to the present condition of this world, Earth, it is my wish that Yathai, God of Gammotto, choose one million volunteers, and in an airiata, proceed to Earth and her heavens to visit her God and Lords, and ascertain the condition of their angels and mortals, and report back in Don'ga.

So Yathai, God of Gammotto, was appointed for this purpose, and he provided an airiata, and took with him one million ethereans, and proceeded to Earth and

her heavens as commanded. And when Yathai came to the throne of God in Gau, God sent an invitation to his seventy-two Lords to come also.

God said to Yathai: Behold, the Earth and these atmospherean heavens are full of false Gods and Lords.

Yathai inquired how many there were. God said: More than thirty thousand Gods and one hundred and sixty thousand Lords. In every great city on earth there is a false God or Lord, and he has a small heavenly kingdom of his own. And the spirits of the dead in that place are his slaves, for his own exaltation. And in many of these heavenly kingdoms there are wars and anarchy, where the angels torment one another endlessly. Nor will these false Gods and Lords and their subjects admit that there are higher heavens than their own.

The spirits of the newly dead are captured and kept in ignorance of Jehovah and His vast creations; and made to bow in adoration to the false God or Lord, and they inspire mortals to the same worship, and in the time of death they fall as slaves into the dominion of him whom they worshipped. The wars in heaven have inspired mortals to war so that wars are continually raging on the earth. And such as are slain on earth battle fields linger on the battle fields still battling. These battle fields are all over the earth and are covered with spirits in chaos and with the spirits of Druks, Yaks and ground people, who know nothing more than the beasts of the field.

Return, therefore, O Yathai, to thy Orian Chief, Thor, Son of Jehovah, and say to him: The God of Earth is powerless to rescue her angels and mortals from the great darkness upon them; and beseech him in Jehovah's name to help me to deliver my kingdoms.

Yathai inquired as to the rescue of men on earth, and as to the times of their termination.

God said: In time to come the I'hin race; the mound builders, will come to an end. And by that time the Ghans will have triumphed over all the races of Earth.

When Yathai had obtained this information, and also learned the localities of the divisions of Earth and her heavens, he departed in his airiata with his companions, and returned to Don'ga in etherea, where he reported to Thor, Son of Jehovih, all he had learned of the condition of Earth and her heavens.

Then came the Light of Jehovih to Thor, saying: My Son, take thou a sufficient host of ethereans, and go to the red star and her heavens, and deliver them in My name.

CHAPTER II.

So Thor called for thirty million volunteers, and he provided, an avalanza, an etherean ship of fire, in which they embarked to travel to the red star, Earth. God and his Lords had been apprised of Thor's coming, and had the capital made ready for his reception, and they had gathered all the angels of the second resurrection, and as many of the first as chose to come, to witness the arrival of the ship of Thor and his hosts.

Outward, onward, through etherea sped Thor with his thirty million onward through etherean seas of Hoesonga, toward the arc of Mos, thence to Chinvat and still onward till they reached the plateau of Gau and anchored near the throne of God. Thor saluted in the name of Jehovih, and God answered likewise, after which God proclaimed a day of recreation and the atmosphereans and ethereans mingled together joyfully.

When the day of recreation was over Thor ascended the throne and gave the following commands:

Let one million constables go to the false Gods and Lords and arrest them, and bring them to Gau for judgment.

One million captors to possess the thrones and temples of the false Gods and Lords, and hold them.

Eight million captors to gather in the angel slaves in all the hadan heavens.

Six million dispersers to overthrow and disperse the hells.

Six million physicians to remove fetals from mortals.

Two million founders of es'yan nurseries for the spirits of infants and helpless ones born into heaven before their time.

One million founders of hospitals for chaotic and diseased angels.

Half a million marshals; half a million messengers; and three million builders.

And these were selected by the proper officers and dispatched to their several places and duties.

Then Thor reorganized the Council of Gau for the period of dawn. And God and his Lords rested for a season, whilst Thor and his hosts delivered Earth and her heavens.

In one year all the false Lords and Gods and Goddesses were captured and brought to Gau; but Thor did not pass judgment upon them till they were all brought in. And on this occasion there were assembled in Gau millions of angels to witness the proceedings.

Thor said to them: Perceive ye not that my power is greater than yours? How can that be? I have but thirty million; and of you there are more than thirty thousand million. Wherein, then, am I the more powerful? Behold, I have arrested all your heavens and heavenly rulers? How is this? Whence my power?

No one could answer Thor.

Then Thor said: My army is a unit. Yours are divided. This I declare unto you all: Jehovih first of all. To learn to master the elements of earth and heaven, this is the foundation for acquiring all power. Because ye bound yourselves in heavenly places on the earth, ye rose not up to the places prepared for you. Answer me now: How standeth the world as to what is to come?

Many of the false Lords and Gods answered after this manner: I fear to speak my mind, lest thou in anger cast me in hell.

Thor said: Who hath learnt to know Jehovih, and to serve Him, feareth nothing on earth, nor in heaven. Fear is but the manifestation of weakness. Speak, therefore, what ye desire. No harm shall befall you.

Many of them said: This do I perceive, O God, the strongest Gods rule over

the weaker. The strongest mortals rule over the weaker. Therefore, make me thy slave; I am content. Then Thor said: A greater hardship give I unto all. I give you your liberty and freedom. Go, therefore, whither ye desire; I ask no one to serve me, but say unto you: Go serve Jehovah by lifting up whomsoever is beneath you.

They answered: Where shall we go? We know not the way from one heaven to another, nor the way down to the earth. Thou sayest: Go serve Jehovah by lifting up such as are beneath us. Now, verily, we cannot lift ourselves up. Had we great riches, or power, or wisdom, then would we willingly do for those beneath us.

Thor said: Wait not for any of these things, but go at once and serve Jehovah.

They answered: When we have first provided a way for ourselves, then will we serve Him.

Thor said: Ye have spoken the darkness of all the world. I say unto you: Go serve Jehovah first.

They answered: How can one serve Jehovah by lifting others up, if he have not clothes, nor food nor habitation?

Thor said: It is well to ask that question to your own souls. Let it be the question ye ask yourselves every hour of the day; and watch for an opportunity to answer it by the labor of your own hands.

Then Thor commanded the light of the pillars of heavenly fire to be raised to a higher grade, and the false Lords and Gods desired to flee before the brilliancy of the light, but knew not where to go.

Thor said unto them: Why have ye assumed to be Lords and Gods, since ye cannot even master the elements in the lower heavens? I say unto you: The regions of Jehovah's universe are boundless. Let no one assume to do that which he cannot do; but little by little, learn to master the elements surrounding him, and he will in time learn to traverse Jehovah's beautiful firmament, a fit companion for Gods and Goddesses.

Then spake the false Lords and Gods, saying: O that we had some one to show us the way.

Then Thor allotted unto them teachers and disciplinarians, and they were taken into educational colonies and put to work.

CHAPTER III.

When the false Gods and Lords were dismissed, Thor said:

To induce men and angels to find the way of resurrection, this is the greatest of all teaching. Man saith: O God, raise up thy servant. And the Lord saith: Hold up thy hands and I will lift thee up. But man will not. Man saith: Send wise and holy angels to me, O Lord, to guide me in righteousness and good works. And the Lord saith. As thou asketh of God, even so do thou of thy fellows. But man will not.

As it is with man on earth so do we find it in hada. To induce angels to develop themselves by taking hold with their own hands, and by the exercise of their own talents, this is the work of Lords and Gods. To rule over them without their knowing it, so as to lead them in the right way, this is wisdom.

The first passion of man is to eat; the second, the sexual desire; the third, to make others serve him. And if he accomplish the latter, then is he indeed the prince of evil.

So also as man buildeth these habitations in his soul on earth, how vain his effort for happiness in heaven. To teach him to undo all his past, and to make full restitution unto others, this is the work of Gods and Lords.

Thor established two thousand educational colonies in atmospherea, besides innumerable places of manufacturing and building; teaching the angels of heaven how to provide habitations for those born of earth into spirit life.

In three years of dawn Thor had prepared for ethereal ascension four thousand million Brides and Bridegrooms.

Now all this while the angels of atmospherea had been taught much in regard to the emancipated kingdoms in etherea; of the splendor and majesty and power of Gods and Goddesses.

Thor spake from the throne of God, before the Holy Council, saying: Send swift messengers to Betatis, Goddess of Terow, in etherea, greeting and say to her: Thus saith Thor, Jehovah's Son, Orian Chief of Don'ga: Come thou to the heavens of Earth. I have four thousand million Brides and Bridegrooms as Jehovah's harvest.

Provide thou an ariata of great size and splendor.

The swift messengers departed. And proper officers at once set about making ready to receive Betatis. Others were sent into different parts of atmospherea to bring atmosphereans to Gau, that they might witness the glory of the higher heavens in the descent and ascent of the ariata.

All these things were accomplished. Betatis came in great splendor; and all the kingdoms and sub-kingdoms of Gau were filled with the thousands of millions come to witness the ceremonies. And the size of Betatis' ariata was. Diameter, east and west and north and south, two thousand miles to the borders of the photosphere, and nine thousand miles high. The ship within the photosphere was one hundred miles east and west, north and south, and was two hundred miles high. Of beams the entire length, there were twelve million four hundred thousand. And there were a sufficient number of chambers within the ariata for every soul to have one; and there were halls and temples also, suitable for music and other entertainments.

The colors, shades and tints, the mirrors with opaque ornaments, both movable and fixed, were provided in all possible ways, for ornament and service, the like of which for beauty, had never been surpassed in Don'ga. And when the whole ariata was completed, it looked like an oval globe of light, with a framework within alternately transparent and opaque, so as to add beauty to every part. And it was fitted and equipped for the third resurrection, having no storage places for atmospherea, or anything in common with the lower heavens.

To add still further to its splendor, Betatis had her ariata ornamented with banners and streamers illuminated, so that at a distance, when seen descending, the whole vessel seemed like a sun surrounded on every side with movable stars and waving streams of light. Among her hosts were one million trumpeters and harpists, and two million singers.

In the fore part of the ship was the Holy Council chamber, with four million members. Above the Council chamber was the chamber of worship; and at either side were the halls for dancing and social reunion.

When Betatis' ship neared the atmos-

pherean kingdom of God, millions of her hosts stationed themselves on the galley beams and stay-lines, adding a scene of life to the etherean ship of surpassing beauty.

With ballast Betatis had provided her ship, so that when she came within Earth's vortex she could stand where she desired whilst Earth and her heavens turned their axial course, that both mortals and angels might witness the brilliancy and glory of the works of Don'ga's chief Goddess. And thus Betatis stood just beyond the plateau of Gau in her ship of fire, whilst Earth and her heavens made one revolution. The next day she descended into Gau, where God and his Lords, under direction of Thor, Jehovih's Son, had prepared the mighty audience.

When the ship was made fast, the chief marshal of Betatis's hosts conducted Betatis up in front of the throne of God.

Thor said: In Jehovih's name, welcome, Daughter of Light!

Betatis said: Praise the Almighty. In love am I come in answer to thy prayer.

Then spake God, saying: Welcome, O Goddess. Come and honor my throne.

Then Betatis went forward and was greeted after the manner of Gods and Goddesses. Then she sat in the midst of the throne, after which the ceremonies of initiation for the Brides and Bridegrooms was accomplished. Then came a day of recreation. When it was completed, Betatis and her hosts, together with the four thousand million Brides and Bridegrooms, entered her ariata and departed upward for the etherean heavens.

CHAPTER IV.

In the fourth year of the dawn, Thor, Son of Jehovih, received from the Holy Council in Buru, of Don'ga, in etherea, a message from the Orian Chiefs allotting to Earth one hundred years' travel in Vocent. And Thor called up Waak, God of Rhines, and said to him: A sore travail hath Jehovih put upon these heavens. Go thou to Hey'loo, Son of Jehovih, and command him to provide an avalanza sufficient to deliver twenty thousand million atmosphereans to the a'ji'an forests of Gonaya. For the inhabitants of these heavens are too dark to endure the vocent of a hundred

years, and would be precipitated to the earth and engage in fetalism.

An a'ji'an habitation in etherea is made after this manner. Amidst the ethe'ic waves, the ethereans gather up the atomic elements floating therein, and giving them axic motion, propelling them forth aggregating the while, till from a mite it groweth as large as the whole world, and is habitable within and without by the spirits of the dead, the angels.

Jehovih said: In likeness of the solid Earth, and moon and stars, that float in the unseen firmament, so made I atomic parts to all things, and made them to float in ethe. As the earth is to the air, and the ether above, so is an atom of corpor in the ethe'ic solution. Think not, O man, there is but one member of My Person, and that different conditions and states of that one comprise My universe.

So Waak, God of Rhines, proceeded at once to Hey'loo, informing him of the decrees of the higher heavens. Thor then sent a messenger to his Lords and marshals, to inform them also, and commanding them to bring to Gau, all the lowest grades of angels from all parts of Earth.

Thor appointed Ti'See'inij, Goddess of Ares, to superintend the reception of the angels, and to arrange them for entrance into the avalanza, and he gave her as assistants, five thousand marshals and captains and one million es'enaurs. And these she apportioned to their respective duties and places.

To accomplish all this Thor allotted seventy-seven of Earth's days. And so wisely were carried out all the proceedings that on the seventy-seventh day, the avalanza was at hand, and all the angels ready to enter therein. Accordingly these things were accomplished; the twenty thousand million angels were carried away on the avalanza, which was walled around on every side with pillars of fire, so that not one spirit could escape, even were he chaotic or imbecile. Waak and Hey'loo had entire charge of the migration; and they proceeded upward and outward from Earth, seven diameters of Earth's vortex, which brought them into the forests of Gonaya, where they alighted. Ti'See'inij, Goddess of Ares, had previously sent thither a sufficient force of angels, wise and

strong, to provide for their reception. And when the avalanza arrived, all things were in readiness; and the angels were apportioned to different sections of the Gonaya forests, according to their development. And proper officers and teachers were provided for them.

Ti'See'inij established a throne of a'ji, and provided a temple of Council, and all such things as are required in the government of a new colony. And she promoted Hazadeka, a surveyor in Thalsia, to be God of Gonaya after the expiration of the time of dawn, and she gave him the title, God of Gonaya, for four hundred years.

After the departure of the avalanza, Thor, Son of Jehovih, provided a new God unto Earth and her heavens, and crowned him, and bestowed upon him the triangle, the heirloom of the Gods of Earth. And the remaining time of dawn, Thor traveled about Earth and her heavens, making records of all things upon the earth, the records to be carried with him to Buru in the time of his ascent.

In consequence of the depletion occasioned by the resurrection of the twenty thousand millions to Gonaya, God and his Lords were greatly relieved of their burdens both in Gau and on the earth.

CHAPTER V.

At the time of the expiration of the dawn of Thor, peace and prosperity were established on earth and in heaven. And now came the time for the ascent of Thor with his hosts. So he sent swift messengers to etherea, asking to be delivered with his hosts, and six thousand million Brides and Bridegrooms to Jehovih.

See We'ing, Goddess of Hotosk, in etherea, was appointed by the Council of Buru, to descend for Thor and his hosts, and his six thousand million Brides and Bridegrooms. Accordingly, See We'ing built her ship and gathered in her host, ten million, for the journey, and she named the ship Harp. The photosphere was flat to the north and south, but oval east and west. The openings were on the flat sides, with passages through. The crescent described a circle of three thousand four hundred miles and the depth of the Harp north and south was three hundred miles.

The pillars of fire that ascended from the midst were one thousand seven hundred miles high.

The stars within the photosphere were provided with five points; and each star had one million chambers, one chamber being allotted as the habitation of one Bride or Bridegroom; and there were seven thousand of these stars. The framework was crystalline, transparent and opaque, of all possible colors, shades and tints. Now besides the stars and their chambers the base of the crescent was provided with a salon sufficient for one million musicians.

God had commanded information to be sent to the Lords located on the earth, asking them to invite all who chose to come and witness the ascent. And there came, besides the Brides and Bridegrooms, two thousand million angels, many not yet delivered from the first resurrection.

So See We'ing, Goddess of Hotosk, came down to Gau in her ship of fire, in great magnificence, and was received by Thor and by God and his Lords. And she ascended the throne and performed the marriage rite for the six thousand million. And after that a recreation of one day was proclaimed in Gau, during which time the atmosphereans and ethereans mingled together freely.

On the day following, Thor accompanied See We'ing into her ship; and their hosts went also, being nearly seven thousand million. And then amidst a rain of ethereal flowers, See We'ing started her fire ship upward.

God and his hosts remaining in Gau, saluted in the sign, Jehovih Forever, which was properly answered by the ascending millions. Then on its axis turned the great ship, rising and turning, higher and higher. And in a little while only an ascending star was seen, and then it disappeared in the distance.

Thus fulfilled Thor his great mission in dawn to Earth and her heavens.

Again Earth and its heavens prospered for another season of two hundred years, and the next dan there were delivered five thousand million souls. And a new God and Lords succeeded, and they also prospered. The next harvest was four thousand million souls.

But again false Gods and Lords began to set up kingdoms of their own in heaven, and in the cities of mortals. And every one called himself either Thor or Apollo. And the spirits who manifested in the temples, and in the oracles, all gave one of these names. And mortals who were obsessed believed themselves to be the reincarnation of Apollo or Thor, for the obsessing spirits so called themselves. Others, more intelligent, said: Have not the prophets foretold that there was to be a second coming of Apollo? And are not these spirits, who appear through the sar'gis, the very person?

So great became the superstition of the nations of the earth, that in the fall of the leaf they found proof of the second coming of Apollo or Thor. Many of the spirits deserted the second resurrection in heaven, and returned to earth, to wait for information concerning the coming event.

Jehovih said: All corporeal worlds pass through the age of too much belief. As I gave man a judgment, that he might examine and weigh a matter, so runneth he into unbelief. Then My angels go to him, and show him wherein he believed to little; but lo, he goeth to the other extreme, believing all things, and not using his judgment.

God said: Why will not men and angels be patient, and wait till a matter is proven meritorious before they pursue it to extremes? The same sun shineth, the same stars stand in the heavens, and Earth, travels steadily on her way; her winds blow, her summers and winters come as in the olden time, yet man thinks that a great wonder is near at hand. And no wonder cometh and nothing new is near at hand.

How shall I stay them, O Jehovih? Their desires for Apollo call down millions of spirits from my places of resurrection. And in trials and hardships they fall, and become suitable prey for designing false Gods and Lords.

God and his Lords bewailed the darkness of Earth and her heavens. But high up in the ethereal heavens, came the Voice of Jehovih, saying:

Hear your Creator, O ye Gods and Goddesses. Behold the magnitude of My works. I labor not for the profit of this

man or that man; nay, nor for this people nor that people; nor for the inhabitants of one star and one heaven; but for the glory of millions of stars and millions of heavens.

Doth not one corporeal man bewail a shower of rain?—and yet his neighbor rejoiceth thereat? One man prayeth for sunshine and another for shade. Think not that I labor for each one separately, but for the perfection of the whole. Wherefore, then, shall the God of Earth and his Lords bewail the darkness that falleth on Earth in this day. I have prepared places of darkness in the ethereal firmament, and places of light; and My corporeal worlds must travel through them. And these places of darkness and places of light are as changes of seasons for My harvests. Now Earth is passing through deep darkness, for the races of men must receive new growth corporeally for things that shall come after. As they absorb from the a'ji of My places in this age, so also do their souls become full of superstition and darkness.

Thus went Earth into great darkness during the last six hundred years of the cycle of Thor, and there was no harvest from her for the ethereal heavens. But the spirits deserted atmospheres in millions and millions, and went down to the earth, to dwell with mortals. The light of Jehovih was shut out from men except the I'hins. Thus ambition for improvement was at an end. They became as drones and vagabonds; and when they died their spirits continued to lie about in the places of their mortal life. And many of these spirits persuaded mortals to suicide, and they killed themselves by thousands and tens of thousands, and men had not courage to endure anything. They wanted to be with the spirits of the dead, to talk to them, to see them, and to be rid of earth trials. Neither had the spirits that congregated on earth any knowledge of the higher heavens. They did nothing useful to heaven or earth, not even to themselves.

Thus ended the cycle of Thor; three thousand two hundred years.



LORDS' RECORD FOR CYCLE OF THOR

CHAPTER I.

The Lord foresaw that the knowledge of one generation could be handed down to the next by altars and temples, and by idols and images, and by painted signs and engraved words.

The Lord said: Behold, I establish myself with my chosen in written words. Now the time has come when all the races of men on Earth shall be made to know me. And the Lord commanded man to make stone and wooden images of everything upon the earth, and also engravings.

And the Lord sent his angels down to man to inspire him in the workmanship of images and engravings, and man thus accomplished the commandments of the Lord.

The Lord said: As every living creature has a name, so shall the image thereof have the same name.

And the meaning of the images and engravings were as follows: A picture of a man was a man; a picture of a tree represented a tree; a picture of a bird represented a bird; and even so was everything represented by its own image.

The Lord said: Thou shalt make the picture of a spear; and when thou desires to show which way a man goeth, thou shalt add to the graven image the likeness of a spear; and the way it pointeth shall show the way the man is going. Even so shalt thou express the going of everything.

Thus man in every region of the earth made a written language. The Lord said: This shall be called Panic language, because it is made of earthly images.

The Lord said: As in the olden time man named all things according to their own spoken words and sounds uttered, so in the days of Thor came to the Ghans the written words of everything on earth and in heaven.

When man had written the names of all things on earth, the Lord said: Thou shalt write the name of thy Creator.

Then man inquired: How can I find a word to express the Creator? I know no name save the names I have already made.

If I could hear the Creator, or see Him, then I could write His name.

The Lord said: Thou hast named the wind which thou hast not seen: wh'sh. Name thou thy Creator.

Then man drew a circle and called it O, for it represented that which was without beginning or end, and which contained all within itself. Then man drew a line cutting through the circle from east to west, to represent the light of the east traveling to the west. Then man drew a line from below upward, cutting the circle at right angles with the horizontal, to represent the one road of all things from the bottom upward forever. The first line man called E, for it was the name the wind speaketh in the leaves. And the second line he called IH. And when man had completed the engraving, he called it E-O-IH.

The Lord said: Keep thou His name and the image thereof a secret betwixt the rab'bahs and thy Lord. Neither shalt thou utter it aloud, for it is sacred. Betwixt thou and thy Creator stands Thy Lord. Behold, I am the key of life and death; through me shalt thou unlock all the mysteries of heaven and earth. Neither shall my rab'bah, nor my prophets, call on the name of any spirit, except the Lord.

And when man had attained to the knowledge of a written language, the Lord said: Now shall he have books, and learn to keep records after the manner of the angels of heaven. And the Lord sent angels to man in different places, teaching them how to make books of skins, bark and cloth.

CHAPTER II.

In those days the lands of Jaffeth and Shem and Ham were inhabited by millions of I'huans and Ghans; but the countries lying between them were inhabited by I'huan only. And the Lord spake to the people of Ham, saying:

Behold, there are two other countries inhabited by kin of your kin, flesh of your

flesh; they are Ghans also. And they speak and write with Panic words even as ye do.

And the Hamites inquired: How far are the two other countries? Where are they?

The Lord said: Gather together two thousand men and women; provide ye oxen and asses and all things requisite for a journey of four years; and I will lead you to your brethren, whose forefathers were also saved from the flood, by the little sacred people, the I'hins.

The Hamites obeyed the Lord, having provided themselves as commanded, and started on their journey to Jaffeth and Shem in two companies of a thousand each.

Then spake the Lord to the people of Jaffeth, saying: Behold, there are two other countries inhabited by kin of your kin, flesh of your flesh; and they speak and write the Panic words even as you do.

The Jaffeth'eyans said: How far are the two other countries? Where are they?

The Lord said: Gather together two thousand men and women; provide ye all things requisite for a journey of four years; and I will lead you to your brethren, whose forefathers were also saved from the flood, by the little sacred people, the I'hins.

The Jaffeth'eyans obeyed the Lord, and having provided themselves as commanded, started for Ham and Shem, in two companies of a thousand each.

Then spake the Lord to the people of Shem in the same way, telling them of Jaffeth and Ham. And they also equipped themselves in two companies and started for Ham and Jaffeth.

Thus the Lord inspired these three separate peoples to go and visit one another, in the same period of time. And the Lord said unto them ere they started:

Very fierce and savage are the I'huans who inhabit the wilderness on the way. Behold, they eat the flesh of both man and beast. But they will not harm the I'hins. Therefore, O my beloved, on your long journey take two score of I'hins. Through the I'hins can the Lord speak all languages, even the language of the barbarians, the I'huans.

So after a journey of four years, the migrants from each country came to the place

of their destination. And by their written and spoken words they knew one another. And the Lord inspired them to leave records of the journeys. And in all these countries there were made images of stone and copper, and engravings thereon of the children of Noe, and of the flood, and of the tribes of Shem, Ham and Jaffeth.

CHAPTER III.

The migrants tarried in the countries they visited for two years, going much about, showing themselves, and relating the history of the country whence they came. And the Lord spoke to the migrants in their respective places, saying: The time is come for your departure. Return to your own country, and there relate the glories of this other country. So they returned to their own homes.

Now during the travel of the migrants, the Lord spake to them every day, through the I'hin priests. The Lord said: Keep together, O my beloved. Ye shall not be lost.

But the journey was so long that many lost faith, and were not heedful of the words of the Lord. And some of them strayed off among the I'huans and were lost.

Of the six thousand migrants, there were lost in all, three hundred and eighty-six people, men and women. Some were lost in one place and some in another.

The Lord said: Sing ye songs of lamentation for those who are lost, and this shall become a matter of record to the end of the world. And the time shall come when the Lord shall reveal the mystery of this day.

So, when the people had returned to their respective places, they all sang songs of lamentation for the people that were lost.

The Lord said: I have shown you the far-off people. I have marked out the road. Keep the road open between the great countries that I have shown you. One expedition shall start to the far-off countries every eleven years. And if perchance ye find my chosen, bring them home. And on all the camping places of your journey ye shall build an altar to the

Lord. Ye shall build it in a circle, and the congregation shall sit in the circle thereof, and the priest shall sit in the midst. And through my priests I will speak words of wisdom and comfort. But in all your journeys, keep aloof from the I'huans, the barbarians, the man-eaters; for they have not kept my commandments but have mixed with the Druks. And carry with you on all your expeditions I'hin priests. In all your journeys ye shall encounter your brethren coming and going, who dwell in the far-off countries. And that ye may distinguish them, keep secret the sacred password of the rites of Emethachavah.

So in the beginning of the cycle of Thor the Lord opened up many ways for the deliverance of the tribes of men on Earth, and man prospered in the way of righteousness for a long time.

Then darkness came upon the races of men; millions of them returned to savagery. And angels of darkness came upon the earth, many of them taking upon themselves the semblance of corporeal forms, and dwelling with mortals, and engaging in practices whereof it is unlawful to write or speak. So that at the termination of three thousand years, the lands on Earth were covered with darkness.



CYCLE OF OSIRE

CHAPTER I.

Now Earth came into the dominions of Osire, Son of Jehovih, God of Lowtsin, an ethereal world, where his reign a hundred thousand years had illumined many a corporeal star; who ruled in Lowtsin most amiably with equals, but was high strung with impatience toward self-willed ignorance. The Voice of Jehovih spake to him on his throne, saying:

Osire, My Son, go forth and grasp the perishing Earth in her debauched flight, and proclaim thyself with uplifted rod; for as an indulgent father treads softly by his infant son, guiding him tenderly, and with wholesome advice, so have I through My Gods and Chiefs, coaxed the red star along for many thousands of years. But as a wise father turneth to his truant son, of later years, commanding, so do I now through thee, stretch My hand over Earth and her heavens.

She lieth deep buried in anarchy, and false Gods and Lords are despoiling her heavens with war, and casting down on the troubled Earth her millions of spirits of darkness. As driftwood on a surging sea, now riseth high on towering waves, and quickly plungeth down in the roaring waters, to rise again and fall, and repeat forever the ceaseless struggle, so do the spirits of the dead of earth, rise in heaven to be plunged back again in unending toil and darkness on the earth.

My most holy God and his Lords are powerless to divert the terrible heedlessness of men and angels.

Osire summoned a million swift messengers, well trained in the rise and fall of worlds, and bade them go to the red star, Earth, with great speed, promising succor to God and his Lords of Earth, then return quickly back and report to Jehovih's throne in Lowtsin.

When they had departed, Osire called together his Council, and told them the story that had stirred his soul with compassion; of the spirits newborn in the at-

mospherea of Earth who persisted in burrowing their souls down in hada, heedless of the call and persuasion of a loving God and Lords.

Jehovih's Light overspread the throne of Osire, and curtained the Gods and Goddesses around so that all were clear to comprehend the full history of Earth and her heavens. Yet not one soul moved to answer with haste, but slowly one by one, the speakers, each a representative of a thousand Gods and Goddesses, gave utterance to Jehovih's light upon them. And when the multitude had spoken, Osire rose up, and stood in the throne of Jehovih, mantled in white, like one new illumined with a great change in his long life's administration. To the Gods and Goddesses he spake:

The veil of the arc of Se'ing uprises before our hallowed shrine. Step by step, all things advance by Jehovih's will, and new roadways in etherea open up fields unexplored by traveling stars; so onward, step by step, our own endless realm takes the course of manhood in its giant strides. By you have the worlds of corpor and es been blessed for hundreds of thousands of years. Your busy scenes in an old routine change now, and an Orian arc cometh. As an oscillatory star feedeth itself with a change of seasons, so hath Jehovih coursed the wave of his traveling suns, to give our ethereal realms an endless life, diversified by change of scenes and constant surprises, which are the glory of the soul.

As thus Osire, the Mighty, with a soul full of words, engraved by Jehovih's hand, discoursed on the glories awaiting the high worlds, where he and his brother Gods and Archangels dwelt in the All Perfect, there came back, hastening, as with Omnipotence impelled, the swift messengers from the slow Earth, with their ethereal arrow ship shooting like a meteor on fire. Then came Hagan, spokesman of the messengers, before Jehovih's throne, his mantle

turned back, and his eyes radiant with sure knowledge, saluting in Jehovih's name. He, said:

Osire, Jehovih's Son, and ye Gods and Goddesses, as the All Light gave Voice to our far-seeing God of Lowtsin, so stand I here to corroborate in Jehovih's name. The day of sweet persuasion to the Earth-born is done. Jehovih led the I'hins in fortuitous paths by gentle words and love, but left them weak before the warring elements. But now Jehovih hath provided a race called the Ghans who can and will master the earth and subdue it. The Ghans are like untamed lions, born conquerors, with capacity to learn and reason, with faith in mastery, but not faith in Jehovih. As a man, having two sons, the one low-strung and passionless, the other in ceaseless mischief and desire for havoc, so stand the twain, the I'hins and the Ghans, on the earth. And when they die and enter heaven, the first, the I'hins, go as they are directed; but the second, the Ghans, still full of inherent stubbornness and self will, unheed the God and Lords; but back to the earth these well-formed and stately souls return, and set up heavenly kingdoms of their own, in darkness, and fain pursue with most relentless zeal their former enemies. And by their loud clamor they break up the kingdoms of Jehovih's Lords, and despoil them, proclaiming heaven and earth free to all. Thus the hapless souls in the lower heaven have been persuaded to fly from the hospitals and nurseries back to mortals, and there fasten themselves as fetals, shutting their eyes against all further light.

So mortals have given themselves up to doing the wills of the spirits of darkness, making spoil and desolation a holiday.

We then came to God, Jehovih's Son, whose throne lieth in Gau, and he said: Take this message to Osire, Jehovih's Son, God of Lowtsin: Greeting, in the Father's name. Behold, the arc of Se'ing is at hand. Send thou, O God, a ship, and deliver my hosts, four thousand million. And after that, in due salutation, we hastened hither.

CHAPTER II.

Osire said: In written words will I set down explicit laws for these unruly false Gods, the Ghans, and give then bondage

like the people of other worlds. O that they had had discipline before, instead of sweet persuasion.

Send ye an es'elene, with suitable attendants, to deliver God, his Lords, and their hosts, the Brides and Bridegrooms of Jehovih; and leave Earth in darkness thirty days.

And command my builders to provide me a ship for my hosts, and let the heralds go forth in Se'ing, announcing that I am to visit Earth with fifty million helpers.

Say'ah, scribe of C'taran, thus described the scene. Osire had spoken; his word had gone forth. Heaven was stirred up. Gods and Goddesses knew that new work was at hand. Earth had sons at last worthy the will and service of Gods. Osire, impetuous and much loved God of Lowtsin, was going to visit these Earth sons.

Say'ah said: When some Gods give command, the people move along; but when Osire decreed, the whole heaven of Lowtsin ran. And quickly now, the mandates were fulfilled. The ships were built; first, the es'elene, commanded by Yok, and equipped with five million souls, and started off in haste to Earth to deliver God and his Lords, and such Brides and Bridegrooms as were prepared for the resurrection. Next, the ship, Buer, an adavaysit, built for Osire and his hosts, fifty million.

Osire said: Let swift messengers be stationed along the roadways; and they shall announce the proceedings of my Gods and Lords, and their whereabouts. And even so was the order of heaven executed.

In due time Osire left his high place and with his hosts in the ethereal ship of fire, started out toward Earth at break-neck speed; for such was the disposition of this most determined God. Nor halted he at Chinvat, the boundary of Earth's vortex, but sped on with banners and curtains flying, and martial music to stir up the souls of his hosts. Down he came to the earth with his fire ship, and sped round it, to learn its weak points; and next rose up a little to view the atmospherean spirits who had presumed defiance toward high heaven. In the place where Gau had been (whose God had ruled by love for eight hundred years, and was unappreciated by the crude boasters, the unlearned druj), there now stood castles and man-

sions of the false God, Utaya, round whom a million sentinels armed for battle were stationed to protect and do his will.

Hither came Osire and over the battlements raised his ship, and brought it into the arena of the Council of hada. Then, halting, bade his marshals proclaim his voice: Come forth, O Utaya; behold my power. Thy sentinels stand appalled. I raised my hosts by higher law, and stand on my feet in thy citadel.

Utaya said: Strange and audacious God. From what unmannerly region hast thou sprung? Know thou, Gods should kneel outside my walls and beg to know my will for an audience. Then Osire determined to hear his arguments, and thus spake:

From Great Jehovih, I am come. I kneel to none save Him. To do His will in reverence am I come in power and majesty. But erst I demolish thy pitiful walls, and cast thee down, suppliant, to do my will, tell me wherein excusest thou thyself to turn from the exalted heavens and build here a kingdom of slaves for thy own glory?

Utaya said: O thou jester! Erst I demolish thee and thy ship, and enslave thy hosts as mine, I will then, pacify thy worthless curiosity, that thou mayest hereafter know thy lesson well. But first, thou hast mocked me for my slaves. What more are thy hosts? Hast thou not tampered with their too willing love by stories of thy unseen Jehovih, and persuaded them to suffer thee to lead them on to glory? Now I declare before thee, there is no Jehovih, no All Person. Hence, thy philosophy is founded on falsehood. The space is before us; the worlds are before us; there is nothing more. Let him who will, assume a kingdom; let him who will, be a slave. I am Apollo.

Osire said: When I shall have cast thee down, thou mightest say it was merely because it so happened, that one was stronger than another. So, then, that thou mayest remember my words are more in wisdom than in blind force, hear me whilst thou can, for it is not long that I can talk to such as thou. He who admitteth the universe moveth in harmony and discipline, already admitteth the All Person, Jehovih. He who denieth the All Person, Jehovih, denieth unity in all things. If all things

are not in unity, then are all things divided, one against another. Wherefore, if there be greater strength in unison than in isolation, then therein hath unison won the battle and become the All Person.

Touching the matter of slaves; there is but one Master; and He ruleth over all; but it lieth in the power of each and every soul to attune himself to the All Person, which is freedom. Of such are my hosts. Thy slaves attune themselves to thee. They cannot rise higher than thou. My hosts have the universe for their model. Because thou canst not find the cause of thy coming into life, why not say thou: A name I will call Him, and it shall be Jehovih?

And now Utaya began with a long discourse, which Osire waited not to hear, but turned to his marshals, saying: Break ye down the walls of Gau, and raise me ten thousand pillars of fire. I will here rebuild Jehovih's kingdom. Let the es'enaurs chant, All Hail to Osire, God of Earth!

At which the astonished Utaya stood silently, as if to know if it were real, or but a frenzied dream, that any one should deny his power which had been established for three hundred years. Out of the ship came the hosts, and without waiting to be assigned their part, every one in time to the music took their place in the citadel. Osire strode forward, and by the majesty of his power, overturned the throne of Utaya, the false God, and heaped the rubbish aside. Then stretching forth his hand, he said:

In Thy name, O Jehovih, and by virtue of Thy power in me vested, do I here command the elements to do my will, and raise me a throne worthy of Thy Immortal Son. And quickly the substance of a throne was brought to the place by an unseen power, and Osire formed it into a throne, and hung it round with transparent tapestry, woven with the elements of silver and gold.

Meanwhile the laborers of Osire overturned the walls of Utaya's city, and set free his millions of slaves, even whilst Utaya's officers, panic-stricken, dropped on their knees, pleading for pity, or fled to the earth. And Utaya, conjecturing the worthlessness of his stuff, compared to that which descended from the higher heavens,

shouted and called in vain to his most steadfast devotees.

Osire's work could be compared to a man overturning the toys of a child. And Utaya, to prove his faith in himself, stood sole spectator, unmoved, but helpless, wondering what would happen next. But now Osire, with no words of explanation or excuse, ascended the new throne and gave the sign of Jehovih's name, which was answered by his mighty hosts; when, from the vault of heaven above there descended mantles of light, matchless in brilliancy.

Utaya was himself illumined, and all his former evil deeds and cruelty stood out as if in huge black spots; and round on every side stood millions of souls, all pure, and transparent, washed by the ordeal of time and holy works. But Utaya was not all evil, or short in owning an honorable adversary; and so, quickly comprehending his awful plight in the midst of purity, first let fall a tear, which in pity blinded him from witnessing further his dire humiliation, and next weeping like a beaten school-boy, he cried out:

Enough. Enough. Thou God. Take me hence from thy dissolving fire. I needed but to witness some great God's deed to find proof of mine own worthlessness.

But Osire was not new to such a situation, and proceeded with the affairs of heaven, appointing officers and laborers, and apportioning his High Council to do Jehovih's will, and so left Utaya alone a while in his own torments.

O give me relief, cried Utaya, thou God of heaven and earth. I consume. I burn in purity's flame. For pity's sake, turn down the consuming fire.

Osire halted from his labors long enough to answer thus: All Light cannot cease for convenience of one man. Clothe thyself, O false one, with robes of darkness, and hide thy cruel butcheries. Thou that wouldst have made slaves of my hosts, should be made of holier metal than to plead for help. Behold, not one of thy slaves have I taken, or asked to bow in obedience. To the righteous, the worlds are free. Only evil men and evil Gods quail before Jehovih's ceaseless fire.

Meanwhile Utaya drew close around himself his glittering robes, and pulled his flashing crown down over his scalded eyes,

which worthless fabric but fed the fury of the All Light that shone from the throne of God, Osire's resting place. The slaves of Utaya had fled, or lay piteously prostrate, speechless with fear and wonder. Over these the hosts of Osire watched, and hastily took them beyond the now rapidly rising pillars of fire, where they were temporarily housed.

Still the voice of Utaya rang aloud for help and pity; but to him none came. Then he saw that the prostrate victims fared better, and were less conspicuous. So Utaya cast himself prostrate, along with the rubbish of his former throne. Then Osire sent Yesta, sister of Atonas, Goddess of Opa, in etherea, to rescue him, and mantle him around with balm from the upper heavens.

So Yesta and her band took Utaya hence, far beyond the boundaries of the newly built Gau.

CHAPTER III.

Osire spake from the throne, saying: Proclaim in the east and west, and north and south, that which has transpired in Gau. Go tell the false Gods and Lords in hada that Osire has come.

Messengers started forth in every quarter of the world, inspired by the impetuous utterances of the commanding God. And so, half breathless, and in hastening speed, these young Gods and Goddesses, the messengers, dropped in upon the Lordly defamers of holiness, and told the tale of the overturned Gau where proud Utaya fell. And they inspired the false rulers to expect even a worse calamity.

Osire called his council, and appointed new places, with new officers, having nothing in common with all past administrations of Gods of Earth. So far, these appointments were from his etherean hosts, and moved by the fire of his own energy. Some were to build, some to survey and lay the course of streets, and places of habitation, and yet others to remove the old hospitals, nurseries and factories, and make way for new ones.

There were millions of souls now scattered and lost in dire confusion, struggling in the outside darkness, whence rose a constant wail of fear and torment, strangely wild, compared to the glorious light fast

spreading from the rising pillars of fire about the throne of God. Osire's hosts, fifty millions, attuned to harmony, and precision, were proceeding fast with their labor; not one but knew his part.

Here, a road. Osire would speak; or with his hand command, An otevan to those helpless slaves, and his etherean workmen rushed to fulfill his commands. No loss of time or space to inquire how the matter should be done; for heaven's trained workmen had learned the power of concentrated effort, and the power of knowledge by which the elements stoop to do their wills.

Jehovih saith: To learn the elements and master them is to become a God or Goddess. How, then, may the false Gods, by evil deeds, fortify their thrones? My etherean hosts come unarmed, and by a breath blow away their mighty kingdoms.

And so it was in Gau. Only one Earth day had come and gone since Utaya reigned over a hundred million slaves, who daily brought tribute up from the earth to ornament his crown-like city; and now the dawn of another world stood supreme in the demolished kingdom..

What more pitiful sight than to see the former slaves still loyal to their deposed Utaya; coming to him in his banishment, fifty millions, swearing terrible oaths of fidelity to him forever. For so the Great Spirit created man, to even wed himself to misery and ignorance, to prove a most foolish love. And but for Utaya's guardians his very slaves had smothered him, in desperate effort to manifest fidelity.

Then spake Yesta to him, saying: Raise thy voice against this unseemly crowd, and be commander still, at least to save thyself. Remember how Jehovih gives this lesson to mortals, to say to evil: Away! For to allow first one and then another to fasten upon thee is as much a crime as a debauched passion unchecked. Bid them begone. For love of self, is a gift from Great Jehovih. Be thou thyself. It will be better for them also.

Utaya, struggling, said: Alas, fair angel, these were my slaves. The hardest blow of all is their acknowledged love. The fire of the throne of Osire was tame to this. For hundreds of years, I gave these creatures pangs and wretchedness, and now

they give me love. I cannot drive them hence.

And Utaya bowed his head, sobbing, for such sudden great truths turned all his judgment into the darkness of his past deeds and wickedness, even whilst crowding close on every side, the fifty million kept up their ceaseless assurances of endless love. Nor was there any way open to flight from their ignorant jargon and foul breath. So when Yesta saw how helplessly Utaya had given up, she raised her hand, saying: What shall I do, O Jehovih?

And the Light descended, and Jehovih spake through Yesta, saying: Flesh of My flesh, created I man. From Mine own spirit gave I man a spirit also; and unto all men alike gave I all things in My worlds. But some men are not content with what I gave, but ask for more, even that they may have their fellows for subjects. To these I have given in answer to their prayers. Behold thou, then, O man, why seekest thou to put away even what, a day since, thou didst pray for? They are as good to-day as yesterday. Thou hast said: Man can make himself whatsoever he will. So, thy Creator is worthless to thee. Love is the lightest of all burdens. If thou desirest not to carry their love, how didst thou carry their hate so long? Nevertheless, if thou desirest, thou canst put them away. They are thine, to do as thou wilt.

Utaya said: How can I put them away? I cannot reason with fifty millions. Nay, before I persuaded a score, the first ones, so ignorant, would forget what I said. Tell me, then, thou Goddess, what shall I do to free myself from this great multitude?

Yesta said: Call not on me, but on thy Creator; and not to be freed for thine own good, but for wisdom to do some good unto them over whom thou hast so long been a remorseless tyrant. These are a small curse to thee, compared to thine own judgment, for from thyself thou canst never flee. Thou shalt undo thy selfish deeds, which thou hast practiced so long. So, turn thou at once, and make oath to Him who made thee, that from this time forth thou wilt do good unto others with all thy wisdom and strength.

Utaya said: Alas, thy words are wise and holy, but I have no faith.

Yesta said: Say not this. Thy words are another bondage on thy soul. To say, I have no faith, is to imprison thyself away from the All Light. Come, haste, or I leave thee; for if thou profess not faith, why shall I longer labor with thee? Say thou, I have faith in Thee, O Jehovih. I can, I will raise up these whom I have cast down.

Utaya wept, and thus answered: O that I had faith like unto thee. But for long years I taught myself that prayer to Jehovih was not required of one so great and strong as I. Alas, I smothered out the fire. And, amidst his sobs, Utaya fell prostrate at Yesta's feet.

Quickly now she raised her slender hand toward high heaven, saying: O Jehovih, by Thy power vested in me, I here encircle this, Thy prostrate child, with adamant light. Down from above there came phosphorescent flames of light, and Yesta drew a circle round about, while the multitude stood back and looked on in wonder and fear but the surging mass beyond pressed forward, shouting: Utaya! Utaya!

Little by little, Yesta extended the light, and her assistants put up a structure to guard the place, so that in a little while it was like a miniature throne in heaven. Yesta then assumed the throne and so took command, placing helpless Utaya by her side. Meanwhile, her assistants sped through the multitude, making roadways, and selecting out the most intelligent of the former slaves and making guards of them.

Yesta said to Utaya: Now will I give thee a lesson in righteousness; for thou shalt educate and develop all this host, thy former slaves, to thine own level, before thou shalt be raised. Think not it is easy to assume to be a God or a Lord, or even a mortal king. They that make servants of others must also raise them up to be angels of light. Heaven is just, as well as bountiful. To whom Jehovih hath given bountifully, it is commanded he shall give bountifully. For hundreds of years thou hast had the service of these hapless creatures; so shalt thou now serve them by making them intelligent men and women.

Yea, till the lowest of them are thine own equals, of whom thou canst be proud, and say before the Father: Behold, my sister! Behold, my brother!—thou, Utaya, shalt not be free.

Utaya said: I perceive thy words are from the All Highest. This is justice. I perceive now that whilst I rated myself supreme judge of right and wrong, I judged with partiality to myself. Yea, without an All Highest, I perceive there can be no justice in heaven or earth. O Thou All Light, how can I approach Thee? I have been feeding myself with an endless poison; my darkness was my fortress. Teach me the way, O thou angel of Light. Whatsoever Jehovih wills, that will I do, from this time onward, with all my wisdom and strength.

So Yesta restored order, and divided the multitude into many parts, and sent officers amongst them to select and assort them, so that as soon as Osire should allot asylums and schools for them, they could be taken thereto.

CHAPTER IV.

Osire lost no time, but installed officers in Gau, and established his Council in as short a time as possible, crowning Ote God on the throne temporarily whilst he himself went forth to other regions to overturn false Gods and Lords. Leaving a sufficient guard and council, Osire, with a host of twenty million, went westward in atmosphere, over the central part of the great north lands, where Wotchak, a false God, was established with a hundred million slaves, to do his will.

Wotchak, having been advised by messengers of Osire's approach to Earth's heavens, supposing Osire to be from some remote star, and not knowing there were ethereal worlds in the firmament, had walled his kingdom round with a new wall, and doubly fortified his throne, and attired himself and officers gaudily, hoping to overawe the coming God.

To Wotchak Osire came, and waited not to be announced, nor halted for his sentinels, driving his ship straight up to the throne.

Halt, halt! cried the astonished Wotchak. Who dares to profane my throne and set all the rules of virtuous Gods at

defiance? Come down from thy ship and crawl on thy belly to thy sovereign God. Know thou, I am great Apollo.

But Osire deigned only to say: By what authority hast thou made slaves of Jehovih's sons and daughters to augment thy self glory?

And not waiting a reply, stepped down before the throne, even while a thousand well drilled ethereans stood with him in the form of a star. Then the upper light descended in great brilliancy. Wotchak was frightened, and fled from his throne, and all his council with him. Then spake Osire, saying to his hosts:

Suffer not this false God and his council to escape. Encircle them around and hold them, to know my will and the decree of Jehovih. Presently, the ethereans brought back Wotchak, who cried out: O let me go! Take all, but let me go! What am I to thee?

Osire answered him: Such hath been the history of these heavens. In ages gone, the usurping false Gods were suffered to go their way, leaving their former subjects helpless on the hands of the etherean hosts. That day is past. I am come to make such Gods know that their fate and responsibilities rest on the decrees of the Higher One, even the Creator, Jehovih. Behold, thou hast cast down and blighted a hundred million of Jehovih's children, making slaves of them to do thy will. As thou wert the cause of their fallen state, from liberty to bondage, so, now, thou shalt redeem them to freedom, wisdom and truth.

Whilst Osire spake, the proper officers let fall the light from the upper heavens, the like of which Wotchak had never seen. Presently all things became transparent, and the enraged Wotchak, foreseeing trouble, thus answered:

Accuse me not, Thou audacious God. These, my council, urged me hundreds of years ago to my course, only praying they might remain my close advisers. I was their tool, and, if thou desirest justice, make them to feel the sting of repentant labor. Let them have my slaves. I want them not. I have been a most honest, upright God.

And now his counselors accused one another, all of them heaping the blame on

Wotchak. Lighter and lighter grew the etherean flames, from which there was no concealment; and all their former falsehoods and cruel words and evil deeds, were unveiled, disclosing souls dark and hideous, with long covered up crimes, now made bare for the gaze of every eye.

The scene brought the curious slaves in millions, and they all reassured the suffering false God of their love and loyalty. And when Wotchak looked and beheld the abject wretches who claimed him as their worshipful God, he cried out: Enough! Enough! Unfeeling God! Thou art come in pretended right and peace; and because of thy power imposes on me and my council torments more terrible than I ever gave to slave of mine.

Then Osire by waving his hand, caused his hosts to cast aside the false God's throne, with all its glittering gems, and to scatter abroad relics for the multitude. And now three pillars of fire were erected and stood beside Osire and his attendants, which took all the strength and courage out of Wotchak and his confederates, and they crouched down at Osire's feet.

Osire called Itu, saying: Take them without, and hand them over to their slaves a while. And Itu and his guard gathered them from the light and bore them hence. Quickly, now, Osire officered this newly conquered place in heaven, and called it Autat, signifying, foundation of perishable laws. And on a new throne, appointed Luce as temporary God, giving him a council of one thousand ethereans. And now Osire drew the plan for roads, and temples, and schools, and hospitals, and nurseries, and all such other habitations as are required by spirits newborn in heaven, leaving orders to have them completed by a given time.

Next, Osire ordered the divisions and selections to be made in the now scattered hosts of atmosphereans, and to have them all arrested and put into their proper places. These things he left in the charge of God, Luce, to be carried out.

Far out in the plateau, Itu and his attendants carried Wotchak and his confederates, followed by forty million of his former slaves. There Itu left Wotchak and his people, and Itu and his attendants went aside to witness what should transpire.

And now Osire departed with his ship and steered southward over the land of Shem, coming to a place in the lower heaven called Vibrahj, signifying resplendent, where ruled the false God Daveas, who had eight hundred million slaves, a thousand Lords and ten thousand Governors. And even as Osire rushed in headlong upon the other false Gods, so came he with his fire ship into the great city of Vibrahj, at this time the largest city in the lower heaven. Daveas had been warned by his sentinels, and so came to the front of his capital just in time to see the fearless Osire alight in front of the Council House.

CHAPTER V.

Osire said: In Jehovih's name, peace be unto thee. But Daveas replied: Nay, in the name of Apollo, who I am. How darest thou to approach my resting place except on thy belly? For four hundred years the honor of my kingdom has been revered by all visiting Gods; but thou comest as a barbarian. Down, wretch, before I have thee bound and cast into prison.

Osire said: Why should I not come before thee? Behold the Great Spirit created the whole universe for His sons and daughters. By what right hast thou usurped any portion of it? And whence thy authority to bid me kneel to thee? But if thou canst show me wherein thou hast one just claim to enslave these people, rather let thy argument run thither, for I am come in the name of the Father to liberate them, that they may be prepared for the second and third resurrections.

Daveas said: Think not that I have neglected to prepare for rebellious Gods like thee. Behold my millions of subjects! What is thy handful? Verily, I tell thee, I have prisons large enough to hold thee and thy hosts. Neither flatter thyself that I am ignorant. For two hundred years I worked in the so-called resurrections. I made myself a slave to the multitude, giving all my labor and time. Then I beheld my folly, and so built a third resurrection myself. This is, therefore, my lawful kingdom. Moreover, I tell thee to thy face, thou wretch, there is no higher heaven than mine. Neither comest thou from a heaven great as mine. But having great self conceit, thou art come for mischief. I

have heard of thee in other heavens. But now thou hast put thy head into the halter. Seize him, marshals! Seize him and his hosts! Cast them into prison.

Osire spake not, but raised his hand upward, and suddenly his hosts cast forth sheets of light brighter than the sun. Daveas stood back affrighted, and his marshals fled. Presently, Osire, with a thousand attendants, stepped forth in flames of light, and went into the capital and surrounded Daveas, the usurper, but touched him not. And now the ship was illumined, and the sentinels of Daveas' Council fled. Then Osire spake, saying:

By the strength of Thy hand, O Jehovih, destroy thou this house and throne.

Then a great light from the upper heavens fell and rested on Osire's palms, and he overthrew the house and throne of Daveas as easily as though they were made of straw; and as fast as Osire could give the commands his hosts pulled down and scattered the walls and temples.

Meanwhile the officers of Daveas fled in terror, save such as were overcome by the light, and these fell and buried themselves amidst the rubbish.

Hold, hold! cried Daveas. Give me air. I am perishing in a consuming fire, and he covered his face with his glittering robes. And now Osire called forth thunder and lightning, and the din and roar confounded all the eight hundred million souls, so they ran no further but stood and waited.

Osire halted not, but went to a more suitable place to build his throne. Jehovih, Almighty! he cried: Elements of Thy elements, O Father! Found here a throne for Thy son. And whilst his words went forth, the elements rose to do his will, and there was raised a most excellent throne, strong and adamantine, on which Osire ascended.

Daveas had fallen down flat, weeping and wailing; but Osire, by a motion of the hand, called Wang-te, a most enlightened Archangel, with her attendants, to bear him hence, which was quickly done.

Now, the place being clear, the hosts of Osire walled around a sufficient space for a city of a thousand million souls, with pillars of light, as brilliant as an arc in ethereal firmament. Then Osire appointed Klesta, Dawn Goddess, and he

gave her a council of fifty thousand ether-eans. Outside of the walls were Daveas and his eight hundred million subjects, in dire confusion.

Wang-te, the Archangel, said to Daveas: Thou art favored to be free thyself awhile, to organize a new kingdom, but in holiness return and command obedience from this smothering host. Behold, thou hast taught them to believe thou art Apollo. Say to them now: I am not Apollo! I have been false!

Daveas madly replied: Never! Jehovah and His kingdoms accursed be forever! Ye strange spirits, come from far-off kingdoms, to despoil and overturn the most righteous place in heaven! Are Jehovah and His servants destroyers? To which Wang-te replied: This is no time for argument. Behold these countless millions! If I withdraw from thee, and my attendants also withdraw, thou wilt be as one drowned amidst this sea of ignorance and horrid smells. For pity's sake purge thyself of thy lifelong falsehoods and treacherous tyranny. Announce thyself as Daveas, as thou art, and I can save thee!

Daveas rudely thrust her aside, saying: Never! I acknowledge to none! If there be a higher heaven, I will ascend thither as I am, Apollo! Wang-te said: In Jehovah's name, put me not off! Remember what thou art and of the little thou hast seen, how powerless thou art before Omnipotence! Thy fate is like that of all dictators, on the verge of a chasm of horrors.

Daveas waited not to hear her further, but proclaimed aloud, Apollo! Apollo! and stood aside. And presently his former officers rushed to him, and with that came the sea of millions of spirits, unorganized, unwashed, unfed, frightened and mad, for love of the name, Apollo, the meaning of which they knew not; and they became as a knot of serpents, entwined around Daveas and his officers. And in the terrible brawl not one voice could be distinguished from another. And the outer extreme pressed inward on every side, and presently the eight hundred million were as a ball, a knot of darkness, with a dull and rumbling moan within, and fearful clamor on the surface, from which horrid smells issued.

Wang-te and her attendants hastened back to the throne of Osire, Son of Jehovah, to tell what had happened. Osire said: What shall I do, O Father? Then the Light of Jehovah came, and Jehovah spake, saying: Consider My creation, My Son. The young child I made to fall with few bruises; but the full-grown man falleth heavily. Shall I make a separate rule to favor kings and queens of earth, and false Gods in heaven? Nay, I will make of Daveas an example in heaven, and on earth, also. Because he hath spurned his own name, so will I make both angels and mortals to curse and shun the name Daveas.

Osire said: Proceed ye with my kingdom, in the name of the Father. Let Daveas remain as he is.

Then Osire departed, taking the remainder of his hosts with him in his fire-ship; and he went to a heavenly place to the westward, where was Seru, a false God, with ten million slaves; and Osire destroyed Seru's kingdom also. Next he went to a heavenly place in the north, where Raka, a false God, had several million slaves; and Osire destroyed his kingdom also, liberating his slaves, and putting a guard over Raka.

Thus went Osire throughout atmosphere, demolishing all the heavenly kingdoms of the false Gods, of whom there were in all, seven hundred and eighty; but many of them had not a million subjects.

Osire and his hosts labored thirty days destroying the kingdoms of the evil Gods, and when this work was completed Osire said to his hosts: In the next thirty days we will build to Jehovah. Take the ship, therefore, to Vibrahj, for there I will found my central kingdom. And after we shall have completed the work of starting the second resurrection on a sure foundation, then will we go down to the earth and overturn the kingdoms of the false Lords with men.

Jehovah spake to Osire, saying: Send officers out into all the divisions of heaven where thou hast destroyed the evil kingdoms, to arrest all the false Gods whom thou hast dispossessed, and bring them hither that I may speak with them.

Then Osire spake to the officers, saying: Go ye out into all the divisions of at-

mospherea, and arrest and bring hither all the false Gods whom I have dethroned, saying to each: Osire, God of the lower heavens, commandeth thy presence. Come thou, and hear the Voice of Thy Creator. But many will fear to come because of the Light. Say to all such: The light will be lowered for a short space of time; come, therefore, quickly.

To all the knots where the false Gods are enveloped, shall ye take sufficient umbrae that ye may release them. But leave a guard with each knot to hold them in their places.

The officers went aboard as commanded, and after many days the false Gods were arrested and brought before the throne of God. And there were assembled, one hundred thousand Archangels, of whom two thousand had risen to the rank of Gods and Goddesses, and thirty thousand to the rank of Lords and Lordesses.

Osire said to the false ones: Greeting in the name of Jehovih! Do not fear me. Be not expectant of torture or punishment. Though I come in all power, my words shall be tempered with wisdom. But I can be no respecter of persons, nor swerve in the least from Jehovih's commandments. In Jehovih's name, I came to deliver those ye had bound; and through Him have I attained power to that end. For I cannot bind you, or cast you in prison. Have not my officers just delivered you from bondage, and are now holding you free from the knots?

Most of you are learned men of the second resurrection; but ye have used your wisdom for self-glorification, being proud to call yourselves Gods; not to teach them of Jehovih and His Kingdoms, but falsely teaching that your own kingdoms were the All Highest, thereby shutting out the true light from the unlearned.

Jehovih hath blessed you with strong minds and handsome forms, whereupon ye have each of you falsely proclaimed ye were Apollo. Think not that this matter was not known in high heaven. I have here the reports of swift messengers, which were brought to me in the firmament above. I came not in ignorance of what you were doing; neither came I in weakness. More than a hundred thousand million, who have been raised up to etherea from Earth

and her heavens, stood by my side. Besides these, a million times as many ethereans, from other worlds; and above all of these, the Great Orian Chiefs; and yet beyond, and over all, Great Jehovih!

Have I not proved my power before you all? Did I go away in a corner and say: Come, I will show you my power? Nay, I came close to you all. As the Father first proveth power, so have I. That I may talk to you in wisdom, I have had you arrested and brought hither. Hear me then, and remember my words.

In former cycles, the high Gods who descended to these heavens, finding false Gods, simply liberated their slaves, and put no labor of restitution on the false Gods. This was because the false Gods of those periods were too imbecile and unlearned. But Earth and her heavens have reached a higher state. And with progression cometh responsibility. Ye bound your subjects to your kingdoms; and now ye cannot put them aside? Ye taught them your kingdoms were the All Highest and they must now be taught of Jehovih's kingdom. Ye taught them that you were the All Highest Gods! They must now be taught that Jehovih is the All Highest. Ye put aside the ancient rites and ceremonies, wherein the name of Jehovih was used, teaching them to sing to you only. They must be taught new songs, substituting the Great Spirit, to Whom none can attain, forever. Ye taught them to be unthinking and contented as slaves. They must now be taught to think for themselves, and to labor for everlasting liberty.

And now, touching the law of the resurrection, remember this is the same in all the created worlds; that the spirit of man groweth by giving away of whatsoever the spirit hath to give. If you have great learning, and you give of it, then more learning shall be added unto you; if ye have goodness of heart, and gentle words, then, by giving this away, more shall be added unto you. If ye have craft in inventions or mechanics, and ye bestow of these talents unto others, then will more be added unto you. The corporeal man accumulath corporeal things by not giving them away, but the spirit of man only receives greater wisdom by giving away. For he who locketh up the light of the Father

that is in him, cannot obtain more light. He who locketh up goodness of heart cannot obtain strength of spirit; and without strength of spirit no man can attain to the third resurrection. But, that men may learn to obtain strength of spirit, the second resurrection hath been established in atmospherea.

The chief delight of man shall be, therefore, to find some way to impart his spiritual talents and strength to the greatest possible number of people. Think not that preaching to the ignorant is sufficient; but ye shall take hold with your own hands and show them how to accomplish. Yet not labor alone; for some are so created that ye cannot inspire them without rites and ceremonies and music.

Now shall a man after having taught and raised up a few, say: Behold, what a good work I have done! But as long as he findeth a man, woman or child who is lacking in anything, he shall say to himself: Alas, what I have done is as nothing in the resurrection of my fellows.

Ye have had your kingdoms. Yea, and boasted of them. Your boasts have ascended to etherea. Will ye go thither and be asked: Where are your kingdoms? Shall it be said ye shirked the responsibility of caring for them whom the Father gave into your keeping?

Osire ceased; and now a brilliant light descended around about the throne, and Jehovih spake through Osire, saying:

As I have given seasons to my corporeal worlds, so have I given times in the atmospherean heavens of Earth, wherein my etherean hosts came from my everlasting heavens to accomplish the resurrection of My Brides and Bridegrooms to etherea. And I sent Gods to teach these things to mortals and angels on the earth, and they proclaimed My words, saying: There is no such thing as individual resurrection, for Jehovih created progress to be in compact, that man might learn the strength of unison wherein the Creator is all power because He is the All One. And I caused them to give rites and ceremonies,, chief of which was the oath of service unto Me and My kingdoms, wherein many bound themselves, which was, and is, the beginning of liberty. And I created examples on earth

and in the lower heavens, that even the unlearned might understand Me and My works.

For to him that begetteth children I gave bondage; but this is a bondage that circumventeth not liberty in time to come, for they can ascend to heaven and progress, together better than alone. But some gave themselves up to love earthly things, such as houses and money and kingdoms, which things have no resurrection. Hence, such bondage holdeth the person after death to the thing he loved. And many have set up kingdoms in the lower heavens binding themselves to things that have no resurrection but belong on the plateau in atmospherea where I created them. And to them who have bound themselves to their fellows, saying: I am thy salvation! it is like a young man saying to a maiden: Come, I will be thy husband. And she goeth to him in confidence. Here, then, is bondage, and neither of them can annul that which hath been united; for by their bondage, I am also a party to the contract. And in the same manner, they that assume kingdoms, professing to be Gods of salvation, and thus enticing My innocent ones unto themselves, become bound, not only to their subjects, but to the contract of deliverance unto salvation.

The Voice ceased, and Osire said: If a man wed a woman with an evil temper, his glory lieth not in going away from her, but in teaching her to overcome her temper; or, if her husband be evil, her glory lieth not in going away from him, but in reforming him. It is wiser to accomplish whatever work Jehovih hath put in thy way, than to desert it for sake of personal comfort. Nevertheless, there is a limit; and to the wise there is power to accomplish much that seemeth impossible. Hear ye, then, my judgment unto you:

Ye shall again assume kingdoms, and every one have the same subjects he had before. And ye shall be provided with places and thrones and have councils of my Archangels also. And I will give each one of you an assistant God, who shall sit on your right hand for four years, which is the time of this dawn, teaching you what to teach and how to teach it.

My hosts will now conduct you to the places prepared for you, around which are

erected walls of fire. And when ye are safely seated on your thrones, your former subjects shall be brought before you in groups, and adjudged to labor, and to schools, and such other places as are suited to them, according to their strength and talents. And ye shall not be free from this labor until you have delivered your subjects unto the third resurrection.

My hosts shall labor with you to this end, that Jehovih may be glorified in your harvests for the emancipated worlds. Therefore, in Jehovih's Name, receive ye ordination from my hands, by the power and wisdom of the Great Spirit.

The officers showed them how to make the sign of Jehovih's Name, and how to stand before the throne; and then Osire said: By Thy Love, Wisdom and Power, O Jehovih, do I anoint these, Thy Gods, for Thy service, and for the exaltation of Thy kingdoms, forever! Amen.

The light was now becoming so brilliant that many of the newly made Gods quailed before it. But the marshals stood beside them, and they passed before the throne of Osire, where they were crowned and arrayed as Gods of the second resurrection; after which they were again conducted before the Council, and saluted in the sign of Jehovih's Name; and from thence they were taken to the kingdoms prepared for them to the time of martial music.

CHAPTER VII.

Thus Osire established Vibraj, the resplendent heaven, with a thousand and eight hundred sub-kingdoms, in atmosphere, all under the commandments of the central kingdom. And then he established the roadways between them, and appointed seven hundred thousand messengers. And the several sub-kingdoms established their places of learning and labor; their hospitals and nurseries, and their innumerable asaphs, the receivers of es'yans.

Osire said: Behold, there is order in heaven. Now will I appoint a God to hold dominion two hundred years; and during the remainder of the dawn of dan I will assist him. Let the examiners search, amongst my hosts, from such as sprang from Earth.

So the examiners searched; and after thirty days they selected Konas; and when Osire was informed, he sent a thousand of his own attendants, in an otevan, and they brought Konas to Vibraj, to Jehovih's throne. Osire said:

Greeting, in the name of the Father! Thou art chosen above all others; and, after the dawn of dan is ended, thou shalt be God of Earth for two hundred years. Before the ascent of my hosts and of myself, behold I will crown thee. Till then thou shalt sit on my throne, and fill my place whilst I am absent.

I have now restored order in heaven, having given all the inhabitants a purpose in concert, whereby their resurrection is founded. Now will I go down to the false Lord's kingdom, on the earth, and to the mortal kings and queens, and restore order there also.

Konas said: Thy will and Jehovih's be done! I am exalted and rejoiced in what is bestowed upon me. Make me strong and wise, O Jehovih, that I may glorify Thy kingdoms!

So, after due preparation, Osire departed privately, taking with him one hundred thousand attendants, going down to the earth and to the false Lords' kingdoms, in the cities and temples of mortals.

Seven days Osire spent traveling round about the earth, visiting angels and mortals, but telling none who he was, or what was his object; and then he halted his otevan, which had been built for the purpose, in the regions of the mountains of We-ont-ka-woh, in Western Jaffeth. He said:

We-ont-ka-woh shall be my headquarters for a season. Here, then, will I found the first Lord's kingdom for mortals, and inasmuch as mortals have made an idol of Apollo, so will I cast down Apollo, and make them know that I, Osire am Lord of Earth. Then spake We'taing, saying:

Behold the glory of Jehovih from the first! In our journey around the earth we found the I'hins not idolators, but still worshipers of the Great Spirit, Jehovih. But as to the half-breeds, who can understand them? They believe nothing; they believe everything. They ask the idol for rain, and for dry weather; for strength to slay the Druks; for flesh to eat, and for

famine to be visited on their enemies. They are as living prey for drujas to feast on; they invite the darkest of all evil. And to do their wills in return, the drujas, the evil spirits, busy themselves inoculating the air with poison to kill their enemies.

Osire said: With the I'hins we have little to do; but as to the Ghans and the I'huans, they shall be converted into disbelievers of the presence of all spirits, save two, Jehovih and satan. To accomplish which end, I will give them three figures: The signs of seasons, which shall represent the Creator in all the parts of the living; the sign of the sun, with motion and all life coming forth; and the hand of man.

CHAPTER VIII.

Through Osire, Jehovih said:

I created man with a corporeal life, that he might learn corporeal things; but behold the I'huans have lost all energy to acquire earthly knowledge, depending on their familiar spirits for information on everything; thereby wasting their mortal lives in non-improvement. So that when they die and enter heaven they are easily made slaves of by evil spirits. Better were it for them had they no knowledge of spirit life, that they might put to service the talents I created within them. See to this matter, O my Sons and Daughters; for their desire for the presence of the spirits of the dead will draw fetals upon themselves, and they will go down in darkness like the ancients.

The Voice departed, and then Osire said: Hear me, my brothers and sisters; this is my commandment to you, and to your successors.

Possess ye the temples and oracles, where the familiar spirits speak; neither allow ye familiars to come to kings, nor queens, nor governors, nor to leaders nor rulers of men; but take possession of all such, and answer ye the corporeans with corporeal knowledge only.

And that ye may be as a unit unto mortals, give ye all the same name, Jehovih through His son Osire. For when ye answer at the oracle, or in the altar or temple, they will ask who the spirit is; and ye shall say: Osire, Son of Jehovih, doing this in my name and the Father's.

And when ye speak by entrancement, through the seers and prophets, also assert the same thing. And they will ask: Why has the Son of Jehovih come to us? And ye shall say:

Because ye are an idolatrous people, worshipping before stone and wood; whereby evil spirits take advantage of you, and rule you to your downfall.

And they will reason amongst themselves, saying: How know we, then, that thou thyself be not an evil spirit? And ye shall say: It is well that ye ask this, for I declare unto you, ye shall not worship Osire, but only Jehovih, the Creator. This doctrine only is safe.

Again they will say: Who is satan and his attendants? Ye shall answer: Whoever professeth any name except Jehovih is of satan.

Now whilst ye are thus reasoning with them, certain ones in the temple will be worked by the familiar spirits, writhing and twisting, and ye shall say to the next akin: Behold, I will tell thee how to cast out the evil spirit. Thou shalt say: I charge, in the name of Jehovih, to depart. And they will do this, and at the time they use the words: In the name of Jehovih, depart! ye shall drive hence the familiars, thus proving the power of Jehovih greater than all spirits.

But that this matter may spread rapidly, and be valued highly, impart the name of Jehovih in secret, not allowing them to speak it aloud. Choose ye, therefore, certain mortals, and ordain them through the king, and their labor shall be to cast out evil spirits.

It will come to pass in many places where ye dispossess the false Lords and their confederates, these evil spirits will inoculate the cattle and beasts of burden with poison, and they will die; and the evil spirits will show themselves to the dogs, and cause them to howl; and the evil spirits will obsess the swine, which are easily influenced, and the swine will appear drunk and foolish. All of which things ye shall prophecy to mortals beforehand, thereby attesting the wisdom of the Great Spirit.

After these things are accomplished mortals will say further: Behold, thou Son of Jehovih, erst thou came Apollo told

us when the plant, and when to reap, when to bring the male and female cattle together; but now that we have put him aside, what shall we do? And ye shall answer them:

Come in the starlight and I will give you the signs, that ye may know these things yourselves. And where ye speak in the oracle or by entrancement, ye shall point out to them certain stars, and teach them the names thereof; and certain groups of stars, with their names also; and ye shall show them the travel of the sun, north and south, and give them a table of onk, divided into twelve groups, with twelve lines coming from the sun.

And ye shall raise up priests by inspiration, and by entrancement, and through them illustrate the position of the sun in the signs of the onk. And the priests shall explain these things to the unlearned, that they may comprehend of their own knowledge.

When these things are accomplished ye shall inspire the I'huan's to go to the I'hins and ask to be circumcised unto Jehovih; and the I'hins, being also under inspiration, will bestow them with the sign.

CHAPTER IX.

When Osire had completed his instructions to his hosts, he sent messengers to Vibraj, saluting, in the name of Jehovih, calling for one million ethereans; and when they had come Osire divided them into ten thousand groups, giving each group one or more of his attendants, whom he had instructed. When all of them were in readiness for the work, Osire said:

Experience hath proven that to dispossess familiar spirits in one place is but to drive them to another. It is wise, therefore, that in the same day ye make an attack in one city or temple, ye shall do so in the principal places all over the earth, giving the familiars no place to fasten upon. Therefore, let the time of attack, in each and every place, be at the beginning of sunrise on the morrow; and ye shall possess all the temples, and places of the oracles, and the cities, and the kings, queens, rulers and leaders of men, driving hence, by stratagem or by force, all the false Lords, and all spirits professing

the name of Apollo, or any representative spirit in the name of Apollo or Thor.

And mortals will immediately recognize that some change is going on in the unseen world; and they will go to the places of spirit communion, asking for Apollo to explain; and ye shall answer: Apollo is cast out! Hear ye the wisdom of the Great Spirit, Jehovih! After which ye shall instruct them as I have commanded.

So the ethereans drove out the false Lords of the earth, and they banished the familiars of all the kings, queens and leaders of men. And the ethereans taught in the temples and oracles, by entrancement and by inspiration, even as commanded by Jehovih, through his son, Osire. But in all places the Great Spirit's name was made a secret; and it was commanded of mortals that His name should only be spoken in a low whisper, because Jehovih speaketh to the soul of man silently. And these things were established; and this was the first universal teaching of the Great Spirit to mortals.

And Osire decreed: One Lord shall ye give to every city and oracle; but every Lord shall profess Jehovih, being his Son.

And this was also accomplished; and when the people consulted the oracles as to who the spirit was, the answer was: Jehovih, through his Son, Lord of Earth or God of Earth. But it was made lawful to use the names Lord and God with audible words; and they were thus used and spoken by mortals as the substitutive words, permissible in public, in place of the name Jehovih.

Osire said: It is an easy matter to rule over the kings and queens and prophets, and all learned people, but not so easy to rule over the ignorant, who, having been accustomed to worship Apollo through the idols will long continue to do so. Therefore, ye shall cause the kings to issue edicts prohibiting familiar spirits, and forbidding soothsayers and workers of magic; and teach ye mortals that these things come of satan.

This was also done, according to the commandments; and now there was no place left for familiar spirits to obsess mortals. And these spirits distributed themselves after the manner of the spirits of the olden time, some going into swine

and living with them; whereupon Osire commanded his hosts to inspire the kings and queens to pass laws prohibiting the eating of swine's flesh, lest mortals become bound with fetals. Accordingly, this law was established on the earth. Some of the dispossessed spirits went into the forests to dwell, and some to the fountains and mists in waterfalls; others, who were depraved, dwelt in the fisheries and slaughter houses, and still others in the kennels, with dogs and cats. Nevertheless there were many mortals who were dealers in magic and witchery, and these had an abundance of familiars. And when such mortals died the familiars went to their sons and daughters; and so it was said of them they inherited the gift of magic.

Osire, having overcome the evil spirits, now called a council at We-ont-ka-woh; and there came five hundred thousand angels.

Osire said: In Jehovih's name will I now deliver them I have cast out; and ye shall labor in conjunction with the Gods of atmospherea to this end. Behold, I have had the familiars enumerated, and there are more than six thousand million of them on earth. Ye shall go forth, therefore, into all the divisions of the earth and proclaim a great festival, to be held in We-ont-ka-woh, inviting them hither. And ye shall provide them conveyance, bringing them across the seas in suitable vessels; and when they are congregated here I will destroy the ships so that they cannot return.

This was accomplished, and more than five thousand million spirits came to the festival, where were provided for them food and clothes of fantastic colors to please the eye of the ignorant; and when they were provided with these things they were entertained with music and dancing, they themselves being taught to take part. For seventy days the festival lasted, and each day varied from another, and the multitude became so intoxicated with delight and so broken off from their old habits and associations that they forgot all about the ships and conveyances.

Osire spake to his council in private, saying: Provide ye an airiata large enough for all these people. So, whilst the festival was going on the proper workmen

built the vessel, and its capacity was sufficient to carry all the multitude of spirits, besides a sufficiency of regimen for them on a long journey.

Now after the festival had lasted seventy days, Osire proclaimed order that he might speak unto them. He said:

Brothers and sisters, in the name of Jehovih, greeting to you all. I am about to depart to a higher world. That ye might hear my voice, I proclaimed order. That ye may rejoice in my words, I speak in love and tenderness. My home is in a world far away, where there is no suffering, no sorrow. And the spirit of my people is radiant with light. I would tell you of the beauty and glory of my home, but it would not be just to you. Ye would no longer be content to remain here. Because ye suffered, and my soul was full of pity, I made this festival. The Great Spirit taught me how to make food and clothes, and to travel far and be not afraid. All the people where I live can hear the Voice of the Great Spirit. They learn all things by first learning to hear Him. His wisdom supplieth every want. My love will remain with you, but it will be a long time before I come again. The time of the festival is ended. Your time has come to return to your old places with these Lords of yours whom you have worshiped so long.

When Osire began to speak the people desired at once to go whither he would decree; and when he suggested for them to return to their former Lords, who were also present, they answered with a universal voice: Nay, never more with them!

Osire said: I perceive ye desire to go with me and my hosts. I have learned to understand your souls. But do ye understand me? I mentioned the great glories in my heavens, but I did not tell you that we worked to make them; yea, we work every day. The Great Spirit made the tree to get its food and clothes without labor; but, behold, it hath no power to travel. Some things in the world labor not; but man, who hath neither feathers, nor hair to cover his body, is provided with talents. Talents are the greatest of all gifts. The air and the ground provide the substance of fruit and foliage to the tree, but the spirit who hath talent can find the sub-

stance of fruit and foliage in the air, and gather it.

Lights of various colors were now being set up by the ethereans and the place enriched with the most enticing perfumes.

Osire proceeded: By the cultivation of talents, all things are possible unto all men and women. With a sufficiency of talent ye need no Lords nor oppressive rulers. I mentioned the great beauties of my etherean home. Ye go to the spray of fountains, and disport yourselves in rain-bows; but ye are in a small corner at best, and the substance of your joys are in perpetual failure. Behold the sprays and bows made by my hosts! Hear the music played by the elements of their handiwork.

The hosts here overcast the entire multitude with the vapor of the air, converted into millions of kaleidoscopic pictures, and filled the place with the music of currents of wind trained to tunes.

The hosts were overjoyed beyond measure.

Again Osire said: Hear me further; the festival must cease. Ye forget, I told you I must go. My marshals will now conduct me and my hosts to my fire-ship. As for ye, my heart is broken. I know the toils and hardships put upon you. But if ye desire these things, they are yours.

The universal shout was: We will go with thee! Take us in your fire-ship. Teach us how to improve our talents!

Osire said: What will the Lords do? Shall they remain without subjects? But the false Lords answered quickly: We will also go with thee and be thy servants to do thy bidding.

Osire said: When I am on the ship I will answer.

So he departed and went into the air-ata, to the side of which his own fire-ship was made fast; and presently he commanded all who chose to come aboard; and behold the whole of them, even more than five thousand million, went in. Osire at once commanded the ascent; and thus he delivered them high up in atmospherea, where the proper officers had already provided a plateau of habitation for them; and the name of the plateau was Assan, signifying no escape, for here Osire intended to

have them educated and purged from evil; nor was it possible for them to return to the earth.

CHAPTER X.

In Assan Osire appointed Sha'bon as God over the delivered hosts; and Sha'bon selected officers and teachers, and then divided the people into groups and sections, according to their development, and then erected schools, and nurseries, and factories; and put the inhabitants to work, feasting them with rites and ceremonies.

After Assan was duly organized, Osire departed and went and visited in various kingdoms that had been established by his Lords.

And the heavens of Earth were thus organized anew under Osire. And the whole time of organization was three years. But Osire spent the remainder of dawn in Vibraj, perfecting it as the central kingdom of atmospherea. And, lastly, he decreed the appointment of ten thousand Lords to dwell on earth; some at the temples of worship, or oracles; some within the cities of the Ghans; and he decreed to his Lords as follows:

Ye shall teach mortals of heavenly things by inspiration, but not through the oracles.

Ye shall not allow them to commune with the spirits of the dead, not even their own kin.

Ye shall not permit spirits to come to their mortal kin. And the spirits of those who die in infancy ye shall deliver to the asaphs in Vibraj.

Ye shall not permit spirits to inhabit deserted houses, nor permit them to form habitations on the graveyards of the earth.

Ye shall not permit spirits to inhabit caves or waterfalls on the earth.

Ye shall not permit spirits to obsess mortals, nor to speak through them by entrancement, unless they be such spirits as ye appoint in order to carry out these, my decrees; or masters of generation, whom ye shall appoint over mortals.

Ye shall control the selecting and appointing of guardian spirits over newborn mortals. And all such guardian spirits shall teach their wards nothing of heaven near the earth, but inspire them that it

lieth far away, and very high, from which place none return.

And the guardians shall also inspire their wards to consult God only, or his Lord, and to do this by secret prayer.

And that the Lord and God are goodness, wisdom, love and power. And that all evil cometh from tetracts born with man.

And ye shall inspire mortals to acquire a knowledge of the sun and moon and stars, giving names unto them, together with their places in the firmament. And give them temples for observation and tablets for instruction.

For in all things ye shall direct man's soul to the acquisition of corporeal knowledge, causing him to look into corporeal things to find a reason for the behavior of all created substance.

And they shall not depend on the spirits for knowledge, for I am not laying the foundation for spiritual knowledge on earth; that must come afterwards. For as Jehovah first gave to man a corporeal life, and then a spiritual life, so am I laying a foundation for a new race on Earth; and from their kin shall spring the heirs of Kosmon, who shall embrace both corporeal and spiritual knowledge. But these shall rise in corporeal knowledge and go down in it.

Ye shall teach them in truth, but they will in after generations contort your teachings into corporeal worship, prostrating themselves before the sun and moon and stars, going down into disbelief in not only the spiritual life, but in the Great Spirit, and His Gods and Lords.

All these things must come to pass on the corporeal world; nor is there any resurrection in the latter days, unless these of this day go through the fall which I am preparing for them. For which reason ye shall found corporeal knowledge in the stars, and name them; for these things will be testimony in Kosmon of the fate of the worshipers of corporeal knowledge in the time of the Osirian cycle. So, leave nothing undone that can be done to make mortals put aside all spirituality, save to believe in the Great Spirit and a distant heaven; but make them pursue knowledge wholly corporeal.

For the labor of God and his Lords shall not always be to bring spirits back to earth, to learn of corpor, for this is not Jehovah's plan. A heaven shall be built up of corporeal knowledge, which shall have a base in the firmament of heaven, where spirits can be taught in time to come.

Fear not that man can be too unbelieving in spiritual things in this age; Jehovah requireth even perfection in unbelief in certain periods of time. And this is the founding of that era on Earth. Therefore, do these matters with all your wisdom and strength; and may the Light of Jehovah be with you now and forever.

CHAPTER XI.

Who shall tell the story of the Gods of earth in the cycle of Osire! Their mighty kingdoms overspreading the whole earth! Hundreds and hundreds, and thousands! Their libraries of records of holy deeds! A council chamber of half a million souls! Hundreds of departments and thousands. Here a committee to select young students to the colleges of messengers; another to select students to the college of arts; another to select students of mathematics; another for prophecy; another for great learning; another for factories; another for compounding and dissolving elements. Then come the departments of the cosmogeny of the stars; then of the ethereal worlds; then the roadways of the firmament; then a'ji and ji'ay and nebulae; then se'mu; then hi'dan and dan; then the dawn of dan; then histories of corporeal affairs, and of the affairs of the heavens, far and near; then genealogy of thousands of Orian chiefs; the creation of mineral, vegetable and animal kingdoms. Indeed, to enumerate half of what cometh before a God and his council would itself fill a book.

Who, then, O Jehovah, shall venture to tell the labor and wisdom of thy ethereal Gods! And of the multitude of questions that come before the council from far-off places? A strange voice riseth up from the earth, saying: Have they anything to do in heaven? O, ye Gods! And one-half of the Earth-born coming hither in infancy! And the countless millions who

know little more than the beasts of the field! Having been falsely taught that these unfortunates would fly off to paradise and possess great learning in the hour of death!

O that their understanding could be opened up to Thy kingdoms, Thou All Extending Creator! That their eyes could look upon the greatness of even Thy lower heavens! To behold a thousand departments reaching as wide as the world! And then the hundreds of thousands of branch departments, of hundreds of grades, adapted to every soul that riseth up from the earth.

O that they could look into the dark places of atmospherea! That they could see a million souls, crazed, wild and battling, plunged into chaos by terrible war, not knowing they are dead! The ceaseless toil of nurses and physicians, laboring day and night with them! O the darkness upon them! O the glory of thy exalted ones!

Thy swift Gods of dawn! How they hear a hundred tongues at one time, and frame answers for all of them, and by a motion of the hand dispatch messengers to fulfill the same! How they select officers, to know a hundred at a glance, and know where to place them, that every one shall fit his place! Who is there, O Father, can frame into words the proceedings of heaven, so that mortals can comprehend even a fraction of Thy great glories!

Shall a man light a candle and say it represents the sun? How, then, shall they find the affairs of mortals comparable to Thy kingdoms? O that they knew the meaning of the difference between All Light and the darkness of man's judgment!

O that they knew Thee, Thou Central Sun of All Light! They have put away Thy person. Thy great Gods are but myths to them, because of the darkness of their souls. Behold, they look for a small man with a large sword! The power of great wisdom they know not.

O that they could behold the coming and going of thousands of messengers from far-off kingdoms before the throne of God! How he hath answered them instantly, and meanwhile heeded the voices of a

thousand marshals! O that they knew the glory of order, the power of harmony!

They have seen a clock with a hundred wheels, and the eye of its maker overseeing every part in motion, and they call it wonderful! But how can they comprehend Thy councils, O Jehovih, Thy millions and Thy God on his throne, mantled in Thy light, overseeing a whole heaven! What majesty of words can make mortals comprehend his wisdom, power and great labors!

CHAPTER XII.

Osire, through his mathematicians, furnished the Lords with maps of corporeal stars, and moon, and sun, and the position of Earth with the sun-belt, and bestowed names of animals upon them. Showed where the region of cows was; the place of bulls; the place of bears; the place of horses; the place of fishes; the place of scorpions; the place of sheep; the place of lions; the place of crabs; the place of death; the place of life; and marked the seasons, and made sections to the year, which was the width of the sun-belt. And he placed the sun in the midst and made lines thence to the stars, with explanations of the powers of the seasons on all the living.

When the tablets were completed and ready to be delivered to the Lords, Osire said: Take these and bestow them on mortals, both through the oracles and by inspiration, making them sacred with the prophets, seers, and priests, and their kings and queens.

And ye shall inspire them to build temples of observation, to study the stars; teaching by the gau and by the travel of the sun north and south, and by Cnest, and by dark chambers. For with the culture of the corporeal senses man becometh vigorous, strong and independent; and with the culture of the spiritual senses in corporeans they become weak, sensitive and dependent.

In the first case they ultimately become selfish and wicked, in the second case they become impotent and unadapted to corporeal life, and thus become extinct.

On all corporeal worlds Jehovih hath provided two seasons for every race; a season for the development of the cor-

poreal senses and a season for the development of the spiritual senses. To find the balance, this is to find kosmon, which lieth far in the future.

In this day, therefore, I give the matter into your charge, in the name of Jehovih, that you consider not the spiritual nature of the corporeans in any respect, leaving that matter to God and his sub-Gods, who will receive them at the time of their mortal death. But ye shall teach them to fear no spirit, nor Lord, nor God; teaching them that by their own wills they can cast out the tetracts. Rather inspire ye them to be Gods and Goddesses themselves; and by their aspirations they will become large, powerful and fearless.

CHAPTER XIII.

And now the dawn of dan was finished. Order reigned in heaven and on earth. Men and angels had their eyes turned inward, to know of what capacity Jehovih had made them. And Earth and moon, the sun and stars, were shown in a new light to the senses of men; not to be shunned and despised, but glories given by the Great Spirit for useful purposes.

Osire prayed to the Creator: Send for my resurrection, O Jehovih. I have uprooted the evil of idol worship. I have opened man's eyes to Thy corporeal worlds and set a mark on men's souls, wherein man shall not come from earth to heaven, saying: Alas, I have no corporeal knowledge!

Jehovih said: To further man's ultimate glory, I have decreed Earth to ji'ay'an fields for three thousand years, in which thy fruit shall have its full growth.

Osire foresaw the times that from his decrees would spring corporeal philosophy, whereto man should look back in after ages, saying: Thence sprang the Osirian system. Yet he looked further on when men should become disbelievers of spiritual things, doing worship to the sun, moon and stars; and profess to find the cause and foundation of all things in corpor.

Jehovih said: Man shall search all things in order to find Me; but I gave this labor not to one generation of men, nor to those of a hundred, or a thousand years, but to cycles. For when I come in Kos-

mon to found My kingdom on earth, man shall have the testimony of all speculations and philosophies before him, together with the fruits thereof. And he shall judge that which is good by the evidence of the past.

High in the arc of Se'ing rose Osire's call, where millions waited, knowing the dawn of dan on the red star was near its end. Swift messengers told the story of Jehovih's work through his Son, Osire, and, measuring the width of the harvest, laid the matter before the reigning Goddess, Antwa.

And they embarked in an obegia, amidst music and dancing, five million souls aboard, commanded by Eticene, Goddess of Antwa's garden, an ethereal plain, where dwelt ten thousand million souls. A place of rest for Gods and Goddesses. Off to the red star, Earth, steered the obegia, the pride of Eticene, for the marriage festival of seven thousand million Brides and Bridegrooms, the yield of Osire's harvest for etherea.

Meanwhile Osire and his hosts prepared in the usual way and awaited the coming of Jehovih's light within Earth's vortex. So the obegia pierced the vortex of Earth, with the hosts of Eticene aboard, and the Brides and Bridegrooms shouted with joy, whilst the millions of guests who assembled to witness the awe-inspiring ceremonies joined in applause.

Down came the ship of fire, broad as a sea, adorned in majesty, to the floors of Vibraj. And from the mantles of light came Eticene, to salute Osire in the name of the Great Spirit, and receive his contribution to the emancipated worlds!

Osire and his attendants, the Archangels of Lowstin, received Eticene under the sign of Ormazd, and then presented his delivered sons and daughters, seven thousand millions. Whereupon, due ceremonies were proclaimed, and the Brides and Bridegrooms of Jehovih entered the obegia. Osire saluted God, who was ordained to be ruler of Earth and heaven, for the next two hundred years, and departed, going into the obegia, the fire-ship, for a higher heaven, where waited millions of loves, calling to him to come home.

Then upward rose the mighty ship, commanded by the slender Eticene, the young Goddess of Antwa's Garden, her little hands stretched upward to Jehovih.

LORDS' RECORD FOR CYCLE OF OSIRE

CHAPTER I.

In the beginning of the cycle of Osire the angels in the lower heaven and mortals on the earth worshiped Apollo, and mortals depended on the angels to tell them when to sow, when to reap, and when to lay in stores for the winter; neither observed man the time for any of these things. But after having destroyed the kingdoms of the numerous false Apollos, Osire appointed a great many Lords on the earth, and when man sought to know the time for sowing and reaping, and of laying in stores, Jehovih's Lords answered them by teaching man to observe the position of the stars in the firmament, and the Lord taught men to call the different groups by name that he might distinguish between them; and man became independent and sought to find the cause of all things in corpor.

Now Shem had many tribes who had settled on the borders of the sea at Haventi and Gats, and the Lord who dwelt with them spoke through the chief prophet Tah, who made a record on stone, and wood, and cloth, of the Lord's word, and these were preserved in the valens of the Lord. And when Tah died the mantle of the Lord's gifts fell on Tah's son; who also had power to hear the Voice; and he also kept a record of the Lord's words. And when he died his son succeeded in the same way, and because of this truth the Lord called all of them by the sacred name Tah, the order of which continued for a hundred generations. And these tribes filled the country far and near with cities; and yet, in all the while, they killed nothing that had been created alive on the earth, or in the waters, or in the air above.

In the early days of the I'hins the Lord spake through the chief prophet, saying: When the inhabitants of one city or tribe marry with those of another city or tribe, it is but just that the names of father and mother be given to the offspring. But man understood not the Lord. So accordingly the inhabitants combined the names belonging to the neighboring tribes, thus:

One tribe said ut, another for the same thing said yat, and another tribe said wat, and another hoot, and so on. So the after generation said utyatwathoot (meaning wheat), and this was called the Yiha language. And so great was the number and size of the words used that the writings of the ancient prophets were lost, because none could understand them.

The Lord spake, saying: Because I desired to preserve the genealogy of my chosen, ye have applied the law to things that are worthless in my sight. Ye have built a tower of words, so that your languages are confounded one with another.

The Lord said: Come now, into murdhan, and I will deliver you.

So the people sat in crescent, and the Lord stood betwixt the horns saying: Behold, I am the spirit. My word shall stand against all the world. Hear, then, the commandments of the Lord:

Because ye have built a tower of words, ye are confounded; but I come to deliver you. Neither will I write nor teach written words, for they are folly, save to the learned. By word of mouth will I teach, and ye shall repeat after me. And these shall be sacred words to the end of the world.

So the Lord taught orally in the temple, face to face with the people, and they learned the words and the meaning thereof. And those who learned the best, the Lord named Ritjiv, because he made them teachers over others.

The Lord said: Because ye have confounded the language of the ancients I will give you a new language, and it shall be called Vede, meaning perfect; nor shall any man alter the words I give?

And the Lord spake not about foolish stories, but taught man how to live that he might be happy himself and a glory to the Great Spirit.

CHAPTER II.

The tribes of Ham were of many colors, and the Lord caused the name Ham to stand as a living testimony to the

coming time of Kosmon. For the Lord foresaw that the time would come when the nations would look back for histories of his peoples, and so the Lord caused certain words and signs to be perserved which should be testimony in the later times of earth.

Of all colors (black, white, yellow, copper, red, and brown) were the tribes of Ham. Nevertheless they were of I'hin blood having flat nails and short arms, and of such as desired to acquire knowledge. And the Lord brought them to a country of rich pastures, where lived but few natives, the dark people, with short hair. The Lord said: Behold the multiple language of the tribes of Shem, side by side with the tribes of Jaffeth. The latter shall use the derivation of the Panic language of this day even in Kosmon.

For I gave unto the tribes of these two different lands my ten commandments and ten invocations, to be not written, but spoken and taught from mouth to ear, to be sacred in the language given. And I locked up sufficient of the Panic language in Jaffeth as a testimony to be discovered in after years, showing that unlike Ham and Shem, a mighty nation could retain one language for thousands of years. For I foresaw that philosophers would try to prove that languages were of mortal origin, and that they would change according to the growth of knowledge amongst men.

The tribes of Ham had previously loved to migrate westward, and the tribes of Jaffeth and Shem loved to stay within their own countries. Jehovih said:

Having designed Ham for teaching the barbarian world of Me and My dominion, I also prepared them that through their blood men and women should have hair neither straight nor short, but long and curled, red, white and brown, whereby might be traced in after ages the genealogy of nations.

Now, in the midst of these three great countries, Jaffeth, Shem and Ham, was the chief place of the I'huans, where they founded a new nation; and the Lord called them Par'si'eans, because he created them as a shield to guard his chosen, the I'hins. The difference between the I'huans and the Par'si'eans was that the Ihuans lived near and

about the I'hins, but the Par'si'eans lived in a nation by themselves. Nevertheless they were all of the same blood and kin, being half breeds betwixt the I'hins and the native Druks; and they were large and of the color of new copper. And because they were favored of the Lord, the Lord gave them separate laws, and commanded them not to mix with the Druks, which commandments they kept for more than a thousand years. But in course of time the Par'si'eans were tempted by the Druks, and some of them fell from their high estate and they became cannibals.

And the Lord sent the Ghans, to whom he delivered his oral scriptures, to travel in search of his people; and a number of the Ghans were lost in the wilderness; and this was the country of the Par'si'eans, and that land was filled with wild goats. And the lost Ghans not being flesh eaters could find no food, and they said: Come, let us live on goats' milk. And they so lived for a long season, taming the goats and keeping herds of them. And they roved about, driving their herds with them, for which reason they were called Shepherd Kings. And the Lord looked on them with favor, saying: These that call themselves shepherd kings shall have this country. Out of the seed of these people will I work wonders. And the Lord taught the shepherd kings how to make leather out of skins. The shepherd kings made bags of leather in which they carried milk, which was thus churned, and they made butter.

CHAPTER III.

It being not the will of Jehovih that man should be led forever, the Lord said: A teacher that doeth all things for his pupil also sacrifices his pupil; he who teacheth his pupil wrongly sinneth against the Father; he who teacheth his pupil not at all is accessory to evil. So standeth the Lord over the children of men.

Behold, I have demonstrated that my chosen can maintain themselves unharmed amongst barbarians; also that by unrestrained marriages a sacred people is quickly lost amongst barbarians; and that man, witnessing terrible conflicts, would rather desire sons of strong limbs and crafty minds, to do murderous work; from which condition he had no incentive

to rise in gentleness and love for the glory of the Great Spirit.

That I, your Lord, might show after generations, first, that without my hand in the work no good nor peace could come amongst men, and, second, that only by a race of I'hins, as examples of my power, through signs and miracles, could the barbarians be reached for their own good. Not only did I leave the ruins of my cities, which had no gates of entrance, and houses without doors of entrance, that ye might have testimony of the race of I'hins, but I have shown you that only by such procedure could the barbarians be induced to seek a higher and better mode of living.

CHAPTER IV.

When the Lord established the five peoples who were saved from Pan; and he commanded them to preserve Panic words in their respective countries, and they so preserved them. And the following is what became of these I'hins:

Those who came to Guatama survived twenty-one thousand years, and attained to one thousand large cities, and three thousand small cities, being more than four million souls, and then became extinct as tribes. And they never had any king or queen, or other ruler save the Lord, who ministered unto them through the prophets. And they retained their sacred name of Guatama to the last; but the I'huans called them Ooch'lo'pan, signifying people of another world. And in course of time they became diminutive, and desired not to marry. And there came great darkness on the earth, with falling ashes, and heat and fevers; and so the Lord took them up to heaven.

Those who came to Jaffeth survived twenty-one thousand years, and attained to two thousand large cities, and seven thousand small ones, being more than eight million souls, and then became extinct as tribes. And they had no king, serving the Lord only. And they retained the name Jaffeth to the last. But the I'huans called them Tua Git, signifying people of spirit light. And then came a'ji on the earth, and it touched them with impotency, and they brought forth no more heirs.

Those who came to Shem survived twelve thousand years, and attained to six

hundred large cities, and two thousand small cities, being more than two million souls, and they became extinct by amalgamation. Neither had they any king, but served the Lord through the prophets. And they retained their name Shem to the last; but the I'huans called them Sri-vedeyi, signifying people of the perfect light. And impotence came upon them and they disappeared, for many of them married with the I'huans, but their children became I'huans, neither having the silken hair nor the musical voices of the I'hins, nor the light of the upper heavens.

And those who came to Ham survived twenty-one thousand years, and attained to one thousand two hundred large cities, and three thousand small cities, being four million souls, but being of mixed colors. But they broke the law of God more than all other Faithists, and they mingled with the I'huans. And they had no kings or queens, serving the Lord only through the prophets. And they retained the name of Ham to the last, when they ceased to exist as a separate people because of their amalgamation with the I'huans.

But the tribes that went in the two ships to the north land (Japan) could not be distinguished after a thousand years from the I'huans, because they mingled therewith, and were lost as I'hins. Nevertheless they redeemed the barbarians unto wisdom and peace.

CHAPTER V.

In the time of Osire, the Lord provided for the light and knowledge, that had been with the I'hins, to be merged into the new races, the Ghans and I'huans. By the Lord and his angels was such foundation laid. Before this time the I'hins could not inspire the barbarians to make leather and cloth; nor could they inspire them to industries of any kind.

The Lord provided oracle houses unto the inhabitants of the earth wherein the Lord could speak face to face with mortals, through his angels chosen for this purpose; persuading them to industries, and peace and righteousness, after the manner of the I'hins; teaching them of the stars and sun and moon; showing them how to find the times and seasons of the

earth, and inspiring them to observe the stars and name them.

But the Lord taught not that man should worship them, but that he should learn their glory and majesty in the firmament. But man forgot his Creator because of the wonder of His works.

Behold, O all ye that say there is no Lord, I have left a remnant of the barbarians. Let them that find the cause of the progress of man, to come of the earth, go raise up the barbarian.

I say to man: Go commune with the spirits of the dead; and man doeth it. I say: Come away from such worship and fall down before the stars; and man doeth it.

Jehovih said: My Lord, go thou; call man to one thing to-day and let him worship it. For man shall fall down and worship everything in heaven and earth. By trying them shall man know them. For in the day of My glory, Kosmon, man shall put away all worshipful things save Me, his Creator.

Jehovih said: It is not the plan of My heavens for the spirits of the dead to remain on the earth, engaging in mortal servitude and practices. Behold, the way of My kingdom is upward. Rather shall man on the earth seek to rise upward than that the angels of heaven go downward.

Hence the Lord carried away the spirits of the dead, and he turned man's judgment to learning the glories of the lower kingdoms. And man advanced in great learning, both of the sun, moon and stars, and of all things on the face of the earth.

The Lord said: These signs have I given to man that he may comprehend the cycles of his Creator. When spiritual research is chief amongst men, they advance not in science, art, nor inventions. But when man is bereft of spiritual aspiration he advanceth in corporeal knowledge and inventions.

These signs show the changes being wrought on mortals by the hand of the Almighty, through His Gods and Lords.

The Lord said: Behold, I raised up great kings and queens on the earth; and I gave them pageantry, and rites and ceremonies, after the manner of heavenly things. And these I made as an inspiration to the multitude, that they might learn to

provide themselves with the luxuries of all created things. For I desired not that man should become spiritual until the earth and all manner of savage beasts and serpents were subdued. Otherwise man had descended into impotence and failed on Earth. These testimonies have I left before thee, that the spiritual man inclineth to shut himself up in seclusion and prayer; but the Osirians go forth to work manfully.

Thus gave the Lord to man the names of the stars, and their seasons; and the seasons of the sun, moon and Earth.

CHAPTER VI.

Great became the wisdom and power of man on earth in that day, and his power and glory were greater than had ever been before. He established mighty kingdoms and sub-kingdoms over the lands of Jaffeth, Shem, Par'si'e and Arab-in'ya. He excelled in building temples and palaces, and in all manner of inventions; in fabrics of linen and silk, and wool and fine leather; in writing books and tablets; in mathematics, in navigation and inland travel; in making thermometers, and barometers, magnetic needles, telescopes and microscopes; in chemistry and botany. Verily did the philosophers of those days know the mysteries of heaven and earth.

And man became no longer thankful to God and his Lords; but man became conceited, saying:

The Gods are fools! All things are Nature and of growth. Man has become wise in spite of God and His Lords. All things evolve into higher states. It is the natural order. Neither is there any All Person, Jehovih! He is void, like the wind.

And the Lord saw the conceit of man, and he said: He that I have raised up turneth against me. Now, will I go away from man for a season, that he may learn wisdom. Behold, man shall also find that many of his fellows will turn against him.

So the Lord departed out of the star chambers, and the places became filled with the spirits of the newly dead, who were not of the heavens above nor the way of the Almighty. And man inquired of them thus: Behold, thou art now a spirit!

Tell me, is there any God or Lord or Jehovih!

And the spirits, desiring to flatter man, and not knowing the heavenly kingdoms, answered: Nay, there is no God, nor Lord, nor All Person, Jehovih!

So the kings issued edicts, commanding the people to no longer worship God, nor Lord, nor Jehovih! But woe for the judgment of kings and queens. Man, having inherent worship in his soul, ceased indeed to worship God, and his Lords, and even Jehovih; but instead he took to worshipping the stars.

Now the spirits manifesting in the temples advised one thing through one seer, and another through another; for they were of little knowledge and wholly unorganized. So presently the kings took to war against one another. Anarchy ensued, and man fell to destroying all the glories he had made.

Thus again, after three thousand years of prosperity, man went down in darkness, again fell under the obsession of drujas, and again became a barbarian for three hundred years more.



CYCLE OF FRAGAPATTI

CHAPTER I.

In Horub, an etherean world on the borders of the arc of Aza, in the procession of Sayutivi, Chod and Gorce, a region of light, where reigned Fragapatti, Orian Chief of Obsod and Goo-matchala one thousand years; God of Varit, God of Lunitzi, Witchka, Schleinka and Dows, thirty thousand years; Surveyor of Gies, roadway and trail of Fetisi and Mark, seventy thousand years; Prim of Vaga, Tsein, Loo-Gaab and Zaan, forty thousand years.

Fragapatti said: Jehovih spake to me in the capital of Horub, whilst sitting in the Council of Obsod, where sat my million Gods, and there came from the Almighty's throne a great light, and with the Matchless Voice, Jehovih said:

My Son! Go to the red star, Earth. She cometh thy way; her coat is red with mortal blood!

Fragapatti said to the Council of Gods: The Father saith: The red star cometh this way; her coat is red with mortal blood!

The Gods and Goddesses turned to their tables to mark the time, and quickly the whisper ran to a million ears: The red star! Earth! Ye recollect it was the little star where Sethantes stood man upright, now some sixty thousand years ago; and Aph crushed in her walls and pruned her to the quick.

And then they overhauled Earth's history, these Gods and Goddesses; measured her course to learn just when she would pass; and they found five years and fifty days would be her dawn of dan, her time to cross the arc of Aza. And as yet she roamed two hundred years away.

Fragapatti said: Because the All Light hath given such long warning, great labor cometh anon. Let my swift messengers come; I would speak to them.

Then the marshals ushered in the swift messengers, saluting before the throne.

Fragapatti said: Autevat, my son, the All Light fell upon me, saying: My son, go to the red star, Earth; her coat is red with mortal blood! Now, by her time, she standeth more than two hundred years beyond the boundaries of Horub. For this I called thee and thy attendants. How long will it take thee to go and survey Earth and her heavens and return?

Autevat, well trained in such matters, said: Of Earth's time, forty days. Fragapatti said: What number of attendants wilt thou require for so great a distance? And Autevat said: Twenty thousand.

Fragapatti said: Provide thee, then, all thou requirest and go at once. And if thou shalt find the inhabitants of Earth suitable for sacred records, commission thou the God to send loo'is to raise up an heir for Jehovih's kingdom.

Autevat said: Thy will and Jehovih's be done. And, duly saluting, he and his attendants withdrew, and, coming to Gatwawa, ordered an arrow ship of twenty thousand gauge. In two days it was completed; and during the time Autevat had chosen his attendants for the red star, Earth, to see what was the matter, that a God so far away as Fragapatti was could feel and know the flow of human blood!

For as mortals can sense things a short distance, Jehovih's upraised Gods can feel the breath of the stars, and know when they are disordered, and the manner of their disorder.

CHAPTER II.

Fragapatti and the Council were deeply engaged in the Sortiv of an Orian arc, through which the phalanx of Inihab and her constellation was soon to pass; an etherean region where the star Unhowitchata had been dissolved some twenty days before and thirty thousand million bound spirits removed by the chief of Avaia and his band of etherean Gods,

who had drawn largely on the inhabitants of Ful, a garden of Horub, in Fragapatti's dominions. And Avaia had quartered the dismembered hosts near Sortiv, where the light of the arc fell sharply on them; to complete which concourse taxed the Gods for more help than was at hand. To remedy which, Fragapatti's hosts were extending the ji'ay'an fields of Uth and lowering the grade suitable to the spirits of darkness rescued from Unhowitchata, a prolific world, bringing forth imperfect human souls too abundantly.

And Inihab was soon to pass the arc of Sortiv, with her three hundred stars, many of them larger than Earth, to seventy of which the inhabitants of Horub would need go as redeeming Gods and Goddesses for the dawn of dan upon them. To apportion all of which, Fragapatti and his million Council had work on hand, so that the condition of Earth and her heavens weighed not seriously upon them.

But in such period as would be forty days on Earth, Autevat and his attendants, with the arrow ship of fire, returned from Earth and her heavens, speeding close to Obsod, where the marshals received them, and announced them to the Council. Fragapatti said: Let Autevat and his attendants approach the throne.

And Autevat went in, saluting, and stood before the chief, Fragapatti. Autevat said: In Jehovah's name, and by His power and wisdom, am I here to proclaim of the red star and her heaven.

First, then: It is three thousand one hundred years since great Osire sowed the seed of mental culture amongst mortals, and it hath grown to be a giant, and a most merciless tyrant. To learn whereof I speak, God and his Lords gave me voice and word, and opened the libraries of their heavens, and accompanied me around about Earth, to all nations, tribes and wanderers. To me the God of Earth said:

Greeting to Fragapatti, in the name of the Father! And to thee, His Son! Take thou this record to him and his Council in Horub. For I am powerless through my Lords and hosts against such odds.

From the time great Osire ascended to his ethereal realm, our heaven yielded ample harvests for one thousand five hundred years. And God and Lords succeed-

ed in regular order for every dan put upon Earth. But then came a change, for the a'ji'an fields pressed close on every side of heaven, and the souls of angels and mortals turned down to the earth. After which time only such as were already within the second resurrection strove for the upper grades. Thus our colleges, schools and factories were left vacant; for the hosts of es'yans, newborn from Earth, were stubborn in their earthly learning, spurning wise counsel and association. And there were born from Earth into atmosphere millions and millions of spirits, who could not believe they were dead, but maintained they were confined in dark dungeons, howling and cursing day and night. For the seed of corporeal knowledge had taken root in the I'huan race. They had learned the motions, names and places of the stars, the moon and sun; and from these prophesied the affairs of nations and men. And duly marked out, with maps and charts, the destiny of things, according to the dates of corporeal births and movements, attributing the highest central cause to the sun.

And thus they cast aside all spirit, even Jehovah, reasoning that if the sun made winter and summer, and grass to grow and die, so it ruled over animals and men. And so the temples built to observe the stars, before which men once fell down and worshiped Jehovah, became the places of decrees to horrid deaths of all who taught or believed in spirit. And now rose a mighty nation on earth of the I'huans, called Par'si'e, and they ignored the decrees of Gods and Lords to build no city larger than two thousand souls; forsooth declaring the Gods and Lords to be but inspirations from the quickening power of the sun and stars, made dark and personal by the credulity of past ages. And so, in representation of the solar phalanx, they built Oas, a sun city, which standeth to this day of a million souls, sworn to make it the central ruler over all the world, and all other places tributary and paying for its glory. And over Oas they made a king, and called him King of the Sun, the kingship to be passed down from him to his heirs forever.

And Oas was embellished and adorned above all other places that had been on the

earth, the fame of which spread abroad over Jaffeth, Shem and Ham, betwixt which it lieth. Its colleges became famous, and its observatories were of such magnificence that their roofs were covered with silver and gold. The mirrors and lenses and dark chambers within the towers were so constructed that the stars could be read as well in the day as at night, and the records of observation covered more than a thousand years by men of great learning. But now, alas, Oas aspires not only to be the central sun in knowledge, but in power and dominion, over the whole world. And so, from her ample treasures, she sendeth forth armies to conquer and destroy, to gather and plunder, to build up her magnificence still greater.

So Jaffeth, Shem and Ham ran red with human blood, whereat I raised my voice to high heaven, that Jehovih would send deliverance for the souls of men. For of the millions slain, whose spirits still lie on the battle-fields in chaos, or madly fighting some unseen horror, none can be persuaded to come to holier places in heaven; whilst hosts of them rush madly into Oas, to find their souls accursed by mortals. So the heaven of Earth hath fallen to the earth, save the I'hins and the far-off I'huans, whose spirits my Lords gather in and prepare for resurrection. But amongst the Par'si'e nation, none more believe the dead shall rise, nor that spirit is; but that with the mortal death there is the end, to which the king hath made a decree that never more shall man teach or preach of a heaven for spirits of the dead, nor proclaim a Great Spirit, a Creator.

Autevat said: In such manner God disclosed the affairs of earth and heaven, which things, in fuller detail, I, with my attendants, beheld in every land and kingdom. And as we sat in Vibraj, in the sacred circle, a light, a single star, appeared before us, even at the throne of God; and from its center the book of heaven fell, as if to send broadcast before mortals the plan and will of Jehovih, near at hand.

At this God said: Tell me, Autevat, thou that travellest across the mighty heavens and art stored with the knowledge of Gods ruling over other worlds, what is

the signal of this light and sacred book? To which I replied: This, O God: The time hath come to Earth to prove to mortals the things whereof the Gods and Lords have taught. History shall no longer be locked up with the chosen race, the I'hins, but it shall stand before all men. Thou shalt prove the resurrection before these stubborn kings, these slaughterers of men, that they may say, not as the I'hins, we believe the soul immortal, because handed down from the ancients, but because it hath been demonstrated before our eyes.

God said: How shall this be? To which I replied: Not I, great God, can tell, for that department is not in my keeping. But this much I know: Thou shalt send loo'is into the city of Oas, and they shall raise up a su'is sar'gis of the fourth grade. All else leave thou till Fragapatti cometh.

God said: To reach the fourth grade will require five generations, which shall spring from the I'hin race, commingling the I'huans. Go, then, O Autevat, to thy etherean home before the Council of Obsod, to Jehovih's throne, and say to great Fragapatti: An heir to the light shall be born ere the dawn of dan of Horub.

Autevat said: On learning these things I took my leave and came swiftly back to thy realm.

Fragapatti said: It is well. In the time of the next dawn of dan on Earth I will take a vacation in which to fulfill Jehovih's plan on Earth and in her heavens.

So saluting Autevat, who retired, Fragapatti proceeded with his Council in the affairs of other worlds, having made a memorandum of the time and place Earth should near the plains of Horub, in the etherean worlds, some two hundred years yet to come.

CHAPTER III.

And when the time of dawn had come, Jehovih's voice spake to Fragapatti, in his etherean home, saying: My Son! Behold, the dawn of dan neareth the border of Horub, and God and Lords of Earth are proclaiming the name of My infant Son, Zarathustra.

So Fragapatti went into his etherean Council of Gods and Goddesses and said: The time hath come; the red star borders on the plains of Horub. Jehovih calleth!

Then the Council rejoiced, for the weighty matters of hundreds of etherean worlds were settled for a space of time, with promised rest and recreation in corporeal fields.

First spake Ad'ar, God of many worlds, a decreer of time in a'ji'an vortices, in the regions of Hispian suns, saying: O Jehovih, I rejoice that Thou hast decreed Fragapatti five years' rest, the dawn of Earth in dan, with only Earth and her heavens to deal with.

Next spake Fivaka, Goddess of three etherean worlds, the white-haired wielder of the Scimeter of Bars, period of Os, Carbon fashioner of the arcs of Job and Sawl. She said:

O Jehovih, what shall be the prayer of thy daughter Fivaka? What can her love devise for the rest and glory of our Orian Chief, Fragapatti?

Then spake Che'sin, marshal in chief for seven etherean worlds, small man, with flowing beard, brought forth from the star Indr. He said: O Jehovih, make me contributor of my much love to the rest and glory of our Holy Chief, Fragapatti!

Thus spake ten thousand Gods and Goddesses of their love and high esteem for the worker, Fragapatti, rich in love, power and wisdom, above all etherean Gods in Horub.

Fragapatti said: Ten millions strong my hosts shall be. On Earth and her heavens, during the dawn of dan, five years and fifty days we shall have no other labor, thus making it as a holiday for Gods and Goddesses to redeem the fallen world!

When Fragapatti had spoken, the proper officers and workmen proceeded to their parts, and in seven days the Yattal announced the fire-ship, the beyan float, ready for the journey. Meantime, the selection of ten million redeemers had been made, and they came, every one like a brilliant star, to take their rooms in the monarch vessel. Fragapatti made Huod commander in chief, and gave him ten thousand aids. For the curtains and tallij, he made Metrav, Goddess of Rook, Mis-

tress of the Flowing East. And for the spires, he made Iata Mistress of Restless Morn. She was Weaver to Ga'ing, in Reth, four thousand years, and much loved, with black eyes, piercing. Of music Fragapatti made Theritiviv conductor. She was Goddess of Helm, an etherean world in the roadway Zi and Olus, four thousand years Mistress of Ne'alt and Exan; one time companion to Etisyai, the Vruiji, loved in Wan and Sangawitch for her mirth in adversity. Of the trumpeters, Fragapatti made Boan conductor; he was God of Ixalata, now on leave of absence. For Chartist, he made Yan the chief; he was Surveyor of Oatha, an etherean sea in the Orian arc of Wede and Hollenpoitchava, also on leave of absence during the red star dawn. He made Hetta Chief Mistress of the Libraries. She was Goddess of Vitia in the Wails of South Eng, thirty thousand years Teacher of Imies, and ten thousand years Counselor of the Orian chief Erris, of the arc Wiamesse.

Besides these, Fragapatti distributed the minor offices of the float to such Gods and Goddesses whose most exalted states were the extreme opposite. And thus they started on their course, amidst the applause of thousands of millions of ethereans, wishing them love and joy on their mirthful cruise in furtherance of Jehovih's will.

Speeding swiftly across the swamps of Ull, where seven corporeal stars were dismembered a thousand years ago, now set with a'ji'an fields and forming nebulae; whereto they bring at times the drujas, the dark spirits of other worlds, that they may take on the semblance of corporeal forms to complete their neglected works in times past; the ship rose, and they shot into the pastures of Ze, where Lepsa, God of the corporeal star Tessa four hundred years, was caring for seventy million es'yans, colonizing them to truth and good works. Lepsa knew the float was coming, and so had called a thousand million spectators, knowing they desired to see great Fragapatti; and they sang and blew their trumpets, rejoicing; to which the Gods and Goddesses of the float cast out myriads of arc'ian flowers and sweet perfumes.

To Evul, now, the ship made way, where seven etherean worlds bordered in

the arc of Nu, pastures of Elim, God of Ooh'sin, where congregated another host of two thousand million to see them pass. cheering and singing and playing with trumpets and stringed instruments; and to this God, Elim, Fragapatti caused the banners of the float to salute on the sign Jehovah's name, being friends for ninety thousand years, and Elim answered him with a million posts of light, amidst the waving of innumerable banners.

Onward moved the float, the fire-ship, with its ten million joyous souls, now nearing the borders of Horub, the boundary of Fragapatti's honored regions, known for hundreds of thousands of years, and for his work on many worlds. Here, reaching C'vork'um, the roadway of the solar phalanx, near the post of dan, where were quartered five hundred million ethereans, on a voyage of exploration of more than four million years, rich stored with the glories of Great Jehovah's Universe.

Their Koa'loo was almost like a world, so vast and stored with all appurtenances. They talked of going home! Their pilots had coursed the firmament since long before Earth was made, and knew more than a million roadways in the ethereal worlds, and where best to travel to witness the grandest contrasting scenes.

By invitation, Fragapatti halted here awhile, and the hosts interchanged their love and discoursed on their purposes, rejoicing in the glories of Jehovah's everlasting kingdoms; and though they had lived so long and seen so much, every one had new and wondrous works to tell of; for so great is the inventive power of the Great Spirit that never twice alike will one find the scenes in the ethereal worlds, but radiantly different, moving into everlasting changes, as if each one were to outdo the former in beauty and magnificence.

Onward sped Fragapatti's fire-ship, richly stored with the soul-stirring wonders they had just heard from strange travelers. Presently the float neared Chinvat. Here Fragapatti halted for a day, sending swift messengers down to the lower heavens and to the earth, to resolve where he should anchor during dawn. And the next day he ordered the lights lowered, and now slowly moved toward the rolling Earth, down,

down, till he reached the third grade of plateau from Earth's surface, called Haraiti.

CHAPTER IV.

Jehovah said: Here, My Son, in Haraiti, have I laid the foundation of thy kingdom. Here make fast thy fire-ship; call forth thy hosts; build thou a throne. Fragapatti said: Here will I build a throne, O Jehovah. Haraiti shall be my headquarters for the dawn of dan. Come forth, O ye Gods of dawn! Come forth, O ye Goddesses of dawn! Hear the voice of the Son of Jehovah.

The ship was anchored and the ten millions came forth and assembled in a living altar. Fragapatti raised his hand, saying: Throne of Thy throne, O Jehovah! And the hosts raised their hands, and the elements took shape and majesty, rising into a throne brilliant as fire. Then Fragapatti ascended and sat on the throne, saying: Glory be to Thee, O Father!

A light came down from the ethereal firmament and covered the throne over with a canopy wide enough for five million men to sit under; and at the borders of the canopy the ethereans, whose work it was, set up columns of crystals, opaque and transparent, illuminated with all possible colors, shades and tints.

Fragapatti said: I will build here a Council Chamber, O Jehovah. And now the hosts, Gods and Goddesses, held up their arms and Jehovah cast down material with which they built the habitable Mouru, a council chamber and capital of Haraiti. Then all hands turned to prayers; then sang in praise. After which Fragapatti said:

In Thy name, and by Thy Power and Wisdom, O Jehovah, will I now establish Earth's heavens anew. My marshals shall proceed down to Vibraj and command the presence of God and his Lords, and all such others as can endure this light. They shall hear my voice and learn my decrees.

Ten thousand marshals, saluting, departed for the earth and regions below.

Fragapatti said: Meanwhile, I will appoint my High Council of the first house of Mouru, Gods and Goddesses of dawn. Hear me, then, in the name of Jehovah.

Caoka, God of Airram; Ata-kasha, God of Beraitis; Airyama, God of Kruse; Pathe-ma, Goddess of Rhon; Maidayarrya, Mistress of Karyem; Gatha-Ahunavaiti, Goddess of Halonij; Rama-quacktra, God of Veres; Vahista, God of Volu; Airam-ushya, God of Icisi, the Myazdas; Haptan-haiti, God of Samatras; Yima, God of Aom; Sudgha, God of Laka; I'ragha, God of Buhk-dhi; Elicic, Goddess of N'Syrus; Harrwaiti, Goddess of Haut-mat, in a'ji; Dews, Goddess of Vaerenthagna; Wette-maiti, Goddess of Dyhama; Quactra, Goddess of Aegima; Ustavaiti, Goddess of Maha-Meru; Cura, Goddess of Coronea; Yenne, Goddess of Aka; Caoshyanto, God of Aberet; Rathweiska, God of Huri; Cpentas, God of Butts; Vairyo, God of Nuga-gala; D'Zoata and her brother, Zaota, God and Goddess of Atarevasksha; Ratheweiskare, God of Nece; Yatha, God of Ameshas, and Canha, God of Srawak, shall be members of the Council of Dawn.

Fragapatti said: O Jehovih, behold the glory of my house! I have chosen only such as have ruled over whole worlds. Was ever a God favored with such a Council? Was ever so great a light sent to so small a world as the red star?

Jehovih said: As I have created man to need relaxation at times, so have I carried the same conditions to be desired by My highest of Gods. Neither have I exalted any God so high but the most menial office in his glory. Neither shall the autocrat learn sympathy till he liveth with a beggar, nor the highest man learn love and tenderness without taking a season in the depths of misery.

Fragapatti said: Shall the strong man forget he was once a child? Can an Orian Chief forget he was once a slave? Can he that is in the light forget those who are in the dark? Mighty art Thou, O Jehovih! I came to Earth and her heavens to rest myself in Thy service; but Thou wert here before me. Thy Voice riseth up to counsel me; yea, I am still but a child to Thee!

CHAPTER V.

When Fragapatti had selected both departments of his Council, which comprised one hundred thousand souls, he said:

When a God espouseth a new kingdom

it is customary for him to create his own capital and affix the boundaries of his lights and hall of audience; but when he hath Gods and Goddesses for his assistants, it is proper for them to help in the buildings. In this case I make it your labor to provide this realm.

Hardly had his words gone forth when the Gods and Goddesses stretched forth their hands unto Jehovih, and the elements of the plateau took shape, and there stood the canopy of the new kingdom; then again they stretched forth their hands to Jehovih and there came materials of the walls of the house of heaven; and yet again they stretched forth their hands to Jehovih, and there came also materials for the floor and foundation. And the house was called the House of Mouru, the place of the throne of Fragapatti in the lower heavens. On the plains beyond the house Fragapatti created a thousand fields, and in each of them he created ten thousand mansions, and every mansion was capable of one thousand souls, with roadways from one to another, Fragapatti designing them, his hosts being the workmen, in the wisdom and power of Jehovih.

Whilst this work was going on, the marshals who went down to Vibraj returned, bringing God and his Lords with them, and also twelve hundred thousand spirits of the second resurrection. Fragapatti commanded them to bring God and his Lords into the house of Mouru, and they were so brought.

Fragapatti said: In the name of Jehovih, I salute thee, God of Earth, and thy Lords, and thy hosts.

God said: In Thy name, O Jehovih, am I, and my Lords, and my hosts, blessed with great joy. Now that thou hast come, O Fragapatti, to redeem the Earth-born, this is a joyful period in the time of worlds.

The Lords said: For ourselves and our hosts, O Jehovih, do we thank Thy Son, Fragapatti.

Fragapatti said: That thou, O God, may know my decrees, I commanded thee and thy Lords and thy exalted hosts hither. Hear me, then, and to whom I send thee do thou my commandments, in the name of Jehovih. The time hath come when mortals on Earth shall begin

their lessons in spiritual things, being themselves made part in the building of Jehovah's kingdoms. Through thee, the present reigning God of Earth and her heavens, must be carried out the death and resurrection of thy chosen heir, Zarathustra, to prove first, that man on the corporeal earth can live All Pure and without sin; second, that corporeal death belongeth to the earth-body of man, and not to the spirit; and, third, that after death the same person can rise in spirit and appear to mortals, to be seen and known; after which he shall show his final ascent toward the upper heavens in the arms of his God.

Whilst this cometh upon thee in person, thou shalt also, through thy ministering angels, prove to mortals the advantage of virtue and truth over sin and darkness. For thou shalt cause to be stricken in death two men who are all impure; and they shall suffer death at the same time with thy heir, Zarathustra; but these shall not have power of themselves to appear before mortals after death. For mortals, shall hereafter be a testimony to one another of the reward of virtue, and the power of being one with the Gods who are Sons of Jehovah. But since all attestation by spirits can be set at defiance by the craft of philosophers, thou shalt not wait till after the death of thy heir to teach the truths of the Father's kingdom, but beforehand. Causing Zarathustra, whilst yet mortal, to write down rules of mortal life, and doctrines, and faith, and repentance, and praise of the Great Spirit, and of prophecy, and all manner of righteous gifts, and the power of miracles, and the triumph of the spirit of man over corporeal elements. And when thou hast completed these things thou shalt bring the spirit of Zarathustra to this House; but the druids who suffer death with him thou shalt deliver in the usual way to the places prepared for their resurrection.

Tell me, then, how standeth thy heir? And ask of me whatsoever thou wilt to assist thee to carry out these, my decrees, and it shall be granted unto thee.

God said: Zarathustra hath attained his twentieth year, and comprehendeth the destiny put upon him. He is pure and wise, with faith and gentleness; but he is

larger and more powerful than any other man in the world. He is instructed both in the spiritual and corporeal senses, having a knowledge of the books of the ancients, and of writing and of making of tablets.

Fragapatti said: Five years thou shalt have in which to complete thy labor. Depart, therefore, to thy place, taking with thee such of thy Lords and hosts as thou mayest require. I will appoint a thousand messengers to travel betwixt thy place and this, that every day thou shalt ask for this or that, and whatever thy requests may be, it shall be granted unto thee. To which God replied:

I will go now and cause Zarathustra to write a book of wisdom, and give him prophecy over the kings and nations and tribes of men. What I do shall be cited to thee in Mouru.

Thus saying, God withdrew and selected such assistants as he desired; and after this Fragapatti granted a day of recreation, in which time the ethereans were made well acquainted with the conditions of mortals and of the thousands of millions of spirits still lingering in the first resurrection, and in darkness and chaos. On the next day God and his hosts departed for the earth, well attended by thousands of volunteers from the etherean sojourners of Haraiti.

CHAPTER VI.

Fragapatti said: The Voice of Jehovah spake to me, saying: My Son, appoint thou an assistant chief to sit on thy throne, and go thou around about atmosphere, taking surveyors and inspectors with thee; for thou shalt see with thine own eyes the condition of the thousands of millions of spirits in hada.

Fragapatti said: In Jehovah's name, I announce Athrava my assistant, God of Mouru. There was great rejoicing in the Council at this. Then came Athrava forward and ascended Jehovah's throne, and sat on the right hand of Fragapatti. Etherean lights fell upon the place on every side, and Fragapatti gathered from the elements and made a crown for Athrava, and crowned him. Officers and workmen were sent to build a conveyance

for Fragapatti, and for such attendants as he might take with him. So the next day Fragapatti chose his companions, thirty thousand, making Verethragna speaker, and he and they departed for their inspection of hada and the Earth. His ship was built without lights or curtains, so they might travel unobserved. First, he inspected the plateau of Haraiti, which prior to this had never been inhabited; and he found its distance from the Earth was equal to ten diameters of the Earth; and its east and west and north and south diameters corresponded in size to what the Earth would be were it that volume; that is, the superfice of the plateau was five hundred and twenty-eight thousand miles in every direction. And in the ratio of the number of mortals on the Earth, this plateau would inhabit five hundred and twenty-eight million souls. And yet this was not the thousandth part of the number it could sustain.

Fragapatti said: Such is Haraiti, O Jehovah. And yet there have been till now no spirits to come and inhabit it! Who can survey Thy works, O Father? Who shall fear for the limit of Thy handiwork?

Verethragna said: And yet we shall find in the lowest places spirits huddled together like bees in a hive. And is it not so with mortals also? They cluster together in cities and tribes, warring for inches of ground, whilst vast divisions of the Earth lay waste and vacant.

Fragapatti said: Is this not the sum of the darkness of mortals and of spirits in the lowest realms? They know not how to live? A spider or an ant is more one with the Creator than they.

Fragapatti and his companions now visited Zeredho, which was six diameters of the Earth distant. Here they found a colony of two thousand million spirits that had been founded by Osire three thousand three hundred years before; but not the same people, being such as came up from the Earth afterwards. They had a God named Hoab, an atmospherean two thousand one hundred years. And he was upright and wise, and of most excellent good works; but, knowing nothing of etherea, had no ambition to rise thither. And his content had visted itself on the colony, and they were contented also.

Fragapatti asked: To remain here forever, is this the extent of thy desires, Hoab? And Hoab answered him, saying: Yea, Master. What more is life than to reach the highest place and remain there? To which Fragapatti said: Is this the all highest? And Hoab said: Yea, Master. Any place and condition is the all highest if man make it so. None can attain higher than I; no people higher than my people. We are freed from the Earth and hada, and we desire not to return thither, nor to go to any other place.

Fragapatti said: Let us walk a little that I may see thy kingdom. Hoab consented, and they walked along, seeing the inhabitants lying at ease, some amusing themselves weaving threads of light, then unraveling them and weaving them over again; others playing with crystals and lenses and opaque and transparent elements, but not one doing anything for another; nor in fact needed they, for all were capable of doing for themselves. Now after they had traveled awhile Fragapatti said: Hast thou not a desire to return to the plateau below thee, Hoab, where the inhabitants are in misery and darkness, and bring them into thine own realm? To which Hoab said:

Nay, Master. Let them shift for themselves. Even if we helped them, they would be thankless. Nay, my doctrine is: Man is the highest of all things; the elements are dumb; the worlds are many and wide. Let man choose a corner for himself, and there settle forever.

Fragapatti asked: Because a man chooseth a corner, is it necessarily his own? Hoab said: Our place was bequeathed us by our forefathers; of course it is ours, and will remain ours forever. Neither allow we any other spirits to settle in our dominions. Being far away from the rest of the world, we are not much molested.

Fragapatti said: How came ye hither? Hoab said: Long ago there came a God hither, named Osire, bringing six thousand million drujas up from the Earth. With them he founded a colony here, with factories, colleges, hospitals and all things necessary to enlighten the people, giving them ample teachers. In course of time many of the inhabitants migrated away

from this place, and it was almost depleted of its people. But the Gods below this sent new supplies of inhabitants, of which we are the second and third installments; so we inherited the place, with all its factories and educational and other places.

Fragapatti said: As ye were raised up by the Gods of other places, would it not give ye joy to raise up others who are still in darkness? Hoab said: Nay, Master. We are pure and refined; the atmosphere of drujas is unpleasant to us. They would vitiate our own happiness, besides entailing toil and responsibility upon us. We cannot mix with any people but the refined and holy. We take care of ourselves; let others do the same.

Fragapatti said: Who thinkest thou I am, and my people with me? Hoab said: Visitors from some far-off realm, who are either discordant with yourselves or bent on meddling with the affairs of other peoples. We have had visitors before, and we never grieved when they left us. To which Fragapatti replied:

Thou art strong in thy philosophy. To be satisfied with one's own self and behavior is to be a God in fact. Hadst thou nothing to fear from immigration coming to thy shore, or to fear from some new philosophy undermining thy long established convictions, thou mightest indeed be the happiest of Gods and thy people the happiest of people.

Hoab said: True. Thou perceivest wisely. O that there was nothing to fear, nothing to dread forever!

Then Fragapatti said: And I declare unto thee, Hoab, that such a condition can be attained. For I have seen kingdoms in heaven so fortified. And wert thou and thy people prepared to receive the sacred secrets pertaining thereto, I would most willingly unfold them before thee. Hoab said: Thou art a wise God; tarry thou and teach us.

Fragapatti said: I am now on a journey and cannot remain longer; but on one condition I will return hither and disclose these matters, so that never more shalt thou fear for immigration into thy country, nor for any philosophy which any man or God can teach. Exact a promise of secrecy from all thy people. Hoab said: It shall be done.

So Fragapatti and his hosts withdrew and proceeded on their journey, promising to return when notification had been served on Hoab's people. But Fragapatti inspected the whole superface and found it capable of educating and providing for ten hundred thousand million spirits, whereas there were but two thousand million in Hoab's kingdom; and they inhabited only a small corner of the plateau; nevertheless, Hoab laid claim to the whole.

After this Fragapatti descended to the next plateau, the first grade plateau above the Earth, called Aoasu, signifying land and sky world, for the first spirit life after mortal death. Aoasu had its foundation on the Earth, and it undulated with mountains and valleys, having seas over the corporeal seas. And the outer superface of Aoasu was from twenty to a hundred miles above the Earth's surface, and habitable within and without. But the first resurrections were within it and on the earth's surface, and the second resurrection mostly on its superface. On the roadway betwixt Aoasu and Zeredho, next descending, it was that Osire established Vibraj, which was now so depleted of its people that Fragapatti halted not to examine it, but proceeded to Aoasu direct. Here lay the mountains of Morn and Eve, and the mountains of Moon and Sun and Stars, chief of which groups were: Ushidaho, Ushidarena, Erezifya, Fraorepa, Ezora, Arezura, Tudae, Bumya, Doitya, Raiodhita, Mazassavao, Autare, a place of light, inhabited by Hura, Lord of Vouta; Ereasho, Vata-gaiko, a place of Uz, signifying torments because of its darkness. This group of mountains was ninety miles higher than the Earth mountains of Jaffeth.

South of these were Adarana, Aayana, Isakata, Somya, Kanaka-tafegrhao, Vahra and the double mountain Hamanakanna; eight ranges of the round mountains, Fravanku; the four peaks, the Vidwaana. These extended over the Earth mountains of Shem, and had an altitude above the Earth of one hundred miles. These were the oldest inhabited spirit heavens since the submersion of Pan, whose plateaus were carried up to a higher heaven.

Extending east and west lay the group called the Red Men's group—Aezaka,

Maenaka, Vakhedrakae, Akaia, Tudhak-kac, Ishvakhaya, Draoshisvao, Cairivao, Nanhusmao, Kahayuyu, Autarekanhae, Karayaia, which were the first places in heaven for colonizing the spirits of the I'huan race.

The next group lay to the west and south, which were Gichindava, I'huna-Varya, Raegamna, Akaya, Asha-Cteam-bana, Urinyovadidkae, Asnahovao, Ushama, Utsagaerenao, Cyamakham, Cyamaka, Vafrayaotso, Vafrayao, Vourrusha and Uasoakhao.

To the south of this group were the Towering Eagles: Ijatarra, Adhutuva-vata, Ceptimavarenao, Cpentodata, Asnavoaya, Kairogakhaivacao, Tauraios, Baroyo, Barocrayama, Fraayapoa, Udrya, Usayaokhava, Raevao. All of which groups were named by the Gods and Lords of the intermediate plateau during the time of the Yi-ha language amongst the mortals, being named after the amalgamation of the tribes of I'hins, every syllable in former ages being one tribe, whereof the Gods have made this testimony to endure from before the time of Fragapatti and Zarathustra, wherein it may be proven to mortals and spirits that this division of the spirit world was revealed to man at the time language was carried to its highest compounding.

Besides these mountains in the lowest heavens there were four thousand others, the names of which were fully registered in the libraries of heaven by Thor and his sub-Gods; but more than two thousand of them were uninhabited.

Fragapatti said: Alas, these heavens! Who can measure the vanity of men and angels that cut loose from the Great Spirit, endeavoring to set up kingdoms on their own account! Their places perish. Behold these vagrant spirits, strolling about, or hiding amidst the ruins, millions of them prowling around, ashamed of their rags and nakedness.

Verethragna said: I thank thee, O Jehovih, that I am once again amongst the lowest! Keep me, O Father, amidst this darkness, till I shall never again forget the lowest of my brothers and sisters. I behold thy wisdom, O Jehovih! But for these cycles of time, in the dawns of which

Thy ethereans can come down to witness the bounden in hell, they would themselves forget the horrors. O that Thou wilt not suffer me to rest till I have helped to raise them up to know Thee, and to be a glory within Thy works!

CHAPTER VII.

Fragapatti surveyed Aoasu in the east, and his officers enumerated the spirits and recorded their condition, and then he called his conductors, saying: I have measured the East, take me now to the West.

So the ship, with its passengers, was raised a little and started for the west, running low over the regions lying west of Ham, Shem and Jaffeth. Fragapatti said:

I see the plan of the Gods on this star was to complete its inhabitation by going westward. For this reason I will see where they designed to have the Eve of Death and the birth of the Father's kingdom on the corporeal part.

When they came to the Atlantic ocean they raised their ship still higher and sped across for the regions inhabited by the I'hins and I'huans. Arriving thither, they came to Ipseogee, a region in the lower heaven, where Hapacha, Lord of the I'hins, had a kingdom of seventy million souls, many of whom were I'huan spirits. Here Fragapatti halted and made fast his ship, remaining seven days. And Hapacha received him and his hosts and entertained them. And during the time of their sojourn Hapacha sent his otevan out around over all the heavens belonging to Guatemala, north and south, taking the surveyors and inspectors of the hosts of Fragapatti into all inhabited places, so they could complete their records. In the meantime Hapacha conducted Fragapatti throughout his kingdom, exhibiting the factories, schools, colleges, hospitals and all such places as belong to the second resurrection.

Fragapatti said to Hapacha: In thee and thy kingdom I am well pleased. Thou shalt hear from me ere many days. At present I must depart.

So Fragapatti told not who he was, nor what was his mission, but, gathering together his hosts, departed, still going westward until he completed the circumference of the Earth.

Now will I again go around the Earth, said Fragapatti, and inspect mortals and their kingdoms. So his conductors now ran the ship just above the lands, being guided by messengers familiar with the Earth and all the habitable places. And they zigzagged their course, going into all kingdoms, into all large cities, and into forests and plains, determining the condition of the earth and its capabilities, as well as the conditions of mortals and their capabilities. And when Fragapatti had completed this latter inspection he returned to Mouru, in Haraiti; and the whole time of his absence was twenty-seven days. And all the records obtained on the expedition were immediately filed in Mouru, where the High Council and others who chose could read them. And on the third day thereafter Fragapatti resumed the throne of Jehovih, and was prepared to found anew the kingdoms of atmospherea, and those of Earth, to overthrow or set aside what was not good, and to raise up both mortals and spirits who had proved themselves worthy.

CHAPTER VIII.

Now this was the manner of procedure in the House of Mouru: Fragapatti would announce the subject, then the representatives of hundreds would speak on the subject, each rank according to exaltation. When all that desired to, or whom Fragapatti asked, had spoken, then Fragapatti would announce the decree, in the name of Jehovih. And this is an example of the decrees:

Fragapatti said: What shall be the divisions of the Earth and who the Lords thereof? And when the speakers of the House had expressed their light, then Fragapatti said: In the name of Jehovih these shall be the divisions of the Earth:

Jaffeth on the east and north, by the sea and to the ice regions, and on the west to the mountains of Oh'e'loo, and it shall be called the first division.

To the waters in the east and south, and westward to the highlands of E'zar, shall be named Shem.

The south land shall henceforth be called Arabin'ya, encompassed by the sea. And north of this, the first country of the brown red race, shall be called Heleste, bordering on Shem and Jaffeth on the east and extending half way to the east on the west.

Uropa shall be Goddess of the west part, and it shall be called after her. And the two great west lands shall be called North Guatama and South Guatama. And all the islands of the Earth shall be called Oce'ya, and the waters of the earth shall be called Oce'a, signifying mirror of the earth and sky.

For the seven divisions of the Earth there shall be seven rulers of the rank of Lord God; and for South Oce'ya, one ruler of the rank of Lord; and for North Oce'ya, one ruler of the rank of Lord; and for Japan, one ruler of the rank of sub-God.

Hear me, O ye Gods and Goddesses: Whom I shall proclaim from amongst you shall reign during the dawn of dan only, but they shall raise up successors in Jehovih's name, to the same rank, to hold dominion two hundred years, the next succeeding resurrection.

Fragapatti said: I proclaim, in the name of Jehovih, Ah-oan, Lord God of Jaffeth; Yima, Lord God of Shem; E'chad, Lord God of Arabin'ya; Gir-ak-shi, Lord God of Heleste; Uropa, Lord Goddess of Uropa; Yaton'te, Lord God of North Guatama; Kow'anea, Lord God of South Guatama; M'wing'mi, Lord God of South Oce'ya; Otshata, Lord God of North Oce'ya, and Soofwa, sub-God of Japan. Approach the throne, O ye Lord Gods and Lords, and sub-God, that ye may be annointed in the name of the Father, and duly crowned with the emblem of All Light.

First came the Lord Gods, and they stood before the throne of Jehovih, now illumined brilliantly in gold and white. Fragapatti said: By Thy power and wisdom, O Jehovih, which rest in me, do I annoint these, Thy Lord Gods, and bestow to Thy kingdoms, for Thy glory. Receive ye this fire, for it is Jehovih's, an-

nointing with power and wisdom, that all men, women and children, mortals and spirits coming under your dominion may rejoice in their Creator forever!

The Lord Gods responded: May I glorify Thee, O Jehovih, in the kingdom Thou hast bestowed upon me! In Thy name I receive this fire, for it is Thy baptism with power and wisdom. Whomsoever Thou hast entrusted to my dominion will I cause to rejoice at all times, and to rise up forever in Thy numberless kingdoms! And there came down from above a stream of light and settled upon them.

Fragapatti said: And to you I bequeath, in Jehovih's name power to exalt successors, that ye may also bequeath to your successors power to exalt successors also; and so on till the next dawn of dan from the etherean kingdoms, for of such manner shall be the dominion of the Gods and Lords of Earth and her heavens for a long season hereafter.

The Lord Gods responded: Thy power, O Jehovih, do I accept, to exalt a successor to me in my dominions, with power to his successors after him, to the next etherean dawn of dan.

Fragapatti said: Crown of Thy Crown, O Jehovih, do I weave of Thy golden light for these, thy exalted Sons and Daughter; and with my hand in Thy name crown them. Be Thou with them now and forever. Amen. Then Fragapatti gathered of the light present, and fashioned crowns for them, and they came forward to the foot of the throne, and he crowned them.

And now they sat down at the foot of the throne in ancient custom, and Fragapatti came down from the throne, bringing attendant Gods with him; and they took the hands of the newly anointed Gods and raised them up; and Fragapatti said: Arise thou, O Lord God, and go thy way. Jehovih is with thee. Then they stood aside.

Then came forward the two Lords. Fragapatti said: O Jehovih, by Thy power and wisdom in me vested, do I appoint and announce these, Thy Lords, to their divisions of the Earth; and with my hands and in Thy name weave I a crown for each

of them, and crown them Lords of Thy Light, for Thy glory. Amen.

Hear me, O Lords; that which I bestow in the name of the Father, and ye receive, ye shall also bestow in the name of the Father upon your successors at the end of this dawn of dan. Though a Lord God hath dominion, first with mortals, and, second, with the first heaven in his division which resteth on the Earth; and though a Lord hath dominion with mortals only, and with such ashars as minister unto them, ye twain are made Lords of far distant islands, where ye shall determine many things in your own way, often being Gods also, which I also bequeath unto you and your successors forever.

The Lords said: What Thou hast put upon me, O Jehovih, I will do, with Thy power and wisdom, for Thy glory forever. Amen. I receive Thy crown with praise and thanksgiving, and will bestow it in Thy name upon my successor, bright as I now receive it.

Fragapatti then laid the crowns upon them, and they sat at the foot of the throne also. Then Fragapatti took them by the hand and raised them up, saying: Arise, O Lords of Jehovih, and go your ways. And when they stood aside Soo'fwa came forward. Fragapatti said: In Thy name, O Jehovih, and by Thy power in me vested, do I this, Thy son, crown sub-God of his division of the Earth and its heavens. Of Thy Light I crown him and bestow him with a rod of water and a rod of fire, that he may have dominion in Thy name, and for Thy Glory. Amen!

Hear me, O God: Thy duties make thee both Lord and God; but thy second resurrections shall be removed at short intervals, as thou shalt be hereafter informed. But thou shalt have power to appoint assistant Lords to be with thee, in my name and the Father's. And thou shalt also exalt a successor after thee, with power to his successors also. In Jehovih's name, receive thou this crown of yellow light, for it is the emblem of the oldest habitable country above the waters of the Earth! And may the Father be with thee now and forever. Amen.

He also sat at the foot of the throne, and Fragapatti raised him up, even as the

others, saying: Arise, O God, and go thy way. So he stood aside. And now the es'enaurs sang and chanted; and the marshals led the way; and the newly empowered Gods departed out of the House of Mouru. And there had been provided for them already a vessel sufficient to re-conduct them back to the Earth; and they entered the vessel, and amidst the flying banners and the music of the trumpeters they sped forward and were soon out of sight.

CHAPTER IX.

The hosts of the second resurrection were now conducted to the mansions previously created in Haraiti by Fragapatti; and they were provided with teachers and occupations, according to their developments.

Fragapatti said: The marshals in chief will now send the builders of fire-ships before me; I will speak to them. And when the builders had come, and duly saluted before the throne, Fragapatti said:

Go build me an avalanza capable of carrying three thousand million angels, with as many rooms, capable of descent and ascent, and east and west and north and south motion, and prepare it with a magnet that it may face to the north whilst traveling.

The builders saluted, and then withdrew, and went and built the vessel. And it was two hundred thousand paces east and west, and the same north and south; its height was one thousand lengths, and the vesture around it was a thousand paces thick; and it was provided with ethereal curtains, two hundred thousand; and with four hundred thousand banners, of all possible colors, shades and tints.

Besides there were fifty thousand small flags and streamers. The floor was woven in copy of a spider's net, extending from the center outward, and with circular bars at crosses; and the frame-work within was constructed with one million uprights, the entire height of the vessel; and yet across these were twenty million bars; and within the whole were the rooms and halls and places for musicians.

When it was completed the builders notified Fragapatti. He said: Athrava, come thou and sit on the throne. I prom-

ised to go and see Hoab and his colony, in Zeredho, when he should send me word regarding certain matters. Behold, messengers have notified me, and Hoab desires to know how he shall establish his colony, that he may never more fear to be annoyed by other Gods and angels. Let fifty thousand musicians enter the ship with me, besides a sufficient number of captains and officers to manage the ship.

The marshals at once made the proper selections, and took them to the ship, when they all entered, Fragapatti with them, and they departed. So Fragapatti returned to Zeredho, where the ambitious Hoab and his colony desired to be sole occupant forever. Hoab was waiting to receive him, having aroused up a sufficient number of his indolent subjects to maintain the semblance of a heavenly Council. But what a surprise! He had expected only a small vessel, with a few attendants. And now when he beheld the magnificence of the avalanza and the majesty of the band of musicians, so far transcending anything he had ever seen, he feared and was awe-stricken.

Fragapatti approached slowly, but with Avon lights, and when the ship was near at hand, the hosts aboard cast out hundreds of thousands of perfumed ovaries, which exploded with beautiful colors, filling the atmosphere around about with the most delightful perfume. Finally the avalanza came to anchor, and Fragapatti, without any ceremony, alighted, taking a thousand attendants with him, and came directly up to Hoab, who was somewhat abashed on account of his shabby appearance.

Fragapatti said: Friend and brother, peace and joy be unto thee and thy house! To which Hoab replied: All hail, Great Chief! Happiness attend thee and thy hosts! And were it not that I had previously discovered thou wert a philosopher like myself, I would apologize for the vast difference betwixt the respective appearances of our hosts. But ye are welcome all the same!

Fragapatti said: A mere incident of conditions, most noble God. Thou art aware, when children go on a holiday excursion, they attire themselves in their

best; so it is better that I find an apology than that thou shouldst.

Hoab said: Nay, Chief, there is a philosophy in this matter which hath worried me of late. A thousand years ago, my colony was ambitious to attire itself in grandeur, and to build fine ships, and go on excursions also. Five hundred years later, they ceased building ships and going on excursions saying: What is the use? Latterly, they are utilitarians, doing just as little as possible. In fact, many of my subjects deny themselves comforts on the plea that they can do without them.

Fragapatti said: Do you remember that when I was here before I remarked that without contentment no people had attained to peace; and thou didst acquiesce. Why, then shouldst thou not rejoice that thy people have thus subdued ambition and curiosity? Hast thou lost contentment in so short a time? Thou knowest I came hither to impart to thee and thy people the great secret, that ye may so fortify yourselves that ye shall never fear for Gods or angels molesting you.

Hoab said: Hear me, O Chief: If my people lose all ambition for rites and ceremonies, and dancings and excursions; and keep constantly striving to deny themselves of everything save what necessity calleth for; and if that necessity cometh smaller and smaller, where will it end? Will not all inspiration die out? For, to tell the truth, since my people have given up rites and ceremonies, and prayers and singings, they have also given up rejoicings of soul, and are becoming like a dead people.

Fragapatti said: Then thou wouldst seem to prove that to hold on only to the useful in life would ultimately end in suicide to the state, to the family, to the individual, and even to the soul?

Hoab said: Many of my people are too lazy to clothe themselves; and because of shame, they seek secluded places, as they say, to live as they please. Do not such people commit suicide against the state? Has any man a right to withdraw himself from his fellows, saying: It suiteth me better? We have been told that in the first age of mortals they had no ambition to live together, being void of all talents, and that the Gods inspired them to lan-

guage and to society, giving them rites and ceremonies as an inducement to make them harmonious and attractive to one another.

Fragapatti said: How shall I account for the difference betwixt thy arguments now and the other time I was with thee? Thou desired me to believe that thou and thy people were the highest, best, happiest of all people in all the heavens. Why this change?

Hoab said: Thou didst promise me thou wouldst teach us some way of protection against being molested by other Gods and spirits from other kingdoms. Since then I have reasoned on the subject, and I perceive that if such a state of security could be given to my people they would wander off in isolation, and even forget language and lose all judgment. How, then, was it thou told me thou hadst been in heavens where such a state of seeming impossibility existeth?

Fragapatti said: Let not arguments sway thee, O Hoab. But rather examine proofs for thyself. I mistrusted that my statement to thee was too extravagant to be believed without evidence. Behold, then, what I have done. I brought a vessel large enough for all thy people, desiring that ye go with me to my kingdom, new founded in Haraiti; and if thou shouldst have any further desire, at the end of a few years, I will take thee and thy people to still another kingdom, in a far-off world. After that, if you still desire it, I will provide thee the same conveyance back to Zeredho, with power to rule over it to thy heart's content.

Hoab said: Fairest of Gods! I feared indeed thou hadst come with the old story, to worship the All Light, the Unknowable Nothingness, with foolish ceremonies, rites, prayers and songs of praise, which, however good for the ignorant and superstitious, are worthless to a God as enlightened as I am. This thou canst perceive with thine own judgment. Gladly will I go with thee, and I will persuade as many of my people as possible to go also. Thou art the first God that ever came to our heaven that wanted not to circumscribe our liberties, which neither I nor my people can tolerate.

These things were then communicated

to the people of Zeredho; and after a few days they gathered together and went into the avalanza, every soul of them. Fragapatti signaled the commander not to go direct to Haraiti, but by way of Utza, one of the hells in the Aoasu mountains, inhabited by thousands of millions of spirits in darkness, many of whom knew not who they were, nor had they names, being infants, idiots, chaotic and foul smelling.

CHAPTER X.

When they came to Utza Hoab cried out: What do my eyes behold? As I live, here are people that once belonged to Zeredho, mine own heaven! By what strange law left they my kingdom to come and dwell in these torments?

Fragapatti caused the avalanza to halt, that information be obtained. So he called the drujas, and there came thousands of them, ragged and drunken. Hoab knew many of them, and he said: Know ye who I am? And they answered: Yea, Hoab, God of Zeredho.

Again spoke Hoab, saying: For what reason left ye my glorious kingdom to come and dwell in this hell of iniquity? They answered, saying: Alas, that we left indeed! But since it is so, it is so. Hear us, then, O Hoab, this is the reason: Even as mortals oft leave purity in order to revel in sin. More reason we know not.

Then spake Fragapatti, saying: Jehovah saith: I have given man many talents. Because the roadways are not open for their growth, he plungeth into darkness. Think not that ye can draw a line and say: O man, thou shalt not do this; for ye are powerless to hold him whom I created to go forward. And if he find not a way to go forward, he will turn and go backward.

The drujas said: Yea, master; Zeredho did not fill our souls. We were thirsty for amusement and lightheartedness. We heard no voice but utility. We sheared off all ornaments, and diversion, and art, and finally even music. We fain would hear from Zeredho, to know if they have not ceased to talk, and perhaps to live, forsooth, Utility hath spoken. And they laughed and frolicked about like idiots and fools, mingling with harlots, thieves, liars and drunkards.

Fragapatti caused the ship to move on a while, and then halted, and called other drujas, and questioned them in the same manner, and received answers of the same character.

Again they moved onward, and the same was repeated. Finally they came to a place where all was darkness and noise and confusion, where they even heeded not the ship, nor the calls made to them. Then spake Fragapatti to Hoab, saying: Has it not been proven to thee that man cannot stand still? Hoab said: It is true. I perceive now that had I not come out of Zeredho I had not witnessed these things, nor had I seen Zeredho as I now see it.

Fragapatti said: Be not hasty against thine own philosophy, for I will show thee thine own wisdom by and by. So they traveled seven days in hell, the lowest division of hada, where there was neither government, order, truth, nor virtue, but only torments, wailings and cursings.

Fragapatti said: Thou hast seen that these many people know not their own darkness. Hoab said: Is it not true, O Chief, that no man knoweth his own darkness? Who knoweth he is not on the downward road?

Fragapatti said: Thou hast said man is the All Highest. But does it not come home to us all, as to the ancients, that to do good with all our wisdom and strength, and have faith therein, that we are on the road to the All Highest?

Thou hast certainly proven, said Hoab, that Zeredho is not the All Highest, for it cannot retain its people. Even hell hath prevailed over her. And doth not hell prevail over all self-righteousness, and over riches, and kingdoms and empires? If, therefore, hell prevaieth, is not hell the most powerful? And if the most powerful, is not hell, therefore, the All Highest? The ancients were happy in ignorance, for in believing in an All Person, a Creator, and that they should ultimately see Him, they had an object in view. But with the growth of wisdom we find we cannot realize such a Person, and so have no object in view ahead of us. Thus we recoil upon ourselves, and all is dead.

Fragapatti said: Has man no lessons from the past? In the ancient times the Gods persuaded mortals to make stone

idols and worship them. And they were sufficient until man attained more knowledge. Again came the Gods to mortals, inventing a large man-God in the sky, persuading them to worship him. He was a sufficient God till man learned to commune with angels; and the angels contradicted that philosophy. But, Hoab, have we not a lesson in this, which is, that we must ever have an All Highest Person so far ahead that we cannot attain him? If this be true, when we have surpassed a Person whose figure and condition we can comprehend, is it not incumbent upon us to create within our own souls the thought of an All Person beyond our comprehensibility?

Hoab said: It seemeth so. But how canst thou teach thy soul to think of an All Person beyond man's comprehension?

Fragapatti said: For a basis to reason from, let us consider the ethereal, the atmospherean and the corporeal worlds to constitute His body; and the motion therein and thereof, the manifestations of His Power and His Wisdom. Since, then, we ourselves have these things in part, we find also, we have another attribute embracing all the others, which is combination concentrated into one person. Shall we not then give to Him, who embraceth all things within Himself, combination concentrated into one person? Otherwise, He is our inferior, which cannot be. Therefore, being ourselves persons, are we not mere offshoots from the All Person? Otherwise, we could not have attained personality. Does not a child take its personality because its mother was a person? Can man have an entity save he receive it from an entity? Could man be a person, save he sprang from a Person?

Hoab said: Thou art a great light, O Chief! Verily, thou hast unfolded a universe before me! Yea, there must be an All Person! O that I had seen this philosophy before.

Fragapatti said: Be not infatuated, O Hoab, with sudden appearances. For were I to show thee first, what it is to believe in an All Person, whose magnificence surpasseth the universe itself, and then that man can attain to be one with Him, even as a note in music is one within a tune, I would so far enrapture thy

soul that thou wouldst do nought but listen. Let us, therefore, suspend our research awhile, that we may devise some resurrection for this hell of suffering millions.

CHAPTER XI.

The avalanza was so constructed that the words spoken by Fragapatti and Hoab could be heard by all who chose to listen, of whom there were two thousand million on board. And when Hoab expressed conviction, the same sentiment seized upon the whole assembly; whereupon Fragapatti raised his hand, saying: By virtue of Thy power, O Jehovih, will I illumine this hell! And by the strength of Fragapatti's oneness with Jehovih there was created a sudden light so brilliant, none present save the ethereans could look upon him. Hoab bowed down, and hid his face, and Hoab's hosts were overcome with fear, prostrating themselves on the floors of the avalanza. Fragapatti said to the swift messengers: Go at once to Mouru, greeting, and say that Fragapatti demandeth at once, one million ethereal volunteers, for signal centers in Aoasu's lowest hells, bringing rods of fire and water.

The swift messengers departed hastily. Fragapatti then commanded that the avalanza be anchored for a day; and he and many of his hosts went into the hell, where the spirits were weeping and wailing, and cursing, or lying in drunkenness and lethargy. Many of them were naked and foul smelling; and hundreds of thousands of them, having had diseased corporeal bodies, had carried with them into hell the substance of their corruptions, even the rottenness of plague and consumptions, and other diseases too terrible to mention.

Fragapatti said: By Thy Power, O Jehovih, shall a wall of fire compass these people about. They shall not escape. For were they to return to mortals, they would inoculate them unto death. Fire, O Jehovih, fire! Thou All Purifier!

And he cast his hands outward and upward in majesty, and there rose up walls of fire on the face of the mountains; and the light thereof fell in the valleys of Ugh'sa, the pit of hell. To the east and west and north and south, Fragapatti

turned, saying: A wall of fire! A wall of fire! And he, himself, shone as a sun, united with the Eternal All Creator, whose voice was full of power to wield the elements to his will. Presently there were hemmed into one field, more than five hundred million drujas, who by the sudden transformation were roused up to desperate wildness, with bated breath, running hither and thither. And yet there were other millions of them so low and stupid and crazed, that the others ran over them as if they were but a heap of rubbish.

Then Fragapatti went to Hoab, saying: For pity's sake, come thou and help me, and persuade thy hosts also.

Hoab said: O friend and brother, do not mock me! Thou hast undone me entirely. I am nothing. My hosts are nothing. For pity's sake temper thine own light. It pierceth me through!

Fragapatti said: Shall I not send thee quickly back to Zeredho, with thy hosts? Hoab said: My wish is nothing; my will is nothing! Thine and the Great All Power's will be done.

Fragapatti said: If ever thou hadst faith in thy life, I charge thee now quickly to summon it to thy soul, for Great Jehovih is with me now, and but ask and speak in faith to the Creator, and it shall be granted unto thee. Speak quickly, whilst yet the power holdeth upon me. Shall I put on a thousand-fold more light? Say thou: In faith I will endure all, for the glory of Jehovih! Give me of fire or torments, or whatsoever Thou wilt, O Jehovih!

Hoab trembled, and then strained in every part, and at last suddenly sprang up facing the light, almost melting in the flame of fire, and he said: I will endure all in faith of Thee, O Jehovih! Give me of fire or torments, or whatsoever Thou wilt. Henceforth I will do for Thee forever!

Presently his spirit took the crystal form, and the victory dawned upon his soul. A smile, denoting knowledge of All Holiness and Majesty gleamed in his countenance! The light began to retract and to reflect from his face, brilliant and sun-like. He had conquered and won. He said: Thanks, O Jehovih!

Fragapatti said: Quick now, seize the goal; go forth practicing thy light for others, and it will grow giant-like. And Hoab was strong in faith, almost mad with the delight of such wondrous change; and he rushed forth, commanding, in the name of Jehovih, raising up hundreds and thousands, even as he had been raised, crystalizing.

All one day and all one night they labored; and all the ethereans with them; and they rescued, and divided, and subdivided the spirits of darkness into grades and sections. And many of the spirits belonging to the hosts of Hoab were thus raised to the second resurrection, with light and power. But of the hundreds of millions of spirits in the torments of hell none were as yet raised even to the first resurrection. But they were stirred up and routed out of lethargy; and the supplies for their drunkenness were cut off by the walls of fire, created by Fragapatti, which went up day and night without ceasing.

And Fragapatti stationed sentinels with power near the walls of fire, commanding them to cast in the elements of ughs and brimstone, so that the suffocating smell would prevent the drujas from escaping.

On the second day, a million ethereans, with rods of water and rods of fire, came from Mouru, in answer to Fragapatti's commandment. And when they had arrived before him, and had saluted in the sign of Jehovih's name, he said unto them: Behold, I have established one signal center in hell. It will require a thousand more centers before we have broken them up and delivered them. From the rank of das the marshals shall select from amongst you ten thousand, to remain in this center and complete the work I have laid out.

So the marshals selected from the ethereans of the rank of das ten thousand. Now the das are such as have attained to power with the rod with water, and the rod with fire, but not with the hand, like the ranks above them. They go amongst the denizens of a signal center with the two rods, casting water with one and fire with the other. And the hosts of spirits of darkness run for them, like cattle for salt; and the das thus discover and assort them; for the lowest spirits go for the

rods with water, and the highest for the rods of fire. Because the lowest spirits dread the light; and because the highest desire to be rescued from the lowest.

On the second day, therefore, the das began work; and there were baptized with water many millions; but with fire only one million. The latter were then taken without and beyond the walls of fire, and colonized, and clothed and fed, and guardians placed over them, preparatory to the nurseries, hospitals, schools, factories, and such other educationals as belong in the lowest heaven.

On the third day the das went through the same labor again, and again many millions were baptized with water, and but two million with fire. The latter were also taken without and beyond the walls of fire, and colonized in the same manner as those of the previous day.

Such, then, is the labor of the das in hell, baptizing and selecting; and it continueth until all the people are taken beyond the walls.

The last taken are, therefore, the lowest grade, and the first taken are the highest grade. But the last are usually so low in knowledge and ambition that they move not of themselves, but are bestowed in nurseries and hospitals, to be cleansed from their foulness, and to be healed of their infirmities.

CHAPTER XII.

Fragapatti caused the ship, the *avalanza*, to be moved to other black mountains, deep buried in revolting crimes and misery, wherein no one with God-like power had ventured for hundreds of years. Again, he called down Jehovah's fire, and raised walls impenetrable, high on every side, affrighting and stirring up the self-condemned with frenzied fear. And they ran, all polluted with foul thoughts, which had clothed them about with terrible foulness, and oaths and curses and imprecations against all righteousness.

And Hoab, now a very sun, desperate to do overwhelming good deeds, even more a thousand times than in his self ease of other days he refrained from dark company lest he be polluted; proclaiming Jehovah, and working hard to stir them

up, and by his quick and unmistakable zeal proved his soul's connection with the Almighty's Power.

Fragapatti and Hoab rushed in, and hundreds of thousands of ethereans did likewise, laboring for Jehovah, cutting loose with flames of fire the demons' grips of torture on the helpless, and hurling them separate. None could escape because of the walls around, now seething with the choking smell of brimstone, and must needs fall prostrate before the crystalizing lights thrust at them, weeping and wailing.

All day and all night Fragapatti and Hoab and the etherean hosts rested not, but waded into the hell of death. Turning them to the right or left, the miserable, devouring wretches, brothers and sisters of mortals and spirits, now engulfed in their own depravity, and by their desperate desire for sin holding millions of the moderately good as officers of torture, in order to glut their horrid desire of witnessing horrors. Into groups and series they roughly selected them as a starting point for the das that were to come after and more carefully divide them. Then Fragapatti called the das and put them to work with their rods of water and fire, making stations beyond the walls of fire, where the naked, trembling, rescued sufferers and *drujas* were housed and fed, restrained by guardians of ample strength and foresight. For of such nature is the low man and low woman that love of evil in time delighteth to feed itself in evil more than in good, and will even turn against benefactors and spurn good offerings.

Of whom Jehovah saith: As by fire the dross of metal is burned and cast out, leaving that which is pure; so created I the righteous with light from My countenance to burn out the dross which the wicked nestle in their bosoms. Go, then; deliver the wicked in hell, and make them clean with water and fire, and ye shall find a star in every soul. And as many of these as ye deliver, so is your glory in My etherean kingdoms. For each deliverer is as a sun around which these stars congregate, and they magnify one another forever. And when these stars have grown they also go and do in like manner; for it is of such that My exalted ones are in the

highest heavens, whom ye call Gods and Lords, and justly so, because of their supremacy.

Thus went Fragapatti through the lowest regions of Aoasu; for forty days and nights he and his hosts labored, and he broke up the regions of hell and cast out the souls of the tortured, thousands of millions of them. Neither was there left any place standing in all the lowest hells where evil held dominion. And there were established in those regions around about two hundred thousand colonies, comprised of the evil ones who had been rescued. But the very lowest, who **knew not** anything, who were: some infants who died at the time of birth; some infants of drunkards who came to the lower heavens with the intoxicating liquors or smoke of their mother's debauchery; some very young abortions, slain by their mothers and fathers; some chaotic, killed in wars, who were mad and crazed, howling, screaming and fighting, of whom there were nine hundred million. These Fragapatti had brought away from all the others, putting guardians over them for the present.

Then he called together the crew of the avalanza, and all the hosts of Hoab, and Hoab himself; and when they were duly in order Fragapatti extemporized a throne and sat upon it, and thus spake, saying:

Without Thee, O Jehovih, man is nothing. Nor can he stand upright, nor hold up his head, save but by Thee. When he cutteth himself off from Thee he falleth like a limb of a tree that is severed. He goeth about boasting: There is no All Person. But his words are as a severing knife, and he knoweth it not. He setteth up his judgment, saying: Thou wert good for fools, O Jehovih; but as for me, Thou art a foolish encumbrance. Yea, he saith: Who hath seen Jehovih? And he laughs at his cleverness. He says: What stood Jehovih upon when He created the worlds? How long slept He before He created? What a foolish Creator! He created sin and death. Who knoweth the size of his head, the length of His arm, the place He liveth or who hath heard His voice? Verily, there is no All Person, no All Highest, no Light. This is the second downward stage; and

in the third he saith: A curse upon Faith! A curse upon all things! A curse upon myself! And then cometh hell and its horrors to swallow him up.

But Thou art near, O Jehovih! Thy hosts traverse the universe. They come in Thy name, and Thy power and glory are with them. In their majesty they encounter all evil; they cast out hell and its prisoners.

Then Fragapatti turned to Hoab saying: Speak Thou, O Hoab. Nine hundred millions that are still sleeping in death lie at thy feet. These regions are unsuited for their treatment; whither shall we take them? Or shall we, because they are so dead, leave them to shift for themselves.

Then rose Hoab, saluting, and tears were in his eyes. He said: Mighty art Thou, O Jehovih! Lo, I was on the verge of an everlasting fall! I was on a steep precipice, but saw it not. With blinded eyes I walked about. I lost Thy countenance. My family became strangers to Thee, and we were following close after, to become strangers to one another! Yea, I was ungrateful before Thee. I forgot that Thou hadst created me. I forgot that all the joys I had ever had were bestowed by Thee, and that by Thee I had been made capable of appreciating mine own judgment. And then I raised up my voice against Thee and turned Thee out of the world. Yea, I chose a corner, and appropriated it for my own ease and glory, saying: To keep other Gods and angels away from my lands, this is all I desire. But thou wert mindful of me, O Jehovih! Thy Voice sounded in the heavens above, and Thy Son came down in Thy glory. He beheld my vanity and weakness, and he rebuked me not. Yea, I told him I loved not to go to those beneath me and raise them up. I said: Let them shift for themselves!

Now am I rebuked in mine own words! Now have I cast myself out of hell. Behold, I said: Zeredho shall be a place for me and my people forever! None shall come hither to make us afraid or to annoy us. And Thy Son said to me: I can teach thee and thy people that ye shall never more fear to be annoyed by the low or by the evil-minded; nor shall ye fear

for Gods or angels to come and inhabit Zeredho! Thus spake Thy Son, O Jehovih! And he hath given us the secret. We no longer fear that others will encroach upon Zeredho. Behold, Zeredho is Thy place, O Jehovih! These unfortunates, these drujas, are Thy children. They shall go to Zeredho. I fear not pollution, nor do my hosts. We will wade into this filth like scavengers into a filthy street, and we will make these children like shining stars in Thy firmament! Yea, nothing more can make us afraid, O Jehovih! We own nothing; we have nothing to lose. We are Thy servants, now and forever!

Then spake Fragapatti, saying: Behold the size of my avalanza, O Hoab! If thou wilt but take the measure thou shalt find it just the size to take thee and thy hosts and these drujas. Think not that this matter so happened, for I sent beforehand and had all these unfortunates enumerated, and thy people enumerated also.

When Hoab perceived this great wisdom in Fragapatti, and comprehended the care that had been used to accomplish so much, he made no reply at first, but, looking at him, burst into tears. Presently he said: By Thy power and wisdom, O Jehovih, will I also lift my fellows up out of darkness and misery!

CHAPTER XIII.

Then Fragapatti sent swift messengers to Mouru, relating all that had been accomplished, giving also the names of the generals and capains over the newly established colonies redeemed from Utza, in the Aoasuan mountains, that they might be registered in the libraries of Haraiti. And Fragapatti established a line of messengers betwixt the colonies, and also from the colonies to Mouru, and appointed the messengers to hold office during dawn. And when the affairs of this region of the lower heavens were completed, Fragapatti was ready to ascend with the mad and dumb drujas rescued from hell; and the proper persons carried them into the avalanza, being obliged to blindfold them because of the light. Nor did the drujas cease wailing and crying with fear and pain and craziness. But because of the multitude of infants, Fragapatti had previously provided five hundred thousand

women of fetal, that the infants might be redeemed to everlasting life. Sixty thousand and physicians had Fragapatti aboard, and they worked hard resuscitating and restoring to consciousness the unfortunates. And of the hosts of Hoab, not one was there but went to work, willingly, as nurse and helper.

Thirty thousand es'enaurs now played and sang, softly and gently as a breath of wind, carrying the tones around the ship as an endless echo, calling and answering from all directions, a continuous and enrapturing change, now as if near, again as if afar off. So that the uninformed knew not whence the music came, nor how it was produced.

When the great avalanza was ready to start Fragapatti went into the ship, being almost the last to enter. Already was the light gathering bright and dense about him. And then he called out: Arise! In Jehovih's name, upward rise! And as he spoke, behold, the avalanza moved, and presently the great fire-ship started upward, for all the hosts joined in the same expression, leaving the burning walls and signal centers flickering below, so that even hell overthrown shone with grandeur.

Fragapatti spake to Hoab, saying: When I took thee and thy hosts from Zeredho, I promised to take thee to Mouru, the capital city of Haraiti, my kingdom. Now thou desirest me to go with these drujas to Zeredho. Do you think you could plan their salvation and restore them to light?

To which Hoab replied: I perceive that of myself I can do nothing but go down hill, or at best keep on a level road. As I now comprehend All Light, there is no one thing in all the universe that can rise of itself. To attain to be one with Jehovih is the beginning of the resurrection of the individual; but he who hath attained power to resurrect others is strong indeed. There are many who spasmodically resurrect others, but, alas, how few can keep them resurrected? Not only must he have the light of Jehovih within himself, but power to make others obtain the Light for themselves. Alas, I am weak!

Fragapatti said: Understand thyself, O Hoab. Be not deceived, nor short in

faith to accomplish; for herein lieth the key to all Wisdom and Power. Suffer not thyself to go to the other extreme, saying, man of himself can accomplish nothing. To teach a child this is to hew off its legs and arms. To teach it that it can accomplish is to make it giant-like.

Hoab said: I perceive thy wisdom, O Chief. How, then, shall we find a line by which we can train this economy? If we inspire them not with faith to accomplish they will accomplish nothing. If we teach them they are dependent on Jehovih for all things, and that Jehovih doeth all things, and that no man can change his own destiny, that he is moved as a machine; then we will make non-entities of our people. On the other hand, if we inspire them that they can accomplish, it will grow upon them, and finally they will believe that they do all and Jehovih nothing. This was the mire my other kingdom ran into.

Then spake Fragapatti, saying: Thou perceivest that reason can not solve the matter. Let us, then, suspend the subject, and I will take thee to Mouru and her kingdoms, and we may obtain facts more pertinent than opinion or reason.

CHAPTER XIV.

Upward rose the avalanza with its contrasting assemblage of the souls of light and the souls of darkness; the es'enaurs chanting anthems of praise and thanksgiving, while the drujas were engaged in cursing everything in heaven or earth, or in weeping and moaning, or in stupor, dull as if dead. Fragapatti had previously sent swift messengers to Athrava and the Holy Council of Mouru, where had descended the Light of Jehovih, whose Voice came upon them, saying:

Lo, my hosts come in an avalanza; prepare ye a place for them. Choose ye from My ethereans and my atmosphereans thirty millions who shall receive the hosts of the avalanza, the nine hundred million in darkness. Go, ye, therefore, to the borders of the sea Che-wan, near the cross-roads Tse-loo, where I have created the plains of Hoo'e'tse-gam, ample for their resurrection. And ye shall provide them houses and hospitals and nurseries, suitable

for them to dwell in, being ready to deliver them when the avalanza arrives.

Athrava and the Holy Council had responded to this, and the swift messengers in turn had informed Fragapatti of the place prepared. Accordingly, the avalanza was landed in Hoo'e'tse-gam, where the thirty millions were in waiting to receive them, disciplined by Ardi'atta, Goddess of Zhei, in etherea, first of the seven Ie'tas in Gom. And they had ten thousand trumpeters, and four thousand two hundred other players. Ardi'atta had prepared the open fields in green, red and brown, and the green fields were near Che-wan, where the avalanza would land; hence it was called Hoo'e'tse-gam, signifying green for the newborn. Thus the drujas were delivered from the avalanza, on an open, green plain, neither too dark nor light, but suited to the diseased in mind.

Fragapatti knew Ardi'atta, for her former kingdom in etherea lay in one of his own provinces, and before the avalanza landed he sent a message to her, saying: I will place the drujas on the green fields, and thou and thy hosts shall resuscitate them to consciousness, and they shall be selected and carried into the houses and nurseries which thou hast provided for them.

Thus were the drujas placed in the care of Ardi'atta and her hosts in Haraiti to receive treatment prior to being carried to Zeredho. Four million of Hoab's hosts also remained with them, as volunteers, to assist in the redemption. Then Fragapatti directed the ship to be steered for Mouru, whither it arrived in due season; and there were in waiting to receive him more than one thousand million souls, and they had provided one million musicians, players and singers, who filled the place with a sea of sweetest melody.

When Hoab looked upon the beauty and magnificence of the scene, and especially the discipline, his soul was filled with rapture so that he could scarcely speak.

And when he mastered himself a little he said: O, Fragapatti! How could one so exalted as thou come to me in Zeredho? When I see the perfect discipline of these heavens I am cast down and abashed because of my former vanity.

Fragapatti said: To learn not to speak of one's self, whether praised or rebuked, is this not the right road to Jehovih? Hoab said: It is true; therefore the opposite must be the wrong road.

CHAPTER XV.

When the avalanza was made fast, and the hosts came forth, many of the Zeredho'ans, fearing the brilliancy of the lights of Mouru, were permitted to go and dwell a little way off; but the others, led by Fragapatti and Hoab, entered the capital city and came before the throne of Jehovih, greeted by Athrava and the Holy Council.

Athrava said: In the name of Jehovih, O Chief, greeting: And to thee, O Hoab. Come ye and honor the throne of Mouru.

Fragapatti said: Greeting to thee, Athrava; and to ye, most Holy Council, in the name of the Father! Hoab said: Greeting, in Jehovih's name!

And then Fragapatti and Hoab went forward and ascended the throne and sat on the left hand of Athrava. At once the Light from the ethereal worlds began to fall upon the throne and the whole council, and the color thereof was the most sacred golden yellow. Hoab had never seen such before, and was overwhelmed with fear and delight; but many of his hosts were obliged to hide their faces. Presently the light condensed over the throne, even whilst three thousand millions looked on, until like a very sun it stood above Fragapatti's head. And then came the Voice of the Almighty Jehovih out of the midst of the light, saying:

Hear the words of thy Creator, O ye angels of heaven! I, who created the corporeal and the es'sean worlds! Behold the works of My hands! Who can find a place where I have not created? Think not that I cannot also create a voice and words. For is this not easier than to create a man who shall create words? Behold My corporeal suns amidst my corporeal star worlds! Behold My ethereal suns amidst my es'sean worlds! I made corporeal darkness, and I made corporeal light. I made spiritual darkness, and I made spiritual light! But I am the light of all light.

As the wisdom of man inventeth words, so doth the Light of My Light come in words to them that can bear My Light. Behold My wisdom, O man, in creating souls out of the substance of corporeal darkness! Thus can their souls hear me and be not afraid. But when they have become pure souls, I come openly. Their throne becometh My throne, their voice My Voice.

Hear, then, thy Creator, O Hoab! Thy people called to Me in their darkness, but I came not. Thy hand was upon them. Thou hadst said unto them: Behold my wide countries; my mountains and valleys; my bright rivers and refreshing winds. Come ye; they are yours to keep forever. And because thy hand was upon them they were beset with darkness. They could not find their way out; neither beheld they more the glory of My kingdoms. Yea, thou wert as a wanton going after My chosen, and thy voice lured them away from Me. But I spoke in Nirvana, high above, in My thrones of light. And My Sons and Daughters heard My Voice. I said unto them: Lo, the red star and her heavens are fallen in darkness! Go ye to them and deliver them into a new resurrection.

I had spoken in the ancient days, saying: Inasmuch as ye raise up those who are beneath you, so will I send those who are above down to you to raise you up. But they had forgotten My words; neither strove they more to raise up those who were in the hells below. And I said unto My Nirvanians: Go ye to Zeredho, for she hath enticed My holy ones away from Me. And ye shall give them a parable of compensation, and they shall come before My Light and hear My Voice. And ye shall take them to hell and cause them to deliver the drujas through the light of My countenance; and thereafter shall ye bring them to Mouru, that I may speak with them face to face.

Hear the commandments of your Creator, O Hoab, for that which I give unto you shall be inviolate. Thou shalt have dominion over the Earth and her heavens for two hundred years, commencing at the close of this dawn of dan. And thou shalt be crowned God, with power to raise up successors with power and wis-

dom. Be wise, O My children, and profit ye in the wisdom of My etherean hosts whilst yet the dawn of dan remaineth.

The Voice ceased. Then spake Athrava, saying: In Thy name, O Jehovih, do I resign from Thy throne till it be the will of Fragapatti and Thy will also. And he rose up and stood aside. Then Fragapatti went and sat in the midst of the throne.

Fragapatti said: I proclaim three days recreation to the Holy Council and to the City of Mouru. Behold, my people shall mingle together as brothers and sisters, rejoicing in the Light of the Father. Be ye joyful, singing and dancing. The ascent to Jehovih's kingdoms may be likened unto a ladder with steps, and not an even plain, and ye shall call this the first step in the resurrection of the Earth's heavens in this dawn.

The hosts then mingled together, greeting and rejoicing, for the Zeredho'ans had long desired to see the ethereans now dwelling in Mouru, and the ethereans had been equally desirous of seeing the atmosphereans.

CHAPTER XVI.

When the time of recreation was ended Fragapatti ascended the throne of Jehovih and signaled to the marshals to proclaim order. Then the vast multitude took their places, and the es'enaurs chanted anthems of praise, and when they finished the signal for business heavenly was given and Fragapatti said:

Again am I about to depart, and again to leave the God of Mouru, Athrava, with you. And Hoab and such of his hosts as I may choose shall go with me. For, according to the rank and glory of Gods, I must now deliver Hapacha and his kingdom of Ipseogee, raised up from Guatama.

Fragapatti then descended to the foot of the throne and sat down; and Athrava, God of Mouru for dawn, came down and took him by the hand and said: Behold, thou hast honored my throne, and the time of thy departure is upon thee. Arise, then, O God, and go thy way.

And Fragapatti rose up and stood aside, and signaled for Hoab to go and be raised in the same manner, which he did,

becoming wise in the behavior of Gods toward one another.

The marshals had selected fifty thousand attendants, besides ten thousand es'enaurs, and at a signal from Fragapatti they marched forth out of the capital, followed by the hosts of Hoab and one hundred thousand ethereans. And when they were beyond the lights of Mouru, behold some of the hosts of Hoab rejoiced, because they were better pleased to be where there was less light. Yet there were seven hundred millions of them who rejoiced not, but rather loved the light. Then Fragapatti said:

It is well that not all are of one mind. The seven hundred millions who love the light more shall be my traveling companions to Ipseogee. Because they are strong in light, I have work for them. But the others shall be taken back to Zeredho, whither I will also come in due time. And after they are settled in Zeredho I will send a God to them, and they shall found a new kingdom, in Jehovih's name. Therefore, enter the avalanza all of you.

The hosts entered the ship, and Fragapatti gave the word to be off, and they sped forth direct for Zeredho, led by swift messengers who knew well the nearest route and the lightest places. And the route taken was through the sea of Foo'witcha and the Oram of Haiti. Hardly had they gotten under way when the light of the upper heavens began to descend upon Hoab, whose excitement from the wondrous scenes made him propitious to the change, and, feeling the buoyancy of the light, he thus spake:

How could I forget Thee, O Jehovih, or Thy purposes observe and deny Thy designs? Why saw I not that at my quickening in my mother's womb I was the farthest from Thee? And yet, even then, Thy breath was upon me! And when Thou hadst fashioned me and bade me walk upright, Thou didst send Thy angels to me, saying: Behold, Thy Creator liveth! Thou art life of His life, flesh of His flesh. And He gave thee thyself in proof of Himself. I was conceived on the Earth in darkness and built up by Thine own hand.

And Thou created the honey bee and bade him speak to my soul. He said:

Behold me, O man, I am a worker. In a community I live with my brothers and sisters. I shut my eyes to things sour and bitter, and I store my house with sweet provender. I am the voice of Thy creator. Behold the harmony of mine house, and the provision I make for my newborn! And Thou also created the ant and bade him speak to me. The lesson he taught was: Behold, O man, I am a worker. In a community I live with my brothers and sisters. I am the voice of Thy Creator. Behold the industry of mine house and the burdens we bear jointly into our stores. And Thou created the spider and bade him speak to me. He said: Behold me, O man! I am one with thy Creator. By the geometrical figures of the unseen worlds I build mine house. Think not that I reason or take lessons. I move by the spirit within me, which is the inspiration of the ever present Creator.

And Thou didst hold up before mine eyes continually that the unseen ruled over the seen. Then I became vain before Thee, O Jehovih! I said: When I am dead and born a spirit, then will I see the unseen, and cannot err more. But lo, my folly in Thy sight! When I was risen in spirit I saw the spirit of things; but, alas, the soul lay still beyond. And to me the soul was now the unseen cause and ruler over the spirit. Again thy holy ones came from the ethereal worlds, speaking to me, saying: Beyond the soul cometh Nirvana.

Now have I beholden Thy crystal spheres and Thy matchless glories. Yea, I look into this sea of Foo'witchah, whither I had often gazed before, seeing nothing; but now beholding ships laden with Gods and Goddesses from Thy Nirvanian fields, in higher works and worlds moving. And Thy fire stirreth me to the soul, to expand to the mastery of these atmospheric heavens. O that I could vent the halloved glory Thou hast bestowed upon me! O that I could thank Thee for the happiness I have because Thou hast created me! O that I could open up the souls of men to behold Thy wondrous works, and the majesty of becoming one with Thee, Thou Almighty Jehovih! O that they would hear me and believe! O that they would turn not away from Thy

Light! O that they could learn to glorify Thee every day, for the little light and little joy they receive. How like Gods and Goddesses could they become in Thy kingdoms. But they harbor discontent; they discourse on the little they have received from Thee. Like the canker worm that groweth to devour, they feed their sorrows by recounting them over and over. For pain they cry out, and for disappointment they weep. Yea, they feed their own darkness, and in the end forget Thee, Thou All Light!

Hoab ceased. Then Fragapatti said:

Behold Thy wisdom, O Jehovih! Whom Thou wouldst make strong Thou hast made to feel adversity's sting. For the emergencies that lie ahead Thou plannest Thy Gods to run near the cliffs whereon millions perish.

Who can attain to know Thy wisdom, O Jehovih! Who can comprehend the millions of Thy Sons and Daughters? And yet Thou knowest every one, and carries them by a breath so gently they feel Thee not, nor know Thee. Within a very hair's breadth Thou takest them, and in the time of desperation Thy hand cometh to the rescue. Man saith: Now will I fortify myself with riches and houses, and all manner of possessions; adversity shall not come upon me. Mine is a kingdom I can see; but Jehovih is afar off. He has more faith in his possessions than in Thee. Thou art suffering him to go away from Thee in his vanity for a season, but sooner or later Thou wilt bring him in with a short turn, either on Earth or in heaven. And he goeth down as an example to hundreds and thousands that envied him.

Thou hast set up the poor man in faith. He toileth day and night. He is weary and sore; he crieth out with hunger; his rags are a shame to him, but he remembereth Thee, O Jehovih! In Thy praise he singeth a song in his soul every day. To do good unto others is his great delight. And Thy hand reacheth down to him in time thereafter; his soul is like a giant. Thou hast planned him for a very God in heaven! The spark of faith that was in him he nurtured, and it became as a mighty tree that fell not down before the blast. The good he received he exalted, and it fructified and grew as a harvest in

rich soil. In Thy praise are his songs, and they endure forever. His psalms are the voice of Thy loves, and the multitude of Thy people remember him.

Thy work hath a sure foundation. Thy wisdom standeth before man's wisdom. No one hath found a failure in Thy word as it speaketh to his own soul. Thy labor is from the subtle and unseen. But the vain man looketh to Thy object. In his mind he turneth Thy ways upside down. And Thou suffereth him to drink to the fill of his own vanity; and when he findeth himself in torments Thou findest a way to reach him and bring him home. Great is his glory when he findeth Thee. His voice becometh the love of Thy loves forever! For thou hast shaped him as an example, and given him scope to run his extreme for his own glory. Yea, Thou hast planned him to be one of Thy great workers that would not go down when he had at last found Thee.

CHAPTER XVII.

On the way to Zeredho Fragapatti and his hosts in the avalanza were joined by a ship of a thousand million explorers from the north regions, a thousand times further than the north star, of the seventh magnitude of light, even three higher than Fragapatti. Ctu, the Chief in command of the expedition, greeted in the sign Jehovih's name, and Fragapati answered in he same sign; and by certain signals the ships approached and made fast, the es'enaurs of both singing and playing the same anthem, five million voices.

Then Ctu came near to Fragapatti, saluting, and the hosts stood in line that they might hear what was said. And after due ceremonies, and acquainting each other with who they were, and whence they came, Ctu said: I see thou hast thy ship ballasted with a north magnet.

Fragapatti said: This is but a five years' dawn, and I teach my hosts how to ballast that they may better read the maps and roadways of stars and suns. Of these, my hosts, five hundred millions have become capable of being delivered into etherea, save in cosmogeny. I am providing them, that when they shall have ascended they may not be lost in the etherean worlds, or be dependent on others.

Ctu said: What is the length of this serpent? Fragapatti said: Seven and one-eighth hoitumu. And he asked Ctu what distance he had come from his home, and Ctu said: One million four hundred and twelve thousand eight hundred thirty and two hoitumu.

What time hath thy journey yet before thee? Ctu said: Five hundred thousand years. Then Fragapatti inquired how many star worlds Ctu had so far passed on the journey, and Ctu answered: Twenty thousand star worlds we have passed, some smaller than this red star, and some ten thousand times larger. Some of them yet liquid balls of fire, some newly crusted over, some with atmosphere and water and earth and minerals not yet separated, but boiling, seething, whirling; some firm and just entering the age of se'mu, and some old and worn out. And one we passed had become barren as to living creatures; and the God through whose pastures it passed dissolved and dissipated it in our presence, having invited thousands of millions of guests to witness the scene.

Of atmospherean worlds we have passed more than ninety thousand; some of them larger than the vortex of this red star, and capable of giving homes to a million times a million of inhabitants; and yet on many of them there were no people.

Thus they discoursed on the size and wonder of Jehovih's kingdoms; but their number and description were so vast only Gods themselves could comprehend them, and when they had about concluded Ctu remarked:

The mortal desireth to become a spirit; then his ambition is to become an etherean; next a Nirvanian; next an Oe'tan, and then to travel in the surveys of magnitudes. But those ahead are still more surpassing in magnificence! Who then can approach the Unapproachable, All Highest! He who fashioned the plan of all creations! Who is there that is not overwhelmed with devotion and awe of Him, who is Ever Present, that extendeth beyond all limit, our Father, Jehovih?

CHAPTER XVIII.

When they drew near Zeredho, Ctu, with his ship and hosts withdrew, duly sa-

luting, and they sped on their journey. But Fragapatti halted on the borders of Zeredho and landed seven hundred millions of his hosts, the others remaining aboard. Again the avalanza started forth. Fragapatti said: Now will I visit Yaton'te, Lord God of North Guatama, and see what he hath accomplished, and perchance he will accompany us to Ipseogee.

Now when they came to the sea of Ctevahwitich they raised the avalanza fifty thousand miles, for the benefit of Hoab, for here lieth the roadway of Tems, whither pass countless numbers of fleets filled with students in the dismembered warks belonging to the earth. Here the students learn the process of condensation, and the process of dissolution of meteoric stones and small planets, such as a mortal could walk around in a day. On the outer extreme of this sea, the nebulae is in constant waves, where the vortices play, condensing and bursting, like whirlwinds on the earth or corporeal ocean.

Here Fragapatti explained, saying: In this thou shalt behold the wisdom of Jehovih, and the uniformity of His works.. Here lieth the first belt away from the Earth capable of having nebulae condensed into meteoric stones. All nebulae lying nearer than this to the Earth's surface is either thrown to the Earth or repulsed from it. Compute, therefore, the distance of this belt from the Earth, together with its density, and thou shalt find that it is the same distance that the wark belts are, with the stars in the firmament of the size of the Earth, and of its density and velocity. The first wark belt of the sun is, therefore, the place of its nearest planet, the second wark belt is the place of its next nearest planet, and so on, and these wark belts are all graded in distances accordingly as I have spoken.

Jehovih hath said: Two ways have I created for my mathematicians to prove My works; one is to measure that which is near at hand, in order to determine that which is far off; the other is, to observe that which is far off, in order to determine that which is near. For, since man could not measure the wark belts of this world, I provided him with means to determine the wark belts of the sun, so that

he might the better comprehend his own world.

Fragapatti caused the avalanza to be driven in amidst a forest of whirlwinds, to illustrate and to explain, so that the hosts might observe. He said: Thou shalt perceive now, that such stones as are condensed beneath the apex fall to the earth, whilst those ascending frequently rise toward the lighter plateau and explode, to be drawn back within the wark belt. This belt compareth unto the cloud belt near the Earth. Thither the wind currents make rain drops and snow flakes; here the currents make the first nebulous formations.

Whilst Fragapatti was thus discoursing, the avalanza rocked to and fro, and many of the people perceived now more than ever, the knowledge and power required by angels and Gods, to contend successfully with the elements. But the beauty and grandeur of these fountains, these fire-spouts, whirlwinds of fire, together with the roar and whistling of the flying stones, so enraptured Hoab and his hosts, that they could do naught but look and wonder at the glory thereof.

For seven days and seven nights did Fragapatti and his hosts travel in this wark belt, observing and studying these miniature worlds, creating and dissipating, and on the eighth day the avalanza was lowered beneath the currents, and they sailed direct for the kingdom of Yaton'te, Lord God of North Guatama, piloted by messengers well acquainted with the course. But not being in a much frequented roadway they encountered few ships of other Gods.

Yaton'te had been apprised of Fragapatti's coming, and had accordingly notified his kingdom, and summoned seventy of his Lords to his capital, which was named after himself. So Yaton'te commanded his otevan to be put in order, and having provided five hundred es'en-aurs in addition to his crew, together with his Lords and ten thousand attendants, went forth to the borders of Hagak, a thousand miles, to meet Fragapatti. And behold, the otevan was only as a small boat is to a ship, when compared to the avalanza. And when they approached

each other, Fragapatti caused the front of the avalanza to be opened, and the otevan entered within the walls and was made fast. And the hosts of the otevan came out and were received with great joy by Fragapatti and his people.

Yaton'te had founded the throne of his kingdom a thousand miles north of the northern line of the sun on the Earth, and in the center betwixt the east and the west of North Guatama, and from the Earth upward five hundred miles, and it was here that Fragapatti came to see him. Five hundred miles westward lay Ipseogee, extending north and south two thousand miles, where reigned Hapacha, who was known as God of the West Wind.

When the avalanza had reached Yaton'te's capital, and the hosts were duly landed in the lower heaven, Yaton'te ascended his throne, and proclaimed recreation for three days and nights. Then Fragapatti said to Yaton'te: How glad I shall be to hear the story of thy adventures, and of thy success in this kingdom, for thy record must also be my record to be taken with me at the end of this dawn to the upper heavens. Hoab and his hosts shall also hear thy words.

Yaton'te replied: I have done what I could. Nevertheless, he who hath built great kingdoms may find little to admire in a small one.

Fragapatti said: The Creator has provided us with a talent which enables us to live our youth over again in the young, and thus find a new way open to remind us of our follies in youth, and a new channel in which to behold Jehovah's wisdom.

Yaton'te answered thus: If a man convert his neighbor from evil to good, two things are accomplished, the triumph of the man and the reformation of the neighbor. If on the other hand a man fail to convert his neighbor, two misfortunes have transpired, the disappointment of one and the loss of glory to Jehovah. It is a strong man indeed that can recount his own failures and say he praises the Father because thereof.

Fragapatti said: How shall we measure magnitudes, O Yaton'te? Has not a mortal, that hath delivered one Druk into light as great a glory as a God that delivereth hundreds of thousand? Is not the

one as great in magnitude as the other? According to our worthiness in righteous persistence, no matter what our limit is, is not this the greatest glory? Jehovah commanded man first to deliver himself, to master himself, to rule himself. He who can do this is a great ruler. Then Jehovah gave him a small kingdom to rule over, perhaps in the form of a drunkard, or a wanton, or even his own family, to righteousness. He who doeth this is a great ruler. Is not, then, man's persistence in righteousness the whole glory of his kingdom?

Yaton'te said: Yes. To try, and again to try, is the sum of the good a man does. And yet what man is there in heaven or on earth but can find an apology for the good work he accomplisheth? Does not the poor man say: O, if I had this, what great good I would accomplish. And the rich man maketh the same speech; as also does the king. And yet Jehovah has given a kingdom to each and everyone of them. But he who can say: I have done all I could according to my strength and wisdom, rateth among the highest of men and Gods. Hear me, then, O Fragapatti: and cause thyself to forget all the light of high heaven, and to imagine thyself in a place of darkness, where three thousand million spirits are vagrants, scattered far and wide on the corporeal earth. Such was this kingdom; but the spirits congregated not together in hells, as they did in the east, for they had no association; no Gods nor Lords. They were all perpetual migrants, except those who dwelt with the Druks and familiars. And the spirits of those who died in infancy, were taken by the spirits of their fathers and mothers, and cared for only until they gained sufficient knowledge to serve as vagrants. And all these spirits were without clothes or drapery of any kind, and devoid of shame; neither were they good or evil, nor had they desire for or knowledge of, a higher heaven, being content to simply rove about, to sleep and to eat. And they had at least a thousand different kinds of signs and utterances, which they had acquired on earth, and mixed up so that neither Lords nor Gods could converse with them. Thus I found them before I built this capital amongst them. I traveled amongst

them with music and with fire, and gaudy apparel, in hope to gain their aspiration; but alas they neither smiled nor frowned on my fine shows, but vacantly gazed at us, or even fell asleep whilst our otevan was paraded before them.

Then I came and built this capital and founded this throne to Jehovih. And then I sent to them, here and there, presents of gaudy attire, in hope to inspire the multitude through the few; but alas those attired soon divested themselves of their clothes, perfering nakedness. Thus my second venture became a failure. I then sent a hundred thousand preachers amongst them to portray the greater glory of a higher heaven. But alas, they heeded not, on if heeding would forget all that had been told them. And thus transpired the third failure. Then we held a holy council, imploring Jehovih for light and power; and His Voice came to me, saying: Go to their mortal loves my son. Begin thou with es'yans.

Then I commanded my hosts to go and live for a season amongst mortals; and they brought the es'yans to Yanton'te, under guard of the asaphs. And their kindred followed and desired to remain. And I said unto them: Behold, my place is fair, and my people are clothed. Save ye be clothed, also, ye cannot dwell with us, nor shall ye look upon your kindred whom I have taken for myself. And there came many mothers and fathers and brothers and sisters, belonging to the recent dead; and they allowed themselves to be clothed. Thus were the first of them clothed in my kingdom.

Again I called my hosts together and said unto them: I will divide North Guatama amongst a thousand Lords, and they shall dwell with mortals, having a sufficiency of ashars to give one to each mortal man, woman and child. And when they die by natural death, or in war, the es'yan spirits shall be brought to my kingdom.

Then I provided nurses and places of entertainment for those who were brought here. But, alas, the tens of thousands of spirits who thus came because of their kin, and accepted clothing for sake of remaining, had little talent and less desire for anything. At the next holy coun-

cil the Light came to me, saying: Hear the Voice of thy Creator, O My Son; because thou hast been diligent in striving for the resurrection of My children, I am come to thee. I created men naked, as the foundation of industry. But because this people followed in the Osirian age the abandonment of spirit communion whilst they were yet mortals, they lost sight of My countenance. Neither canst thou inspire them to industry, save through clothing the body; but, first of all, thou shalt make them ashamed of nakedness; otherwise there is no resurrection for them.

Then I inquired of the Creator how I should teach them shame. He said: Thou shalt inspire them through mortals. Every plateau except the lowest shall be a thousand miles in breadth, and the lowest shall be two thousand miles in breadth. Each plateau shall have a rise of one degree, so that the plateaux shall extend from the earth up to thy kingdom like a stairway. And thy Lords shall provide subjective entertainments and subjective teaching for the two lowest plateaux. And it shall be provided with forests, lakes and rivers, and with all manner of animals and birds and fish, and of whatsoever is suitable food for the mortals. And the lowest plateau shall be called Hochedowa, signifying happy hunting ground. And there shall not be any real thing on these two plateaus save the inhabitants and their food, and the mirrors, lenses and machinery for producing subjective things. And when this work is completed ye shall teach mortals and say to them also: Go tell one another, for after death the soul shall go thither in great delight; but except ye wear garments to hide your nakedness ye shall not enter Hochedowa.

Yaton'te said: When the lowest plateau was made habitable, covering a large portion of North Guatama, the Voice came again, saying: Through thy Lords, My Son, thou shalt possess all mortals, every man, woman or child, allowing not one of the drujas to come near them. And behold, I will send upon the land in many places great drouths, because of the construction of the plateaux, and these wandering spirits shall not find sustenance except through thee and thy Lords. And when they come to thee, thou shalt oblige

them to be clothed, and thou shalt show preference to all such as wear ornaments.

Yaton'te said: This much have we accomplished, O Fragapatti. The foundation of my heavenly kingdom is broad and sure, but I have few subjects to show thee.

Fragapatti said: Behold, I will take two days of rest, and then I will inspect thy places. Proclaim, therefore, recreation for two more days.

CHAPTER XIX.

When the time of recreation was ended Yaton'te called his council together, and when he sat on the throne with Fragapatti and Hoab on his left hand, the Voice of Jehovih came to him, saying:

Behold, O My Sons and Daughters, in this heaven and on this land shall rise in time after those who shall begin the founding of My kingdom amongst mortals. For in the lands of the East, and the heavens of the East, I have given false Gods and Lords whom mortals fall down and worship, but in this heaven and this land no false God nor Lord shall ever be established by violence, for so I have decreed. And to accomplish this end I have had these subjective heavens created, and they shall endure till the dawn of kosmon and the overthrow of war and mortal kingdoms. From this throne will I come in that day, through My Chiefs, and reveal the histories of My Kingdoms. And from this heaven I will extend outward until My kingdoms encircle the whole Earth.

And whether the I'huan be mortals or spirits, ye shall teach them to worship none save the Great Spirit. For a question will arise amongst mortals in the beginning of kosmon as to whether mortals are ruled by the angels of heaven, and as proof to them I will keep out all false Gods, Lords and Saviours, and mortals, through the inspiration that shall descend from this heaven, through the spirits of the I'huan dead, shall become worshipers of the Great Spirit; for I, Jehovih, alone rule over all, and within all My works. And as ye find little inspiration amongst the hosts of wandering spirits now, so will the same lack of inspiration be manifested in the beginning of kosmon amongst mortals. The Voice ceased.

Yaton'te called Et'seing, his assistant God, saying: Come thou and sit on the throne, whilst I accompany Fragapatti to inspect my dominions, and also to visit God of Ipseogee, after which I will return hither.

Et'seing sat on the throne, duly saluting. Then Fragapatti, perceiving that the great multitude desired to hear him speak, rose up and said:

I am well pleased with what they have done, O Jehovih. Thou hast wisely chosen them, for in this dawn I perceive the foundation of that which will reach mortals in kosmon. And because Thou hast chosen this place, great is the responsibility of these Thy Lords and Thy Lord God. Because they have supplicated Thee, Thou hast guided them, and they cannot err. Because their work hath been slow, they have great honor in patience and persistence. May Thy Wisdom, Power and Love continue with them, for Thy glory, now and forever. Amen!

Fragapatti ceased, but the light became brilliant above his head; and the Voice spake out of the Light, saying:

More shall they concern themselves in a righteous foundation of My kingdom than in a multitude of conversions and resurrections. For the standard of their Lords and Gods and their successors is of more value than tens of thousands of the redeemed who are of little wisdom and strength.

The Voice ceased, and Fragapatti came down from the throne, followed by Yaton'te and Hoab. The es'enaurs chanted, All Hail, Great Jehovih's Power! And when they had advanced to Ctius they halted for a moment, and then filed in front of the throne, saluting in the Sign of Om, and were answered by Fragapatti. After them came the marshals of the traveling hosts. Passing out of the capital to the place of the ships of fire, they entered the avalanza, with music and cheering; and thus they departed to survey the kingdom of Yaton'te, and then to go to Ipseogee.

CHAPTER XX.

After Fragapatti had examined the places of the asaphs and physicians which belong to the lower heavens, he descended

to Hochedowa, the happy hunting ground, in order to witness the games and tournaments, which were so far maintained by a great expenditure of labor on the part of the ethereans, in order to teach the dead by subjective illustrations. Jehovih had said:

As mortal children can be taught by objective illustration, so can the young spirit be taught in a subjective school. Behold the rainbow! It is a subjective illustration to mortals of a bow without substance. Man bendeth a stick and saith: Behold a bow! And he holdeth it in his hand; but Mine he cannot touch. I cause mortals to teach their sons and daughters many combinations by the use of objects, that they should know a circle, a square, a triangle, or learn to compute numbers by the use of objects. Inversely in the same way I created subjective means for the spirits of the dead, that they might be taught and amused by My works.

To corporeans I gave corporeal eyes and corporeal ears, that they might attain to wisdom on the earth; and to a few I give su'is that they may see and hear things spiritually. To the spirits of mortals who die in infancy I give spiritual eyes and spiritual ears; but without cultivation they hear not corporeal things nor see corporeal things. But to such spirits as have fulfilled an earth-life, I have given capacity to see and hear after death the matters of both worlds. Nevertheless there are many spirits in heaven who have not fulfilled either a spiritual or a corporeal life, and they can see but little and hear but little; for which reason I commanded that they should be called drujas, signifying spirits of darkness. And I send My Gods and My Lords, saying to them: Go to the spirits of darkness, for they neither see nor hear heaven nor earth, and are wandering about indifferent even to their own nakedness. And ye shall create mirrors and lenses, and optical illusions and delusions, and provide games and entertainments for them, so that their understanding may be opened up for the glory of My kingdoms.

CHAPTER XXI.

When the avalanza arrived at Hochedowa it was lowered to as to serve as an

observatory, in order that those therein could witness what was going on, and it could be moved about from place to place. And they witnessed the heavenly tournaments and games, the boating and fishing and hunting, and all other entertainments representative of what these angels had been engaged at in mortal life. And it came to pass that many drujas were restored to memory of earth life, restored to seeing and hearing, and to know they had entered another world, illustrating to their dull senses that it was possible for them to learn to see and hear understandingly. But there were also within these regions hundreds of millions of angels void of form and expression.

Jehovih had said: When a man hath fainted, thou shalt arouse him by calling his memory to things past. And when the druj in heaven hath ceased to know who he is, thou shalt show him symbols of things past and thus awaken him.

Jehovih had also said: Behold, O man, thou art the chief glory of my creations. And to thee only, O man, have I given immortality. For the beasts of the field I made like a vessel that is full of water, and when the vessel is destroyed the water flows back to the ocean. I quickened them into life by mine own hand, but when I take away My hand they are gone back into dissolution. As a drop of water evaporates and is seen no more, so is the spirit of all the animals I created before the Light of My countenance except thee, O man, to whom I gave power for everlasting life. And as a man may take a drop of water and put it in a phial and keep it for a long time, so have I given to my exalted angels power to take the spirit of a fish or of an animal and reclothe it with the semblance of a body for a season. And yet it is only a subjective existence. And as a man letteth a stone out of his hand, and it falls to the ground, so when my angels let go their hands on My spiritual animals their spirits fall into the sea of My body, and are seen no more. Even so, also, I created the trees, the grass, the moss and all vegetable things that grow on the Earth.

Fragapatti also visited the Washa'wow'-wow, the great hunting fields, and the places of tournaments, the Se'ka'to'si,

where thousands and tens of thousands of drujas were being amused and instructed and awakened to their condition and to their possibilities. And when Fragapatti and his hosts had seen the beauty and grandeur of this lowest of heavens, and made a record of the affairs, Yaton'te said:

Now, O Fragapatti, have I shown thee the foundation of a great house, my kingdom, which is Jehovih's also. I am at thy service to go whithersoever thou mayest desire. Then Fragapatti answered: I desire to descend beneath to Earth's surface, and survey the plains, and rivers and lakes, in the regions where the Father's Kingdom will be founded. Let my mathematicians compute the time, and these things shall also be recorded in the ethereal libraries, for the benefit of the angels of that day.

The mathematicians computed the time, and then Yo'tse'putu, the Chief, said: Eight thousand nine hundred years.

So Fragapatti caused the avalanza to be lowered down to Earth's surface, and he coursed the land over, east and west, and north and south, and when he saw it was a fair country as to land and water, he said:

Behold, the Wisdom of Jehovih in the foundation and plans for inhabiting and subduing Earth. And yet, eight thousand nine hundred years! O what innumerable millions on Earth will go down in darkness ere that day! Here the Light will fall! Here the beginning of the death of Seffas! Yet Thy hand, O Jehovih, is over all.

CHAPTER XXII.

Fragapatti sent messengers to Hapacha, God of Ipseogee, apprising him of the anticipated visit. So Hapacha hastily called in his Lords and captains, preparing a time of recreation and suitable reception and entertainments. And Hapacha arranged his hosts in this manner: First, one hundred thousand musicians, formed in eight parts of a circle. With each group he provided one thousand marshals, and they stood in front of the musicians, with eight intervening spaces also. Next within he provided places for the messengers, of whom there were three hundred thousand. Then next came the asaphs, of whom there were one million; next came the

ashars, of whom there were two million; next, the nurses and physicians. Then the teachers in factories and schools and colleges, and of all these there were fourteen million six hundred thousand. Of the grade above the es'yans there were twenty million, and of the second grade there were thirty million; but no es'yans were present.

In the midst of the circle was the throne of Hapacha, now extended so as to accommodate his Lords. To the south of his throne were the seats of the captains; and in a crescent were his counselors, of whom there were one million.

Hapacha having thus called them together, and having explained to but few the purpose, now addressed all present, saying:

By the Wisdom and Power of Jehovih I speak before you. Since our youth up we have been advised by the guardian angels, their Lords and God, to be firm in faith in Jehovih above all things. For it was declared to us, in the olden times, that there was a higher heaven and a lower heaven, and that through faith in the All Highest we should all ultimately ascend and dwell in His most Holy Kingdoms. Ye have been steady workers since your mortal lives were put away, raising up many for this kingdom, and causing them to rejoice in everlasting life. But as it has been promised that the Gods above us would surely come and deliver all who were prepared for the next resurrection, ye have cherished hopes for wider fields of labor where ye may become more wise in Jehovih's Light. The time for that resurrection is near at hand for many of you. Our Father hath brought this heaven into a region of light that ye may be prepared for still greater light beyond. And because of the new light that is with you many of the I'huan es'yans have deserted our nurseries and gone back to the earth, for they love the darkness on earth more than the light of heaven. My Lords have sent messengers to me from various parts of the earth, saying: As much as they have deserted your places in heaven, even so much have the es'yans returned to mortals in great numbers. And it hath come to pass that great manifestations of spirit presence are now common to mortals, men, women and children. Many of these es'yans have

adopted the roving habits of drujas, denying that there is any higher heaven, honestly believing they will have an opportunity to reincarnate themselves and dwell again in mortal form; knowing no higher heaven, and knowing no happiness except the indulgence of lust through mortals.

Being armed in prophecy, your God called you to witness the words and proceedings of Fragapatti, who is on his way hither, accompanied by Yaton'te, God of Yaton'te, creator of Hochedowa. For more than six hundred years have many of us labored in this field, and our harvests for Gau have been the most esteemed of all the resurrections contributed by the Lords of Earth. To comport with our dignity, I have commanded the builders of otevas to have in readiness, representing these harvests, a vessel for my Lords and their attendants, and my chief marshal, to go part way and meet our visitors, bearing the sign of the triangle, and of fruit and the altar.

Hapacha then gave instructions in full; and presently the receiving hosts departed in the otevan, with music and rejoicing, being cheered by the hosts who remained to put the house of Hapacha in order.

CHAPTER XXIII.

Fragapatti had previously visited Hapacha, but told not who he was, except that he was God of Lunitzi, in etherea. Consequently, Hapacha, now knowing that Fragapatti was coming, mistrusted not that it was the God of Lunitzi, but expected to see him coming in great pomp and glory. For he had heard of the wonders Fragapatti had already accomplished in the eastern heavens, particularly the breaking up of the hells of Aoasu and the deliverance of the tortured inmates. But, with neither lights nor curtains, Fragapatti came to Ipseogee, with the receiving hosts within his vessel, anchoring near the throne of Hapacha.

Presently Fragapatti, Yaton'te and Hoab came down out of the ship, with the marshals on the left, and the receiving hosts on the right. Hapacha's es'enaurs sang, Jehovah's Name, O ye Lords and Gods. The hosts of the avalanza joined in singing, with trumpets, harps and triangles, and great was the glory of their music. When

Fragapatti approached the throne the music ceased. Hapacha made the ancient sign of Jehovah's name, and asked: Who cometh here? Fragapatti answered: A Faithist in Jehovah! And he gave the countersign. Then Hapacha said: In His Name, welcome, brother, and thy hosts also. May Jehovah's Love, Wisdom and Power be manifested through me and my people during your sojourn with us.

Fragapatti said: Jehovah is All Wise. He fashions some men as suns, and the light of their souls extendeth to etherea. And He sends swift messengers from His most exalted heavens to course the vast fields in etherea at certain times; and they passing through both light and dark places scan the distant kingdoms where mortals and angels dwell, and by their great wisdom discern the brightest, best souls, and carry the record thereof to the Gods above. And when these Gods descend to the regions wherein these gems are set, they visit them. Thus standeth thy record, O Hapacha, in the higher heavens. And when the Father called me to visit the red star and her heavens, I looked over Jehovah's messengers' reports where was set thy name, radiant with love. So to thee I came unknown, and thy great worth and the amity of thy hosts won my love. I promised that thou shouldst hear from me soon, and so behold, Fragapatti is before thee.

Hapacha said: For this I praise Jehovah. Come thou, O Fragapatti, and honor my throne in the name of the Father. And come thou also, Yaton'te, and thou, Hoab. And they went and sat on the throne, and Fragapatti sat in the midst. Again the es-enaurs sang and played, and whilst they sang the light of the upper heavens began to envelop the throne. Then spake Fragapatti, saying:

Because ye have been faithful from the first, ye are become the light of Earth and of this heaven; and as ye have maintained your altars and times of worship, there have been maintained in the upper heavens altars and times of worship in conjunction with you. Thus have ye been blessed in hearing the Voice through all the darkness which Earth and her heavens have passed.

As Jehovah hath given voice betwixt mother and child, though they be distant from each other, so in like manner has he

given voice to His kingdoms which are in sympathy in righteousness and love. As ye behold the light gathering about the throne, think not that I bring the light, nor that it is sent to me in person. There is a cord betwixt me and my etherean kingdoms, and I am one end thereof; the other end is my throne in etherea. When I sit in the midst of this throne, behold it is illumined by the light of the higher heavens. Think not that my heavens are the highest of all. The All Highest can never be attained. Nevertheless, my heavens are conected as with a cord to those above me, and they to still others above, and so on, forever, upward! The All Highest conceived of is called Jehovih; and no matter how far it descends, the Voice is still His Voice.

Fragapatti ceased speaking, and a light, most brilliant like a sun, settled above his head. Many could not look upon it because of its brightness. Presently, Jehovih's Voice spake out of the Light, saying:

Rejoice, O Hapacha, in the name of thy Creator! Sing songs of delight, and let thy people hold up their heads. I have watched over thee and thy hosts. Ye have fulfilled the dawn of My Light. Yesterday I said: Sit ye here, stand ye here, for to-morrow I come again. And this was My commandment for thousands and tens of thousands of years. But others remembered Me not. In the night they went down as a child that falleth asleep. And when I come on the morrow, behold, they had not awakened. And I roused them up and showed them My great Light. Again, I said to them: Three thousand years are as one day in My sight. Sit ye here, stand ye there; and remember Me. To-morrow I come again. But they went down in sleep. They remembered Me not, their Creator.

But thou, O Hapacha, hast maintained the watch all night long. Thou art the first of Earth Gods who hath kept My kingdom safe in the lower heavens till the morrow come. Now I have come to deliver thee and thy kingdom to Haraiti, whither thou shalt tarry till the close of dawn, when My Sons and Daughters shall bear thee and thy hosts upward to My emancipated worlds.

The Voice ceased. Then spake Fragapatti, saying: For three days I will tarry here. Two days shall be spent in recreation, and on the third day thou shalt appoint thy successor, and I will then speak again before thee and thy people.

Hapacha then proclaimed two days of recreation, and the hosts of the avalanza mingled with the Ipseogee'ans, and great was the glory of those two days.

CHAPTER XXIV.

Hoab rejoiced not. He alone of all the people assembled was burdened in soul. He said: Jehovih, because I have seen that Thy Son Hapacha, one of Thy Gods in the lowest of heavens, has maintained his kingdom unto Thee till this dawn of light, I am rebuked. Thou gavest into my keeping a kingdom far higher than this, even Zeredho; and I went down as a child that falleth asleep. My kingdom forgot Thee; my people ceased to sing songs unto Thee. We buried ourselves in darkness. And thou hast chosen me to be the next God of Earth and her heavens. How shall I fulfill Thy commandments? How shall I know the way to choose Gods and Lords who will be steadfast and zealous?

Fragapatti then said unto him: Through faith in Jehovih are all things accomplished. Without faith in Him all things are uncertain. He who saith: I know Jehovih lives and reigneth, hath said wisely. But he who says: I go forth in Thy strength, O Jehovih, for I know that I shall accomplish, hath said much more. For his words maintain the power of the Father in Him.

On the morning of the third day, Hapacha called the hosts from recreation to labor. The es'enaurs chanted a hymn of rejoicing, and then Hapacha said:

To Thee, O Jehovih, are all things committed, even as from Thee they came forth. Thy Voice is upon all men, but at times they hear Thee not. Thine eye is observant of all men. To teach men these simple things is to make Gods of them. To teach them to find Thee, to know Thee, to realize Thy Ever Presence and to become one with Thee, this is the labor of Thy Gods and Lords. In Thy name have I raised up one who is to succeed me, in this, Thy

kingdom. From Thy Light shall Thy Ori-an Chief weave a crown for him, and with mine own hands will I crown him.

The marshals now brought forward Penoto, of Caracas, highly learned in discipline, and when he stood before the throne of God, Fragapatti arose and said: Without a keynote, a number of instruments cannot be attuned to harmony. Many people, either angels or mortals, becoming as a unit, are powerful over the elements surrounding them, but if such people disbelieve in an All Highest Person, they cannot harmonize, because each one is his own self esteemed all highest. They are without power, without unison, and without sacrifice, accomplishing little good on earth or in heaven.

Think not that darkness belongs only to the earth, for there are those who rise to the second resurrection, and then fall into unbelief, and then the first resurrection. And some of them even fall into hell believing that evil and destruction is good; and yet others become drujas engrossed in the affairs of mortals, and finally they become fetals and vampires on mortals.

Whoever hath attained the height of his own ideal, is on the precipice of hell; but he who, finding the God of his forefathers too small for himself, inventeth one much higher, is a great benefactor. A fool can ridicule the ancient Person; his delight is to pull down; but a wise man furnisheth a greater All Person. To pull down the All Person, is to pull down His people. To try to make a non-appreciable Person out of Jehovih is to make one's self the opposite of a creator. To learn to create and to invent; to learn to congregate and to make, is to travel on the right road. To learn to pull down, to scatter, to annul, to disintegrate, to set things apart from one another, to find evil instead of good, to find folly instead of wisdom, to expose the ignorance of others instead of finding wisdom in them—all these follow the first in-ception of disbelief in the All Person.

And since, from disintegration of the compact betwixt the Creator and His children, the cord of communication is cut off with the exalted kingdoms in etherea, they have indeed double grounds for disbelief; nor can they comprehend how others can be believers in an All Person, much less to

have faith in Him. For a community becometh One Person; a kingdom in etherea becometh One Person; a kingdom in the lower heavens becometh One Person; a kingdom on earth becometh One Person; each and every kingdom being a single figurehead; and as many of those kingdoms as are united, become One Person also, being a single figurehead of many parts, which is the perfection of each and every individual.

Hence, as a single individual can cut himself off from Jehovih; so can a community, or a kingdom, and so go down to destruction. The strongest, best man in the community is he who laboreth most to perfect the unity, that is, the Person of the community; the strongest man in the kingdom is he who laboreth most to perfect the Person of the kingdom; the strongest man in heaven is he who laboreth most to perfect the All Person of heaven. The weakest of men is the opposite of these. He laboreth to show there is no All Person in anything; verily, he is already falling away from the Father. Yea, he accuseth himself, for he saith: I neither see nor hear an All Person, nor believe I in one.

It was said of old: First, testimony; second, belief; third, faith; and fourth, works; but I declare unto you that with the expanse of knowledge testimony must be strengthened. For in the olden times, angels and men could be commanded to believe and they believed. Herein have many of the Lords and Gods of the lower heavens erred; for they furnished not to those beneath them the necessary testimony comporting with the advanced knowledge in heaven or on earth. A God shall devise food for meditation, because angels, as well as mortals, without an advanced teacher, are as well off with none at all.

It was said of old that a God taught the people on one of the stars to believe Jehovih lived in a straw, and they rose in wisdom, harmony and unity. Then afterward, another God came and taught them there was no Jehovih, because, forsooth, He could not live in a straw; and the people fell into disbelief, inharmony and disunion. Which, then, of these, was the wiser God? Yet I declare unto you, they were both necessary. For there are times when with-

out a habitation and a figure, the Great Spirit cannot be taught to either angels or mortals. The labor of the Gods is to lead the people upward, step by step, until they learn to be Gods and Goddesses themselves.

On this world, mortals were first taught through stone and wooden idols; and afterwards by engraved images. In some of the mixed tribes it will be necessary to teach them Jehovih incarnated in mortal form, and by sympathy for his sufferings, teach them how to follow his spirit up to heaven. But all these subterfuges shall be set aside in the kosmon era. This heaven, more than any other heaven on Earth, will be esteemed by the etherean kingdoms; for beneath you on this part of Earth, will mortals first espouse the Father's kingdom.

Therefore, let your labor be first of all to sow the seed of belief in an All Person,, the Great Spirit. As ye now sow, and build Jehovih's kingdom in your heaven, so, in the coming of the kosmon era, will the same teaching take root in the souls of mortals. Nor shall ye, under any circumstances, permit Gods, Lords or Saviors to be established as worshipful beings, either in these heavens or on this land. For this land is dedicated to Jehovih for the overthrow of all idols, of Gods, Lords, Saviors, and of everything that is worshipped save Jehovih, the Great Spirit. Neither shall any of these idols be established with effect in these heavens or on this land. But be ye most circumspect to establish Jehovih, the All Person, in the souls of angels and mortals.

Fragapatti ceased, but signalled for Hapacha to ordain Penoto, God of Ipseogee. Hapacha rose up, saying: Penoto, Son of Jehovih. Thou hast been chosen to be God of Ipseogee for six hundred years. Thou hast been favored with much traveling in heaven; and for thy benefit, many swift messengers from the emancipated worlds have explained to thee the dominions of the Great Chiefs. He through whose fields this world is now traveling, hath stood up before thee. He hath spoken to thee and thy people. Heed thou his words and thou shalt be one with his kingdoms in wisdom and power. And at the end of six hundred years, thou and thy harvest shall be called for by the etherean hosts. Be thou ready for them! And erst

thou depart thou shalt raise up one sufficient to take thy place, and thou shalt bestow him.

Penoto said: Thy will and Jehovih's be done. That which is given me to do will I do with all my wisdom and strength, so help me, O Jehovih.

Hapacha said: By virtue of Thy Love, Wisdom and Power, O Jehovih, vested in me, do I ordain this Thy son, God of Ipseogee, for the period of six hundred years. Be Thou with him, O Jehovih, and may he and his works glorify Thee forever. Amen!

Penoto said: Which I accept and covenant with Thee, O Jehovih, for Thy glory forever. Amen.

The es'enaurs now sang: Thou Light and Person, Approved and Sung on High, Jehovih. Our God Hapacha. Thou Hast Called Him. Welcome, Penoto. Thou alone, Jehovih, remainest forever. Glory, glory, be to Thee, O Thou Creator.

The light gathered brilliantly over Fragapatti's head, and when the music ceased, the Voice of Jehovih spake out of the Light, saying:

In the first days I blew My breath upon the lands of Earth, and man became a living soul. Then, in the second time, I moved My hand upon Earth, and man went forth in power. Thus near hath My Voice approached Earth. Be ye steadfast in My commandments. The time shall surely come when My Voice shall be heard by mortals on Earth.

The Voice ceased, and then Fragapatti took the light in his hands, as one would take fine flax, and turning it about wove a most brilliant crown of a reddish hue. He said:

Crown of Thy crown, O Jehovih, have I woven for Thy Son, God of Ipseogee. And he handed it to Hapacha, who said: And in Thy name, O Father, I crown him, second God of Ipseogee, for six hundred years. Be Thou with him, O Father. Amen.

CHAPTER XXV.

At the close of the fourth day, Fragapatti commanded his hosts to embark in the avalanza; and the marshals conducted them in, taking first, the sons and daughters of Ipseogee, being sixty million; next the Zererho'ans, ten million; and then

Fragapatti's ethereal attendants, five million. When those were aboard, Fragapatti, Hoab, Yaton'te and Hapacha, rose up, and after making the sign of the setting sun, went down and sat at the foot of the throne. God, who was Penoto, stepped down and took Fragapatti's hand, saying: Arise, O Chief. The Father calleth. Fragapatti rose up and stood aside. Then God raised Yaton'te and he stood aside, and then Hoab and he stood aside. And now came the greatest trial of all. God took Hapacha's hand, saying: Arise, O God, Great Jehovih calleth thee! Go thy way and His. But they both burst into tears, and fell into each other's arms. Hapacha said: O Father! Penoto said: His will be done. And now the light gathered brilliantly over the scene. Fragapatti moved forward, then Yaton'te, then Hoab, and next Hapacha.

Penoto resumed the throne. The es'enaurs chanted, and the light of the higher heavens descended over all the place, making the close of the scene like a sweet dream. Fragapatti and his hosts were gone.

Like a bee that is laden with honey, flying from a field of flowers to its home, so returned Fragapatti with his avalanza to Haraiti, swiftly speeding through the vault of heaven, a shooting star in Jehovih's hand. Athrava, God of Haraiti and assistant to Fragapatti, knew that the avalanza was coming, and that Hapacha and his hosts were aboard, and he provided a glorious reception for them. So for the space of a thousand miles he caused two rows of pillars of fire to be erected, so that the avalanza should pass between them; and near the pillars were stationed trumpeters and harpists, one million, divided into one hundred groups. And they were so arranged, that when the avalanza passed, they could come aboard.

Now more than one hundred and fifty millions of the spirits who had been rescued from torture and madness in the hells of Aoasu had been restored to consciousness during the absence of Fragapatti. And Athrava had them clothed in gaudy apparel, and they were bearers of perfumes, flowers and torches, as presents for the I'hin hosts of Hapacha. And the lights were lowered at the place of landing, to make it

acceptable to those newly raised who were aboard.

Athrava said: As for Mouru, within the walls of light it shall be rated seven; but when Fragapatti hath ascended the throne it shall be raised to nine. And in those days, nine in Haraiti was fifty per cent. of the capacity of endurance in the plateau.

Jehovih had said: If they raise the light, it will be more acceptable to My ethereal hosts, for they have dwelt a long time near the earth, and are thirsting for ethereal light. But yet consider ye, here are thousands of millions of atmosphereans who cannot endure the ethereal light but delight in a lower per cent. See to it then that the walls of light protect My hosts on one side, but raise ye the grade to nine within.

Athrava said: There shall be flights of stairs leading over the walls of Mouru, and they shall be white and illumined on that day, which shall be sufficient for dividing the people according to the light suited to them. The I'hins with Hapacha will go over the walls, for they entered their corporeal cities in the same way; besides, they are capable of enduring the light; but the I'huans with Hapacha will desire to remain without. For them prepare ye a place of delight and rest.

But in regard to the ethereans Athrava gave no orders, for they were capable of perceiving all necessary things without instruction.

CHAPTER XXVI.

When Fragapatti entered the avenue of fire where Athrava had stationed the musicians, with his avalanza, so great was the delight of his hosts aboard they broke all bounds of propriety, and they shouted and sang with the trumpeters with the most exalted enthusiasm, becoming entranced with the enchanting scene about them, and seeing visions of etherea far above them. For Jehovih created man with seasons of clearness far in advance of his growth, which having realized, he returneth to his normal condition to prepare himself constitutionally.

Along the road on either side, were mot-toes peculiar to the hosts of Hapacha, and to mortals of Guatama. When Hapacha saw these, he said: How is it possible?

Whence derived these Gods this information? But the light came to his own soul, saying: The wise and good sayings of men below, are borne by Jehovah's swift messengers to realms above. Hoab stood near by, and heard Hapacha's remark; and he said:

How can men and spirits be inspired to wise and good sayings? Who had thought to erect such sign boards on the road to All Light! And yet what darker deeds are done when the soul of man findeth curses and evil words to vent his awful sins, and walls himself around with horrid imprecations, to face in after time and be appalled at the havoc of his own deadly weapons. How few, indeed, comprehend the direful thrust of hateful words, but which are placarded on the signboards of heaven, as his fruit sent to market! The poison dealt out of his mouth to his brother man! A man throweth a spear, deadly, and it falleth on the earth and lieth there; but words and sayings are more potent, scoring deep in the soul of things. Fair indeed is it with thee, O Hapacha, and with thy hosts also, with yonder pure scroll to enter Haraiti.

As the ship passed the lights, the etheric musicians came aboard, being anxious to meet Hapacha and his hosts, especially the I'hins, and to congratulate them on being the first harvest from the lowest heaven at the end of a cycle. There were just twice as many as Sethantes had prepared in the first dawn on Earth. Fragapatti called the swift messengers belonging to the roads of Gon, in etherea, and he said unto them: Go ye to Sethantes, whose fields lie in the Roads of Gon, and say unto him: Greeting, in the name of Jehovah. The red star, Earth, hath reached Obsod and Goomatchala, home of Fragapatti, who sendeth love and joy on behalf of sixty million, first harvest of ha'k, grade sixty-five. Of these messengers, four hundred departed, leaving a reserve of eight hundred, who continued on the avalanza. The spirits who were arrayed in gaudy attire, withdrew a little from the landing, fearing the light. The ship drew near the walls and was made fast, and two million marshals of Mouru came forward as an escort to conduct all who chose over the ascending stairs. And so great was the faith of

Hapacha's hosts, that over fifty million of them passed within the sea of fire, singing: Glory be to Thee, O Jehovah. Creator of Worlds. Seeing this great faith in them, Athrava commanded red and blue lights, to favor them, and there was not one of the whole number that turned from the light. And now many of them beheld for the first time the glory and power of Gods and Goddesses. Mouru was illuminated on every part. The structure of the temple, its extent and magnificent conception, with its hundred of thousands of mirrors and lenses, its transparent and opaque crystals, translucent and opaque circles and arches, hundreds of millions, which when viewed from any one place was unlike when viewed from another, as if each position were striving to outdo the other in beauty and perfection. So that a person could walk for a thousand years in the temple, and every moment see, as it were, a new place of surpassing grandeur. And so wonderfully was it arranged that the faces of one thousand million people could be seen from any place where a person might stand, and all these people appeared to constitute a part of the building, being as jewel stones created by Jehovah for the ornamentation of the celestial abodes of His Sons and Daughters.

Hoab, always quick to speak, said: O that angels and mortals would strive to make of themselves such jewels as these. Hapacha spake not, being overwhelmed with the beauty and magnificence of the scene.

Yaton'te said: When thou art on the throne Fragapatti, I will leave for the kingdom of Yaton'te. Here then, I will take my leave. Fragapatti shook hands with him, saying: Jehovah be with thee. So Yaton'te remained where he was, but Hoab and Hapacha continued on with Fragapatti. All eyes were turned to Hapacha, whose persistence in faith in Jehovah had won the lower heavens to wisdom and love. And as they moved toward the throne, great Athrava rose up, smiling, holding out his hands to receive them. Next, and back of Athrava, were the five Goddesses, Ethro, of Uche and Rok; Guis-saya, of Hemitza, of the valley of M'boid, in etherea; Si'tissaya, of Woh'tabak, the one time home of Fuevitiv; Ctevi, of Nu,

Porte'Auga; and Rinava, of the swamps of Tholiji, in South Suyarc of Roads, near Zuh'ta and Hitch'ow, in the south etherean vault of Obsod.

And the Goddesses also rose up with extended hands; and now, because of the brilliancy of their presence, the throne became a scene of hallowed light, and threads thereof extended to all the Council members, and by these were radiated outward so that every person in the Temple of Jehovahih was connected with the throne, which made every spoken word plain to all.

Athrava said: In Jehovahih's name, welcome, O Fragapatti. And to thy hosts, welcome also. The Goddesses repeated the same words, and they were echoed by the entire audience. Fragapatti said: In Thy name, O Jehovahih, am I delivered to my loves. Be Thou with us, O Father, that we may glorify Thee. Receive ye, O my people, Hapacha, Son of Jehovahih, who rose up and stood in the dark all night long, in faith in Jehovahih. Behold, I have delivered him and his hosts in dawn.

And now there appeared, rising like a new sun, Jehovahih's Light beyond the throne, reddish tinged, emblem of the Western Light, in honor of Hapacha.

Then spake Jehovahih out of the light, saying: With My breath create I alive the Earth-born child; with My hand quicken I the newborn spirit; and with My Light illumine I the soul of My Faithist. Behold I dwell in the All Highest place, and in the lowest of created things; whoever findeth Me, I find also; whoever proclaimeth Me, I proclaim in return. Hapacha, My Son, Savior of men! Of My Light shalt thou be crowned.

The Voice ceased, and now Fragapatti advanced to the midst of the throne, and took of the light and fashioned a crown, and placed it on Hapacha's head, saying: Crown of Thy crown, O Jehovahih, crown I Thy Son. In Thy Light shall he be wise and powerful, with Love to all Thy created beings, henceforth, forever.

The Goddesses then received them, and after due ceremonies they all took their seats, Fragapatti in the midst of the throne. Athrava resigned at once, during the stay of Fragapatti. The es'enaurs now chanted: Glory Be to Thee, O All Light; the Per-

son of Every Kingdom, High and Low; Who Hath Brought Our Brothers and Sisters Home.

By natural impulse, Hapacha's hosts, fifty million, rose up and responded, singing: To Thee, O Jehovahih, How Shall Our Souls Find Words? Thy Sons' and Daughters' Love, How Can We Recompense? Make us Light and Clear, O Father! Spotless Before Them and Thee!

But the anthems were long and sung with brilliancy, rejoicing and responding, millions to millions. When the music ceased, Fragapatti said: With the close of dawn of dan, these hosts shall be received as Brides and Bridegrooms of Jehovahih, and ascend with us to the regions of Goomatchala, in etherea. The apportioners will therefore divide them into groups in Haraiti; with etherean teachers to prepare them. That this may be accomplished, I proclaim one day's recreation, to assemble on the next day in order

CHAPTER XXVII.

When they were called to order, Fragapatti said: For the convenience of My hosts, the light shall now be raised two degrees, in which case it will be well to permit the hosts of Hapacha to retire to the fields of Hukaira, in Haraiti, where Athrava hath already a place and teachers for them.

Accordingly the conductors now removed Hapacha's hosts, all except one million who resolved to endure the light. The es'enaurs chanted whilst these arrangements were being carried out, and when they were accomplished the music ceased.

The chief marshal said: Swift messengers, who are waiting without, salute Jehovahih's throne, and his God, and pray an audience. Fragapatti said: Whence come they? And what is the nature of their business?

The marshal said: From the Aoasu'an fields of Howts. Their business is of the Osivi knots.

Fragapatti said: On the sign of Emuts admit them, greeting from God in Jehovahih's name.

The marshal withdrew and returned with one thousand swift messengers of

whom Arieune was Goddess. She advanced to the left of the throne.

Fragapatti said: Goddess Arieune, Greeting to Thee, in Jehovah's name! Proceed thou.

Arieune said: Greeting in love to thee, Fragapatti, and to all thy hosts. I hastened hither from the fields of Howts, section twelve, on the one-time plateau and place of Hored, where are a thousand million in a knot. This I reported to the Lord of Jafeth, Ah'oan, whose forces are all employed, and he sent me hither.

Fragapatti said: It is well. Thou art dismissed. Hoab, canst thou untie the knot? Hoab said: I have faith to try. To which Fragapatti replied: Athrava will go with thee, but do thou the labor. Choose, therefore, thy hosts from my ethereans, and have a vessel built sufficiently large so that if thou findest it advisable to bring them away, thou canst do so. Retire, then, with the captain of the files, and make thy selections, and in the meantime give commands for the vessel to be built and put in readiness.

Hoab said: With Jehovah's help I will deliver them. And he saluted, and with the captain of the files he withdrew and made his selections, choosing five million in all, of whom half were physicians and nurses. In the meantime he had the proper workmen build a vessel of sufficient capacity and strength, as advised by Fragapatti; and in seven days' time everything was completed, and Hoab commanded his hosts to enter the ship, and he and Athrava embarked; and were conducted by the Goddess Arieune, in her arrow ship, to the place of the knot.

CHAPTER XXVIII.

The Goddess Arieune gauged the speed of her arrow ship to suit that of Hoab's vessel; so onward together they sped in a direct line, propelled as a rocket by constant emissions from the stern, the material being manufactured by the crew and commanders, who are skilled in wielding Jehovah's elements. As mortals find means to traverse the ocean and to raise a balloon, so do high-raised angels build and propel mightier vessels through the firmament. And when the ethereans, high raised in the most subtle spheres, send their

ships coursing downward in the denser strata of a corporeal world, their ready workmen take in ballast, and turn the fans, and reverse the whirling screws to match the space and course of travel. And men learn this trade, having rank and grade according to their proficiency; many of them serving apprenticeships of thousands of years, becoming so skilled in wielding the elements, and in the knowledge of the degrees of density, that thousands of millions of miles of roadways in heaven are as a well-learned book to them. And thus, conversant with Jehovah's wide domains, they are eagerly sought after, especially in emergent cases, or on journeys of millions of miles; for so well they know the requirements, the places of delight, the dangers of vortices and of eddies and whirlpools, that when a God saith: Take me hither, or yonder, they know the nearest way and the power required. For as Jehovah hath made icebergs on the corporeal ocean, dangerous to corporeal ships; and heavy currents of wind; and currents in the ocean, so are there in etherea currents and densities which a well-skilled God can take advantage of, be it a slow trip of pleasure, or a swift one on urgent business to suffering angels or mortals. And be it God or Goddess, dispatched by a higher Council, to a distant place quickly, he or she must be already acquainted with navigators sufficient to know whom to choose; and likewise, understand the matter well enough to help if required. For oft the navigators have not swift messengers to pilot them; and a short journey of fifty thousand miles may require as much skill as a million, and especially in descending to a corporeal world.

Hoab knew, and he managed well. Following close on the arrow's trail till they neared the ruined plateau, and amidst the broken currents Arieune dropped alongside, perceiving Hoab's less wieldy vessel, and made fast. She said to Hoab:

Behold, we are near the place. Then Hoab asked: How foundest thou a knot in such a wasted country? Arieune answered him:

When Jehovah created woman, He gave to her two chief attributes, curiosity and solicitude for others. So, passing here, surveying the place where the first heavenly kingdom was, I remembered it had been

said that Aph left some island places where once a colony in heaven had been built, and I halted to examine it. A moan and terrible sound greeted me. I heard the Osivi knots, as I had oft heard others before. We halted and made fast, and presently went about searching led by the sad, sad noise, until we came to the great mound, the knot, a thousand million drujas bound in a heap; wailing, muffled, moaning, as if all the heap of them were in the throes of death, but could not die. Being myself powerless to overcome such fearful odds, I made note of the bearing of the regions where I should find the nearest God; and so having measured the knot, I set sail as thou hast heard.

Hoab said: Every day I behold Thy wisdom, O Jehovih! In a new light thy wondrous judgment riseth up before me. Who but Thee, O Father, had seen the fruitage of curiosity made perfect in Thy Daughters? From the little bud seen in mortal form to the scanning of Thy heavens.

As thus Hoab discoursed, they arrived at a suitable halting place, where they made their vessels fast, and then hurried to the knot. Without loss of time, Hoab walled the knot around with low fire, leaving a gateway to the east, where he placed a thousand sentinels. One million of this army he stationed outside the walls, and these were divided into groups of selectors, guardsmen, physicians, nurses and bearers, and manufacturers of fire and water. The selectors were provided with rods of fire and water, and blinds.

Then Hoab stationed another million betwixt the knot and the gateway, and these were stationed in four rows, each two rows facing, and but two paces apart; so that betwixt the rows it was like a walled alleyway. And the other three million Hoab caused to surround the knot on every side. Each and every one of these was provided with a fire lamp, which they held in the right hand. And when all things were thus in readiness, Hoab commanded the attack to begin. And at once the attackers thrust their fire lamps in the face of the druj nearest by, and seizing them with the other hand pulled them away. So great is the fear of the drujas that at times they will not relinquish their grip at sight

of the lamp, but often require to be nearly burned and stifled with the light before they release their hold.

A knot is a mass of millions and millions of spirits who becoming panic-stricken, fall upon their chief, or leader, who becomes powerless in their grip, and is quickly rolled up on the midst of the knot.

And when the deliverers thus begin at the exterior of the knot, peeling off the crazed and moaning spirits, they hurl them backward, where they are caught by the seconds, who in turn hurl them into the alley ways, where they are again thrust forward till past the gate in the wall of fire. From the time, therefore, that the druj receiveth the thrust of the first lamp in his face, he is not allowed to linger, but is whirled suddenly from one to another so quickly he cannot fasten to any person or thing. For were they to fasten on even the deliverers, first one and then another, soon a second knot would result. Thus to untie a knot of a thousand million crazed angels is not only a dangerous proceeding, but a feat of unusual grandeur to be undertaken by only five million ethereans.

To provide against accident, Hoab appointed Athrava to take charge of the delivered after they were beyond the walls; for Athrava had received thousands of years' practice in such matters. So he divided and arranged the drujas into groups, placing guards with fire rods over them; and in some cases taking the groups away and walling them around with fire also.

Now by the time five hundred million of the knot were released, some of the external delivered groups began to tie themselves in knots. And when Athrava saw this, he said to Hoab: Behold, they are becoming too numerous for my hosts. I have not sufficient guardsmen. Hoab said: Then I will cease a while, and instead of delivering, come and assist thee. Thus Hoab labored with those without, untying the small knots and arranging them in safer ways, placing a greater number of guards over them. This done, the es'enaurs struck up lively music, starting dancings and marchings; for such is the routine of the restoring process practiced by Gods. Then come the nurses with cheerful words, with mirth and gayety, following one diversion with another in rapid

succession. To the raving maniacs, and to the stupid, and to the hopeless blind, the physicians now turned their attention.

Again Hoab and his army fell upon the knot, pulling the external ones away and hurling them out, but not so rapidly, having fewer deliverers, for he had bequeathed an extra million to Athrava, outside the walls. And after another three hundred million were delivered, Hoab ceased for a time, and joined with Athrava to assist and divide and group them in the same way as before. And he bequeathed another million of his army to Athrava, and then again resumed the attack on the knot, and thus continued till he reached the core of the knot, having untied the whole thousand million drujas, gradually lessening his own army and enlarging that of Athrava.

And when Hoab came to the core of the knot, behold he found Oibe, the false God, who falsely styled himself Thor, the ether-ea. And in the midst of the knot they had jewels of rare value, and stolen crowns and stolen symbols, and rods, holy water, urns, incense, and a broken wheel of Jehovah, a broken triangle of the Gods; and in fact a sufficiency of things whereof one might write a book in the description. Suffice it to say, a false God and his kingdom had collapsed and he fell, crushed in the glory of his throne. And there were with him seven false Lords, who were also crushed in the terrible fall.

Oibe and his Lords, from their confinement in the knot, were also crazed and wild with fear, screaming and crying with all their strength, even as were all the others, like drunkards long debauched, delirious and fearful of imaginary horrors. Or as one's hand, long compressed, becometh numb, and when pressure is taken away it still seemeth to be bound. So would not Oibe and his Lords believe they were free, but still cried and called for help.

At this time, there came from Ah'oan, God of Jaffeth, a messenger whose name was Turbe, with forty companions and five hundred apprentices. Turbe was an atmospherean, three hundred years of age, Turbe said: Greeting from Ah'oan in Jehovah's name. To whom shall I speak; to whose honor credit this deliverance, save Jehovah's?

Athrava said: To Hoab, a Zeredho'an disciple of Fragapatti, who is sojourning in Mouru, capital of Haraiti. And Athrava further asked Turbe his name, whence he came, and especially if he knew about this knot before, and the history of its cause? To which Turbe replied:

From Ah'oan this I have learned, that some four hundred years ago, one of the sub-Gods named Oibe, because of his modesty and birdlike fleetness, was promoted by Samati, who is now commissioned master of the I'huans by Fragapatti. This, whom Hoab hath delivered is Oibe, the one-time sub-God of honorable purposes. His kingdom prospered for two hundred years, and his name and fame spread throughout all these heavens, and even down to mortals, who were inspired by his admiring spirits to make images of birds and dedicate them to Oibe. He became vain of the flattery, and losing faith in Jehovah finally came out in unbelief, saying there was no All Highest, save as each and every God chose to exalt himself. Within his dominions, which numbered nearly a thousand million angels, were a score or more of Lords under him; to the wisest of whom he began to preach his views, looking to personal laudation and glory. In the course of a score of years, the matter culminated in Oibe and a few of his favored Lords proclaiming a new kingdom, styled, The All Highest Kingdom in The All Highest Heaven. And the title he assumed was, Thor, the Only Begotten Son of All Light. Thor, the All Light Personated. Thor the Personal Son of Mi, the Virgin Universe.

Thus Oibe turned away from the true God and his kingdoms; and he immediately walled his kingdom around with a standing army; promoting seven of his most efficient devotees as Lords; and others as generals and captains. And at once he sat about enlarging and enriching his throne and his capital, which he called Osivi, and known as Howts on the official charts.

In the course of one hundred years his kingdom became a place of two thousand million souls. His chief city, Osivi, was the richest and most gaudy city that had ever been in these heavens. The streets were paved with precious stones. The palaces for himself, his Lords, and his mar-

shals and generals, were built of the most costly jewels with pillars, arches and chambers of the most elaborate workmanship, and of the most costly material.

Oibe became a tyrant, and with the exception of his Lords and a few favored friends, none were permitted to approach his throne but by crawling on their bellies, and even under guard. Nor were they permitted to raise their eyes upon him except at a very great distance. And all his subjects were his slaves in fact, though under progressive discipline. These slaves were sent far away into atmospherea, or else down to the earth, to gather tribute for the glory of Oibe and his favorites; nor did these slaves mistrust but they were working for Jehovih, believing that he lived in the capital Osivi. At first Oibe educated and otherwise improved his slaves; but finding them less obedient in consequence of knowledge, he finally destroyed all the heavenly schools and colleges, and resolved to keep his subjects forever ignorant. Consequently the wiser of his subjects deserted him, and his angels were without knowledge, knowing nothing except that they had to work for Thor forever. In addition to ignorance, Oibe kept his subjects forever in fear of himself, forever threatening them with terrible punishments if they ceased to pray to him as the only Personified All Light. And in the course of time, his people forgot all aspiration for any other heaven or any other God. Many of them were deputized to dwell with mortals as guardian spirits, persuading mortals to worship Thor and Ibis, threatening them with being turned into serpents and toads after death if they obeyed not these injunctions.

Thus ruled Thor the false, for four hundred years in Osivi. Neither was it possible for Samati to send an army of sufficient strength to overcome such a kingdom. But a change finally came. A light descended from the higher heavens six generations ago; and according to the legends of old, it was ominous that the Gods of higher worlds would intercede.

So Samati taking advantage of this, sent emissaries to Oibe, and solicited him to give over his evil ways and re-establish Jehovih. Thor, the false, sent back word saying: When I was a child I was taught

to fear Jehovih, and I feared Him. After long experience I have discovered there is nothing to fear in all the worlds. If there be any Jehovih, He is without form or person or sense. I fear Him not. I revere Him not. My heaven is good enough for me and my Lords. As for my subjects, let no man, nor God, nor Lord, meddle with them.

Samati, who was the lawful God of all these heavens, and of Earth, thus perceived no way to reach Thor's slaves, for the slaves were too ignorant to desire anything save Thor. Nevertheless, he sent word the second time to Oibe, saying: Thy kingdom is even now destitute of intelligent people sufficient to protect thee in case of panic. If a comet, or any sudden light, or the passage of an avalanza through thy dominions should take place, thou wouldst surely find thyself overthrown in a knot. Thy subjects look upon thee as the All Highest; they will surely rush upon thee.

Oibe sent the messengers back with an insulting answer. Thus the matter stood until after Ah'oan's appointment as God of Jaffeth and her heavens, which at once cut off Oibe's emissaries to mortals, and confined him within his own kingdom. At this time Samati was commissioned to establish the worship of Jehovih amongst mortals, and he communicated Oibe's position to Ah'oan. Ah'oan sent ambassadors to Thor, the false, beseeching him in the same manner to give up his personality, and return with his kingdom to Jehovih, promising him the best of assistance: To this, Thor the false replied, by the messengers, saying:

Ah'oan, thou usurper! If thou desirest favors of me, thou shalt approach me as all Gods and angels do, by crawling on thy belly before me. Encroach thou not on My Most High Kingdom, or I will banish thee back to thy miscreant regions with stripes and curses.

Ah'oan was surprised, but perceived that till trouble came upon Oibe nothing could be done for him. So, the time came; Jehovih suffered him to go the full period of self glory. Thus Oibe fell.

Turbe ceased, and Athrava said: O Jehovih, when will man cease to fall? Thou hast proclaimed thyself in all places, high and low. Thy Gods and Lords and count-

less angels have proclaimed Thee! Thou alone art the password to all the universe. Thy name hath a thousand exalted devices to win the souls of mortals and angels from darkness to light, and yet they turn away from Thee, Thou Creator of suns and stars and countless ethereal worlds. And they set up themselves as an object of worship. O the smallness of Gods and men. O the vanity of Thy little children.

Thou hast said to mortals: Go not into the marshes, for there is fever; build not large cities, for there is sin; go not after lust for there is death. But they go in headlong and they are buried and dead. To those who are risen in heaven Thou hast said: Remember the lessons of earth, lest ye fall! Remember the fate of self-conceit, lest ye be scourged. Remember the king and queen, how they become bound in heaven, lest ye also become bound. But they will not heed. Vain self riseth up in the soul; they behold no other God but themselves in whom they acknowledge wisdom.

CHAPTER XXIX.

Hoab heard the story of Turbe, and he said unto him: Since I have heard these things, I am resolved to bind Thor, the false, and his Lords and send them with thee to Ah'oan. Because Thor insulted Ah'oan, it would be a just judgment for Ah'oan to restore him. My physicians shall bind them, that they do no harm in their madness, and I will have them put aboard.

And when this had been accomplished and they were ready to start, Hoab said to Turbe: Give greeting to Ah'oan in the name of Jehovih; and say to him that according to the laws of these heavens, a false God or Lord, who hath led the people away from Jehovih, shall after his deliverance, be made to teach the truth to his deceived subjects. Neither shall he be promoted to any other labor until the lowest of his subjects have been raised up. Accordingly, after Ah'oan's companions have restored Oibe and his Lords to soundness of mind, he and his Lords shall be again bequeathed with their own kingdoms. In the meantime I will in this same plateau begin the establishment of a new

kingdom in Jehovih's name with these crazed drujas.

Turbe and his companions then re-entered their boat and set sail at once for Ah'oan's kingdom; Thor, the false, and his Lords, wailing and crying with fear, knowing nothing else.

Hoab now turned his attention to the hosts of panic-stricken drujas, who were constantly forming themselves in knots, and yet being as rapidly severed by the ethereans. To Athrava, he said: How more helpless is a deranged spirit than a mortal. At one time they fly from us; at another they run together, or upon us, like molten gum, and we cannot keep them off.

Athrava said: Behold the wisdom of the Father in creating man in a corporeal body. What a glorious anchorage for a young, a weak or a deranged spirit. What a home a corporeal body is. How better we could manage these crazed ones were they thus provided.

Hoab said: Which showeth us the way we must proceed to restore them. Since we cannot create corporeal bodies for them, the Father hath given us power to provide for them subjectively.

Thus Hoab and Athrava proceeded. First walling the place around with fire, so none of the drujas could escape, and then dividing them into thousands of groups, making subjective bodies for them, to which they bound themselves willingly, and which prevented them from fastening to one another. And whilst they were thus provided temporarily by their teachers, and governors and nurses, many of them imagined themselves to be kings and queens and high priests, and even Lords and Gods. For more than a hundred days, Hoab and Athrava labored in the above manner; and the physicians and nurses and es'enaurs labored to restore the minds of the people; and had them well nigh all restored and disciplined when messengers came from Fragapatti, saying:

Behold the dawn of dan is passing swiftly, and I must yet visit the Lord Gods in the different heavens of Earth. It is therefore my decree that Athrava return to Mouru and resume the throne; and that Hoab return also, and join me as my student and companion on my journeys. Send these, my commandments, to Ah'oan,

greeting, in my name, and he will provide a Lord to rule over the delivered knot of Osivi.

So Hoab and Athrava were relieved by a Lord appointed by Ah'oan, and whose name was Su'kah'witchow, an atmospheric pupil of Samati, of four hundred years, and of great resolution and proficiency. So Hoab provided Su'kah'witchow with a throne, and left four million teachers, nurses and physicians with him. And with the other million Hoab and Athrava departed for Mouru, in Haraiti.

Fragapatti, having heard of the success of Hoab in delivering the knot, determined to honor him on his reception at Mouru. Accordingly, Fragapatti sent heralds out into Haraiti, proclaiming a day of recreation, and inviting as may as chose to come to Mouru to receive Hoab. The proper officers provided musicians, flags, banners and fireworks, suitable for the enjoyment of hundreds of millions of the inhabitants of Haraita. Others provided one thousand reception boats to go and meet Hoab's ships.

Fragapatti afterward said in regard to this matter: Hoab was to be the next God of Earth, and whatsoever would win the love, admiration and awe of his unlearned subjects would contribute to their resurrection.

CHAPTER XXX.

So for one day there was great rejoicing in Mouru; and when it was ended, and the people retired to their respective places, Fragapatti said to Athrava: Come thou and resume Jehovah's throne. As for myself, I will go now and establish another habitation in Zeredho, and visit all the Lord Gods of Earth. And when I have completed these labors, it will be near the end of the dawn of dan. See to it, therefore, that all who wish to prepare for the third resurrection be duly notified.

And now, when Fragapatti had risen up from the throne, swift messengers were announced from Sethantes, the inhabitant of Earth. The marshals were commanded to admit them. Presently the swift messengers came in, greeting in Jehovah's name. They said: Sethantes sends love to Fragapatti. In this resurrection of dawn Sethantes will visit Mouru. And he will also

bring with him Onesyi, deliverer of the Brides and Bridegrooms of the first harvest of Earth.

When the message had been delivered, there was great rejoicing in the capital. Fragapatti thanked the messengers in Jehovah's name, and they withdrew. Presently, Fragapatti, Hoab and Hapacha, departed out of the capital, and when they reached the avalanza, the marshals had the accompanying hosts assembled, ten million, and they entered the ship amidst music and rejoicings. They started direct to the kingdom of Yima, Lord God of Shem and her heavens. Yima had been notified of their coming, and had had a piedmazr made in order to go and meet them. The piedmazr was sufficient to carry ten thousand musicians, thirty thousand rowers, and two hundred thousand travelers; and such were the numbers who embarked on her to meet Fragapatti.

Three years had now elapsed since Yima set out to establish Jehovah's kingdom in the heavens of Shem, and except through messengers little was known in Mouru of Yima's labors. Fragapatti had said of him: Yima liveth with the Voice; he cannot err.

In the seventh diaphragm of the east Apie, the vessels met, and Fragapatti opened the lower division of the avalanza, and took in Yima's boat and crew and passengers, amidst music and rejoicings. And, after due ceremonies, Fragapatti caused the avalanza to proceed, and conducted by Leaps, one of Yima's messengers, and they reached Astoreth, the capital of Yima's kingdom in atmosphere, first grade, and resting upon the earth.

CHAPTER XXXI.

After Yima's appointment by Fragapatti, he had come to these regions; and finding great darkness upon both spirits and mortals, he besought Jehovah in regard to the cause and cure thereof.

The Voice of Jehovah came to Yima, saying: Whether spirits or mortals, they seek rather to obey their own self desires than My commandments. Behold, I sent them Apollo, and he gave them intercourse betwixt the two worlds, angels and mortals. And for a season they held up their heads and remembered Me and My king-

doms. But presently they turned away from Me, and built to their own glory. I had shown them that by industry and perseverance they could attain to knowledge and power. But because mortals discovered that prophecy could come from the spirits of the dead, they ceased to perfect themselves, and grew up in idleness. The angels loved not to labor for achievements, being contented with the lowest. And they likewise fell in darkness, forgetting Me and My higher places above.

I called out to My Son, Osire, saying: Go thou down to Earth and her heavens, and build them up in My name. Wall them apart that there can be no promiscuous communion betwixt the two worlds.

And Osire came and fulfilled My commandments; and the spirits that infested mortals, he drove away, and colonized them, cutting them off from the earth. And for a season, mortals prospered under My dominion, and they sought to improve the talents I created withal. But again they confounded My judgments and perverted My laws. Every man on the earth hath a philosophy of his own; every spirit in these heavens hath a philosophy of his own. And there is no uniformity between any of them. Hear Me, then, My Son; thou shalt not teach as Osire did, nor yet as Apollo, but pursue a mean betwixt the two. Thou shalt select them permitting certain spirits to return to mortals, and permitting certain mortals to attain su'is and sar'gis, and to see and commune with spirits, making the process of communication a secret amongst mortals, and thus shut out the drujas of heaven. Behold, My Son, Samati, will come this way; labor thou with him and Zarathustra. Into God's hands have I given My decrees; he shall build on the earth. Build thou in heaven. As he buildeth for mortals, build thou for the spirits; and keep Thou open the doorway to My holy places in the heavens above.

Jehovih's Voice also instructed Yima, saying:

Go thou from place to place in these heavens and prove thy power, for the fool saith: What canst thou do that I cannot? When he sees the power that comes from My hand, he openeth his ears and eyes.

Mortals have said: It is good to be good, but it is not practicable. They have

said: It is wise to be wise, but wisdom runneth in a thousand roadways; every man for himself. The angels of these regions have said: It is good for us to unite into kingdoms; to have Gods and Lords; but who can unite us? Shall we sell our liberty to one person? And they will not unite; they dwell in inharmony. The profit of the one is the injury of others; they are barren of united good. One kingdom may have many good men and many good women, but be no good as a kingdom. I measure not the individuals, but the entire household. I judge the virtue of a kingdom by the harvest it delivers unto me. When a kingdom cannot retain its own members, it is falling away from Me. The uprightness of its few is as nothing in My sight. The secret of the power of a kingdom lieth in its capacity to obey My commandments.

CHAPTER XXXII.

For a hundred days, Yima went through the lower heavens, displaying the miracles of the upper heavens; and his hosts who traveled with him enlisted pupils, and collected the spirits of young children. And in a hundred days he had many millions of spirits, mostly helpless wanderers. With these he repairerth to Astoreth, and made ready to found his kingdom.

Jehovih spake to him, saying: Fear not, My Son, because of the helplessness of thy subjects. He who would start a new kingdom is wise in choosing those who have no hobbies. Whosoever goeth forth in My name, I will be with him.

Yima inquired of Jehovih who should be appointed Assistant God, and the Voice answered: Thulæ. So Yima anointed Thulæ; and he made Habal chief marshal of the capital.

Again the Voice of Jehovih came to Yima, saying: Thou shalt appoint unto Shem one hundred Lords, and they shall have dominion over mortals. I will establish temples to my Lords and Gods through My Son, Zarathustra, and thou shalt so provide thy heavenly kingdom, that Thy Lords shall inhabit the temples, communing with the rab'bahs, who shall be called God-irs; but the communion betwixt spirits and mortals shall be known only to God-irs and priests. But mortals shall be left to believe that these fathers have attained to

spirit communion by great purity and wisdom. Likewise, when drujas manifest to mortals, it shall not be countenanced but as a mark of evil, raised up against truth. And when thou hast established thy kingdom, thou shalt cut off the supplies of the drujas, so they will become borrowers from thy people. In this manner, they will in time consent to labor.

Yima then appointed one hundred Lords, who became the roots of the tree of heaven. The Aoasuan Lords were:

Ithwa, Yaztas, Micros, Jube, Zarust, Hom, Paoris, Vadeve, Niasha, Cope, Drhon.

The Thestasias Lords were: Kashvre, Tusht, Yain, Amesh and Amesha; Armait, Wai'iv, Vahois, Vstavia and Comek.

The general Lords were called Ashem, meaning with voice; that is to say, Ashem-vohu, Lords in chief, given for the kingdoms of the Sun, in the land of Shem. They were: Shnaota, Zathias, Mutu, Aoirio, Kaeshas, Cter'ay, Shakya, Thraetem, Gah-naetobirischae, Habarshya, Pai-tis'gomya, Huiyus, Hakdodt, Anerana, Tibalath, Kev-ar, Darunasya, Hors, Maidoyes-hemo, Runnas, Gayomoratischi, Ba'ahraya, Zar-tushta, Kai'boryawich'wich'toe'benyas and Cpitama. And Yima made these twenty-five Lords controllers of the Voice, with mortals, to take the place of Samati after the death and ascension of Zarathustra, for which reason they were called the Ashem-vohu.

The Lords of farmers and herdsmen were: Gaomah, Hoshag, Tamur, Jamshed, Freden, Minochihr-bani and Hus.

The Lords of seafaring men were: Thae-tas, Mirh-jan, Nyas, Khafras, Thivia, Agreft, Ardu'slor, Tanafar, Avoitas, Marganesiachta, Hoakastanya and Vartuan.

The Lordesses of births and mothers, the Hotche'che, were: Kaviti, Way'huts, Howd, Anechorhaite, Juveas, Wisseta, Hopaeny, Ctnevirschow, Aivipohu, Cadhan, Hucrova, Dion, Balkwoh and Gamosyi.

The Lords of buildings were: Irathama, Haira'thracna, Heidas, Hutu, Coy'gaga, Haira'-Wahti, Vivi'seeon, Muta'hagga, Kaoyas, Macyo, Aims, Hodo, Trus-ivi, Verecopagga and Suyi.

The Lords of time keeping who had dominion of the change of watch were: Copurasastras, Vaitimohu and Howitchwak.

Yima sent his Lords to their several places, and every Lord took with him a thousand attendant angels. Yima said to them before they departed: Stir the people up in your several places; and wherever ye find kings or queens or generals surrounded by spirits that urge them on in their affairs, remove those spirits, leaving the mortals destitute of inspiration, and their kingdoms and armies will become disorganized and helpless. And whenever Samati and Zarathustra come to a city, go ye also, laboring with them. And when Zarathustra holdeth up his hands and saith: O Father, Light of Thy Light; gather ye of the substance round about, and shield him with a wall of fire. And if Zarathustra say: O Father, Ormazd, give Thy children food, then shall ye supply them fish and fruit. And if a king or captain raise a hand against Zarathustra, gather ye about him and shield him. And if a man draw a sword against Zarathustra, catch ye the blade and break it to pieces.

Jehovih spake to Yima, saying: The time will come when the present mortal kingdoms shall fall. But the followers of Zarathustra, who will succeed them under Zarathustra, must be protected, as Zarathustra is protected during dawn. For which reason thy Lords shall raise up other Lords to take their places after the ascent of this dawn. And the All Light and All Truth shall come to mortals through the priests who shall succeed Zarathustra. But as for kings of great cities, who will not accept My Light, they shall go down in darkness, and their kingdoms shall fall. Yima having established his Lords, now gave his attention to the heavenly kingdoms of hada.

CHAPTER XXXIII.

Jehovih said to Yima: Thou shalt separate the spirits who have some light from those wholly in darkness. Build thou, therefore, a throne and a plateau sufficient for three thousand million souls; and because there are more females than males, thou shalt call the place of thy throne Astoreth. And when thou hast provided a house for thy Council, thou shalt send forth selectors, who shall bring unto thee as many as choose to come; and these shall be the foundation of thy kingdom.

Yima proceeded as commanded by the Father, and presently he had congregated around about Astoreth a sufficient number to establish places of amusement, places of worship and places of learning. Again, the Voice came to Yima, saying:

Because thy kingdom is attractive, thou art flooded with idlers, who are of no profit to any one. To keep them away thou shalt wall thy kingdom around with pillars of fire. I created man so he will seek aught that is hidden, and if thou makest thy labors seclusive they will seek them. And when they come to thee thou shalt make a bargain with them for righteous behavior erst thou feedest them. And when thou hast thus gathered in all who come in this way thou wilt have only half the present number. But those who are left will be without judgment, and thou shalt take them and bestow them in colonies and rank them. The lowest of all shall be the first rank; those who come after the pillars of fire are built shall be the second rank; and those who come with the selectors shall be called the third rank.

And thy ashars shall drive all spirits away from mortals except such as are appointed by thee or Thy Lords. For above all things, thou shalt seek to become controller over mortals, to the end that they become Faithists in Me.

Yima then divided the spirits of heaven according to the commandment of the Creator. After that he took possession of the wandering spirits of darkness, whether they were on Earth or in heaven, and he had them taken into places prepared for them. And he provided them with physicians, nurses and teachers, and they were made to understand that they were dead as to their earth bodies, and that they must give up the Earth. After this, Yima established places of learning in heaven, and places of labor, teaching the angels to clothe and feed themselves by their own industry.

Again the Voice of Jehovih came to Yima, saying: Behold, My Son, the lower heaven hath reached Spe'oke. It is, therefore, the time in which angels of the first grade be taught to build heavenly mansions.

Yima commanded the teachers and the superintendents of factories to prohibit the spirits from returning to mortals, save by permission. Yima said: It is wiser to inspire spirits to rise in heaven after death than to have mortals drawing the angels down to the Earth. And My Lords on the Earth shall labor to this end also.

So Yima taught new inspirations, both in heaven and on the Earth, which were that the spirits of the dead should build homes in heaven for their kindred, and that mortals should be taught that there were mansions in heaven for their souls after death.

Yima said: Mortals becoming founded in this belief, will not so readily become wandering spirits after death.

Whilst Yima was thus building in heaven, his Lords with their attendant spirits, were manifesting on the Earth, as had never been before since the foundation of this world. The temples of the stars were broken and thrown down by the spirits; the iron gates of the cities were taken off and carried into the forests; the palaces of kings and queens were unroofed, and the stones of the walls of the palaces were hurled from their places; even to the foundation, one stone was not left upon another; and these things were done by the spirits of heaven. Men, women and children were carried in the air by the angels, unharmed. The household goods were carried out, and the food of the tables were stripped off, even as mortals sat down to feast, and they were made to behold the food going away; with their own eyes mortals beheld these things. And they were made to see visions and to dream dreams of prophecy, and to have unusual powers. And in many places the spirits took on sar'gis, and walked about amongst mortals, being seen and felt; and they talked audibly, explaining to mortals the dominion of Yima and his Lords.

In all things that Yima and his hosts did in heaven, his Lords worked in harmony with him in their labor on the earth. Nevertheless, there were also vagrant spirits on earth who belonged not to the kingdoms of heaven, but who made manifestations on their own account; and they were given to lying, and to flattery, and to all manner of evil. Yima, little by little,

removed these evil spirits, and took them away to his colonies.

Such, then, were Yima's labors when Fragapatti came to see him, and in honor of the occasion Yima had proclaimed recreation in Astoreth, and invited his Lords and captains and others to be present and take part in a season of enjoyment.

CHAPTER XXXIV.

On the arrival of the avalanza, the es'enaurs of Astoreth, and the trumpeters of the colonies, sang a hymn in which the hosts aboard the vessels joined; and when they ceased, Thulae, assistant God of Astoreth, commanded the marshals to receive the hosts, foremost of whom were Yima and his attendants, preceded by his traveling marshals and harpists, the latter being five thousand females led by We'aytris, Goddess of Foes'ana, in etherea. After these ten thousand marshals of Fragapatti; then followed the swift messengers, ten thousand; then Fragapatti with Yaton'te on the left and Hoab on the right; next in order came the musicians, and then the hosts in general.

Yima ascended the throne at once, but Fragapatti and his hosts halted within the circuit of the altar. Beyond these were the guards of the lights, and outside of these were the Crescent Members of the Council.

Yima said: In the name of Jehovih, I welcome thee, O Fragapatti, Chief of Obsod and Goomatchala, to the throne of God! In His wisdom and power I would have thee honor Astoreth by taking possession in Jehovih's Name.

Without replying, Fragapatti walked to the throne, saluting on the sign of high noon, which Yima answered in the setting sun. Yima stood aside, and when Fragapatti ascended and stood in front of the throne, and in the center, he said:

Into Thy possession, O Jehovih, receive Thou this, Thy throne. Scarcely had Fragapatti spoken, when a Voice spake out of the Light saying:

I made Earth wide, and filled it with many things; and I gave man a corporeal body as a foundation that he might attain to the mastery of land and water, and as an abiding place for the assistance of his own soul.

And I created atmosphaera wider than Earth, and filled it with all manner of spiritual things, and with the substance of the plateau; but I gave talents to the spirits of the dead with which to attain the mastery of all things in atmosphaera.

Whoever hath attained to these things is like a traveling sun. My Light is upon him. He prepareth the place, and My Voice cometh out of the Light thereof. Let My Sons and Daughters assemble. Where they are gathered together in My name, there am I also. My hand is upon them. My Power becometh one with them, and My Voice is possible in their midst. The Voice ceased.

There were many present who had not previously heard the Voice of All Light, and because of the brilliancy they were blinded for a time, but recovered presently. Fragapatti then said: Hoab and Yaton'te, come ye and sit on the throne. And they did so; and in the same time the es'enaurs chanted, Hail to the Great Jehovih's Voice! His Sons and Daughters of Thousands of Years, are Returned Once More to Their Native Star, to Proclaim His Boundless Glory!

Fragapatti said: In Jehovih's name, I proclaim a day of recreation, to resume labor at the sound of the trumpet in the east. And now the hosts mingled together, being buoyant with cheerfulness. And during the recreation, millions of ethereans went out into the plateau, visiting the places of learning, the factories and hospitals, and such places as belong to the lower heavens.

On the next day at the call of the trumpet, the people resumed their places, and when the music ceased, Fragapatti said: To thee, O Turbe, will I speak in the name of Jehovih. Thou art chosen by the Father to be assistant to Yima, Jehovih's Son, during this dawn, which is near its end, and after that thou shalt be Lord of these heavens and of the earth beneath for two hundred years. Because thou art wise and good Jehovih hath raised thee up, and great is thy glory. That thou mayest have strength and power, thou shalt in thy reign be called Yima also; for the time hath now come on Earth when mortals must learn to know the Lords and Gods who rule over them.

During the next two hundred years will Earth be traveling in my Orian fields, Goomatchala, and thou shalt be one with me in thy dominions. I will send to thee whatsoever thou shalt require at my hand. Thou shalt therefore, keep thy place in order; and if thou needest a'ji, I will send it; if thou needest dan, I will send it.

Be less concerned about the spirits in thy heavens than about mortals. Mortals must have sufficient dan, that they become not as beasts. And thou shalt make a report every eleven years, and my messengers shalt deliver it to me. And I will bring the elements of Goomatchala to bear upon thy labor profitably to the Father.

Be thou also careful of too much leniency towards the spirits in the first resurrection. Do not allow them to abide with mortals as teachers. Remember thou that mortals so love their dead kindred, that they would even deprive them of heavenly education rather than deny themselves of the pleasure of having them with them. Remember, also, that the spirits of the recent dead, who are entered as es'yans so love their mortal kindred, that they would seek no higher heaven than to linger on the earth. Which habit groweth upon them, so that in two or three generations they become drujas, worthless to themselves, knowing little of earth and less of heaven. Be thou firm, therefore, in holding dominion over the es'yans, permitting them only to return to mortals under guard; and especially preventing them teaching other than the Ormazdian religion. Then thou shalt be circumspect in Astoreth; remembering that it is the part of a God to provide his kingdom for the development of all the talents Jehovih hath created withal. For thou shalt so commingle labor and recreation, rest and learning, that each shall be of equal attraction.

And whether thy commandments be for angels or for mortals, thou shalt, first and last, inspire them to faith in the Creator, and to follow the little star of light He hath given to every soul. Fragapatti ceased.

Jehovih said: I have drawn My crescent and My altar. Whoever would hear My Voice, and hear My commandments, let them hearken to the forms and ceremonies that shape the soul of things. I am Order; I am Statliness without severity; I

am Love without passion; I am Wisdom by suggestion, and without dictation; I am the most silent, but most powerful! I am the least seen, but always present when asked for.

And now, since the people knew Fragapatti was about to depart, the proper officers arranged them so that all could pass in front of the throne to receive his blessing. The es'enaurs sang, and the procession began. The lights of the Council were lowered and Fragapatti lowering his lights, came down and stood at the foot of the throne, covered with light drapery, which fell down to his feet. His hands he held upward, and waving them gently, he created drapery, perfume, and wreaths of flowers, and presented something to every person who passed, of whom there were more than a thousand million. And when the entire company had passed, Fragapatti sat down at the foot of the throne. Then came down Yima and took his hand, saying: Son of Jehovih, arise and go thy way, and Jehovih be with thee. So Fragapatti rose up and departed, and Hoab, Yaton'te, Yima and Thulæ with him; Yima leaving Hi'etra, Goddess of Me'loo, on the throne of Astoreth. So they entered the avalanza, and, with music and rejoicing, departed on their journey. And Yima conducted them throughout his dominions, both in heaven and on earth. Fragapatti dwelt for many days with Yima and Thulæ; and after he had inspected their labors, and his recorders completed their record, which was to be taken afterward to etherea, and deposited in the libraries of Fragapatti's dominions, Yima made his adieu and discharged his piedmazr, and departed for Astoreth, where he arrived in due season. But Fragapatti proceeded to the dominion of Ah'oan, Lord God of Jafeth and her heavens.

CHAPTER XXXV.

The Voice of the Creator was with Ah'oan from the time of his landing in these lower heavens, and Ah'oan chose a Council of ten thousand from his hosts, and they sat in a Council for light; and the Voice directed them to build a capital and a throne, and call the plateau thereof Sang'hi, which he did. And when it was completed, Jehovih said to Ah'oan: Thou are

My Lord and My God; the labor of thy hand shall endure on the earth and in heaven. I will dwell in whatsoever thou buildest. Make thyself an otevan, and go about and inspect all things in thy dominions, making a record of the same, which shall be deposited in the libraries of heaven, that angels and mortals may read them in after ages. Ah'oan, preparing, therefore, a place of record where the following reports were deposited, built an otevan and traveled as commanded:

These heavens are without order or organization, save one kingdom, ruled over by Oibe, who falsely styleth himself Thor, the Only Begotten Son of Jehovih. The spirits of these heavens are mostly of the first resurrection; nevertheless, there are millions of them who believe they are not dead; and for the greater part, these are in chaos, still lingering on battlefields. In many places there are spirits who set up colonies, trying to provide themselves with homes and clothing, and to found heavenly abodes; but they are forever overrun and pillaged by drujas.

With the mortals of Jaffeth, there are more than two thousand million angels, who know not how to get away from the earth. Of these, millions are fetals, making themselves as twin spirits to mortals. These spirits oft show themselves to mortals, and are believed to be doubles; but the spirits thus bound know not who they are, or whence they came; neither can they go away from the mortals to whom they are bound, and upon whom they live. As for the mortals of Jaffeth, they have cities of warriors, large and fierce. This region of Earth hath been in a'ji thirteen hundred years.

Now when Ah'oan had thus discovered the condition of things, he returned to Sang'hi, and sat in Council, and Jehovih said to Ah'oan: Thou shalt appoint forty Lords to dwell on the earth; and to each Lord thou shalt give ten thousand assistants. And these Lords shall go down to the earth, and drive away the drujas, and take possession of the palaces of kings and queens, and of the temples of the stars; and then obtain control over the captains and generals of armies and blind their judgment and lead them astray, so that they will be powerless in war and destruc-

tion. And when Samati, God of Zarathustra, travels in Jaffeth, thy Lords shall go with him with a sufficient number of angels to accomplish successfully all that Zarathustra profeseth in My name. And thy Lords shall shield Zarathustra that no harm may come to him, and when enemies pursue him, thy Lords shall lead them astray or detain them and thus enable Zarathustra to escape. For in this dawn My word shall be established on the earth to perish no more forever. And when thou hast thus established Thy Lords, giving them seventy colonies, thou shalt choose one from amongst the atmosphereans to be thy assistant God, who shall sit on the throne of Sang'hi during thy absence. And thou, and thy Holy Council, shall instruct thy assistant God in such manner that, when this dawn is ended, he shall become God in thy place, in My name, for the succeeding two hundred years. Ah'oan appointed the forty Lords, also an assistant as commanded, and these were the names of the Lords appointed:

First, to have control over the worship of Jehovih on earth: The, Seung-bin, Gomagit, Ben-hong, She-ang, Bog-wi, Ahtdong, Mwing-wi, Ah-tchook, Gonk-boy, Yuk-hoh, and Ah-wotch.

Second, to have control over the palaces of kings and queens; and temples: Mina, Ah-chaung, Ah-yot, Yowgong, Ohonto, Yongwe, and Ahma.

Third, to have control over armies and kingdoms: Kear-ak-a, Geeouh-young, Bi, Gwan-gouk, Gee-ooch-young, Sam-sin, and Deth.

Fourth, to have control over seafarers: Shopgee, Agan-ha, Rax and Lo.

Fifth, to have control over mothers and births: Songheng, Someonc, Yahiti, Ogne-kawas, and Hoah'ava.

Sixth, to have control over marriages: First, the loo'is in general, and then: Ah-sam, Oanis, Yotsam, Iivitgom and Sapsang.

So Ah'oan sent his Lords with their assistants to their several places. And immediately afterwards he began the colonization of the angels in his heavens. And in one year he had raised up from Jaffeth more than a thousand million, and prepared them with houses, hospitals, nurseries and factories, and all such things and

places as are required in hada. In the second year he delivered another thousand million, more than half of whom had to be taken away from the earth by force. And these he also provided with teachers and overseers in like manner. So by the time Samati, God of Zarathustra, was prepared to travel in Jaffeth, visiting the kings and queens, the Lords of Ah'oan had so far banished the drujas that they were powerless to prevent the decrees of Jehovih. And when Zarathustra went into Jaffeth, the Lords of heaven were with him, and God of the worship of Jehovih, was with him, and the kings and queens of earth were powerless before him. And when Zarathustra went to a city, and, being inspired by God, and said: Fall down ye walls! the angels of heaven rent the walls and they fell. And when Zarathustra said: Come forth, ye spirits of the dead, the Lords seized the drujas and held them up so that mortals could see them. And when Zarathustra said: O Ormazd, give thy children food! the angels, having previously provided fish and fruit, let it fall upon the people. And thus did Ah'oan's dominions extend down to mortals; thus became the word of Zarathustra Jehovih's word to mortals.

And now Fragapatti, Chief over all, was coming to inspect the labors of the Lord God Ah'oan, and of Samati. Ah'oan had sent commands to his Lords, and to their assistants, to return to Sang'hi, and remain three days in recreation. And Ah'oan commanded the captains of the colonies of heaven to come, and to bring with them as many of their pupils and subjects as possible. And when Fragapatti's avalanza came to Sang'hi, there were assembled upward of two thousand million souls to witness the pageantry which Ah'oan had provided.

CHAPTER XXXVI.

Never in these heavens had there been such pageantry, and display as when Fragapatti's avalanza entered Sang'hi; never so many musicians distributed to lend effect to a procession. Of this matter, Ah'oan said: By the pageantry and the music were my hosts of delivered durjas made to realize the glory of the upper heavens; by

the glory of those three days recreation did I shut out the attractions of the lower world. My people were entranced with delight; they were as if born into the kingdom of heaven. But the greatest glory of all was when Fragapatti honored the throne of Sang'hi. Jehovih sent a light like a sun upon the place; and the Voice spake from the light, so that all the multitude saw the Light and heard the words of Jehovih. And when Fragapatti rose up and stood in the midst of the throne, the light was so brilliant that millions of the people fell down before its glory. But the lights were then lowered to suit the newly-born in heaven, and the people of etherea mingled with the atmosphereans explaining and inspiring them with the magnitude and glory of the higher heavens. After the recreation, and when the multitude were in order Fragapatti spake from Jehovih's throne, first, to Es'pacia, assistant Goddess to Ah'oan, who was to succeed him after dawn. To her he said: Es'pacia, Daughter of Jehovih, hear thou my words: I am one with Jehovih, and in His name salute thee. Behold, from this time forth, Jehovih's word shall dwell with mortals. It shall become anchored to the earth, never to depart; though it may be mutilated and perverted, yet His hand is over it, and it shall not fail. As a mother delighteth in the first spoken words of her child, so shall we all take delight that Jehovih's word hath become engrafted on the earth. Before this time, the word was with the I'hin tribe, but be locked up in secret. It could not be maintained on earth, except by locking it up in secret, with a people prepared as seed for delivering all the races of men. But now the word is delivered openly to mortals. If the spirits of the lower heavens know not Jehovih's word, they can be hereafter taken down to the earth and there taught His commandments. Prior to this time, the angels of these lower heavens had no anchorage of light; they constantly fell in darkness and pulled mortals down with them. Behold, the word of Light is now engraved through Jehovih's Sons, Samati and Zarathustra; it cannot be lost. Thou hast been chosen first Goddess of these heavens, and Lordess of this division of Earth, to maintain the light

of this dawn, to angels and mortals. To all the priests and cities of Zarathustra, thou shalt appoint the wisest of thy angel hosts, to protect them. But to such mortals as seek to destroy the Zarathustrians, thou shalt lend no assistance but leave them without protection; and maintain thy hosts in the temples of worship whilst they worship the Great Spirit. Throughout Jaffeth thou shalt inspire mortals to hang the wheel of the altar in country places, by the roadsides. And when mortals pass the places, they shall turn the wheel in remembrance of the Creator. And thou shalt station at each one of these altars, angel sentinels, who shall have messengers to thy throne. And when a mortal passeth a wheel and turneth it, and is afflicted with sickness, thou shalt send angels to heal him. But if he turn not the wheel in remembrance of Jehovih, and yet be afflicted with sickness, thy sentinels shall not send to thee, nor shalt thou send angels to heal him. Nevertheless, the wheel and the altar shall cause men to think; and if, after a disbeliever hath passed the wheel without turning it, and he be afflicted with sickness, and he repenteth, and when returning turneth the wheel, then shalt thou send to him in haste and heal him, that he may proclaim abroad what the Creator hath done for him.

For as much as thou carriest out these decrees of All Light, so shalt thou remain united with my heavens above, which are united with those still above. And wherein thou shalt lack in power or wisdom, ask thou Jehovih, and I will answer thee in His name.

Fragapatti then spoke to the Council, and afterwards walked down to the foot of the throne, where the marshals had provided a place for the people to pass before him, even as they had done in Astoreth. Accordingly when the musicians began singing and playing, the people marched before him, and by the waving of his hands he created drapery, flowers and wreaths, and gave to all the people something, although there passed before him two thousand million angels.

CHAPTER XXXVII.

So Fragapatti departed, and sailed for Hi-rom, the heavenly kingdom of E'chad,

Lord God of Arabin'ya and its heavens. E'chad had also the Voice of Jehovih with him. After his appointment to this division of earth and heaven, Jehovih commanded him, even as He had Ah'oan, to make an otevan and visit all the paces, and make a record, before he established his kingdom. And these things E'chad did, taking thirty thousand companions with him, who were surveyors, inspectors, recorders and enumerators, and of such order as are required in preliminary examinations of the earth and lower heavens. Besides these, he had also his hosts of musicians, his heralds and messengers. He spent forty days in this labor, and then the record was completed, of which E'chad had two copies made, one for his own kingdom in etherea and one for the heaven he was about to found. In these records, the numerators estimated one thousand million eight hundred thousand spirits, wandering about, mostly on the earth, many of them falling into forgetfulness and dissolution. Many of them had forgotten who they were, and had no remembrance of once having lived mortal lives. Millions and millions of them had forgotten their speech, and were dumb. Millions of them lived with mortals as fetals and familiars, depending upon the spiritual part of the food mortals ate and drank for their own existence. And yet other millions of them pursued evil for evil's sake, inspiring mortals to war for the delight of seeing them destroy one another, and of persuading mortals to suicide, and to all manner of wickedness.

In the region of Gavies there were four hells, in which there were sixty million souls in torments, tormenting one another with perpetual horrors, especially males and females doing what is even unlawful to mention. And these tormentors would bring in es'yans, fresh from the earth life, and cast them into their hells for these wicked purposes. For even as mortals delight in vengeance, so can the talent grow until its feast lieth in the fruit of hell; neither desire such spirits to have even their own torments lessened; nor could they of themselves escape were they to try.

E'chad would fain have rushed in and delivered these hells, but Jehovih said unto him: Go thou first and establish Hi-rom,

with suitable habitations, and then return and deliver these hells, and thou shalt have places for them. So E'chad established Hi-rom, and appointed the Holy Council of one hundred thousand men and women. Sa-ac he made chief marshal; and he appointed Geth'ya his assistant God. Jehovih said to him: Sixty Lords shalt thou appoint to thy division of Earth; and they shall dwell in the principal cities of Arabin'ya, and have dominion over mortals. And each and every Lord shall have ten thousand ashars to do their commands.

The following are the names of the Lords appointed by the Lord God for Arabin'ya: First, to have dominion over the worship of Jehovih on earth: Tsdasag, Bachar'Raab, Nathan, Neshu, Dath, Shephat, Gaon-ay, Cha'ya and Zeker.

Second, the loo'is, special masters of generations: Achuzeh, Chata, Galah, Day'yan, Aphsi, Ishah, Basar and Goi.

Third, for destroying evil cities; and for protecting good ones, and for building new ones: Atsil, Sherngoth, Matshebah, Achime, Amos, Ahio, Yat-gaab, Zer, Howdawitch, Beodi, Machal, Yay'-baoth, Ammah, Fakir, Cephets, Bachre and Hiv-iv.

Fourth, to abide on earth with rab'-bahs, and shield them in danger: Machaveh, Emul, Ashshaph, Almosum, Laiawotch, Trivi-yab, Herivir, Beli-gib, Bar-at'ay, Shav'ya, Tir and Bowd-wahtal.

Fifth, to inspire to inventions: Kartum-mim, Moses, Beged, Chakasat, Mih-gad, Jagri, Hen-di, Sru, Amoths and Benguda.

Sixth, to have control over altars and temples: Atman, Kril and Anach.

In addition to these the Lord God appointed censors of Hi-rom and her colonies in heaven; and the ashars appointed over mortals as guardians were directed to which colony to take their es'yans, where were stationed the asaphs, the receivers.

As soon as E'chad had these matters completed, he descended into the four hells with his otevan, taking three million angels to help him deliver them. And when he arrived at the place, the power and light of Jehovih was upon him. And he and his hosts of angels surrounded the four hells.

Fire of Thy Fire, O Jehovih! he cried. Give me here walls of fire to inclose these suffering hells! And there fell from the

firmament above sheets of fire, walling the places around in such brilliant and suffocating flames that not one of the inhabitants could escape. And E'chad and his hosts attacked them right and left, raising pillars and walls of fire blinding to the drujas. Thus they marched through and through the four hells until the inhabitants were fallen prostrate before them, crying out. And of all the naked men and women, only the recent victims were ashamed.

E'chad commanded: Now deliver those who are ashamed, making a place beyond the walls of fire; wall ye the place around and then clothe and feed them.

So E'chad's hosts delivered those who were ashamed. Again E'chad called out: Begin now in sections and deliver the others into prisons, surrounded by fire, suffocating, so they cannot escape. And let not the light cease to fall upon them that will not be clothed. Better is it that they lay prostrate than to display themselves nakedly. But as soon as they will accept and wear clothes, and cease cursing, deliver ye them into genial lights.

For six days and nights E'chad labored in delivering the four hells. And there were amongst these drujas three and a half million in chaos, spirits who had lost their minds by the torments that other spirits had bestowed upon them. These E'chad had placed in his otevan, and sent to Hi-rom, to be treated by the physicians. But E'chad and many of his hosts remained with the groups of the delivered, further preparing them for resurrection. And now E'chad had them inspected, and he further searched the records of the earth to establish the origin of these hells, and as to who they were; and this is the substance of their history:

In the lower country of Arabin'ya, there had been a tribe of I'huans of hundreds of years, who had attained to thirty cities, chief of which was Os'nu, which was the capital over all the rest. Os'nu was ruled over by Che-muts, a king of great wisdom and power in his youth; but after subjugating all the large cities of Arabin'ya, he became a tyrant and a man of wickedness. Being learned in the earth, moon, and stars, he drew to his palace other men, and not a few women, of great learning, and together they resolved upon obtaining from

the I'hins, the sacred people, the secrets of their miracles and religion. Up to this time, all the people in the world respected the I'hins, neither denied them in anything.

Che-muts, the tyrant, said: Because from our youth we have been taught to revere the I'hins, we have become superstitious regarding them. Now it is evident that they have some other means of prophecy that consulting the stars. It is my command, therefore, that the different cities of I'hins be seized, and the people put to death, offering succor only to such as reveal their secrets. With their gifts of miracles and power of prophecy, I can march successfully against Par'si'e, Jaffeth and Shem, and I shall become king of all the world. And ye that help me in this matter, instead of merely having cities to rule over, as ye now have, shall have kingdoms with many cities.

The learned men acceded to this, and shortly after the king's people fell upon the I'hins, pulled down their flimsy walls, putting them to flight, or slaying them outright, offering no salvation save they would reveal their secrets, and give themselves up to marriage with the I'huans. Hab-bak, a chief rab'bah of the I'hins, went to see the king and expostulate. He said unto Che-muts: Behold, my people are older than this county. Our wisdom cometh not as other men's, but through marriage. How canst thou obtain the secrets of the womb? Besides this, we are sworn before our birth, by our fathers and mothers to secrecy in our religion. Thou desirest us to intermarry with thy people. I foresee thy aims. Thou hopest for the gift of prophecy, which if given to evil men would give them all power. But know thou, O king, he that desires prophecy for such purpose can never obtain it. Prophecy cometh by the other road. If my people intermarry with thine, it is simply the loss of mine. If thou hadst our passwords and our signs, they would avail thee nothing, being born as thou art. According to our number, we pay thee thy just tribute. I pray thee, then, to change thy decrees, and allow my people to remain as they have for thousands of years.

Che-muts, the king, said: Why call ye yourselves I'hins? Hab-bak said: Because we are Faithists in One Great Spirit.

The king asked: What is the secret name of the Great Spirit? Hab-bak said: I can only repeat that name under certain rules; otherwise, I will lose my power of prophecy. Besides, if thou knew the name, it would be useless to utter it. To whomsoever uttereth His name not in faith, it is void. Whoever uttereth His name for earthly gain or earthly glory, uttereth in vain also. Of what value, then, would the name be to thee, even if I violated mine own oath and revealed it to thee?

The king mocked him, and had him seized and taken to the lion's den, of which all kings and rich people in those days, had one or more, as a place for casting in their disobedient servants. And when Hab-bak was at the lions' den, the king again offered to save him if he would reveal even the name of the Great Spirit, hoping that by its utterance he could also heal the sick, restore the blind and deaf, and prophesy. Hab-bak said: Thou mayest cast me in, and I be devoured, suffer me beforehand, to prophesy concerning thee and thy kingdom. Yea, I will prophesy concerning myself. Hear thou, then, my words:

Thou hast sought to destroy my people, who are, compared to thine, only as one little finger to a man's whole arm. In Os'nu, thou hast hundreds of thousands of people, and in other cities tens of thousands; so many that one man in his whole lifetime could not number them. Yet, as to my people, what are they? Not more than ten thousand, all told. Hear thou my words, not one thousand of my people canst thou destroy. Neither will my people raise a hand in self defense. But thou wilt cast me into the lions' den and I will be devoured. And this little hat without a brim, will come out of the lions' den, and it will be a mighty power for thousands of years. It will be red with my blood shed because I am faithful to the Great Spirit in my oath. And it will be restored to my people, and it shall be called the Scarlet Hat! And in the day that it is carried in the streets of Os'nu, thou wilt be slain by thine own people.

The king laughed, saying: A prophecy often causeth fools to carry it out. With that, he gave the executioners the sign, and they pushed Hab-bak on the trap, and cast

him into the den, where there were thirty lions. And they devoured him. And his hat was colored red with blood; and some of the people who were superstitious in regard to the I'hins, procured the hat and went about repeating the prophecy of Habbak, and the multitude were anxious for some pretext to justify themselves in destroying the tyrant. So, presently the city was in riot, and the people fell upon the king and slew him, and also the learned men and women who were his counselors and subsidiaries.

In the libraries of heaven it is recorded as follows: Because of the cruelty of Chemuts, king of Os'nu, on earth; thousands and tens of thousands of people had been put to death; and because they died in anger, and because of the injustice, their souls went into torment in hada, and they came and incensed the king to greater wickedness, in order to have him slain. And it came to pass that Chemuts, chief king of Arabin'ya, was slain by his own people, and the king's counselors were slain with him. And when their spirits were delivered from their mortal bodies, the drujas went in and beat them. And when it became known in hada that there was a newly started hell, other spirits brought their victims there and cast them in. And the drujas went around about the earth, in Arabin'ya, finding whomsoever they hated, bringing their spirits into hell, beating them and otherwise punishing them, until these four hells became the habitation of sixty million souls.

CHAPTER XXXVIII.

When E'chad had discovered the history of these hells, he searched and found the king's spirit, and also the counselors, but alas they knew nothing, but were more like one in a troublesome nightmare, from which there is no awakening.

But E'chad appointed physicians and nurses for them, and it was three days before they began to awaken, but yet at the time of Fragapatti's visit they were not sufficiently restored to know who they were or, if knowing one moment, would forget in the next. Yet it was not many days after the deliverance of the liells that E'chad had the inhabitants removed to Hi-rom and the colonies thereof.

E'chad having been informed by heralds that Fragapatti was coming, sent word to his Lords, generals, captains, and superintendents of schools, factories, and hospitals, to come to Hi-rom and enjoy three days' recreation, bringing as many atmosphereans as they could with them. So when Fragapatti came, and the hosts of E'chad, there was great rejoicing for the space of three days; during which time Fragapatti visited all the places and labors of E'chad, having records made thereof, to take with him to etherea at the end of dawn. Now at the end of the three days' recreation, the trumpet in the east called the Council and hosts to order. Fragapatti sat in the midst of the throne, E'chad next him, and then Hoab and Yaton'te, and then Thulae and Es'pacia and Geth'ya, and others of lesser rank. A light immediately gathered above the throne, but this time deep scarlet, with white border. Fragapatti said: Thy Voice, O Jehovih, be upon these people. Whereupon, the es'enaurs chanted a hymn, after which the Voice of Jehovih spake out of the light, saying:

Whosoever raiseth up My children, do I raise up with Mine own hand. To whomsoever uttereth My words in wisdom and truth, do I speak from My judgment seat. Because ye have come down from your exalted kingdoms in the upper heavens, and raised up the drujas of these heavens, so come I from My All Highest Holy Place to raise you up. As ye have prepared to found My word with mortals, so prepare I here in Hi-rom a place of delight. Was I not with the I'hins since the creation of man on Earth? And wherein they have been faithful unto Me have I come in great security. The world rose up against My chosen and sought to destroy them, but they failed. And when they cast My faithful servant into the lions' den, he would not violate his oath, even though he suffered death. And I stretched forth My hand and took his hat, red with blood, out of the lions' den; and I gave power unto the hat. And into the far-off country of Jaffeth will I take the title of King of the Sun, and bestow it upon Ya'seang, and neither Arabin'ya nor Par'si'e shall endure in holiness. Behold, I give you a new sign, in addition to the triangle, and it shall be

the sign of Hi-rom from this time forth, signifying faith even unto death.

The Voice ceased, and Fragapatti turned to the red light, and stretched forth his hand and took thereof, saying: Of Thy scarlet, O Jehovih! Give unto Thy servant a Hi-rom, as an emblem of this heaven. And he fashioned it into a hat without a brim, and laid it on the throne. Presently a swift messenger from without, desired admittance before Fragapatti, and he was permitted to come. He said:

Greeting to thee, O Fragapatti, Son of Jehovih! And by the love of Eoch, God of Tshi, of Ude, grade six, am I sent before thee in Jehovih's name. Behold, one Hab-bak, is without, who was the wearer of Hi-rom.

Fragapatti said: Admit him, and bid him approach the throne of God. The swift messenger retired, and presently returned, bringing in Hab-bak, faithful unto death. And he went up to the throne, and Fragapatti took the scarlet hat, saying: Second only to Jehovih's crown, with Hi-rom, cover I thy head in the name of the Creator. And he placed it on Hab-bak's head, and the light of it was so great that only ethereans could look upon it.

Then Hab-bak said: By this, Thy Power, O Jehovih, will I go now and deliver unto everlasting light the soul of him who slew me. And I will restore his council also. For they will remember the scarlet hat, and it will be as an anchorage for their crazed minds to rest upon. So Hab-bak saluted on the sign of the triangle and departed.

And now was come the time of departure for Fragapatti and his hosts. So he instructed Geth-ya, and bade him travel with him. Then Fragapatti instructed the Council, which was after the manner of his instruction to the preceding Councils. And then he descended to the foot of the throne, and the marshals caused the people to march before him. And Fragapatti created flowers, drapery and ornaments, and gave to every one something as they passed, though there were more than a hundred million souls. And when they had all passed, and resumed the places assigned them, Fragapatti sat down at the foot of the throne in ancient custom, and E'chad descended, taking his hand, and he

said unto him: Arise, O Chief, Thou Son of the Most High, and go thy way.

Fragapatti rose up and, followed by the Gods and Goddesses officiating, they all went into the avalanza and departed, going to the kingdom of Gir-ak-shi, Lord God over Heleste and her heavens.

CHAPTER XXXIX.

When Gir-ak-shi arrived at this division of Earth, the Voice of Jehovih came to him, saying: My Lord, hear thou the Voice of thy Creator. I have no I'hins left in thy division of Earth. The I'huans have degenerated by marrying with the Druks. And thou art come to this, My farm, when it is grown up full of weeds and thistles. Look about thy division, and thou shalt find no loo'is, nor ashars of any avail to righteousness. Consider then, what shall be done, that both mortals and spirits may be made to know Me and My kingdoms.

Gir-ak-shi found the mortals of Heleste to be barbarians, many of them naked, or clothed with the skins of animals to keep them warm in winter. Some of them burrowed in the ground, and some lived in houses made of bark, leaves and grass. And their food was mostly fish and flesh. Their cities were numerous but small, and every city spake a different language. Their weapons of war were clubs, spears, bows and arrows. They had neither iron nor copper, and used stone for cutting.

Gir-ak-shi said: What incentive can I give such people that will raise them up?

Gir-ak-shi then surveyed his heavens, but alas, there were no kingdoins, no organizations. As mortals lived and died, so their spirits continued around about in the same places.

Gir-ak-shi said: What incentive can I give such angels that will raise them up? If I tell the mortals to till the soil and make clothes of flax and wool, my words will be interpreted as folly, or as implying hardships. If I tell the angels there are higher heavens, more beautiful, my words will be disbelieved. If I say that all growth depends upon exercise and labor, they will decline to grow. Have I not seen rich men and women in other countries whom I told that in order to rise they must learn to labor, and they heeded me not?

Jehovih said to Gir-ak-shi: Thou hast more than a thousand million drujas in thy department. The mountains, valleys and forests are filled with them, roving about. As thou wouldst entrap birds by rich bait, so shalt thou gather together all of these drujas thou canst. But as to mortals thou shalt bring famines into certain places, and thus drive them to observe the Unseen Cause of things.

Gir-ak-shi called together his hosts, millions and millions. He said unto them: Form ye in sacred circles, hundreds of thousands, and go to the places I will point out, and invoke the higher heavens in Jehovih's name. Cast ye a famine here, and a blight in the animals of the forest. Into the water cast ye umbrae, that the fish may die. Make mortals stop and consider.

Let the angels go then, and find the most prophetic amongst mortals, and make them prophesy concerning the famines and the blight. Make ye their prophets objects of worship; then I can rule the inhabitants of the earth through the prophets.

Concerning the angels, Gir-ak-shi said: Five heavenly places will I build for the drujas. One shall be called Monk, one Acha, one Troy, one Be-yome and one Hellen. And I will select five Lords to rule in my heavenly divisions: Ki-liope, Lord of Monk; I'tius, Lord of Acha; Foe-be, Lordess of Troy; Liriyi, Lordess of Be-yome, and Co'ye, Lord of Hellen. And ye shall make them places of feasting and sporting for one whole year; nothing that can be done to make them attractive for drujas shall be left undone.

Into five divisions, half a million each, shall my hosts be selected and apportioned. Whose mission shall be to go around about throughout Heleste and bring in drujas to my five heavenly places. And I will build a plateau in these mountains, the Aguaadica, with a Council of half a million. Let my Lords stand aside, and I will apportion to each of them their attendants. By the star-lights that fall upon them shall they be known and come forth.

The Lords stood aside, in different places, whilst Gir-ak-shi selected the three million. After that he proceeded according to the Voice of Jehovih, and conducted his

hosts to the places Jehovih commanded. And after they were all placed, Gir-ak-shi, chose his own Council, and built a plateau and a throne to Jehovih on Mount Aguaadica and when he considered the wisdom of the manner Jehovih had directed him to thus law a foundation for so great a work, he soliloquized, saying: O Jehovih, will these drujas ever understand the manner of Thine armies? Will these mortals ever understand the proceedings of Thy Lords and Gods?

For one year the hosts entertained and fed and clothed the drujas sumptuously, and they won them away from the earth; won them to the kingdoms prepared for them. And then Gir-ak-shi commanded the founding of schools, factories and hospitals in heaven; and he appointed ashars and asaphs, and began the resurrection through his Lords. And when the fourth year arrived he had colonized in his heaven nearly all the drujas, giving them sufficient recreation to restrain them from returning to the earth.

For a long time prior to Fragapatti's coming he had it proclaimed, giving invitations to them to be present. This he communicated to Fragapatti through messengers. So, Fragapatti knowing the grade of the place determined to come in gaudy colors, and with sufficient music, very loud, and for the manifestation of power. Gir-ak-shi had his people attire themselves in the greatest gaudy colors; for by such manifestation do the unlearned judge of the glory and possibilities of high heaven. So, when Fragapatti's avalanza descended from above it was like a sea of fire, decorated in thousands of ways with banners, flags, curtains, and all other ornaments that would serve to convey the idea of greatness to the minds of the es'yans. And Gir-ak-shi had also decorated his place, kingdom and throne, Aguaadica, in the most extravagant splendor. And he and his Lords, and his captains and generals, and his Holy Council were arrayed majestically. In addition to these things Gir-ak-shi had provided a feast, which was to succeed the ceremonies; and after the feast there were to be divers entertainments. But of these matters, who knoweth the thought of Jehovih! How hath He not provided to bring the dark soul to understanding!

Gir-ak-shi said: To teach mortal teachers how to teach the barbarian, O Jehovih! To teach cold owe to impart warm mirth, O Jehovih! Shall they build a prison and decorate the convict in fine clothes, and bid him take his ease, beholding the virtuous working for him, O Jehovih! Will they ever learn Thy power of resurrection!

CHAPTER XL.

Fragapatti, and his hosts remained thirty days with Gir-ak-shi and great was the enjoyment of the people; and then Fragapatti departed, going to the kingdoms of Uropa, first Goddess of a barbarian division on Earth. The Voice of Jehovih had been with her from the first, but there were but few corporeans in her division, and only six hundred million angels, mostly drujas. Nevertheless, Jehovih said unto Uropa: Thou shalt found here a kingdom in My name and it shall become mighty in heaven and on earth.

Uropa said: What is the best way, O Jehovih? Jehovih answered, saying: As for the drujas, thy knowledge is sufficient; but as for the corporeans, behold, they have neither copper nor iron. Send to Arabin'ya five hundred of thy hosts of ashars who are well skilled in the art of inspiring mortals; and thou shalt cause fifty men who are skilled in mining and working copper and iron to migrate into thy lands. And thy ashars shall inspire them to find the ore, and to work the same, and they shall use the metal they procure for making tools and implements.

So Uropa sent angels to Arabin'ya, and they inspired fifty men to go to Uropa, and find iron and copper, and work it. And in four years there had gone out of Arabin'ya not less than twenty thousand men. And the ashars inspired them to marry with the Druks and half-breed I'huans, and in this way a new people was born into Uropa's division.

In Zeigl, Uropa built her heavenly kingdom and founded the City of Oitch. In her holy Council were five hundred thousand angels; and she had also fifty thousand captains, and two million ashars consisting of both ethereans and atmosphereans. Her heavenly kingdom was built in the same manner as Gir-ak-shi's. And in four years she had rescued nearly

all the drujas in these regions of atmospherea. So when Fragapatti came to see her, she provided entertainments after the same manner as did Gir-ak-shi, having all her hosts present.

After this Fragapatti visited Kow-anea and his heavenly kingdoms, and also his earth divisions. Next Fragapatti visited M'wing'mi and his heavenly kingdoms and earth divisions. Next he visited Ots'hata, and his places, and then Soofwa. With all these Lords and Gods Fragapatti spent many days, examining and recording all the labor done; and he spake before them all, so that his voice was heard by nearly all the people of the lower heavens. And so great was the work accomplished by Fragapatti with any one of these Lords or Gods, that were a complete history written thereof it would require the whole of a mortal man's lifetime to read it. Nor is possible with earth language to describe the beauty and glory of any one of these recreations in his travels.

CHAPTER XLI.

The close of dawn was near at hand. Fragapatti returned to Mouru, the heavenly kingdom of Haraiti, in atmospherea, richly stored with knowledge of Earth and her heavens. The capital was illuminated, and the decorum of the higher heavens prevailed. Already there were assembled more than four million angels prepared for the third resurrection. Fragapatti notified his Lord Gods, and his Lords and Samati of the day and hour when he should accomplish the resurrection. And then Fragapatti called his swift etherean messengers and spake to them thus: The dawn of dan is near the close. The Brides and Bridegrooms of Jehovih will number ten thousand million souls. Two divisions will I make of grades fifty-five and seventy, for the forests and plains of Goomatchala. This ye shall communicate to Hoseis, Goddess of Alawatcha on the road of Affolkistan, saluting in Jehovih's name, and of His Son, Fragapatti, Chief.

The swift messengers saluted, and then departed. Next he called the messengers for the kingdoms below, and of these messengers there were twenty thousand, divided into twelve groups, who had been

previously apportioned to certain divisions of heaven and earth.

To them Fragapatti said: Inform the Lord God of each division, and the Lords and officers under them to anoint their successors; put their kingdoms in order and appear at the throne of Mouru; to provide such ships and such vessels as are suitable, and bring as visitors from their kingdoms and most holy places, as many atmosphereans as desire to come, that they may witness the ceremonies and the ascent of Jehovah's Sons and Daughters, for the resurrection of my hosts is at hand.

And these commandments were carried unto all the divisions of the corporeal Earth and her heavens. Fragapatti then said unto Athrava: Thou shalt receive the Brides and Bridegrooms. As for myself, I will go down to the earth and receive God and Zarathustra, and they shall be borne in my ship to this place, and thence to etherea.

In all places on earth and in heaven, the spirit inhabitants were stirred to the utmost. In Haraiti, there were already more than four thousand colonies, and every one had thousands and thousands eligible to the third resurrection, who would depart in the coming ascension. Of these there were persons of every occupation, and they were perfect in their order, belonging to groups and series of groups. And now the captains and generals were re-organizing them into phalanxes; and the Gods again organizing the phalanxes into kingdoms. Zeredho sent four hundred million souls to Haraiti. The Lord Gods were arranging their groups in their several divisions, to be further organized after arriving at Mouru, from whence the ascension would take place. Some of these had a thousand million of their own resurrection, including those whom they had previously sent to Haraiti.

Fragapatti sent special messengers to God, Samati, to learn the day appointed for Zarathustra's death; and he further allotted to Zarathustra three days in hada, in which to preach to mortals by the inspiration of God, and appointed the fourth day as the time of his ascension from the earth.

And when all these matters had been arranged, Fragapatti ordered the assembling in sacred circle of the Holy Council, Sons

and Daughters of the Most High. The lights were raised, and only Gods and Goddesses could remain near the throne of Jehovah. Fragapatti commanded Hoab to stand in the midst of the circle, facing the judgment seat.

Hear the words of thy Creator, O Hoab. With Mine own spirit quickened I thee into life. From thy youth up I have followed thee day by day, with a woman's tenderness. When thou didst try to run away from Me, I followed after. I called My Son, high raised in My everlasting kingdoms, and I said unto him: O My Son, run thou quickly, for Hoab, My well beloved, is turning away from Me. Go thou and recover him; for he is My chosen. He shall be My God of the red star; her heavens shall bow down before him. I will raise him up and appoint him with My holy fire; his countenance shall shine like a sun. And Fragapatti, My Son, overtook thee in thy flight; with great cunning he captured thee unto My labors. And thou hast raised up thy voice and glorified Me; thine arms have been bared to the harvest; thy fruit is a song of glory.

Have I not given thee experience in all things? I made thee to walk to the precipice of hell and fall not. The darkness of everlasting death I made to encompass thee; in the hour of thy despair I came and raised thee up. Have I not great profit in thee, My Son? My countless millions cry out in all places; they behold Me not; they know not of Me and My heavenly places. Like a troubled sea that knoweth no rest, the voices of mortals and angels cry out forever: There is no light! Wherefore, then, was I not wise in thee, O Hoab? I made thee of strong limb, and with arms reaching far; thy judgment I fashioned for the great multitudes.

I say to the young bird with feathers: Fly! And it goeth away. I say to man: Go forth in My name! But he looks around. Again I say to him: Go forth! But he turneth to his neighbor for his opinion. Again I speak, calling: Come to me! But he standeth wondering. Again I say: Come! But he answers: By and by. Again I say: Come! He replies: I have not all light! And yet I call, and he saith: Alas, there is nothing! And he goeth down in darkness. He curses Me and ac-

cuseth Me of errors! He preacheth My shortness, and by his words cutteth himself off from Me. In the foul smelling place of darkness, My holy angels cannot come. But I have provided a savior for those who are in darkness; and My shield is upon them.

Thou shalt wear the triangle of the red star. Two hundred years thou shalt hold dominion over Earth and her heavens. In My name speak, O Hoab!

Then spake Hoab, saying: Thy Voice is upon Me, O Father! My limbs are weak; my hands tremble like an old man that is palsied. Behold I have sought in vain to find anything perfect in me. I am as a trumpet that is bruised and split. There is no harmony or power within Me. Thou first gavest me a wife and sons and daughters to rule over and to raise up for Thy glory, but I failed utterly. My wife saw not with my ears, nor heard with my ears, nor judged with my judgment. We were like two instruments broken and out of tune. As for my sons, they went astray, like sheep without a herdsman; my advice was as weak to them as the shadow of a tree. And my daughters went away from my love, and chose young men in preference. Then I cried out unto thee, saying: O Jehovih, why gavest Thou me a kingdom? Behold, it is scattered and gone! Then I went down into the grave in sorrow. But Thy hand raised up my soul in heaven; and thou gavest me another kingdom. But my people would not see through my eyes, and my ears and my judgment were not wrong. And I turned about like one who is lost in a forest, and shutteth his eyes as to the direction of the sun, going by the sound of a multitude of tongues. And my kingdom drew a boundary around itself, and shut out all light. And Thy Son came and delivered me and my people.

Behold, I was as weak as a child. In my weakness Thy light came upon me. Never more shall I desire others to see through my eyes, or hear through my ears, or judge by my judgment. Thou hast healed me of my infirmity, O Jehovih. Only by one Eye can things be seen; by one Ear can things be heard; by one Judgment can things be judged.

O Jehovih, thou hast said: Go forth in My name! I will go. Thou hast said:

Thou shalt have dominion over Earth and her heavens! This will I accomplish also, by Thy Light and Power, O Jehovih!

Then spake Jehovih through Fragapatti, saying: Accept Earth, O Hoab, My Son! My God! It is thine to keep and to rule over! Accept atmospherea, O Hoab, My Son, My God! It is thine to keep and rule over.

Hoab said: I will be Thy Son, O Jehovih! I will be Thy God, O Jehovih! From Thee I accept Earth to keep and to rule over! From Thee I accept Earth's heavens, to keep and to rule over!

Again Jehovih spake through Fragapatti saying: What thou doest henceforth do thou in My name, for it is of Me.

Hoab said: What I do henceforth do I in Thy name, O Jehovih! For I know it is Thee that doeth all glorious things.

Jehovih spake through Fragapatti, saying: With Mine Own hands weave I a crown for thee, My Son, My God of the red star! I place it on thy head for the glory of My kingdoms, which are endless in number and full of holiness! Wear thou My Crown, for it is with Wisdom and Power!

Then Fragapatti's hands were waved about by the Great Spirit, and a crown was woven and placed on Hoab's head, and it was brilliant and white, and studded with countless gems, millions.

Hoab said: Crown from Thy hand, O Father! I accept it and wear it, emblem of Thy kingdoms, endless in number and full of holiness. I know Thou wilt ever be with me in Wisdom and Power! I will glorify Thee forever! My kingdoms shall glorify Thee forever!

The chief marshal now conducted Hoab to the throne of Jehovih, and Hoab sat in the midst of the throne. In the meantime, the es'enaurs chanted a hymn of glory. Hoab then said: Fragapatti, Son of Jehovih, Orian Chief, come thou and honor my throne in the name of the Father. Then Fragapatti went to the throne and sat thereon. Next Hoab called up Athrava, then Hapacha, and then other Gods and Goddesses. Then Fragapatti said:

Behold, the time of the death of Zarathustra hath come. Abide ye here, and I will go quickly down to the earth and re-

ceive God and Zarathustra, and the hosts of God and his Lords.

So Fragapatti departed, and sailed swiftly down to Par'si'e, on the earth, and came to the place of meeting the morning of the fourth day after Zarathustra's death. For three days and nights his spirit had been preaching to the Faithists, explaining the kingdoms of Jehovih. So Fragapatti called unto God, saying: Behold, my Son, thy labor is done. In thee have I great delight. Behold, my ship lieth by the river; my lights are raised for the everlasting thrones! God (Samati) said: That which Thou didst put upon me I have done! Behold, here standeth my son, Zarathustra.

Zarathustra was then taking leave of his corporeal friends, for his soul was fast becoming illuminated. He had looked up and beheld the ship of All Light, and he knew now the Voice of the Father.

So Fragapatti went and took Zarathustra in his arms, saying: Come, my beloved. Thy home is yonder! So they went into the ship of fire and ascended to Mouru.

CHAPTER XLII.

And now the Lord Gods, and Lords and Gods, began to arrive in Mouru. The marshals, and their officers and workmen, had enlarged the landing places for the hosts of ships; receivers had been appointed and allotted to their various places. Heralds and messengers had been provided with places of announcement; and lines of intercommunion had been laid, so that the words of heralds and messengers could be heard by all the millions in waiting.

First came Ardi'atta, from Zeredho and Haraiti, Goddess over the spirits that had been delivered out of the hells of Aoasu by Fragapatti and Hoab. And with her, her successor, Gaipon, manager of the hosts. Ardi'atti brought one thousand three hundred million souls in her ship, mostly visitors who have been delivered out of hell. Besides these, were twenty million raised to the degree of the third resurrection, clothed as Brides and Bridegrooms of Jehovih. These latter were the harvest of Ardi'atta, and in her charge. The receivers of her ship stationed it in its place, and then the receivers of her hosts conducted them to their places.

And now came E'chad, Lord God of Arabin'ya, in his ship, with more than four thousand million souls, half of whom were Brides and Bridegrooms. His ship was received by the proper officers, and stationed in its place; and his hosts received by the proper persons, and conducted to their respective places. E'chad entered the south wing of the capital, with the Brides and Bridegrooms, and his successor was with the visiting hosts. When E'chad entered and stood before the throne, Fragapatti saluted him on the sign Jehovih's Rest, and E'chad answered in The Glory of the Evening!

Before the hosts of E'chad were landed and placed, there came Ots-ha-ta, Lord of North Oce'ya, with his successor, in a ship with thirty million, of whom two million were Brides and Bridegrooms. His ship was received and stationed in its place; and his hosts received and assigned to their places.

Next came Kow'anea, God of South Guatama, with his successor, bringing seven hundred million souls, of whom sixty million were Brides and Bridegrooms. They were received by the proper officers and assigned to their places.

Immediately afterwards, Yaton'te came, with his successor and his hosts. Yaton'te's ship was the most beautiful of all that had yet arrived. His hosts were four thousand million souls; but of Brides and Bridegrooms he had but thirty million. Him Fragapatti saluted on the sign of the Star of the West, and Yaton'te answered in the sign of the Golden Circle! He and his hosts were then assigned their places.

Now came M'wing'mi, God of South Oce'ya, and his little ship was laden with four hundred million souls, and he had three million Brides and Bridegrooms. His ship was received and stationed in its place, and his hosts received and stationed in their places.

Next came Soo'fwa, God of Japan and her heavens. His was the most brilliant of all the ships, and he had three thousand five hundred million souls aboard, of whom two hundred million were Brides and Bridegrooms. His ship was received and stationed, and his hosts also; and when he entered before the throne, Fragapatti saluted him on the sign of Before the An-

cients! And Soo'fwa answered him in the sign of Little Star!

And now came Uropa, most loved of all, Goddess of the barbarians. Her ship was the swiftest and best trimmed, and she brought one thousand million souls, of whom she had eighty million Brides and Bridegrooms as her harvest. When she entered before the throne of Jehovih, leading her Brides and Bridegrooms, Fragapatti saluted on the sign, Persistent Fire! And Uropa answered him in the sign, Jehovih's Trust!

Now came great Ah'oan, Lord God of Jaffeth and her heavens. His ship was the largest of all, and he brought five thousand million souls, of whom nearly two thousand million were Brides and Bridegrooms. When he came before Jehovih's throne, Fragapatti saluted him on the sign, The Power of Love! Ah'oan answered him in the sign, Everlasting Life!

And now the ship of Gir-ak-shi came in, bringing a thousand million souls, of whom eighty million were Brides and Bridegrooms.

Besides these, there were seventy-six other Gods, from departments of the grand divisions of the heavens, bringing some five million souls and some even twenty million. And there were Lords of islands, and Lords of small places on the earth, who had also come in small ships, bringing some five and some ten million souls. And all these Gods and Lords had Brides and Bridegrooms according to the place and number and condition whence they came. And they were all received and stationed in their proper places. Thus there came to Mouru about thirty thousand million atmosphereans; and of these there were ten thousand eight hundred million prepared as Brides and Bridegrooms unto the Great Spirit. Besides these, there were the hosts of Fragapatti, the ethereans, ten million, mostly Gods and Goddesses, and these formed the inner sacred circle of the Holy Council. Next to these were their successors, ten million, who were to be the Holy Council of Mouru after the ascension. And outside of these were stationed the Lord Gods and their attendants, behind whom stood the successors, the Gods and Lords, with their attendants; and yet behind them, their visiting hosts. And occupying places

amongst them all, the musicians, marshals, messengers, swift messengers, and heralds, were assigned their respective places. But so vast was the multitude of angels, and so great the glory, that one might look thereon all day and not even see the millionth part; nor is it possible for corporeal words to convey but a crude picture of the magnificent scene.

CHAPTER XLIII.

God, Samati, said: In my hands gavest Thou the red star and her heavens, O Jehovih! As an emblem of trust, and of the first, second and third resurrections. Thy Sons bestowed upon me the triangle. Behold, the time of my reign hath come to an end. Thou callest me to a higher world, with Thy holy harvest. But Thou hast raised up Thy Son, Hoab, who is of great wisdom and power in Thee. He shall be Thy God and Thy Son in the places I have been. To him, in Thy name, O Father, I bestow the triangle, symbol of Thee and of Thy created worlds. By my parting with it is the end of this dawn recorded. By Hoab's reception of it is his dominion begun.

God then took off the triangle and hung it on Hoab's neck, saying: I salute thee, God of Earth. Immediately the es'enaurs chanted, Hail to Thee, O God, Son of Jehovih!

Now during the time of the arrival of the hosts of Gods and Lords and their resurrection, there were to be seen, high in the firmament, above, two stars, like twins, descending. These were the avalanzas of Hoiseis, Goddess of Alatatcha, coming to receive the Brides and Bridegrooms of Jehovih, to take them to the etherean realms prepared for them by the Orians of the higher heavens. Her avalanza was descending by the road of Affolkistan, and coming swiftly. Now between the glory of these lights, and the ceremonies in Mouru, the awe and grandeur on every side were overwhelming—the es'enaurs, the singers and the far-off trumpeters. There stood the great multitude of Brides and Bridegrooms, arrayed in white, like a vast sea of white, more than ten thousand million!

The ships, like twin stars, grew and grew in size, till like two suns descending,

they seemed as wide as the borders of Har-aiti! And whilst the multitude gazed and watched, Fragapatti rose up in his place on the throne and called out, saying:

Behold, the time hath now arrived for the brotherhood of Gods and Lords to be bestowed upon Earth and her heavens. As Earth is divided into many sections, so have I bequeathed to Earth many Lords, to hold dominion over mortals! And yet over all of these have I chosen and appointed one God. For in this manner were the first heavenly kingdoms of the red star founded by Sethantes, Son of Jehovih. In the history that followed since his day, it has transpired that first one Lord and then another, lost power in his kingdom, and finally even the Gods were powerless to rule angels and mortals to righteousness. That ye may henceforth be strong, like the heavenly kingdoms on other worlds, I now decree Diva, in the name of Jehovih. And God and his Lord Gods, and his Gods and Lords of divisions, shall comprise the Diva, and the members thereof shall be both male and female. And Hoab, who is God, high raised from Zeredho, shall be over all the rest and his title in the Diva shall be Div. Nevertheless, the name Div shall be used by all the members of Diva, when abiding in their several dominions. But no other person, except Hoab, neither on earth nor in heaven, shall be entitled to the rank of Div.

And the Diva shall meet in this capital of Mouru thrice every earth year, to render reports unto one another of the matters of their several dominions; and when the meetings take place, each and every Lord and God, and Lordess and Goddess of Earth and her heavens, shall be present and fulfill these my commandments. And when the members are assembled Hoab only shall have the title of Div; and the members shall salute him as Div, Son of All Light. The meetings of Diva shall be private; nor shall any person be present in Diva, save the novices who may be in preparation to become Lords and Gods by succession, and the novices shall not be entitled to speak in Diva. And each member of Diva shall render reports of his department, as to whether in need of assistance, or his capacity to provide emigrants to other plateaux, and such report

shall be made in person before Div; and when all the reports have been reviewed, Div shall render judgment thereon, giving to or exacting from any one or more of the dominions, according to the Voice of Jehovih upon him.

And the judgments of Div, Son of All Light, shall be called Divan law, from which there shall be no appeal. And the Lords and Gods shall carry these decrees down to mortals in their several dominions, rendering them unto the God-irs on earth, whereby mortals through the Rab'-bah, shall receive communion from the All Light.

In the time of the assembling of Diva, swift messengers shall be in waiting, and immediately after laws have been made, such swift messengers shall depart from Mouru to the ethereal kingdoms, in the roadway of Earth and her heavens, and render the same unto the nearest Orian Chief, or other ethereal God, Son of Jehovih.

To the end, therefore, that my commandments shall be in the name of Jehovih, let God and Lord Gods, and Gods and Lords, and Goddesses and Lordesses, approach the Father's throne, that I may bestow them according to the rites and ceremonies of the Gods of other corporeal and atmospherean worlds.

The marshals now conducted all of them before the throne except Hoab. First, Thulæ, then Es'pecia, then Geth'ya, and so on, until the hosts of the dominions were before Fragapatti. And then God (Hoab) rose up and faced toward the west. Fragapatti said:

In Thy name, O All Light, do I create a Diva unto Earth and her heavens; and this, Thy God, I anoint as Div, with power to him to anoint his successor in like manner. May Thy Voice and Judgment be with him forever. And these Thy Lord Gods, and these Thy Gods and Thy Lords, and these Thy Goddesses and Thy Lordesses, do I anoint as members of Diva; and to each and all of them give I power in Thy name to appoint successors after them for Thy allotted seasons. May Thy Wisdom and Power be with them forever. Amen.

God said: In Thy Name, O All Light, do I accept the Diva. And on behalf of

my Gods and Lords, proclaim Thy Divan Power unto heaven and earth.

The others responded: We will fulfill thy decrees, O All Light, now and henceforth, forever. Be Thou with us in wisdom and strength for Thy glory!

Fragapatti then extended his hand upward, saying: (Inqua git s'ang, of Thy Inqua git s'ang, O All Light) Dominion within dominion, give me of Thy symbol, O Jehovih!

And there came out of the light before the throne a substance, and Fragapatti seized it and formed therefrom, first, a hollow ball, and within a ball and a triangle; and he said unto them:

Behold, O Jehovih, Thou didst call me from my high place in heaven, saying: Go thou unto the red star, Earth; her soil is wet with human blood! Her heavens are dead; My harvest is nothing. And I came and delivered Thy words to mortals, and washed Earth clean. And I gathered together Thy lost children in the lower heavens, and have raised them up with power. Whereof, in token of Thy Light that was within me, have I become one within Thy labors, and I have raised up Gods and Lords in Thee also; that one perfect thing may be within another, after the manner of Thy created worlds, this, Thy Holy sign, do I bequeath unto them, to be theirs and their successors' forever!

So Fragapatti bestowed the Lords and Gods, and his labors were finished.

In the meantime, the sun ships of Hoseis drew near and landed, both to the south and west of Mouru, and so mighty and full of grandeur were they, the thousands of millions looking on were breathless in awe and wonder. Then the marshals of Hoseis' hosts, of whom there were thirty million aboard, descended out of the ship. And they spread a frowas from the ship even to Jehovih's throne, and Hoseis alighted from the ship and walked forward on the frowas, and Fragapatti and his hosts went and received her, and conducted her to the throne.

And now, after due ceremonies betwixt the Gods and Goddesses, Athrava rose up and said: To Thee, O Hoseis, Goddess of Alawatcha, in the name of Jehovih, do I bestow the Brides and Bridegrooms of Earth and her heavens. They are the harvest of Samati, God of the division of

Haniostu, his Lords and Gods through the Orian Chief, Fragapatti, for Jehovih's emancipated heavens!

Hoseis said: Brides and Bridegrooms of Jehovih, in His name, receive I you, to deliver unto the All Highest Worlds.

And then Hoseis and Athrava proceeded in the ceremonies in the usual way, and were responded to by the ten thousand million Brides and Bridegrooms. When the ceremonies were finished, the time of the ascension was at hand. So Fragapatti and Hoseis, accompanied by their Gods and Lords, went down to the foot of the throne and sat down, and God, who had been Hoab, sat alone in the midst of the throne. The es'enaurs then sang a hymn on The March of Jehovih's Worlds! When it was concluded, God went down and took Fragapatti's hands, saying: Arise, O Son, and thou, O Daughter of Jehovih! Fragapatti and Hoseis rose up, and then all the Gods and Lords rose up. Then Hoab, God, fell into Fragapatti's arms, and when they had embraced, God withdrew and returned to the throne. Fragapatti saluted him on the sign, Faithist, and God answered him in the sign, Forever! Whereupon, the hosts followed after Fragapatti and Hoseis and entered the great avalanzas.

Fragapatti gave his own avalanza to Athrava and his attendants, and they took from the magnet and made it rotary also. And when they were all aboard, Hoseis commanded the ascension, and the mighty fire ships rose up, turning and rising. Fragapatti created flowers and drapery, and cast overboard sufficient, so that all the twenty million remaining had every one some memento. In a little while the resurrection was complete. The sun ships rose higher and higher, passing Earth's vortex and entering etherea, going to the kingdoms prepared for them by the high raised Sons and Daughters of Jehovih.

CHAPTER XLIV.

As commanded by Fragapatti, the Diva met thrice every year in Mouru, and Div decreed laws and government unto mortals and angels after the manner herein described; and because the sessions of the Diva were long the members reclined on divans.

Div decreed: To establish birth rites with mortals; to teach mortals when their children were born to consecrate them to Diva under a rod with water, after the manner es'yans were baptized in heaven; with rites, ceremonies and words according to the Divan law.

Div decreed: In the time of the baptism of mortal children the Lords shall appoint ashars unto such children to keep them in the way of the Almighty. The ashars shall assemble in the house of a Zarathustrian at the time of the birth of a child, and they shall baptize the child with a rod, sprinkling water on its head, and by inspiration and otherwise induce the mortals to go through the same ceremony, having a rab'bah to perform with a rod which has been dipped in water. And the father or mother shall say: I bestow this, my child, to be a good Zarathustrian, according to the Divan law.

Div decreed: A baptized child showeth it hath sprung from Zarathustrians, and hath inherent in it high possibilities. And if it die in infancy it shall not be received with the children of Druks in heaven, but in such place as will enable the parents after death to visit it with delight.

Div decreed: To establish wedding rites and ceremonies, with words and processions, in order to bind firmly monogamic marriages, according to the Divan law.

Div decreed: In time of marriages, my Lords shall appoint new ashars unto man and wife, whose duties are to minister unto them as a small kingdom for the glory of Jehovih.

Div decreed: They shall be married by the rab'bah with kin and friends present. The rab'bah shall say: Ormazd hath united you forever. Live ye in peace and love on earth, and ye shall dwell together in a heavenly place of delight after death. What Ormazd hath joined, no man can separate forever.

And the bride and bridegroom shall say: I bestow myself to this my mate, a good Zarathustrian, according to the Divan law.

Div decreed: To establish death rites and ceremonies, with words according to the Divan law.

Div decreed: These are the sacred words in the confession previous to death: I confess, with repentance, I, a good Zarahustrian, unto Thee, O Ormazd; and to the Lords of the heavenly hosts of Diva.

thustrian, unto Thee, O Ormazd; and to the Lords of the heavenly hosts of Diva.

Div decreed: In the birth rites, in the marriage rites, and in the funeral rites, recording angels of the Lord shall be present, and afterward report these things to my kingdom in heaven.

Div decreed: All such mortals as carry out these rites and ceremonies, shall be called Zarathustrians.

CHAPTER XLV.

Div decreed: If a man be not too weak, he shall confess to the Lord with repentance. But if he be too weak to utter words, then shall the rab'bah confess him by holding the right hand whilst he saith the sacred words. And whilst this is being done, the ashars shall provide a sufficient number of spirits to receive the newborn, and bring him to the place in heaven that hath been previously selected for him.

Div decreed: The child of a Zarathustrian being to young to speak, shall not make confession, even through the rab'bah. The rab'bah shall say: O Thou, Master Light! Behold, my child is dead! Receive Thou its little, tender spirit! Take it to Thy heavenly places of delight!

And the ashars shall take the young es'yan to a place suited to it, and deliver it to the asaphs; and the asaphs shall examine it, and if it require fetal, they shall provide it in heaven if possible. But if it be too young; then the asaphs, with a sufficient guard, shall take it back to its mortal mother, or its mortal father, or to its brother or sister, or other near kin, or to whomsoever the asaphs shall find most advisable. And the spirit child shall be put to bed every night with such mortal as the asaphs shall have selected, that its spirit may draw sustenance sufficient to grow unto everlasting life. But the asaphs who have it in charge shall bring it away in the morning to its place in heaven. And in no case shall a spirit child be left to fetal with a contentious woman, nor with a drunken mortal man.

Div decreed: If the es'yan be a Zarathustrian, his spirit shall not be allowed to remain longer than three days and three nights about his mortal kindred. And then he shall be taken to his place in hea-

ven, and given into the keeping of the asaphs.

Div decreed: Whilst the mortal rab'-bah is reciting prayers after death, in the morning, at noon and at sunset, the asaphs shall assemble in the same house with the newborn spirit, and join in the singing and praying, for it will restore him and help him to realize what hath taken place.

Div decreed: If the es'yan be a Zarathustrian, and his kin in heaven be drujas, he shall not be taken to the heaven where they are; nor shall his kin be permitted to see him for thirty days. But after thirty days, in his own place in heaven, his kin, if drujas, may be permitted to see him, but only under guard.

Div decreed: If the es'yan be a Zarathustrian, and his kin in heaven belong to the organic heavens, then shall he be taken to them, and his abiding place shall be with them for a season.

Div decreed: The same law shall apply in the case of a Zarathustrian woman as with a man.

Div propounded: If a Zarathustrian be dead, and his spirit many years in a place of heavenly delight, and then his mortal wife die, and she be not a Zarathustrian, what shall be done with her? The members of the Diva all spake thereon, and then Div decreed:

The spirit of such a woman shall not be taken to the place of her husband. For thirty days she shall be kept in a place suitable for her. After that she may visit her husband under guard; but until she accept the Ormazdian law, she shall not dwell with her husband in heaven, nor with her children in heaven. And if she have mortal children she shall not be permitted to see them except under guard.

Div decreed: The same law shall apply in the case of a Zarathustrian woman in heaven whose husband was not a Zarathustrian; for he is bound by the same law, and shall be kept separate from his wife in heaven until he accept the Ormazdian religion.

Div asked: If a Zarathustrian man have a wife who is not a Zarathustrian, and she have an untimely birth, whether by accident or abortion, what shall be done with the spirit of the child? All the members of Diva spake thereon, and then Div decreed:

Such child's spirit shall not be brought to heaven for a season, but shall be fetaled on its natural mother or father, day and night, until the full nine months are completed, and then it shall be delivered with due ceremonies to the asaphs. After that it shall be fetaled according to the Divan law for the spirits of Zarathustrian infants.

CHAPTER XLVI.

Div decreed: If a Zarathustrian attain to maturity before he die, his spirit shall be es'yan two years. And during this time he shall be attended by not less than two asaphs when he goeth away from his heavenly home; and the asaphs shall teach him the mode of travel, the manner of knowing localities, both on earth and in the first resurrection. And they shall teach him the varieties and kinds of food suited to the highest and best education of a spirit. And when he travels with his companions in his own heavenly group, the asaphs of the group shall go along with him and them. And during these two years he shall be provided from the stores in heaven with food and clothes, and he shall not labor to provide himself with anything.

Div decreed: At the end of the two years the asaphs shall deliver him, and such of his group as are prepared, into the department of first instruction, and his name shall be entered in the library of that department as entered apprentice in the first resurrection. Here his first lessons shall be as to making clothes and providing food for himself and others. And he shall be entitled to participate in the recreations of the entered apprentice, such as music, dancing, marching, painting and other arts.

Div decreed: Not less than two years shall he serve as entered apprentice, and longer if his proficiency be not sufficient for advancement. But when he is advanced, he shall no longer be entered apprentice, but a craftsman. And he shall be taken to a place suitable where his labor will contribute to the heavenly kingdoms. And his recreations shall entitle him to instruction in both corporeal and es'sean knowledge. As a craftsman he shall serve seven years.

Div decreed: The craftsman's examination being completed, he shall then return to labor in the nurseries in heaven, becom-

ing assistant to the asaphs. And during this period he shall report himself at the roll call. And his teachers shall take him down to mortals and teach him how to see and hear corporeal things. And they shall also explain to him fetalism and the obsession of mortals by drujas, that he may understand the cause of lying, stealing, tattling, conspiracies and murders amongst mortals.

Div decreed: After he hath served three years as nurse assistant to the asaphs, he shall be promoted to the hospitals in heaven, as assistant to the physicians. And they shall teach him the restoration of spirits in chaos, crazy spirits, deformed spirits, sick spirits, and spirits afflicted with foul smells who cannot clean themselves, and the spirits of women who produced abortion on themselves or allowed it to be done, and of monomaniacs, and all manner of diseased spirits. And the physicians shall take him with them when they go down to mortals to remove fetals, and he shall learn how they are severed safely to both. And they shall take him to the battlefields, where mortals slay one another, whose spirits are in chaos or still fighting, and he shall assist in bringing them away from the corporeal place; and also learn how to restore them, and where to deliver them when restored. And if there be knots in any region near at hand, the physicians shall take him down to the same, and show him how they are mastered and delivered. And if there be any hells near at hand, the physicians shall take him thither and teach him how they are delivered and the people restored. For ten years shall he serve as assistant to the physicians.

Div decreed: Having fulfilled the part of assistant physician, he shall be promoted to the full rank of nurse. And in that department he shall serve ten years, which completeth his education in the nurseries, and he shall be emancipated therefrom, and all the nurseries in the lower heaven shall be free and open to him, and he shall go to whatever one he desires except when specially commanded for a certain work by his Lord, or the God of his division.

Div decreed: Having passed a satisfactory examination by his Lord, he shall be promoted to the full rank of physician. And in that department he shall serve fifty

years, and then he shall be emancipated therefrom. And all the hospitals in the lower heaven shall be open to him, and he shall choose which of them he desires as his place of labor, unless otherwise required by his Lord, or the God of his division.

Div decreed: He shall now pass an examination by his Lord, and if he prove himself in a knowledge of the structure of both the corporeal and spiritual man, he shall be registered as entered factor, and he shall serve twelve years in forming and making fabrics for raiment, and other useful and ornamental purposes.

Div decreed: Then his labor shall be gathering and transporting food for twelve years.

Div decreed: Then for twelve years his labor shall be the wielding of large bodies and carrying the same long distances.

Div decreed: He shall now enter the school of creation as an apprentice, learning how to create. Thirty years shall he serve therein.

Div decreed: Then he shall serve twelve years in learning Uz.

Div decreed: He shall now be emancipated from the factories and all such places shall be free and open to him, except when otherwise required by his Lord or the God of his division.

Div decreed: He shall now enter college, and serve according to his talents from five to forty years; learning measuring distances, rotations, velocities, magnets, corporeal and es'sean; currents of vortices; roadways in vortices; how to measure vortices by their spiral force; how to find the center and periphery of vortices.

Div decreed: He shall now enter architecture as an apprentice, and learn the building of heavenly mansions and cities; and he shall serve eight years, and then, if proficient, be promoted to build judgment seats and thrones, and serve sixteen years.

Div decreed: He shall now be eligible to the school of light and darkness, and learn the relative power and attraction and repulsion belonging to each; and his education here shall embrace practice and experiment; and he shall serve seventy years for the full course. After which, if he be proficient in creating light and darkness, he shall be emancipated from the colleges and schools, and all such places shall be

free and open to him, except when otherwise required by his Lord, or the God of his division.

Div decreed: He shall now serve twenty-four years in building and propelling heavenly boats and small ships.

Div decreed: He shall now travel fifty years in atmospherea and on the earth, and on the oceans of the earth.

Div decreed: This shall complete the primary education in the first resurrection.

CHAPTER XLVII.

Div asked: After the spirit of a Zarathustrian has completed his primary education, what shall he do then? All the members spake on this subject, and then Div decreed as follows:

He shall serve two hundred years as an apprenticed loo'is. He shall become proficient in the knowledge of the procreation of mortals, learning to prophesy what the offspring will be according to the parentage; to discern how the es of a mortal governeth the flesh as to good or evil; how the es of a mortal controlleth the sex and ultimate size, health and strength of the offspring.

To learn which, the loo'is shall take him to thousands of mortals, and he shall make a record of what he has under observation and when such mortals have children born, he shall make a record thereof; and he shall observe the character of the birth, and the foundation of the child, together with what conditions surrounded the mother of the child. And he shall follow the child until it has grown up, married and begotten a child or children; and so on, to the sixth generation.

Div decreed: After he hath served two hundred years he shall be examined by his Lord, and if found proficient in prophesying to the sixth generation, he shall be entered as an ashar, on a list of four twelves for every moon's change. But the forty-eight ashars shall not have charge of more than one hundred and ninety-two mortals, unless otherwise specially allotted by the Lord or God in dominion.

For four generations, or one hundred and thirty-three years, shall he serve as an ashar. And he shall learn to have dominion over his mortal wards day and night without making his presence known to

them. To accomplish which he shall begin with his wards in their first infancy; remaining with them whilst they sleep, talking to the spirit of the mortal, teaching and persuading.

Div decreed: Having served the full term as ashar, he shall be entitled to examination by his Lord. But herein beginneth a new form of examination, which is that the examination pertains to his wards, as to what kind of fruit he hath sent to heaven, the grade of his es'yans being the standard.

Div decreed: Having passed the examination as ashar, he shall now be entered as asaph, where he shall serve thirty-six years. Here again his examination shall not be of himself, but of the harvest of his department.

Div decreed: His examination being complete, he shall now receive emancipation from all preceding departments and decrees; and he shall have his choice in all places he hath passed, unless otherwise specially detailed by the Lord or God of his division.

Div decreed: He shall now be entitled to enter the school of the primary soul. His first lessons shall be in colors and sounds, both of corpor and es. First, beginning with gray of not more than three combinations; and when he hath mastered these, he shall have four, five, then ten, then a hundred and so on, until when any combination of colors is placed before him, he can instantly perceive every color, shade, and tint, and the apparent velocity of light, and its actinic force emanating. And he shall pursue this study until he can create is es the counterpart of anything in corpor, or create in corpor the counterpart of anything in es.

And for sounds, he shall proceed in the same way; first, learning a combination of three, so that when his teacher produces any three sounds together, he can hear them and determine the exact velocity of wave. Then he shall begin with four notes, then five, then ten, then a hundred, and even a thousand, which though made in the same instant, he shall detect every one, and the velocity and force of each.

Div decreed: He shall now begin the practice of combining and creating color by sounds, and sounds by colors, both in

corpor and es. His teachers shall make explosions with and without light, and by his eye and ear only shall he be able to determine with what elements the explosions were made.

Div decreed: He shall go far away from the explosions, and when the waves come to him, even though he heareth not the explosion, he shall be able to determine by the waves, of what substance the explosion was made, and whether in light or darkness. And if in light, what colors were manifested.

Div decreed: He shall now receive instruction in the sounds of conversation. First, his teacher shall cause him to hear two people conversing at the same time, missing nothing that is said; then three, four, five, then ten, then a hundred, and then a thousand, but no greater number in this department.

Div decreed: He shall now analyze the waves of voice, wherein he can hear the sounds thereof. His teacher shall station him in a certain place and cause him to read the waves of sound that come to him, so that he knoweth not only the words spoken, but the kind of persons speaking or singing.

Div decreed: His teacher shall now cause him to read the waves of sound emanating from two persons talking at the same time, whom he cannot hear, and he shall understand not only the words spoken, but the kind of persons speaking. Then he shall read the waves in the same way for three persons, then four, then ten, then a hundred, and even a thousand.

Div decreed: Then he shall be taken to a distance from a battlefield where mortals are in deadly conflict, but he shall not be sufficiently near to hear the sounds; and when the waves come to him, he shall read them and know the number of men in battle, the kind of weapons in use, and the cause of the contention.

Div decreed: He shall now be promoted to be a messenger between Lords, and between the Lords and God.

Div decreed: For one hundred years shall he serve as messenger, and at the end of that time his Lords and God shall render his record, and promote him to be marshal. And now he shall be emancipated from all preceding departments and de-

crees to choose whatsoever he will, except when specially required by his Lord or God.

Div decreed: For two hundred years he shall serve as marshal, and under as many as forty Lords and sub-Gods, and in as many as twenty heavenly kingdoms.

Div decreed: He shall now be promoted to Lord, and have dominion over a city or nation of mortals, and over the spirits belonging to that city or nation.

CHAPTER XLVIII.

Div propounded: If a man be not a Zarathustran, and he die, what shall be done with him? All the members spake and then Div decreed:

Inasmuch as he accepted not the Zarathustrian law whilst a mortal, he is unsuited to the highest exalted places in heaven. His education shall not run to the Lord-head nor to the God-head, for all official preference shall be to the Zarathustrian. He shall not be a column in the Father's building, nor of the arch-stones of great strength, but he shall stand as a plain brick in the wall.

Div said: I am not created God merely to serve my time and there an end. But I am to look far ahead as to who shall be Lords and Gods over Earth and her atmosphere.

Div propounded: What then shall be the course of a spirit who was not a Zarathustrian, and after the members had spoken, Div decreed:

He shall be delivered to the asaphs, who shall enter him in the nurseries as an es'yan, where he shall remain six years, learning elementary powers and expressions.

Div decreed: He shall then be apprenticed in manufacturing and general labor, where he shall serve twelve years, unless previously instructed in these things whilst a mortal.

Div decreed: He shall now enter a school and learn surveying and measuring without instruments, and determining what kind of emanations rise from the earth, their altitude and density; and he shall learn exploration; and enumeration in both corpor and es; the building of piedmazrs and otevens; the constructing of arrow ships, and all other vessels used in

the heavens to carry things from place to place. And he shall serve thirty years in these things.

Div decreed: He shall now be promoted to restoring, nursing and caring for the drujas who are being rescued by the captains, generals and Lords, in which service he shall serve for thirty years.

Div decreed: Whatsoever service he did in mortal life in any of these things, shall stand to his credit two-fold in heaven.

Div decreed: If he now acknowledge and practice faith in the Great Spirit, Jehovih, he shall be promoted to the college of creation, and taught to create light and darkness. After this he shall be taught to sar'gis flowers, trees and clothes, and to take elementary lessons in music and oratory, in which branches he shall serve fifty years. And then, he shall be entitled to examination, and if he can withstand the third grade of light, he shall be ranked Bridegroom to Jehovih.

Div decreed: If he does not yet comprehend faith in the All Person, he shall be granted freedom to all the places where hath served, and he shall be emancipated from all Lords and Gods, and from all labor and education, and honorably discharged, to pursue whatever he desires in heaven or earth. Nor shall the Lords nor Gods take more notice of him than due respect and honor.

Div decreed: Because of the latter class rise the false Gods and false Lords, who oft set up kingdoms of their own in atmospherea, they shall not rise above the second resurrection.

The Voice of Jehovih came to Div, saying: Without false Gods and false Lords, the lowest drujas would never be put to work. They who cannot be risen by persuasion, may be aroused by less scrupulous masters, who make slaves of them.

CHAPTER XLIX.

The Voice of Jehovih came to Div saying: That My Lords and My Gods may not err, thou shalt promulgate the foundation of the Divan law. Div perceived, and decreed:

This is the foundation of Divan law: The decrees of God and his sub-Gods, Lord Gods and Lords.

A kingdom in heaven riseth or falleth by Divan law. A kingdom or nation on the earth riseth or falleth by Divan law. The virtuous are rewarded and exalted by Divan law; the wicked are cast into trials by the Divan law. Those who are one with the Divan law, are free from the law; but those who reject me and my kingdoms are bound by Divan law.

But this is not Divan law: Man to be created; to live a time on the earth, then die and enter heaven. These are done by the Ever Presence of the All Light, the Creator.

This is Divan law: To assist man out of darkness into light; to give security to the helpless; to raise the souls of men to everlasting light; to minister unto the needy; to deliver them that are in pain; to teach man to desist laboring for himself; and to teach him to labor for others.

But this is not Divan law: For seed to grow; for a tree to grow; for the spider to weave its web. These are done by the Ever Living Presence of the All Master.

This is Divan law: To regulate the affairs of angels and mortals, for their ultimate resurrection; to lay the foundation for harmony in community; to gather together the inharmonious and put them in tune.

But this is not Divan law: To provide the earth with life, or to hold it in its place; to build the place of the higher or lower heavens; or provide corpor or to provide es. These things are done by the Ever Presence of the Creator, and shaped and molded by His hand through the Chiefs of the higher heavens.

This is Divan law: To bring together in marriage wisely for the child's sake, and for the joy of all.

But this is not Divan law: To give desire to marriage, or desire from marriage. These are from the All Person, the Master Light.

This is Divan law: When a man walketh along, to take him by the hand and bend him to the right or left.

But this is not Divan law: For the man to go forth. This he doeth by the Ever Presence of Jehovih, the Ormazd.

A carpenter buildeth a house, but he built not the logs nor the stone. The Diva buildeth kingdoms in heaven and on earth, and shapeth them for usefulness and beauty; and when they are old and useless the Diva abandoneth them, and they fall to pieces. Nevertheless Ormazd provideth the wherewithal for the whole.

Div decreed: My Lords shall promulgate the foundation of Divan law on earth and in heaven, so that mortals shall not worship Divan law.

CHAPTER L.

In the sixth session of Diva, Div decreed:

The Divan law shall be the higher law; and ye shall give to mortals a law copied after it, and the mortal law shall be called the lower law.

One of the members of Diva asked: If a mortal judge sit in judgment between certain men, by which law shall he judge? On this subject the members spake at great length, and Div decreed:

He cannot discern the higher law but dimly; the lower law he can read plainly in a book. He shall therefore judge by the lower, but by the highest interpretation.

Div said: The priests of the Zarathustrians who have carried the alms-bowl, and lived in all things pure, being celibates and serving Ormazd only by going about doing good, have the higher law, the Divan law, and they shall judge by it.

Nevertheless trouble cometh not into the world by those who strive to do right, but by those who evade. The time shall come when the judge shall not interpret according to the higher law, but he will strive to hide justice in a corner, using words to conceal his own perversion. It is by such men and such angels that heaven and earth will be blighted in time to come.

For as through Zarathustra, Jehovih's Word hath been established on the earth; and since words themselves perish and are supplemented by new words, the time shall come when the higher law will fail, as a house on sand. For there are no words that are everlasting, and that are understood by all men alike. Words themselves are but as husks that surround the corn. Men in

darkness quibble on the husks, but discern not the fruit within.

Jehovih spake to Div saying: Man buildeth a house and it perisheth. Succeding generations must also build, otherwise the art of building would perish. Better that the building perish than the art of building. I created all men to labor and to learn. What less requireth My Gods and angels? Because language melteth away My Lords and ashars have constant employment.

CHAPTER LI.

Div propounded: A man and woman in mortal life were as Druks, being filthy and idle, begging from day to day, and yet they had born to them many children. And the children were also lazy and worthless, being beggars also. Now in course of time the man and woman die, and in time after, the children also, and none of them are yet entered into the first resurrection in heaven, being beggars still and dwelling around their old haunts. What shall be done with them? The Lords all spake on this subject, and then Div decreed the first Divan law to rule the Druk:

Such spirits shall be reported by the ashars to the Lord, and the Lord shall send a captain with a sufficient army to bring them away from the earth, and enter them in a colony for such purpose.

Div decreed the second Divan to rule the Druk: For thirty days such drujas shall be clothed and fed. If by this time they manifest no inclination to labor but are still lazy, they shall be removed to a region where food can only be obtained by exertion.

Div decreed the third Divan law to rule the Druk: This law shall also apply to mortals. Through the ashars shall they be inspired to migrate to cold and unproductive regions.

Div said: Herein hast Thou wisely planned, O Jehovih! For all Thy places in heaven and on earth shall be subdued and made to glorify Thee!

CHAPTER LII.

The Diva enacted many acts after the maner herein related, and the number was so great that all the spirits in heaven and

mortals on the earth, were far-planned, from their birth until they became Brides and Bridegrooms in heaven.

Copies of these Divan laws were given to mortals through the Lords and ashars, either by inspiration or by words spoken in sar'gis. And in Jaffeth, Shem and Arabin'ya mortal kings decreed mortal laws based on the Divan laws.

And heaven and earth became as one country, with one king, who was God; and his word ruled over all. And the Lords' kingdoms prospered, and the kingdoms of the sub-Gods and Goddesses. And there were rites and ceremonies, and recreations, and games, and pageantry on the earth and in heaven, so great that one might write a thousand books thereon, and not have told the tenth part.

So after God had reigned one hundred and ninety years, he descended from his heavenly place, and went about in all the Lords' dominions, and the sub-Gods' dominions in the lower heavens, that he might rejoice before Jehovih for the great works he had done. And in all these heavenly places there was great rejoicing before God; and the es'enaurs made and sang songs of rejoicing; and the trumpeters and harpists proclaimed the glory of Jehovih's Presence.

And God had the people numbered, that the Gods of the etherean worlds might send in dan for the great resurrection; and the number of Brides and Bridegrooms to Jehovih was found to be sixteen thousand million.

Then God directed his fire-ship to run close to the earth, that he might survey mortals and their kingdoms. And he visited all the great nations of the earth, to the south and north, east and west. And now his soul cried out in great sorrow because the great peoples of the earth were turning celibates!

And the Voice of Jehovih came to him, saying: Hoab, My Son, why sorrowest thou? And God answered saying: Behold, the earth is not peopled over; the plains and mountains are not subdued; the wilderness is filled with beasts of prey; the Zarathustrians are running into the same line as the I'hins; they kill nothing; they live for the soul only; and since they have

learned the bondage of the lower heavens they will not marry and beget offspring.

Then Jehovih spake to God, saying: Call not down a'ji nor ji'ay, My Son! Fear not! In ten years, behold, I will bring Earth into dan, and thou shalt bring thy harvest into My emancipated worlds.

So God sorrowed no more. And on his return to Mouru in the following sessions of Diva, there were passed one hundred and eight supplemental Divan laws. And so great was the power of the Zarathustrian religion on the earth that war ceased, and the tribes and nations dwelt together in peace. The people ceased to build large cities, and ceased striving for the things of earth. But they learned little except rites and ceremonies, prayers and hymns of praise to Ormazd, and to His Gods and Lords, and to Zarathustra, the All Pure.

So Jehovih brought Earth into the regions of dan, and sent seven ships, and delivered God and his harvest of sixteen thousand million angels, into places of delight, the Nirvanian fields of Niscrossawotcha, in etherea.

Thus ended the dominion of Hoab on Earth, whose greatness had never been surpassed.

CHAPTER LIII.

Then God bewailed the state of Earth, because man ceased to love anything thereon. His whole mind and heart were set upon heavenly things, and the earth was becoming like a neglected farm grown up with weeds and briars. So Jehovih answered God's prayers, saying: Behold, I will bring darkness upon Earth from every side. See to it then, My Son, for not only will man desire of the earth, but the angels in thy high heavenly places will forsake them, and go down to the earth.

And so it was; Jehovih brought ji'ay upon Earth, and it was in a state of darkness for four hundred years, and the sun shone not, but was like a red ball of fire, and corporeal things were without lights and shadows. And men's minds and hearts took after the nature, of the corporeal world, losing sight of Ormazd and His heavenly promises, and they bethought them of the desires of earth, and of the pleasures of the flesh-life. Now during ji'ay there fell perpetual atmospherean

substance on the earth, of which the nature and kind of which the earth is made, but much more rarefied.

And the plateau of Haraiti and Zeredho were driven down to the earth and near the earth; and the belt of meteoris was moved nearer by thousands of miles, and meteoric stones fell in many places upon the earth, like a rain shower, but burning hot, and with suffocating smell. And the affairs of mortals were changed; they built new cities, and became great hunters, applying the wisdom of their forefathers to the matters of the earth. And the heavenly places of delight were broken up and descended to the earth; and the angels were cast upon the earth, turning away from faith in Ormazd, seeking joy in the affairs of earth. And God and his Lords were powerless unto righteous works, either with mortals or angels. But man and woman became prolific, and they grew large, and full of resolution and power.

The Voice of Jehovih spake to God, saying: Maintain thou thy kingdom; and thy Gods and thy Lords under thee shall also maintain their kingdoms. Nor suffer thou My people to be discouraged with My works. Because I have sent darkness upon Earth to benefit mortals in mortality, so have I also given My heavenly hosts lessons in My es worlds. Nor shall they call this a judgment upon them, nor say that I do these things in anger, nor as punishment, nor for benefit of one to the injury of others. Because thou wert guided by My voice and My commandments in bestowing the Divan law, behold the strength and wisdom of thy pupils! For inasmuch as they learn to master the elements I created in atmospherea, so will they become triumphant in My ethereal worlds.

God perceived, and he and his Lords and sub-Gods fortified their kingdoms on every side, and provided assistance to their colleges, factories, hospitals and places of education, in order to maintain the angels who had sought resurrection. Nevertheless, many angels believed a new order of light was coming on Earth, wherein Earth would become the all highest abode for angels and Gods. Others having lived two or three hundred years in atmospherea, and never having been in etherea, began to disbelieve in the higher hea-

vens, and finally to disbelieve in Jehovih, also.

And in two hundred years later, God and his Lords lost influence and power with both angels and mortals. And the latter took to war, and the angels who had ministered unto them became wanderers and adventurers, without organization, and cared neither for truth nor wisdom, but flattered mortals for their own glory. And the kings and queens of the earth built temples for their familiar spirits, who assumed the ancient names of Gods and Lords.

Now, when the next dan was near at hand, God enumerated his upraised hosts, and there were prepared as Brides and Bridegrooms for Jehovih's higher heavens twelve thousand million. And because it was less than the number of his predecessor, he cried out unto Jehovih, bewailing his weakness. And Jehovih answered him, saying: Bewail not, My Son! Thou hast done a great work. Neither ask thou that thou mayest remain another dan, for the next will not be so fair a harvest. So God grieved no more, but bestowed his kingdom on his successor; and his Lords did likewise, and so did his sub-Gods and all other persons having proteges. And God called together the Brides and Bridegrooms; and Jehovih sent down from etherea five great ships of fire, and delivered God and his hosts into the emancipated worlds.

CHAPTER LIV.

In the twelve hundredth year after Fragapatti, in the east colony of Haraiti, one Ctusk, a former Lord of Jehovih's host, renounced Jehovih, the Creator, and falsely proclaimed himself Ahura, the All Master; and he took with him three Lords of grade eighty-eight, and one thousand six hundred students of eight hundred years' resurrection, none of whom were less than grade sixty, and were sufficient to pass as Brides and Bridegrooms. And these students took with them thirty-six thousand teachers, factors, and physicians, and nurses, all of whom were upward of grade forty.

And Ahura appropriated to himself one colony of one hundred and ten million angels, together with the colleges, schools,

factories, and all things belonging therein. And the three Lords took their kingdoms, and by annexation made them part of Ahura's kingdom. Now these three Lords' kingdoms comprised the largest habitable places of mortals in Vind'yu and Jaffeth, and the greatest heavenly places of angels in the first resurrection. And Ahura divided up the regions he thus obtained, making confederate heavenly kingdoms, sufficient in number to give place of dominion to all his Lords and Gods, and to make sub-Gods out of all the one thousand six hundred students. And after that, Ahura numbered his people, and there were in his heavens more than three thousand million souls!

God sent messengers to Ctusk, who had assumed the name, Ahura'Mazda, admonishing and inquiring: My Lord, whom I have loved, who by mine own hand was crowned in the name of Jehovih, why hast thou deserted the Father's kingdoms? Wherein hast thou had cause to complain against Jehovih? Wherein, against me, thy God? O my son, my Lord, say not thou hast gone so far thou canst not return! What canst thou ask of me that I will not grant unto thee? Nay, even judge thou me, and if thou desirest all the heavens and earth in my place, I will abdicate unto thee, and become thy lowest servant, or whatsoever thou wilt put upon me.

Ahura returned this answer: Because I have nothing against thee, I have alienated myself and my kingdom from thee. I desire not thy kingdom, nor even mine own. Behold, I looked upon thee, and thou wert pure and holy. I looked upon the kingdoms of heaven, and the kingdoms of earth, and they were impure and unholy. Then came certain brother Lords to me, most wise Lords, and they said: A less pure God, a less holy God, would be more efficient. So, I was persuaded to my course.

God replied to this, saying: Behold, we have a Diva! Why spakest thou not thus before me, face to face? And thy three great Lords were also Divas; and they were silent on the matter likewise. The Div would have decreed whatever was wise. Because I saw not thy thoughts, nor thy Lords; ye have heaped shame upon me. How shall I send my record to etherea?

Shall I say: Behold, certain Lords consulted clandestinely, and then concluded to overthrow the Creator? And they have gone and set up a kingdom of their own, calling it the All Highest?

Hear me yet, and I will endeavor to speak wisely unto thee. Thy messengers notified me some days since that thou hadst repudiated Jehovih, saying: There is no All Highest Person; I can make myself high as the highest! And thereupon thy messenger gave me a map, saying: Behold thou, here are the boundaries of the kingdom of Ahura'Mazda, the All Sufficient High God! I looked over the map, and beheld its great extent; and I said: He is a great God that can rule over all that! For I knew thee and thy education, which is as great as any Lord's in atmospherea. And thou knowest thou canst not control even a plateau! Canst thou raise thine hand and stay the a'ji, or the ji'ay, or the nebula? Scarce canst thou change a single current of wind; nor canst thou cast a drouth on any land. And yet thou knowest there are Gods who can do these things by a motion of one finger! How darest thou, then, proclaim thyself an All Sufficient High God?

But I will not rebuke thee, for I desire thy love and thy help. I would win thee by any sacrifice I can make. Behold, there is great darkness in heaven and on earth. Wherein I may be short, I will rebuke myself in after ages. I pray thee, then, return to me, and make exactions upon me and my kingdoms. With thy loss, behold, the Diva is broken up. With thy dismemberment of heavens, others will follow. Alas, I will not look upon even that which my soul seeth. I plead for thy love and for thy assistance. Nevertheless, if the All Highest Light, for the All Best Good, sheweth thee that thou art right, come not to me! I know the Great Spirit will sustain me, even though my soul is well nigh crushed to pieces to the loss of so fair a love.

To this Ahura replied: How came the thought to me to do as I did, if it be not the wisest, best course?

God replied: Because of the long reign of ji'ay, thou wert inoculated with darkness; even as a mortal, on a rainy day, loseth his patience to be wise.

Then Ahura sent the following message: I have been patient in mine answers; but now I will speak plainly. First of all, thou art All Pure, and Most Wise, above all other Gods. For more than two hundred years I have been a faithful Lord unto thee and thy kingdoms. At first the Great Light came to thee, and a voice came out of the light! Then I feared, and was awestricken. Because I believed thee so near the Creator, thine every word and act were to me worshipful. At last I rebuked myself, saying to myself: Fool! Givest thou worship to man born of woman? Remember thy Creator only.

But the times changed; ji'ay fell upon heaven and earth. Our glorious kingdoms were cast down by the great darkness. Then I reasoned, saying to myself: Behold, when we were in light, Jehovih's Voice spake unto us. When the darkness came, the Voice came not. We sat in the Diva, in the altar circle, praying for light from the Father, but it came not. And I said: More we need the Voice in darkness than in light. For a hundred years we saw not the light of the Voice, nor heard the Voice speak. Thou hast said thou heardest it in thy soul! Who is there in heaven or earth that cannot say as much? In my soul I no longer believe there is an All Person. There are great Gods, a thousand times greater than I; but there is the end! Yea, some of those great Gods may have cast the ji'ay upon us. But that is not my matter. There is room for thee and thy people; here is room for me and my people.

Jehovih spake to God, saying: Answer thou not Ahura more. Behold, I will interpret him to thee: He will even yet persuade angels and mortals that it was he who inspired Zarathustra. But he seeth it not himself. Permit him, therefore, to go his way; neither take sorrow to thy soul. Have I not, from the lowest to the highest, given unto all men even that which they desired? Behold, I can use even bad men in the far future!

Ahura will strive to walk upright for a long time, but because he hath cut Me off, he will also cut himself off in time to come. Behold, a mortal man striveth for riches honorably, and when he is rich, his riches cut him off from Me by the ruin he casteth upon his competitors. Nor can he extri-

cate himself. Even so will it be with Ahura: His kingdom and his sub-kingdoms, and his multitude of officers will cause him to enslave hundreds of millions of vortexjas, and they will draw him into a vortex from which he cannot escape.

So God answered Ahura no more; but nevertheless, his heart was full of sorrow. Now, when the time of the meeting of Diva came, God foresaw that not more than one-half of them would be present, and he feared the questions that might come up. But Jehovih said unto him: Fear not, My Son; for even though many more leave thee, yet shalt thou preserve the Diva to the end of this cycle.

So it came to pass that Jehovih stilled the tongues of all the Gods and Lords of the Diva in reference to Ahura, even as if they had never known him. And Ahura sent quizzers to different Gods and Lords afterward, to learn what action the Diva had taken in his case. But when he was told that he had not been mentioned, he became angered, and he swore an oath than he would build the largest of all heavenly kingdoms.

Because of the great darkness on heaven and earth, God sent hope and promise into all the kingdoms, urging his Lords and his sub-Gods to maintain faith, not only in themselves, but within the hearts of their respective inhabitants. Now, from the time of the secession of Ahura to the next dan would be three hundred years, and God knew this, though the multitudes in heaven and earth knew it not. And God commanded great recreations and extensive labors in order to prevent further dismemberment. But in the course of a hundred years many were carried away by the extravagant stories told about Ahura's kingdoms being places of great delight, and of ease and idleness.

Ahura's Lords said unto him: Thou shalt adorn thy kingdom; thy throne and thy capital, Ctusk, shall be the largest and most ornamental of all places in the universe; and our sub-kingdoms shall be places of great delight. And Ahura was persuaded, and began self-glorification, and his Lords with him. And in another hundred years Ahura had withdrawn and annexed unto himself in heaven the following provinces, with their sub-Gods: Etyisiv,

with seventy million souls; Howwak, with one hundred million souls; Hyn, with twenty million souls; D'nayotto, with eighty million souls; Erefrovish, with one hundred and ninety million souls; the whole of the kingdom of Gir-ak-shi, six hundred million souls; the whole of the kingdom of Soo'fwa, with eight hundred million souls. And all of these confederated in the lower heavens, making the kingdom of Ctusk, with Ahura as Mazda in Chief, the central kingdom.

The Diva was by this reduced to seven members, but these remained faithful. And God kept up the standard of resurrection for yet one hundred years more. And then Jehovih sent a region of dan to Earth, and the Most High heavenly hosts descended in fire-ships and took God and his harvest up to etherea. And with all the misfortune that befell God and his Lords, there were, nevertheless, six thousand million Brides and Bridegrooms to Jehovih raised up to the higher heavens.

Now, when the etherean hosts came for the resurrection, knowing the darkness upon the lower heaven and the earth, they sent otevars, with heralds and trumpeters around the world proclaiming the resurrection at hand, and asking all who chose, to repair to Mouru, in Haraiti. And the word was whispered throughout Ahura's kingdom: What! Then, of a truth, there must be higher heavens than this! Alas, had we been faithful till now, we had been Brides and Bridegrooms! So potent was this disaffection for Ahura, that five of his Lords broke membership, and re-affiliated with God and his kingdoms. And thus matters stood when God's successor came to the throne.

CHAPTER LV.

The next dan was five hundred years, and God and his heavenly kingdoms prospered before Jehovih. But as to the Lord's kingdoms on earth, and as to mortal kingdoms and empires, not much light was manifested in them.

Ahura, who had thus falsely taken, and was known by, the name of Ahura'Mazda, established Lords to rule over mortals. And these Lords were in direct opposition to God's Lords; for the latter taught the higher heavens and the All Person, Jeho-

vih, or Ormazd, according to the language of mortals. But Ahura's Lords taught only one heavenly kingdom, which was Ahura's, called Ctusk, the All Holy Highest Heaven.

God's Lords inspired mortals to everlasting resurrection; Ahura's Lords inspired mortals to Ahura's kingdom, and there the end. And since mortals had built temples for their rab'bahs, who were gifted with su'is, the spirits congregated in the temples, and oft appeared in sar'gis, teaching openly their several doctrines. And the ashars that labored for Ahura extolled the glory and the delight of Ctusk. and the wonderful majesty and power of Ahura. But the ashars of God's hosts inspired and taught of the Unapproachable Great Spirit.

For five hundred years were God's hosts confronted with this opposition; and mortals became divided into two great classes of worshippers, especially in Vind'yu. And just before God's successor came into dominion, he propounded the matter in Diva; whereupon all the members spake at great length.

Div decreed: Whatsoever is worshipped, having comprehensible form or figure, is an idol. He that worshippeth an idol, whether of stone or wood, or whether it be a man or an angel, sinneth against the Creator. This was given unto all of God's Lords, and by them to the ashars, and commanded to be taught to mortals by inspiration and otherwise.

When the time of dan came there were seven thousand million Brides and Bridegrooms raised up to Jehovih's emancipated worlds, and the succeeding God and Lords came into dominion under more favorable auspices, but which were not to continue long. The Diva had extended to fourteen members; and God's Lords had succeeded in securing kingdoms in the principal parts of Jaffeth, Vind'yu and Arabin'ya. On the other hand, the emissaries of Ahura, the false, had been most active in extending the kingdom of their idol. Ahura was most cunning with the last Divan act: Instead of interdicting it, he altered it, so it read as follows: Whatsoever is worshipped having comprehensible form or figure, is an idol. He that worshippeth an idol, whether of stone or wood, or whether it

be a man or an angel, sinneth against the All Highest, who is personated in Ahura'-Mazda, the Holy Begotten Son of all created creations!

Then Ahura, determined to found a second heaven, decreeing to his emissaries as follows: Behold Gir-ak-shi, the heavenly region belonging above the lands of Heleste! Thither will I build a new heaven, greater than all other heavens, save Ctusk. And when Gir-ak-shi is well founded, I will people it with many millions of mighty angels. And my hosts shall descend to the corporeal earth; to the lands of Par'si'e, and Arabin'ya, and they shall obsess mortals day and night, and inspire them to go to Heleste, where they shall build great cities and kingdoms unto me and my hosts.

And when these things are fulfilled, behold, I will send my hosts to Uropa, and build there also heavenly kingdoms and mortal kingdoms; and when these are established, behold, I will send into other countries, one after another, until my heavenly kingdoms embrace all places, and until all the earth is mine. For I will be God over all, and ye that labor with me shall be my Lords and sub-Gods forever. And my kingdoms and your kingdoms shall be bestowed with glories and ornaments, the like of which has never yet been. Neither shall the Gods of other worlds come against me or mine to carry away my people. They shall no longer flatter them, calling them Brides and Bridegrooms to Jehovih, a thing none can see or comprehend.

So Ahura and his emissaries went to work to carry out these decrees, and in two hundred years they had inspired the Parsi'e'ans and the Arabin'yans to emigrate by tens of thousands to the land of Heleste, which was inhabited by Druks and wanderers, full of wickedness. Ahura inspired his immigrants to fall upon the native Druks, and destroy them. Wherein had come to pass that which Jehovih spake in Mouru, saying: They who cannot be risen by persuasion may be aroused by less scrupulous masters. For whilst Ahura's hosts were slaying the Druks of Heleste by tens of thousands, God's heavenly hosts were receiving their spirits and conducting them away to other atmospherical regions.

These, then, were the divisions of mortals on earth at this time: First, the I'hins, who were the original Faithists. And they were capable of prophecies and miracles to such an extent that all other people called them the sacred people. Neither did the great warriors of other nations and peoples molest them. The I'hins lived secluded and separate from all other people. Nevertheless, they were the seed of everlasting life on Earth, and the foundation for raising up prophets and seers unto other peoples. Even as the mother of Zarathustra was of the I'hins, so was it with all men and women born into the world with su'is and sar'gis. For being near Jehovih, they had faith in Him, and Him only. The second race, equally ancient, was the Druks, the barbarian hordes, incapable of inspiration, save for their stomachs' sake. And though they were told a thousand times: Behold, ye have a spiritual body! they understood not, cared not, and forgot it a moment after. And though it were said to them: Behold, there is a Great Spirit! they heard it not, nor understood, nor heeded the words. The third race was the Ihuans, born betwixt the I'hins and the Druks. To this race, in its early days, a commandment was given by God not to marry with the Druks, and they had maintained that law amongst themselves by the sign of circumcision. This, then, was the first beginning of persecution against Faithists in Jehovih.

When Ahura usurped his heavenly kingdom, and appointed guardian angels over mortals, he determined to leave nothing undone in order to overthrow the doctrine of Jehovih, the All Person. So he decreed as follows: Since, by the mark of the circumcision, they have pride in being Faithists, I will not have circumcision. After the third generation whosoever hath this mark upon him is my enemy. He shall be pursued, and no profit shall fall to his lot. Suffer not little children to be maimed for my sake; rather let them be circumcised in heart.

And Ahura put no restriction upon his mortal followers marrying, and it came to pass that those Druks not slain in Heleste married with the worshippers of Ahura. And about this same period of

time Jehovih brought Earth into a light region for two hundred years. And when the Diva was in session, Jehovih's Voice spake to Div, saying: Let My Sons be not cast down because of the sins of Ahura; rather be wise and appropriate from his wickedness that which will be good in the end. For as it was not lawful for My people to marry with the Druks, behold, Ahura hath made a law on his own account against circumcision, and it shall come to pass that by their sins even Druks shall be raised up to learn of Me and My kingdoms.

And it came to pass that a fourth race rose up in the world, and it was mongrel, being dark and short and less noble. The I'huan were red, and brown, tall and majestic; the I'hins small, white, and yellow. And Jehovih put these marks upon His peoples that the races might be read in thousands of years. Ahura perceived this. One of his Lords said unto him: Thou Ahura, soughtest to disprove Jehovih in this. Ahura said:

Behold, there are two senses to all men, the es and the corpor. When one is in abeyance the other acteth. This is su'is. Call together thy companions, and find a remedy; for I will prove all things in heaven and Earth.

For fifty years Ahura and his hosts tried by other means to have born into the world a great prophet and seer, but failed. Ahura said: I know the way of the loo'is; They decoy the I'hin men to go with the I'huan damsels. But I have sworn there is no Jehovih; how, then, shall I go to the sacred people? And, after all, such a prophet might prove treacherous to my kingdom. So Ahura commanded his emissaries to weigh the matter for another fifty years, and then to solve the problem.

So Ahura's emissaries inspired thousands of experiments to be made, whereby a prophet or seer could be made amongst the mongrels. And Jehovih suffered them to discover that by pressing down the front brain of infants they could be made capable of su'is. And infants were strapped on boards, and another board strapped on the forehead to press the head flat; and every day the headboard was strapped on anew, tighter and tighter, until the forehead, which holdeth the corpo-

real judgment, was pressed flat, and the judgment of the brain driven up into light-perceiving regions at the top of the head.

Ahura thus raised up prophets and seers, and they were willing instruments in his hands. And he sent into all the divisions of the Earth tens of thousands of angels, teaching this to mortals, thus laying down the foundation for his grand scheme of reducing heaven and Earth into his own kingdoms.

Jehovih spake in the Diva, saying: Even this permit ye. The Druks will heed more what one of their own people saith as a seer, than if the same thing were said a hundred times over by an I'hin.

CHAPTER LVI.

The next resurrection was six thousand million souls, and God and his Lords and his sub-Gods had maintained the Diva, and maintained all the orders of heaven and the divisions and kingdoms, except what had confederated with Ahura and his kingdoms. And God and his Lords had preserved their colleges, schools, factories, hospitals and nurseries, and their standard in the temples with mortals. And of mortals who remained Faithists, the I'hins and Lords and ashars held command for the glory of Jehovih. But of the mongrels, who were multiplying fast on Earth, Ahura, his Lords and ashars held command.

But alas for the grade of Ahura's host in heaven! In less than one thousand years he had abolished his colleges and schools, save what pertained to acquiring a knowledge of Earth and atmosphere. He taught not his people to look higher for other worlds, and herein he began the work which was in after time to be his own downfall.

Jehovih had said: Whoever provideth not a philosophy for the endless acquisition of knowledge, dammeth up the running waters I have made. Suffer Ahura to teach what he will; the time will come when he will be obliged to find an outlet for My created beings. And rather than acknowledge Me in My Person, he will profess to send souls back to earth to be re-incarnated.

Ahura's heavenly kingdoms numbered more than six thousand million souls, and half of them were little better than drujas, being slaves to certain masters, doing whatsoever they were bidden without knowing, or desiring to know, the reason therefor.

As yet there were six hundred years to pass before another dawn of dan, in which God, his Lords and their people had faith that Jehovih's hosts would come from on high to help deliver heaven and Earth out of darkness. On the other hand, Ahura, although having been taught the cycles in his early education, spread the word abroad in heaven and Earth that there were no cycles; that, as things are, they had been, and would continue to be.

So, as much as God's hosts prophesied a coming light, Ahura and his hosts prophesied that nothing of the kind would come. Ahura, moreover, sent the following order to his Lords, to be taught in heaven and earth, to wit: Am I not he who inspired Zarathustra, the All Pure? Spake I not to him, face to face? Are not all created things mine own? Who, then, knoweth but that I will light up the world again? Behold, I am the Personation of Ormazd, Who was Voidance, but now is me, Ahura'Mazda. In me only is life and death and resurrection. Whosoever call-eth: Ahura'Mazda, Ahura'Mazda! is mine, and within my keeping. Suffer not thy judgment to be warped by prophets who hope for impossible things.

In the sixth dan and the eightieth year, Ahura's numberless heavenly kingdoms began to be disturbed by his sub-Gods' lack of advancement, and so, sixty of them congregated together and appealed to Ahura, saying:

In reverence to thee, O thou All Highest God! Many hundreds of years have we served thee. And we have paid thee tribute whenever thou hast required it of us. We have helped to adorn thy capital, Ctusk; with diamonds and pearls we have laid thy streets. Thy mansions have we built with precious gems. And as to thy throne, what one of us is there but hath contributed to glorify it before thee? Yea, in all things have we been most loyal and tributary to thee. Nor are we unmindful of our own wisdom. We remember thy

arguments of old. Thou didst say to thy God: Behold, thou hast long promised we should be raised to more exalted kingdoms, but, behold, two hundred years have elapsed, and there is no advancement. This thou didst use as an argument for seceding from thy God's kingdoms. Behold, now we have served thee and thy kingdoms more than a thousand years. We come to thee to know wherein we can now serve thee that thou mayest exalt us into kingdoms commensurate with our wisdom and power?

To this Ahura replied, saying: Most humble and well-meaning Lords and sub-Gods, why came ye not before me, face to face? Why have ye consorted in private? Was not my capital, and my throne, the proper place for your argument? Had ye suggested anything whereby advancement was possible unto you, I had answered your demands.

But his Lords and sub-Gods came not before him, but sent this answer, to wit: As thou promised us advancement provided we served thee, so promised we our ashars, and our marshals and captains. Now they come to us, saying: For hundreds of years have we served: Give us preferment. But we have nothing to give. Think not, O God, that we are unwise, or that we hunger and come begging; or that diadems, or gems, or costly thrones, would satisfy us. We know what thou hast to give—promises! We know every corner of thy vast kingdom, and that all places are full, and that thou canst not exalt us. Wherefore, then, should we have spoken before the throne in Ctusk? Would not our voices but breed mischief amongst thy other Gods and Lords? Rather let us err ourselves, than that we should injure thee and thy kingdoms. Hear us then, O Ahura'Mazda:

Whence the desire for endless advancement if this heaven be all? If a little knowledge giveth power, wherein is not great knowledge desirable? We have destroyed our great colleges, saying: Higher than we, ye must not go! Remember thou, O Ahura, we were students under the Faithist's God and Lords when thou secedest; and thou saidst unto us: Behold the long training of your course; a curriculum of a thousand years! Come

with me; I will give you kingdoms at once! So we came to thee, and we were suddenly puffed up with great pride. Behold now, we look abroad, and the same stars shine upon us. We have not visited them. We know not how to go so far. The countless ethereal worlds lay far beyond ours. We are told that they are habitable. We know not. We have no knowledge enabling us to get away from these heavens; save, indeed, back to the filthy Earth.

To this Ahura replied, saying: It is plain to me ye are beside yourselves. This heaven is good enough. If there be higher heavens, let them come or stay. I go not to them. But, in truth, with your present convictions, I would be an unwise God not to grant you dismissal from my kingdoms.

This ended the matter, and the sixty sub-Gods then deliberated on their course, and finally sent to God, in Mouru, the following address: In reverence to thee, God of the Faithists in Jehovih: We have had sub-kingdoms, and know our rank is beneath thine. But we are reaching outward and onward; to thee we submit our cause. First, then, there are sixty of us, of the rank of sub-Gods, and we hold seven hundred million subjects. Disaffection hath risen betwixt ourselves and Ahura'-Mazda, from whom we are alienated. But shall we unite our hosts into a new kingdom of our own, or affiliate with some mighty God, that is our question? What preferment canst thou give unto us if we turn our subjects over to thee?

God answered them, saying: Brothers, hear me patiently, and consider my words. First, then I am not God of the Faithists, nor of any other people, but God of the locality which was assigned me by the Father, through His Son. Neither can ye give your subjects unto me; for by my service to Jehovih I can have nothing, and, least of all, my brothers and sisters.

In the next place, I can give you no preferment; I have nothing, neither to give nor to sell. Wherein the Father giveth me wisdom and power, I impart them unto others. Besides, until ye have also learned to know that ye have nothing, neither subjects nor jewels, also desiring nothing, save wisdom and strength to im-

part to others, how hope ye to gain admittance into my places of learning?

And lastly, since ye have kingdoms of your own already, raise ye them up, and thus prove unto me your just merit.

To this the confederated Gods replied: What meanest thou? That Gods and angels must labor for others than themselves forever, and receive nothing therefor?

God answered them: Even so; save and except ye shall receive an abundance of happiness, and it will endure forever!

Here the matter ended for two years; and the sub-Gods understood not the plan of Jehovih's kingdoms. But their kingdoms were out of sorts, having no head; and hundreds of thousands of their subjects were deserting them and returning down to the corporeal Earth, becoming wanderers and drujas. Finally the sub-Gods again appealed to God in Mouru, inquiring:

Is not God a God, whether he be for another or for himself? Behold, we have helped to build up Ahura; he is a mighty God! If we affiliate with thee, we will labor to build thee up also. Yea, we will adorn thy throne and thy great heavenly city. But since we have been sub-Gods we desire not to enter thy service as menials and servants. What, then, shall we do, that both thou and ourselves may have honor and glory?

God answered them, saying: Ye cannot serve me; I have no servants. Serve ye Jehovih only. Behold, we are all brothers, being sons of the same Great Spirit. As for building me up, sufficient is it for me that He who created me will build me up according to my just deserts. As for adorning my throne, ye can only bring substance to it from the lower kingdoms, which I desire not. Why will ye adorn the heavenly city of Mouru? Behold, it is but a resting place on the great journey to the kingdoms of endless light. In a few hundred years, at most, not only I but my hosts will rise from this place to return not to it forever.

And lastly, to be a self-God, as is Ahura, is to own all things possible, and hold on thereto; to be a God as I am, is to own nothing, and to retain nothing; but to be forever giving away all one receiveth.

Said I not to you before: Begin with your own hosts and exalt them. Inasmuch as ye asked for subjects, behold, the Father gave unto you. Think not that he will suffer ye now to cast them aside or barter them off. Nor shall ye suffer them to become wanderers, nor to return back to the Earth as drujas. As much as ye raise up the kingdoms that have been intrusted to you, so will ye also be raised up.

Nevertheless, if ye desire to affiliate with Jehovah's kingdoms, the way is open unto you; and your first labor would be, to gather together all your own hosts, and to labor amongst them, teaching them wisdom, strength and individuality equal to yourselves; and when the lowest of them all is so risen, then can ye enter the kingdoms of the Father. As ye have had the profit of your subjects for hundreds of years, return ye now unto them service for service. Jehovah is Justice!

The sub-Gods made no answer to this for a while, but Jehovah moved upon their hearts, and they perceived wisdom and justice, and they repented, bitterly bewailing the loss of the thousand years in which they had espoused kingdoms. But they had neither power nor learning sufficient to extricate themselves; so they petitioned God for more light. Whereupon, God affiliated them, and appointed Vishnu Lord unto them and their hosts.

And Vishnu took three hundred thousand laborers, and went with them to Maitraias, a heavenly place to the west of Vind'ias, a heavenly place to the west of Vind'yu, and there established a Lordly division, with messengers in connection with Mouru, in Haraiti. And Vishnu sent his captains with sufficient forces, under command of the sub-Gods, to arrest such as had become wandering spirits, or had returned to the Earth as drujas. And whilst these were on this duty, Vishnu organized his Lord-dom, and this was the first Lord-dom established in heaven, as the lowest kingdoms had heretofore been on the Earth and with mortals.

Jehovah's Voice had spoken to God in Diva, saying: Behold, the time is coming when the sub-kingdoms of Ahura, the false, will begin to revolt. And they have thousands of millions of slaves who will strive to go back to the Earth to dwell

with mortals. They dwell in darkness, and thou shalt not suffer them to regain the Earth, lest the races of men go down in darkness, even as before the submersion of Pan. For which reason, thou shalt establish a Lord-dom, and raise a sufficient army to shield the inhabitants of the earth. And thou shalt make Vishnu thy Lord in My behalf.

When it was known in Ctusk, the heavenly place of Ahura, that sixty sub-Gods, with their hosts, had affiliated with Jehovah's kingdoms, general disobedience to Ahura was manifested by the remaining sub-Gods, of whom there were yet more than eight hundred, who had within their dominions upward of two thousand million angels, all slaves, with knowledge of no other heavenly place than the small precinct where they had been kept in drudgery hundreds of years.

The Voice of Jehovah came to God, saying: My Son, take advantage of the seed of disaffection in Ahura's kingdom. Send thou an otevan of great power throughout the heavenly kingdoms. And thou shalt put trumpeters in the otevan, and they shall prophesy the dawn of dan within two hundred years.

God perceived, and he had his workmen build an otevan of great power; and he provided trumpeters, and sent them forth, saying to them: Ten years shall ye travel in the heavenly places around about the whole earth, prophesying. In less than two hundred years Jehovah's ethereal hosts are coming. Prepare ye for the resurrection; His kingdoms are open for the weary; His Lords and Gods will give you rest!

Ahura summoned his council of false Gods, hoping they might invent a remedy to counteract so great a prophecy. And he and his Council sat forty days and forty nights in their heavenly capital; but there was no high light amongst them, merely each one giving his opinion. But at the end of forty days Ahura resolved upon the following method, to send a prophecy of his own. Accordingly, he had an otevan built, and sent trumpeters forth with these words, to wit:

I, Ahura'Mazda, Only Son of the All Nothing Presence, personated in my Very Self, proclaim from my All Highest Heav-

enly Judgment Seat! Hear my words, O ye Gods, and tremble! Hear me, O ye angels, and fall down! Hear me, O mortals, and bow down to my decrees. Behold, I sent my fire-ship, prophesying that in less than two hundred years I would come in a dawn of dan! But ye obeyed not; ye were defiant before me! Then I swore an oath against all the world! Ye shall know my power! Then I came down out of my holy, high heaven; and I am already come. Now is the dawn of dan! I send my trumpeters first; after them come my lashers and enchainers, whose captain is Daevas, whose God is Anra'mainyus. I will have mine, and I will give Druks and drujas by thousands and tens of thousands over to everlasting torments.

Ahura's Gods had become acquainted with him, during the hundreds and hundreds of years, and they no longer trembled at his commandments. In their hearts they knew he could not do what he professed; they knew his prophecies were vain boastings. Yea, his very trumpeters believed not what they proclaimed.

CHAPTER LVII.

In the one hundred and eightieth year preceding the dawn of dan; that is, two thousand nine hundred and twenty years after Fragapatti and Zarathustra, Jehovah sent swift messengers with six thousand etherean loo'is from the Nirvanian fields of Chen'gotha in etherea. And the swift messengers brought the following message to God of Earth:

Greeting to thee, God of the red star and her heavens, in the name of Jehovah! By the love and wisdom of Cpenta-armij, Nirvanian Goddess of Haot-saiti, we speak in the Father's name. Peace and joy be unto thee, O God, and to thy sub-Gods and Lords, and Lord Gods and Goddesses. One hundred and eighty years of darkness will now come upon thy kingdoms. And then the darkness will go away, and dawn will be in the place thereof. And in the time of the great darkness, behold, the nations of the earth will go down. But the light of the Father's Presence will not be destroyed. A little seed shall endure amongst mortals. That that seed may be propitious to the labor of thy Goddess, who will come in that day, she sendeth

herewith two thousand etherean loo'is for Vind'yu; two thousand for Jaffeth, and two thousand for Arabin'ya. And thy Goddess decreeth that thou shalt appoint unto these loo'is one of thy Gods, high raised, and he shall go with them, and his labor shall be with them. And the business of this, thy God, and of these, my loo'is, shall be to raise up heirs and followers, who shall be grown to maturity when I come. For through these that they raise up will I deliver the Father's chosen out of the afflictions that will be upon them in that day.

To this God replied: In the name of Jehovah, greeting and love unto Cpenta-armij, Goddess of Haot-saiti. I receive thy loo'is with joy, and I appoint unto them my favored God, Yima, God of a thousand years' tuition, namesake of Yima, son of Vivanho, the sweet singer.

So the swift messengers, with due ceremonies, left the six thousand etherean loo'is and then departed. And God sent messengers to Yima, commanding him to come to Mouru at once, deputing his assistant God to take his place and retain it until dawn. So Yima appeared presently before the throne of God, and the latter instructed him in all that had been commanded from on high. And Yima sent word to his former kingdom for a thousand of his attendants, and they came also. Meanwhile, Yima conferred with the loo'is, who explained to him all that they required. And after this they provided a piedmazz, and descended to the earth, to Jaffeth and Vind'yu and Arabin'ya.

And Yima stationed his piedmazz midway betwixt the three countries, in the first plateau above the clouds, and called the place Hored, in honor of the first heavenly kingdom on the earth. And when he had founded his place and named it, he sent word to God, Jehovah's Son, who gave him five hundred messengers, mostly college students. And God gave them, to return, heine currents, so the ethereans could be supplied with regimen of their own order.

Yima made the watches twenty-four hours, changing at sunrise every morning, and arranged so that one-half was on watch and the other half remained as relief watch. And he called in all ashars from the regions

of mortals where he designed labor; and when they had assembled in Hored, he thus addressed them, saying:

Behold, it is yet one hundred and eighty years till the dawn of dan. At that time Cpenta-armij, Goddess of Haot-saiti, situated in the Nirvanian fields of Chen-gotha, will come in the Father's name, and with wisdom and power! But until that time, great darkness will be in heaven and earth, especially in these regions. And it shall come to pass that the worshippers of Ahura'-Mazda, will triumph in these lands. They will build great cities and kingdoms, and they will rule over the I'huans to great injury. But the Druks will be redeemed to everlasting life during this period; for the mongrels will wed with them, and their progeny will be capable of receiving light, even in mortality. But these mongrels will be great savages, nevertheless, and there will be cannibals over all these three great lands. And they that are slain in battle will be cut up and put in vessels with salt, and their flesh will be thus preserved for food.

But because the I'huans, who are Zarathustrians, will not war, they will be enslaved by the mongrels, except those who escape to the forests. And betwixt celibacy and torments, the Zarathustrians will have great suffering and bondage, and many of them will be discouraged and lose faith in the Creator. But that their seed may be preserved and delivered out of bondage, ye shall raise up many who are capable of su'is; and in the time of dawn they shall be rescued from their enemies. Behold, here are present etherean loo'is who will go with you throughout these lands and survey the people, and provide also for such great lights as shall lead the people.

After Yima thus instructed the ashars in a general way, he handed them over to the loo'is, who divided them into companies of thousands, and each loo'is had one company of ashars. And when this was completed they departed out of Hored, going to their several places.

In eleven days thereafter, behold, a'ji began to fall on heaven and earth. The belt of meteoris gave up its stones, and showers of them rained down on the earth, and the sun became as a red ball of fire,

and remained so for one hundred and sixty-six years. And the peoples of Arabin'ya and Vind'yu and Jaffeth fell from holiness; the Zarathustrians gave up celibacy by hundreds of thousands, and married, and begot children in great numbers; many women giving birth to twenty, and some even to five and twenty children. And some men were the fathers of seventy children, and not a few even of a hundred. And the Zarathustrians, even the Faithists with the mark of circumcision, went and married with the mongrels, and they with the Druks, so that the foundations of caste were broken up. So great was the power of a'ji that even the I'hins oft broke their vows and lived clandestinely with the world's people, begetting offspring in great numbers, not eligible to enter their sacred cities. And yet mortals saw not the a'ji; they saw their cities and temples, as it were, sinking in the ground; but they sank not; it was the a'ji falling and condensing.

Jehovih had said: Whatsoever I give that feedeth corpor, inspireth man to corpor; whatsoever I give that feedeth the es, inspireth man to es. And in the days of a'ji, neither angels nor men can inspire mortals with spiritual things, only they that are organically grown in spirit can withstand.

CHAPTER LVIII.

Jehovih said: When a'ji cometh near a dawn of dan, let My loo'is be swift in duty; far-seeing in the races of men. I not only break up the old foundations of temples and cities in those days, but the foundations of the abuse of the caste of men. My Voice is upon the races of men. To-day I say: Preserve ye the caste of men: marry ye thus and so, every one to their own line. To-morrow I say: I will have no caste, for the races are becoming impoverished in blood; marry here, marry there! And I give them a'ji, and their desires break all bounds, and I raise them up giants and strong limbed.

But in those days My loo'is shall fly swiftly and with great power, that a seed may be preserved unto Me and My kingdoms. I come not for one race alone; but unto all men; as by My spirit created I them all alive, so is My hand over them to all eternity. And when the shower of a'ji is over, I send My high-raised Gods and

Goddesses to gather together My flocks, and to proclaim unto them anew My Wisdom and Power. And those that have been selected and preserved by My loo'is are the foundations of My new order.

Ahura took advantage of the age of darkness to sow disbelief in Jehovih broadcast over earth and heaven, and to gather in his harvest for the glory of his own kingdom. And when war and murder and lust were thus reigning on earth, Ahura decreed to his Lords, and they again to his ashars, and they again to mortals: That all that was required of any man or woman was not celibacy, nor carrying of the alms-bowl, nor any sacrifice whatever; but by saying prayers to Ahura'Mazda, and to his Lords, and to praise them was all sufficient; that on the third day after death they would ascend and dwell in Ahura's paradise. Nevertheless, such was not truth, for Ahura's emissaries caught the newborn spirits, and made slaves of them, commanding them to gather regimens and substance for the glory of Ahura's heavenly kingdoms.

In the fortieth year before dawn, the Voice of the Father came to God, saying: Mouru is becoming uninhabitable; Haraiti shall be moved into the earth; Zeredho shall be no more. Go not to Ahura with this prophecy; he hath denied My Voice; he will not hear. But I will take the foundations of Ctusk from under him, and it shall go down into earth. But thou, O God, My Son, I forewarn; for thy kingdoms and thy upraised sons and daughters shall be preserved through the darkness. They shall become My Brides and Bridegrooms; I will prepare a place for them in great glory. Call together the Diva, and I will speak before them, and My Voice shall be proclaimed throughout all these heavens, save in the heavens of Ahura, where My Voice shall not be proclaimed.

So God called the Diva, and they sat in the sacred circle, and the light, like a sun, gathered above God's head, saying: Come up above Haraiti; behold, I have broken up meteoris; I have fashioned a new plateau in the firmament above; whereon are all things plentiful for heavenly kingdoms. Come hither with thy Lord Gods, and with thy Lords, and I will show thee. And

when thou hast seen, thou shalt possess the place and begin its inhabitation, taking thither thy hosts of thousands of millions.

When the Light ceased speaking, it rose upward, and Div and Diva rose also and followed after; and thus Jehovih led them to the plateau; and it was called Craoshivi; and God and his sub-Gods possessed the place, and laid the foundation for inhabitation; and after that he and his Lords and Gods returned and counseled on the manner of removal.

At this time there were four thousand million Faithists belonging to God's kingdoms, most wise and upright, full of purity and good works. But God and his Lords, and Lord Gods, had not sufficient power to remove so many angels, especially as many of them were yet below grade fifty, and hence inclined downward more than upward. So, after due counsel, God decreed to build an avalanza capable of two hundred thousand, and to begin with the highest grades.

God foresaw of his own wisdom that he should render unto Vishnu and his Lord-dom a sufficient force to protect the mortals of Vind'yu and Jaffeth and Arabin'ya, which were soon to be flooded by the hosts of Ahura being cast down on the earth. Accordingly, he sent for Vishnu, and when Vishnu was before the throne of God, the latter told him all the words Jehovih had said in regard to Ahura and his kingdoms, to be precipitated to the earth; and told him about the new plateau, Craoshivi, whither the Light had conducted them. And he further commanded Vishnu to return again to his own place, Maitraias, and survey the dominions, and estimate what force he should require in order to protect the mortals of those three earth divisions.

Vishnu replied: As to the latter part of thy commandment, O God, I have already accomplished. For I feared these things might come to pass, and I provided accordingly. The number I will require of and above grade eighty will be six hundred million! For I must have at least one angel for each mortal.

God answered him, saying: Thou shalt have eight hundred million! Whereupon, Vishnu returned to his own place, Maitraias. God immediately sent forth selectors

with power; and they went into all the colleges and factories, and other places of Jehovih's kingdoms, and selected out the eight hundred million angels required by Vishnu, and God sent them to Maitraias as soon as possible. Of the six hundred million angels taken to Maitraias, who had been subjects to Ahura's sub-Gods, besides a hundred million that had strayed off, becoming wanderers and drujas, Vishnu found thirty million above grade fifty, and these he appropriated at once, to work in concert with the sub-Gods in building schools, colleges, factories, and all such places required for the elevation of spirits. When he had thus established order, he called together the sub-Gods and said unto them:

Think not that I am about to leave you; I am not about to leave you. But ye are not mine to keep; nor are ye hosts of mine. Ye asked for them in the first place, and Jehovih gave them to you. I have restored order; the time is now come when one of you must be chief captain over all the rest, and he shall apportion you according to his highest light. Choose ye, therefore, your captain, and I will give him a judgment seat and badge of office, and ye together shall comprise a Council. For I will make this a kingdom when the majority hath passed grade fifty.

The sub-Gods deliberated for eight days, but, perceiving the responsibility of leadership, not one of them would accept the place. So they came before Vishnu, saying: We pray thee, release us, and raise thou up another person, and he shall be our captain.

Vishnu said: A certain man and woman married, and they prayed Jehovih for offspring, and he answered their prayer, and they had many children. And now, when they beheld their responsibility to the children, they said unto the Great Spirit: We pray Thee, give the responsibility to some other persons. What think ye of them?

Now I say unto you, Jehovih heard their first prayer, but not the second. If I serve Jehovih, how, then, shall I answer your prayers and appoint another person in your stead? It is a wise man that rusheth not into leadership and responsibility; but he is a good man, indeed, who, having

gotten in, saith: Now will I go ahead in Jehovih's wisdom and power with all my might. The Gods who are above us come to such a man and help him! Go ye, then, once more into Council, and appoint a chief captain.

Hardly had Vishnu said this, when the sub-Gods perceived what was meant by the higher light, and the whole sixty held up their hands, saying: I will serve Thee, O Jehovih! Give me whatsoever Thou wilt!

With that, Vishnu commanded them to appoint the one with the highest grade. This they did, and it fell upon Subdga; and accordingly, Subdga was made captain in chief of Maitraias, with rank sixty on the first list. So Vishnu created a judgment seat for Subdga and gave him a badge of office. And the other sub-Gods were made captains of divisions, and numbered according to their assignment, and none of them were humiliated before their former subjects, but became trainers and disciplinarians in new fields of labor. And their former subjects were no longer called subjects, but hosts, and they were liberated in all things, except liberty to return to mortals.

Hardly had Vishnu these matters settled, when the hosts, eight hundred million, came as the guard and shields of mortals. These Vishnu organized, making Maitraias the central throne over them; and he divided them into companies of one million, and gave to each company one marshal and one thousand messengers. And the marshals again subdivided their hosts into thousands, and numbered them, and to each thousand he gave one master, with his quota of messengers.

Next, Vishnu divided the three great countries, Vind'yu, Jaffeth and Arabinya, into as many parts as he had appointed marshals; and the lands were mapped out, cities and towns and country places, and each marshal was assigned his place. And there was made a record of these things, with the maps and divisions, and the names of the marshals and masters; and it was registered in the libraries of heaven. So Vishnu's hosts were sent to their places and commanded to give daily reports of their labors, which were to be carried by the messengers to Vishnu.

CHAPTER LIX.

In Mouru, God and his officers, were using all their strength and wisdom to provide for the removal of his hosts to Craoshivi. The demand for builders, surveyors and carriers, with power, was so great that God determined to send trumpeters through the kingdoms of Ahura, the false, asking for volunteers. For this purpose he sent twelve otevens in different directions, some even going through the city of Ctusk, Ahura's capital, and they proclaimed aloud what they wanted. And it came to pass that in less than one year the otevens gathered out of Ahura's kingdoms seven million angels capable of grade seventy, who were able to fill the places required.

This was the most damaging blow of all to Ahura's kingdoms, for he thus lost the wisest and most powerful of his people. And this news went like fire before the wind. His sub-Gods began to revolt against him, claiming their own kingdoms. Many of them openly preached in their heavenly places against him, accusing him of falsehood and of being a mere pretender, with little power.

Nevertheless, he had great power in the name Ahura'Mazda, for he was believed in heaven, to be the same God, even I'hua'-Mazda, that inspired Zarathustra. And mortals also, living and dying in this belief, could not be convinced otherwise. And when their spirits left their mortal bodies, Ahura's angels took them to the heavenly city of Ctusk, where they beheld its glory, shining and magnificent. And they took them in sight of Ahura's throne, but not near it, and they were obliged to crawl on their bellies a long distance even for this purpose.

And the throne was kept radiant with perpetual fire. Then they were made to re-crawl their way back again, until out of the city. After that it was said unto them: Behold, we have shown thee Ahura'Mazda's heavenly city and the glory of his throne. Himself thou canst not behold till thou hast performed the service which is required of all souls entering heaven. Nor canst thou come again to this city, most brilliant, majestic, till thou hast served under thy Lords and masters thy allotted time. After that thou shalt come

here and dwell in peace and rest and happiness forever!

And these spirits knew not otherwise, nor would they believe, if told; and they thus willingly made slaves of themselves hundreds of years, carrying provender, or doing drudgery to certain masters who were again serving the Lords and the sub-Gods, going through the same rites and ceremonies in heaven as they were accustomed to on earth.

But Jehovih provideth for all things, wiser than the wisest Gods. He created His creations with a door on every side, full of glory and freedom. And out of the substance of earth and atmospherea conjoined, He created the animal and vegetable kingdoms. And the trees of the earth, and the flesh of animals he created out of the elements of these two—earth and atmospherea.

And Jehovih created them that in death the corporeal elements should revert to the respective places where they belong. And in the death of a vegetable or of an animal, when the atmospherean part fleth upward, it carries with it a small part of the dust of the earth. Thus the earth giveth away of its substance into atmospherea, and in course of time, the fields become barren and produce not, and animals become barren and cease to propagate and their species go out of existence.

And Jehovih created man subject to the same forces, and when Earth is in this period of giving off man loses his desire for the earth, and crieth out for the light of heaven. This giving off period lasts for hundreds of years. Then cometh a time for Earth to receive, and for hundreds of years the atmosphere becomes surcharged with substance from the regions far away, and when it is thus receiving it is called the time of a'ji, because that which falleth is a'ji. When a'ji cometh upon the earth, the drujas come also. The days of the darkness of earth are their delight; their harvest is in the rich falling a'ji; it suiteth their laziness and their inclination to live in idleness. They become in those days like an over-fed animal; and to their masters, the false Gods, they become worthless, for they derive their sustenance without labor. A'ji is their delight; but they are also like a foolish man drinking wine

with delight, who continueth till his delight turneth to madness. So the drujas feast and disobey their masters; and then they become boisterous and unruly, full of disorder and evil intent, defiant, believing themselves to be Gods and Goddesses. Like a beggar with a pocket full of money, who lacketh discipline, and determineth to glut his passions to the fill, so it is with the drujas in the time of a'ji.

Thus Ahura counted without Jehovah; in his heart he had conceived great power in his kingdom; but the long a'ji told upon his heavenly places seriously. His sub-Gods no longer paid him tribute, to support in ease and glory his five million heralds, his five million musicians, his five million ceremonious paraders, giving and providing for them constantly new costumes and new palaces and new decorations. So, first one and then another of his sub-Gods revolted; and Ahura was powerless to enforce obedience, for so dense was a'ji that whomsoever Ahura sent forth only reveled in sumptuous feasting. And it came to pass that, after a'ji set in, over six hundred of Ahura's sub-Gods had dissolved all connection with him; and of the two hundred yet remaining, who were situated close about Ctusk, Ahura's heavenly place, not ten of them could be relied upon in emergency.

At this time Ahura resolved upon regaining his lost dominions, and it was like a man having lost heavily at the games, resolving to win or lose all. Accordingly, Ahura set his workmen to building parade ships, fifty thousand. He said unto his remaining sub-Gods: Behold, I will traverse the heavens in such magnificence and glory that all angels and mortals shall fall down and worship me. And surely, too, this time of a'ji must come to an end; and in that day I will remember those that have been faithful to me. And I will also remember, with a curse, those who have been unfaithful to me.

For fourteen years the workmen were building Ahura's fleet, and yet they had built but thirty thousand ships. For so great was the desertion of his skilled men that failure met him on all sides. But with these thirty thousand ships Ahura determined to travel throughout all the atmospherean heavens. Accordingly, he

called together his heralds, five million; his musicians, five million; his masters of ceremonies, five million; his masters of rites, five million; his marshals, ten million; his captains, twenty million; his generals, three million; his Lords, one million, and of his sub-Gods, one hundred and fifty, with their attendants, twenty million; his bearers of trophies, ten million; his light-makers, ten million; his waterers, ten million; his torch-bearers, five million; his body-guard, thirty million. Besides these there were the bearers of banners, the proclaimers, the road-makers, the surveyors, the directors, and so on, more than fifty million. And yet the traveling hosts, one hundred million, and waiters for them, one hundred million. In all there were upward of four hundred million spirits that went within the thirty thousand ships, and the ships were not full.

And the ships traveled in the form of a pyramid, but not touching one another, and yet fastened together. And the base of the pyramid was four hundred miles wide every way, and four hundred miles high. And the belt of light around about the pyramid was a thousand miles in diameter every way; and it was ballasted to run within fifty miles of the earth's surface.

Thus set out Ahura for a whole year's cruise in atmospherea; and wherever he went he proclaimed himself thus: Ahura'-Mazda, the Creator! The Only Begotten Son of the Unknowable! Behold, I come; I, the Creator! I have come to judge heaven and earth! Whoever is for me I will raise up to Nirvana; whoever is against me I will cast into hell.

The pyramid reflected light in its travel; and Ahura's emissaries on earth used this as a testimony that all things were about to come to an end; the earth to be cast out, and heaven and hell to be filled up with spirits, each to its place, according to its obedience or disobedience to Ahura'-Mazda. On the other hand, Ahura's revolted sub-Gods laughed at him; and, as for the over-fed and debauched drujas, they mocked at him. So it came to pass that when Ahura visited his revolted sub-Gods in their kingdoms, in stead of regaining their allegiance, he was sent on his way with hisses and groans. And yet never since Earth and her heavens were,

had there been such great show and pageantry.

Before Ahura had visited half the kingdoms in atmospherea he foresaw the futility of his project; the probable downfall of his own mighty kingdoms began to break in on his heart. Enthusiasm for his name was on the wane, and all his magnificence had failed to restore him to what he had been.

Now, whilst he was absent from Ctusk, the capital of his kingdoms, he had deputed Fravaitiwagga to reign in his stead, and to maintain the order and glory of his throne. Fravaitiwagga was a deserter from God's Haienne colony in Haraiti, where he had been educated two hundred years, and was expert in primary surveys, and buildings, but impatient for advancement beyond his capacity. He had now been with Ahura three hundred years, learning little, but feasting and frolicking, being a great flatterer of Ahura, and given to long speeches and flowery words.

Whilst Fravaitiwagga was on the throne, and after the departure of Ahura on his excursion, there came to him one Ootgowski, a deserter from Hestirai in Zeredho, who had been in Ahura's service a hundred and fifty years, but banished from his heavenly place by Ahura on account of gluttony and drunkenness, since which time he had been a wandering spirit, dwelling sometimes in one kingdom and then in another, and oft visiting the earth and gaining access to the oracles, and even to mortal priests, where he represented himself, sometimes as Ahura'Mazda, sometimes as God, sometimes a favorite Lord, sometimes Fragapatti, and Thor, and Osire, and, in fact, any name he chose, issuing decrees and commandments to mortals, then going away to return no more.

Ootgowski came to Fravaitiwagga, and he said unto him: Greeting to thee, O God, in the name of Ahura'Mazda! Behold, I am sent to thee in great haste by our Creator, Ahura; who commandeth thy presence in the province of Veatsagh, where is holden a mighty Council with Ahura's re-affiliated sub-Gods. What preferment Ahura'Mazda hath fashioned for thee I know not. To this Fravaitiwagga answered as followeth, to-wit:

Who art thou, and from what kingdom? And above all, why art thou come without heralds and attendants? To this Ootgowski answered, saying: Behold me! Knowest thou not me? I am Haaron, God of Sutuyotha! Who else could come so quickly? Who else but I runneth fearlessly unattended betwixt the kingdoms of the Gods?

Fravaitiwagga had been drunk many days, and was so dazed with the pretentious Ootgowski that he took for granted that he was indeed Haaron, a great friend to Ahura. Fravaitiwagga called his Council together and appointed Semmes to be a God in his stead; and so Fravaitiwagga departed in an arrow-ship, with messengers, for Veatsagh, which lie in an entirely different direction to where Ahura was traveling. Semmes, the deputized God of Ctusk, was faithful to his office for four days, and then proclaimed recreation until the trumpet call from the throne. And in this interval the debauchee, Ootgowski, obtained access to the floor of the inner chamber, and induced Semmes to accompany him, carrying off all the costly gems and jewels of the throne! And when without the capital, they embarked with their plunder in an arrow-ship to some unknown region.

For many days the members of the Council waited for the trumpet call, but not hearing it, resolved to learn the cause. And after diligent search, not finding Semmes, but discovering that the throne had been plundered of its valuables, they were thrown into great confusion. In two days after this the throne was destroyed, the Council divided and gone, and the heavenly city of Ctusk turned to riot and plunder. And there were in Ctusk and near about, upward of four thousand million angels with no God, nor leader, nor any head whatsoever. Thus it came to pass that Jehovah took the throne from Ahura, as had been prophecied.

And whilst this was going on, Ahura was away with his pyramid fleet, being discomfited wherever he went. But in two hundred and twelve days after his departure on his journey, messengers came to him and told him what had happened in Ctusk. Ahura gave orders to sail at

once for his capital; which was done, and his pyramid fleet hastened with all possible speed. Suffice it, in a few days he was back in Ctusk, a witness to the rioting and plundering going on. But the majesty and splendor of his fleet quieted the people, and restored order for the time being; nevertheless he was without a throne and without a Council.

CHAPTER LX.

During the fall of a'ji, God decreed to his Lord Gods, to his Gods and Lords, and Goddesses, as follows: As ye have gathered of the rising atmospherean part of the living earth-substance, so shall ye now turn for your regimen above. It is in heaven now like unto the waters of the earth. When it raineth not, mortals go to the well and fetch up water out of the earth; but when it does rain, they go not to the well for water, but set out vessels, and the rain filleth them. So, in the times of dan, our hosts bring their regimen up from the earth. Wherein ye have many employed as laborers. Behold now, a'ji will rain down upon us sufficient and more than sufficient regimen for one hundred and eighty years. Suffer not, therefore, your laborers to fall into idleness, for this will lead to mischief. But immediately put them to other occupations; allow them to have no spare time.

The mathematicians discovered there would fall no a'ji in Yaton'te, nor on the lands of Guatama. So, God sent from several divisions in the heavens laborers for those regions.

Two heavenly kingdoms, Gir-ak-shi and Soo'fwa, of Heleste, and Japan, grieved God more than all the rest. For these had become strongholds for Ahura, who had pursued the warfare on earth till in those two great divisions all the Zarathustrians had been put to death. And the mortal kings of those countries had issued laws commanding all people to be put to death who professed the Great Spirit, Ormazd. And the law had been carried out effectually.

So God bewailed Soo'fwa with lamentations. He said: O Japan, my beloved, down stricken! How can I restore to thee mortal seed? Thou art afar; no man on thy soil heareth the Creator's voice! How

can I carry her; she lieth down with cold feet. Whilst God lamented, the voice of the Father came to him, saying: Hear Me in My wisdom, O My Son. I will not suffer Ahura to go thither. Withdraw thy guards from the evilest of men. Suffer him to go his way. Ahura shall be brought home before he visiteth Soo'fwa and Gir-ak-shi.

God perceived; and he sent messengers to the guard over Ootgowski, saying to them: When ye come to the guard, even to the captains, ask permission to speak to Ootgowski. And the captain will permit. Whereupon, ye shall say to Ootgowski: My son, thou camest hither, saying: Put a guard over me, for I am obsessed of Satan. And God appointed a guard over thee. In this day, behold, God sendeth to thee, saying: I will no longer guard Ootgowski. For his glory he shall enter the kingdoms of Jehovih and become a worker for righteousness' sake.

When the messengers had said this much to Ootgowski, the latter said unto them: God is wise; I volunteered to have myself put under guard, but I am tired thereof. Say to God, his Lords and sub-Gods, I will come to Jehovih's kingdoms and work, for righteousness' sake. But yet a little while I desire rest and travel. So Ootgowski was granted freedom purposely, and of his own accord he went and destroyed the foundations of Ahura's throne, as hath been told. And Ahura thus hastened home without completing the travel of the heavens.

Jehovih said: Let them call the Creator Ahura'Mazda, and call Ahura'Mazda the Creator. Since He hath not shown Himself in a ship, or in the figure of a man, behold, thy inspirers shall teach His Ever Presence.

God perceived, and a record of the name was made and entered in the libraries of heaven. And God looked abroad and saw that the same thing was even so in Gir-ak-shi and Heleste. And God entered this also in the libraries of heaven. And the reading thereof, translated, is as followeth: In the land of Heleste, the highest, most sacred name of the Great Spirit, the Creator, was decreed by God to be Mazda; and the same thing is decreed of Japan.

Hence it was known from that time forth that the origin of the word Master, as applied to the Creator, sprang from those two countries only, and no other division of the earth. Of this matter God said: In thousands of years this word shall be testimony to mortals of the war in heaven of this day, which reached not to the heavens of these two lands.

So God had no footing in Japan nor in Heleste, nor had he sufficient power to establish a God or Lord in either country, or in the heavens belonging to them. And when Diva assembled, God propounded this matter, on which the fourteen members spake at length. And then Div decreed: To the swift messengers in attendance, and through them to the etherean Goddess, Cpenta-armij, deploring of Diva in Jehovih's name: Two heavenly kingdoms and two corporeal divisions have walled themselves about in idolatry. A'ji hath yet six years, and dawn twenty-six.

In thirty days thereafter the star-ship, Gee'onea, from Haot-saiti, in etherea, made its appearance in the heavens above, first observed on the borders of the bridge of Chinvat. God sent immediately a swift-rising Ometr to meet the star-ship and conduct it to Craoshivi, whither he had gone with one of his transports, with two hundred million, well selected, to found a new city in heaven. In three days' time the star-ship landed in Craoshivi with one million laborers provided to endure till the coming dawn.

After due salutations, Os, chief captain of the ethereans, said unto God: In Jehovih's name am I come to possess the heavenly places, Soo'fwa and Gir-ak-shi, and their lands, Japan and Heleste. This work must be accomplished before dawn; before the coming of Cpenta-armij. Send thou, therefore, thy messengers who know the places, that I may conduct my hosts thither to labor.

God then gave messengers to Os, and the latter departed and went to the kingdoms named; and it so happened, by the wisdom of Jehovih, that this took place at the same time that Ahura had returned and found his capital and throne demolished. Hence Ahura was powerless to interfere with the labor of Os and his hosts. So Os divided his forces and possessed

both Soo'fwa and Gir-ak-shi, together with the divisions of the earth belonging thereunto. And Os possessed the corporeal temples of worship, and the places of the oracles, and all places for consulting spirits. And he taught not the name of Jehovih, nor of the Great Spirit, nor of the Father; for none of these would be received. But this he taught; thus he extolled; thus inspired of the Mazda, the Creator; of the Voice that spake to Zarathustra, the All Pure. To goodness and good works; to self-denial and love; to justice and truth; of mercy and obedience to the all highest light in the soul.

CHAPTER LXI.

But even Gods fail at times. For by failures do all persons learn there are higher powers. Only Jehovih never faileth. In the last month of the last year of a'ji, even whilst God, Jehovih's Son, and his Lord Gods, and his Lords and sub-Gods, were proud of heart that they should carry Earth and her heavens through safely, they met sore trials.

A comet came within Earth's vortex, and was drawn in, even as a floating drift is drawn within a whirlpool in a river. The substance of the comet was condensed, and fell on the earth in mist, and dust and ashes. And the earth, and the heavens above the earth, were in darkness twelve days, and the darkness was so great that a man could not see his hand before him.

And during those days of darkness there were more than four score hells founded within Ahura's heavenly regions, and he was walled about by more than three thousand million angels; pilfered and stripped of all he had. And his remaining sub-Gods were also bound in hell and robbed of all they had. And presently the angels ran for the spirits of the kings and queens who had been tyrants on earth, and they caught them, and brought them and cast them into hell also, taking vengeance on them with stripes and foul smells. And hundreds of thousands of spirits went and gathered foul smells and cast them into hell, and surrounded the hells on every side with foul gases, so that none could escape. So desperate became the madness upon them, that even the tormentors rushed in, making a frolic of mad-

ness. And whosoever had ever had an enemy on earth now ran and caught him in hada and brought him; and they took and cast him into the torments of hell. And those who had been slaves hundreds of years to Ahura and his Gods, now caught every one they could lay hands on, and dragged them into hell.

As soon as God's messengers came and told him what happened, God sent all his available forces to overthrow the place if possible. Vishnu, full of hope and courage, sent one-half of his forces to God's assistance, thereby risking the guardianship of the three great mortal kingdoms, Vind'yu, Jaffeth and Arabin'ya. And God sent messengers to the heavenly kingdoms of North and South Guatama, saying to the Gods of those places: Behold, Ahura, the false, is involved in torments; his hosts are upon him; three thousand million! Send all above grade seventy at once. To Uropa he sent also, saying the same thing, and adding thereto: Alas, my little wisdom in sending off a thousand million of mine own hosts to Craoshivi at such a time!

Craoshivi was the new plateau, difficult of access, and it was scarcely possible to recall his hosts in the time required. And God summoned the Diva, that they might sit for the Father's Voice; and the members came and sat in the usual way, and Jehovah spake unto God, saying:

Peace be unto thee, My Son! Neither regret thou that thou sent thy most exalted hosts to Craoshivi. Did I not lead thee thither? And I said unto thee: Possess this place, and send thou thy hosts hither. Neither grieve thou because I sent the nebulae and the darkness of that time. Is it more to thee to behold these things, than for mortals to witness the spring floods that wash away the summer's coming harvest?

To learn to provide against contingencies, this is wisdom. Yet not All Wisdom is in man's heart, nor yet with My Gods. How canst thou perceive how it is with Ahura's soul, whether this hell be good or evil unto him in the end? If thou behold My sudden power, how much more must not Ahura feel it? Yet thou shalt deliver him out of hell; by thy hosts shall he and

his sub-Gods be delivered. But far greater shall be the torments of his own soul, than what his drujas can heap upon him. Then God inquired of Jehovah, saying: What is the most perfect way, to deliver Ahura and his subjects out of hell?

Jehovah answered him, saying: Whom he hath despised, send; whom he hath ill-treated, send; whom he hath humbled, send. And when thy Lords and Gods are come to the place, let these, his abused enemies, take the hand of thy Lord or thy God, and they shall call out to Me in the name, Ormazd, the which name Ahura hath tried to destroy for the glory of his own. And at the sound of the name, Ormazd, thy hosts shall cast burning light into the faces of the drujas, and thus scatter them away till Ahura be released; and he shall witness that he hath been released through the name, Ormazd.

God sent E'chad, and Ah'oan, to deliver Ahura out of hell, and they labored four years in accomplishing it, and then Ahura was free, and his hosts were divided into groups of tens of thousands, and hundreds of thousands; and God appointed generals and captains over them—all except eight hundred million drujas that escaped from hell and through the guards' fires, and descended back to the earth, to torment and deceive mortals.

So Vishnu failed in some degree to save the nations of the earth from the approach of evil spirits. Jehovah spake to Vishnu, comforting, saying: Because thou hast helped to deliver Ahura, thou shalt not take sorrow to thy heart. What are eight hundred million to thee? So Vishnu grieved no more.

Now, during the time of the deliverance of Ahura, no less than six knots had been tied in hell, and in one of these Ahura and his sub-Gods had become bound, so there was no escape for them. But the outer and extreme knots were untied first, and as fast as the delirious spirits were rescued, they were carried without and beyond the fire-walls and placed under guard. Thus in sections was Ahura's hell cast out; and when the deliverers came to Ahura and his confederates they were all, save Ahura, in a state of chaos, frenzied with fear. But Ahura was not beside himself, though in serious fright. Ah'.

oan, Lord of Jaffeth, spake to him, saying: In the name of God, and of 'Ormazd, I have delivered thee. How is it with thee?

Ahura said: I am done! I am nothing! One God alone can do nothing. Do with me whatsoever thou wilt. I am thy servant.

Ah'oan said: Nay, be thou servant to none save Ormazd, thy creator. His name is the watch-word and the power in all the high heavens. By His name thou shalt become one among Godly companions.

Ahura said: But thou must torment me first! Ah'oan said: Wherefore? My work is not to cast down but to lift up. So it is with all of Ormazd's Gods. Behold thou here, even thy sub-Gods, and such as thou hast in times past evilly used! See, they hold up their hands in prayer to Ormazd for thee! And is not the way of knowing angels and mortals, whether they be of the Creator? If they pull down, they are not His. If they slander or torment, or speak evil of one another, or give pain, they are not His. How, then, shall I not do good for thee and restore thee to thy kingdom?

Ahura said: Give me anything, but give me not my kingdom again; for of all torments this is the worst. Ah'oan said: Wouldst thou evilly treat them that had been thy subjects? If so, thou art not of the everlasting resurrection.

Ahura said: Nay, I would see them not forever! I would hear them not, know them not forever. If, therefore, thou wilt do me good instead of evil, I pray thee take me afar off and alone, that I may meditate forever on the horrors I have passed through.

Ah'oan said: Hear me now, once for all, and I speak in the name of the Great Spirit, Ormazd: Because thou hast served thyself and compelled others to serve thee for nearly two thousand years, thou hast become blind to the Ormazdian law, which is: That thine own peace and happiness can only come by making restoration to thy servants, and by lifting up those whom thou hast cast down. How can I deliver thee away from them? I may take away thy person, but I cannot deliver thy memory. No man can be delivered from himself. One way only is

open for thee under the Ormazdian law; which is, that thou shalt take thy kingdom again, and deliver it unto righteousness, intelligence and good works. Serving Ormazd by doing good unto them whom the Creator gave thee. Many of them have served thee more than a thousand years; wouldst thou now cast them off without recompense?

Ahura said: Thou art just, O Ormazd! I perceive the wisdom of Thy Gods, and the bondage of man. Take me, O Ah'oan, put me in a way to carry out this great light.

Ah'oan said: Hear thou thy sentence, in the name of Ormazd, the Creator: thou shalt be taken to a place of safety, which E'chad shall select; and thither shall thy most exalted people be taken, and put to work and to school, and in nurseries and hospitals; and thou shalt go about amongst them, teaching and encouraging them in industry and righteousness, for Ormazd's sake. And when thou hast certain ones disciplined in this way, thou shalt receive another installment of thy people, and they shall be disciplined in the same way. And then another installment, and so on, until thou hast all thy kingdom.

And that thou shalt be successful, these, my Lords, and generals, and captains, shall go with thee and labor with thee and thy hosts. And thou and thy people shall have no ornaments; and your raiment shall be light gray, alike and like, teachers and pupils, save when especially ordered otherwise by God and his deputies.

And when thou and the majority of thy hosts have risen above grade fifty, thou shalt be crowned in the name of Ormazd, and thy kingdoms shall have a throne, and thou shalt be one amongst the united hosts of the higher heavens. Till then, go thou to thy labors diligently, and may Ormazd abide with thee in wisdom and power.

Ahura said: Thou art just, O Ormazd. I will henceforth, forever, serve Thee with all my wisdom and strength!

And then E'chad and his attendants led the way, and the marshals and generals and captains brought Ahura's hosts, the first installment, and they went to a

place called Ailkin, a heavenly place capable of seven thousand million, and there they founded the new colony for Ahura. But Ah'oan and his hosts continued their labors in delivering the hells, until they delivered the four score, and placed all the spirits under guard and discipline.

CHAPTER LXII.

Thus the cycle of Fragapatti drew to a close, being three thousand one hundred years. And at this time there were but few people on earth or in heaven, even Druks and drujas, but were capable of everlasting life.

Jehovih spake to God, saying: Now shalt thou enumerate the inhabitants of earth and heaven, as to all that I have created capable of everlasting life; and of My harvests since the habitation of Earth, when man first walked upright. And their numbers shall be entered in the libraries of heaven, to remain forever.

So God called together a Council of mathematicians, and they numbered mortals and angels, and recorded their number in the libraries of heaven.

In Fragapatti's cycle were born ninety-two thousand million mortals on the earth. Of these ninety per cent. were born to everlasting life. Ten per cent. went into dissolution, as a drop of water evaporates before the sun and is seen no more.

In Osire's cycle, ninety-one thousand million. Of these eighty-seven per cent. were born to everlasting life. Thirteen per cent. went into dissolution and were seen no more.

In Thor's cycle, eighty-eight thousand million. Of these eighty-five per cent. were born to everlasting life, and fifteen per cent. to dissolution.

In Apollo's cycle, eighty thousand million. Of these seventy-two per cent. were born to everlasting life.

In Sue's cycle, eighty-seven thousand million. Of these sixty-two per cent. were born to everlasting life, and thirty-eight per cent. went into dissolution.

In Aph' cycle, sixty-six thousand million. Of these fifty-four per cent. were born to everlasting life, and forty-six per cent. went into dissolution.

In Neph's cycle, before the submer-sion of Pan, one hundred and twenty-four thousand million. Of these twenty-one per cent. were born to everlasting life, and seventy-nine per cent. went into dissolution.

And this comprised one-sixth of the people that had been created alive on the earth since man walked upright; that is three thousand seven hundred sixty-eight thousand million. But in the early days of man only a small percentage were born to everlasting life; and, first of all, only one per cent.

And God gave thanks unto Jehovih, the Creator, because all the races of men on earth were now capable of everlasting life.

Of the hells and knots springing out of hada since the days of Wan, this was the proportion:

In the cycle of Fragapatti, two hundred and seventy-six hells, of average duration, thirty years. Involved in these hells, two thousand million angels. Sixty-four knots, of average duration, two years. Involved in these knots, one thousand million angels.

In the cycle of Osire, three hundred and eighty-nine hells, of average duration, four hundred years. Involved in these hells, seven thousand million. Two hundred and twelve knots, of average duration, three years. Involved in these knots, three thousand million.

In the cycle of Thor, five hundred and ninety-one hells, of average duration, six hundred years. Involved in these hells, nine thousand million angels. Four hundred and thirty-six knots, of average duration, six years. Involved in these knots, four thousand million angels.

In Apollo's cycle, seven hundred and forty two hells, of average duration, eight hundred years. Involved in these hells, ten thousand million angels. Six hundred and four knots, of average duration, twelve years. Involved in these knots, five thousand million.

In Sue's cycle, twelve hundred and seventy-three hells, of average duration, one thousand years. Involved in these hells, thirteen thousand million angels. One thousand and five knots, of average

duration, thirty years. Involved in these knots, eight thousand million.

In Aph's cycle, three thousand five hundred hells, of average duration, two thousand years. Involved in these hells, twenty-eight thousand million angels. Two thousand knots, of average duration, fifty years. Involved in these knots, twenty-five thousand million.

And these were the numbers of spirits cast into hell and into knots, from the submersion of Pan to the end of the cycle of Fragapatti; but at the dawn of each and every cycle, both the hells and the knots were delivered by the ethereal Gods. Save in Fragapatti's cycle, when they were almost entirely delivered by the atmospherean God.

Prior to the submersion of Pan, commonly called the flood, more than half the people entering the es world went into hell and into knots. And in all ages of the world there have been thousands and millions of spirits who delight in hell for certain seasons, even as is manifested in mortals who delight in debauchery, and vengeance, and war. Nor is a hell widely different, as regards the spirit, from what war is amongst mortals. And as mortals of this day glorify themselves and their generals and captains for the magnitude of their havoc in war, so in the olden times, in atmospherea, there were such great boastings and laudations for such as inflicted the greatest torments and horrors in hell.

And as mortals of the Druk order oft leave their evil ways for a season, and become upright and virtuous, loving decen-

cy and righteousness, and then break faith and indulge in a season of debauchery, so in the es world has it been with millions and thousands of millions of angels. In one day the teachers and physicians were rejoicing before Jehovih because of the steadfastness of their wards to righteousness; and in the next day were left to deplore the loss of hundreds and thousands who had broken faith and gone off for indulgence's sake in some of the hells. And these had to be rescued, persuaded, threatened and coaxed back again and again to the nurseries and hospitals, or to the factories and colleges. Neither knoweth any one, save Jehovih, the labor and fretting and anxiety that were undergone by the teachers and physicians, and Lords and Gods, who had such drujas in charge. For even as it is beholden on earth that men of great learning and high estate oft fall, becoming lower than the beasts of the field, so in heaven were there hundreds of thousands, and even millions, oft high raised in the grades, that would stumble and fall into the lowest of hells, and even into the knots.

Now, up to the last, God and his Lords maintained the Diva; and mortals somewhat understood the matter, that there were certain laws in heaven that ruled over mortal kingdoms and empires. So that the words Div and Diva, and Divan laws, began to be realized as a concerted power in heaven greater than man's power.

So Jehovih brought Earth and her heavens into another dawn of dan, in the arc of Spe'ta, in the Nirvanian roads of Salkwatka, in etherea.



LORDS' RECORD FOR DAWN OF DAN

CHAPTER I.

In the beginning of the cycle of Fragapatti, Samati, God of Earth, and her heavens, was assigned the labor of establishing the worship of Jehovih upon the earth amongst the I'huans. Mortal men had turned from their Creator and delighted in war. In order to thus establish the worship of Jehovih on earth, it had become necessary to raise up a mortal capable of the Voice.

In those days when an army captured a large city, slaying the people, they carried back the spoil to So-qi, king of Oas, capital of Par'si'e, and received rewards according to the amount of plunder. The wars were between the different nations of I'huans. The sacred people, the I'hins, had nothing for which they could be plundered; so they were unmolested.

The I'hin prophet had said: Whosoever layeth up treasures in this world, shall find no peace! But ye have built so great a city that ye believe nothing can break it down. Now thou shalt see, O king, thy city shall prove the weakest of cities. There shall be raised up one man amongst the I'hins; and Oas, the mighty city, shall fall before his hand.

I'hua'Mazda, God of Earth, sent certain loo'is to look around, and afterward he called them and asked what they saw. They said: Work! Work! I'hua'Mazda said: Work it shall be. Go ye, holy masters of generations, down to mortals close around about the city of Oas. And search ye out the seed of the I'hin race, and by inspiration lead them to the fairest daughters of I'hua, in the City of Oas; and they shall be tempted, and a quickened fruit shall ripen in the city, sons and daughters. Again go ye to the I'hins and by inspiration bring others and have them tempted by the improved fruit. And yet again repeat this method, and in the sixth generation ye shall raise up a son having the gifts of su'is and sar'gis, and ye shall call him Zarathustra.

The loo'is went and accomplished what had been commanded by God. And the child's mother's name was Too'che, and the father's name was Lo'ab. Too'che was su'is-born herself, and was obsessed by Sa'moan, an angel, before she conceived, and during the time of maternity not allowed to wake from her unconscious trance. And by the loo'is, her soul was oft taken to heaven to behold its glories, and then to return and inhabit her own body. Thus, the child was born in light, and on the day of its birth the obsession fled, and Too'che proclaimed within the city that no man was father to the child, but that she conceived from the All Light, so believing, because unconscious in gestation.

The learned men cast the horoscope, but found nothing in the stars to alarm the kings, or worthy of credence to the maiden's story.

The loo'is went before God, saying: Behold, a child is born capable of All Light. Then spake God, saying: I will come. Go ye and lead the way.

CHAPTER II.

When yet the child, Zarathustra, nursed, I'hua'Mazda spake through the child whilst its own spirit slept. Then again came the learned men, chief of whom was Asha, son of Zista, learned in a thousand stars and all living creatures, and in the bones of animals no longer living. So Asha spake to Too'che, saying: Can thy suckling talk? Whereupon God answered him, saying: Not the child, but I, I'hua'Mazda. Think not, O man, these small lips utter words prompted by this child's soul. I am come to stay the cruel hand of war; to make man know there is an Unseen Master! Behold, this child hath no sex! It is an iesu, a passionless birth!

To which Asha said: Can it be this woman hath a man hidden under her cloak, and hopes to evade the just punishment of the king? O, thou harlot! Thou toldst a shameful tale of conception without a

man! Thy lies are now added to others to make good the first. Out of the city, wretch, or thou shalt be stoned to death, and thy child with thee!

Too'che made no answer, save with a flood of tears. Then spake I'hua'Mazda, saying: Hold thy hand on these lips, and perceive how I gesticulate with these little hands. Yea, take thou the little form in thine own arms.

Then Asha feared, but fain would hide his fear, and so took the child, whilst I'hua'Mazda spake, saying: O man, that thou couldst behold the spirit and would temper thy judgment down to patience and wisdom!

Asha said: If it be truth thou art the Mazda of the I'huan race, why hast thou come in so questionable weakness? What can a child do? Wieldest thou a sword with these little hands? I had hoped to see a God come in strength, and in majesty.

I'hua'Mazda said: My wisdom is not man's wisdom; my weapons, not arrows and sharp swords! What is great in man's judgment is as nothing to me; what is as nothing to man, I will make great, for I shall overturn this mighty city. Because I am come in peace and love, the city shall be divided, man against man, and bloody war run riot in this walled kingdom.

Asha said: To what end art thou come? For if it betrue that thou art a God born in this questionable shape, thou hast some motive more than to overthrow the city. I charge thee, then, most precious youth, tell me what thy purpose is, that justice may be done.

I'hua'Mazda said: The cities of man are as nothing in my sight; I come to teach man of other worlds, and that the souls of the righteous shall live forever, I come to deliver man from darkness into everlasting light.

Asha said: Thy words are wisdom, or else my sudden surprise hath unfitted my judgment. I will go now, that I may reflect on this wonder. To-morrow I will come again. Keep this matter quietly. For if it be known that I, of so high estate, have talked in temperance on spiritual things, I will be doomed to death.

CHAPTER III.

When Asha had gone, I'hua'Mazda spake to Too'che, saying: Take thou thy child away and hide thyself lest the king have thee and thy child put to death. So Too'che departed with her child, and hid in another part of the city.

Now Asha went direct to So-qi, the king, and related what had transpired. When he had finished the king said: According to the histories of the ancients, when a God appeared amongst mortals, there were signs and miracles. Thou hast told me only words. Go, therefore, again to the child and say: The king desireth a miracle.

Asha returned the next day, but the woman and child were gone and not one of the neighbors knew whither. Asha said: If I go before the king with this story, he will have me slain as an inventor of lies. So he returned not to the king.

But where Too'che and her child dwelt, there came a maker of songs, by name Choe'jon, and he spake to the mother, saying: Where is the child? She answered: He sleepeth in the rack of hay; I will bring him. So she brought the child from its bed of straw, and sticking to its mantle were straws that had no roots.

I'hua'Mazda spake through the child, saying: I came to thee, O Choe'jon; I brought thee hither, for thou shalt frame songs about this babe. Choe'jon was frightened, but nevertheless he said: Can this be true, in this enlightened age? A miracle! Shall I talk to thee, O child? Then I'hua'Mazda said: Behold, thou speakest not to the child, but to I'hua'Mazda. Take these straws to thy writing box and plant them in new earth, and in one day they shall grow and bear ripe wheat. So Choejon departed and planted the straws, and in one day, they grew and bore ripe wheat.

Choe'jon had sung his songs before the king, and so had permission of the court; and he went and told the king of the miracle. The king said: The philosopher, Asha, told me about this child, and I sent him for a miracle, but he returneth not. Thou hast come and said: Behold, a miracle! What value is a miracle save to

those who witness it? Shall thy king accept a thing in belief only? Go, therefore, again to the child and bring it before me, that I may see with mine own eyes.

Choe'jon returned to the place, but behold, mother and child were gone; neither knew the neighbors whither. But she was concealed in another part of the city. And now there came before her one Os'shan, who was weeping because of the apparent death of his son. To him I'hua'-Mazda spake, saying: Weep not, O man; I have healed thy son and also given sight to thy daughter.

Os'shan trembled at such words coming from the lips of a child, and he ran home, finding of a truth his son was healed, and his daughter restored to sight. In his joy he returned to the place, but mother and child were gone. Os'shan was hostler to the king, and capable of audience, and so he went and told the king of his good fortune.

The king said: Asha, the philosopher, told me a fine story of this child, but when I sent him for information he returned not. Then came Choe'jon, the maker of songs, telling me what he had witnessed. I sent him to have mother and child brought before me, but he returned not. Now thou comest with a miracle, such as were told in the dark ages. Go thou, therefore, and search the city over till thou findest this wonder and bring it before me.

On the next day another man, the king's brother's son, came before the king, saying: This day I have seen such a wonder as would have been marvelous in the days of angels and Gods. Behold, a little child hath spoken such words of philosophy to me as to make me tremble. And yet, O king, thou knowest I am no coward. My house is hung with a hundred scalps. And this child already proclaimeth Zarathustra in communion with God, I'hua'Mazda? To me it said: Why killest thou the sons and daughters of thy God? Think not that thy multitude of scalps are a glory before heaven. Behold, I am stronger with my little finger than So-qi, thy king.

So-qi, the king, said: It is enough! Save this mother and child be brought at once before me, that I may behold the

truth of these wonders, every male child in Oas shall be cast into fire! The king's brother's wife was with child, and the son's wife was with child, and they foresaw that the decree of the king touched them closely; so there went forth many searching for Too'che and Zarathustra. But I'hua'-Mazda, directed the mother to go beyond the gates, and led her far into the Forest of Goats, where the tribes of Listians lived. I'hua'Mazda talked to the mother, saying: Twenty years shalt thou tarry in the forest, fearing naught, for thy God will provide for thee. And when thy son shall be larger and stronger than other men, behold, thy God will manifest for the redemption of the races of men who are hunted and slain for the glory of the kings.

So it came about that the mother and her son dwelt in the Forest of Goats until Zarathustra was a large man and of mature years, and his size was equal to three ordinary men; nor could any number of men lay him on his back.

CHAPTER IV.

When So-qi, the king, issued the decree to have Zarathustra found and brought before him, otherwise all the male infants of Oas to be slain, the Lords sent travail on the king's wife and on the king's daughter, wife of Asha, the philosopher, and the two women gave birth that same day to two sons, a month before their time, but nevertheless unto life and strength and beauty. Now, according to the laws of Oas, a king could not change his own decrees, for he had assumed the position of infallibility, whereupon he had doomed to death his own son and kin. Accordingly, after search had been made in vain to find Zarathustra, the king repented of his decree, but knew no way to justify a change of commandment. Asha, hearing of this, came out of concealment, saying to himself: Now will I go to the king and hold him to his decree, even demanding that he slay me also.

So Asha came before So-qi, and after saluting, said: O king, I have heard of thy strait, and am come to thee that I may counsel thee.

The king was angered, and he said: Asha, thou camest before me relating a

marvelous story regarding an infant son of a virgin who said she never knew man. Now, according to the laws of the City of the Sun, any man stating for truth that which he cannot prove, is already adjudged to death. Shall not the law be fulfilled, because, forsooth, thou art near me in blood?

Asha said: Most assuredly, O king, the laws must be carried out. Are they not the all highest? For it followeth that man being the all highest, his laws, above all else, must never be set aside. Therefore, thou shalt have me slain. Think not I am come before thee to plead an excuse in order to save myself; rather let all men perish than that the king's decrees go amiss.

The king said: Thou art wise, O Asha. The laws cannot err, for they are the standard by which to judge all else. And he who hath risen to be king standeth by nature the infallible highest of all things. History hath proven this. But yet hear me, thou who hast wisdom from the movements of the sun and moon and stars; the king, being the all highest, how can he be bound? Cannot he decree new decrees forever?

Asha said: I will not deceive thee, O king. I know thou art arguing not for me, but for thine own infant son, and for thy daughter's infant son. Neither have I come before thee in prowess, though I love life. But here is the matter: If thou change one law, thou admittest that all laws made by man may also need changing; which is to say, that wisdom is folly. How, then, shall the judge judge any man by the laws? Is it not setting up error in order to find truth?

The king said: Thou reasonest well. Methought this morning, in my walk in the market gardens, when the soldiers were spreading the scalps of their enemies in the sun to dry, whether or not, in ages to come, the weaker nations and tribes of men might not attempt to justify their right to life. And were the kings to admit the fallibility of their decrees and laws, no man can foresee the end; for even slaves, servants and women will rise up against the laws, and claim their right to life. Wherein, then, would the world be large enough for all the people? Yet, wherefore,

O Asha, cometh this heartache of mine against killing mine own son?

Asha said: What are thy sympathies, O king? If thou wert to justify the escape of thy child's life for sympathy, would not my wife and my children justify their sympathy in desiring me to live? Nay, sympathy is the enemy of law and justice. It is the evil in our natures that crieth out for evil. The laws must be maintained; the decrees must be maintained; the king's word must be maintained. No man must suffer his judgment to go higher than the law, or the decrees of the king. This is the City of the Sun. If this city repudiate its own laws, what will not the tributary cities do? Will not they also begin to disrespect the laws, or say: Perhaps the laws are in error? This will come to anarchy. To one purpose only can a great kingdom be maintained. To divide the purposes and judgment of men is to scatter the glory of our civil liberty. Was it not disrespect of the laws, combined with superstition, that caused the nations of ancients to perish?

The king said: What shall I do, O Asha? My son hath smiled in my face!

Asha said: Thou shalt send me and thy son and thy daughter's son, and all male infants to the slaughter pen, and have us all beheaded and cast into the fire. Otherwise, it will come true what the infant Zarathustra hath said: Behold, my hand shall smite the city of Oas, and it shall fall as a heap of straw. Think not, O king, I am superstitious and fear such threats; but this I perceive; suffer the laws to be impeached, and every man in Oas will set up to interpret the laws to be wrong and himself right. And thy officers will rebel against thee on all sides, and the glory of thy kingdom will perish.

CHAPTER V.

So after the city had been searched for thirty days, and the mother and child not found, the king appointed a day for the slaughter according to his former decree, and there were ninety thousand male infants adjudged to death, the king's son among the rest. Whilst these matters were maturing, the Lord went to Choe'-jon, and inspired him to make songs about Zarathustra, the infant that was stronger

than a king. And also songs about the decree of death to the ninety thousand infant sons of Oas. And the beauty of the songs, together with the nature of these proceedings, caused the songs to be sung in the streets day and night; and the songs approved in satire of the horrors, so the king could not prevent the singing.

When the day arrived for the slaughter of the male infants, not more than a thousand mothers appeared at the place of execution with their infants, upward of eighty-nine thousand mothers having risen the night previous and departed out of the gates.

When the king, who had set apart the day as a holiday, arrived at the place of execution, and finding only a thousand infants present, he inquired the reason therefor, and having been told, he said: Can it be that mothers love their offspring more than they respect the decrees of the king? Asha was standing near, having stripped himself ready for execution, and he answered the king, saying:

Because they love their offspring, is it not the love of the flesh? And doth not the law stand above all flesh? In this matter, then, because they have evaded the law, they have also adjudged themselves to death.

Then came Betraj, the king's wife, bringing the infant. Betraj said: Here is thy son, O king, ready for the sacrifice! Asha reasonest well; there must be an All Highest which never erreth! The same is the law of the king! Take thou thy flesh and blood and prove thy decrees! What! Why hesitate? If thou swerve from thy purpose, then shalt thou open the door for all men to find an excuse against the law. Doth not the sun blight a harvest when he will? Yea, and strike dead our most beloved? Art thou not descended from the Sun Gods? Who will obey the laws, if thou, thyself, do not?

The king said: Behold, it is yet early morn. Let the officers go bring all who have escaped beyond the walls, and both mothers and children shall be put to death. Let the proceedings be suspended till then.

Now there had congregated a vast multitude, anxious to witness the slaughter; and when the king suspended matters, there were up cries of disappointment.

And many said: When a matter toucheth the king, he is a coward. The king returned to his palace, leaving Asha standing stripped for the execution. And the multitude cried out: More is Asha like a king than So-qi! Let us make him king! We will not have a sheep for a king. And none could stay them, or be heard above their noise; and they ran after the king and slew him with stones, and they made Asha King of the Sun; and there was not one infant slain according to the decrees.

God said: Think not, O man, that things happened without a cause, or that all things are left to chance. In my works I go beforehand and plan the way, even more carefully than a captain layeth siege to a city. Before Zarathustra was born I sent ashars to inspire followers. Think not that Asha made his own arguments; but by virtue of the presence of my ashars, he spake and behaved according to my commandments without knowing it. And even so was it with the king's wife; my angels also inspired her to speak before the king. And those who fled out of the city were inspired by my hosts of angels. Yet with the king's decree I had no part, for I foresaw he would do this of his own will. And with the multitude in slaying the king, I had no part, for I foresaw they would do this of their own account. Neither would the multitude hear my voice, though I had spoken to every man's soul; for in them the tetracts were the ascendant power. The multitude slew the king because he had gone so far from me he heeded me not. And I made Asha king, because he came so near me my power was with him through my ashars.

CHAPTER VI.

Now during the childhood of Zarathustra, God manifested no more through him; but he sent Ejah, one of his Lords, to be with Zarathustra, day and night. And Ejah taught the infant wisdom in all things. When Zarathustra was yet a child, the Lord began to manifest through him, giving signs and miracles and prophecy before the Listians who lived in the Forest of Goats. This forest was of the width of forty days' journey for a man in all directions except the east, and in all that region there were no houses, the inhabitants liv-

ing in tents made of bark and skins. The Lord inspired Zarathustra to teach them to build houses, and tame the goats and to live in cities; the chief center of their habitations being on the river Apherteon and its tributaries.

And it was from these inhabitants that sprang in after years the migrants called Fonece'ans, signifying out of the mountains. These people were I'huans, but because of the cruelties of the Par'si'e'an kings they had fled and lived in the forests.

The Lord said to Zarathustra: Behold the people who fly from the kings! I have made them kings over goats and the beasts of the fields. And from this time forth the Listians styled themselves shepherd kings. And Zarathustra taught them that man should have dominion over the beasts of the forests, but that no man should have dominion over his neighbor. Consequently, every man of the Listians styled himself a king, and every woman styled herself a queen.

Again, the Lord said to Zarathustra: Go thou, my son, whither I will lead thee, and thou shalt find a people sacred to the Great Spirit. So Zarathustra wandered beyond the Forest of Goats, and came to Hara'woetchij, to the south of the mountains of Oe-tahla, where were three large cities and twelve small ones, inhabited by I'hins. Now the Lord had been with the I'hins and foretold of Zarathustra coming. The Lord said to the high priest: Thou shalt allow Zarathustra to come within the walls of the cities for he is pure.

So Zarathustra went in, and in the time of worship before the altar, the Lord appeared in a great light and commanded the high priest, saying: Behold, I have brought my son to thee. Him shalt thou anoint as a priest according to the I'hin laws; and thou shalt teach him the rites and ceremonies of the ancients. Accordingly Zarathustra was made a priest and was otherwise accepted as an I'hin, and bestowed under the rod with water and with fire. And he also taught the sacred words, and the art of writing and making tablets; and of weaving cloth from flax and making clothes. Zarathustra remained with the I'hins seven years, fasting and praying, and singing and dancing before

the Lord. And then the Lord commanded him to return through the Forest of Goats, which he did, teaching the Listians wherever he halted for a rest.

At the end of another seven years the Lord said to Zarathustra: Behold, the dawn of light is come! Thou shalt leave thy mother with thy people, and I will lead thee to the city of thy birth. Zarathustra said: Tell me, O Lord, of the city of my birth. The Lord said: It is a great city, but it shall fall before thy hand; for I'hua'-Mazda hath turned his favor away from its kings.

CHAPTER VII.

In two days' journey Zarathustra came to Oas, and entered into the city, and he brought no provender with him. Now it was a law of Oas, that all strangers coming into the city, should bring provender as a testimony of fidelity to the laws and to the king. So, when he came to the inner gate, the keeper asked him for provender; but Zarathustra answered him, saying: Naked I came into the world, and Ormazd asketh me not for provender. Is thy king greater than thy Creator?

The keeper said: I know not thy words. Shall a servant explain laws? To which Zarathustra said: Thou art wise; neither shalt thou suffer for disobedience in letting me pass. The Lord will give thee food. When he had spoken thus there fell at the feet of the keeper an abundance of fruit, and the keeper feared, but stood aside, and allowed Zarathustra to pass in.

The keeper not only told the people of the miracle, but told the king also. This was Asha, who had reigned since the death of So-qi, and no sooner did he hear of the miracle than he remembered the person whom he had seen in infancy. Asha, the king, sent officers at once to find Zarathustra, and bring him before the court. But the Lord knowing these things, inspired Zarathustra to go to the king; and accordingly he went himself before the officers had returned.

The king said: Who art thou, and for what purpose hast thou come before the king?

Then spake I'hua'Mazda through Zarathustra, saying: I am I'hua'Mazda, God of the I'huans. He through whom I

Speak is Zarathustra, whom thou sawest in his mother's arms. I have come before thee, O king, for two reasons: Thou hast sent for me; and I desire to use thee. The king said: Speak further, stranger, that I may approve of thy words.

In the time of So-qi, said I'hua'Mazda, I made thee king of Oas, and from that day to this, my ashars have been with thee and heard thee oft praying privately for information of the infant thou sawest, for the question resteth heavily on thy judgment whether or no man be immortal. Sit thou with me this night privily, and I will show thee So-qi's spirit.

Asha said: Thou wert to smite the city and it would fall. Behold, it standeth! Yet I desire not to stand in my own light.

Zarathustra spake to him saying: Fear not, O king, for this philosophy. As thou wouldst bend a straw, so do the Gods wield the nations of the earth. The city will fall ere six years pass, and thou shalt be reduced to beggary, and yet thou shalt be happier than now.

CHAPTER VIII.

When night came, the king sat privily with Zarathustra; and I'hua'Mazda cast a light on the wall, and the spirit of So-qi came and appeared before Asha. So-qi said: Knowest thou who I am? And Asha said: Yea, So-qi. So-qi said: True, O king, the soul is immortal! And then it disappeared.

Asha said: It seemeth to be So-qi. And yet, if it were he, would he not have called me Asha, instead of, O king? Then spake Zarathustra, saying: Call thou for some other spirit. Asha said: Allow the spirit of my wife to appear.

Again the light appeared, and the spirit of Asha's wife inhabited it, and he saw her. Asha said: It is, indeed, like my wife! And then she disappeared. Asha said: Had it been my wife, she would have spoken.

Zarathustra said: Call thou for another spirit. Asha called for Choe'jon, the songster, who looked like no other man. And Choe'jon also appeared, and sang one of the songs about the slaughter of the infants. Asha said: It was like Choe'jon, but had it been him he surely would have mentioned the miracle.

Then Zarathustra said: Call for another spirit. And Asha called and another appeared; and thus it continued until twenty of the spirits of the dead had shown themselves, and talked with him face to face, and every one had related things pertinent to themselves.

Then spake Zarathustra, saying: Tomorrow night shalt thou sit with me again. Now, on the next night, twenty other spirits of the dead appeared and spake face to face with the king. But yet he believed not. Then spake I'hua'Mazda, saying:

What will satisfy thee, O man? For I declare unto thee that spirit is not provable by corpor, nor corpor by spirit. These are two different things; one groweth by aggregating, and the other by dissemination. As by darkness light is known, and by light darkness known, similarly diverse are corpor and spirit known. Thy generations, O king, have long been bred in unbelief in spirit, and unbelief is so entailed upon thee that evidence is worthless before thee. Who thinkest thou I am?

Asha said: Zarathustra. Then Zarathustra asked him: Who thinkest thou I am? Again Asha said: Zarathustra. To which I'hua'Mazda said:

Because thou seest with thine eyes this corporeal body, and hearest with thine ears this corporeal voice, so dost thy corporeal judgment find answer. But I declare to thee, O king, that there is a spiritual judgment as well as a corporeal judgment. There is a spiritual man within all men, which never dies. The spiritual man which is within, is the only one that can distinguish spiritual things; it is the only one that can recognize the spirits of the dead.

Then Asha said: How shall I prove there be not some element belonging to the personally, that is a mirror, to reproduce a semblance of whatsoever is within thy thoughts?

I'hua'Mazda said: What would that profit thee, if proven? And what would it profit thee if not proven? Hear me, then, for this is wisdom: There are millions of spirits in heaven who are in the same doubt as thou art now in, not knowing that they are dead; especially those slain

in war, and those dying in unbelief in spirit life.

Asha said: Who, then, sayest thou, thou art.

I'hua'Mazda said: First, there is Ormazd, the Creator, Who is over all and within all, Whose Person is the Whole. Then there are the unseen worlds in the firmament; then this world, and the stars and sun and moon. Then mortals, and the spirits of the dead.

Because the spirits of the dead know not the higher heavens, Ormazd, the All Master, sendeth His exalted angels down to the earth as masters and teachers, having captains and high captains that their labor may be done orderly. The highest captain is called I'hua'Mazda. Know then, O king, that I, who speak, have thee and thy city and country in my keeping. I have come to stay man's bloody hand. And through Zarathustra I will reveal the laws of Ormazd, and they shall stand above all other laws. Because thou art the most skilled of men, I made thee king. Because thou hast seen that man must have an All Highest, I have come to thee. Yea, from thy youth up, and during thy long life, I have spoken to thy soul, saying: Asha, find thou the All Highest! Asha, thou shalt have a strange labor before thou diest! Asha, thou who hast attained to the measurement of the stars, shalt find the Power behind the stars!

Asha said: Enough! Enough! O stranger! Thou turnest my head with wonders. I scarcely know if I am living or dead, because of the mastery of thy wisdom. Alas, my kindred are dead; my friends are fools! I have none to tell these wonders to. All thy days shalt thou live in my palace, and whatsoever thou demandest shall be granted unto thee.

I'hua'Mazda said: Till I come again to thee, O king, keep thine own counsel. For the present I must return to the forest. Give, me, therefore, of thy choicest ink and brushes and writing cloth, and send thou two servants with me.

Asha said: Permit me to be one of thy servants, and I will abdicate my throne.

I'hua'Mazda said: I shall need thee where thou art.

Thus ended the interview with the king; and the next day Zarathustra returned to

the forest to write the Zarathustrian, I'hua'-Mazdian, and Ormazdian laws.

CHAPTER IX.

Zarathustra said: Interpret to me, O Holy One!

I'hua'Mazda said: Zarathustra, All Pure! I will interpret; write thou.

These, then, are the Ormazdian laws; the I'hua'Mazdian laws; the Zarathustrian laws:

First, Ormazd was, and He created all created things. He was All. He is All.

The All must have a name; and here I make a circle with cross lines and a leaf intersected, and thou shalt call it Ormazd, the All Master.

Then I'hua'Mazda made a square, and painted four dark corners in it, and called them Anra'mainyus, the Uh'druk, the opposite to All Truth, All Light and All Good. And there stood within the corners of evil, the name of Ormazd, and it was light whilst the corners were black. I'hua'Mazda said to Zarathustra: This symbol represents the created creation. Hence, the name of the complete symbol is Fate, from which there is no escape.

Zarathustra inquired of I'hua'Mazda, saying: Is evil, evil? Is good, good?

I'hua'Mazda said: Evil is evil to man, but evil is not evil to Ormazd. Good is good to man, but good is not good to Ormazd. Only two conditions are before Ormazd: Not evil, nor good; but ripe and unripe! To Ormazd, that which man calleth evil, is unripe; to Ormazd, that which man calleth good, is ripe. But so that man be not confounded, thou shalt call unripe, evil; and ripe, good. Without green fruit, none could be ripe. Without evil, none could be good. Ormazd created all creations with all things to fill their own place.

Zarathustra inquired of I'hua'Mazda: How many words are there that can be written?

Then answered I'hua'Mazda, saying: Ten times ten thousand thousand are all the words that can be written.

Then Zarathustra said: Write me down all the words, and explain their meaning to me, that I may go before the world teaching All Truth, that men be no longer in darkness.

Then I'hua'Mazda wrote thousands of words and explained the meaning of all he wrote.

Then I'hua'Mazda revealed the secrets of heaven and earth to him, and commanded him to write them in a book, which he did; and this was the first sacred book, the Ormazdian law; the Zarathustrian law; the I'hua'Mazdian law.

CHAPTER X.

I'hua'Mazda said: Ormazd created a good creation. First, the land and water and firm things. Out of the unseen and void created He them. Second, the heavenly lights; and the heat and the cold. Third, all living animals, and fish and birds. Fourth, man and woman.

Then spake Ormazd through his son, Vivanho, saying: Speech! Voice! Words! And man and women were the only talking animals created in all the world.

Ormazd also created Aura'mainjus, with seven heads. The names of the heads were: Vanity, tattling, worthlessness, lying, incurable wickedness, evil intentions for evil, and king and leader for self sake.

Ormazd also created association, by words bringing men together.

Ormazd created habitations, and dwelling places for the spirits of the dead. And Ormazd created sustenance for the spirits of the dead, haoma. He created the boon of rest for the weary. He created sweet-smelling and rich growing pastures. And Ormazd created combination, which is strength. Then power to receive knowledge.

Ormazd shall be King, and thou shalt acknowledge no other. He shall be thy All Highest love forever and above all other loves.

Thou shalt not bow down in reverence to any except Ormazd, the Creator.

Thou shalt covenant thyself to thy Creator every day, and teach thy children to do likewise.

Thou shalt keep holy the four moon's days, for they are the change of watch of the angels over men.

Thou shalt not kill what thy Creator created alive.

Thou shalt love thy father next to thy Creator, and obey his voice, and honor thy

mother, because she brought thee forth by the will of thy Creator.

Thou shalt not suffer thy desires to lead thee after woman.

Thou shalt not be vain, for nothing is thine.

Thou shalt not speak untruth.'

Thou shalt not talk of thy neighbor behind his back, for Ormazd heareth thee; and the angels will go tell thy neighbor's soul what thou hast said.

Thou shalt not be idle or lazy, or thy flesh will become weak and bear down thy soul.

Thou shalt not envy, nor harbor hatred against any man nor woman nor child.

Thou shalt not reprove any man nor woman for their evil, for they are the Creator's.

Thou shalt reprove thine own child, and teach him the right way.

Thou shalt not lie with thy wife during pregnancy.

Thou shalt not take to wife any of thy kin nearer than the fifth generation.

Thou shalt not take to wife a woman of unclean habits.

Thou shalt not commit the self-habit.

Thou shalt not desire of thy neighbor more than thou wouldst give.

Thou shalt fast one day of the fourth moon all thy life; nothing but water shall enter thy mouth.

One whole year of thy life thou shalt dwell with the poor, live with the poor, sleep with the poor, begging for alms for the poor.

CHAPTER XI.

I'hua'Mazda said unto Zarathustra: Three castes have I made; the first are the I'hins, sacred above all other people, because they keep my commandments; second, the I'huans, more powerful than other people, because by them I will subdue the earth; and third, the Druks, the people of darkness and who are without power to learn.

I'hua'Mazda said to Zarathustra: Remember the caste of men; keep thy blood in the place I created thee; nor shalt thou marry but in the caste I created thee.

I'hua'Mazda said: A thousand castes I created amongst the I'huans: The king, the doctor, the magician, the priest, the

farmer, the bearer of burdens, the messenger, swift-footed, and for all other occupations. Each and all within their own castes; nor shall they marry but in their own caste.

After Zarathustra wrote all the commandments down, I'hua'Mazda stooped down and kissed the book, which was made of cloth, saying: This is my holy book. Take it, O Zarathustra, thou All Pure, and go thou forth into the world, teaching and explaining it.

Then Zarathustra kissed the book, saying: This is thy holy book, O I'hua'Mazda. I take it; and I will go into all the world, teaching it, and explaining it.

Thus was completed the first sacred, holy book for mortals. And Zarathustra rose up from his writing, tall and handsome, inquiring of I'hua'Mazda, saying: Whither shall I go first, O master?

Then answered I'hua'Mazda, saying: Take my holy book, the Ormazdian law, the Zarathustrian law, first to Asha, king of the I'huans, king of Oas, the City of the Sun. Him I have prepared for thee and thy work before the day of thy birth.

Then Zarathustra went forth, strong in faith; and he came to Asha, the king. And the king said unto him: Thou hast tarried so long! Behold, I have cast the horoscope a thousand times. I have proved all the stars in heaven and named them, and made maps of them. And I have measured the power of one star over another star; and the powers of the stars on this world, and the powers of the sun and moon. I have sent into the great cities of the east, to men of great learning; and to the south and west, to men of great learning. And then I sent to the kings of Jafeth and of Shem; to Baugh-ghan-ghad; to Bing-thah; and to the great city of Huug-sin, where the great philosopher, Ah-tdong, liveth. And from all of these I have obtained great wisdom.

Hear me, then, O Zarathustra; I will speak to thee as if thy philosophy were true; but yet I believe it not: First, then, in all the stars there is nothing but lies; neither mattereth it not if a man be born under this star or that star! I am old now and have observed thousands of men, even kings and queens, as to whether the stars rule over them, and I declare unto

thee that the philosophy of the stars is nothing but lies. Yea, I have searched in mine own self, and I find I am often doing things contrary to my first intentions; but as to the cause, I know not.

This also have I discovered: there is one kind of causes that lie with individuals; and there is another kind of causes that lie with kings and kingdoms; but, yet, I perceive that each and every man is bound in his own channel by something stronger than himself. To find the cause of this, I have searched to the extent of all the stars in the firmament, but found not the truth. Now I ask thee, in the name of thy God, if thou canst prove this matter to thy king?

Then answered Zarathustra, saying: Through my hand hath I'hua'Mazda written a most holy book, explaining many philosophies. This book have I brought unto thee, according to the commandments of my God. Read thou it.

Then the king took the book and read it; and on the next day Zarathustra came before the king. The king said: Thy book saith thus and so, but it proveth little. Thy God asserteth he hath done thus and so, and that he created thus and so. First of all, then, I know not if there be a God; second, if there be a God, I know not that he cometh to thee; and, third, if he come to thee, and he be a just God, why cometh he not to me? And yet, after all, for I doubt not thy wisdom will give sufficient answers to these questions, if it be true there are Gods unseen that rule over us, and spirits of the dead that come to us, persuading our souls unconsciously to ourselves, what mattereth whether we try or not, to obtain truth and wisdom? Shall not all things be left to the spirits of Gods and Lords? Knowest thou not that the ancients believed these things? And yet what of the ancients? Were they not in darkness, and addicted to horrid rites and ceremonies, and murders, and savagery? With our wisdom of disbelief in their religions, have we not attained to great cities and empires? Behold our thousands and tens of thousands of large cities! And do they not all have just reason to be proud? For there is not one city but that its walls and gates are adorned with

thousands of the skeletons and the skulls of serpents and lions, and the scalps of Druks.

Then spake I'hua'Mazda to the king, through Zarathustra, saying: Hear thy God, O king, and be considerate of my words. There are two births unto all men; the first is from the mother's womb, and the second is from the corporeal body. Prior to the first birth, the will and power of the child is nothing as to shaping its own destiny. But prior to the spiritual birth, which is the mortal death, the man hath much to do as to shaping his future destiny in the next world. I declare unto thee, O king, that the corporeal man is, therefore, but half accomplished as to his real life. He is but half his own master; but half the controller of his place and behavior in the mortal world; nevertheless, he is the first half, the first chooser. Think not that spirits and Gods rule men as if they were slaves or toys; for another power also lieth over man, which is neither spirits nor Gods nor stars, nor moon nor sun; but the corporeal surroundings that feed his earthly desires.

This is the Ormazdian law: Not the corporeal stars, or corporeal earth, or corporeal man, ruleth over the spirit; but the subtle, the unseen to mortals, is the cause and ruler of all things.

Asha said: O that I could believe this! O that I knew this were true! O that the unseen worlds could be opened up to my understanding! For I perceive there is more power and virtue in thy philosophy than in my decrees. But touching thy book, O Zarathustra, answer thou me this: Whom do the people in the world belong to, if not to me, the Sun King? Are not the people mine?

I'hua'Mazda said: All belong to Ormazd. Is it not here taught that man shall acknowledge obedience and worship to Ormazd only?

Asha said: I so perceive. Answer me this, O Zarathustra: To disown the king and the king's decrees; will not this bring anarchy? For will not the rulers declare thy doctrine robbeth them of subjects? To which I'hua'Mazda permitted Zarathustra to reply. He said:

Is it not hard for a man not to have the privilege to choose his own master? Behold, they are now impressed into war; yea, thou keepest standing armies, trained in the labor of death. And this for the glory of the Sun Kingdom. Now hear me, O king, for I am now speaking on my own accord, and no God is speaking through me. And I declare unto thee, I have attained power to go in spirit into the unseen worlds and behold with mine own eyes how it is with the spirits of the dead. And I declare unto thee there are great torments for the wicked. I have seen them in hell, with walls of fire going up around them day and night; suffocating fires of brimstone, from which they cannot escape. And those slain in war, both those that are for the king and those against the king, are equally cast into ceaseless torments, and even kings and queens with them, where all are wailing and cursing; and in their madness, doing wickedly unto others with all their might.

The king said: If it be that thou canst go into heaven and hell, it must be true thou canst go to places on the corporeal earth the same way. Prove thou this to me, and I will believe all thou hast said.

Then Zarathustra said: Tell me whither I shall go, that I may convince thee, O king?

Asha said: Go thou to the tower of the horoscope and find the words on the calendar.

Then spake I'hua'Mazda, saying: Have I not said I am I'hua'Mazda: and Zarathustra has said he is Zarathustra. But this thou canst not see. Behold, thou shalt witness now thine own craft. Here returneth Zarathustra.

Then spake Zarathustra, saying: Thou saidst to me: Go to the tower of the horoscope and find me the words of the calendar. Lo, I have been there, and already returned before thee. These, then, are the words of the calendar: To-ka, Seis, ctvai trong, biang loo-singooch wotchich; an porh, an oot, an dhi, an git.

Asha said: This is true. But how shall I determine that thou gatheredst not the calendar from my heart? For I had the knowledge in my heart since sunrise. Then answered Zarathustra, saying: Try me once again; yea, thou shalt ask me for

some toy of thine, and I will go and procure it.

Asha said: Behold, when I was a boy I let fall into the river, betwixt the cliffs, at the outer wall, a golden case; go, thou, and bring it.

Then spake I'hua'Mazda: Two conditions belong to all men, belief and unbelief. They are as seeds, planted in the soul of man whilst he is yet in his mother's womb; and when he is born into the world, they begin to grow within him. If man favor one only, it will grow at the expense of the other. Because of unbelief in man, he searched after truth and knowledge; but because of belief in man, he findeth happiness; but the latter may lead to stupidity, and the former to cruelty. It is a wise man, therefore, that keepeth these two talents evenly balanced.

Now whilst I'hua'Mazda spake, the long-lost golden case fell at the king's feet, and it was dripping with water. The king examined it, and then exclaimed: This is true. And yet, if there be spirits and Gods, how shall I determine which one brought this? May it not have been an evil spirit as well as a good one?

Then spake I'hua'Mazda, saying: Have I not said, I will show thee thine own craft in finding some other reason than the right one?

Asha said: O ye Gods, cannot ye heal me of my unbelief? My judgment showeth me I am diseased in heart. O that my mother had been a believing woman before I was born! Tell me, O Zarathustra, or I'hua'Mazda, whoever thou art, for I perceive thou art not like any man under the sun, tell me what I shall do, that I may become thy servant?

I'hua'Mazda said: On the morrow at sunrise I will come to thee again, with Zarathustra, and I will tell thee many things.

CHAPTER XII.

When the time had come, on the morrow, the king said: I have not slept. All night I was as one burnt with a fever; for thy wondrous words and miracles have well nigh turned my judgment upside down.

I'hua'Mazda said: Because a man cannot understand a thing, shall he cry out,

Miracle! Now I declare I have done no miracle; nor hath Zarathustra. Yet to mortals these things are miracles! If so, is not man a miracle to himself? Is not procreation a miracle? This, then, I have found, O Asha, what man is not accustomed to, he calleth a miracle; after he hath seen a matter frequently, he calleth it a natural law. What man hast thou found that comprehendeth the first cause of anything under the sun? Why, then, shall a man waste his time in unprofitable research? Is it not wiser that man labor to raise his fellow-men out of misery and darkness, than to gratify his own personal desire for great learning?

The king said: Thou reasonest well. And yet, what learned good man hast thou found who will not say: Yea, to do good is a pretty philosophy! And there endeth his aspiration. What, then, can I say, or what canst thou say, that the words will not be barren of fruit?

I'hua'Mazda said: Thou art this day king of all the world; nor is there any other kingdom but payeth thee tribute. Whatsoever thou desirest is as a law unto all other kingdoms. For that reason am I come unto thee. Yea, thou wert born to this end. Hear, then, the voice of thy God, and thou shalt do that which is good for thy soul and good for all other people.

Asha said: Almost am I tempted to accede to thy wishes ere thou hast revealed; but yet hear thou the voice of thy king; what matters it to me about the good of other people? Even if it be proven that great men have souls that live after death, it is not yet proven that the Druks have souls also. If they have souls, then heaven must be a stupid place indeed. For thou hast not shown me that man obtaineth wisdom by dying, nor is it reasonable that he should do so. Rather tell me, O Zarathustra, how I may get rid of the world; for of what use is life at most?

I'hua'Mazda said: Because thou rejoicest not in thy life, thou provest that thy philosophy is deficient, and not that the world is. For I will yet prove to thee that thou art overflowing with happiness. To believe the things I reveal and have faith therein, is to become happy. Then the

king answered him, saying: To believe, there is the matter. I declare unto thee, there is not a grain of belief in my heart. How, then, can it grow?

I'hua'Mazda said: He who can say, I can think of an All Highest, hath the seed of everlasting life in him. He who liveth the all highest he can; he who thinketh of the All Highest; he who talketh to the All Highest; he who tries to perceive from the standpoint of the All Highest, quickly transcendeth belief and cometh a very God in faith. He cometh master of himself, and feedeth himself with happiness, even as men feed themselves with bread.

Asha said: What wouldst thou have me do? To which I'hua'Mazda said: With the people thou hast greater authority than a God, greater than miracles. Thy decrees are all powerful. Thou shalt have copies of this book written on stone and cloth, one copy for every sub-kingdom in thy dominions. And thou shalt send it to them with a sword and a serpent, saying to them: Receive ye this book, for it is a Holy Book, the All Highest Law, the I'hua'Mazdian law, the Zarathustrian law, the Ormazdian law. And it shall be a rule and guide unto you and your kingdom forever. And every king in the Kingdom of the Sun shall serve one year in living with the poor, carrying the alms-bowl for sacrifices unto Ormazd.

And when thou hast sent this decree forth into all the world, thou shalt thyself give up thy kingdom; and thou shalt give to the poor all thy gold and silver, and all thy treasures whatsoever, having nothing left unto thyself but the clothes that cover thee. And thou shalt go and live with the poor, carrying the alms-bowl thyself in the streets of Oas. And of the food thou gatherest in the bowl, thou shalt give the choicest parts to the poor. But the poorest of all that is in the bowl shall be thy portion. At the end of one year thou shalt go about preaching the Ormazdian law, commanding the cessation of war and the abandonment of evil, and the acceptance of righteousness.

The king said: What canst thou promise me if I do all these things? Then I'hua'-Mazda allowed Zarathustra to answer him: He said, Nothing! Did the Creator ask this, before He made the world? If thou

desireth to approach thy Creator, do thou like unto Him. Nor is it my place, nor the angels' place, nor the place of God, to promise thee anything. Thou art not my servant; and thou shalt serve only the Master, All Light. And as I have taught thee, so shalt thou go and teach others, explaining the Ormazdian law.

Asha said: Do the Gods in heaven give rewards for good works and sacrifices done on earth? Zarathustra said: He that doeth good works and maketh sacrifices unto Ormazd hath his reward. For it is by this means that the soul of man cometh strong in the first and second resurrections in the next world.

Asha said: To be with thee, O Zarathustra, and feast on the wisdom of thy words, I would make any sacrifice. Wilt thou go with me amongst the poor?

I'hua'Mazda said: Nay, thou shalt go alone. And for company thou shalt pray to thy Creator, and make songs of praise unto Him, nor think no more of thyself than as if thou wert dead.

The king said: It is said of madmen that they think they are not mad. How, then, am I to know but I am mad? Will not the world so adjudge me if I obey thy commandments? And cannot the world judge me better than I can judge myself? It was said of the ancients that Suda obsessed old men and weak-hearted women; and it was for that reason Osiris came and slew him. If there be Gods in heaven, as thou sayst, mayst not thou have come to slay Osiris?

I'hua'Mazda said: Thou art a great multiplier of arguments; but in all thy speech I have seen nothing that planneth the resurrection of men from darkness into light. And is not this the All Highest that man should aim at?

Asha said: I am done. Thy judgment is greater than mine. All thou hast commanded of me I will do. From this time forth I will serve only Ormazd, the Creator. Thy God, O Zarathustra, shall be my God. Thy ways shall be my ways. Henceforth I will argue forever on the side of the Creator. And touching all matters, I will first ask myself what I shall say that would be like thy God would say it; and what I shall do that will fulfill the Ormazdian law.

CHAPTER XIII.

Asha then issued the following decree:

Asha, King of Oas, the City of the Sun, King of the Sun, ruler over the whole corporeal world, owner and possessor of all mortals, men, women and children, commander of all flesh, descended from the Sun Gods thousands of years, and whose forefathers were the fathers of all living creatures, Highest of men, and by whose good grace the inhabitants of the earth are permitted to live, and whose decrees are the standard of all things, Maker of Justice and Maker of Truth, and whom none dare question, and on whose word the sun and moon and stars bow down, greeting:

To the kings and queens of the east and west, north and south, over all the cities in the world, rulers in the temples of the stars, slayers of dragons, slayers of lions, slayers of tigers, and of men and of women and of children and serpents, honored in the golgothas, and by millions of cowering slaves, owners of thousands of wives, and whose boats sail in lakes of mortal blood, and whose crowns are honored by ten thousand men slain every year, sworn on the flesh of the thigh whose words are life and death; and most obedient to the Sun King, I command:

First, that there is an Ormazd, Creator, All Person! Whose Soul is in all the world, and in all things in the firmament above; Who is Father; Who is the Light of Light, Creator of darkness and men, Who is forever The Going Forth; Who is the Cause of causes; larger than all things seen and unseen; the Power of all power.

Second, I'hua'Mazda, His Son. Pure and All Holy; Master of Men; Essence of Ormazd revealed in Word; Savior of Men; Holder of the keys of heaven; through whose help the souls of men can rise to Nirvana, the High Heaven.

Third, Zarathustra, A man, All Pure, and born wise, being one with I'hua'Mazda, who is one with Ormazd. Of Whom The Word says: He doeth without miracle. The raising of the dead; healing the sick by the laying on of hands; whose word of command bringeth forth ripe wheat, full grown, in a day; and doing all things that the ancients ac-

credited to the Gods as miracles, but which the Ormazdian law showeth to be Natural Law to any one who is All Pure, and who draweth power from Ormazd, the Creator, and His holy angels.

Fourth, A Book, holy and sacred, revealed by I'hua'Mazda to Zarathustra, the All Pure; and written on stone and cloth, revealing All Wisdom, which is called the I'hua'Mazdian law, the Ormazdian law, the Zarathustrian law, which is the All Highest Law in All the world, approved by Asha, the king of kings!

Ten thousand learned scribes in my command have written a copy of The Holy Book, and I herewith command, I, King of the Sun: That this book shall be the All Highest law in all my sub-kingdoms, and that all my kings shall believe it and command the same of their subjects. Nor shall any man stand up against this, my decree, and live; nor shall any man alter one word or sign in this Holy Book; nor disbelieve one word it containeth. And my kings and sub-kings; and my queens and sub-queens, shall obey all the commandments, even as I obey them; nor shall any man, or woman, or child, question these things, as to whether they be the All Highest, or whether there be error in whatsoever cometh from my hand; for by my decree they are made All Truth! For I was raised up by Ormazd, for this purpose; and not one in the whole world hath power like unto me. And ye, to whom these holy words come, shall make oath on a serpent and a sword to obey these, my commandments, now and forever.

Asha sent officers to carry the books he had made to the kings and queens in the east and west, north and south; and those whom he sent were men of great learning, and of the highest caste; and they took with them serpents and swords, and gave them as commanded, exacting an oath from all who received them.

CHAPTER XIV.

When Asha, the king, had thus completed the labor of making the books, and of sending them as commanded by I'hua'Mazda, he sent for Zarathustra, for further counsel as to how he should abdicate the throne according to the Highest Light.

And when I'hua'Mazda was before him, even before Zarathustra had yet come, Asha, said: Here cometh that quickened thought again! Behold, I sent for Zarathustra in order to ask certain questions, and lo, my heart answereth me! Yea, I have nothing to do with what is not mine own! Now, whilst he thus framed his own answer, Zarathustra came and said unto him: Thou desirest to counsel in regard to abdicating thy throne? Behold thou, I'hua'Mazda hath been to thee even now, saying: What hast thou to do with that which is not thine own!

Asha said: I have heretofore said: That which speaketh to my heart, what is it? Now according to thy wisdom, that that speaketh to my heart is I'hua'Mazda! How shall one know it to be so? Zarathustra said: If a man ask the All Light, in reference to his own affairs, and for his own concerns, then receiveth he an answer from the tetracts; but if he ask the All Light in reference to what he shall do for others, to render the highest good unto them, then is the answer from I'hua'Mazda. I declare unto thee, O Asha, he is a dark man indeed to whom the Creator speaketh not every day.

Asha said: What, then, shall I do in a matter like this? As yet, all the world belongs to me. Presently I shall deliver it to itself; shall I not provide a ruler for them?

Zarathustra said: Why, then, thou wilt be bound to give them one as good and as wise as thyself, otherwise thou wilt cheat them! Furthermore, doth not the Ormazdian law say: Thou shalt not have any king but thy Creator?

Asha said: I so perceive. What then, shall I go away saying nothing?

Then answered I'hua'Mazda, saying: Thou shalt do more than this; for thou shalt give liberty to all men, and proclaim unto them, commanding that they shall obey the doctrines of the Holy Book, serving no master but the Creator. And when the people are completely broken up by thy decree, thou shalt go away, leaving thy throne and thy capital to whatsoever may come to them.

Asha said: I perceive. That which hath been given me to do, I will do. Behold, I will bestow freedom on all the

world; and with my alms-bowl go about begging. Heaven must be just, and it is right that I should have the experience of the poor as well as of the rich. How else would I ever become sufficiently wise to be a God in heaven? Yet one thing, O Zarathustra, and I will ask thee no more questions; thou hast said I must pray to Ormazd: Now, behold, I never prayed in my life? Who will teach me to pray?

I'hua'Mazda said: Let thy lips utter thy holiest desires, and let thy soul seek constantly for new expressions magnifying the wisdom, love and power of Ormazd, the Creator. Neither shalt thou take a thought in regard to rules of prayer; the rules are for the unlearned. He who inventeth a new prayer to Ormazd every day of his life hath done wisely indeed. For the glory of prayer is the strengthening of one's own soul to perceive the Higher Light. Prayer is not given in order to change the decrees of Ormazd, but to change one's self for the better.

Asha said: If a man think a prayer, and use no words, is it well with him?

I'hua'Mazda said: It is well with him; but it is better to add words also. It is well for Ormazd to think a universe, but better to create it. To begin to learn creating, thou shalt use spoken words; the perfection of creating is to have the words bear fruit. He who omitteth words of prayer will in time omit prayer also, and his soul tendeth to barrenness.

A vain man saith: I have no need to pray; Ormazd knoweth my soul! Why, then, shall not the field say: I shall produce no harvest, because Ormazd knoweth my capacity! I declare unto thee, O Asha, the secret of all spiritual growth lieth in giving out the spirit: He who would grow in wisdom, must give out wisdom; he who would grow in love, must give out love; he who would grow in power of spirit, must give out power of spirit. Bethink thee, then; if thou prayest silently, thy power goeth weakly to thy audience; but if thou prayest with words openly, thou givest to thine audience of thy fruit; and, for this glory, Ormazd provideth thee abundantly. When thou shalt go with thy bowl to feed the feeble, old, helpless, and blind, thou shalt teach them prayer and confessions; and thou shalt absolve them

that are depressed because of their sins, that they may rejoice in their lives.

CHAPTER XV.

So Asha gave up all he had on earth, and went and lived with the poor, carrying the alms-bowl for one year, preaching to and praying for the poor. And it came to pass that at the end of the year he had thousands of followers. And he built altars for them, teaching them to worship the Creator; to restore the mark of circumcision; to be upright before men; to labor for the helpless and distressed, and to do not to any man that which they desired not to be done unto themselves.

And these people took the name of Zarathustrians, in contradistinction from the Par'si'e'ans. Nevertheless, they were the I'huan race, and the Ghans. And because of their religion, they could not own property, neither houses, nor lands, nor cattle, nor beasts of burden. Many of them gave themselves into servitude to the Par'si'e'ans, but many of them lived on the contributions brought by converts who had had great possessions.

When Asha abdicated the throne, there were many aspirants to his place, and the Council of the Sun was puzzled to know whom to select, that peace might reign in Oas; but they finally made Hi'ya'tseing king, because he was a great warrior, having bestowed to the city's walls and gates more than ten thousand skulls. Hi'ya'tseing assumed the titles of his predecessors, chief of which were King of the Sun, King of Kings, and King of Oas, the central city of all the world; and sent his proclamations to the chief cities of Jaffeth, and Shem and Ham, commanding that certain presents be sent to him every year, amongst which were thousands of slaves.

Hi'ya'tseing was a man of great learning, and had traveled far and near, and he knew the people and the lands of the earth, and he knew the different products of the different lands, and the number of peoples in the great cities of the world, and the number of warriors belonging to the different sub-kings under him. Besides these things he knew the stars and their places, and the groups of cows and horses,

and bulls, and bears, and lions, and fishes, and serpents, even as they had been taught in the Hyartien period amongst the ancients.

Hi'ya'tseing said: The Fete hath made me king of all the world; hence, it is right that I am a king. He said: It is evident because Asha abdicated the throne, that man must have a religion. Because I know all rites and ceremonies of the ancients, I will give man a religion on my own account. Because Asha commanded the Zarathustrian religion unto the far-off kingdoms, then are Asha and Zarathustra my enemies. Let my officers arrest Asha and Zarathustra and bring them before me. I will make an example of them.

And on the day that Asha was arrested, behold, the year of his carrying the alms-bowl was ended. Asha and Hi'ya'tseing had known each other for many years. When Asha was before the king, he said: I have nothing in all the world; why, then, hast thou arrested me? The king said: Because thou gavest away thy possessions, thou art the most dangerous of men. I have decreed thee to be put to death. Art thou prepared?

Asha said: Yea, O king. And yet, because of our long acquaintance, I ask of thee one boon, which is, that I may be put to death according to the Panic rites which were before the flood. And if, perchance, it be proven to thee there is a God with power to release me, and he so doeth it, then shall not thy hand be raised against me? The king said: Thy boon is granted.

Accordingly, a wheel of uh'ga was built, and Asha was bound upon it, the king having appointed a guard to watch him till he should die. But because of the king's fear that the test might be tampered with, he caused the yogernot to be set up in his private piazza, with the uh'ga facing the Gate of Lions, so that his private attendants might also watch.

Great was the wailing and crying of the people when it was known that Asha had been decreed to death. The city of Oas became as a house of mourning and madness, and it was divided against itself, some for Asha and some for the king.

Because Asha was old, and thus is view of the king all day, the king repented, but he had no power under the laws to set aside his own decree. And when the sun went down, the king went before Asha, saying: Behold, thou hast been six hours on the wheel, and yet thy God hath not come to release thee. If thou wilt, therefore, slay thyself with a sword, I will have thee taken down.

Asha said: I declare unto thee, O king, I have no pain. Whether it be my madness, or whether it be the Gods favor me, what mattereth it, since I suffer not? Nor have I a right to slay myself, since I created myself not alive. Moreover, if it be the will of my Creator, Ormazd, that I die on the wheel, then it is just. If it be not His will, then will He release me. Therefore, O king, I am content.

The king said: This indifference cometh of madness. And thy madness hath affected the City of the Sun. Have thy way, then, and die!

The king returned to his palace, but on the next morning he came again, making the same proposal, and receiving similar answers. And at night he came again, repeating his offer, and again being refused, determined to come no more.

Now on the night of the third day, Asha felt the power of I'hua'Mazda coming upon him, and he said unto the guard: Behold, this night I shall be released! See to it, therefore, as to whether the thongs are well fastened. For, if it so turn out that the Father release me, then will ye stand before the king accused of conniving at my release. Accordingly, the guard re-examined the fastenings, and sent word to the king of what Asha had said. And the king replied: Nay, if he be released, then will I know of a truth there is a God; neither shall one man of my guardsmen stand accused.

This they told to Asha, and Asha said: I say unto you, not only one shall stand accused, but all of you. And there were of them one hundred, being two watches of fifty each; but it being the change of watch, they all heard, and they laughed in derision. And behold, in that same moment of time, the thongs fell off, and I'hua'Mazda delivered Asha down from the uh'ga. And the spirit of I'hua'Mazda was in

Asha, nor was Asha himself, although conscious of the things done through him.

I'hua'Mazda said: Go ye and say to the king: Behold, Asha is delivered by the power of his God. Then the guardsmen said: It is not morning; the king sleepeth.

I'hua'Mazda said: I say unto you, the king sleepeth not, but is joyful with drinking wine with his courtiers. They went, then, and told the king, finding, of a truth, he slept not. And the king commanded them to bring Asha before him, which they did.

Hi'ya'tseing said: What profit have my guardsmen in releasing this old man? Behold, it hath been said that thou, Asha, hadst gold and silver hidden away. I know now of a truth thou hast bribed these guardsmen to set thee free. For which reason, every man of these guardsmen shall be put to death, and their skulls mounted on the walls of Oas, and their skins tanned for leather. Away with them, ye marshals; bind them till the rising sun, and at that hour hew off their heads, as I have decreed. And now as for thee, thou old hypocrite and destroyer of liberty! What sayest thou?

Asha said: According to thy promise I should now be free. There was no stipulation in thy decree that I should not bribe thy guardsmen. Behold, then, my wisdom! Have I not revealed to thee that thou canst not trust any man?

The king said: Thou art the wisest of men. I had hoped to hear thee say thy God released thee, and I had here twelve swordsmen to hew off thy head. But because, thou hast shown me great craft thou shalt live for a season, but only on condition that thou shalt leave Oas and never return.

Then spake I'hua'Mazda through Asha, saying: Thou hast decreed the guardsmen to death at sunrise! Now I declare unto thee, O king, not one of them shall die as thou hast decreed. But I, I'hua'Mazda, will deliver them. Think not that I am Asha; I am not Asha, but a spirit, the God of the I'huans. Neither will I spirit away thy guardsmen by a miracle, but by natural means, and will I show thee that I am mightier through faith in my Creator than all kings.

The king said: It cannot be that there are Gods or spirits. Is man's judgment nothing? These things were suited to the dark ages. They affrighted men to justice, and so served a purpose. But in this enlightened age man shall know justice and wisdom of himself.

Whilst the king yet spake, I'hua'Mazda caused the attending spirits to assume mortal form by the curtains of Arizzi, back of the king, and they made a noise, so that the king turned to look, and he saw them. He feared, not knowing but they were evil persons concealed, and he said: Robbers! murderers! And he drew his sword and thrust at them; but they vanished! He said:

Verily thou art a devil, O Asha! And he thrust his sword at Asha, but it fell from the handle. He said: Ye Fetes! Kill him! kill him! And whilst he was thus puzzled, Asha walked forth out of the palace, nor would the king's guards lay hands on him.

CHAPTER XVI.

When Asha went away from the king's palace, Zarathustra met him, and they went together to the prison where the guardsmen were confined, prior to the execution on the morrow at sunrise; and there came four hundred of the converts of Asha, and, when they stood around the prison, Zarathustra said unto them:

Stand ye in the crescent of the living altar, for the power of Ormazd is upon me, and I will deliver this prison! And the keeper of the prison, and also his attendants, woke up, and came with spears, saying: Disperse! disperse! Or, by the King of the Sun, ye shall die!

Zarathustra said: Art thou greater than I'hua'Mazda? Thrust, then, thy spear against my breast. The keeper did so, saying: Thy size is nothing to me, thou boaster! But lo, the shaft was broken in a thousand pieces, neither touched the blade against his garments. Seeing which, the other spearsmen feared, and Zarathustra walked up to them and took their spears from them. And the Zarathustrians stood in the form of a living altar, and Zarathustra laid his hands against the front wall of the prison, saying: In thy wisdom and power, O Ormazd, deliver

thou this prison! And, behold, the front wall opened as a door openeth, and the prisoners came out unharmed.

Zarathustra said: On the morrow the king will decree to death every Faithist within the city. Go ye, therefore, while it is yet night, and command all my people to rise at once and depart out of the city, and I will lead them to a place of safety. So that same night the Faithists fled beyond the walls.

And it came to pass that on the next day, when the king heard what had transpired in regard to the prison, he decreed to death every Zarathustrian found within the city, even as prophesied by Zarathustra. But they were already gone, and there were of them four thousand six hundred and thirty, men, women and children.

CHAPTER XVII.

I'hua'Mazda spake to Zarathustra, saying: Explain these things to my people, for they shall not dwell in darkness nor in fear. Zarathustra said: What shall I tell them, O I'hua'Mazda?

I'hua'Mazda said: My people are united; my people are delivered out of the evil city. To themselves, of themselves, and by themselves, have I delivered them, as a separate people. I found an easy way to unite them; I went not by a dark road. This is no miracle, but the manifestation of Faith in the All Light. Take them further away from Oas; far away in the forest. And since Asha is an old man, and learned above all other men, he shall be the rab'bah over them.

But as for thee, O Zarathustra, thou art young and strong. Thou shalt choose fifty men from amongst my people, well learned and strong, full of vigor. And they shall be thy companions; and thou shalt visit the large cities of Jaffeth and Shem and Ham. For four years shalt thou travel, delivering the Zarathustrian law; but at the end of that time thou shalt return to Oas, and to this people, my first chosen. And after, Asha shall go with thee to Oas, and thou shalt raise thy hand against the city, and it shall fall.

Zarathustra then explained these things to the people, and thereafter took them to the valley of Yan'she, by the river Witch'-owitch; and he divided them into three

large cities and four small ones, after the manner of the I'hins. And he appointed rab'bahs, and made Asha chief rab'bah over all the others.

And Zarathustra chose fifty men, well learned, and vigorous; and they departed, to establish the Zarathustrian law in the cities of the east and south. I'hua'Mazda led them forth, speaking to Zarathustra, telling him whither to go, and directing him in the nearest roads, over the mountains and plains, and across the rivers, And wheresoever they went, I'hua'Mazda provided them with beasts of burden, and beasts to ride on, converting their owners to the Ormazdian law, who gave them all things required.

The first large city Zarathustra came to was Tse'gow, on the plains of Jo'ab, high walled with wood and stone; and when he came to the gate thereof the keeper demanded his name and business, speaking in another language, and Zarathustra understood him not. Then came I'hua'Mazda, answering the keeper in his own tongue, saying:

I am a servant of the Creator, Ormazd; I come to prove immortal life before the king. Send, then, to thy king, and he will admit me and my people. So the keeper sent to the king, who commanded that Zarathustra come before him. And when he and his attendants were thus before the king, the king said: Art thou he of whom the King of the Sun hath spoken? And what is thy business with me? Thy king, even the king of kings, is mad. Then answered I'hua'Mazda, saying:

Zarathustra, of whom the Sun king spake, is before thee. I am here to prove to thee many things pertaining to what is written in the holy book. But ere I utter many words, I pray thee, that thy son, Ha'sing, and thy wife, Hi'ti'us, and thy daughters, Peutu, Zoo, He'in and Zabee, be also present.

The king said: How knowest thou the names of my people? And I'hua'Mazda said: Here stand familiar spirits, and they speak to me. Chief amongst them is Ay'ay, thy grandfather, who slew himself; and next to him are thy kinspeople in spirit, Noa, Wess, Lut, Gan'ce, Mith'ce, Nim'och, Wo'huin, Ruks and Pa'stue.

The king was concerned, for many of these had been slain in wars, nor knew he how Zarathustra discovered their names. So he sent for his wife and son and daughters, and they all went into an inner chamber, Zarathustra with them. I'hua'Mazda spake to the king, saying:

Think not that Asha is mad because he hath given up all he had and gone to live with the poor. The Gods call all men mad who do otherwise, especially rich men, and kings, and rulers. For such men set value on things that they cannot retain but during mortal life at most. Asha setteth value on that which will last forever. I would that all men would do as Asha hath done. Because of unbelief in the Great Spirit, man hath set himself up as the All Highest, and his trade hath become war and destruction. I came not to persuade thee to give away thy kingdom nor thy riches, nor yet for any glory or profit to myself. I speak for the hosts being slain, tribe against tribe, city against city; I speak for the millions of spirits in darkness, who dwell on the battlefields.

I'hua'Mazda thus gained the attention of the king, and, meanwhile, the angels who accompanied him took on semblance of mortals; and presently, the king and his family looked about and saw them, and were frightened; and the king drew his sword, saying: Who have entered thus, uncalled! But as he advanced, behold, the spirits disappeared. The king was amazed, I'hua'Mazda continued speaking:

Concern thyself not because the spirits show themselves; neither call thou these appearances miracles. Spirits are always present; but because they thus clothed themselves with the semblance of corporeal parts, thou hast for the first time seen them. Whilst thou wast quiet, they came; with thy sudden passion they disappeared.

The king said: Will they come again? Then answered I'hua'Mazda, saying: Since thy wife and thy daughters are frightened, why should they appear again? Yet hear thou me, O king! Since thy youth up thou hast been prepared for this. Thy wife is half-breed with the I'hins, the sacred people. The I'hins were preserved by the Gods to this end, for they are as the leaven, prepared for the resurrection of all the races of men. Because of this great vir-

tue in thy wife, the spirits of the dead can show themselves before thee.

Whilst I'hua'Mazda thus spake, the angels again assumed sar'gis, and there were present several spirits whose mortal lives had been cut short by the king's own sword. Chief of these was Awetakeytha, one time king of the city of Tse'gow.

The sar'gis spake to the king, saying: Think not that I am dead, O king! I am not dead, save in the corporeal part. As by thy sword thou didst cut me off, so by the sword shalt thou be pierced through. Next spake Too'Sain, another sar'gis, saying: Till thou art dead, O king, and thy soul cast into hell, I will not cease to torment thee! Next spake Ghon, another sar'gis, saying: Before yesterday I brought venom from rotten flesh, and inoculated thee in the breath of thy mouth! Thou shalt cough blood and foul-smelling corruption! Next spake Owd, saying: I am come from the land of the dead, O king, with the torments of hell for thee! Then spake We'Seay, a sar'gis, saying: I am thy first wife; why slewest thou me? Was not the world wide enough?

Thus the spirits continued to speak, permitted by I'hua'Mazda to manifest their evil desires and passions in their own way; nor did one spirit appear who had a single good word of cheer for the king. Then the king spake, saying:

Go away, spirits, or devils! I will see no more! And, with that, he swung his sword about fiercely; but when he quieted a little, I'hua'Mazda spake to him, saying:

I declare unto thee, O king, heaven is filled with the spirits of the dead, and because they were slain by thee, they lie in wait for thy spirit, when thou shalt die. Think not that by slaying a man thou art rid of him; only the corporeal part is within thy power. The soul never dieth. Ormazd is just. Whom thou hast injured, thou shalt restore.

The king said: If a man be a bad man, and I kill him, is it not a great good? I'hua'Mazda said: To kill him is a great evil. Thou shouldst convert him to good. The king said: But if he belong to me? Then I'hua'Mazda said: No man belongeth to thee. The same Creator created all men; and they belong to Him.

The king said: But I have possession of them. They are mine. If thy Creator is stronger than I, let Him take them.

I'hua'Mazda said: To take them from thee would be no honor: but for thee to deliver them is thine own honor.

Now whilst the king's mind was thus engaged, the angels cut loose the tapestry about the walls, and let it fall to the floor, and with great confusion, the queen and her daughters rose up and fled.

The king was angered, and thrust his sword at Zarathustra; but it broke into a hundred pieces, and yet no part touched Zarathustra.

I'hua'Mazda said: Save thou repent of thy evil ways, I will withdraw my holy angels from this house, and thou shalt bear witness that ere the morning sun appears, this palace shall not be left standing.

But the king was hardened. So, when I'hua'Mazda perceived there was no repentance in the king, he withdrew the Lord and his ashars, abandoning the palace to evil spirits, but he sent guardian angels to inspire the queen and her daughters to flee from the house that night, and they so fled. And the spirits of darkness went to the king's enemies and inspired them to go against the palace; and they so went, and destroyed it.

The next day, Zarathustra went about in the city, which was in great tumult, and I'hua'Mazda spake through him to the people. And in one day he received more than a thousand followers; and when the king saw this, he decreed Zarathustra to death, offering a reward to whomsoever would slay him. The next day he preached again before the people, and received great addition to his followers; and then the king ordered his soldiers, of whom there were ten thousand, to fall upon Zarathustra and his people, and destroy them. But I'hua'Mazda had prophesied this to his adherents beforehand, and had advised them to flee. And many escaped before morning; but there were also many who were still within the walls when the soldiers came upon them.

Zarathustra stretched his hand upward, saying: Fire of Thy Fire, O Father! Give me here a wall of fire! And there rose up a wall of fire betwixt them

and the soldiers; and the latter, seeing this, turned and fled, crying out; Shri! shri!--signifying spirit.

Thus Zarathustra led them out of the city, and not one man or woman or child was injured. But it came to pass that the deeds done through Zarathustra were greatly exaggerated in relating them, so that people who had not yet seen him believed the world was about to come to an end. Thus the king lost all discipline over the city; and the people lived without law or order; robbing one another, or destroying whatever stood before them.

CHAPTER XVIII.

Zarathustra called his fifty companions before him and I'hua'Mazda said: Because these people are delivered from the tyrant, they will become his enemies. A people long oppressed, love vengeance. This would thwart the Ormazdian law. Take them, therefore, away from the city, and divide them into groups, and I will send angels, capable of interpreting languages.

Behold, a God cometh not to accomplish at random. Nor cometh he to one man only, in order to overthrow the evil of a whole world. My angels have been with you since the day of your birth and ye are a part of my army. After ye have divided these people, and conducted them into forests: ye shall begin to speak with new tongues, and these people will understand you. And ye shall build altars of worship to Ormazd, teaching these people songs and prayers and dancing, explaining to them the Ormazdian law.

So, those who fled from the anarchy of the city, were led away, half a day's journey, and there encamped. And the companions of Zarathustra, who were called Inquas, were entranced, and comprehended the language of the people, and could talk with them understandingly. So they built altars to Ormazd, and taught the people worship, and caused them to take an oath not to kill any man or woman or child, nor beast, nor bird; nor any animal created alive. And they bound them on the oath taken under the thigh, to eat only fruit and nuts and roots and bread, according to the Ormazdian law.

And they divided them into families of tens and families of hundreds, and of a thousand, giving them one rab'bah for each, according to the Zarathustrian law.

But Zarathustra returned into the city, and I'hua'Mazda clothed him about with fire, at night, and with clouds in the daylight, so that the people could behold his power, and no man dare raise a hand against him. Then he commanded the people to gather together all the skulls on the walls, and the scalps that were hung about the houses and on the poles; and they were taken away and burned. And he disbanded the soldiers; and thus, the king was rendered helpless and left to stroll about, cursing.

And Zarathustra advised the people to go out of the city and live; and they went forth by thousands, beginning new lives. After that, Zarathustra left the place; and at once it was filled with drujas, and they went to the Druks and inspired them to fire and plunder. And the great city of Tse'gow, with all its temples, and towers, and palaces, was quickly reduced to a heap of ashes.

Zarathustra went before hundreds of thousands of the people, speaking by the voice of I'hua'Mazda. He said: I hear certain ones saying: Whoever setteth value on earthly things, above heavenly things, it is good for him to have fire and destruction. All things come of the Father, Ormazd, or by His permission. When He withdraweth His hand from a wicked city, evil spirits rush in. Others have said: Who are evil spirits? Why doth not Ormazd destroy them? I say unto you, evil spirits are both yourselves and the dead. Whom ye have slain in passion, still live to torment you in spirit. Ye had their skulls hung on the gates and walls; your temples of science were portaled with the scalps of your enemies. The spirits of these people still live, though their bodies be dead, and they obsess you to deeds of wickedness. This is the Ormazdian law; when a man is dead, ye shall either burn the body, or bury it in the ground, that the spirit be not troubled. But ye bound them in spirit; to those who were slain, Tse'gow was an everlasting reminder of their own destruction and defeat. These spirits have gained ten-fold more than ye have

lost by the fire; for now the Gods can deliver them in heaven. For which reasons, I declare unto you that it is a great good that Tse'gow is destroyed. The world is large; the lands are very wide. Kill no man, woman, nor child. They are Ormazd's. Neither shall ye build large cities; they are a curse on the face of the earth. Neither shall ye live alone, for such become bound to self; but dwell in families of tens and hundreds and thousands. Hath not the Father given you an example in the I'hins? They kill not, nor take that which is another's; nor are given to lust, nor war, nor quarreling.

Where is the king's wife, Hi'ti'us? Where is Ha'sing, the prince? And the princesses, Peutu, and Zoo, and He'in, and Zabee? The multitude answered: They are gone!

I'hua'Mazda said: I say unto you, they were gone, but they are returning. Presently they will be here. They shall speak before you.

Presently the king's wife and son and daughters, came. Hi'ti'us said: Behold, Tse'gow is burned. Who hath seen the king? He'in and Zabee, the princesses, were very young girls, and they cried for their father. He had slain himself, cutting his bowels across with his sword.

I'hua'Mazda spake through Zarathustra, saying: Come thou, Hi'ti'us, and stand on the rocks so that all can see, and bring thy children. She came and stood beside Zarathustra. And now the Voice said: Let these bear witness whether the dead do not live in spirit?

Hi'ti'us said: With my own eyes have I seen the spirits of the dead; with my own ears, heard them talk. My children shall hold up their hands if these things be true. The children held up their hands. Again Hi'ti'us said: Where is my husband, the king?

Whilst they were yet standing on the rocks, the spirit of the king rose up before all the people, and He'in and Zabee cried out: Here is my father! Then spake I'hua'Mazda, saying to the spirit of the king: Knowest thou that thou art dead? The spirit of the king spake loud, so that all could hear him; he said: No, I am not dead, but I have done a foolish thing, I cut my bowels across.

Then Hi'ti'us said: I fear, indeed, the king is dead, and this is his spirit. He looks strangely! I'hua'Mazda said: There is no cut. Thy belly is unharmed. But the spirit persisted, saying: I thrust my hands in the hole, and yet thou sayest, there is no wound! Thou art mad! I remember thee; it was thee who broughtest back these phantom enemies to torture me! I'hua'Mazda said: What enemies seest thou? The spirit answered: All I ever slew; a thousand or more! Away, ye tormentors! Ye mockers! I will thrust you through. The spirit of the king then stamped and raved, for he saw the spirits of the dead; but the audience saw them not, though they saw him, for he was in sar'gis form.

I'hua'Mazda said: I say unto thee, O king, thou art dead. Couldst thou but awaken to this fact, thou wouldst rise in spirit. Neither canst thou be delivered till these, thy enemies, are also delivered. Then answered the spirit of the king, saying: I banish thee from the city of Tse'gow! Nor shalt thou ever return, under penalty of death!

I'hua'Mazda said: I tell thee, O king, the city of Tse'gow is destroyed. There is not one house standing! The spirit of the king answered, saying: Thou tormentest me! Thou madman! Thou asserdest lies in the face of facts! Begone, wretch! O that my belly were not cut across; I would at thee with vengeance!

I'hua'Mazda withdrew the sar'gis, and the king could not be seen; nevertheless, his spirit continued cursing and raging all the same. The queen, Hi'ti'us, comprehended the matter fully, and her heart was heavy with sorrow.

Then I'hua'Mazda said to her: Remember the faith of thy forefathers, the I'hins. Be thou strong in the Ormazdian law, and these sorrows will pass away. Nor is there anything in heaven or earth can satisfy the soul that is short before the law. To her that can say, I live the all highest, is happy indeed, and her happiness hath a sure foundation. And whosoever perceiving the dead are in torments, let them pray for them, singing anthems unto the Father. Intercede ye with the All Light, to bestow them with peace. Think not that because of your

prayers the All Light runneth with haoma. to feed the spirits of the dead. But this I declare unto you, that, by peace and joy in your devotions to the Father, the spirits who are present are thus reclaimed to virtue and exaltation. These things will I yet show unto you; be steadfast and hopeful in Faith, and, when the evening hath come, I will again call up the spirits of the dead before you.

CHAPTER XIX.

Because of the destruction of Tse'gow, there were hundreds of thousands of people rendered homeless and destitute, and groups were surging about in all places, crying out for food, or for some needful thing. I'hua'Mazda said to Zarathustra: The ill-fortune of mortals is the good fortune of the righteous Gods; but the good fortune of mortals is the glory of evil Gods. Think not that because Tse'gow is burned, and the people hungry, the Voice of the Father is out of place. Now is the time they will give ear. By the loss of earthly treasures, the soul seeketh for that which will endure forever. Go thou, therefore, and I will go with thee; and criers shall be sent out, calling the people to the valley of Tsoak'ya this night.

When night came, Zarathustra went before the people, and there were tens of thousands of them. I'hua'Mazda spake to them, explaining the Ormazdian law. When he was done speaking, he took Hi'ti'us, the king's widow, her children, and forty others, and made a crescent of them; and he stood betwixt the horns thereof. And to his left and right were many of his companions. Thus prepared, Zarathustra sang a song, such as the I'hins had taught him in his youth. And the drujas were ushered into the crescent, taking on sar'gis, the king amongst the number. And the spirit of the king was softened, for they sang peace to his soul and joy forever; and presently he awoke from his madness, and realized he was dead; and he rejoiced in Zarathustra, and applauded him before all the people. And the spirits of darkness who were with him did likewise.

Zarathustra said: Ye shall not worship any man born of woman, nor call him sacred. One only, who is Ormazd, the Cre-

ator, is Master over all the world. Hear ye now my voice unto Him!

Zarathustra stretched his arms upward, full of energy, and I'hua'Mazda spake through him, saying: Light of Light, O Father, hear Thou Thy Son! With Thy Almighty hand bless these faithful sufferers! Scarcely had these words been spoken when there fell from the air above, fish and fruit and grains and roots, and all things good to eat, more than sufficient to feed the famished people for three days; although there were more than thirty thousand of them.

And all this while the sar'gis of the king looked on, and beheld what had been done; and he cried out with a loud voice: Blessed art Thou, O Ormazd! O that I had known Thee! O that I had sought to find Thee! Hi'ti'us, my wife! And my blessed babes! Swear ye to the king, ye will proclaim the I'hua'Mazdian law, forever! Swear it! Give me joy!

Then Hi'ti'us and the children held up their hands as directed by I'hua'Mazda, swearing a solemn oath to maintain the love of Ormazd and the Zarathustrian law, forever. After these, there came thousands and thousands of others, who also swore in the same way. I'hua'Mazda then took away the sar'gis, and the spirits could not be seen by mortals.

CHAPTER XX.

Again on the next day Zarathustra appeared before the multitude, and I'hua'Mazda spake through him, saying: I came not in an age of darkness, but of light and knowledge. I am not here to proclaim miracles; I serve the Father, Whose Son I am. In heaven there are two kinds of spirits; those who serve the earth and those who serve the Father. If ye serve the earth ye shall be ministered unto by the spirits of the lower heavens, who are bound to the earth. If ye serve the Father, ye are ministered unto by the spirits of the higher heavens.

Because ye were united in prayer last night to the Father, His holy angels brought ye food. His harvests are over all the earth; His fields are broad. It is not just that He also gather it and bring it to you. To be just to Him, go ye and bring forth out of the rich earth whatsoever

ye need, rejoicing in Him. Cease warring; kill not anything He created alive, that walks on the ground or flies in the air. And no flesh save fish, which is cold in life, shall enter your mouths.

In the morning, when ye first awake, pray to the Creator, Ormazd, after this manner: Glory be to Thee, Thou All Light! Because thou hast created me alive; I will strive with all my might to be upright before Thee; I have faith Thou hast created me wisely; and I know Thou wilt show me the right way. Make my eyes sharper to see into my own soul than into all else in the world, I will discover its dark spots and wash them clean. Seal Thou up my eyes from the sins of others, but magnify their goodness unto me, that I may be ashamed of my unworthiness before Thee. This day will I run quickly to the distressed and helpless, and give them joy by some deed or word. Seal up my tongue against slandering any man, woman or child. Whosoever Thou feedest me with, is sufficient for the day; complaint shall not escape from my mouth. Quicken me all day, O Ormazd, with this, my prayer, that I may become a glory in Thy works. Amen!

I'hua'Mazda said: Remember, that to utter words of prayer, but to practice not, is of little value. He that is true to his light is strong in soul; to be false to one's light is to put out the eyes and stop up the ears. He that would rise in heaven, let him begin to rise on earth. The resurrection lieth in following the All Highest Light one already hath. He that doeth not this, is a fool to ask the Father to raise him up. Hell fire is his boundary in the next world. Because Ormazd gave away Himself, He created all things. By sacrifice for the elevation of others doth a man begin to approach Ormazd. This is resurrection in fact.

CHAPTER XXI.

I'hua'Mazda called together those who swore allegiance to the Zarathustrian law; and he separated them from the others, and there were in ten days thirty thousand professed followers. Nevertheless, I'hua'Mazda spake to Zarathustra, saying: Of all these, only one in ten will remain long in faith. And to establish the tenth firmly

is more valuable than to have ten times as many who understand not what they profess.

Zarathustra asked: How can a tenth be made firm?

I'hua'Mazda said: Long ago I told thee to go and live with the I'hins.

Zarathustra said: I understand. I learned the Wheel of Ormazd from the I'hins.

Then said I'hua'Mazda: Make thou a Wheel of Ormazd.

Zarathustra made a wheel, and hung it slanting, facing the sun at high noon. Then I'hua'Mazda explained to the people, saying: This is a symbol of the name of the Creator, Ormazd. Put it in the place betwixt the horns of the crescent, for it is sacred. Let the Faithists go with me, and I will explain.

They carried it to the meeting-place and faced it in the same direction. And when the people stood in a circle around it, I'hua'Mazda said: The name of this place shall be Harel, and the name of the wheel shall be the Wheel of the Altar. Behold, then, ye have already sworn an oath under the thigh, in the custom of your forefathers, but ye shall now renew your oath on the Wheel of the Altar of Ormazd, and His Holy Book.

I'hua'Mazda then administered the oath unto many, wherein they covenanted to turn from evil and strive to do good; and each and every one turned the wheel once round, as a witness before the Father. When they had all covenanted, I'hua'Mazda said: Ye shall make many wheels, and carry them along the roadways, and wherever one road crosseth another ye shall place a Wheel of the Altar; and ye shall dedicate the wheel to the Creator. And whoever passeth that way shall halt and remember his Creator; and he shall renew his covenant, to turn from evil and strive to do good; and in testimony before the Father, he shall turn the wheel once round.

Thus was established the sacred wheel of the altar amongst the I'huan race.

I'hua'Mazda spake to Zarathustra, saying: What is the most potent thing in every creature? Zarathustra said: The eye is the most potent. The eye is the most to be feared; the most desirable. The eye of man

can go away from man; his hand cannot go way from him, nor his foot. Man's eye can reach the mountains; to the clouds, the moon, the sun and the stars.

I'hua'Mazda said: If the eye of man is the most potent, what follows?

Zarathustra said: The eye of Ormazd is His most potent power over man.

So, Zarathustra made a picture of an eye, and placed it over the altar. Whereupon I'hua'Mazda made the people covenant anew, but this time with the I'hua'-Mazdian law, the Ormazdian law. Wherein they said: I know Thine eye is upon me night and day; nothing is hidden from Thy sight, O Ormazd! And I'hua'Mazda commanded them to place a picture of an eye over the altars in all places of worship.

Then came the first night of the new moon, and Zarathustra went into the place of worship; and a great multitude also came in. So I'hua'Mazda said: This is mas night for the spirits of the dead. That the widow, Hi'ti'us, may have joy this night, I will sing and pray for the spirit of the king. And, afterward, for all spirits who are in darkness. When they sang and prayed, the spirit of the king came in sar'gis, and talked to Hi'ti'us, and to others. And, after that, the spirit of the king prayed and sang with I'hua'Mazda. Thus was established the first night of the new moon as mas night for the spirits of the dead, and it was demonstrated before the living.

I'hua'Mazda taught through Zarathustra for forty days and nights; teaching the Zarathustrian law, the Ormazdian law. And thousands and thousands of people were converted unto righteousness; and these were called disciples of Zarathustra.

Zarathustra inquired of I'hua'Mazda what was the best, most potent thing for the generations of men. Then answered I'hua'Mazda, saying: The best, most potent thing for the generations of men is to teach the very young child the ever presence of the All Potent Eye, which sees into the body of mortals, and into the soul.

Zarathustra inquired concerning very young children: Then I'hua'Mazda answered, saying: In three days and five days and seven days the rite of circumcision for the males, and piercing the ears for the

females. And, when they are old enough, they shall be consecrated on the wheel.

Zarathustra said: To consecrate, what is that? Then answered I'hua'Mazda: To profess the All Highest, the Creator, Ormazd. And from that time forth the young child shall pray to Ormazd every night before going to sleep, and pray every morning as soon as awake to Ormazd, renewing its covenant and acknowledging the presence of the All Potent Eye.

Zarathustra inquired concerning children who were not thus provided. I'hua'Mazda answered: If they die, they fall into the care of drujas and become drujas themselves; but if they live, they will grow up liars and Druks, killing and stealing.

Zarathustra inquired concerning a consecrated child, if it die? Then I'hua'Mazda answered: If a consecrated child die, its spirit is received in heaven by the angels of Ormazd, and taken to a place of delight.

When these things were explained to the disciples, the mothers brought their children before Zarathustra; and I'hua'Mazda consecrated them on the altar, and they were baptized with water and fire, and given names by the rab'bah.

CHAPTER XXII.

Zarathustra, inquired concerning protection against imposters. To which I'hua'-Mazda answered, saying: Prove all things on the altar. If a man come before the people saying: Behold, I am a prophet! and he teach strange doctrines, he shall be tied on the wheel with his face toward the sun at high noon. And if he be a true prophet, the spirits who dwell by the altar will set him free. But, if he be not released on the third night, the wheel shall be carried out into the forest and stood up by the bushes. And if he be an impostor, the wild beasts will come and devour his flesh. Zarathustra inquired concerning the wheel afterward. I'hua'Mazda said: When an impostor hath perished on the wheel, behold, the wheel shall be no longer used as before. But the disciples shall cut away the rim of the wheel, and cast it away, for it is useless.

Zarathustra inquired concerning the government. To which I'hua'Mazda replied, saying: To thy disciples there is no need of government, save to do the Will of Ormazd. But no people are all pure; no people are all wise. Two kinds of governments created the Creator; the first is His Own, the Government of Ormazd; the second is the government of mortals.

Zarathustra inquired if government did not abridge liberty. I'hua'Mazda said: The Ormazdian government giveth liberty; so far as man's government partaketh after the Ormazdian government, it giveth liberty also.

Zarathustra inquired: What is the best man's government? To which I'hua'Mazda replied: This is the best, most potent government: First, there shall not be more than two thousand people, so that they can know one another; and no city shall be larger than that.

The wisest, best man shall be the high rab'bah; but the families of tens and families of hundreds within the city shall have each, one rab'bah, being the wisest, best man. These rab'bahs shall be the government of the city. They shall have a government house, and it shall be the place of decrees.

Zarathustra said: How shall they make decrees, that the decrees pervert not liberty? I'hua'Mazda said: Ask not this, O man! He who crieth out constantly for his liberty is a selfish man, he is a Druk. Save a man be willing to sacrifice his liberty somewhat, for the public good, he is unworthy before Ormazd. To find the amount of sacrifice, this is the business of the decrees.

Zarathustra said: How, then, shall the rab'bah proceed? I'hua'Mazda said: When they are seated, the chief rab'bah shall announce the subject; neither shall any other rab'bah announce the subject. But if a rab'bah have a subject, he shall state it beforehand to the chief rab'bah. After the subject is announced, then shall all the rab'bahs speak on the subject; but they shall not speak against one another; but each one declaring his highest light. When they have all spoken, then shall the chief rab'bah speak his highest light, which he gathereth from the others in the first place, but which is afterward illuminated

by the Light of Ormazd, and this shall be the decree.

Zarathustra inquired concerning the laws betwixt cities. I'hua'Mazda spake to Zarathustra, explaining the Ormazdian law. He said: A city is a family of one. A small village is a family of one; for which reason is a city called Ir. And every city shall have one God-ir, who shall be the best and wisest man. The God-irs shall meet in council to consider what is good for all the cities jointly. For some cities are situated for flax and wool, some for iron, and some for copper, and some for ships.

Zarathustra inquired concerning the Council of God-irs. I'hua'Mazda answered him, saying. The God-irs shall choose the best and wisest man amongst them, and he shall be called God-ir Chief. And he shall sit in the east in the Council chamber, and he shall present the subjects, after they have been told to him by the other God-irs. And when he hath presented a subject, all the members shall speak upon it.

And after they have all spoken, then the God-ir Chief shall speak, and his words shall be the decree, which shall be called the Zarathustrian law, because the All Light dwelleth with the Chief, and he cannot err. This is the Ormazdian law, the I'hua'Mazdian law, the Zarathustrian law.

Zarathustra said: Of a walled city, what is the Ormazdian law? I'hua'Mazda answered, saying: To the I'hins, walled cities, to protect them from beasts and serpents; to I'huans, cities without walls. To the cities of the Druks, walls. This is the kingdom of I'hua'Mazda; they that have faith, why shall they build walls? They shall not hoard up gold and silver; none will rob them. After Zarathustra, two people will live. One shall be the people of this world; the other shall be the people of Ormazd. The former shall strive for earthly things; the latter for spiritual things. And there shall be no affinity betwixt these two people. From this time forth, the Zarathustrian people, all except the little I'hins, who have faith in the Father, shall not have walled cities. But this world's people, having no faith in the Father, shall have faith in stone walls;

whereby ye may know which are righteous in my sight.

Zarathustra inquired concerning the smallest of cities. I'hua'Mazda answered him, saying: The smallest city is a man and his wife and children. And even as the people in a large city are one with one another, so shall a man and his wife and children be one with one another.

And as a large city must have a head father, so shall a small one. Whatsoever hath no head is nothing.

Zarathustra said: In the government of a large city, the fathers speak on a subject, and after them, the head father decreeth.

I'hua'Mazda said: Even so shall it be in a family of husband and wife. The wife shall speak first, and the children next, if old enough; and after that the father shall decree. That which is a good law for a large city, is good for a small one. As the kingdoms in heaven are governed, so shall be the kingdoms of earth.

Zarathustra inquired concerning a bad husband and a good wife, and a bad wife and a good husband? I'hua'Mazda spake to Zarathustra, the All Pure, saying: Who knoweth what is good and what is bad? Are not all men to give themselves as a sacrifice to the Father, and all women also? If a good woman is not willing to sacrifice herself to a bad husband, after having sworn to Ormazd, then she is not good, but a lover of herself. A good woman hath no self to serve. Because she findeth her husband bad, shall she also be bad? Is it not good for her in the place Ormazd provided? Shall she set up her judgment against the Father's? There be men of evil, and of passion, who abuse their wives. Knoweth not every damsel this? For this reason, if she commit herself to her husband in the name of the Father, He heareth her. And He establisheth His Kingdom in her house. And that man and that woman have no longer themselves to consult as to their desires; for if the Father desireth her to leave her husband, or the husband to leave the wife, He taketh one of them to heaven. Think not that He changeth as the wind, or boweth Himself to please the caprice of man or woman. Rather let the good wife, with a bad husband, say to Ormazd:

Because I was vain, Thou hast rebuked me, O Father. Because I sought to change my condition, Thou hast shown me I knew not what was good for me. Yea, thou hast shown me the folly of my judgment before Thee, and I will profit in turning to Thy Will. I will not more open my mouth in complaint. Though I be scourged with stripes, and made ashamed of my household, yet will I glorify Thee. The city Thou hast founded in me, will I begin at the foundation, and build up as a holy city, in Thy name.

And she shall say to her husband, who beateth her: Because the Father gaveth thee to me, I will rejoice and sing in thy praise. Before I sleep at night, I will ask His blessing upon thee, and in the early morning, and at high noon. Though thou mayest hate me, yet will I do so great good works for thee, thou shalt love me. Though thou mayest kill me, yet will I go to heaven and build a house for thee.

CHAPTER XXIII.

When Zarathustra had divided the people, leading his followers away into suitable places, he looked back with compassion, and he said to I'hua'Mazda: What of them who will not accept the Ormazdian law? I'hua'Mazda answered him, saying: Behold, thy arms are full! Let the dead have dominion with the dead. Not only this generation, but many that come after thee, will be unable to accept the Ormazdian law.

Zarathustra apportioned his people into cities and villages and families, but over the whole of them he appointed Yus'avak, one of his companions who came with him from Oas, as Chief. And when Yus'avak was established as Chief, Zarathustra and his companions traveled further, until they came to the city of Ne'ki'ro, kingdom of Aboatha, king of twelve generations through his forefathers, whose title was, Aboatha, Son of Uzza, Son of Nimrod, Son of the House of Tus'iang, who was descended from before the world was!

Ne'ki'ro was a walled city, but the Zarathustrians gained entrance without paying tribute, because the law thus favored strangers. Aboatha, in his youth, had traveled amongst the Par'si'e'ans, and knew the language; and when Zarathustra

was before him, speaking in the Oas'an tongue, the king inquired his business, and how long he purposed staying, stating moreover, that he had received the tablets of the Ormazdian law, with the interpretations, from the king of the Sun, Asha; and that he had desired to see Zarathustra.

Zarathustra said: I came to establish the Ormazdian law. In the name of the All Light will I blunt the edge of the sword and the spear. I have come in the person of I'hua'Mazda, and until I have fulfilled the commandments upon me, I shall tarry within thy city.

The king said: My city is not large; I have more scalps and skulls, for the size of my city, than any other king in the world. But know thou, O man, I am a philosopher. Many of my people are also learned people. Hear thou me, then, if thou hast a greater philosophy than I have, I will not only bequeath to thee the public skulls and scalps, to be thy treasures forever, but I will also give my skull and scalp into thy hand, as the most valuable treasure in the Jaffeth'ean empire.

Zarathustra said: Though thou settest great value on skulls and scalps, because they are the product of labor, yet they are of no value to me, nor Ormazd. Neither have I any philosophy for thee. To accept His will; to be servant unto Him, by doing good unto others, comprise the whole of the law, by which all men may be made to rejoice in their creation.

The king said: Think not that I am as other men. I am not as other men. In the first beginning of all things, there were Seven and Nine things. I was one of them. By division, we created all there is in heaven and earth. Seven thousand and seven millions, and nine thousand and nine millions of times, have I divided myself. One-seventh and one-ninth of all there are of created things is my very self. Tell me, then, hast thou as great a philosophy as this?

Zarathustra said: O the folly of men before Thee, O Ormazd! They run after that which flattereth self, seeing their fellows going down in death, and they raise not their hands to lift them up! I tell thee, O king, thy poorest slave that bringeth out of the earth food for two men,

hath a greater philosophy than thine! He that can rule over his own self-conceit, that speaketh not of himself, giveth a better philosophy of himself than thou hast. He who hath not yet risen from his mother's breast, hath more treasures to give than thou hast obtained with all thy philosophy. Ere three days have passed by, the city's skulls and scalps will be burned to dust. Nor will thy philosophy avail thee to stay the hand of I'hua'Mazda.

The king said: Proposest thou with this handful of men to battle with my army? Zarathustra said: I have spoken. There is no value in discoursing with any man who hath an opinion to establish, nor is man's opinion of value to raise up the souls of men. Bring thou, therefore, thy army, and command them to fall upon me and mine!

The king said: Thou hast no weapons; think not that I battle with men who use their tongues, like women!

Zarathustra said: Why boastest thou? Thy soldiers will turn and flee when thou bringest them against me!

The king turned away then, and ordered his officers to bring soldiers, and despatch Zarathustra and his companions, and to hang their skulls and scalps on the walls. Zarathustra and his companions went into the king's garden and formed in an altar. When the sun had set, and evening came, the king's soldiers, more than ten thousand, came upon them.

I'hua'Mazda had great power, because of the faith of Zarathustra, and he spake with a loud voice, saying: Light of Thy Light, O Ormazd! Build me here a wall of fire! And behold, there fell from heaven curtains of fire, till a great wall stood betwixt the two peoples; nor would one soldier throw a spear or sling a stone; and many of them broke and fled.

When the king saw the power of Zarathustra, he feared for his kingdom; and not deciding at once what course to pursue, he went into his palace. Then came Zarathustra and his companions out of the garden, but the light extended up above Zarathustra's head like a pillar of fire. I'hua'Mazda spake to some who were nearest, saying:

Run quickly and call the soldiers back, saying to them they shall be my soldiers,

and I will give them the weapons of the Creator. So, the messengers ran, and brought many of them back. I'hua'Mazda commanded them to gather the skulls and scalps from the city walls, and from the gates, and go and burn them, and the soldiers did these things.

The next day after they were consumed, I'hua'Mazda began to preach, explaining the Ormazdian law; and he received many followers. The king had tried by all means to gather his soldiers together, but no one obeyed him. After that Zarathustra went to him, saying: If thou art one-seventh and one-ninth of all things, who thinkest thou I am?

The king said: They say thou art a very Creator! But, as to my opinion, thou art only a magician. Thou canst not do anything real; for which reason, I hoped thou wouldst come before me. Know, then, thy end hath come! With that, the king struck at Zarathustra; but the king's sword was broken into pieces, and of non-effect.

The king had two trained chetahs, large as the largest lions, and he ordered them to be unloosed and set upon Zarathustra. And it was done; but, lo, the chetahs came and licked his hands. But the king was hardened, and would not believe. I'hua'Mazda called the king to come near, and he came.

He said unto the king: I am not thine enemy, but the enemy of evil; I come not to take thy kingdom. In a few days I shall leave this place. So, thy kingdom would be worthless to me. And yet I come to establish another kingdom, which is the Father's. I come to overthrow sin and wickedness, and to build up that which is good. And in so doing, it shall be known amongst men that the soul is immortal. Rather would I see thee and thy people alive and full of joy, than to see them dead. Thou hast said thou understandest the Ormazdian law; perceiving there is also a king's law.

The king's laws are for the earth-world; to punish the wicked and reward the valorous; the Ormazdian law is for the Zarathustrians, who need no kings. Thy subjects are for war and plunder; but the subjects of the Great Spirit are for doing good, and in love and mercy. And have I not

shown thee that the Ormazdian laws are the stronger of the two? Yea, a hundred-fold. It is wiser for thee to espouse the stronger law. Thou hast gathered certain treasures, boasting of thy treasures' value. Because thou hast made a law of exchange for skulls and scalps, thou makest them valuable! Because a man bringeth a skull to thee, thou givest him bread. Now I declare unto thee, values consist not in the rate of exchange betwixt men. Shall a man gather a heap of stones, and say: Behold, they are valuable! Or iron, or gold, or copper, and say: Behold, they are valuable! A piece of bread is valuable, or flax, or wool. Because man hath set value on things not valuable, he buildeth in falsehood and death. The man who hath the most All Light, hath the greatest valuables. For by the Light of the Father all righteous things can be obtained easily.

Whilst I'hua'Mazda was yet speaking, the spirit of Zarathustra went abroad, and, with ten thousand other spirits, brought fish and fruit, and let them fall around about the place. The people ran and gathered them up for food. The king made no reply at first, for he was encompassed about with evil spirits, who were angered with I'hua'Mazda and his proceedings. Presently the king said:

Because I am transcended by thee, it is no longer useful for me to live. With that, he cut his body across, and fell dead. And Zarathustra commanded that the king's body be laid straight for three days; and it was done; and there came thousands of people to look upon the king, and witness that he was dead. And they saw of a truth that the bowels were gushed out of the wound, and that there was no breath in him.

So I'hua'Mazda allowed the spirit of the king to live three days in torments, and then he called his disciples around him, saying: Now will I raise the king to life, and it shall be testimony in Jaffeth. And Zarathustra pushed the bowels back into the body, and drew the place shut, saying: In Thy name, O Ormazd, heal I this man's body, as a testimony of Thy Wisdom and Power! And when Zarathustra had drawn his hand over the wound twice, it was healed. And then Zarathustra said: O Father, as by Thy spirit Thou didst quicken

into life this, Thy child, in his mother's womb, restore Thou him to life!

And the king was healed, and restored to life before the people; and he awoke and looked about, and then rose up. He said: I was dead and in hell, and I saw millions of the dead, and they were in hell also. And there went up around about them fires of burning brimstone, and none could escape.

CHAPTER XXIV.

When the king was restored, he was as another man, having su'is, and believing in the immortality of the spirit; and he asked Zarathustra what now he should do that he might escape the fires of hell after death.

I'hua'Mazda spake through Zarathustra, saying: Think not what thou canst do to escape hell fire, for that would be laboring for self. Think what thou canst do to save others. For which reason thou shalt practice the Ormazdian law. One year thou shalt dwell with the poor, carrying the alms-bowl, according to the Zarathustrian law. After that thou shalt preach the I'hua'Mazdian law, of the denial of self for the good of the city, teaching the turning away from earthly things, and striving for spiritual things, having faith in Ormazd.

The king said: All these things can I do, yet one thing I cannot do, which is having faith in Ormazd. If He be a Person, and created all the creation, is He not the foundation of evil as well as good? If He heretofore created evil, or by incompetence suffered it to enter into creation, may He not do so in after time, even after death?

I'hua'Mazda said: When a potter hath a pot half made, sayest thou it is an evil pot? Nay, verily, but that it is not yet completed. Even so are all men, created by Ormazd. Those who are good are completed, but those who are evil are unfinished work. But the Creator also gave to man knowledge, that he might see himself in the unfinished state, and the Creator gave to man power and judgment, that man might turn to and help complete himself, thereby sharing the glory of his creation. The man that doeth all this has already escaped hell fire.

The king inquired concerning animals, to which I'hua'Mazda answered, saying: Animals are of the earth creation, and are completed in the place of their dwelling. Neither hath any animal aspiration to make itself better or wiser, that it may contribute to the creation. And some men have no more aspiration than an animal serving the flesh only. Only the torments of hell can stir them up.

When I'hua'Mazda explained the Ormazdian law, the quarter of which is not here related, the king comprehended, whereupon he took vows on the altar, and under the eye, according to the Zarathustrian law. So when those people were restored, Zarathustra left one of his traveling companions with them, as God-ir in Chief, and Zarathustra departed, taking his other companions with him.

Whereof it is recorded in the libraries of heaven, showing that the next city kingdom was likewise delivered, and the people became Zarathustrians. And again Zarathustra departed, and came to another city, which was overthrown and delivered also. Until it came to pass that Zarathustra overthrew and delivered twenty and four cities and kingdoms in Jaffeth.

And after that he departed to the upper lands of Shem, where he also overthrew and delivered many cities and kingdoms, establishing the Zarathustrian law. For two whole years he labored in Shem; and so great was the power of Ormazd upon Zarathustra that all the cities and kingdoms of Shem threw of the bondage of the Sun Kingdom of Par'si'e.

After that Zarathustra traveled toward Ham, which was called Arabin'ya. But in those countries Zarathustra had not so great success, because the people were not learned in books, nor in the stars, nor tablets. Nevertheless, Zarathustra delivered many cities. So I'hua'Mazda said to Zarathustra: Return, now, to thine own country; and thou shalt overthrow yet seven cities and seven great kingdoms; and after that thou shalt return to Oas, and it shall fall before thy hand, and the prophecies made in thy childhood shall be fulfilled.

So Zarathustra returned to Par'si'e and went to the seven great cities and kingdoms, and overthrew them; and many of them were destroyed utterly by fire and by

war; but Zarathustra delivered the faithful and established the Zarathustrian law with all of them.

Asha had continued with the Zarathustrians; but in consequence of the persecutions of the kings of Oas, they had been obliged to retire further into the forests and plains and unsettled regions, where roved the Listians, the wild people. To these the Zarathustrians were friends, and the Listians came in great numbers, and dwelt near about the Zarathustrians. After Zarathustra had completed his travels, he returned to the Forest of Goats, in the first place, to meet his followers, and to rejoice with them for the great light I'hua'-Mazda had bestowed upon them. So, when Zarathustra returned to them, there was great rejoicing; and there were present Zarathustra's mother, and many of the Listians who knew him in his childhood. After many days of rest and rejoicing, I'hua'Mazda came to Zarathustra, saying: Behold, the time hath now come to go against the city of thy birth. Take Asha with thee, and I will cause Oas to fall before thy hand. Accordingly, Zarathustra took Asha and returned to the gates of Oas; but he was known at once; and when he demanded admittance, he was refused, because the king had previously decreed his banishment and death, there being an offer of reward to whomsoever would destroy him and bring his skull to the king.

CHAPTER XXV.

In those days, Pon'yah was king of Oas, and, by title, King of the Sun; King of the middle of the world; King of Kings; Mightiest of mortals; Owner of all human flesh; Ruler of the earth, and Master of Life and Death!

For nearly four years had Zarathustra been absent, and the effect of his preaching in foreign lands had been to cut off the paying of tribute to the City of the Sun. For which reason, Pon'yah, king of Oas, had sworn an oath under his own thigh to pursue Zarathustra, and have him slain. Accordingly, the king had equipped many different armies and sent them in search of Zarathustra; but I'hua'Mazda led Zarathustra in a different way or sent spirits to in-

spire the soldiers to go another way. Consequently, none of the armies sent to capture Zarathustra ever found him. When he was heard of in one city, and the soldiers came to that city, he was gone. And so it continued, until now Zarathustra had returned to the very gates of Oas. Because Zarathustra was the largest man in the world, he was easily known; and from a description he would be easily recognized by those who had never seen him before.

The keeper of the gate, whose name was Zhoo'das, thought to obtain the reward, and hit upon the following plan, saying to Zarathustra: I know thee; thou art Zarathustra, who art banished under penalty of death. I have no right to admit thee within the city, nor have I a desire to witness thy sure death. But if thou wilt secrete thyself, till the change of watch, when I am absent on the king's reports, thou mayst take thine own risk. But if I admit thee, I will also be put to death.

Zarathustra said: As for myself, I fear not; but I would not have thee put to death on my account. Where, then, can I secrete myself, till the change of watch?

Zhoo'das, the keeper of the gate, said: Within the chamber of the wall. Go thou, and thy friend with thee.

So Zarathustra went into the chamber of the wall, and Asha went with him. And now, when they were concealed, Zhoo'das called his wife and said unto her: Be thou here, walking back and forth, that they who are concealed will think it is I. And I will run quickly to the guards, and they shall come and seize Zarathustra, for whom the reward is offered.

And the keeper's wife came and walked back and forth; and the keeper ran quickly and brought the guards, one thousand men, with spears and swords and war clubs and slings and bows and arrows, and they surrounded the place of the chamber on all sides. And then spake Zhoo'das ironically, saying: Come forth, Zarathustra, now is the change of watch!

And Zarathustra and Asha came forth and beheld what was done. Zarathustra said to Asha: The Light is upon me. Go thou with me. No harm shall come to thee. But the time has come when the

prophecies made in my youth shall be fulfilled.

CHAPTER XXVI.

So Zarathustra fell into the power of the Sun King; and the soldiers caused him and Asha to march in their midst to the place of the skulls. And there came forth thousands of people to witness the proceedings; for at this time there were many who were in sympathy with Zarathustra, as well as many against him. And in order to stay the multitude, the captain of the army called out many soldiers in addition to those who made the arrest. Others ran to the king's palace, carrying the news of his arrest, and the place he had been taken to.

The king^d said to the heralds: Though this man shall die, it is fit that proper judgment be rendered against him, as an example before all men. Go, therefore, to the executioners, and command them to bring Zarathustra into my presence, that I may adjudge him to death according to law.

This was done, and Zarathustra was brought before the king, who accosted him, saying:

By thy behavior thou art accused before thy king, and I adjudge thee to death. But that thou mayst be as an example before the world, I will render my judgments before the heralds, who shall proclaim my words unto all who desire to witness thy death.

First, then, thou wert ordered for arrest by my predecessor, and thou didst not deliver thyself up to my soldiers; neither could they find thee. For which thou art adjudged to death.

Second. Without permission from the King of the Sun, thou hast traveled in foreign lands, sowing seeds of disaffection against the Central Kingdom. For which thou art adjudged to death.

Third. The King of Kings offered a ransom for thy head, and the king's soldiers were disappointed in finding thee. For which thou art adjudged to death.

Fourth. In thy youth thou didst threaten to overthrow the city of Oas, the City of the Sun, and failed to make thy word good, thereby being a teacher of lies. For which thou art adjudged to death.

Fifth. Thou hast cut off the foreign tribute to the rightful Owner of the whole

world! For which thou art adjudged to death.

Sixth. Thou hast revived the doctrines of the dark ages, teaching of spirits and Gods, which things cannot exist, because they are contrary to nature, and contrary to the laws of the King of the world! For which thou art adjudged to death.

Seventh. Thou hast taught that there is an unseen Creator greater than thy king; which is contrary to reason. For which thou art adjudged to death.

Eighth. Thou returnedst to Oas not openly, but as a thief, and hid thyself in a chamber of the wall. For which thou art adjudged to death in the manner of thieves, which is the most ignoble of all deaths.

Therefore, I command the executioners to take thee to the den of thieves and cast thee therein; and on the morrow, at high noon, thou shalt be hung up by thy feet along with the thieves where thou shalt be left hanging till thou art dead.

That my judgment may appease thy best friends, what sayest thou against my decrees?

Zarathustra said: All the charges thou hast made against me are true this day; but ere to-morrow's setting sun I will have disproved some of them. To-day thy kingdom is large; in two days I will be dead, and thou wilt be dead; and this great city will be destroyed. Yea, the Temple of the Sun will be rent in twain, and fall as a heap of rubbish.

The king laughed in derision, and then spake to Asha, saying: Thou art an old fool. Go thy way. So Asha was liberated, and Zarathustra was taken to the den of thieves and cast therein. And the den of thieves was surrounded by the dens of lions that belonged to the king's gardens. And a bridge passed over, and, when the prisoners were within, the bridge was withdrawn. And no prisoner could escape but would fall a prey to the lions, which were fed on the flesh of the persons executed according to law.

CHAPTER XXVII.

During the night, Pon'yah, King of the Sun, bethought him that perhaps he might obtain the secrets of Zarathustra, as regards his powers with uz, and he sent him

the following message, to-wit: If thou wilt reveal the secrets of thy power to thy king, thy life shall be spared; and if thou wilt prostrate thyself before the King of Kings, saying: There is none higher! thou shalt have five cities to rule over all thy days. To which Zarathustra sent back the following reply, to-wit:

Zarathustra hath no secrets to reveal; neither desireth he five cities, nor one city, to rule over. To-morrow I shall die, and on the following night thou also shalt die. And yet, erst thou diest, thou shalt see the temple of the stars rent in twain and fall down; and the city of Oas shall fall and rise no more; and Ya'seang, in Jaffeth, shall become King of the Sun, and his dynasty shall stand thousands of years.

The king was surprised at such an answer, and so angeered that he smote the messenger with his sling, and he fell dead, and the king ordered his body to be cast into the den of lions. It was near the middle of the night when the body was brought, and Zarathustra, being tall, saw above the wall, and he called out, saying: Cast not the body into the dens with the lions; for I will call him to life in the name of Ormazd. And the men laid the body down by the outer wall, and Zarathustra said: He that is standing by the body shall lay his hand upon it. And the man laid his hand on the flesh of the man's body betwixt the neck and the back, and Zarathustra said: The words I say, say thou also: Life of Thy Life, O Ormazd! Restore Thou this, Thy son, to life!

And behold, the man awoke to life, and opened his eyes, and presently rose up; and Zarathustra bade him depart out of the city. Now the arrest and condemnation of Zarathustra had caused thousands of people to assemble around about the prison; and they beheld the man restored to life; and some of them went with him out of the city. And all night, after that, Zarathustra healed the sick, and restored the blind and deaf, by calling over the walls in the name of the Father. When it was near sunrise, the next morning, the place of the executions was crowded with spectators. Many of the Zarathustrians believed that Zarathustra would liberate himself by the power upon him; and on the other hand, the king's people, especial-

ly the learned, desired to realize his execution, for they denounced him as an impostor. The latter said: If he be the Master of the I'huans, let him prove his powers whilst he is hanging by the feet.

It was the law of Oas to keep twelve executioners, representing twelve moons, and at sunrise every morning they put to death whomsoever had been adjudged to death the previous day. Now, there were in prison with Zarathustra two thieves, condemned to the same ignoble death. And they were weeping and moaning! Zarathustra said to them: Weep not, nor moan, but rather rejoice. He Who gave you life is still with you. He will provide another and better home for your souls. Behold, I weep not, nor moan. They who put us to death know not what they do. Rather should the multitude pity them than us. Ye shall this day escape from the tyranny of Oas.

Zarathustra preached till high noon, and when the light fell on the top of the temple (of the stars) the twelve executioners entered the prison and bound the prisoners' hands together behind their backs; then with another rope they tied the feet, bringing the rope up the back of the legs and passing it betwixt the arms; and they carried the end of the rope up over a beam and down again; and the executioners seized the rope and pulled upon it. And they swung the bodies of the victims high above the walls and made fast, leaving them hanging there.

Thus was Zarathustra hung betwixt two thieves; and whilst he was yet alive a bolt of light fell upon the temple of the stars, and it fell to the round. And when the dust rose it was as a cloud that magnified itself, till the air of the whole city was choking; and there came another bolt of light, and behold, the walls of the city fell down, and Zooh'das perished in the chamber of the wall.

The multitude ran for the king; and when they brought him out of the palace, another bolt of light fell on the palace, and it was crumbled into dust. The king called to his guards, but they obeyed him not, but fled; and so, the multitude slew the king. The learned men then went down to the place of executions, and Zarathustra was not yet dead; but the two

thieves were dead. And Zarathustra said unto the learned men: Now will I give up my body, and behold, ye shall say I am dead. Let the executioners then take down my body and cast it into the lions' den, and ye shall witness that they will not eat of my flesh. And some shall say: Behold, the lions are not hungry. Thereupon shall ye cast in the bodies of the two thieves, and lo, the lions will fall upon them and eat their flesh.

Then shall the learned men say: Behold Zarathustra's virtue lay in different flesh. Now I declare unto you, these things are not of the flesh, but of the spirit. For angels shall gather about my body and prevent the lions from tearing my flesh. Of which matter ye shall prove before the multitude; for in the time the lions are devouring the flesh of the thieves, the angels will go away from my body, and, behold, the lions will return and eat of my flesh also. Whereby it shall be proved to you that even lions, the most savage of beasts, have spiritual sight, and are governed by the unseen world.

When Zarathustra had thus spoken to the learned men, he spake to the Father, saying: Receive Thou my soul, O Ormazd! And his spirit departed out of his body. So they cast the body into one of the dens, wherein were seventeen lions, but they fled from the body. Then the executioners cast in the bodies of the thieves, and behold, the lions fell upon them instantly. And when the angels went away from Zarathustra's body, the lions returned to it and ate also. And the keepers turned in other lions, and all the flesh was eaten. And the multitude ran and brought the body of Zhoo'das and cast it in, and the lions ate it also. And next they cast in the king's body, and the lions ate of it, and were appeased of their hunger.

Now when it was night, some of the Zarathustrians gathered together at a neighbor's house; and Asha was present, and they formed a living altar in order to pray for the soul of Zarathustra, and for the two thieves, and for Zhoo'das, and, lastly, for the king. And now, came the learned men, saying: Why have ye not, during all these years, notified us of these

things? Behold, Zarathustra is dead! Asha said:

Have I not carried the alms-bowl publicly, proclaiming them from day to day? And the learned people said: Pity, old Asha! A knave hath dethroned his reason! Now I declare unto you, it is the same now as in the olden time; the learned men are farther away from the Father than are those devouring lions. Ye look into the corporeal world for light, and truth, and power, but are blind to the spirit, which underlieth all things. I declare unto you, whether it be heat or light, or disease, that floateth in the air, or growth that cometh out of the air, in all things it is the unseen that ruleth over the seen. And more powerful than heat and light, and life and death, is Ormazd, the Person of all things. Till ye have learned this, I can explain nothing that ye can comprehend. And yet, to know this, is the beginning of the foundation of everlasting happiness.

Whilst Asha was thus speaking, behold, the soul of Zarathustra came and stood before them, and he was arrayed in the semblance of his own flesh, and in his own clothes. And he spake, saying: Fear not; I am the same that was with you and was hanged and died, whose flesh was devoured by the lions; I am Zarathustra! Marvel not that I have the semblance of a corporeal body, for its substance is holden together by the power of my spirit. Neither is this a miracle, for the spirits of the living hold in the same way, each its own corporeal body. As iron attracteth iron, the spirit may learn to attract from the air a corporeal body of its like and measure.

Then inquired one who was present: Where are the two thieves? To which Zarathustra said: As steam riseth from boiling water, without shape or form, so are their spirits this hour. For this reason was I sent into the world by the Father. Let him who would become controller of his own spirit unto everlasting life, learn the Ormazdian law, seeking to grow in spirit, instead of living for the things of this world. Behold, there are here present Lords of the Hosts of Heaven, who are Sons and Daughters of the Most High Ormazd, the Creator. They will now gather

together and reclothe the thieves, and show you of what like they are. Presently the two drujas, the thieves who were hanged with Zarathustra, stood before the people in sar'gis, and they raved, and cursed, and moaned; but they were blind and dumb as to the place. Then Asha inquired of them, as to who they were and what they wanted, but they only cursed him, and added that they were to be hanged.

Asha said: Behold, ye are already dead, and your spirits risen from the earth! To which they replied by curses against the king. And now the Lords of heaven brought the spirit of the king, but he knew not that he was dead, and he cursed also; whereupon the spirits of the thieves fell upon him with evil intent, and all the people beheld these things. But the Lords of heaven took away the sar'gis, and the drujas could not be seen more by mortals.

Zarathustra said: As on the earth they were angered and dumb, they cling to the earth. For which reason ye shall sing anthems and pray for them three mornings at sunrise; three high-noons, and three evenings at sunset. Do ye this also, henceforth, forever, for three days, for all your kindred who die, or who are slain.

And ye shall utter only words of love for the dead; for whosoever uttereth curses for the dead, bringeth drujas upon himself. In your love and forgiveness do ye raise them out of the torments of hell. And inasmuch as ye raise up others, so doth Ormazd raise up your own souls.

One who was present asked how long a spirit lingered around about? To which Zarathustra said: Some for three days, some for a year, some for a hundred years, and some for a thousand years! Until they have wisdom and strength to get away. But after three days ye shall no longer desire the spirit of the dead to remain with you; rather shall ye say to Ormazd: Deal Thou with him and with us in Thine Own way, O Father; we are content. Better is it for the spirits that ye remember them high up in paradise; for these thoughts will enable you to rise after ye are dead.

Remember that All Light answereth everything in heaven and earth after its own manner: If ye kill, ye are answered

in torments sooner or later: If ye utter falsehood, ye are answered in falsehood: If ye curse, ye will be cursed in return: If ye hate, ye will be hated: If ye seclude yourselves, ye will be excluded: If ye keep evil company in this world, ye will be bound in evil company in heaven: As ye seek to become a leader of men, remember that they whom ye rule over will be your burden in heaven: If ye teach not, ye shall not be taught: If ye lift not others up, none will lift you up.

CHAPTER XXVIII.

On the following evening, when the Zarathustrians were assembled for prayer and singing, the soul of Zarathustra again appeared before them in sar'gis, teaching the Word of Ormazd. He said:

Two people there are on earth; the one is engrossed in the affairs of earth; the other in the affairs of heaven. Better is it for ye to be of the latter. The fool will say: If all people are engrossed with the affairs of heaven, then who will provide on earth? Such is the argument of all Druks. Fear not, therefore, for the earth people becoming short of votaries.

So also will it be said of celibacy. The Druks will say: If all people become celibates, then will the race of man terminate. Wherefore, I say again unto you, fear not, for there will be plenty left who are full of passion, and are less mindful of the kingdoms of heaven.

Let all who can, live for the Higher Light; the lower will ever be supplied sufficiently.

Even as ye find two peoples on earth, so also do two peoples exist in heaven. The one followeth the Highest Light, and ever riseth toward the highest heavens. The other followeth the affairs of earth, and riseth not, and hence is called druj. The latter engageth in quarrels amongst mortals, inspiring them to evil and low designs.

One present asked: How shall we know one another, whether we be of heaven or of earth? Then Zarathustra answered, saying: Seek to know thyself; thou art not thy neighbor's keeper. Search thine own soul a hundred times every day, to know if thou practicest the All Highest light. Neither shalt thou find excuses for

thy shortness; nor reflect overmuch on past errors, but use them as inspiration to perfect thyself henceforward.

Another one present asked: How of thieves, and falsifiers, and murderers? Zarathustra said: The man who serveth himself only is worse than any of these; there is no resurrection for him. But if a man cease his evil way, and practice virtue, he is on the right road.

A falsifier is like one with a clean gown on, that goeth about casting filth upon it; he soileth his own spirit.

A thief is worse than an overburdened beast; he carrieth his stolen goods not only in this world, but in heaven, to the end of his memory.

A murderer is like a naked man who is ashamed, and cannot hide from the multitude. When he is in heaven, his memory of the deed writeth in human blood a stain on his soul, which all others see.

Another one asked: According to the I'hua'Mazdian law, the highest, best men forsake the world, laboring to raise up the poor and ignorant, reciting prayers and anthems; taking no part in the affairs of people who are engrossed in the matters of earth; who, then, shall be the government of the wicked? To which Zarathustra answered, saying:

When there are not sufficient men and women for such purpose, there will be no wicked to govern. With all thy preaching that the highest, best man will not desire to be a leader of men, nor a king, nor a governor, yet there will be plenty left who will fill these places, even though they beheld the walls of hell opened up to receive them.

Another one asked: If the Zarathustrians separate, and live by themselves, what will be their power to do good amongst the evil? To which Zarathustra said:

As the highest heavens send Lords and masters down to mortals, so shall the Zarathustrians send emissaries amongst the wicked, preaching the truth, and citing the example of the Zarathustrian cities (communities).

For above all philosophy that man may preach, practice holdeth the highest place, and is most potent. Therefore, practice the Ormazdian law toward one another in

all things. Avoid men of opinion; men of learning who have pride therein; men of argument; men who quibble for proofs in unprovable things; men who wish to be known as wise men; men who deny; men that can see defects in everything, and have nothing good to offer in place thereof.

Shun the disbelieving man, for he is diseased, and may inoculate thee; the flatterer, for he is purchasing thee; a woman, for woman's sake; or a man, for man's sake; company, for company's sake; for all these imply that the Creator is less in thy sight, and not so well loved.

One asked concerning spirits. To which Zarathustra said: For the affairs of earth, consult the spirits of the earth, the drujas; for the affairs of everlasting resurrection, consult thy Creator, and His holy spirits will answer thee in His name. And to whichever thou hast made thyself companion, there will be thy abiding place after death.

See to it that thou becomest not inveigled by drujas, for spirits can assume any name and form; but weigh their words, whether they be wise, and according to the Ormazdian law. If they teach not the highest heavens, consider them by their words. To flatter thee, they will profess to remember thee in another life; and to please thee, say thou wert a king, and has lived many lives on the earth.

But to rise up, away from the earth, and from the lower heavens also; it was for bestowing this word unto men that I was sent into the world. It is to teach you to know the Father's upper heavens, and the way to reach them, that His words were given unto men.

As it was in the olden time, so will it be again ere another generation pass away. Drujas will teach that the spirits of the dead go into trees and flowers, and inhabit them; and into swine, and cattle, and birds, and into woman, and are born over again in mortal form. Argue not with them; their philosophy concerneth not thee. Whether they be in darkness or in light judge thou by the glory and beauty of the heavens where they live. If their words are of the earth, they belong to the earth; if they are servants to false Gods or false Lords, they will preach him whom they serve. But these matters are nothing

to thee; for thou shalt serve the All Highest, the Creator.

And in regard to the heaven whither thou wouldst ascend after death, magnify it with all thy ingenuity unto the All Highest Perfection. People it with thy highest ideals for thy companions. Then see to it that thou makest thyself a fit companion for them also. If thou do this with all thy wisdom and strength, all the days of thy life, the Father will be with thee, and thou shalt be a glory in His works.

For three days and nights, after his resurrection from death, Zarathustra thus preached to his followers, and Asha wrote down the substance of his words, and they were preserved unto the generations of Faithists from that time forth. And these words were called the Ormazdian law, the I'hua'Mazdian law, the Zarathustrian law. And these were the first heavenly words given to mortals on tablets, skins and cloth, except such words as were given in secret to the tribes of I'hins, of which the different nations of the earth knew nothing.

On the morning of the fourth day, when the disciples sat in crescent, which was called the living altar, Zarathustra came again in sar'gis. He said:

Behold, the time hath come for me to rise out of hada, where I have dwelt for three days. The Gods who were with me all my life are gathered together here, and there are millions of them. Just near the river yonder standeth the boundary line of a heavenly ship of light. It is wider and higher than the eye can see! A million angels are singing in that ship! And there are Great Gods and Great Lords in it; so bright mine eyes can scarce look upon them. They are all Sons and Daughters of Ormazd.

The drujas are all run away now. Their foolish gabble is hushed. It is as if another world had come alongside, so majestic that this one was lost. High above, yonder, something like a sun illumines the ship of fire. I know it is he who hath come for me. I go now. Whither I go I will build for you all. And thou, O Asha; the Gods have thrown a mantle of light over thee! A chain of light reacheth from thee to Ormazd!

Asha was overcome, and would fain have gone to Zarathustra; but the latter said: Stand thou, that I may kiss thee! So Zarathustra kissed Asha, and disappeared.



CYCLE OF CPENTA-ARMIJ

CHAPTER I.

Jehovih spake to Cpenta-armij, Goddess of Haot-saiti, in Nirvana, in the arc of Spe-ta, Commander of the South fields of Abarom, in the Orian Plains of Bilothowitchieun, of a reign of two hundred thousand years; Surveyor for Otaias, ten thousand years; Leader of the Oixan, seventy thousand years; Captain of Geliyas' roadways, in the forest of Lugga, twenty thousand years; Founder and Ruler of Isaas, thirty thousand years; Trencher of the Haigusets swamps, four thousand years; Goddess of Nor, Goddess of Eunigi, Goddess of Poutu, each ten thousand years, saying:

My Daughter, behold, the red star and her heavens come thy way. She will be in thy dominions for a space of four years and thirty-two days, which time it will take her to cross the arc of Spe-ta. Open thou thy fields in Abarom, and give her forty years' indulgence.

Cpenta-armij answered, saying: I see the red star, Earth, O Jehovih! Like a wandering ship in a wide ocean she cometh through my fields, the young Earth, traveling on, carefully, in the roads of Salkwatka. Hath she so soon, but little more than sixty thousand years, overcome her enduring knots and torturing hells?

In Thy Wisdom and Power, O Jehovih, I will go in person to this corporeal world, and encourage her God and Lords for the excellent labor done.

Jehovih said: Call thy Council, and proclaim from My throne the Feast of the Arc of Spe-ta. Then Cpenta-armij called her High Council, a hundred millions, Sons and Daughters of Jehovih, and she ascended to her place in the midst of the throne of the Great Spirit.

And there were present: Obed, God of Oise, in Embrahk; Gavaini, Goddess of Ipthor of the Solastis Plains; Ab, First Shriever of Riv-Seing; Holon-ho, God of Loo-Gam; Raisi, Goddess of Esdras;

Wishtse, God of Zuth, in Ronega; and all these Gods and Goddesses were above a hundred thousand years raised in etherean realms, and knew Earth before inhabited by man.

On a visit to Cpenta-armij were: Owks, Orian Chief of Maiter-lan, fifty thousand years, Marshal of Wiski-loo, thirty thousand years, God of Tunsin, in the Tarps Roads, ninety thousand years; and Seewah-Gon, Chieftainess of the Orian arc of Su-los, two hundred thousand years, Mistress of Aftong, in the Plains of Bel, three hundred thousand years, Pilotess of Luwow-lu, one hundred thousand years, Goddess of Eune, in the Mountain of Gemking; and Ha-o-ha, Founder of Ogee, of Siam, of Wick-a-wick, and the twelve Nirvanian Old-tse, in Lo-owtz, Eli-hagam, together with their traveling hosts, each five million.

Cpenta-armij said: For Thy glory, O Jehovih, I proclaim the Feast of the Arc of Spe-ta. And these, my visiting hosts, shall enjoy the four years' deliverance of the red star and her heavens!

Then responded Owks, and then Seewah-Gon, then Ha-o-ha, speaking at great length, and rejoicing for the invitation. And they related many adventures on other stars in the time of the arc of deliverance, the arc of Spe-ta, and with what Gods and Goddesses they journeyed, and with what Chiefs and Chieftainesses.

So Cpenta-armij spake to her chief marshal, saying: Send thou heralds to the builders, and order me an airavagna capable of five hundred million, and of speed, grade sixty. After this thou shalt select from my attendants one hundred million, and after that three hundred million of the Egisi.

With these, and with my visitors, I will start for the red star in twenty days. The proper officers attended to these things, and whilst they were moving about, behold, the red star, Earth, rose up in the far-off place, the roadway, and the es'enaurs saw it, and they chanted.

What is yonder? The red star, Jehovah! She rideth round the sun, two hundred and seventy million miles.

Around about her, close; what is that filled with angels, thousands of millions! It is her atmosphere, traveling with her. That little red star is a world, O Father! And the thousands of millions of angels, why do they stay in such heavens, O Jehovah!

Then the trumpeters afar off answered: She that spinneth round the sun is the red star, Earth, a new world, a generator of the souls of men. The Gods have called her, but she will not hear. Her atmosphere is full of angels struggling for the earth. But Thy hand is upon them, O Jehovah! Thy trumpeters will line the roads of Salkwatka.

Then sang the es'enaurs: How lovely are Thy works, O Jehovah! Too lovely are Thy places, O Jehovah! Too lovely is the red star, Earth, O Jehovah! Thy children love it while in mortal form; after death too much they love it, O Jehovah!

The pipers answer for Jehovah from the Wide East: O so little to love, made I Earth, the red star. I gave her poisoned weeds and vines and grasses; millions of death-dealing serpents. Then I created poisoned marshes and terrible fevers. In sore travail, and full of misery created I man on Earth, that he should turn and look upward for a holier place.

Then sang the es'enaurs: Too lovely createdst Thou Thy atmospherean heavens, O Jehovah! Thy bounden heavens that travel with the red star, Earth. The spirits raised up from the mortal earth find too much to love in Thy lower heavens, O Jehovah!

The pipers again answered for Jehovah: My lower heavens created I full of darkness and evil possibilities. A place for madness created I it; a place for lying and deceit; full of hell and torments. To drive man upward; to blow My breath upon him, to lift him up, as one lighteth the fire by blowing.

Cpenta-armij spake from Jehovah's throne, saying: What is the deliverance of man? Is it from his mother's womb? Is it from his corporeal body? Is it from the corporeal world and her atmosphere? Three births hath the Father given unto all

men. In the first, man hath nothing to do, as to his shaping or time in his mother's womb. In the second he hath a little more to do as to directing his course during his mortal life; but for the third, for the higher heavens, he must work for his own deliverance.

Cpenta-armij said: Three kinds of earth deliverance for man created the Creator: First from his mother's womb, coming crying, blank and helpless; second, from the tetracts, serious and full of fear; third, from the enemies of the Great Spirit. This is the Feast of Spe-ta.

CHAPTER II.

Cpenta-armij said: I looked afar, and saw Earth and her heavens traveling on. I listened to the voice of mortals! A merchant counted over his gains; he said: This is heaven! A drunkard quaffed a cup of poison; he said: This is heaven! A wanton said: This is heaven! A general, red with blood, counted the badges on his breast; he said: This is heaven! A tyrant, rich in toiling slaves, said: This is heaven! Then a vast multitude, all smeared with the blood of war, pointed to a field of mortals slain, and said: This is heaven! A farmer stretched wide his arms toward his great possessions, uncultivated; he said: This is heaven! A little child with a toy said: This is heaven!

Then spake Jehovah, saying: None of these canst thou convince to the contrary. They are not ready for deliverance.

I listened to the voice of the spirits, the angels traveling with Earth. A wanderer, going about, with nothing to do, said: This is heaven! An obsessor of mortals said: This is heaven! The fairies, the butterfly angels, the triflers, that forever look in crystal waters to behold their own forms, said: This is heaven! The rollicking, deceiving angels, who went and inspired mortals to falsehood; these angels said: This is heaven! Vampire angels, that nestle in the atmosphere of mortals, largely living on their substance, said: This is heaven! Evil angels obsessing mortals for murder's sake, to make mortals burn houses and torture helpless creatures, said: This is heaven!

Then spake Jehovih, saying: None of these canst thou convince to the contrary. They are not ready for deliverance.

Again I listened to the sounds coming from the far-off earth. And I heard the prayers of mortals. The king prayed for his kingdom and for himself. The general prayed for success in war. The merchant for great gains; the tyrant for great authority.

Jehovih said: Only the earth can answer such prayers.

I listened again for the prayers of mortals; they had great afflictions, dire diseases, and famines, and wars; the merchants were bankrupt, and there was great suffering, and they prayed for deliverance.

Jehovih said: Shouldst thou deliver them they would return to their old, evil habits. I say unto thee, the merchant shall be bankrupt; the king shall fail; the general be overthrown; the healthy shall be sick for a season. Save they know My power, they cannot learn; save they feel affliction, they will not help one another. Shall a man say: O Jehovih, come Thou and heal the sick? Shall he not first of all recognize My will and know My power?

To give money to the drunkard, what good is that? To give wealth and earthly prosperity to them that acknowledge not Me, is to set them against Me. To give healing to the fevered, is to teach them that I have no power in the unseen air. Answer not thou the prayers of these.

I listened once more to the prayers of mortals. And they were such as lived according to their higher light; they purified the flesh by pure food, and by bathing every day; and they went about doing good constantly, hoarding up neither clothes, nor silver, nor gold, nor anything earthly. And they purified their thoughts by putting away the evil tongue, and the evil eye, and evil ear; and many of them were bound by the kings, and the tyrants, and the laws of mortals; and some of them were sick. And they prayed, saying: Great is my affliction, O Jehovih. I know that in Thy sight I am justly punished.

But hear Thou my prayer, O Father! Make me strong, that I may carry heavy burdens for the weary; give me liberty, that I may go about helping the poor forever.

Give me wisdom, that I may uncover Thy glories before men.

Jehovih said: Go thou, My Daughter, and deliver them. They are ready for deliverance! Answer thou the prayers of such.

Then I called my hosts together, five hundred millions, in the Nirvanian heavens in Haot-saiti, in etherea, the highest heaven. And we entered into the airavagna, as swelling high on every side, the music of millions cheered us on. Upward, high up shone the glimmering red star, toward which now our steersman pointed our ship, and thitherward turned our buoyant souls, saluting our starters with a happy good-by!

Arise! Arise! By my vested power in Thee, O Jehovih, shall the elements fall before my will! Arise; onward! To the red star, speed on! Airavagna, upward, on!

Thus spake Cpenta-armij, her voice mellow and sweet, but so tuned to the spheres it could be heard the breadth of a world. And Jehovih, with Whose power and will she had learned to be as one, by long experience and studying submission to His will, lent a willing ear and a strong hand. Out shot the flames, the buoyant force manufactured by less skilled workmen learning the trade of Gods, where whirled the million screws of fire, propelling, till the mighty ship reeled, and turned, and rose from its foundation, with all its joyous hosts aboard, shouting loud, and singing praise to Him who ruleth over all. Then turning round and round, slowly, the great airavagna began her course in the roadway of Salkwatka, in etherea, toward the red star, the young Earth.

Nearing first the Oixanian Spars of Ochesu, where were gathered near the road ten million spectators to see the Goddess pass in her ship; and their banners waved, and their music burst forth; who were answered by the airavagna's cheering hosts and sailing streamers. She halted, to salute in honor, the Goddess Yuetis-iv, and then ascended a thousand miles.

Again onward, turning the breadth of the road, a million miles, to the right, to salute Vultanya, Goddess of the swamps of Ailassasak, where stood by the portico of

her heavenly palace seventy million pupils, in their thousandth year of tuition, to receive the passing blessing of the Orian Chieftainess, Cpenta-armij. And hither, but a halt, as it were a nod, and downward on their heads Cpenta-armij sent a shower of newly-created flowers from the sphere above, and in turn heard their chorus rise joyfully, in as many million words of love and admiration.

Still onward, upward sped the airavagna, her hosts viewing the scenes on every side, the richest part and most glorious places of Salkwatka. Where the ethereal worlds, rich in the glitter of swamps shining on the countless rainbow arches and crystal pyramids, afford an extensive view of the new Orian boundaries of Oteson's broad kingdoms. Here course the thousands of excursionists from the measureless regions of the Huan lights, where are to be seen a million varieties of fire-ships, of sizes from ten miles across to the breadth of a world, in unceasing travel, in tens of thousands of directions.

By music alone, some their ships propelled, the vibratory chords affording power sufficient in such high-skilled hands, and the tunes changing according to the regions traversed. Others, even by colors made in the waves of sound, went forward, carrying millions of angels, every one attuned so perfectly that his very presence lent power and beauty to the monarch vessel. And downward and upward, and east and west, and north and south, and of every angle and course; such were the traveling regions of Wellagowthiij, in the ethereal fields of Oteson.

And of the million ships, with their tens of thousands of millions of spirits, the great Goddess, Cpenta-armij, could turn her well-learned eyes on any one, and know its home regions, and from what Orian pastures sailed; or perhaps Nirvanian rivers! And her visiting friends, Owks, and See-wah-Gon, and Ha-o-ha, stood by her side, reading the coursing fleets, and relating to one another who they were, and the great Chiefs aboard, with whom thousands of years ago they had been together taming some rambling star and quieting its disturbed vortex, or perhaps surveying a roadway many millions of miles through an a'ji'an forest.

And coming then to the Crossings, near Bilothowitchieun, where was a small colony, ninety million ethereal weavers, superintended by Cpenta-armij's ward, Hoewuel, God of two thousand years, who knew she was coming has way, and had lighted the roadway a hundred thousand miles in honor thereof, she turned the airavagna and cast the streamers and banners, saluting. Here again Cpenta-armij sent down to her beloved sons and daughters, for every one, flowers and keepsakes; and on every flower was written the history and mission to Earth and her heavens. And then again the airavagna upward rose and sped on.

Thus in Jehovih's wide universe went forth the Chieftainess, Cpenta-armij, toward the red star; passing through ten thousand varieties of ethereal worlds and roadways in the ji'ay'an fields and forests of high heaven, seeing millions of ethereal ships going hither and thither, every one knowing its own mission and field of labor, whilst the highest raised Gods and Goddesses could exchange courtesies with the fiery vehicles, and speak them, to know whither bent, and for what purpose.

Then rising high; here on a level lieth Earth. At Chinvat, just beyond the sweep of the moon, Cpenta-armij halted to view the rolling Earth, her land and water; and her atmospherean heavens, the sojourning place of the newly dead, and of such as have not aspired to rise to holier heavens.

Then Cpenta-armij ordered the airavagna to take a downward course, steering straight toward the habitable earth. Slowly now, turning slowly, and descending; viewing all the regions on every side in the great vortex, she spies the plateau Craoshivi, the place of God, new founded. And Cpenta-armij, stretching forth her slender hand, itself like a stream of fire, she crieth out: Behold my anchorage! Here bring my ship and make fast, where riseth now the voices of my weary God and his Lords, of me so long expectant. In Thy wisdom and power, O Jehovih, I will raise them up!

CHAPTER III.

Jehovih spake to God, ruler of Earth and atmospherea, saying: Well done,

O My Son! The beginning of the end of thy trials is at hand. I have spoken in the highest heavens, in My ethereal worlds; in the gardens of Haot-saiti, near the arc of Spe-ta, to My Daughter, who hath attained to be One with Me, a Nirvanian in the regions of Chen-gotha, the holy Cpenta-armij.

Her ship, an airavagna, with five hundred million ethereal deliverers on board, hath started on the road Salkwatka, swiftly bound to thy regions, to thy new plateau, Craoshivi.

Send thou word to Yima to come, and to Vishnu, and to Os, each to come in rank, attended by ten million, grade above seventy, with es'enaurs, and marshals, and captains, and generals, to come to Craoshivi.

And send thou invitations to thy Diva to come, and to thy sub-Gods, and to thy Lord Gods, and to thy Lords, in all the divisions of heaven and the divisions of the earth; and to bring of their people all above grade fifty. And to thy marshals give thou a list of all who will be with thee in Craoshivi on that day. And thy marshals shall apportion and divide and arrange all thy hosts thus assembled in Craoshivi, according to grade, approaching thy throne in four lines, east and west and north and south, and thy throne shall be the extreme east.

And in the centre of the cross shall thy marshal provide space sufficient for the hosts of Cpenta-armij to land her airavagna, and to disembark. But at the extreme boundary of the lines of thy hosts thou shalt draw a circle, and thither shall thy light makers erect pillars of light, making the circle as a wall of light; and, as the diameter of the circle is to the distance down to the earth's surface, so a tenth thereof shalt thou make as the summit of the apex of the canopy of thy capital chamber, for the Holy Council of thy Goddess, Cpenta-armij.

God said: Thy will be done, O Jehovih! And thereupon God sent word by his messengers, as commanded by the Great Spirit; sent invitations to all the Gods and Lords of heaven and earth, commanding them to come to Craoshivi.

And the Lord Gods, and Gods and Lords, thus notified, appointed substitutes

to rule in their places. And they made ote-vans, every one suitable to the number of angels he was to take with him, and they embarked and rose up from their several places in atmospherea and the earth, and, being guided in their courses by such experts as had learned the way, they came to Craoshivi, where they were received by the chief marshal of God and his officers, and allotted their several places, according to their respective grades. But as the plateau was above grade fifty in Earth's vortex, so there were no angels of less grade than fifty amongst all the hosts assembled.

And Jehovih commanded God to number the angels thus assembled in Craoshivi, and there were seven thousand nine hundred and seventy-five million eight hundred thousand, officers and all.

And the day and the hour of their assembling, when they were numbered, was the self same time that Cpenta-armij's fire-ship arrived at Chinvat, when her light burst in full view to the hosts of God in Craoshivi. And they all beheld her coming; saw the manner in which a Chieftainess cometh to the lower heavens. And because of the great glory before them, they burst forth in a song of praise to Jehovih, the seven thousand million.

Jehovih spake to God, saying: Ascend thy throne, My Son, and allot the Council and thy officers to their place, for quickly now, behold, My Daughter will descend. And when she cometh, My Voice will be with her for the years and the days of the dawn of dan.

So God caused his Council and his marshal and his Diva to take their places and be in readiness for the emancipated Sons and Daughters. And presently the descending star grew brighter and larger, larger and brighter, till like a sun she shone abroad over all the plateau of Craoshivi.

In awe stood the Gods at sight of the sublime spectacle; for the light of the airavagna was brilliant, and unlike all the lights of the lower heavens, and new to nearly all the people.

Nearer and nearer descended the ship of light, till soon the music of her hosts descended down to those beneath, who, awe-stricken and buoyant with delight, burst forth, entranced with the glory thereof,

singing, by the force of Jehovih's light upon them, the same glorious anthem.

And now the marshals cleared the way, for close at hand came the airavagna, over the bows of which Cpenta-armij shone like a central sun, and her visiting hosts, Owks and Ha-o-ha and See-wah-Gon, with her; and but for Cpenta-armij holding out her taper hand, the hosts below would not have known which of the four great lights Jehovih had sent. Presently the curtains swept across the high pyramid of the capital, and then the transparent blankets and crystal frame-work; and now the anchors were let down, three hundred thousand; lower and lower, slowly came the mighty ship, till her screen-work, from which the anchors hung, touched the very floors of the capital; and, all radiant with holiness, before God and his hosts stood the ethereans, the glory of the most high heavens.

The attendants then quickly spread the homa; the masters of arches opened the floor and sides of the airavagna, and there, seated or standing, was ready the central part of the etherean Council chamber. Then came forth the Chieftainess, Cpenta-armij, accompanied by Owks and Ha-o-ha and See-wah-Gon and arriving before the throne stood, waiting for the salutation and the sign.

God, still sitting on his throne, said: Daughter of Jehovih, Chieftainess of Haot-saiti, in the name of the Father! And hereupon he gave the sign Arc of Spe-ta! Cpenta-armij and her three companions saluted in the Sign of the Circuit! Which was the highest compliment any God of Earth had ever received.

Cpenta-armij said: By Jehovih's command am I before thee, O God. In Love and Wisdom and Power am I come. Behold, my Voice is His Voice, Creator of Worlds!

God said: My throne is founded in Jehovih's name. Come thou and honor it, and bring thy most high Gods and Goddesses with thee.

They went forward then, and all the Gods and Goddesses, and Lords and Lordesses stood up, saluting by shaking hands; and then Cpenta-armij went and sat in the midst of the throne. Meanwhile, the es'enaurs chanted a hymn of thanksgiving.

Cpenta-armij, being controlled by the Voice of Jehovih, said: For joy created I man and woman; for seasons of labor and seasons of recreation. Be ye mirthful before Me, and jubilant toward one another, in remembrance of My creations. And when I call you to labor, behold, My hand will move upon you for the furtherance of My kingdoms in their resurrections.

Hereupon the multitude descended from their places of stateliness, and mingled together joyfully. And those who were on the throne came down and mingled with the multitude, saluting and rejoicing.

CHAPTER IV.

For two whole days Cpenta-armij left the people in recreation, but on the third she ascended the throne; and even in that same moment of time, a light spread abroad over all the place, so that the people comprehended indeed what was meant by Jehovih's hand being upon them. And they all resumed their places, whereupon Jehovih spake through Cpenta-armij, saying:

Whom I brought with Me from Haot-saiti shall be My Council during dawn; but the portals shall remain open on every side.

Who are not of My Council are not bound unto these, My labors, and the same shall go and come as they choose, remembering the call of their respective Gods.

For know ye all, that whoever aspireth to Me shall come to Me. Ye being above grade fifty are already more to Me and for Me than against Me or from Me, and in equal degree are cast upon your own responsibility. For such is the light of My kingdoms, from the first to the highest: To the child, no responsibility; to grade twenty-five, one-quarter; to fifty, one-half; to seventy-five, three-quarters; but to the emancipated in My etherean realms, responsibility not only to self but to all who are beneath.

Wherein My highest worlds are responsible for the lowest, being bound unto one another through Me for the resurrection of all.

In this day am I come to deliver My Gods down to the earth, to walk on the

earth with mortals, raising them up in My name.

They who shall be raised up in Me; even though still of the earth, shall be holden alike responsible for all who are beneath them; for with My light and power before them, and doing in My name, they that are beneath them will hold them, not only on the earth, but in heaven, for their labors and words.

The Voice departed, and then Cpenta-armij spake in her own behalf, saying: Once around the earth and heaven will I now travel, seeing with mine own eyes and hearing with mine own ears, even as is commanded of me by the Father; that I may know of mine own knowledge the condition of mortals and of the spirits who dwell both with them and in the lowest heavens. He who is still your God shall abide with you, and on this throne, until I return.

Cpenta-armij then descended and sat at the foot of the throne, and Owks and Ha-o-ha and See-wah-Gon with her, whereupon God went down and took her hand, saying: Arise, O Goddess, and go thy way. And then he raised up the other three in the same way, and they saluted and stood aside. Now, as soon as God raised them up, the All Light settled upon him, and he again ascended the throne and sat in the midst. Then spake Cpenta-armij, saying to God: .

Jehovih hath commanded the raising of a voice in four divisions of the earth; what is thy light, O God? God said:

In Jaffeth I have raised up a man named Po, an I'huan of the I'hin side, of grade ninety-five. In Arabin'ya I have raised up a man named Abram, an I'huan of the I'hin side, of grade ninety-five. In Vind'yu I have raised up a man named Brahma, an I'huan of the I'hin side, of grade ninety-nine. In Guatama I have raised up a man named Eawahtah, an I'huan of the I'hin side, of grade ninety-five.

The loo'is who have accomplished this labor are still with their wards, but are apprised of thy coming. Behold, I send with thee messengers who will answer thy commands.

Hereupon, Cpenta-armij, with her hosts, departed, and entered on otevan which God had had previously prepared for her; and

she took with her one million attendants, going straight down to the earth. And first of all to visit mortals and mortal kingdoms, kings and queens, temples and oracles, and then to see Po and Abram and Brahma and Eawahtah, all of whom were sufficiently illumed to see her and to know she was the Person of the All Voice.

Next after these she visited all the heavenly kingdoms belonging to the earth, going first to the heavenly kingdom belonging to Japan; thence to Ah'oan, of Jaffeth; thence to E'chad, and so on until she saw them all.

After that Cpenta-armij returned to Craoshivi, making a circuit sufficient to examine all the plateaux below the belt meteoris.

Now the whole time Cpenta-armij had been gone was thirty and two days. Whilst she had been absent, God extended the receiving grounds of Craoshivi twelve thousand miles in breadth toward the south, and founded sixty colonies. For even now were, and would be, for the four years to come, ships arriving daily with hundreds of thousands of angels who were being prepared for the degree of Brides and Bridegrooms to Jehovih, ready for the third resurrection.

Messengers had arrived in Craoshivi daily from Cpenta-armij, so that God knew when she would return. And accordingly he had prepared all things in readiness, and she was received in the name of the Father, in due ceremony.

And Cpenta-armij ascended the throne of God and sat in the midst, and a light like a sun settled around about her. Her companions, Gods and Goddesses, now sat not near her, though on the throne to the right and left. Whilst they were taking their respective places, the es'enaurs were chanting anthems, and the awe and majesty of the scene were magnified to the utmost.

CHAPTER V.

When the light fell full upon Cpenta-armij, the Voice of Jehovih spake through her, saying:

In thee whom I made God over Earth and her heavens I am well pleased; by My hand hast thou raised them up; through thee have I maintained the Diva even unto this day.

Thou shalt have honor in My exalted heavens because thou art the first in Spe-ta; but thou shalt crown thy glory by descending to the earth and walking with mortals for the term of four years, even with My Son, Brahma. And when thy time is completed, I will come and deliver thee and Brahma.

In My name shalt thou raise thy voice and establish Me amongst men; and I will be with thee in wisdom and power. Take thy attendants and proceed to thy labor; in whatsoever thou desirest of Me, call, and I will answer, for I have messengers who shall labor betwixt us.

God then saluted, and withdrew. Next came Yima, and to him Jehovih spake, saying:

Being one with God, thou shalt labor even as he laboreth; and thou shalt descend to the earth, even to My corporeal Son, Po, who hath been prepared in My name, and with him shalt thou walk the earth four years. And thou shalt speak in My name, establishing Me amongst mortals, to the end that My chosen shall be delivered into My kingdoms. For thou shalt lead them away from the mortal kings, and teach them to know Me as their only King.

Take, then, thy attendants and go to thy labor, and at the end of four years I will appoint a successor to thee, and I will deliver thee into My ethereal kingdoms.

Yima then saluted and stood aside. Next came Vishnu, renowned for his labor in Vind'yu and her heavens. To him Jehovih said:

Being one with God, thou shalt with him fulfill the completion of the Spe-ta in My name. To which end thou shalt descend to the corporeal earth, even Arabin'ya, and dwell thereon for the period of four years, with My corporeal Son, Abram. With Abram shalt thou walk and sojourn day and night, speaking and laboring in Me as fully as My very Self. And thou shalt deliver My chosen away from the kings' peoples, teaching them to have no king but Me, their Creator. To Abram shalt thou reveal My name, Jehovih, and establish it in secret, with due rites and ceremonies. And at the end of four years I will appoint a successor to thee; and thee will I deliver into My emancipated worlds. Take, then, thy attendants and depart to thy labor, and

I will be with thee in wisdom and power. Vishnu then saluted and stood aside.

Next came Os, sent by the ethereal regions of Haot-saiti to deliver the kingdoms of Japan and Heleste and their heavens, but who was now relieved by the Divan successor. To Os Jehovih spake, saying:

In honor of thy volunteering in the days of darkness for the relief of God and his kingdoms, I now create thee God of the first Spe-ta of the red star, and crown thee with Mine Own hand.

And, lo and behold, even with these spoken words, a light descended in the form of a crown and settled upon his head. Thereupon Jehovih said: In which I have made thee a lawful Div with corporeal power.

And thou shalt descend to the corporeal earth, even to Guatama, and walk with My Son Eawahtah, whom the loo'is have prepared for My Voice, for the term of four years, sojourning with him day and night, gathering together the remnants of My lost tribes, and establishing them in faith of the Great Spirit, in the name, Egoquim, suitable to the language I have created for them.

And at the end of four years I will appoint a successor to thee; and thee I will restore into My ethereal worlds. Take, then, thy attendants and depart to thy labor, and I will be with thee in wisdom and power.

Then Os saluted and stood aside, and the Voice departed; then Cpenta-armij, on her own account, said: This hour, even now, I dissolve the Diva with honor and glory unto them. The kingdoms ye ruled over shall be my kingdoms during dawn; in the Father's name I assume them and their affairs. Peace and love and wisdom and power be with you all, amen.

The four inspiring Gods then departed, and in the outer circuit of Craoshivi they had in waiting, which their attendants had prepared beforehand, each one an otevan fully equipped and ready, into which they embarked, with their attendants, fifty thousand each. The musicians then saluted them, even as they moved off, severally, in direct lines for the earth.

Cpenta-armij then lowered the light a little, and her three visiting companions, Owks, Ha-o-ha and See-wah-Gon, sat near

her on the throne, even before her etherean Council, five hundred million.

Cpenta-armij said: I have visited the earth and her heavens, even her heavens on her very surface. By the power vested in me, I release from duty all Lords and Gods, and sub-Gods, and sub-Lords, on the earth and in the heavens of the earth. This my messengers will communicate to them, commanding them, in my love and wisdom, which are one with the Father, to come at once to Craoshivi, that I may honor them and apportion them for the third resurrection, which will occur in four years.

To the Lord-dom, Maitraias, founded by Vishnu, I appoint and allot Yugsaesu Lord, with thirty million of my etherean hosts, to be chosen by himself. Let Yugsaesu come before me! Yugsaesu then came before Jehovah's throne, and Cpenta-armij said unto him: Repair thou unto Maitraias, taking thy hosts with thee. And when thou art come to the place, possess it in Jehovah's name, and order it after the manner of a Lord-dom, providing sub-kingdoms unto thy place as may be required.

And thou shalt have dominion over all angels that are already with the plateau of Maitraias, or such as may be hereafter sent to thee from the other heavenly divisions and from the earth. And thou shalt provide thy kingdom unto the service of the Father, chiefly to prevent angels returning to the earth to obsess and pollute mortals. For thou shalt find hundreds of millions of them who have no aspiration but destruction. Many of them were slain in wars on the earth, and are still seeking vengeance, and if escaping to the earth, obsess mortals to burn cities, and to murder, and to all manner of wickedness.

Thy labor, O Lord, is not to reform them or teach them, for I shall appoint and allot others to that end; but thou shalt labor wholly and entirely to prevent the return of Maitraisans to mortals. And that thou shalt be strong before them, thou canst draw from all other heavenly kingdoms, which I shall found, a sufficient guard to enforce my commandments.

For four years shalt thou labor in this matter, and thou shalt also raise up one with thy Lord-dom, to be thy successor after thee. Take, then, thy hosts and go to

thy labors, and the Father will be with thee in wisdom and power.

Yugsaesu then made his selections from Cpenta-armij's hosts, and they came and passed before Jehovah's throne, saluting, and then withdrew and went into a ship which had, likewise, been prepared for them by the proper persons; and, having saluted with music, they departed, Yugsaesu and his hosts, rejoicing.

Again Cpenta-armij spake, saying: Behold, the time is now come upon the earth when I will divide and allot unto each of its several great divisions heavenly kingdoms accordingly.

To Japan, because she is a remnant of the submerged continent, I establish a heavenly kingdom, and it shall be called Suasu.

To Jaffeth, because she has preserved much of the first language, I establish a heavenly kingdom, and it shall be called Hi-jee-tse.

To Vind'yu, because she is the most advanced in holiness of all the earth, I establish a heavenly kingdom, and it shall be called Vri-mij.

To Arabin'ya, because she is the foundation of Jehovah's migratory hosts who shall go forth around the earth, I establish a heavenly kingdom, and it shall be called Paradise.

To Heleste, because she was rescued from darkness by Os in time to meet this arc, I establish a heavenly kingdom, and it shall be called Spe-ta.

To Uropa, because she was first founded by a woman, I establish a heavenly kingdom, and it shall be called Himmel.

To South Guatemala, because she is the least inhabited of all the great divisions of the earth, I establish a heavenly kingdom, and it shall be called Ahden.

To North Guatemala, because she is the ground on which the circumscribing of the earth by the different nations shall take place, where the revelations of heaven and earth shall be made to man, I establish a heavenly kingdom, and it shall be called Kosmon.

To all the South Islands, I establish a heavenly kingdom, and it shall be called Flue.

To all the North Islands, I establish a heavenly kingdom, and it shall be called Sin-Yot.

Hereupon the light of Jehovih overspread Cpenta-armij, and His voice spake through her, saying: To My ten heavenly kingdoms which I have made through My Daughter, behold, I choose ten Lords, and My ten Lords shall go to the kingdoms I apportion unto them. In My name shall My Lords build unto Me ten heavenly places of delight, for the spirits of the dead that rise up from the earth.

And My Lords shall establish in My kingdoms places of learning and places of labor; places for the sick and helpless angels that rise up from the earth, that My Lords shall raise them up, to know Me and the glory of the worlds I have created for them; inspiring them to perfect themselves in wisdom and purity and power, that they may arise and inherit My ethereal heavens.

And My Lords shall appoint ashars unto mortals at the time of their corporeal birth; and the said ashars shall be appointed in watch and watch, that they may relieve one another, having a time of labor and a time of rest. And My Lords shall so appoint My ashars that each and every ashars shall have a hundred changes of labor with a hundred different mortals, in order to learn all the varieties of men and women I have created. And the number of ashars shall be equal to the number of mortals dwelling on the earth.

And My Lords shall appoint asaphs to reside in heaven, sufficient in number to receive the spirits of all who die on the earth, which they shall receive from the ashars in My name. And the asaphs shall take such angels, thus received, and place them in the regions My Lords shall have prepared for them, where there shall be sufficient teachers and nurses and physicians in My heavenly places to administer unto them.

And My Lords shall provide discipline to the spirits thus received, who shall be trained according to the Divan law which I established through My Gods, which shall extend beyond the es'yan even to the thirtieth grade.

And My Lords shall provide for them that have attained to the thirtieth grade to be sent in suitable ships to this place, Crao-shivi, and deliver them to My Daughter, Cpenta-armij, and to her successor, God or Goddess, who shall have dominion over the whole earth and her heavens.

For behold, it is the nature of man on the earth to go after earthly things instead of heavenly; and it is the nature of the es'yan to strive for the earth instead of My higher heavens. Be ye guarded, therefore, to lay a foundation to prevent angels and mortals from going downward; to provide inspiration to make them desire to ascend to My holy regions.

The Voice now departed, and Cpenta-armij spake of her own account in Jehovih's name, saying:

Whomsoever I call, let them come before Jehovih's throne, for they shall be the Lords whom I shall anoint for the heavenly kingdoms I have established:

Le-tzoo, Lord of Suasu, a heavenly place over Japan.

Oe-wah, Lord of Hi-jee-tse, a heavenly place over Jaffeth.

Loo-gam, Lord of Vri-mij, a heavenly place over Vind'yu.

Ha-kappa, Lord of Paradise, a heavenly place over Arabin'ya.

Jes-Sie, Lordess of Spe-ta, a heavenly place over Heleste.

Yo-han, Lord of Himmel, a heavenly place over Uropa.

Hinot-tse, Lordess of Ahden, a heavenly place over South Guatama.

Ami, Lordess of Kosmon, a heavenly place over North Guatama.

Horam, Lord of Flue, a heavenly place over the Southern Islands.

Puetse, Lordess of Sin-Yot, a heavenly place over the Northern Islands.

All the angels named came before Cpenta-armij when called, and they now stood abreast Jehovih's throne, whereupon the All Light overspread the place, and the Father's Voice spake through Cpenta-armij, saying:

Ye are My Lords and Lordesses, by Me raised up and allotted your places. For four years shall ye labor, even to the end of this dawn; and ye shall provide successors to take your places after you. And herein lies your greatest glory and Mine. For they that succeed you shall hold dominion two hundred years. And they in turn shall provide successors after them, and so on, for these successions shall continue till the arc of Bon.

With Mine own hand weave I crowns, and crown you severally for My kingdoms!

When these words were spoken, the now fast gathering light, of a variety of colors, took the shape of ten separate crowns, and descended on the heads of the Lords and Lordesses. The Voice ceased, but Cpenta-armij spake on her own account, in Jehovah's name, saying:

My Lords and Lordesses, go to your labors in the love, wisdom and power of the Father, and He will be with you; and ye shall be a glory in His kingdoms. Choose ye, therefore, each and every one ten million of my hosts, who shall go with you to your places, to be afterward exchanged or divided, as I may direct. That ye may choose in order, he who was first appointed shall choose first; the second next, and so on until ye have all chosen.

All these Lords and Lordesses were of the Higher Light, and knew beforehand, and had in like manner already chosen their attendants, so that at a given signal the multitudes thus chosen rose up and came before the throne, forming ten groups of ten million each. And they at once formed in line and passed before Jehovah's throne, saluting in the sign, Birth of Spenta on the earth, and Cpenta-armij answered in the sign, Jehovah and the lower heavens.

Cpenta-armij said: For the glory of this scene, I bequeath a day of rest, that my hosts may witness the departure of the fleets of Jehovah's Lords and Lordesses. At once the hosts joined in a mighty chorus of thanksgiving and praise; and they went without and saw the ships laden with the joyous crews; saw them set their great fleet in motion; sang and shouted to them in Jehovah's love, for the glory of His high heavens.

CHAPTER VI.

In the beginning of the second year of Cpenta-armij in Craoshivi, messengers came before Jehovah's throne, saluting, and greeting from Ctusk, who now lived under the name, Ahura, and submitted the following communication, to-wit:

Ctusk, who hath become Ahura, a servant of Jehovah, and is now God of Ailkin by just judgment of Jehovah, desireth audience with the Most High-Raised Cpenta-armij, Daughter of the Great Spirit.

To this Cpenta-armij answered: Greeting, in love to my brother Ahura. By the

Grace and Power of Jehovah, come and see me, bringing thy attendants. Now, after the lapse of a few days, Ahura came to Craoshivi, attended by one million, escorted by music, and proclaimed according to the discipline of the higher heavens, with heralds and trumpeters. And Cpenta-armij's hosts received Ahura and conducted him and his hosts within the capital chamber; and Ahura went before Jehovah's throne, saluting on the sign, Second plateau, and Cpenta-armij answered in Nirvanian Road, Salkwatka. She said:

In the name of the Great Spirit, Whose Daughter I am, I welcome thee in love and high esteem. I know all thy past record, and look upon thee as the foundation of one of Jehovah's brightest suns. Long have I desired that thou shouldst petition to come, to see me, and greet thee in the Father's name.

Ahura said: O thou Most High Chieftainess, of hundreds of thousands of years, how can I stand before thee? I know thou hast seen many truants in thy day, and watched their course thousands of years. Thou canst see before me all that awaiteth me and mine; the past and the future are as an open book before thee. That I have stood before thee and looked upon thee, I am blessed above all things since the day of my birth.

Behold, the hand of the Great Spirit hath appeared before me; I comprehend the only road that leadeth on to everlasting resurrections; I know that the One All Person must ever stand as the key-note for angels and mortals. Without Him, a man is as a ship without a rudder; the seas around about him drive him to ruin in the end. Blessed is he who hath had the experience of this in an early day of his life. Nervous and full of fear is he who hath been tried two thousand years!

Then spake Cpenta-armij, saying: I perceive thy desires, O Ahura! I understand why thou art before me. Thy wisdom is great indeed. Thou perceivest that thy plateau is in the second removal from the earth. Thou fearest that some of thy hosts will forsake Jehovah, and usurp kingdoms of their own, even as thou didst in time past. Thou desirest me to raise thy plateau farther away from the corporeal earth.

Ahura said: If it be Jehovih's will, even for this purpose am I come before thee!

Now came a great light, bright, like a sun, and settled over the throne, enveloping the Goddess, Cpenta-armij, and Jehovih's Voice spake out of the light to Ahura, saying:

My Son, My Son, why hast thou so little faith! Behold, I am with thee even as with this, My Daughter. All thou lackest is faith. Go thou back to thy plateau and raise thou it thyself. My Daughter shall come to thee, and show thee, and thou shalt not fail. To have faith in Me is to be one with Me; to lack faith in Me is to be far removed from Me.

Ahura said: O Jehovih, teach Thou me how to begin to have faith. To find the beginning, there is my stumbling block!

Jehovih said: By trying Me, there is the beginning. By learning to know thine own power in Me; and to know My power in thee; that is the sum of all power and wisdom. By the lack of faith in Me, man setteth up himself; by the lack of faith in Me, the self-assuming Gods built kingdoms for themselves.

The failure of man is proof of My power; the failure of all kingdoms is proof of the lack of faith in Me, whereby My power is manifested over them. First, after the abjuring of self, cometh the constant manifestation of power through faith, the example of which holdeth the multitude to Me and My works.

Inasmuch as thou hast suffered fear in thy soul for a relapse in thy kingdom, thou hast opened the door for disaster. Have I not proved this on earth?—wherein the faith of a captain leadeth his soldiers on to victory, and his lack of faith breaketh them down in weakness. Think not, O Ahura, that My examples are less with My Gods.

If, therefore, My Daughter should come to thy kingdom and raise it up, behold, she would lessen thy hosts' faith in thee. For which reason thou shalt return to Ailkin, and proclaim to thy people that thou wilt raise thy plateau. And though millions of them will consider it a vanity, and beyond thy power, behold, I will provide unto thee that thou shalt not fail.

Ahura said: I perceive Thy Wisdom, O Jehovih! That which Thou hast put upon me, I know I shall accomplish through

Thee. The Voice departed, and Cpenta-armij spake on her own account, saying: Thou shalt proclaim a day for this great work; and thou shalt send invitations to me and my hosts, and to my Gods and Lords, Goddesses and Lordesses. Send thou, therefore, thy surveyors and inspectors, and determine whither thou wouldst raise thy plateau, and thou shalt be provided from my hosts whatever assistance thou mayest need.

Ahura then saluted, and he and his hosts departed without the capital chamber, where they rested awhile in recreation with the ethereal hosts, and then they entered their ship and departed, and returned to Ailkin. After which Ahura appointed the day for the resurrection, and sent messengers throughout atmospherea, proclaiming what he would do, inviting Gods and Lords, with their attendants, to come and spend the day with him.

Jehovih spake to Cpenta-armij, saying: Send thou thy mathematicians to estimate the grade of Ahura's plateau; and send thy surveyors to the place he hath chosen, that thy hosts may know the power required; and provide thou from thine own hosts, privily, suitable stationers that Ahura shall not fail. For, in time to come, Ahura shall be one of My greatest Gods.

CHAPTER VII.

Ahura, immediately on his return to his kingdom, set about accomplishing this great labor.

Now there were with Ahura many who had been sub-Gods and captains and generals under him whilst he was in rebellion against Jehovih and His kingdoms; and when they heard of the proclamation they said within their souls: What, is it possible Ahura is at his old games? For they knew not his concert with the kingdoms above, and so believed not in his power.

Jehovih moved upon Ahura, and induced him to send numerators and graders throughout his kingdom, to take the measure of those who had faith, and of those who had no faith; and of those who had neither faith nor doubt. And these Ahura graded and numbered, so when the time came he should know where to place them. Then he numbered the unlearned

and dumb; and then the enthusiastic; and he graded them and arranged them also.

When he had this much accomplished, there came to him one Anuhasaj, a former sub-God, and he said to Ahura, privily: I love thee, Ahura, and for that reason come before thee. Thou shalt meet only failure and disaster in thy undertaking. How many times, in thy mighty kingdom of Ctusk, didst the All High fail to come to thee?

Ahura said: Because of thy love I rejoice in thee; but because of thy lack of faith I deplore thee. How long will it be before angels and mortals understand the Father and His kingdoms? Behold, in the days of Ctusk I labored not for Jehovih, but for myself and my exaltation, and for the exaltation of my kingdom for mine own ends. Hence the All High came not to answer my prayers. Now, in this matter, I am doing that which is not for me, nor for my kingdom for mine own sake, but for the Father's sake only. And I know He will not fail me.

Anuhasaj said: Hath it not been from the time of the ancients till now, that certain ones say that by prayer and faith all things are possible, assuring us, moreover, that by such are all things accomplished on earth and in heaven? And yet, who hath not witnessed more failure than success? I do not desire to discourage thee, O Ahura, but I know so well the lack of faith on the part of all men, and that to get one's self weaned away from self is the weakest talent in the soul. And, for which reason, too, it is ultimately the greatest glory. But this would seem to me expedient: To have Cpenta-armij and her hosts do this resurrection for thee.

Ahura said: Even thine every thought have I already fulfilled. And through the Chieftainess came the Father's Voice, commanding me to do this resurrection on mine own account.

To this Anuhasaj made no reply, but in his soul he was not free from the tetracts, being jealous that Ahura had advanced him in obtaining the Father's commands. But Ahura perceived it not, and he said unto Anuhasaj: The hosts of Ailkin have been numbered, and there are four thousand five hundred million. And within the grades above es'yan there are one hundred and

seventy thousand schools, two hundred and thirty thousand colleges, four hundred thousand factories, and two hundred thousand hospitals.

Behold, on the day of resurrection I shall have the Han-od-wotcha recreation for my hosts. Let this, then, be thy labor, to have the matter proclaimed throughout Ailkin. Anuhasaj said: By Jehovih's leave and thine, I am satisfied.

Thus ended the matter, and Ahura remembered, afterward, that Anuhasaj had not answered positive acceptance, and so Ahura feared, and, to make doubly sure, called Evasan, and committed the same charge to him.

Now when the time came, Anuhasaj fulfilled not his part, but Evasan did; and Evasan, moreover, came to Ahura, bringing answers from all the departments.

In the morning of the day of the resurrection, Ahura sent for Anuhasaj and inquired concerning the matter. Anuhasaj said: Nay. I issued not thy proclamation nor thy invitation; for I reasoned on the matter, saying to myself: If the resurrection be a failure, then would it indeed be better that the ignorant know not of it.

Ahura said: To do well one's part, is this not the highest? Anuhasaj said: It is the highest. Even so have I done that which seemed the highest in mine own sight.

Ahura said: The resurrection was not for thee nor for me, but for the hosts. For thou hadst previously admitted that the resurrection of this plateau was the highest, best thing to be done. Because it seemed impracticable in thy sight, thou were not justified in withholding thy hand. Thou shouldst have striven to accomplish that which was for the universal good, not even whispering thy distrust to any one. Then, had it failed, thine own soul had been clear. For which reason Jehovih came to me, and I was admonished to depute Evasan in thy stead, and he hath fulfilled my commands.

Anuhasaj made no reply, but went away in displeasure, and for the present the matter was dismissed.

Ahura had sent invitations to the Lords of all the divisions of the earth, asking them to come, bringing their attendants

with them. Of these the following came, to wit: Oe-wah, Lord of Hi-jee-tse; Ha-Kappa, Lord of Paradise; Loo-gam, Lord of Vri-mij; Jes-Sie, Lordess of Spe-ta; Ami, Lordess of Kosmon; Horam, Lord of Flue; and Puetse, Lordess of Sin-Yot, each bringing one million attendants, besides hundreds of thousands of visitors of lower grade.

Cpenta-armij, with her visitors, Owks, and See-wah-Gon, and Ha-o-ha, and five million attendants, and five and thirty million visitors, from Craoshivi, came in an avalanza made for the purpose.

The place of removal which Ahura had decided to inherit was in the second belt below meteoris, known in atmospherea at that time as Vara-pishanaha, which laid above the land of Vind'yu, a heavenly place, uninhabited. From Ailkin to Vara-pishanaha was fourteen hours in grade twenty-five, which was the average of Ahura's hosts; but its enlargement in the upper belt would be as fifteen to nine.

Cpenta-armij and her hosts were the first to arrive in Ahura's dominion; for she had determined that nothing should lead to failure in Ahura's enterprise. Through her advice Ahura stationed water-bearers the entire distance of travel, lest, in the excitement, the drujas might run into knots or riot. For such is the nature of darkness, both on earth and in the lower heavens: the low delight to dwell in a city, or near a place of filth, if companionable, rather than go to a place of isolation where improvement is possible.

Jehovih had said to Ahura: Suffer not thy drujas to know thou wilt remove them so far from the earth; confide thou only with the wise in reference to thy destiny. Cpenta-armij had said to Ahura: Provide thy drujas a holiday in parade, with rites and ceremonies. And Ahura perceived how the matter had to be, and he apportioned eighty million of his hosts to provide parades, rites and ceremonies for the drujas of his hosts, and of these drujas, ranking below grade five, there were one thousand two hundred million, being such angels as knew not the left hand from the right, nor could remember to count five from one day to the next. And yet the next thousand million, rating below grade

twelve, knew so little more, they were scarcely wiser than beasts in the field.

Cpenta-armij, seeing these, exclaimed: O Jehovih, how long must Ahura labor with these in order to raise them to grade ninety-nine! O that they who set themselves up as Gods knew what lay before them! O that leaders of men knew! O that mortal kings and queens knew the bondage that they lay down for themselves! What a work in the lower heavens for them before they can ascend! And yet, O Jehovih, Thou art just. Some one must labor with these unfortunates. It is well that man aspireth to be king, and Lord and God.

CHAPTER VIII.

When they were assembled for the resurrection of the thousands of millions, Cpenta-armij went and stood at the right hand of Ahura, and next to her stood Owks; and on the left hand stood See-wah-Gon and Ha-o-ha, and the Voice of Jehovih fell upon Ahura, saying: Extend My lines to the four corners of the world; give into My labor the highest grades.

Accordingly, the marshals drew the line on the plateau, and the hosts of etherea stood equally toward every corner, arranged in phalanxes of ten million, each having the form of a quarter of a circle; leaving the lines of power from center to circumference, and the distance thereof was equal to the width of Vind'yu on the corporeal earth. And the centre of the plateau was high raised, so that Ahura stood on the highest place, which laid near the Capital of the Council.

Now it so happened that the jealous Anuhasaj stood twelfth on the east line, being the thirteenth from Ahura's left hand. Cpenta-armij said to Ahura: Behold, the line is shattered. Ahura said: I feel nothing; how sayest thou, The line is shattered? She answered him, saying: He who doeth Jehovih's work must deal as Jehovih dealeth. Only those who are in concert with thee must labor with thee. Otherwise thy best endeavors will be thwarted. Ahura said:

O thou far-perceiving Goddess! In my much love and sympathy I admitted Anuhasaj to the lines. He hath been my best

friend. Cpenta-armij said: Thou shalt know but One Friend, Jehovih.

Ahura perceived, and he now felt the shattered place, and he sent his chief marshal to Anuhasaj to bring him from the rank. And when Anuhasaj was before Ahura, the latter said unto him: Because thou servest thyself, thou shalt stand not in line; behold, there is but One to serve, even Jehovih. Anuhasaj said: A joy upon thee and thy scheme. Because thou art powerless, thou hast singled me out as an excuse before these Gods and Goddesses!

Ahura made no answer, but spake before Jehovih, saying: Give me strength for Thy Children's sake, O Father! Behold, I have cut loose the foundations of Ailkin; with high-extending cords I have bound her to Vara-pishanaha. By virtue of Thy power in me I will raise her up. In Thy name, let my hosts in will command: Arise! Upward! Onward! O Ailkin! Arise! upward! onward! O Ailkin! Arise! upward! onward! O Ailkin!

With the third enunciation, which came from the thousands of millions in concert, behold, the plateau moved from her foundation; turned a little, then slowly, upward arose. Loud shouted all the inhabitants of that heaven; with their own universal will the Great Spirit stretched forth His hand and raised up the heavenly continent. Even as with His hand He toucheth a corporeal continent and sendeth it beneath the ocean, so raiseth He His heavenly places toward His emancipated worlds. Yea, because of His Spirit upon His people they desire it risen; with them and Him, All is One.

And now, the Gods, with unbroken will, held their places as it were a day for the corporeal earth, and not a God or Goddess from the single purpose in thought strayed a moment of time and no distracting thought intervening; for such is the will and mastery of Gods over their own thoughts. Even then, to keep up the concerted force joyously, those who had the drujas in charge set the games and tournaments going, with racing and music, such as should leave not one idle moment for all the hosts of Ailkin, nearly five thousand million.

Upward and onward rose the great plateau, making straight course for Vara-pish-

anaha. Ahura stood in the eyes of the unlearned populace as the greatest and most masterly of all the Gods. One alone, even Anuhasaj, stood awhile transfixed with disappointment and chagrin, even hoping some mishap to Jehovih's proceedings. And, finally, he went wandering about, sore and out of sorts with all righteousness.

Thus was raised the heavenly place, and no longer called Ailkin, but Vara-pishanaha, home of Ahura and his hosts. And now, when they were securely established in the place, and the Gods and Goddesses broke from line, they all came greeting to Ahura. And, even in the same moment of time, a messenger came from God, who was with Brahma on the corporeal earth, bringing to Cpenta-armij the following commandment, to-wit:

In Jehovih's name, give thou a throne and crown to Ahura for me, and in my name. I promised him thus!

The light came upon Cpenta-armij, and Jehovih spake through her, saying: Behold the work of My hand, O Ahura, My Son! In the substance of heaven fashion I thee a throne and high-raised capital. And with Mine own hands weave thee a crown. From this time forth thou shalt be My God, and I will abide with me.

Whilst the words were being spoken, the throne rose up before Cpenta-armij's hand, and a high-raised capital came and stood over and about the throne. And there descended from the heavens above bows of light and color, which in Cpenta-armij's fingers were shaped and woven into a crown, which alighted on Ahura's head. And there went up from the hosts a universal shout of praise and thanksgiving. Then broke in the trumpeters, seven million, and after they played a while, the es'enaurs chanted, The Concerted Hosts of Jehovih!

Thus was founded Jehovih's heavenly kingdom, Vara-pishanaha; thus established Ahura his dominions where rebellion and secession were cut off forever. And Cpenta-armij gave to Ahura a thousand messengers, and opened a roadway to Craoshivi. Ahura ascended his throne, and the Gods and Goddesses saluted him, God of Vara-pishanaha, and they and their attendants departed to their several places.

CHAPTER IX.

In the third year of dawn Jehovih spake to Cpenta-armij, saying: Gather together the officers of thy traveling hosts, and take with thee thy companions, and go and visit all the Lords and Lordesses of the earth, of thy appointing. And let thy recorders make their accounts of the affairs of the earth and her heavenly kingdoms, that they may be taken to, and entered in, the libraries of the Nirvanian kingdoms.

Also thou shalt set thy collectors of Brides and Bridegrooms to work in Craoshivi; and give to thy collectors otevars, that they may also visit thy Lords' kingdoms and collect all the angels prepared for the next resurrection, and bring them to Craoshivi, where they shall be classified. For in the coming resurrection thou shalt provide twelve avalanzas, and those who are raised to the ethereal heavens thou shalt cause to be divided according to their grade and rate, and have them delivered into regions suitable to their advancement.

During the time prior to this, the Lords had contributed largely to Craoshivi, and already there were upward of twenty thousand million angels capable of taking the third resurrection. The departure of Cpenta-armij on this visit was important, for it involved the selection of the next succeeding God of earth and heaven, who should sit on the throne during her absence. At this time, the reigning God was with Brahma on earth. To him Cpenta-armij sent messengers, acquainting him with the commandments of Jehovih.

God answered through his messengers, saying: Greeting, in the name of Jehovih, to Cpenta-armij, His Daughter, Chieftainess! The reigning God deputeth thee, O Goddess, to make the selection in his stead, to be crowned at the termination of dawn. And now, accordingly, Cpenta-armij sent forth her examiners, to search after the highest, best, most learned of all that had been raised up of the earth, capable of the God-head. For sixty days her examiners were at work, and on the sixtieth day, in the evening, they had completed the search. And it fell upon Thale of Peola, of corporeal birth, five thousand years.

Thale, a tiller of the soil in corpor, born in spirit in Yueson, ninety years; five years

in es'yan; thirty years in factories; in the nurseries, ninety years; in the colleges, one hundred and eighty years; projector, seventy years; surveyor, sixty-five years; measurer, two hundred years; entered an ethereal airavagna, and traveled seven hundred years; returned to the lower heavens of the earth and was Lord in six successions for each of the chief earth divisions twelve hundred years; was called by Onavissa, Goddess of Ni-yi-ag-ag-ha to clear the roads of Chenshaya, beyond Chinvat, where he labored six hundred years. Returned again to earth and her heavens, and served as captain and general four hundred years; served as marshal seven hundred years, under four different Gods and Lords; and the balance of the time traveled as messenger and swift messenger. Of the rates in a thousand, he was nine hundred and ninety-nine. And he knew the whole Earth and her capabilities; could read a thousand million voices at the same time, and interpret them and answer them, and had even created plateaux. He knew the atmospherean heavens, habitable and uninhabitable; the roadways; the oceans and nebulous regions; knew the ascending and descending ethe; knew the power in the different rings of Earth's vortex; knew the c-vork-um, and its times and places.

Cpenta-armij sent a delegation of one million angels to wait on Thale and bring him before the throne at Craoshivi, sending them in her private otevan, and under the guardianship of her chief marshal, with this commandment:

Thale, of Peola, greeting to thee, in the name of Jehovih, Who commandeth thy immediate presence at the throne in Craoshivi. Of all the honored in these heavens, thou standest first on the list, and art appointed by our Father the next succeeding God, through His Daughter, Chieftainess of Haot-saiti. In my stead thou shalt sit on the throne whilst I complete my labor in dawn; after which thou shalt be crowned, of Earth and her heavens, Jehovih's God!

Cpenta-armij knew Thale, for he had sojourned in Otaias, in etherea, three hundred years, where she had been Surveyor ten thousand years. So when he came before Jehovih's throne, Cpenta-armij was

rejoiced to meet him in person; nevertheless, she first saluted in rank, saying:

My brother, welcome in the Father's name, and joy be unto thee. Jehovih hath called thee to this throne; thou shalt be one of the pillars of His everlasting temples. What I put upon thee in the Father's name, thou shalt consider from Him.

Thale said: Before Thee, O Jehovih, I bow to Thy decrees, which come through Thy High-Raised Daughter, Chieftainess of Haot-saiti. I accept whatsoever is given me to do, that will raise up man to rejoice in his creation. By virtue of Thy power in me, O Jehovih, I know I shall not fail. May Thy Light be upon me!

Cpenta-armij now raised the light to the highest atmospherean grade, and said unto Thale: Approach Jehovih's throne, O my brother, and hold up thy hands toward Hign Noon, as the symbol of the highest light, for as the sun is to Earth and atmospherea, so is Jehovih to the soul of man and to the etherean worlds.

Thale stepped to the foot of the throne, and the marshal stood beside him. The whole Council were seated, and sweet music rose from the es'enaurs, and added to the solemn scene. Thale then faced the place of High Noon in the temple and held up his hands, saying: I am in Thy service, O Jehovih!

Jhovih spake out of the light over Cpenta-armij's head, saying: Thale, My Son, thou art My God, and thou shalt have dominion over Earth and her heavens for two hundred years. Whatsoever thou shalt do shalt be of Me. Thy word shall be My word; thy labor My labor. And thou shalt have Lords and kingdoms, and all manner of heavenly places; and all of them shall be My places through thee.

And at the expiration of thy service, thou shalt raise up a successor to thee, who shall be worthy of thee and Me. And he shall have dominion for Me and in My places; and likewise raise up a successor to come after him, and so on until the next dawn of dan. Be thou joyful in dominion; My worlds are places of delight, mirth, peace, love, righteousness, and good works.

The Voice ceased, and then Cpenta-armij spake on her own account, saying: He who will crown thee will come at the end

of dawn; till then thou shalt hold dominion in the Red Hat. Approach the Judgment Seat, my brother, and I will give to thee in Jehovih's name. With that, Cpenta-armij gathered from the colored rays of light a substance light as ethe, and made a red hat and put it on Thale's head.

Thale then sat down on the throne. Thereupon Cpenta-armij said: Council of Jehovih, hear my voice. A new God have I raised up unto my labor. And thou, O God, hear my voice. A new dominion have I given into thy keeping.

For one year I shall now visit my Lords and Lordesses in the first plateaux of Earth, for it is a part of my labor for the Father. And when I shall have finished with them, I shall return to my present reigning God of Earth, who is with Brahma, and I will deliver him and Brahma, and return again to this kingdom, whence the etherean resurrection will take place.

Provide ye accordingly in all things, even as I would were I here; and number the Brides and Bridegrooms one hundred and sixty days in advance, and send swift messengers to etherea, to the Nirvanian fields and forests in Chan-us-hoag, and thence through Salkwatka to Haot-saiti, in the etherean fields of Abarom, finding six regions, suitable for grades from sixty to ninety. And ye shall send greeting to my sister, Chue-in-ista, Goddess of Oambuyu, asking her to deliver us.

Thus saying, Cpenta-armij, and Owks, and See-wah-Gon, and Ha-o-ha took leave, and in their own proper way departed out of Craoshivi, and in the airavagna descended to the lowest plateau, and so visited the Lords of the lower kingdoms.

CHAPTER X.

The Lords and Lordesses gave not much labor to Cpenta-armij; for they had long been high-raised Gods and Goddesses in other worlds, and knew their parts well. But to each heavenly place Cpenta-armij sent her heralds in advance, and the Lords and Lordesses in turn sent receiving escorts to meet the airavagna. And when the Chieftainess arrived, she was asked in the usual manner to honor the throne, and she thus sat on all the thrones, ruling in person, and in her presence the Voice

of Jehovih spake in the Light before the assembled Council of the Hosts, and it was thus fulfilled in the Arc of Spe-ta that the Voice had circumscribed the whole Earth.

And when Cpenta-armij was about to depart from each heavenly place, she always descended to the foot of the throne of the Lord, and sat thereon; and the Lord went down and took her hand, saying: Arise, O Goddess, and go thy way; the Father calleth thee! And then would she arise and depart to another Lord or Lordless, in like manner.

Cpenta-armij took with her three thousand angel scribes and recorders; three thousand artists; and three thousand geologists and mineralogists.

Jehovih had said to Cpenta-armij: Thou shalt make reports of the land and water and air of the earth; and of all the living thereon and therein, with pictures thereof; two copies shalt thou make; and when the end of dawn is come, thou shalt take the two copies with thee in thy ascension to My ethereal worlds. One copy shalt thou put on record in the library of Haot-saiti, and the other copy shalt thou send to the Hyperii Council of the United Chiefs and Chieftainesses, for their deliberations.

For the Hyperii Council shall determine from this, thy report, what is good for Earth; as to whether she shall be changed in her course, or broken up and divided; or whether she needeth a'ji or dan; and they shall send out road-makers to that end, or send vortices against her vortex, to break it or rule over it, according to My light upon them.

Besides these, Cpenta-armij had a thousand recorders, whose business it was to prepare reports of the Lords' kingdoms, and of the factories, colleges, nurseries, hospitals, the hells, if any, and knots, if any; to record the grade and number of spirits in each heavenly place; to record the earthly kingdoms, and kings and queens and their subjects, their occupations and grades, and their rate of corporeal life age. To record the percentage of familiar spirits with mortals; the fetals, the druajas; as well as the ashars and asaphs; and the temples and oracles in use by mortals; the altars and places of worship. To record the number of I'hins still inhabiting

the earth; the number of pure I'huans, who worshiped only one Great Spirit; the Druk order, who always have idols or saviors, and are given to war.

One full moon of four quarters remained Cpenta-armij with each one of the Lords of Earth; and then she departed, going into all the habitable places on the earth, and in the heavens that rested on the earth. In ten moons she had completed her labor with the Lords of the first resurrection; had witnessed the manner in which the Lords sent away the upraised to Craoshivi, to enter the second resurrection. And her scribes and recorders had completed their labor also.

And now the Chieftainess sent her airavagna back to Craoshivi, with her visitors, Owks, See-wah-Gon and Ha-o-ha. But for herself she had a piedmazz built; and, taking ten thousand attendants, besides the workers of the boat, she descended on to the very earth, to visit the four Gods, in the four great divisions of the earth; with Eawahtah; with Brahma; with Abram, and with Po. With each of these she spent twelve days, and then she departed and went to Maitraias, the heavenly place, the only Lord-dom of Earth, where ruled Yug-sae-su, with thirty million. Here she remained twelve days also; and the inhabitants gave a tournament and festival.

After this Cpenta-armij departed for Craoshivi, for the end of dawn was near at hand.

CHAPTER XI.

In the Council of Craoshivi the Voice of Jehovih came to Cpenta-armij, saying: Behold, the red star neareth the fields of Ab-arom; Great Oteson hath filled the sinks and slues of Yoswakak; thousands of millions of My Sons and Daughters behold the Feast of Spe-ta.

Hear thou thy Creator, O Cpenta-armij! For thou shalt spread broad the table of My hosts; such as hath never been before in Haot-saiti. And thou shalt send for Obed, God of Oise; Gavaini, Goddess of Ipthor; Ab, Shriever of Riv-Seing; Raisi, Goddess of Esdras; Wish-tse, God of Zuth; Harava, God on Yon-yon; Vragapiet, Goddess of Zoe; and Loo-chung, God of Ata-bonaswitchahaha. And thou shalt

send for the Gods and Goddesses of the Plains of Cnoe-Chang; and for the Gods and Goddesses of the Chi-ha-wogo Roads; and for all the Gods and Goddesses in their own Nirvanian fields; and for the Great Chief, Shoo-lo, of the Roads of Jinihassij, and for all the Gods and Goddesses in his dominions in My etherean worlds.

And yet thou shalt remember of thine own knowledge many Gods and Goddesses; and thou shalt charge thy companions, Owks, and See-wah-Gon, and Ha-o-ha, to sit in Council with thee, that ye may remember such Chiefs and Chieftainesses, Shriervers, Gods and Goddesses, whose company may be delightful:

And thou shalt command them in My name to meet in the Feast of Spe-ta, for it is the first in this, My new world. Make way for them; make place for them, O My Daughter! Make wide the roadways in My lower heaven; make My Holy Feast glorious.

Cpenta-armij said: Too wide are the dands of Earth; too far apart and cumbersome, O Father! More than twenty-four thousand million will be my harvest unto thee, O Jehovih! Great is Thy wisdom in Spe-ta; the time for the beginning of quarter ascensions, fifty years.

Thy Gods and Goddesses, O Jehovih, and Thy Chiefs and Chieftainesses, will bind up these loose heavens into wholesome discipline. I will send my swift messengers into Thy far-off etherean worlds, and bring Thy Sons and Daughters to Thy Feast.

Cpenta-armij sent off into the wide heavens, high beyond Earth's heavens, invitations to tens of thousands of high-raised Sons and Daughters of the Great Spirit. Then she called her surveyors and table-makers before Jehovih's throne, and said unto them:

The end of dawn is near at hand; I will give a feast, a very great feast. Go ye and survey the ground from Craoshivi to the Lakes of Oochi-loo, in etherea, and for the length thereof make ye a width in the form of Fete; and the road of the Fete shall be sufficient for the passage of twelve avalanzas abreast; and the depth of the Fete shall be as from the surface of the earth unto Chinvat. Within twelve sios of Abarom, and of the height of the circuit

of Bilothowitchieun shall ye carry the border flames; and the flames shall be of double currents, going and coming, that the food of the feast may be brought from any region suited to the high-raised grades.

And the arc of the feast shall encompass the whole Earth, and extend outward and downward to the belt of Craoshivi, and then downward in two lines, east and west; and the downward lines shall be like the feet of a compass, one stationary and the other movable. And the light that extendeth from the arc down the movable line shall rest on the delivered hosts of Abram, and it shall bear upon his people, that they may hereafter draw Light direct from the Father's throne in Craoshivi; and it shall move westward and be as an inheritance of Jehovih's light upon His corporeal sons and daughters.

But the line that standeth in the east shall be a base line and center, whither shall descend the Father's light upon the delivered sons and daughters of the hosts of Brahma and Po. And because of the arc of Spe-ta upon them, they shall remain in their own divisions of the earth.

And for the deliverance of the harvests of each quarter, the high-raised foot of the arc shall stand to the four quarters, east, west, north and south.

Jehovih then spake through Cpenta-armij, saying: For I will illumine the feet thereof, and My new world, Earth and her heavens, shall rest in the light of My Roads forever. That no man, having My examples before him, can misunderstand Me.

Behold, only one lesson a day is given to a child; and to a youth, two lessons a day; and to a mature man, many lessons a day; so, in the early creation of man, I give few lessons; then in the youthful age of the race, many more lessons; but when the race hath attained to full manhood, behold, I place My light at their feet, that they may receive My lessons every day.

In one time I send the angels to lead man up to a knowledge of Me and My places; but when man hath attained to think for himself, I set up My arc of Spe-ta; and it is as a candle in the firmament of heaven, wherefrom My Light falleth upon the soul of My people, without any interpreter, save Mine Own Voice.

For which reason, when one of My worlds hath attained to Spe-ta, I come to deliver them from kings, and queens, and priests, and angels, and it is as the maturity of a son in his father's house, when he inviteth his neighbors and spreadeth a feast.

Open wide thy places, O Cpenta-armij! A great joy is upon My etherean worlds; My high-raised Sons and Daughters shall have great glory in Earth and her heavens. Behold, I have proclaimed Myself in the words of mortals; four high-raised sons have learned to know their Father in heaven.

CHAPTER XII.

Cpenta-armij said: Who cannot understand Thy models, O Jehovih! Thou hast shown to mortals the food of the flesh, at the source of the substance of the blood. As a symbol before them of Thy es'sean worlds and Thy es'sean peoples, Thou hast created Thy corporean members; to receive and to impart, but this is not all. Thou createdst poison, to show man that anything which receiveth not, and imparteth not, is death.

Most wisely, O Father, hast Thou provided the degrees of sustenance unto all Thy creations: To the corporean, corporeal food; to the atmospherean, atmospheric food; to the etherean, ethereal food. Wide will I spread my tables, O Jehovih. Thy Gods and Goddesses, and Thy high-raised Chieftains, shall sit at the Feast of Spe-ta.

The Chieftainess sent swift messengers into the regions of etherean worlds, near the Roadway of the Great Serpent, five hundred thousand swift messengers. Down to the atmospherean regions she sent messengers to the Gods and Lords, her laborers, ten thousand messengers. To her invited guests she provided each one million attendants.

Next Cpenta-armij sent fifty thousand arrow-ship makers in the regions of Cventagma, in the etherean Itis, to prepare ceremonial salvers and connecting rods, so that all the thousands of millions, being united, could hear the Voice of Jehovih from her throne, movable, in her airavagna. Twelve counterparts to these she sent down to the lowest heavenly regions, so the All Light should pierce the corporeal Earth.

And now, when her well-skilled workmen, of tens of thousands of years' experience, had saluted and gone to their respective labors, the Chieftainess spake before the Council, saying: Because of my arc upon Earth and her heavens, the Light of our Father will forever remain with mortals and in the hadan fields. But, behold, even as a young man, coming to maturity, goeth away on his own account, in great hope and self-conceit of his powers, to meet many misfortunes and great darkness, so will it be with Earth and her heavens after Spe-ta. Because I plant my arc in these heavens, and say to the Gods thereof, Ye are free! behold, there shall rise numerous false Gods of great power. And as a young man going forth is puffed up with conceit, so will the atmospherean Gods believe they know all things, and so bring great darkness and misery upon their kingdoms and upon themselves.

But the Light of my arc shall stand; shall grow like a small seed planted; and in time to come, both angels and mortals shall understand that there is but One All Light, a very centre, to Whom all Gods are but as small diadems. As a young man of the earth must have experience of his own to realize his own shortness, so must even the Gods of these lower heavens be left to run with a loose rein, for the glory of Jehovih, and for themselves in final deliverance. For which reason, hereafter the bondage of the discipline of the God and his Lords shall be as nothing. Only hells and knots shall they longer cast out with fire and water; only by persuasion, and the example of practice, shall they hold dominion in their respective places.

As in the early days, a king ruleth with a rod and with tyrannical laws; and as, in a riper age, the king and his armies give way to a power vested in the people, so shall my arc be the giving of the lower heavens, and the earth beneath, into the keeping of themselves. But my arc, which is the foundation of the Father's upper kingdoms within the lower heavens, shall stand forever.

I go now on my journey down to the earth, in my airavagna, to receive and deliver my four Gods, Os, and Vishnu, Yima, and Ela-elia, God in Chief.

Thus saying, Cpenta-armij descended to the foot of Jehovih's throne, and the Light fell upon Thale, and he rose up from the throne and descended, taking her hand, saying: Arise, O Goddess, and hear thou the Voice of thy Father, Creator and Ruler! Behold, thy labor on Earth and her heavens is near the end; and because of thy steadfastness, I am honored in thee, My Daughter.

Whilst thou art delivering My Gods, behold, I will be with thee, and whatsoever thou desireth of Me I will give unto thee. My Sons and Daughters shall receive the visiting hosts from the high heavens, and allot them places in the feast; and My Sons and Daughters shall receive and adorn My Brides and Bridegrooms; and My trumpeters shall proclaim Me in My works, from the surface of the earth to the farthest places in Salkwatka. Yea, My Light-makers shall plant the staff of My holy fire in the throne of Craoshivi, and the foot thereof shall pierce Earth in the land of Vind'yu, to receive and deliver My Earth Son, Brahma.

Cpenta-armij stood aside, and then said: To ye, my loved companions, Owks, and See-wah-Gon, and Ha-o-ha, when the staff of the Father's Light hath descended to Earth, come ye then to me quickly in my arrow-ship of fire, for it shall be a signal betwixt us that in that hour I will raise up my Gods from the corporeal Earth; and I will open the earth and bring forth the bodies of my son, Brahma, and his wife, Yu-tiv, whose youngest son holdeth the leaven of the Osirian law. And I will have there assembled the hosts of my ten Lords, and I will deliver into their hands and for their successors, the fulfillment of the Divan laws.

Her companions responded: In Jehovih's love, wisdom and power, we will be there.

CHAPTER XIII.

The Light of Jehovih now spread over Haot-saiti and lined the Road of Salkwatka, in etherea, extending from the Orian Banks of Loo-che-wan to the Oixinian Spars of Ochesu. The Cross Roads, Chiea-wha-chong, and the plains of Sha-tu-matz, were as seas and worlds of crystal

fire. And in the piercing light, the old-time Gods, of millions of years ago, sped forth in awful majesty, in answer to the prayers of Cpenta-armij.

And there rose over Earth and her heavens, farther than Chinvat, a trident arc, broad as a world, of shimmering light, the countless rays of ethe, as mortals see the glimmering air in a summer's day: but the ethe was of every color, hue and tint, reflective and brilliant, the clear soul of things separate, the very breath of Jehovih. It was the beginning of the form of the arc of Spe-ta, the deliverance of Earth and her heavens into a new condition; to bestow it upon itself, ratified by the ceremony of a festival for the Gods and Goddesses of hundreds of millions of miles in that region of etherea.

Meanwhile, their high-raised companion, Cpenta-armij, known and loved in hundreds of etherean worlds, was down on the low earth, laying the corner-stone for Jehovih's everlasting kingdom, whereon should fall, presently, from out the arc of Spe-ta, a shaft of fire.

And, touched by the hand of Immortal Light, was Brahma, long trained to look toward Jehovih; for his angel wife rose upward, leading his vision toward a realm amongst the Gods and Goddesses, whom he beheld in countless numbers receiving her most royally. Thus gazing on the glorious scene, the great man in soul came forth, leaving his corporeal part stretched on the ground. And Cpenta-armij and God received the spirit of Brahma, and he held his place in the sacred circle with mortals three days.

Then, on the fourth day, the Chieftainess signalled her swift messengers; and they touched the currents along, till they ran high beyond Earth's vortex, where the stationed Gods of etherea fastened on the ethe'ic wave, extending to the great arc over all.

It was the signal for the shaft of light; and when the signal shot upward, and the shaft of light began to pierce Earth's vortex, making way for Craoshivi, it was also the signal for Owks, See-wah-Gon, and Ha-o-ha, to fly instantly for their arrow-ship and make all speed for Cpenta-armij; which they did, even as a flash of light darteth forth, guides and di-

rectors of Jehovah's flame to the grave of Brahma and Yu-tiv.

And down fell the bolt of light, piercing the new disturbed ground, rich with mortal tears; and as a breath of wind would move a heap of feathers, so did the light, by the wave of Cpenta-armij's hand, blow the earth away, and lift up the buried forms of two dead lovers, Brahma and Yu-tiv, and marched them before the mortal audience, newly animated, and lovingly, hand in hand, triumphant over death.

Then great Brahma, now quickened in Cpenta-armij's arms spake from Jehovah's throne, a few words, to the loving sons and mortal concourse, then took final leave. Cpenta-armij seized the folds of the shaft of light, as a mortal would the ropes and canvas of a toy ship, and wrapping the earthly part of Brahma and Yu-tiv about securely, wheeled in line her own ship and gathered in the ethereal current from high heavens.

Then raising her hand, the known signal to the great workers in the trident arc above, the exchanging currents of the traveling flame began, and now raised up the whole ethereal hosts and the bodies of Brahma and Yu-tiv, which had not ascended a mile before they were etherealized, scattered and gone, and the souls of the two sweet loves in cognizance and fellowship with the millions of Jehovah's Sons and Daughters now swiftly made way for Craoshivi.

Cpenta-armij's work was done. In the arc of light and companionship of her compeers, the feast was open, and the thousands of millions in rapport sat along the series of tables, hundreds of millions of miles, to relish food brought from more than a thousand worlds.

Meanwhile, God, to finish his labors, resumed his throne in Craoshivi, just in time to receive the twelve avalanzas sent from Yuckowts' factories, in Abarom, in etherea, to receive the four-and-twenty thousand million Brides and Bridegrooms in Jehovah's name, who were to take the degree of third resurrection and be raised beyond Earth's vortex and emancipated in the ethereal realms of Haot-saiti.

Chue-in-ista, Goddess of Oambuyu, chief commandress of the fleet, having

been apprised of the number of initiates, had prepared twelve thousand rings, a thousand for each avalanza; and the fleet in turn was in a ring, and the ring extended sufficiently wide to encircle the holy capital and throne in Craoshivi, so that when it had descended to its place, God and his officers, and the Holy Council of Earth and heaven, now thirty million members, were in the centre of the audience. On every side, far as the eye could see, stood the Brides and Bridegrooms of Jehovah, arrayed in spotless white, fearless before the Light and ceremonies.

When the fleet landed, Chue-in-ista, the commandress, came forth from the east, facing God on the throne. She said: Thy voice, O God, hath called the name of Jehovah. Behold, I am His Daughter, sent by Him to know thy will and Holy Desires?

God said: Behold, I am His Son! Thou art my Sister! Hear me, then, in our Father's name. I have here a harvest of four and twenty thousand million angels brought up out of Earth, pure and holy, for Jehovah's emancipated kingdoms.

Chue-in-ista said: In His name let them answer before me, that I may witness their wisdom and power sufficient to dwell in All Purity. My Father and I are one; my hosts have crossed the Nirvanian pastures; they no longer feed on substance rising from below, but on the Light emanating from ethereal realms above.

God said: I know Thou hast provided me, O Jehovah!

Then here responded the hosts of Brides and Bridegrooms, saying: By Faith I know I am safe in Thy kingdoms, O Jehovah. Take me to Thy emancipated worlds; give me scope and power and wisdom for greater works.

Then followed the full ceremony of the third resurrection in the usual way(which was witnessed by Cpenta-armij and other Chieftainesses and Chiefs above, who were at the feast of the arc of Spe-ta); and when God said: O Jehovah, give me crowns for Thy Sons and Daughters, Brides and Bridegrooms for Thy ethereal worlds! There were cast down by Cpenta-armij and her hosts, four and twenty thousand million crowns; and they alighted on Jehovah's Brides' and Bridegrooms' heads.

And now God turned to Thale, who was to be his successor for the next two hundred years. God said: In Jehovih's name, to thee I bestow the crown of Earth and her heavens. And to thee also do I bequeath the triangle, symbol of the Gods of Earth, and the inqua, and the trident, symbolical of the arc of Spe-ta; and emblem of resurrection.

Thereupon, he who had been God laid the crown and jewels on Thale, saying: Hail, O God of Earth!

Thale said: In Thy name, O Jehovih, will I be God of Earth and her heavens till the next dan! Be Thou with me, O Father!

Thus ended the ceremonies: He who had been God descended to the foot of the throne and sat down; and then God, who had been Thale, came down and took his hand, saying: Arise, O God, and go thy way. And he rose up and prepared to depart, for now had the ceremonies lasted one full day. Cpenta-armij signalled the hosts for the close of the festival, and with her airavagna passed over and above the fleet, and gave Chue-in-ista, the commandress, the sign, whereupon the ascent began. The tens of thousands of millions of angels entered their respective places. The music of the es'enaurs and of the trumpeters sounded, and resounded, to the distance of a hundred worlds.

Upward rose the fleets; downward fell the showers of flowers and perfumes to those left behind. Higher and higher the great world of lights; higher and higher, till soon they passed beyond Earth's vortex and disappeared.

CHAPTER XIV.

Jehovih spake to God on the throne, in Craoshivi, saying: These are My divisions in the cycle of My Daughter, Cpenta-armij: Two hundred years; four hundred years; five hundred years; three hundred years; four hundred years, and six hundred years; after which I shall send dawn. Five successors shalt thou have, and their reign shall be according to the divisions I have made. Forty years' indulgence in a great light have I allotted to thee, My Son; so thou shalt perfect all the orders of

Lords and Lordesses in the lower kingdoms of these My heavens. Neither shall it be dark during thy reign; and thy labor shall be productive of a great harvest for My etherean worlds. For which reason thou shalt prepare to reap every fifty years. And for each reaping, behold, My daughter Cpenta-armij will send to thee ships of deliverance for all thou mayest have prepared as Brides and Bridegrooms.

And behold, I give a new law unto thee; which is, that thou shalt cause thy Lords to deliver unto thee for thy kingdoms all whom they have raised to grade fifty, in advance of thy reapings, in divisions of time like unto thine. And thou shalt call together to thy capital thy Lords from all the divisions of the earth, once every reaping; and ye shall sit in Council of Div for seven days each time, and ye shall constitute My Holy Eleven; nor shall the Div be larger or smaller than eleven during its life-time. And the Div shall make laws relating to the affairs of each of the heavenly places, to make them harmonious, one with another, and these shall be called Divan Laws.

God inquired concerning the light and darkness of the cycle. Jehovih said: The first division shall rate seventy; the second, sixty; the third, fifty; the fourth, forty; the fifth, thirty; and the sixth, twenty.

God inquired concerning the Lord of the Lord-dom of Maitraias. Jehovih answered him, saying: Because he is not a teacher, he shall not be eligible to the rank of Div. But he shall have the benefit of all the decrees, and all the kingdoms of My other Lords; for he is the earth's body-guard, and a beneficent unto them.

CHAPTER XV.

When the Diva were assembled, God propounded the duties of the Lord-dom. On which the members spake at length, and then God decreed:

First: The Lord God of Maitrias shall not have, from this time forth forever, permission to use violent force, neither by fire nor water, except in hells or knots.

Second: By the Arc of Spe-ta: By the decree of the Most High: The Lord God

of Maitraias is bound by the same rule as the Lords of the lowest heavens; whose walls and pillars of fire are abolished, save on special occasions; whose respective kingdoms are open and free for all spirits above the es'yan grade.

Third: The Lord God of Maitraias' times and successors shall be the same as the Diva: The stations of the hosts of the Lord God shall be according to the heavenly realms of the Lords, with Maitraias as the Lord-dom in chief.

Fourth: The hosts of the Lord God shall be distinguished from ashars and asaphs by the name Mishm, but of a single one the name shall be Mishm-ah. And their leaders shall be called captains and generals.

Fifth: The labor of the Lord God shall be to prevent drujas returning to the earth to dwell with corporeans; to capture drujas on the earth and carry them off to the nearest Lord's heavenly place, and there deliver them. Force by violence being abolished, the mishm shall devise stratagems, by games and tournaments, or otherwise persuasively.

Sixth: The mishm shall not arrest fetals, nor infants, nor the wards of ashars, nor spirits in chaos on battle-fields; for these labors belong to the Lords and their hosts.

Seventh: Where there are companies of millions of drujas, and the Lord God hath not a sufficient number of mishm, the Lord God shall summon the nearest Lord for help, and it shall be given unto him.

Eighth: In no case shall it be the labor of the Lord God to teach the captured drujas, nor to house them, nor to provide them with schools, nor factories, nor hospitals, nor nurseries, for these labors are the Lord's, to whom the Lord God of Maitraias shall deliver them.

Ninth: To prevent the establishing of heavenly kingdoms by self-constituted Lords and Gods, otherwise false Lords and false Gods; the Lord God of the Lord-dom of Maitraias shall be the central head, in conjunction with all the Lords of the lowest heavens; and his voice will be the rule and guide as to the manner of such labor.

Tenth: The Lord God shall have one

hundred thousand messengers; and he shall determine their stations and routes of travel.

CHAPTER XVI.

In God's heavenly place, Craoshivi, Jehovih said: For My chosen on the earth, of Abram, and Po, and Brahma, and Eawahtah, provide thou in Craoshivi: for they shall not tarry in the lowest heavens. And for the infants of My chosen, who die in infancy, suffer them not to be engulfed in hada, but bring them also to the place of My God.

The Diva then decreed: Lines of roadways from the earth up to the kingdom of God for such transport; and appointed officers and laborers to prevent the spirits of God's chosen from falling into the hands of the drujas, and to bring them to Craoshivi. The Diva said: On the third day after the death of a mortal, his spirit shall be borne to the home of God. And it was so.

The Diva decreed: The labor of the Lords of all the divisions of hada and of the earth shall be with the undelivered sons and daughters of the earth and her heavens; but in no case shall they labor more with the Faithists; for the Faithists, mortals and spirits, come under the higher law, which is of Jehovih, through His Son, God of Craoshivi.

And herefrom rose the saying: The believers go to God, but the unbelievers go to his Lords; they that live the higher law on earth escape hada.

Now it came to pass in course of time that some corporeans, who belonged not to the societies of Faithists of any of the tribes of Jehovih's chosen, became believers in the All Person, and that to live by the All Highest light was the fulfilment of the Divan law. And they joined not the Faithists, nor followed the rites and ceremonies. God propounded this in Diva: Where shall the spirits of such be delivered? Behold, even on the earth they have delivered themselves away from the Druks; shall we now permit them to fall into the kingdoms of mixed company in hada?

To have faith in One Great Person, the Ever Present; Creator and Ruler, is well; but to have such faith, and yet not

committing one's self to an association of brethren of like faith, proveth such lack of discipline as requireth beginning at the fifth grade in the es'sean world.

Upon this the Diva decreed: A separate kingdom shall be prepared for those who profess faith in Jehovah, but are without practice.

The name for the kingdom shall be Me-de, and its place shall be in the first plateau above the earth.

CHAPTER XVII.

Jehovah spake to God, saying: When thou hast founded Me-de thou shalt make Me-de-ci laws; and thou shalt send thy surveyors down to hada and to the earth also, and they shall choose a heavenly place for thy new kingdom. And thither shalt thou go and create a plateau and holy place and capital, and provide a throne for it. And when thou hast completed thy work thou shalt call to the throne a sub-God, who shall rule in the place with love, wisdom and power, in My name. But since many of My chosen forget Me and so apostate themselves, thy sub-God shall also receive their spirits, and his kingdom shall be their kingdom till they are purged of their sins.

God spake in the Council of Craoshivi, relating what Jehovah had said to him, and the Council then ratified the commandments of Jehovah. And there was selected one A-chung-le, and made sub-God of Me-de, with the title Anubi, signifying mediator, and judge of grades.

God said: Anubi shall have a badge, and a pair of scales; with mine own hands will I invest him.

And, accordingly, the place, the kingdom, the person, and the badge of office, were duly established by God under the commandment of Jehovah through his kingdom of Craoshivi. And the term of office was made to correspond with God's and his Lords'. Thus was put upon the throne in the heavenly place, Me-de, Anubi, who had been A-chung-le, an angel of a thousand years in the colleges of Jehovah, most wise and full of love, and industrious withal.

Again Jehovah spake to God, saying: From this time forth My colleges shall be in Craoshivi; from this time forth My schools and primaries shall be in the kingdoms of My Lords. The Diva afterward made this another section of the Divan law.

So God and his Lords removed all his colleges and places of great learning to Craoshivi; but the schools and primary educationals were left in the dominions of the Lords, their heavenly places.

Now, during the dawn of dan, four etherean Gods had sojourned on the earth, walking with four mortals, namely: With Po, of Jaffeth; Abram, of Arabin'ya; Brahma, of Vind'yu, and Eawahtah, of Guatama. And the four Gods preached through these four men, explaining Jehovah and His kingdoms; and the angels of Jehovah inspired many followers unto them. For four years these Gods dwelt on the earth, and then ascended into the upper heavens.

Jehovah spake to God concerning the matter, saying: For four years I bestowed My light in Person on the corporeal earth, and then I departed; For which reason I left four substitutes, Lords of heaven, on the earth, with My four peoples whom I delivered. And I commanded these My substitutes to abide upon the earth for forty years, in order to indulge My chosen. Provide thou unto them; for My substitutes are ethereans; and thou shalt have their places filled by atmospherians from the highest grades.

The Diva then made a section of the Divan law, providing for the four who stood highest in the grades in Craoshivi to take the places, to dwell with the Faithists in the names of the Great Spirit; and the names given were: To Jaffeth, Te-in; to Aarabin'ya, Jehovah; to Vind'yu, Ormazd; to Guatama, Egoquim; according to the languages, and to the capabilities of mortals to pronounce words.

The Diva then made another section of the Divan law, which was the title to be given to the four angels thus provided to bestow the Voice of Jehovah on mortals, and the title was O-ya.

The Divan law provided that each O-ya should have ten thousand attendants; an-

gels from above the eightieth grade, from the colleges of Craoshivi, and their attendants were to sojourn on the earth with the Faithists as inspiring spirits and protectors; and made the term of office for the O-yra eleven years each; and the same for their attendants.

The Divan law explained the duties of the O-yra and their attendants, which were: that the O-yra should reside with the chief rab'bah or high priest, and be his inspirer; being with him day and night; and by virtue of his presence make the chief rab'bah know the voice of the All Highest. And the attendants first in rank were to dwell in the same way with the ordinary rab'bah, and for the same purpose. And the other attendants were to dwell with the multitude in like manner and for the same purpose. And each O-yra was to have a heavenly place in the mortal temple, where he could meet his attendants in Council in reference to the Faithists and their affairs.

The Divan law made the O-yra and his attendants the heavenly kingdom for the ashars of the Lords who dwelt with mortals.

The Divan law provided for the O-yra to increase the number of his attendants, according to the increase of the number of Faithists in each of the four divisions of the earth.

Such, then, were the chief of the Divan laws made in heaven in the cycle of Cpena-armij, during the first two hundred years. And all the kingdoms of atmospherea were established and officered; and all the people in these heavens became organic as soon as passing the es'yan age. Nor was there any dissatisfaction amongst any of the Gods or Lords, or other officers, or in any of the colleges, or hospitals; and never since the foundation of this world had there been such prosperity in the resurrections of the inhabitants of heaven.

CHAPTER XVIII.

And the harmony of heaven reigned on earth; war ceased amongst men on all the divisions of the earth. And man began to esteem wisdom, truth, virtue, and industry. The inspiration of the angels set man to imitating the affairs of heaven. He

built schools and colleges, nurseries and hospitals; and factories for silk, linen and cotton cloth; and for making paper, glass, and leather; and for smelting iron, copper, silver and gold.

Three great peoples sprang up on the earth within two hundred years; in Jaffeth, in Vind'yu, and in Arabin'ya; and a fourth great people were overspreading Heleste in every quarter. And the kings of Heleste were sending emigrants by thousands and thousands into Europa.

The Lords sent ashars of great wisdom to dwell with mortals, to teach them by inspiration in regard to all knowledge; to teach them to spin and weave finely; to teach them the seasons, the times of the earth, and moon, sun, and stars; to observe them with lenses, as had been the case in the cycle of Osiris, but was lost on the earth. The spirits of thousands of years previous were brought back to the earth, to reveal to mortals the lost arts and sciences. By night and by day these angels remained in the presence of mortals, and spake unto the souls of men, and made them understand.

And the Lord God of Maitraias restrained the drujas of heaven from coming back to afflict mortals or lead them astray. He guarded the earth around on all sides, so that, in heaven, the Lords and the Divan hosts, in mirth, styled him The Savior of Men!

Jehovih rebuked them, saying to God: They that sow in mirth oft reap in sorrow. But even the Lords, with all their wisdom, saw not what was in store for their successors.

The O-yra, the four angels with their thousands of assistant angel hosts, dwelt on the earth, with the Faithists; inspired them in peace, and rites, and ceremonies; inspired them in prayers, and psalms, and sacred dances; dwelt with them day and night; talked to their spirits when they slept; led them by inspiration to happy marriages, that they might beget offspring capable of the Voice. And in each of the four countries the Faithists became as bands of brothers and sisters. And there came to them from the kings' peoples tens of thousands, and joined them, living as Faithists, casting their wealth into the rab'bahs' hands, for the benefit of the poor.

In two hundred years there were in Jaffeth three million Faithists. In Arabin'ya there were two million Faithists. In Vind'yu there were four million Faithists. In Guatama there were one milion Faithists. But the Faithists were mostly poor people, and inhabited many far-apart regions. But the kings' peoples were rich, and had large cities, an abundance of elephants, horses, camels, asses, and cheetahs.

The Faithists had little learning as to books and instruments for measuring the stars, and moon, and sun; they derived their knowledge from the angels of the Lords. The Faithists' knowledge pertained mostly to perfecting the soul; but the knowledge of the kings' people pertained mostly to earthly matters, and to the gratification of self.

CHAPTER XIX.

The Anubi's labor on earth was to win the disaffected of the kings' peoples into association; and as far as possible to bring them to the rites of the Faithists. Anubi sent tens of thousands of angels into all the regions of the earth. By inspiration and otherwise these angels established the rites of Anubi. By these rites even kings were converted to the full ceremonies of the brethren. And by the same means were the Mai-chung, of Jaffeth, made into Faithists; and by the same rites were the Effins, of Vind'yu, converted into Faithists, adopting all the rites and ceremonies of Emethachavah afterward.

And it came to pass in course of time that there were no suffering poor in all the world. The Faithists had gathered them all up and made brethren of them; and the contributions to the Faithists by the kings' peoples rendered all the people comfortable.

For the degree of Anubi any one (who desired to learn heavenly things) was eligible. The rites and ceremonies were in dark chambers; and the angels of heaven, clothed in sar'gis, took part therein. And the angels taught mortals by the voice the mysteries of spirit communion; how to sit in circles and crescents; taught the four dark corners, and the four bright sides; taught them how to ascertain from what grade in heaven the spirits came; how to keep off evil spirits; how to attract righteous spirits;

taught them how to develop in su'is and sar'gis; the application of lotions to the skin that would make poundings and rappings.

The second degree taught the people of the Great Spirit and His secret names; taught them His high holy heavens, where all is rest and happiness forever. Whoever took the second degree had to live one year with the poorest of the poor, going about soliciting alms, reserving only the poorest of things for himself. And if he found a person naked he must take off his clothes and give them to that person. Men and women alike served the same conditions.

The third degree taught the dominions of God and the Lords, and the place of their abiding, and their respective labors in heaven. And the members must learn the names of the God or Gods, Lord or Lords, and the Divan laws; the words of salutation; the anthems; the prayers; the praise; the positions of utterance; the orders of marching, and to write sacred names.

The fourth degree taught the arrangement of the heavens; the places of the sun and stars and moon; the places and grades of the unseen worlds; the localities of the lower and higher heavens and the places and dominions of false Lords and false Gods; the places in hada, and of hells and knots; of familiar spirits, and also of fetals, both harmless and the destructive vampires, that live on mortals and in swine and cattle, that induce mortals to eat flesh food for that purpose; the key to the place of the north star; the position of the earth's vortex; the vortices that move the corporeal worlds, and hold them in place; and the rules for building temples and pyramids, with their spirit chambers.

Besides this there was the fifth degree, which reached the secret of life in the flesh; to enter the prophetic state; to estimate numbers without counting; to find proportions and distances without measuring; to forecast the time of things; to find the weight of things without weighing; to find the power of the capstan before it is made, and of the lever and screw; to find the friction of things before they were moved, in order to know the power required. The fifth degree was called the degree of prophecy;

and the place of initiation was called the college of prophecy.

In this degree the angels came in sar'gis and taught these things orally, and mortals initiated thus learned them. But no one could take the fifth degree without having become proficient in all the four preceding degrees, and without the recommendation of the rab'bah who had charge of the college. And such was the wisdom of God that only Faithists could receive the degrees, save the first degree; and, therefore, the greatest knowledge of the earth was kept in secret with the Faithists. And the kings' people, even the richest and most powerful, were beholden to the sons and daughters of the Faithists. To build a palace or a temple, or an aqueduct or canal, or a ship or any great affair, the kings and the kings' people were obliged to employ Faithists of the fifth degree to superintend the work.

CHAPTER XX.

Jehovih spake to God in Craoshivi, his heavenly place, saying: Behold, I have given great light to Earth and her heavens hundreds of years; and My Gods and Lords are becoming conceited in their own power and wisdom to rule in heavenly places. Now I will try them for a season, by sending them a'ji'an darkness; for My Gods and Lords must learn to master the elements I have created in the firmament.

So Jehovih brought Earth and her heavens into a dark region for a season.

Anuhasaj, a one-time sub-God under Ahura, the false, was cast into hell, and then delivered out of hell, whereupon he repented, and became a Faithist in heaven; serving many years in holy works in Ailkin, a heavenly place of great wisdom. And it came to pass that Ailkin was raised into a new heavenly place, called Varapishanaha; and in the removing, behold, Ahura ordered Anuhasaj from the line because of his inharmony. And Anuhasaj allowed himself to become angered.

Satan said unto Anuhasaj: Who art thou, that one of less wisdom ordereth thee? Anuhasaj said: Alas, I am a fool, and without will to assert myself. For many years Anuhasaj became a wandering spirit in heaven, going from kingdom to kingdom, doing nothing; and at times de-

scending to the earth, observing the kingdoms of the earth.

Satan came again to him and said: Go thou to Ahura, who offended thee, in presence of the Chieftainess, Cpenta-armij, and say to him: O God, I crave thy forgiveness. Thou wert right, and I was wrong. I have repented most bitterly. Now I come to thee, with faith in Jehovih. Him will I serve forever. Turn me not off, O Ahura; remember thine own one-time shortness; and the high Gods above thee accepted thee.

Ahura will delight in thee and take thee at thy word. And thou shalt enter Varapishanaha, asking for the lowest of places; practicing humility in all thy behavior. But be thou fruitful in making acquaintances with such as shall serve thee afterward. And whether it be fifty years, or a hundred, or two hundred, bide thou thy time. But the time shall surely come when thou shalt be exalted; and thou shalt solicit and accept a place in the dominions of the Lord God in the Lord-dom of heaven and earth, Maitraias. And whether it be one hundred years more, or two hundred years, it mattereth not to thee, but thou shalt finally attain to the Lord-dom. and be duly installed and crowned Lord God of heaven and earth. And when thou art thus exalted thou shalt seek to have appointed such Lords to the ten divisions of earth as are thine own special friends. And it shall come to pass that the whole Earth and her heavens shall be thine, and thy title shall be Lord God, and all people on earth and in heaven shall be thy servants.

And it came to pass in course of another hundred years, Anuhasaj was promoted on the staff of the Lord God, the guardian, where he served the Lord God one hundred and seventy years. So the Lord God named Anuhasaj for his successor.

So God came from Craoshivi and crowned Anuhasaj Lord God of heaven and earth; with great pageantry and display, God gave him a throne and placed him upon it. And from this time forth Anuhasaj was known and saluted as Lord God, which is the first rank below God.

The Lord God said unto himself: Who first shall I bring into my favor? Satan

said: Thou shalt first bring into thy favor, Anubi, Master of the Scales of Heaven, and when thou hast trained him to thy liking, thou shalt call him Thy Son and Savior of Men!

The Lord God then questioned: Who next shall I bring into my favor? Satan said: Thou shalt next bring into thy favor the ten Lords of the heavenly kingdoms of the earth. And when thou hast them to thy liking, thou shalt exalt the chief one of them to be above the rest; and him that thou exaltest thou shalt call Osiris, for it is a name loved on earth and in heaven.

Thou shalt re-establish thy Lord-dom and call it Hored, and it shall be the central kingdom of all the heavens belonging to Earth. And Anubi shall send the spirits of his department to thy heavens; and Osiris and all the other Lords shall send the spirits of their departments to thy kingdom. And in no case shall any more spirits be sent to Craoshivi; for all people in heaven and earth shall be taught that thy kingdom is the All Highest Place; and that thou art the All Highest God, even the Creator of all things; and all angels and mortals shall be thy servants.

Then went the Lord God to work earnestly, but slowly and surely. The Lords of all the divisions of the earth were his special friends, and such as would willingly do his bidding. And they were learned and of high grade of heavenly experience of more than a thousand years. And the Lord God told no one in heaven or on the earth of his designs; gave no sign or token of his behavior that would make messengers or swift messengers look at him to read him; and he passed for the meekest and holiest of Gods.

But the time came at last for which the Lord God had labored hundreds of years; and he gave a festival in his heavenly place, inviting the Lords and captains and generals and marshals, whom he knew would willingly do his bidding. And they came even as the Lord God had planned, and it was a time of great joy. And when the feast was ended, the Lord God spake before them, as one moved in sorrow to do a solemn duty for the sake of Jehovah.

The Lord God said: O my brothers, hear the words of your Lord God! Behold, I have charge of the Lord-dom of heaven

and earth, I am as a guardian that standeth by a corn-field to see the corn grow unmolested. My experience is not of a year, nor of a hundred years, but of thousands of years.

In Jehovah's name, I speak before you; for the love I bear for the souls of men and angels. I belong not to the Diva as do ye Lords; my voice findeth vent in the fullness of the Father in me. Who is here that hath not seen great decline, during the last hundred years, in these heavens, in the faith of angels in the All Person? Speak, then, O ye Lords; and if ye have hearts for more energetic service for the Father and His kingdoms, now let your tongues have full liberty, as becometh Gods.

Anubi said: Thou art wise, O Lord God. God of Craoshivi layeth the blame on a'ji.

Then spake Hi-kas, whose heavenly place was over Jaffeth; he said: My Lord God and my Lords, before your wisdom I bow. I am but as a child in heaven, little more than a thousand years. My tongue should be silent before you, my long experienced Lords. Hear me though in my little wisdom, and pity me for it.

To the east or west, or north, or south, all things grow, in heaven and on the earth; I have seen no greater wisdom than this. One thing groweth not, the Diva. Behold, the Diva made laws hundreds of years ago, and they were wise laws in the time they were made. Ye and I, all of us, are bound by the old Divan laws. The laws have not grown. Gods older than I am, and Lords also, tell us that the All Light is a Person and hath Voice; and moreover that long ago He spake to high-raised Gods, saying: These things shall be thus and so.

I appeal to your judgment, O my Lord God and my Lords, was that not a wise doctrine for the ancients? For on this authority angels and mortals fell down and worshipped Him they saw not. And they were obedient to the will of their masters and teachers on this self-asserted authority of a Person no one had seen! Which is to say: It is wiser to worship Him we know not, and cannot comprehend, and is therefore as nothing before us, than to hearken to the words of most wise Gods and Lords. If to worship that

which we are ignorant of is the highest of worship, then the fool is the greatest of worshippers. For he is ignorant of all things. And by virtue of this reason, he who is the wisest must be the poorest of worshippers. And of a truth, is it not so, both in heaven and on earth?

With the acquisition of knowledge, they all put away the Unknowable; the ignorant are devout worshippers. Shall we hold our tongues, saying: Wh-ce, wh-ce! The ignorant must not hear the truth; the whole truth. To do this, are we not hypocrites? Some have come to us from far-off regions, saying there are more delightful heavens, much higher! Why, then, shall we not all run away and leave this? My Lord God, and my Lords, these heavens are good enough, if improved. The earth is good enough, if improved. We want larger kingdoms and more adorned thrones in our heavens and on the earth.

Next spake Che-le-mung, whose heavenly kingdom was over Arabin'ya. He said: My Lord hath spoken soul words. With knowledge, what more need angels or mortals? What value to them is it to say: Beware! The Unseen heareth and seeth? Or, halt and consider the Divan laws? My Lord God, for the wisest and best and most honest to assume dominion, this I have not seen. Thy kingdom should be the largest and most adorned of all kingdoms. And thou shouldst have, to labor with thee, Lords with kingdoms greater than all Craoshivi. Cannot our Gods and our Lords make these heavens the greatest of all regions in the universe? Shall we and our people forever run off to etherea in search of higher heavens? And not improve our own? To exalt a place by going away from it, who hath seen this done?

Arc-wotchissij spake next: his heavenly kingdom was over Vind'yu. He said: O that I had not struggled so long to put away wisdom like this! All that hath been spoken I have understood. But I curbed my soul; I thought I was alone in such reason. Now, so suddenly, I have not words well schooled. I speak little, lest I trip myself. It is the joy of my life to listen to such wise arguments. Another time I will say more.

After him spake Baal, whose heavenly kingdom was over Heleste and the south

end of Jaffeth to the sea, a young Lord of great promise. He said: How shall one of my inexperience speak before such Gods as are here! But because ye have touched upon a matter dear to my soul, my words will forth. I have seen all these heavens, and even Craoshivi, waning for hundreds of years. Our kingdoms are like old women, resigned to routine, living, but dead. We have the same rites and ceremonies as the ancients; parades and salutations and anthems sung for thousands of years; and to whom? A figure-head that is void of shape and person and sense. Who is here that hath not deserved honor more than such a being? My Lord God hath labored two thousand years! I have seen him in Varapishanaha for more than a hundred years, stooped to the vilest labor, over bad-smelling drujas, teaching them, washing them!

The Lord God should have a kingdom wide as Earth, and a million attendants to do him honorable parade. And when he goeth forth he should have hundreds of thousands of heralds and trumpeters to proclaim he is coming. We need wider fields and more pomp and glory in our heavens; and kingdoms with great capital cities, and thrones arrayed in splendor.

Then rose Ashtaroth, assistant to Baal, and Lordess of the East Wing of his heavenly place. She said: Here are other Lordesses, who can speak wisely. As for me, my words are few. The ancients have taught us to be plain in all things. And we have made our heavens like orchards stript of leaves and blossoms. As fast as angels are made bright and useful, they are persuaded to become Brides and Bridegrooms to Jehovih, and fly off to remote worlds. Our own beloved Earth, that brought us forth, together with her heavens, are thus forever stript of the most valuable fruitage and ornament.

We all know that atmospherea is extensive enough to contain all the angels Earth will bring forth in millions of years! I appeal to thee, my Lord God, and to ye, most wise Lords, are not these Brides and Bridegrooms hoodwinked by the tales of the etherean Gods? And by the parade and pageantry of the marriage ceremony? And by the fire-ships, and pomp and splendor of the marshals, and trumpeters, and music, and the high-raised

Gods? Behold, we have here one who can invent all these glories, even our Lord God. He should have such a heavenly place of splendor that the Brides and Bridegrooms would fly to him instead of the far-off heavens.

After this manner spake the Lords and Lordesses, and when they had all spoken, there rose up Anuhasaj, now lawfully anointed Lord God. He said:

CHAPTER XXI.

Most wise Lords, in your words ye have done me great honor. There let the matter end. I perceive what any one can understand, which is that the center of the heavens should be here. Why should the heirs of Earth and atmosphaera be carried off to other heavens? Sufficient it is for us that we cultivate our own. I am not competent for so great a work. Rather shall ye choose from amongst yourselves the highest, best, wise man, and make him your God. I will be his servant to do whatsoever he putteth upon me. I have traveled far, and took the measure of many worlds. I declare unto you there are no glories in the far-off worlds, but can be built up in these heavens, and even on the very earth.

Hear me then and judge ye, not for my fitness, but for my unfitness, and so dismiss me save to make me your servant. Send not off the highest raised angels, but make these heavens suitable unto them. Make this kingdom the All Highest heavenly kingdom; and make your God the highest of all Gods, even the Creator. Him shall ye surround with a capital city, a heavenly place paved with diamonds and most precious gems. And his throne shall be the most exalted of all glories. To which none can approach, save by crawling on their bellies. Yea, such majesty shall surround your God as becometh a Creator; and such newly-invented rites and ceremonies, dazzling beyond anything in all the worlds!

The rights and ceremonies should be carried to the highest perfection. Without rites and ceremonies a people are as a dead people; they are as an army without discipline. In fact, discipline is void without the formalities of rites and ceremonies. To not have these is to have every one do for self,

which is the dissolution of all union. Baal hath spoken wisely on this; we need new rites and ceremonies, adapted to the highest grades. We shall no longer bow to a God we know not, a scattered substance wide as the universe!

Because ye have spoken, I am pleased. Because ye have come to my feast, I am delighted. To be with one's own loves, what joy is greater than this? It hath been said, man shall love all alike; but I say unto you that that is impossible. We have our preferences, and we delight to come together. Who shall say us nay?

And yet, my Lords and Lordesses, shall we not deliberate on these things? And council with our best loves upon it; for such is the construction of the mind that it oft seeth better through others' eyes. And, above all, shall we not mature the subject to know if in our own souls we are sincere, doing all things for the good of heaven and earth, and not for ourselves. Ye know how Ahura's kingdom prospered until he began to work for his own glory, but from his errors learn to avoid similar ones.

And now, since the time of the feast is ended, and our respective kingdoms waiting us, I declare the assembly dissolved. Arise, then, my Lords and Lordesses, and go your ways. And whatsoever ye may desire to communicate to me on this matter, do ye even so through messengers, which ye already have.

CHAPTER XXII.

Satan went to all the Lords and Lordesses in hada, and said unto each and every one: Thine shall be exaltation without labor; because thou art wise, others shall serve thee; and great shall be thy glory. As thou hast witnessed the rites and ceremonies, in Craoshivi, of the high-raised Gods, even so shall it be with thee. Behold, the heavens of Earth shall become the brightest and most glorious of all heavens. Be thou patient, enduring anything, for thou shalt surely, in time to come, be second to none, the highest of Gods! And thy name shall be sung in the ceremonies, and shall be honored even in the far-off heavens. It shall be said of thee, thou art amongst the youngest of Gods, that by thine own self-will mastered all things so suddenly that even the oldest of Gods

stood appalled at thy daring. Be thou patient, and seeming most humble, and bide thou thy time; thou wert born to be a leader even amongst Gods. Be secret; disclosing naught.

Satan said to Anuhasaj, the Lord God: Be thou dignified, and by thy much-prefessed love, like a father unto all the others. And it shall come to pass that they will thrust these great dominions upon thee. Now whilst these matters were with these Lords, behold, in far-off Craoshivi Jehovih spake to God on the throne, before the Council of Jehovih's Son, saying: Because I indulged thy Lords and Lordesses in prosperous places, they are becoming forgetful of Me. For so I created man, in prosperity he idolizeth himself. He saith: Behold me! What great things I can do: Yea, I am wise; I perceive the nothingness of the Creator! And he buildeth to his own ruin. I created life and death all around him, that he might learn My power ere he quitteth the earth. And hada I made wide, with a place of ascent and a place of descent. Upward I placed My holy lights, saying: Come! Downward, I made darkness, saying: Beware! hell lieth thither! But they plunge into misery headlong.

God said: What have they done, O Jehovih? Jehovih said: They are conspiring together to rebel against the manner of My everlasting kingdoms. Summon thou the Diva before thee, and bid them speak outright as to what they desire.

God sent messengers into all the divisions of the lowest heavens, to the kingdoms of Jehovih's Lords and Lordesses, as the Father had commanded, summoning them to Craoshivi.

Satan spake to Anuhasaj, the plotter of the mischief, saying: Lest God in Craoshivi get wind of this matter, and so set at naught thy long-laid plans, send thou to him, saying: Greeting, in love to thee, Son of Jehovih, God of Earth and her heavens. From the light before me I am resolved to resign the Lord-dom. Search, therefore, and provide one in my place.

Satan continued to Anuhasaj: Send thou to thy Lords and Lordesses, saying: Greeting in love to thee, Lord of Jehovih. I foresee that many will desire me to take the place of God of Earth and her hea-

vens. Seek thou to relieve me of this, and choose one less radical, that thou mayest the more fully indorse him. Behold, I am about to resign the Lord-dom, and desire to see thee.

The Lords and Lordesses received the two communications at the same time; and they severally laid the matter before their Holy Councils; and great was the excitement therein. That which had been planned to be in secret was thus made public in all hada in a day, before thousands of millions! At once the Lords and Lordesses hastened to Anuhasaj's capital; and they were each attended by ten thousand attendants. Now when they were assembled, perceiving that God in Craoshivi knew of the matter, they were by their own shame further incited to disobey the Divan summons, and at once proceed to found a consolidated kingdom, with Anuhasaj at the head. Anuhasaj pretended that he desired not the Godhead, and only agreed to serve provided they installed him with oaths of fidelity. So, after a session of three days, Anuhasaj was elected and enthroned in Hored, a new heavenly place, and crowned Our God of Earth and her heavens, the Very Lord God. Thus he became a false God. But they crowned him not with the true crown, for that was with God in Craoshivi; but they made one, creating it in the sacred circle. But since he could not be crowned by those beneath him, they were in a quandary how to proceed.

Then satan spake to Anuhasaj, saying: Command them to lie on their bellies in token of submission to thee, and say to them: Lay the crown at my feet, and I will stand with my head bare; and when ye have prostrated yourselves, I will command the crown in my own name to rise up and lie on my head; and if it so rise, then know ye of a truth our work is the highest, best work.

Anuhasaj then repeated this to the Lords and Lordesses, and they laid down on their bellies, each being anxious to show fidelity, in hope of exaltation. And when they were down and saw not, Anuhasaj, having not power in Light, said: Crown of these most holy, wise Lords and Lordesses of heaven and earth, arise thou and lie on the head of him who shall have dominion on earth and in these heavens!

And thereupon he stooped down slyly and with his own hand raised it up and crowned himself, and commanded the Lords to rise up. And behold, some of the Lords and Lordesses said they saw with the second sight of the soul, and that the crown rose of its own accord, being under the will of the circle! And they clapped their hands, saying: All Hail, Our God! All Hail, Our God! All Hail, Our God! Proclaiming him in the east and west and north and south.

He responded: The Lord, your God, reigneth! Peace be unto you. Behold, the heavens and earth are mine; be ye steadfast unto me, and ye shall be glorified in my name. Ye that have been Lords and Lordesses shall be Gods and Goddesses, with great power and with mighty kingdoms. As I foresaw this, so have I provided for you beforehand. In this very time and place will I crown you and apportion you with great glory. Yet think not that this is the last; it is but the first, and temporary until the new heavens are founded with broader boundaries.

CHAPTER XXIII.

Anuhasaj said: I, the Lord, your God, being the All Highest, through your choice, decree, for sake of harmony and concert in our labors, the establishment of a De'yus. As the Craoshivians have had a Diva, so will I have a De'yus. And by virtue of mine own authority I proclaim ye, my Lords and Lordesses, as the holy members thereof.

As the Diva hath been taught in these heavens, so also be the De'yus, whereof I assume the chief head. As the Diva had laws, so also shall our De'yus; and they shall be promulgated on the earth, and taught to mortals as the laws of De'yus. Therefore by my own voice I dissolve the Diva of heaven; and it shall not be from this time forth forever. And whosoever of ye being members thereof, shall this day resign the Diva, and send word to the ruler of Craoshivi, for his benefit, and for his kingdom's benefit.

And the ruler of Craoshivi shall continue in his own place and kingdom; for it is his. And the ruler of Vara-pishanaha, called Ahura, shall continue in his own place and kingdom, for it is his.

First, then I take unto myself Anubi, the Lord loved by you all, and he shall be my associate, and his title shall be Master of the Scales of Heaven, for he shall determine the grades of the spirits and send them to their respective departments. On earth his title shall be Savior of Men, Son of De'yus.

Second, thou, Hi-kas, shalt be Ruler over Jaffeth and its heavenly kingdom; and thy title shall be Te-in, and of the first rank of God of the Earth.

Third, thou, Wotchissij, shall be ruler over Vind'yu and her heavenly kingdom, and thy title shall be Sudga, and of the first rank of God of the Earth.

Fourth, thou, Che-le-mung, shalt be ruler over Arabin'ya and her heavenly kingdom, and thy title shall be Osiris, and of the first rank of God of the Earth.

Fifth, thou, Baal, shalt be ruler over Heleste and her heavenly kingdom, and thy title shall be Baal, and of the first rank of God of the Earth.

Sixth, thou, Ashtaroth, shalt be ruler over Par'si'e, and its heavenly kingdom, and thy title shall be Ashtaroth, of the first rank of Goddess of the Earth.

Seventh, thou, Fo-ebe, shalt be ruler over Uropa and her heavenly kingdom, and thy title shall be Fo-ebe, and of the first rank of Goddess of the Earth.

Eighth, thou Ho-jab, shall be ruler over Japan and her heavenly kingdom; and thy title shall be Ho-jab and of the first rank of God of the earth.

After that the false God made appointments for the other divisions of the earth and their heavenly places, and after that he said unto them:

All my Gods and Goddesses shall have thrones in their places, and holy councils and attendants as becometh Gods of the first rank. And every one shall have a capital city, with subsidiaries according to the number and place of their spirits and mortal subjects. And every God and Goddess shall manage his or her own kingdom in his or her own way; but every one shall nevertheless be tributary to my kingdom, according to the exactions I put upon him or them. That ye may resign the Diva, and choose your assistants, before being crowned, I declare a day of recreation, to assemble at the trumpeter's call.

Hereupon the hosts relaxed from duty and made their resignations of the Diva, and sent them with messengers to God in Craoshivi, but not one of them mentioned the new state of affairs resolved upon. On the next day, at the trumpeter's call, they assembled again; and Anuhasaj said unto them: Come ye with me, and I will show you the place of Hored and its boundaries; for it shall not be my kingdom alone, but yours also, for my kingdom shall be the kingdom of your kingdoms.

And they entered an otevan, and, coming in the fourth belt below meteoris, in the sign of the twelfth arc of Chinvat; and Anuhasaj said: From this time forth this belt shall be called Hored, and it shall be my place forever. It shall be the central kingdom of all Earth's heavens.

And the multitude said: Hail, Kingdom of Hored, the holy hill, place of the Most High God! And it was known thereafter as the belt of Hored, hill of God. It was a three-quarters belt, and the base thereof was ten thousand miles from the earth, and the summit was fifteen thousand miles high; habitable within and without. And its ascending rank in the grades was twenty, that is, it was easily habitable by spirits that had attained to that grade; being above the grade of infants and drujas, and above the region of hells and knots, save in cases of great panic. Now, from the first place of Hored, where Anuhasaj crowned himself, which was the eastern base of the hill, to the place for his capital city, he made a roadway and called it Loo-hored, and it was the only opened roadway to the kingdoms below. So it came to pass Anuhasaj had two capital cities; and the first was called the City of the Gate of Heaven, that is, Anubi; and the other was called the Place of Everlasting Rest, that is, Sanc-tu.

Anuhasaj said to Anubi: Behold, the City of the Gate of Heaven shall be thy place. And thou shalt determine the rate of all souls who desire to enter the Place of Everlasting Rest. Thou shalt be judge over them. And whosoever is not for me shall not enter, but shall be cast into the kingdoms of hada. And those that are for me, thou shalt send unto me. And thou shalt have a Holy Council of one hundred thousand; and of examiners thou shalt

have one million. And thy capital shall be guarded on every side but one, with pillars of fire, so that none can pass but by the Gate of Heaven. And of guardsmen thou shalt have seven millions, divided into seven watches, one for each day. Of messengers betwixt thy place and mine, thou shalt have ten thousand; but betwixt thee and the Gods and Goddesses of the lower kingdoms, thou shalt have five hundred thousand. But, of thine own choice, shall be the number of es'enaurs, trumpeters and marshals, and thy attendants also. And all Gods and Goddesses coming to me, or sending messengers to my holy place, shall come through thy city, even through the Gate of Heaven; and they shall come according to certain rites and ceremonies which I shall give unto thee. Come, therefore, and receive thy crown.

Thus was crowned Anubi; and after him were crowned the other Gods and Goddesses; and Anuhasaj bequeathed to each one his own kingdom, according to the custom of the ancients. And when these matters were completed, he again spake before them, saying: Behold, the example I have made before you; even before I provided myself for mine own kingdom I have given unto every one all things required. It is meet and proper, therefore, that ye contribute unto me and my place workmen and materials, that I may build in great glory also. For, as I am exalted, and my kingdom made glorious, so have ye whereof to preach gloriously to your inhabitants of the place in store for them.

Thus Anuhasaj placed the Gods and Goddesses under obligations to himself, and they acquiesced in his proceedings, saying: Nay, we will not only contribute men and women for this purpose, but we will labor with our own hands for the space of twenty days, helping to build the capital city, and to open roads, in all directions.

CHAPTER XXIV.

Anuhasaj never established the De'yus as projected at first, but took the name De'yus upon himself, and became known in the heavens by that name. When he had thus established Hored in its entirety, he gave a feast to the Gods and Goddesses; and after it was ended, previous to their departure, he spake before them, saying:

The time of duty is now upon you, and upon me, the Lord your God, also. Be ye then solicitous of these things I speak of, that in the everlasting times we may be brethren, and there shall be no other Gods, but ourselves forever. Behold, I have given into your hands to manage your own kingdoms in your way; for which reason I can no longer say, do ye this, or do ye thus and so, for my affairs are in mine own kingdom. But wherein I have wisdom I freely impart, and the choice is yours, whether ye will follow my advice or otherwise, for ye are of equal rank with me. And, moreover, my kingdom is dependent upon you, and not yours upon mine. Hear ye then my words as if I were but one in a Council with wise Gods:

To overturn Jehovih and His dominions on the earth and in these heavens will be your first labor. And whenever corpor-eans embrace Him, calling themselves Faithists in the Great Spirit, or Faithists in Jehovih, of Faithists in Ormazd, or by any other name signifying the All Light, or Unseen, or Person or Ever Presence, ye shall pursue them, and destroy them off the face of the earth. To do which ye shall use the oracles, or prophets and seers, or magicians, or inspiration; and ye shall set the kings and queens of the earth to war upon them, and spare them not, man, woman or child.

And of spirits of the dead who fall into your respective kingdoms, being Faithists, bring them before Anubi and his hosts, and he shall send them into regions of darkness, saying to them: Behold, ye have your Jehovih! And Anubi shall place guards over them, and they shall not know where to go, but will cry out in their darkness. Whereupon they shall be sworn into servitude in Hored to the Lord your God forever, and become slaves within your kingdoms.

And ye shall teach both mortals and spirits that Hored is the All Highest heaven, and that it is the place of the All Highest God, even De'yus. For them to attain which, ye shall exact servitude of them in your heavens accordingly as ye may desire.

In the rites and ceremonies, both in your heavens and on the earth, shall ye enforce the exchanging of words signifying

Great Spirit to words signifying Lord God, who is of the form and size of a man, declaring of a truth that I sit on my throne in judgment of the world, for it is mine, and ye are one with me. And all songs of praise shall be changed; and prayers and beseechings to your God, instead of Jehovih, or Ormazd, or the Great Spirit. For both mortals and angels shall be made to know that he is my enemy, leading my people astray. And as to the prophets and seers on the earth, who will persist in preaching or singing to the Great Spirit, ye shall incite torture and punishment and death unto him. And whether I be De'yus, or God, or the Lord God, or the All Perfect, me only shall they worship, forever. And my place, Hored, shall be the sacred hill of God, forever! And none shall approach me but by crawling on their bellies; for I will so exalt my lights that none can stand before me.

When the Lord God had finished his discourse, the other Gods responded in love and adoration. Thus ended the feast, and, according to the rites in other heavens, the Gods and Goddesses went and sat at the foot of the throne, and De'yus came down and took them by the hand, one at a time, and raised them up, saying: Arise, O God, and in my name, and wisdom, and power, go thy way.

CHAPTER XXV.

Swift messengers coursing the heavens, from far-off ethereal worlds, bound for destinations remote, passed over the regions of Hored; and the high-raised travelers felt the discordant plots of satan's Lord God and his hosts, thus bent to overthrow the Great Spirit's happy world. And so they sent word to Cpenta-armij, through whose fields the solar serpent moved along. And her Most High Council, one with the Creator, cast about to know the cause and treatment of the dastardly outrage.

Then spake Jehovih to His Daughter, Chieftainess, saying: The Lord God was duly honored in My name, and swore before Me to serve faithfully, forever, by his highest light. Hold thou him to his purpose, and bind him in the world he hath assumed to rule for his own glory. And to his fellow-Gods, conspirators against Me, Who brought them into being, give

thou them full sway to destroy My worshippers. Let them raise the name of their God, and bait mortal kings and queens to glut themselves in the havoc of My chosen, the Faithists.

Earth neareth her greatest corporeal growth, and these self-assuming Gods shall build monuments through their mortal emissaries, in the greatest divisions of the earth; temples and pyramids, and oracle-palaces, which shall stand thousands of years as testimony of the audacity of Gods and Saviors. To honor whom, the Lord God hath sworn to make angels and men suppliant slaves in heaven and earth. For I will use the corporeal temples and pyramids they shall build on the earth at the expense of My chosen, as testimony, in coming ages, of the oppression in the hadan-heavenly kingdoms of these self-Gods. Till which time I cannot teach mortals of the vanity of the lower heavens, save in the deserted ruins of their moldering monuments. For in kosmon, mortals shall know that even as the earth hath been a place of foolish sacrifice to persons born of woman, so were My heavens debauched in that day by similar oppression and cruelty.

Let him who is falsely crowned Osiris, build in the Osirian field, and him who is proclaimed De'yus, build in the hadan field, for the time shall come when these testimonies shall be required in the sum of earth and heaven. For I will show them that without an All Highest Person there is no resurrection for angels or men. Of which they that are slaughtered, ten thousand million, and bound by the Lord God, shall swear, in kosmon, the fall of all things save Me.

Down to the lower heavens, to God in Craoshivi, sent Cpenta-armij swift messengers, with the words of Jehovih, comforting to God and his hosts, as to the wide plans on which the Father layeth the destinies of worlds. And God received them, and now comprehended why, alas, his Diva came not, nor answered his call but by resigning.

But God, the true ruler of heaven and earth, now saw how the prosperity of the indulged heaven had made bad men out of most holy Gods, even as prosperity on the earth closeth up man's eyes against his

Creator, making himself an egotist in self, and vociferous as to Jehovih's shortcomings, according to man's views. And God remembered how he had prayed for the continuation of the light in heaven, which Jehovih granted him; and he repented now, saying:

O Jehovih, why said I not: Thy will be done; let darkness come! Had I not seen on the earth how night must follow day, and winter follow summer; that I must need pray for endless light in a heaven where Thy sons and daughters are as yet but babes in the time and course of worlds? Mine own judgment should have shown me that seasons of darkness should follow seasons of light in Thy lower heavens. For, then, had these half-tried Lords and Gods stopped to consider ere they rushed into so mad a scheme.

God called together the Holy Council in Craoshivi, and told them of the words of the Creator, through His High-Raised Daughter. Then the Council spake, all who chose, and the thirty millions listened. And, meanwhile, messengers fresh from Hored, the seat of rebellion, came in, bringing full news to Craoshivi of the proceedings of the Lord God, alias De'yus, and his self-Gods and Goddesses. When the full particulars had been related, and the Council had spoken upon it, then the light of Jehovih came upon God, and God said:

In the name of our Father, I will speak to these Gods and Lords and acquaint them with Jehovih's words. Yea, I will entreat them to return even as they were.

Then God, overwhelmed by the terrible adversity of the heavens intrusted to his keeping, as in a small degree the captain of a merchant's ship, far out at sea, meeting with a mishap of broken masts, stript to the hulk, and rudder gone, powerless to save, feeleth the burning shame of incompetence before mariners, so God, before the High-Raised Chiefs of the ethereal worlds, must helplessly view his shattered kingdoms. With great sorrow God sent word to De'yus and his Gods, of Jehovih's warning; and he pleaded for them to return, as a father pleadeth to a wayward son. Off went the messengers swiftly; and God, even though long schooled to adverse trials and suspensions, burned with impatience for his messengers to return,

hoping that his sweet pleadings might yet reverse the scenes.

Then came back the messengers, empty handed! Not one of the truant Gods had deigned to answer them. And God wept, scarce believing his messengers, that so great an insult could be heaped upon him, who had done nothing whereof any one could complain. Then Jehovih came and spake to God, saying: Weep not, My Son! He who followeth his highest light from day to day, great is his glory; and in whatsoever he loseth he shall regain a thousand-fold. Behold, I will bring love to thee that thou knowest not of: Remember thou, as this season is upon Earth and her heavens, even so do I send a season like unto it upon all My worlds.

CHAPTER XXVI.

In course of time, word came to Ahura, in Vara-pishanaha, of the proceedings of the Lord God, now styled De'yus, and of the revolt of all the lowest heavens in one fell swoop. And Ahura remembered his own shortcomings, thousands of years ago, and the terrible bondage that came upon him in the end. And he knew De'yus, who had been a sub-God under him hundreds of years, the same Anuhasaj, who had tried to break the lines in the arc of Spe-ta, in the resurrection of Ailkin. So Ahura prayed to Jehovih, before the Holy Council in Vara-pishanaha, to know what he should say or do in the matter, or if nothing at all. Jehovih answered him, saying:

My Son, thou art no longer a child. Address thou the Lord God, or not address him, as seemeth fit in thine own eyes. Behold, I suffered thee to try the same road, that thou mightest understand Me and My kingdoms.

Thereupon Ahura determined to send word to De'yus, in his own name, and in his own way. This, then, is what he sent:

To Anuhasaj, my one-time sub-God, greeting to thee in justice and wisdom. Wert thou inexperienced I would treat thee with respect. But thou knowest thou art false. And because thou art false, thou shalt reap in falsehood. Behold, the day shall come when thy Gods will desert thee; for such is the tree thou hast planted in thy kingdoms. This rule holdeth on

earth and in all the heavens. Can that which is unborn, restrain its own birth? Or that which is not quickened into life, restrain the Creator's hand? So also is it of him that soweth for self; he shall reap a harvest of selfs. And thy Gods will be for themselves, and thy marshals, and all thy hosts; every one pulling in an opposite way.

Not suddenly will these things come upon thee; for thou shalt have a mighty kingdom and great honor and glory, such as no other God before thee hath had in these heavens. And thy people shall be jealous to serve thee, striving with all their might to outdo one another in worshipful obedience to thee. And thy name, even the names of De'yus and Lord God, shall be worshipped for a season, on the earth above all names that have ever been given in falsehood. And yet the time shall come that thy names shall be cast out of earth and heaven. Even the deeds which thou shalt do will be the means of making thy names execrable.

Think not, O my Lord God, that thou wilt deal righteously, and keep thyself holy. Behold, I, too, was a revolted God that sat up a kingdom for mine own glory. And, in the time of the beginning thereof, I was most resolute to practice righteousness in all things. But the surroundings overcame me; for as I was allied to self, so selfish officers under me beset me on all occasions, and I was forced to find new places and new glories for them, or, by their grumbling, they would sow my fields with mutiny. I was powerless in the great kingdom I built up. Thou knowest the result. Thinkest thou the larger thy kingdom, the greater will be thy power to avert thy fall? My experience was the opposite of this.

I admonish thee in wisdom and justice; I know thou art doing these things not for the raising up of the fruit of the earth, but for thine own aggrandizement and glory. And I say unto thee, the time will surely come when thy Gods will do the same things against thee. And in that time the wise and learned and truthful will fly from thee, but the drujas and slaves will not leave thee; but thou shalt be environed with them, and cast into hell. Thou shalt heap misery upon millions of

thy subjects, but thou shalt not escape the hand of justice: Thou shalt reimburse them every one. Thou hast cast thy net in shoal water; thine own feet shall be tangled in the meshes thereof.

Behold, I, too, once craved a great heavenly kingdom; now I weep day and night because I have it. And thou, too, shalt experience the time of scalding tears, to be rid of that which thou cravest now. Yet, how else shall the dumb be raised in heaven? Who else shall minister to the wandering spirits that overspread the earth? And the evil drujas? And the lusters, and foul-smelling? Shall I say to thee: Go on, thou self-presuming Lord God, the Great Spirit hath a rod for thee! Yea, He answereth the ambition of men and Gods sooner or later; in a way they think not of, He bringeth them up with a short turn.

Thou art like a man desirous of great bulk, that shutteth up the pores of the skin of his flesh; thou seekest to shut up the course of the heavens that riseth out of the earth, upward forever. And as the one choketh up with a foul smell, and dieth, so shall it be with thy kingdom. Behold, the way of everlasting light is outward, onward, away from the corporeal worlds; but the way of darkness is toward the earth. Sayest thou the spirits of the dead shall not rise away from the earth? And in their ignorance of the higher heavens, become guides to mortals! Behold, thou hast traveled far; and thou struttest about, saying: It is enough; I, the Lord God, have traveled in the far-off heavens; stay ye at home, and work for me forever, that I may be glorified!

Wilt thou say: I, the Lord God, I, De'yus, am the only Son of the Void! Behold, my kingdom lieth in a little corner! Come and worship me, the Lord God, and ye shall see me on my throne!

Or wilt thou say: The impersonal space, senselessness, by accident fructified itself in corporeal substance, and became me, the Lord God, in size of a full-grown man, and then I created all the creations! Wherefore let men and angels fall down and worship the man, De'yus, who dwelleth in Hored, a ripple in the lowest heavens!

I profess not to love thee, Anuhasaj, but justice toward them beneath thee. For

thou shalt hoodwink mortals, and even angels of little experience, to believe thou wert the very Creator; but thy Gods know thee as to who thou art, and the Gods above thee know also. All thy days at most have been but two thousand and seven hundred years! And the time shall come upon thee that thou shalt be forced by thine own fault to assert thou wert the very Creator, Whose worlds have run thousands of millions of years! Who can carry so great a falsehood as this! And not carrying it, it shall fall down on thee and on thy people, and take root and spread abroad till thy place and thy Gods' places are the foundations of nothing but lies. For the rule holdeth in all places, high and low, that according to the seed sown so shall be the harvest, whether good or bad. Nor can any man or God alter this rule, or bend it to the right or left.

If it be Jehovih's will that some one shall make the name of God, and Lord God, and De'yus, execrable on earth and in heaven, it may be well that thou hast put thyself into the yoke to that end. Yet I would not have thee so, could I prevent it.

Thou wert one time my sub-God, and I remember thee well; thou wert young and full of promise. My judgment spake to me of thee, saying: A sub-God, to be proud of for thousands of years! But my judgment was not Jehovih's. My love for thee was early nipped in the bud. For thou wert forever talking of thyself. Thou madest thy neighbor Gods sick by forever relating thy experiences and thy prophecies as to what thou wouldst do. And when Jehovih encompassed me about in mine own evil, thou didst tantalize me because I had not followed thy advice. Now I repeat unto thee, I could not follow any one's advice. And thou, too, shalt be environed about, and be unable to follow any one's advice. For such is the bondage of the Godhead, save we cut ourselves loose, making Jehovih the Head and Front, and ourselves His servants. For the God should not only be the greatest in his kingdom, but the most menial servant of his people; forever throwing off responsibility, and forever urging his subjects not to idolize him, but Jehovih! Forever showing them that their God is nothing more than themselves; that they must

stand alone, and become, not slaves to their God, but independent beings full of manliness, having faith in the Great Spirit only. By which the God bindeth not himself nor his people; giving full sway to the love of liberty in every soul, but in tenderness and love that harmonize with Jehovah's proceedings.

Now when thou camest back to me after I was delivered out of hell, and my kingdoms raised to Vara-pishanaha, thou didst profess to understand these things, and of a truth, to love this philosophy. And thou didst pray fervently to Jehovah, repenting of thy former ways, taking part in the rites and ceremonies. Then I opened by heart to thee. My much love for thee, as when I first knew thee, returned upon me a thousand fold. In joy and in tears I fell upon thee, and I praised Jehovah that He had sent me so sweet a love. In each other's arms we repented and we swore our mutual love forever, then we saw the way of Jehovah clear, and He made us strong and wise, full of rejoicing.

And we fell to, hand in hand, laboring with drujas, dark and most foul, teaching them day and night, forever repeating to their stupid minds. And when we were both well nigh exhausted thousands of times, and we withdrew for a short time, we rested in each other's arms! Then we reasoned and philosophised on the plans and glories of Jehovah's works; hopefully watching signs of progress in our wards. O the glory of those days! O the richness of thy wisdom and love to me in those days of darkness! For a hundred years we toiled thus, and I was blessed, and my people were blessed by thee, thou star of our love. Then we raised them up, my wards, four thousand millions, were lifted a small way up out of darkness, and our far-off Goddess, Atcheni, needed one who was great, like unto thee, to travel in other regions. And I parted with thee. My soul was as if divided in twain. For hundreds of years thou traveledst and became rich in knowledge; but not to return to me, to my bursting heart! What more can I say? Thou art in thy place, and I am in mine; but Jehovah is with Wisdom, Love, Truth and Fidelity, for these are His abiding places.

CHAPTER XXVII.

De'yus replied not to Ahura, God of Vara-pishanaha, but sent the messenger away without a word. And satan came again to De'yus, saying: Send word to thy Gods to be firm, for this day hath Ahura and the God of Craoshivi beset them to return to Jehovah's worship.

De'yus feared nevertheless, so he pondered deeply as to what was the best thing he could do. Satan said: O Lord God, this is the best thing thou canst do: For all the Divan laws destroyed, make thou De'yus laws instead. Why shalt thou follow in the footsteps of the ancients?

The Lord God said: Yea, yea! I will not be bound by the laws of the ancients, but I will have laws of mine own, and they shall be called the Laws of the Lord God.

Satan said: These, then, shall be thy words, O Lord God, which shall be the laws of De'yus, to wit:

I, the Lord God, have made self-preservation the first law.

Thou shalt love the Lord thy God with all thy soul, thy heart and mind. Him only shalt thou worship now, henceforth and forever.

Thou shalt not worship Jehovah; He is void; He is nothing. Nor shalt thou worship any idol of anything, on the earth or in the heavens of the earth. Whoever worshippeth anything save me, the Lord God, shall be put to death.

Behold, I am a God of justice and truth; I am a God of anger; vengeance is mine. I have a gate at the hill of Hored; my guardians are cherubims and seraphims, with flaming swords. Whosoever raiseth his arm against me shall be destroyed.

Whosoever putteth the mark of the circumcision on a male child shall be put to death.

Neither shall any man do evil for evil's sake; nor by violence oppress any man, woman or child.

Whoever exalteth me on earth, him will I exalt in heaven. Whoever overthroweth other Gods, save the Lord God, who is the De'yus of heaven and earth, him will I exalt in heaven.

Now it came to pass that these decrees of the false God were established on the earth. And the name of De'yus became

paramount to all other Gods in Vind'yu and eastern Par'si'e; and the name Te-in, in Jaffeth, and the name Lord God, in Arabinya. And these peoples had now a new sacred book given to them. And yet all of these names represented one angel only, Anuhasaj, a one-time mortal.

Prior to this the Faithists on earth were taught non-resistance; to ignore leadership; to return good for evil, and to dwell together as brethren. But now, because of the decrees of Anuhasaj, alias De'yus, Faithists were led astray, becoming warriors, and aspiring to become kings and rulers. Nevertheless, many of them still called themselves by names signifying Faithists, but changing their belief from the Great Spirit to a God in shape and figure of a man, with attributes like a mortal. And mortals in these countries made images of cherubims and seraphims, having flaming swords; and images of Anubi holding a pair of scales.

In addition to these earthly decrees, Anuhasaj, alias the Lord God, made heavenly decrees betwixt his own kingdom and the kingdoms of his Gods. The chief decrees were: That, for the first one hundred years, all angels borne up out of the earth shall fall into their respective divisions, and shall belong as subjects to my Gods, to be appropriated by them in their own way. That after the hundredth year, my Gods shall deliver to me one-tenth of their subjects of the highest grades.

De'yus made two hundred laws in reference to the kingdoms of his Gods, as to their boundaries and ornamentation, providing great pageantry and countless numbers of heralds, staff-bearers, musicians, and players of oratory, besides innumerable servants and decorators, so that the pageantry might be in great splendor. When he had completed these forms and system of government, he sent an invitation to his Gods to again feast with him, that they might ratify his laws and receive them. And the laws of De'yus were ratified and accepted by the Gods; and they went away rejoicing, returning to their respective kingdoms, where they fell to work at once to provide themselves in their glory.

CHAPTER XXVIII.

Thus was established the Confederacy of Selfs; that is, the false Lord God, and his

false Gods, were as many kingdoms united into one; yet every God was secretly sworn unto himself, for his own glory. From the time of the beginning of the revolt until it was completed as a confederacy was sixty and four days, and the number of inhabitants in these heavens at that time was eight thousand million, men, women and children. And they were well ordered, in nurseries, and hospitals, and schools, and colleges, and factories, and in building ships, and in surveying and in road-making, and all such other occupations as belong to the lower heavens. Four thousand million of these were presently sent to Hored, to De'yus.

De'yus at once set about the work laid out, and issued a decree commanding the destruction of all otevens and other vessels plying to the upper plateau, Craoshivi; and commanding the seizing and destroying of fire-ships or other vessels that might come from the upper regions down to the lower. De'yus said: My people shall not ascend to other heavens. I have made the earth and this heaven sufficient unto all happiness and glory. Whosoever buildeth a vessel, saying: I will ascend; or if he say not, but my judges discover him, he shall be cast into the hadan region, prepared for him. And if a man or a woman preach in my heavens, and say: Behold, there is a higher heaven, that person shall be cast into hell, as my son judgeth.

And I, De'yus, command the locking up of all the books in the libraries of my heavens that in any way teach of Jehovih or Ormazd, or of heavenly kingdoms above mine or greater. For I, the Lord God, will have but one kingdom, and I will draw all people into it to abide with me forever. And my Gods, and my marshals, and generals and captains, shall take their hosts and go around about the regions of Hored, and make a clean roadway, and cut off all connection with the outer kingdoms. And they shall place in the roadway around my heavens a standing army, sufficient to guard my kingdom and my Gods' kingdoms forever. And no man-angel, nor woman-angel, shall pass outward beyond my roadway forever.

These things were carried out, save as to the libraries. But there were destroyed four thousand otevens and other ascending ships; and of the places for manufac-

turing ships for the outer heavens there were destroyed more than seven hundred. And there were thus thrown out of employment seven hundred million, men and women! And many of these were compelled to go to Hored, where they were assorted as to grade, and put to work, beautifying the capital and Council house and palace of the Lord God, the false. Others were impressed into the standing army, being allotted seasons and years.

After the outward extreme of hada was thus secured in every way, De'yus turned to the interior. He said: Now will I hide such text-books in my heavenly places, as relate to higher kingdoms and to Jehovih; for from this time forth He is my enemy and I am His. Upon my own self have I sworn it; the name of Jehovih and of Ormazd shall be destroyed in heaven and earth; and my name, De'yus, even the Lord God, shall stand above all else.

For sixty days, the armies of destruction traversed the lowest heavens, high and low, far and near; and they hid away many of the records, and books, and maps, relating to the higher atmospherea and to the ethereal worlds beyond; and in sixty days the work of destruction was complete in these heavens, and there was nothing left within sight to prove or to teach the higher heavens, or of Jehovih, or Ormazd.

The Lord God, the false, said: Let my name and my place, even Hored, be replaced instead of those destroyed, for I will make the name De'yus to rule in one-half of the world, and the name Lord God to rule in the other half. The inhabitants of heaven and earth shall know where to find me, and shall behold my person, and witness the strength of my hand. Yea, they shall know my pleasure and my displeasure, and serve me in fear and trembling.

And the books in the schools and colleges of these heavens were thus made to rate De'yus, and the Lord God as the All Highest, Most Sacred, Most Holy. When these things were established thus far, De'yus gave a great feast, and brought into his companionship all the valorous fighters and destroyers that had proved themselves great in fulfilling his commandments. In the meantime, the laborers and

officers in charge had extended and beautified the palace and capital of the Lord God in Hored beyond anything ever seen in these heavens. So that at the time of this feast, the place was already one of magnificence and glory. And the order, and temper, and discipline of the officers, and servants, more than one million, who had charge of preparing and conducting the feast, were so great that the assembled Gods and great generals, and governors, and marshals, and captains, for a long while, did nothing but ejaculate applause and astonishment.

Besides these, De'yus had provided receiving hosts, fifty thousand, and of es'enaurs and trumpeters half a million, and proclaiming heralds one hundred thousand; and the latter, when conducting the distinguished visitors into the presence of De'yus, proclaimed them, amidst the applause of the Council, such honor surpassing anything that any of them had ever witnessed.

The substance of the feast, being above grade twenty, which was above the animal region, was, consequently, of vegetable and fruit es'pa from the earth, previously brought by trained shippers and workers, for this especial occasion. But there was no es'pa of flesh or fish present on the tables; but an abundance of the es'pa of wine, and this was called su-be.

The walls of the chamber of the feast were ornamented with sprays of colored fire, and from the floor of the chamber there rose upward innumerable fountains of perfume, which were also es'pa brought up from the earth, and forced up in the fountains by more than one million servants, impressed into service from the regions of shippers, which had been destroyed previously.

At the feast, with the Lord God and his Gods, there were in all one thousand two hundred guests; and the feast lasted one whole day, and the Gods and guests ate and drank to their hearts' content, and there were not a few who felt the intoxication of the rich su-be. When the feast was ended, De'yus, through his marshals, signified that he would speak before them; and when quiet was restored, he said:

With greater joy hath any one in a matter than to make others happy! Because

ye served me, doing my commandments, behold, I have served you. My feast hath been your feast; my substance have I given unto you, that ye may rejoice in the glory I have received from your hands. Yet think not that the Lord, your God, so endeth this proceeding: I will not so end it. I have commanded you here that I may honor those that deserve honor from me, your God. My Gods have also great exaltation in the labor ye have done in my heavens, for my heavens are their heavens, and yours also. Because ye have destroyed the ascension, the most worthless and foolish of things, and cleared away the rubbish of my heavens, ye have also prepared a place for endless glory for yourselves. For which reason, and in justice to you, I have appointed this time to promote you all, according to your great achievements. Nor shall ye fall back on my promotion, resting in ease; for I have a greater labor for you, as well as greater honor and glory.

Behold, I have commanded the earth and her dominions; and ye, my Gods, shall subjugate her to my name and power. And ye that have proved yourselves most valiant in heaven shall be their chosen officers to go down to the earth in my name, with millions of my heavenly soldiers, to plan and fix the way of mortals unto my hand. As ye have cast out the names of Jehovih and Ormazd in heaven, even so shall ye cast them out on the earth.

Remember ye, I am a God of anger; I have declared was against all ungodliness on the earth. Whoever worshippeth the Great Spirit under the name Jehovih, or Ormazd, shall be put to death, both men and women. Only little children shall ye spare, and of them shall ye make slaves and eunuchs and whatsoever else that shall profit my kingdoms. Whether they have an idol of stone, or of wood, or of gold, or of copper, they shall be destroyed. Neither shall it save them to make an idol of the Unseen; for such is even more offensive in my sight than the others. Nor will I leave alive one Faithist on the face of the earth. To accomplish which, my Gods shall select ye who are of my feast; according to their rank shall they choose; and when ye are thus divided and selected, ye shall receive badges from my hand, and re-

pair with my Gods to the places and service they desire. And when ye are come down to the earth, ye shall possess yourselves of the oracles and places of worship, driving hence all other angels, and Gods, and Lords, and familiars. And when mortals come to consult the spirits ye shall answer them in your own way in order to carry out my commandments.

And when ye find prophets and seers, who accomplish by the Unseen, who have with them spirits belonging to the kingdom of Craoshivi, ye shall drive away such spirits and obsess the prophet or seer in your own way. But if ye cannot drive hence the Ormazdian angel, then shall ye go to the depths of hell in hada and bring a thousand spirits of darkness, who are foul and well skilled in torment, and ye shall cast them upon that prophet until he is mad. But if it so happen that the prophet or seer be so protected that spirits of darkness cannot reach him, then shall ye send evil spirits in advance of him to the place he frequenteth, and they shall inoculate the place with virus that shall poison him to death. But if a prophet of Jehovih repent and renounce the Great Spirit, and accept De'yus, or the Lord God, then shall ye drive all evil away from him, and put a guard around about him, for he shall be my subject in time to come.

And whether ye reach a king of the earth by means of the oracles, or through prophets and seers, or by obsession, it mattereth not; but ye shall come to him by some means, either when he lieth asleep or is awake, and ye shall inspire him with the doctrines and the love of the Lord your God. And he shall rise up in great war, and pursue all people who do not profess De'yus, or the Lord your God; for he shall be as an instrument in your hands to do my will.

When De'yus ceased speaking, the Gods immediately made their selections, and the generals and captains were thus allotted to new places. And now the attendants carried away the tables of the feast, and the Gods, each with his captains and generals, faced toward De'yus, and formed twelve rows; whereupon De'yus conferred badges, as previously promised. De'yus then departed to the Council chamber, and took his seat on the throne. The guests,

and Gods, and Councilors, entered the south gate, and went and stood in the midst of the floor of the chamber; whereupon the Lord God saluted them, Warriors of God, and they answered in the Sign of Taurus, signifying, to enforce righteousness, for the image of a bull was one of the signs above the throne.

These, then, are the names of the Gods and Goddesses, with their generals and captains, that were empowered in heaven to go down to the earth to subjugate it unto the Lord God, the false:

The Gods and Goddesses were; Anubi; Hikas, now called Te-in; Wotchissij, now called Sudga; Che-le-mung, now called Osiris; Baal, Ashtaroth, Fo-ebe, Hes-loo, He-loo, Orion, Hebe and Valish.

Their generals were: Hoin, Oo-da, Jah, Knowteth, June, Pluton-ya, Loo-Chaing, Wah-ka, Posee-ya-don, Dosh-to, Eurgaroth, Neuf, Apollo-ya, Suts, Karusa, My-ion, Hefa-yis-tie, Petoris, Ban, Ho-jou-ya, Mung-jo, Ura-na, Oke-ya-nos, Egupt, Hiram, T'cro-no, Ares, Yube, Feh-tus, Don, Dan, Ali-jah, Sol, Sa-mern, Thu-wowtch, Hua-ya, Afro-dite, Han, Weel, Haing-le, Wang-le, Ar-ti-mis, Ga-song-ya, Lowthar, Pu, Tochin-woh-to-gow, Ben, Aaron, Nair-wiche, Gai-ya, Te-sin, Argo, Hadar, Atstsil, E-shong, Daridat, Udan, Nadar, Bog-wi, She-ug-ga, Brihat, Zeman, Asrig, Oyeb, Chan-lwang, Sishi, Jegat, At-ye-na and Dyu.

Their captains were: Penbu, Josh, Yam-yam, Holec-tsu, Yoth, Gamba, Said, Dratta, Yupe-set, Wag, Mar, Luth, Mak-ka, Chutz, Hi-rack-to, Vazenko, Hasuck, Truth, Maidyar, Pathemaydn, Kop, Cpenta-mainyas, Try-sti-ya, Peter, Houab, Vanaiti, Craosha, Visper, Seam, Plow-ya, Yacta-roth, Abua, Zoatha, Kacan-cat, Hovain, Myazd-Loo, Haur, Abel, Openista, Isaah, Potonas, Kiro, Wishka-dore, Urvash, Ashesnoga, Cavo, Kalamala-hoodon, Lutzrom, Wab, Daeri, Kus, Tsoo-man-go and Le-Wiang.

Besides these, there were one thousand officers of lower rank; and now, when they were sealed as to rank, place and allotment, they withdrew; and De'yus gave a day of recreation that the Gods with their officers might make the selections from the multitude, for their private soldiers. And in one day's time the armies were made up,

three thousand million angels, and they departed down to the earth to destroy the Faithists and the names Jehovih and Ormazd, and establish De'yus, otherwise the Lord God, the false.

CHAPTER XXIX.

God, in Craoshivi, bewailed heaven and earth. He said: Great Jehovih, how I have failed in Thy kingdom! Behold, Thou gavest into my keeping Earth and her heavens, and they have gone astray!

Jehovih said: Behold the pian of My government; which is, to come against nothing in heaven or earth; to seize nothing by the head and turn it round by violence to go the other way. Though I am the power that created them, and am the Ever Present that moveth them along, I gave to them to be Gods, with liberty to find their own direction.

I created many trees in My garden, the greatest of which is the tree of happiness. And I called out unto all the living to come and dwell in the shade of that tree, and partake of its fruits and its perfumes. But they run after pricklers and they scourge themselves; and then, alas, they fall to cursing Me, and accusing Me of shortness in My government. I confined them in their mother's womb for a season, showing them there is a time for all things. But they run forward hurriedly, desiring speedy happiness and wisdom, without halting to observe My glories by the road-side.

I said unto them: Even as I have given liberty unto all My people, so shall ye not impress unto your service your brothers and sisters. But the self-assuming Gods make slaves of their fellows; they build roads round about, and station armies of soldiers to prevent My newborn from coming to My most glorious kingdoms. They go down to the earth and inspire kings and queens, and rich men, to do the same things. And they portion out to their servants, saying to them: Serve ye me, and I will do for you. They little think that their servants will become as thorns, and stones, and chains, and spears against them in the far future. They build up a justice of their own, saying: As much as my servants labor for me, so will I render unto them. But I have said unto them that no

man shall serve another but for love, which shall be his only recompense.

The king and the queen of the earth, and the rich man, shut their own eyes against Me, thinking by that means I cannot see them; they flatter themselves that in heaven they will give the slip to their servants. But I sowed a seed of bondage in My garden, and I said: Whosoever bindeth another, shall himself be bound. And behold, when they are risen in heaven, their servants and their soldiers come upon them; their memory is as a troubled dream that will not away from them. Nevertheless, with these great examples before them, still there are angels in hada that have not profited therein. For they say unto themselves: I will build a great kingdom in heaven; I will become the mightiest of Gods; millions of angels shall serve me; I will shut out the Great Spirit and His far-off heavens; I will wall my place around with an army of soldiers, and with fire and water.

As a libertine stealeth an unsuspecting damsel to abuse her; and, in time, she waketh up to the matter but to curse him, so do the false Gods steal upon the inhabitants of My places and carry them into bondage. But the light of My understanding dwelleth in the souls of My little ones; it waiteth for the spring sun; and it will spring up and grow into a mighty tree to accuse these Gods.

God inquired concerning warfare? Jehovih said: I answer all things by good. To the good at heart, I give good thoughts, desires and holy observations. To the perverse of heart I hold up My glories and the beneficence of virtue and peaceful understanding. To them that practice charity and good works unto others, laboring not for self, I give the highest delight. Though they be pricked in the flesh with poverty and wicked persecutions, yet their souls are as the waters of a smooth-running river. Amongst them that practice evil, and destruction, and war, I send emissaries of benevolence and healing, who have plentiful words of pity. These are My arrows, and spears, and war-clubs, O God: Pity, gentle words, and the example of tenderness. Soon or late, these shall triumph over all things in heaven and earth.

Behold, these wars in hada and on the earth will continue more than a thousand years. And the inhabitants will go down in darkness, even to the lowest darkness. For which reason, thou and thy successors shall provide not hastily, as if the matter were to change with the wind. But thou shalt organize a new army of deliverers for My Faithists, and it shall have two branches, one for the earth and one for hada. And the business of thy army shall be to rescue My people from them that seek to destroy them. And as to the spirits of the dead who were Faithists on the earth, provide thou means of transportation and bring them to thy new kingdom, which thou shalt call At-ce-wan, where thou shalt provide a sub-God, and officers, and attendants, hundreds of millions. And in At-ce-wan, thou shalt provide the sub-God all such places and nurseries, hospitals, factories, schools, colleges and such other houses and places of instructions required, in the kingdoms of My Lords in hada.

And when thou hast this matter in good working order, thou shalt speak before thy Holy Council; in My name shalt thou say to them: Two hundred thousand hath Jehovih called; by Him am I commanded to find them; and they shall be wise and strong and without fear. For they shall be angel-preachers in Jehovih's name to go down to Hored, the place of De'yus, the Lord God the false, and to the kingdoms of his Gods; and their labor shall be to preach and proclaim the Father and His glories in the ethereal worlds. And my preachers shall not say one word against the Lord God nor his Gods; but rather the other way; by majesty of Jehovih's love, be loving towards them and their officers and subjects. For by this means shall thy preachers have peaceful dwellings in these warring kingdoms; and thus their voices shall have great weight. For the greatest wisdom of a great diplomatist is not to be too opposite or too vehement, but conciliating.

And thy preachers shall travel constantly in the lowest kingdoms, teaching and explaining My boundless worlds, sowing the seed of aspiration with the wise and with the ignorant, and especially with the

enslaved. And to as many as become converted, and desire to ascend to Craoshivi, thou shalt say: Go ye to the border of your kingdom, whither the Father's laborers have a ship to take ye to His kingdom. But thy preachers shall not go with them to excite suspicion or hate, but continue on preaching and inciting the slaves to ascend to higher and holier heavens.

Then God, of Craoshivi, fell to work to carry out the commandments of Jehovih. And his Council labored with him. At-ce-wan was established and Yotse-hagah was made the sub-God, with a Holy Council of one hundred thousand angels, with a thousand attendants, with fifty thousand messengers. He was provided with a capital, and throne, and with ship-makers and builders of mansions, one million angels. After that God and the Council of Craoshivi organized all the armies as commanded by Jehovih. And there were in these armies, all told, seventeen hundred million two hundred and eight thousand five hundred and sixty, all of whom were above grade fifty, and some as high as ninety.

And it so turned out that these organizations were completed and in working order two days prior to De'yus and his hosts beginning their war on the earth. But the Faithist angels were distributed mostly in hada and the regions above. So that whilst De'yus' hosts of three thousand million were gone down to the earth, there were of Faithist angels for the same place but four hundred thousand, save the ashars who were in regular service.

CHAPTER XXX.

De'yus was no slow hand; not a dull God. He had two thousand seven hundred years' experience, and his soul quick and strong in mighty works. He rushed not in without first measuring the way, most deliberately and in great wisdom. At first he felt his way along, to humor the populace, doing as if by proxy Jehovih's commands, till safely fell into his dominion and power his flattered Gods and officers, then boldly launching forth: I, the Lord God, command? The very audaciousness of which unbalanced his friends' judgment, and made them believe for a fact that De'yus was the foremost and greatest, mighty God. To do whose will, and reverently applaud his

name, was the surest road to home laurels.

To win great majesty to himself, and after having sworn to havoc the whole earth in order to establish the name De'yus, and Lord God, he called to his side his five chief friends: the Gods, Hikas, falsely named Te-in; Wotchissij, falsely named Sudga; Che-le-mung, falsely named Osiris; Baal, and Ashtaroth. And thus in dignity De'yus spake to them:

It is well, my Gods, ye stand about and see the battles; but let your generals and high captains go forth and mingle in the bloody work. In your kingdoms be constantly upraising your magnificence, and in times sallying forth to the earth valiantly, as when kings and queens and prophets are to win a victory, or be plunged into mortal death, to show how your august presence turned the tide of battle. Then hie ye back in dignity to your thrones, leaving your officers and inspiring hosts to go on in the game of mortal tragedy.

Then spake Osiris, the false, saying: To exalt thy name, O De'yus, thou Lord God; and to persuade mortals that thou, of all created beings can stand in Hored, and by thy will control the victory to whomsoever applaudeth thee and praiseth thy name, be thou to me the bond of my solemn oath, so will I lose or win battles on the earth accordingly as they shall honor thee and despise the Great Spirit, or any other God or Lord.

Then Te-in, the false, said: To keep mortals in constant war for a thousand years; to teach them that battles are won or lost according to the loudest call and praise to thee, O De'yus, under thy thigh will I be as an oath renewed from everlasting to everlasting.

Sudga, the false, said: By all my parts, to shape the arms and legs of the unborn in comeliness, shall my legions drum into the ears of enciente women a thousand years, swearing them to thy name, O De'yus; or, if refusing, to curse with crookedness all their progeny. And when these mothers sleep, my legions shall find their souls in their dreams, and give them delight or torment, accordingly as they, when awake, applaud thee, my most mighty Lord God.

Baal said: To overturn the oracles of Jehovih, and to make the prophets and

seers receive and announce thy náme, O De'yus, thou Lord God of heaven and earth, have I already sworn more than ten thousand oaths.

Ashtaroth said: The work of my legions shall be to deal death to thy enemies, O De'yus. To them that raise the name Jehovih, or Ormazd, or Great Spirit, my legions shall carry foul smells into their noses whilst they sleep. And for thy enemies, who may win a battle against thy people, my legions shall carry inoculation from the rotten dead; in the air shall they carry the virus to the breath of them that will not bow down to the name, Lord God!

De'yus answered them, saying: So spoken, so shall these things be; I, the Lord your God, command. Send forth your generals and high captains thus decreed; to each and every one sufficient armies to carry out these, our high resolves. Into three great armies shall my legions be divided for the earth battles: one to Jaffeth, one to Vind'yu, and one to Arabin'ya and the regions lying west and north. Of the latter, thou, Osiris, shalt have chief command; and thou, Baal, and thou, Ashtaroth, ye twain, so linked in love and one purpose, shall be the earth managers to Osiris' will. For your efficient service, behold, I have given you these high-raised generals and captains: Jah, Pluton-yah, Apollo-ya, Petoris, Hi-ram, T'cro-no, Egupt, Ares, Yube, Ali-jah, Afro-dite, Arti-mis, Ben, Aa-ron, Argo, Atstsil, Nadar and Oyeb, besides Peter, Yact-ta-roth, Haur, Abel, Said, Josh and Wab, who shall be the conquering spirits to play on both sides in battles, urging stubborn mortals on to religious feud till both sides fall in death, or till one, to me and my Gods, boweth down in fear and reverence. And they shall sing their names in mortals ears day and night, and teach them to live in praise of the Lord, your God, the De'yus of heaven and earth, and to be most daring in the overthrow of Jehovih, most hated of Gods.

To thee, Te-in, another third of my legions is committed, to deal with the land of giants, Jaffeth, and urge them on in the same way, to greatness or to death, doing honor and reverence to me and my kingdoms. High raised are thy generals: Wah-ka, Ho-jou-ya, Oke-ya-nos, Thu-wowtch, Haing-le, Tochin-woh-to-gow, and Eurga-

roth, besides Yam-yam, Hi-rack-to and Kancan-cat, Isaah, Lutz-rom and Le-Wiang, and others of high grade and power.

And to thee, O Sudga, in like manner have I given another third of my legions to play battles with mortals for a thousand years. Like Osiris and Te-in, to set mortals up in war, and move them one way and then another, and thus plunge them into each other's bloody arms and death. That they may learn to know of a truth that they are but machines and playthings in the hands of angels and Gods; that they are worked like clay in a potter's hand, till they cry out: Enough! I will bow my head to God, who is Lord over all, great De'yus. Yea, more, I will fight for him and drink even my brother's blood, if De'yus but prosper me and mine in slaying Faithists, fool-worshippers of Ormazd, the Unseen and Scattered Wind. To him, in likeness of a man, with head and legs, and arms in boundary and size of a man, sitting on a throne in Hored; to him, the great Lord God, will I ever bow in reverence. And thou, O Sudga, shalt play war in Vind'yu, with the most numerous, highest learned people of the earth. For which purpose thou shalt have these, my high-raised generals and captains: Asij, Gaeya, Naiswichi, Samen, Yube, Sol, Mung-jo, Don, Hefa-yis-tie, Lowtha, Daridrat, Udan, Brihat, Bogir, Eshong, Weel, Van-aiti, Plowya, Vazista, Kiro, Cpenista, Visper, Cpenta-mainyas and Urvasta, and many others, most determined to rescue the earth from the dominion of far-off Gods.

De'yus continued: Go forth, ye Gods. And as fast as mortals fall in battle, gather the spirits of the dead into groups, not suffering them for pity's sake to lie in chaos, but bring them to your kingdoms in easy riding ships. And when thus housed, apply your physicians and nurses diligently, to restore them to their senses and new condition; and when they wake up in heaven, beholding the great glory of your thrones and kingdoms, initiate them by solemn rites and ceremonies to sworn servitude to yourselves and to me, your Lord God, to inherit such bounteous kingdoms. And ye shall thus despoil those of earth to make them know my power and yours, so shall

ye pursue those newly arrived in heaven to make them swear solemnly against Jehovih, the Great Spirit; the Ormazd, and against all others Gods, but if they stubbornly refuse, though in heaven, even as they did on earth, take them before my son, Anubi, who shall further examine them; and if they still refuse, Anubi with his strong guard, and brands of fire, shall send them down in hell.

I, the Lord God, have spoken; my commandments are gone forth in heaven and earth; whosoever praiseth and glorifieth me, with everlasting service for the exaltation and glory of my kingdoms, shall enter into everlasting happiness; but whosoever will not bow down to me shall be cast into everlasting torments.

CHAPTER XXXI.

Now sallied forth the captains generals, and well-disciplined hosts of hada, the angels of De'yus, bent on independence to the earth and heaven from all other rulers save the Lord God, and to establish him forever. Foremost of the three mighty divisions was Osiris' army, of more than a thousand million angels, going boldly forth to cover the great lands of the earth, Arabin'ya, Par'si'e, and Heleste.

In the front, dashing madly on, was Baal, and next him, his assistant Goddess, Ashtaroth, followed by their first attendants and high exalted officers. Some of whom displayed great maps of mortal cities and cultured lands, where the peaceful worshippers of Jehovih dwelt, hundreds of thousands. And the lists of altars and temples to the Great Spirit, where the righteous came daily and deposited their earnings and products as sacrifices for benefit of the weak and helpless. And the wide fields, where toilers brought out of the earth, religiously, wheat, and flax, and cotton, and barley, as gifts from the Great Spirit. And the canals, filled with boats, carrying produce, and fruit, and cloth, in interchange, one district with another. And the mounds and tree-temples of the I'hins, the sacred people, small, white and yellow; the forefathers and foremothers of the great I'huan race, the half-breeds, betwixt the brown burrowers in the earth and the I'hins. Over these maps, and charts, and lists, the generals and cap-

tains discoursed as they descended to the rolling earth; most learnedly laying plans to overturn Jehovih's method, and build up De'yus, the God of Hored.

Osiris himself, to display such dignity as becometh a great God, halted in his heavenly place, and now head-quarters of the belligerents. And so rested on his throne, with his tens of thousands of messengers ready to answer his summons and bear his will to the remotest parts of his mighty army, and to bring him back news in return of the nature of the proceedings. And betwixt Osiris' and De'yus' thrones another long line of messengers extended, a thousand angels, high raised and resolute, suitable to travel in the everchanging atmospherean belts of great velocity.

Beside Baal, on the downward course to the earth, but a little behind him, woman-like, was Ashtaroth, with her thousand attendants, all accoutered to show their high esteem for their warring Goddess. By the oft-changing wave of her hand, her part of the army had learned to know her will, and most zealously observe her commands.

And now, on every side, farther than the eye could see, the thousand millions rushed on, some in boats, some in ships and otevens, and others in single groups, descending. As one can imagine an earthly kite sufficient to carry its holder high up in the wind, so, reversed, and single-handed, hundreds of thousands flew toward the earth by ballast flags, the most daring of angels. Toward the earth they came as if on a frolic, full of jokes and loud boasting, sworn and swearing to forever clear the earth of Jehovih's worshippers. Many of them, long trained in schools and colleges and factories, in heaven, only too glad for a change of scenes and labor, and all promised by their superiors that now they were to take their first lessons in becoming Gods and Goddesses. Of whom thousands and thousands hoped for some daring deed, in order to gain sudden promotion.

To the east and west, and north and south, Baal and Ashtaroth spread out their armies, wide as the three great lands they had sworn to subdue unto the Lord God, who, of woman born, was the most presuming son the earth had yet brought forth. And to alight on the earth, to flood the temples and altars with so great an abun-

dance of spirits as would drive Jehovah's ashars into disastrous confusion, and vanquish them, was the theme and project. To be foremost in so great a work was the temptation of promotion, which caused them on every side to strive with their utmost speed and power.

Which Jehovah foresaw, and so spake to God in Craoshivi, warning him; whereof due observance of the danger had been communicated by messengers to the managing angels in the altars and temples of worship. And these again, through the rab'bahs and the oracles, had spread abroad amongst mortals the threatened dangers, cautioning them. Thus Jehovah's angels fortified themselves, through the faith of mortals, and held on, bringing together their scanty numbers, knowing well that by Jehovah's law they must not resist by arms, but only through words and good example, high-toned by faith in the Father over all.

Down, down, down on these. on every side came the destroying hosts, the thousand million; with oaths and loud clamor rushing for the altars and temples; flying suddenly to the holy arcs; in hundreds of thousands of places, shouting:

Avaunt this arc! Avaunt this altar! Avaunt this temple! Ye Jehovahian usurpers, begone! In the name of the Lord our God! We command!

But alas, for them, every arc, and altar, and temple to Jehovah was invincible. There stood His angels, so strong in faith, unmoved and majestic, that even the assailing spirits halted, overawed. And as they stood a moment, contemplating whence came so great majesty, to be in such common place, the Jehovahians made this reply:

To none we bow in adoration but Great Jehovah! Whose Very Self contributed to make us what we are, His servants in doing good unto others, with all our wisdom and strength. In Him we stand to shield his helpless ones by virtuous peace and love harmonious. Wherefore, then, come ye in arrogance, demanding our wards to service of your God, born of woman?

The Osirians said: Fly, O sycophants! Ye that bow down in fear and trembling to One hollow as the wind, and Personless. Too long have earth and heaven been cajoled by far-off foreign Gods, who come

hither to win subjects for their kingdoms' glory, by that pitiful tale of an Ever Present Over All, Whom none have seen nor known. Begone! Give us these earthly anchorages! To build earth and heaven, in unit, to be ruled by Gods whom we know and reverence!

The Jehovahians said: Is this your only power? By threats and commands? O harmless words, in mockery of truthful Gods! No good works nor promises, save to exalt the self of earth and hada, and glorify your masters, born only equal with yourselves. Why not rush in and carry us off, ye that are a thousand to one, and by your deeds prove the great source whence ye draw your power?

The Osirians said: To give ye a chance of liberty, to save ye from the Savior's judgment, Anubi, who shall cast ye into hell, we hoped to find your willing departure in peace. Behold, ye, then, we will wall this altar around and shut off the attendant ashars with mortals, and flood the place with drujas, to obsess them to total madness. If, then ye love your wards, as ye profess, abandon all to us, for the glory of De'yus, whose son is Osiris, our commanding God.

The Jehovahians said: Words! words! words! At first no explanation, and only your command. Now, forsooth, an argument! And presently ye will withdraw, deceived in what your commanding Gods told you would result. We tell you we will not hence, save by command of our superiors, Jehovah's highly raised to precedence.

The Osirians said: For which reason, behold our Lord God, who was honored in the title through Jehovah's hand; whom ye should obey according to your oaths.

The Jehovahians said: Till such time the Lord God put aside Jehovah, we were his; but when for his self-glory he denied his Creator, his false position freed us from our obligations. To obey him now, would make us false to Jehovah, and forever weaken us in reaching the Nirvanian kingdoms.

But now the clamoring angels, Osirians, in the background crowded forward menacingly, and the tide rose to the highest pitch. The morning sun was dawning in the east, a most wonderful assistant to Jehovah's sons in time of battle; and their

messengers brought from the fields and country plaecs many ashars who had been on watch all night with sleeping mortals. The Osirians saw them coming; knew the turn, one way or another, was at hand! But by the audacity of the Jehovihians, one to a thousand, were kept looking on in wonder till the sun's rays pierced their weapons and melted them in their hands. First one and then another of the Osirians, then tens and hundreds and thousands, turned away or looked about, discomfited, like a host of rioters attempting to assault a few well-trained soldiers, and, becoming affrighted, turn and flee harmlessly. So Jehovih's sons and daughters won the victory in the first assault, save in rare instances, one in a hundred, where the Osirians triumphed and got possession.

CHAPTER XXXII.

And over all the lands, east and west and north and south, of Arabin'ya and Par'si'e, and Heleste, stood the discomfited Osirian angels, in groups, tens of thousands, unseen by mortals, and considering how best to proceed to overthrow Jehovih and His worshippers. Meantime, messengers and map-makers bore the disastrous news to Osiris, who in turn sent word on up to De'yus, the self-Lord God, who now, through Osiris, his most favorite God of power, sent these commands:

When night is on and mortals sleep, my hosts shall fall upon the ashars, the guardian angels, and drive them hence, obsessing every man, and woman and child, in these great divisions of the earth. What care I for the altars and temples and oracles and arcs? Possess ye the mortals before the morrow's morning sun. Hear ye the command of De'yus, the Lord your God, through his high-raised son, Osiris!

And the well-stationed messengers plied all day long to the near and remote parts of the assaulting armies, giving De'yus' commands. And ere the sun went down, the whole thousand million knew their work, and were wheeled into line, to march with the falling darkness, and pounce furiously upon the ashars of Jehovih.

But the true God, in Craoshivi, had been warned by Jehovih's Voice of the course of events, and he had sent his messengers with all speed down to the earth to

warn them of the enemy's designs that night; which they acomplished none too soon, for, already, when they had completed their most exhaustive work, the sun had dropped below the western horizon.

So, at the midnight hour, the terrible approach began on all sides; and to each and every guardian spirit there came enemies, in tens, and hundreds, and thousands, shouting: Begone, thou Jehovihian fool! The Lord our God and his son, Osiris, command! Away from thy sleeping mortal ward, or by the voice of God we will cast thee, bound, at Anubi's feet, food for hell! Begone!

Each Jehovihian answered; To Great Jehovih I am sworn! Though ye bind me and cast me into hell, by the Great Spirit's hand I will free myself and come here again and teach his sacred name. And repeat forever my peaceful mission to raise up this heir of Jehovih!

Again the threatening adversaries stormed, and wondered whilst they stormed, that one alone stood so boldly in face of such great odds and flew not away at once. And every ashlar laid his hand on the sleeping mortal in his charge, for by this his power was multiplied a thousand-fold, and raising up his other hand, thus addressed the All Highest: By Thy Wisdom and Power, O Jehovih, circumscribe Thou this, Thy sleeping heir, that whosoever toucheth the mortal part shall cut himself off from Thy everlasting kingdoms!

And, with the words, a circle of light fell about the place, bewildering to the assaulters, who, having once halted, opened the way to their own cowardice to recoil within them, a most valiant warrior against unrighteous deeds. Whereupon, a war of words and arguments ensued, till again the morning sun rose upon the almost harmless assault, and left the Osirians discomfited and ashamed.

Though not in all places, for in some extremes they waited not for words but rushed in and laid hands on the mortals, gaining power sufficient to hurl clubs, and stones, boards, stools and even tables about the house, and so roused, wide awake, the mortal occupants. Who, seeing things tumble about by some unseen power, were quickly up and frightened past composure. Some hurried on to the rab'-

bahs, some to the oracles and temples, to inquire about the trouble betwixt the ruling Gods. And in these few places, when once De'yus' spirit-soldiers gained possession, they fastened on in thousands, even quarreling as to who had most honor in the hellish work. And yet not one of the ashars in all the lands was seized or borne away.

And now, in the time of the rising sun, the messengers of the Lord God flew hastily to Osiris' kingdom, where he sat on his throne, expecting news of an overwhelming victory. And when they told him of the most pitiful failure, save in so small a degree, Osiris raved and swore: By my soul, I swear an everlasting curse, but I will fill all the hells in hada with these fool-hardy ashars! Yea, even though I go down to the earth in person, and with Baal and Ashtaroth go from house to house throughout the world!

Osiris again sent word to De'yus, who was of vast experience, and not so hasty; a wiser God, and better acquainted with the tides in mortal energy to serve Jehovih. So De'yus sent back word to this effect: To rest the soldiers three days, that the surveyors might measure the stature of mortal faith, and so make the third attack more successful. And with these words concluded:

Because of the long spiritual peace amongst mortals, there must be many grown to intellectual disbelief in an All Highest. For groveling down in the earth to measure the rocks, and to study the habits of worms and bugs, for generations, their seed hath brought forth many skeptics, believing nothing of spiritual kind, but rating high their own judgment. With these, for lack of faith in Jehovih, the ashars are powerless to ward off my soldiers. Mark them out in every city and in all the country places, and again at midhour of the night, fall upon them, crowding away Jehovih's ashars. Besides these, find the ignorant and superstitious amongst mortals, who are lazy and of lustful desires, for by their habits the ashars have little power in their presence. Mark these also, and, at midnight, fall upon them and possess them.

And go ye amongst the rich, whose sons and daughters are raised in idleness and pleasure; whose thoughts seldom rise to

heaven; for with them the ashars are also weak to protect them, who are most excellent subjects to spirits fond of sporting pleasures. Mark ye them also, and at midpleasures. And such as still flatten the head, and are dull in judgment. Mark ye them also, and at midnight fall upon them, driving hence the ashars.

Abandon ye the altars and arcs and temples and oracles, and all the strongest, most zealous Faithists, for the present.

Thus prepared, Osiris and Baal and Ashtaroth, for the third assault on Jehovih's angels and mortals. And their millions of groups were kept in constant drill, ready for the work. The first fire and flush of boasting was already gone from them, save of a few, and the serious aspect of a long war stared them in the face.

CHAPTER XXXIII.

Thus laid the three great countries, Arabin'ya, Par'si'e and Heleste, of which Par'si'e was mightiest, peopled with very giants; lofty-bearing men and women, of red, copper colored; and with an abundance of long black hair; high in the nose and cheek bones; with determined jaws, and eyes to charm and command; mostly full-blooded Ihuans, half-breeds betwixt the I'hins and the burrowers in the ground, the brown people, dull and stupid. The Par'si'e'ans were a proud race, built up in great comeliness by the God Apollo, whose high-raised office was to fashion the breeds of mortals into noble forms. Foremost in all the world was Par'si'e in all great deeds, and in men of learning, and in ancient wars. It was here great Zarathustra was born and raised for Jehovih's Voice and corporeal words. Here the first great City of the Sun was built; Oas, whose kings aspired to rule all the world; and great riches amongst men were here first tolerated by the Gods.

A strip of Par'si'e'an land cut betwixt Jaffeth and Vind'yu, and extended to the sea in the far east; but the great body laid to the west, covering the Afeutian Mountains, still plentiful in lions and tigers and great serpents. In these mountains came the I'huan hunters to catch lions and tigers to fight in the games, where men oft, unarmed, went into the arena, and fought

them with their naked hands, choking them to death before applauding multitudes. From these mountains the hunters supplied the private dens of kings and queens with lions, whose duty was to devour thieves and other prisoners, according to mortal law.

And oft these traveling hunters dwelt with the sacred little people in the wilderness, the I'hins, whom Jehovih had taught to charm even the great serpents and savage lions and tigers to be their friends and worshippers. And herefrom sprang a people called Listians, who, living mostly in the forests, went naked, to whom the I'hins taught the secret of charming and sacred hand power, who worshipped Jehovih, owning no man nor God as master, for which the Great Spirit named them Shepherd Kings, for they ruled over flocks of goats, which supplied them with milk, and butter, and cheese, and wool for cloth for crotch-clothes, the only covering they wore.

These Shepherd Kings, the Listians, lived in peace, wandering about, making trinkets, which they oft exchanged with the inhabitants of cities and the agricultural regions. One-fourth of the people of Par'si'e were Listians, who were well guarded by Jehovih's angels. And these were such as De'yus meant to obsess for future use in terrible wars, but the other three-fourths lived in the fertile regions of Par'si'e, the lands of which were rich in yielding ample harvests. The cities were filled with mills, and factories, and colleges, and common schools, free for all people to come and learn; and altars, and temples of worship, and oracle structures, made without windows, so Jehovih's angels could come in sar'gis and teach His Holy Doctrines. Besides which were temples and observatories for studying the stars, which were mapped out and named. And next to these were the Houses of Philosophy, in all the cities; where great learned men undertook to inquire into the things of earth, to learn the character and property thereof. And whether of fish, or worm, stone or ores, iron, silver, gold, or copper, they had learned to read its worth and nature. And of things dead, no longer living on the earth, and of strange stones, and of skins and bones of animals, their houses

were well filled, for benefit of students and visitors. It was these that De'yus meant to have his armies possess, body and soul, for his own glory, knowing that by their researches in such matters for many generations they had strayed away from Jehovih. For such is the rule pertaining to all children begotten on the earth. If the father and mother be on the downward road in unbelief, the child will be more so; but if on the upward way, to glorify an All Highest, the child will be holier and wiser than its parents.

In olden times the Gods had inspired the Par'si'e'ans to migrate toward the west and inhabit the lands of Heleste, also a country of giants, but less given to rites and ceremonies; and they carried with them three languages: the Panic, of Jaffeth, the Vedic, of Vind'yu, and the Par'si'e'an; and because they used the same sounds, mostly, but different written characters, a confused language sprang out of these, and was called Fonece, and the people thus speaking were called Foneceans. Hence, Fonece is the first and oldest of mortal-made languages; and this was styled in heaven the period of emancipation of mortals from the dictatorship of angels in regard to written signs and characters and words. Jehovih had said: In that respect man on earth hath advanced enough to stand alone; and it was so, for, from that time to this, neither Jehovih nor his angels have given any new language or written characters to mortals. And all languages that have come from that time onward, are but combinations and branches, and amalgamations and malformations of what existed then on the earth.

The Helestians were rich in agriculture, and in herds of cattle and goats, both wool goats and hair goats; for it was in this country that the angels first taught man how to breed the goats for hair or wool, according as he desired. And these people were also mostly worshippers of Jehovih, and had many altars and temples; dwelling in peace, and loving righteousness.

Arabin'ya had four kinds of people within her regions; the I'huans, the Listians, the I'hins, and the brown burrowers in the ground, with long noses and projecting mouths, very strong, whose grip of the hands could break a horse's leg. The brown people, though harmless, were na-

ked, living mostly on fish, worms, bugs and roots; and they inhabited the regions of the great river, Tua. Over these people, to subdue them and destroy them, Osiris allotted his great angel general, Egupt, servant of De'yus. Egupt called the region of his allotment after himself, Egupt. In the time of Abraham this country was called South Arabin'ya; but when, in after years, the great scholars entered the records in the kings' libraries, the later names were used, being written in the Fonecean language and not Eguptian, which was the language of the unlearned.

But the chief part of all the people in Arabin'ya were I'huans, of color and size and figure like the Par'si'e'ans; being also the offspring of the I'hins and the brown earth-burrowers, from whom they inherited corporeal greatness, even as from the I'hins they inherited holiness of spirit. And the flat heads had mostly disappeared from Arabin'ya.

And here were thousands of cities, great and small, even as in Par'si'e and Heleste, and they had colleges and houses of Philosophy, even like Par'si'e, besides thousands of public libraries, which supplied books freely to the poor, who came here to be taught in the sciences, and in the arts of painting, engraving and sculpture, and in astronomy, and mathematics, chemistry, minerals, and assaying. But the Listians were the only people who dealt in charms and the secrets of taming serpents and beasts by virtue of the hand, and by curious scents, prepared secretly. And the Listians maintained the fifth rite in the resurrection, whereby, on the fifth day after death, the soul of the dead appeared in mortal semblance to his living people, and advised them lovingly, after which he ascended in their burning incense going to Jehovih!

Of such, then, were the people over whom the Lord God named De'yus had set his thousand million, to subdue for his own glory. And thus it came to pass, Jehovih spake in Craoshivi, saying: The time shall come when angels and mortals shall know of a truth that the Lord God is a false God, and a vain-glorious usurper. For I will leave one race of I'huans on the earth, in Guatama, even till the era of kosmon. And men and angels shall see and

understand that man of himself never inventeth a God in figure of a man born of woman. And that only through the inspiration of My enemies, who build kingdoms in hada for their own glory, hath any people ever fallen from My estate to worship a God in image of man.

CHAPTER XXXIV.

And now came the third assault of Osiris' legions of angels, inspired to desperate madness by the harangues of their generals and captains. And every mortal was marked out, and his degree of faith in the Great Spirit known, so the destroyers knew well where to strike effectively. At midnight again came the Osirians, rushing on, and by force of numbers laid their hands on many mortals, millions! Held fast, and hurled missiles furiously about the sleeping apartments, to rouse from sleep their mortal victims, who, to wake and see no cause for the whirling stools and tables, and the terrible noises and blows in every corner of their houses, sprang up affrighted, and at a loss to know what to do. In many places the angels of De'yus spake audibly in the dark, saying: There is but one God, even the Lord your God, great De'yus, on the throne of Hored. Bow down in reverence before him, or destruction and death shall be your doom!

The Osirian angels, gloating in their much success, now filled every house, where they had fastened on, and made all such places head-quarters for their captains and generals and thousands and tens of thousands of angel servants, who were proud and boastful, most hilarious, making hideous noises about the house walls. In many instances the ashars were crowded off; for because of the small faith and little spirituality in the mortals captured, their power was weak.

But not in all cases had the Osirians won, but were in hundreds of thousands of families overcome or baffled till the rising sun, which drove them off, leaving the Jehovihians still victorious. But sufficient was the glory unto Osiris and his legions, wherefrom messengers were sent to De'yus speedily, with most exaggerated tales of the victories won.

In Par'si'e there fell this night twelve hundred thousand men, women and child-

ren into the clutches of the hosts of De'yus, the Lord God, the false. In Arabin'ya the fallen victims numbered two million; and in Heleste one million and a half! But not yet had the captured mortals realized what had happened; they only knew frantic noises, and flying missiles disturbed them all night long. Many rushed forth to the oracles and altars to learn the cause, and to know if, in truth, the angels of heaven were at war; if Gods had come, as had been told in the old legends, to afflict mortals. The learned acknowledged not the cause to be angels, but sought for cracks in the wood, or concealed persons, or animals, failing in which excited their disbelieving souls so they proclaimed each special wonder, a hundred times magnified.

Th unlearned believed in the angels thus suddenly come upon them; and cultivated their coming, and hearkened to their words, to put away Jehovih and accept De'yus; for otherwise, after death, their souls would be weighed by Anubi, and, for lack of faith in the Lord God, instead of Jehovih, cast into everlasting hell. And such mortals, willing tools to follow spirits' advice instead of Jehovih's light within their own souls, were led through the Anubian ceremonies, but malformed by substituting words to glorify De'yus, and Osiris, his so-called son.

But the philosophers searched deeper, to find if, of a truth, the soul were immortal; and if it be a very truth that the souls of the dead come thus back, setting at defiance nature's laws, as they called the common things around about them? What, then, were the sum and substance of the created worlds, and ultimate end, the all highest place for man? Which the Osirian angels answered, explaining that the first heavenly place was hada, wherein were many hells; and that the all highest heaven was Hored, where the Lord God sat on his throne in great glory. And around him on every side were thousands of millions of angels who had attained to everlasting peace, with nothing more to do but to bow and sing praises unto their God forever!

CHAPTER XXXV.

Not many more days passed, till Osiris called together his legions and gave them

four days' recreation and a great feast. And after the feast was over, he thus spake from his temporary throne on Mount Ag-ho'aden, that is, a place in the sky over the earth mountains of Aghogan, in Par'si'e: complimenting them, saying:

In the light and power of life and death I speak! Greeting, in Deyus' name, highest of Gods! In his love, to glorify you all for your great victory, this feast was spread, and my voice upraised in your praise.

First, to thee, Baal, wise and powerful amongst Gods, for thy great energy and glorious success, do I bestow the Sign of the Sacred Bird, Iboi, to be thine forever.

And next, to thee, Ashtaroth, the Goddess that never tireth, or is without a stratagem, for thy glorious success I bestow thee with the circle and the true cross, to be thine forever.

To thee, Hermes, most unflinching of generals, second in rank to Lord, for thy victories won, I bestow the Inqua.

To thee, Apollo-ya, I bequeath a bow and arrow, for thou shalt break the bonds of the creed of circumcision, and tempt mortals to wed by no law but by the impulse of the heart. For as the Faithists have been bound by their sign to marry not outside their own people, so shalt thou teach the opposite; for by the cross of the breeds of men, they shall be broken off from Jehovih.

To thee, Posee-ya-don, I bestow a model ship, for thou shalt have dominion over sea-faring men in all these divisions of the world.

To thee, He-fa-yis-tie, I bestow a forge and tongs, for thy dominion over mortals shall be with the workers of metals and weapons of war. To thee, Pluton-ya, I bestow a torch and brand of fire, for thou shalt rule over mortals for the destruction of cities and houses, to whomsoever will not bow down to De'yus as the highest God.

To thee, Urana, queen of the es'enaurs, the very stars of my armies, I bestow a quill and staff, for thou shalt have dominion over the songs of the earth, inspiring mortals to sing praises unto the Lord our God.

After this manner Osiris went through the list, bestowing and assigning medals, and signs, and symbols, and emblems upon the generals and the captains, and exalting

many of the privates for daring deeds done, and for victories. And then Osiris allotted to the generals and captains tens of thousands of angels especially adapted to their respective work; and he placed Baal and Ashtaroth as chiefs over them. Next Osiris organized a new division of angels, an army of one hundred million, distributed into one hundred parts, and called this army See-loo-gan, signifying angels who travel about amongst mortals in systematic order, to measure them as to how best they can be used for the glory of the heavenly kingdoms; and to possess them, or hand them over to be obsessed, as may be deemed profitable.

At Pluton-ya's request, Osiris made his selection for him, and then further explained, saying: To thee, all privilege in thy line. If thou find fire not well suited to destroy a city, even though thousands of mortals be obsessed at the same time to fire it, thou shalt command thy army to carry virus and inoculate mortals unto death; or to fill the city with epidemic air, well poisoned, throwing mortals into fevers so they shall die. For in all cases, whether Baal or Ashtaroth, or any of thy superior officers, say to thee: Destroy thou that city, or this city, or that family, or this family, or that man, or this man; thou shalt so fall upon the man or place as commanded, and accomplish it.

And now, with due ceremonies, and with excellent music, the assemblage was commanded back to the earth to resume work. And Osiris' messengers bore the news to De'yus, well exaggerated, extolling the fidelity of Osiris to the highest. From this time forth no masterly raids were made by the Osirians, but they improved the well-adapted times to give to mortals an abundance of wonders in angel manifestations; which bait mortals caught at eagerly. And they were, for the most part, easily persuaded to follow angel advice, and so fell to work and built temples, and established oracles of their own; obliterating the doctrine of the Great Spirit, and substituting the words: The Lord God, and De'yus, and Anubi, his holy Son and Savior and Judge of the world; and Osiris, God's commanding Lord of the earth. And mortals traveled about throughout all regions, preaching and explaining spirit commun-

ion, and establishing the Anubian rites and ceremonies, but never using the names Great Spirit or Jehovih, save but to deride and accurse. The rites taught virtue, and love, and truth, and the acquisition of knowledge, but taught not peace, but war, which was maintained to be justifiable if done for the glory of the Lord, or for the Lord God, or for the Son, the Savior, Anubi, whose sign was a pair of scales, and who was sometimes called Judge, and Keeper of the Gate that led to the upper heaven, Hored. Wherefore it came to pass that the mortal adherents of Osiris began to war on the Faithists and take their possessions. And inasmuch as the Faithists, by their pledges to Jehovih, dared not resist by weapons of death, but only by walls around their cities, and by stratagems, and by running away, the Osirians had easy victories in most instances.

In ten years the Osirians began to build great cities, after the manner of the ancients; and to gather in their plunder taken from the Faithists. And Osiris, and Baal, and Ashtaroth, through their angel hosts, chose from amongst mortals the largest and strongest, most warlike, and by means of the oracles declared them kings and queens, and instructed them in building palaces and having thrones after the manner of Lords and Gods. And directed mortals how to make themselves powerful by organization and obedience to the kings and queens, who were recognized as adopted sons and daughters of the Lord God.

Now it came to pass, in course of time, that in consequence of the great abundance of angel manifestations, mortals sought by this means to obtain knowledge of heaven and earth, and especially in regard to the end of man. And the Osirian hosts, being the only angels engaged in the matter of establishing De'yus, answered them, saying: The life and the end of man are to glorify God, who is Lord of heaven and earth.

And the mortals pressed the matter further, asking: Who is God? What are the worlds? Whence came all things? How were the Creation and the Creator?

For an answer to these questions, Osiris sent messengers to the Lord God in Hored; whereupon De'yus called a Council of his Gods and Lords, to meet in Hored, to

solve the matter, that a uniform answer might be given unto all the divisions of the earth. In the meantime, and before the Council assembled, satan spake to De'yus, saying: If thou admit a Creator save thyself, thou art undone. For is this not the point whereon hang the power and dominion of Jehovih? The Lord God said: Behold, the Great Spirit signifieth everywhere. But I am only as a man, small compared to the size of the worlds!

Satan said: It mattereth not; thou shalt say thou wert the Creator of heaven and earth. De'yus said: But this is not truth? How, then, shall I say, I created heaven and earth? Satan said: When Osiris hath come before thee, say thou to him: Whom hast thou found amongst mortals to be the greatest and wisest, best su'is? And when he telleth thee, say thou to him: Osiris, my son, him thou sayest is the greatest su'is shalt thou inspire in person. And thou shalt cause him to write answers to the questions of mortals, that the learned and the ignorant alike may know me and my kingdoms. Behold, before my time both heaven and earth were void as to a Godhead, save to the servants of Jehovih. In this respect, thou shalt persuade thy seers to know I created them from voidance unto mine own glory.

CHAPTER XXXVI.

Anuhasaj, alias the Lord God, had said to Te-in, the false, to whom he gave in charge Jaffeth and her heavenly places: In the self same time that Osiris and his hosts fall upon his divisions of the earth, even in that day and hour shalt thou and thy hosts fall upon Jaffeth, possessing the temples and altars, and places of oracles, where they serve the Great Spirit under the name Ormazd, and thou shalt subdue them to me under the name Joss, who is and ever shall be Ho-Joss of heaven and earth.

So Te-in, the false, with his thousand million warriors sped forth, downward, to the earth, wide spread his army, to cover the whole of Jaffeth, in hope to capture it suddenly. And, even as Osiris plunged into the temples and oracle-houses, and about the altars, in the dead of night, to drive away Jehovih's guardian angels, so, like him, and even worse, Te-in was baf-

fled and repulsed, and saw the morning sun arise upon his shame in total failure. And then he, too, with his mighty legions, went stalking about all day long on the earth, waiting for the next night's assault on sleeping mortals, and to receive new orders from the Lord God, as to the next proceeding.

Then came the second night, and Te-in went in, with his army, furious because of the last night's cowardly failure. And to the sleeping mortals, men, women and children, hied them with oaths and loud boastings, threatening Jehovih's angels with the tortures of hell if they did not instantly resign all unto Ho-Joss, the all highest ruler, dweller in Hored. But faithful stood the Jehovihians; laid their hands on the sleeping mortals, and became all powerful against the terrible odds, and held them in abeyance again, till the sun arose and scattered Te-in's hosts, ashamed and sulky, in most pitiful defeat. Which news Te-in now, most painfully, sent to his commanding God.

To him, even as to Osiris, De'yus sent word to next attack the houses of the men of learning, the unbelievers; the ignorant and the superstitious; to abandon, for the present, the arcs, and temples, and oracle-houses, and the Faithists, firmly sworn. De'yus said: Send thou thy numerators and mathematicians; and measure and mark all mortals in Jaffeth, as to their vulnerable points, and map their localities; and when thou hast completed this work, set apart another night for an attack upon them. And thy hosts shall fall not upon the Faithists who are firm in the Great Spirit, Ormazd, but upon the weak and disbelieving, the skeptical and much learned philosophers, who are weak in spirit, and thou shalt not fail.

So Te-in enumerated the Jaffeth'eans as commanded, marking them as to their vulnerable points, whether in disbelief in spirit, or if given to lust, or to hasty passions, or to telling lies, or to stealing, or to murder, or to hypocrisy, or to desire for leadership. And before the time of battle, Te-in knew the grade of every mortal in Jaffeth. And he called his generals and captains before him in his heavenly place, Che-su-gow, over the Chesian Mountains,

twenty miles high, showing them the lists and maps.

Take these, he said, and distribute them before my mighty armies, and ere to-morrow night they shall learn every mortal's place and quality; and in the night my legions shall rush upon the places, laying hands on the sleeping mortals, thus gaining power; and they shall hurl missiles, with terrible noises, through the houses of the sleepers, and so arouse them to awake and behold the war of heaven carried to their homes.

The generals and captains took the lists and maps, and had millions of copies made of them, and then sent them into all the regions of De'yus' militants; and besides sent proclaimers, millions and millions, with terrible oaths against the Great Spirit, but who extolled the munificence of De'yus to the utmost; appealing to their love of independence, and to their power to cast off all other rulers forever, save Ho-Joss.

And now, when the night of battle came, the infuriated angel warriors of Te-in marched in lines, millions strong, toward the sleeping mortals. Spread broad their great armies, covering the land of Jaffeth from east to west and from north to south. Over Flang'e'loe, the City of the Sun, were sent thirty million of Te-in's warring angels, sworn to subjugate the people of great learning, alive or dead, and scatter the angels of Jehovih, or bind them and cast them into hell. Over the city of Pen Goo were Te-in's hosts, twenty million; and over the cities of Tsee, and Wung, and Ha-tzo, and Ne King, and Zoo Wun, each twenty milion of Te-in's angels of war.

Besides these there were millions and millions stationed over the great valley of Wan, and in the mountains of So Jon. In the plains of Wow Gan were stationed seventy million. Five million were allotted to each of the following cities, to wit: Sum Conc, Ah-gee, Ah-sin, Chang ha, Gee Ooh-young, Gwan Gouk, Na'tji, Yuk Hoh, Ah-Tosh, Ah Koan, Chaung, Shon, Nu-Kingdo, Ghi Sam, Seung, Chog, Doth, Jawh, Bing-tah, Gha, Haih, Huug, Wing-tze, Ni Am, Ah Sam and Zow-lin. In the mountains of Witch How Loo were stationed eighty million. On the borders of the sea, for sea-faring men, and for their

wives and children, were one hundred and ninety million of Te-in's angel soldiers, ready for the assault. Besides these were tens of thousands of smaller armies, stationed in the small cities and country places waiting for the signal to attack.

Now, in this age, Jaffeth had attained to great wisdom in many things, save in war, in which the people were as babes. More than half her people were Faithists, followers of Po, worshippers of the Great Spirit. And they practiced peace and dwelt in communities. Many of the cities were composed of families of tens, and hundreds, and thousands, but nowhere more than two thousand. And the city families were after this manner: The manufacturers of woolen cloth, one family; of linen cloth, another; of silken cloth, another; of leather, another; of paper, another; of transportation, another; and so on, till all departments were full; and of these combinations were provinces of fifty thousand, and a hundred thousand, and two hundred thousand inhabitants. And in the country places there were small cities, whose people tilled the soil and gathered the fruits of the earth, and they exchanged goods with the manufacturers who dwelt in large cities.

The government was by priests, one for each communion family, and the priests who were called Wa-shon, were the receivers and distributors of goods, and they ministered in the temples and at the altars of worship in the name of the Great Spirit, Ormazd, sometimes called Po-e-tain, and sometimes Eolin, and by other names also. Besides the schools and colleges there were Houses of Philosophy, and Houses of Prophecy, and Houses of Astronomy, thousands and thousands.

The Jaffeth'eans were large, being I'hu-ans, with one degree more of the brown people's blood in them than the Par'si'e-ans. Nor in all the world was there, at that time, so strong a people, and clean and jovial, high aspiring, with great gentleness. And because the land was tilled and made to bloom on every side, the angels of heaven named it the Flowery Kingdom; and because the people reveled in song, poetry, and oratory, they were called Lambs of the Great Spirit in the Flush of Spring Time.

And these things were well known to De'yus, and to Te-in, the false, and to hundreds of millions of the assaulting angels, sworn to subdue them to Ho-Joss or to everlasting destruction. But because of the power of Jehovih with the most faithful of the Faithists, the arcs and temples of worship had stood unharmed by the satanic raid. Equally so the Te-ins failed to overpower the Great Spirit's guardian angels. So now, after due preparation, the time came for another assault, this time upon the mortals having the least faith in Jehovih.

On the other hand, the true God, Son of Jehovih, sent word from his throne in Craoshivi to the guardian angels dwelling with these mortals, so unmindful of the Father's care. He said: Come defeat, or disaster, or terrible darkness, overpowering your utmost strength, still struggle ye, in the name of Jehovih. The true Faithist knoweth nothing impracticable, but doeth his utmost for his highest light, though failure stare him in the face. For once distrust or weakness entereth the human soul, the man slideth backward down the hill of faith; whilst he who will not consider results, save to serve Jehovih right on, fail or not, riseth, even though his project fail.

With this and no other word from Jehovih, the Faithists stood about their weak and helpless wards on the low earth, waiting for the thousand million angels of Te-ins. But not in any lengthened suspense, for when the sun stood with the widest part of the earth between, the midnight hour, the militants came rushing on, with oaths most hideous, and by their dense flood of numbers reached the sleeping mortals and laid hands on them. Then, with joy run to madness because of triumph, sent hurling round about appurtenances in the dwellings. And, in many places, with audible speech thus held forth in the dark to the affrighted mortals:

From Sanc-tu I come, to lay in the dust every mortal born that will not down in reverence to Ho-Joss, ruler of worlds. Give ear, O man; the anger of heaven's Creator is let loose upon a disobedient race!

And then, to give semblance of truth to the words, the angel intruders let fly such knocks and poundings that they

moved many a house on its foundation, and roused the mortals, panic-stricken, to find the cause, or to hasten quickly to repentance and prayers.

But not all was their victory; for the Jehovihians firmly held the power in hundreds of thousands of places. And yet the Te-in's hosts had a wonderful victory.

Te-in quickly sent word to De'yus, exulting, and exaggerating the victories won. And in turn, De'yus congratulated him and his army, his thousand million, who, now anchored on the earth, and with mortals, frolicked about in all regions.

And in Jaffeth, in course of time, the same questions arose as in Arabin'ya; questions from mortals to the spirits; as to the destination of the soul of man; as to the origin of things; as to the heavenly places? And Te-in in turn sent word on up to De'yus, in Hored, as to what answer should be given. It was thus, that he, too, was summoned to Sanc-tu, in Hored, to meet with Osiris, and Baal, and Ashtaroth, and Sudga, subduer of Vind'yu.

CHAPTER XXXVII.

Sudga, the false, sent by De'yus to overturn the Great Spirit's dominion in Vind'yu, and to establish the highest heavenly place, Hored, was wiser than Osiris or Te-in in his wicked work. For he did not permit his army, his thousand million to rush on for the places of worship and for the oracle-houses. But most deliberately halted his forces in Haroyu, the lowest heavenly place over the mountains of Vivrat, in Vind'yu, three miles high and broad as the earth, and a commanding situation. Whence, in a sure way, he sent his measurers on ahead down to the earth, to measure mortals, as to their weakness and strength in faith in Jehovih, and other rulers, heavenly; to map them and mark to number them.

Great was the peace and beauty and glory of Vind'yu in that day. Her rivers and canals coursed the country over, and her industrious sons and daughters, two hundred million, were, in the eyes of the angels, the pride and glory of the earth. Hundreds of thousands of her people were prophets and seers. And so abundant was spiritual light amongst the people, that even those who learned but one language

could understand and speak with people from remote parts; words and sentences they had never learned; even when first meeting them. Like the inhabitants of Jafeth, as to government and industry, mostly by the exchange of goods, and not by buying and selling, lived the Vind'yuan.

Sudga said to his generals and captains: Only by confounding the languages of these people can they be broken up and subdued. Behold, they are becoming as Gods; knowing and understanding in advance of the words spoken. Fall ye upon them, and possess them, and obsess them, all who are easily captured. Get ye a foothold here and there in the first place; and in their commerce cripple them. It is a strong city that maketh all kinds of goods; it is a weak place indeed that dependeth on another, which is far off. Such people are easily tripped up. Behold, I will teach these people that I am the only militant before whom every knee shall bow; or, failing to win them thus, I will set city against city, and country place against country place; all against one another, for which their superabundant languages will furnish excellent material.

Sudga opened the door at night for his hosts to fall on the weakest of mortals, as to faith in Ormazd, Who had become as a stale story to hundreds of thousands of men and women. In Vind'yu had women risen in knowledge, higher than the highest of women in other parts of the world. In the Houses of Philosophy and Houses of Science women were foremost, as to men, and skeptical as to the Ormazdian power.

On rushed Sudga's legions; and even as Osiris and Te-in won in the third assault, so Sudga won in the first. And he, too, sent word to De'yus, and exaggerated beyond all bounds of truth, as to his victories. Nevertheless, his hosts were sufficiently anchored on the earth to claim an everlasting victory for De'yus and to establish his name.

And here, also, after a few years, the questions came from mortals, asking thus: Behold, ye cut off the heavens of the ancients, the Nirvanian regions beyond Chinvat. Ye teach us that De'yus is the All High Ruler. What, then, is the all highest for man? How came the worlds?

Whence came man? How was the creation created? To answer which Sudga sent to De'yus for instructions. And De'yus sent to Sudga, even as to the other Gods, an invitation to meet in Hored, to hear the words of the Lord God, to learn his commands.

Thus went the five great warrior Gods before De'yus, taking with them each his ten thousand attendants, besides thousands of trumpeters. De'yus had a good feast prepared for them; and had sent receivers forth to meet them and conduct them to Sanc-tu in great splendor.

CHAPTER XXXVIII.

Great was the pomp and parade and glory, in Hored, when De'yus' victorious Gods and their companions and attendants came in answer to his summons. The trumpeters of Hored were stationed along more than a thousand miles on the heavenly roadways, and in turn the trumpeters and heralds of the visiting Gods extended in advance of the Gods themselves an equally great distance. All the way were the roads lined with flags and banners, and millions of spectators, who had formerly been in schools and colleges in heaven, but were now emancipated from the restrictions of self-improvement, and used as applauders, to sing and shout praises to De'yus for his own glory.

The table of the feast was private and in secret, and only prepared for the Gods and their close companions, one hundred all told, but the serving host numbered more than one thousand souls.

Whilst at the feast, De'yus said to Osiris: Speak thou of thy exploits, and of Baal and Ashtaroth and their valorous legions.

Then Osiris explained the nature of the earth countries, and of the battles and incidents, well exaggerating to the last result. After Osiris had finished his story, De'yus said to Te-in: Speak thou of thy exploits and of thy generals and captains, and of thy valorous legions.

Whereupon, Te-in displayed the maps of the earth regions where he had been, and his battles, and final success, also much exaggerated. And now, after he had finished his story, De'yus said to Sudga: Speak thou of thy generals and captains and thy valorous legions.

Then Sudga explained the earth region where he had fought and won, extolling his generals and captains, and his hosts, well exaggerated also. When they had all finished their hilarious accounts, and applauded one another in sufficient zeal, in that same time the feast of eating and drinking was ended. Whereupon De'yus stood up and said:

I now declare the feast ended. Let the tables be removed. Behold, I will speak from the throne, in private, before my five Gods only, save mine own marshals. But unto all others I declare a time of recreation and sport, to be called again to duty when I have finished with my Gods, of which my marshals will inform the trumpeters, who shall sound the call.

Speedily, now, the attendants took away the tables; and the hosts all withdrew, leaving only the Gods and De'yus and his marshals. Whereupon De'yus ascended the throne, and then spake, saying:

I, the Lord your God, who am De'yus of heaven and earth, declare unto you, my Gods and earth rulers, in mine own name, and with love abounding: To declare my doctrines and creations, that all the earth may be subdued alike unto me and mine forever. To surpass not mine own age in my doctrines, nor to explain my axioms. But to surpass the understanding of mortals sufficiently unto their knowledge of earthly things, and so appease their curiosity, as to the questions they put to ye, my Gods.

Neither will I bind myself as Ahura did; for I will not explain who I am, save that man is in mine own likeness; nor when the beginning of things was. This heaven I created; and ye also bear witness that I have established the earth in me, through your valorous deeds.

I, who am your God, look not to matters of a day, or a year; my times are as one time, for from this time forth forever this heaven and the earth are mine, time without end. In which ye behold days and years and the generations of men on the earth pass rapidly. Who, then, shall think seriously of the inhabitants that now are yours and mine? Behold, the earth is fruitful; a thousand years are but as one day; and there shall spring up out of the earth thousands of millions of souls new-

born. For them are my answers shaped, more than for such as now are.

In the beginning I created this heaven and the earth unto mine own name and glory. For they were void and without order; darkness was upon them. Whereupon I moved upon them, saying: Let there be light; and there was light. And I drew a line betwixt darkness and light for they had worshipped the void instead of me. Whereupon I declare this the morning and evening of the first day. And I have divided those that were void, and established my firmament betwixt them, even as land betwixt water and water. And my firmament is heaven, and I have made it to be over such as were void, like water. And this was the morning and evening of the second day.

CHAPTER XXXIX.

Osiris, being commanded of God to speak, said: Give us one day, O De'yus, that we may digest this matter. Thereupon De'yus gave them one day; and on the next day, when they were assembled, the Gods ratified every word De'yus had spoken.

Again De'yus spake, saying: And I saw that the earth was good and that heaven might reign thereon. And I saw that the earth brought forth grass, trees, fruit and seeds, everything after its own kind; and I said: Behold, they are good. Neither attributed I evil unto anything on the earth, or in the waters, or in the air above. But I separated the light from darkness; this was the substance of my creation. And this was the morning and evening of the third day.

Again Osiris asked for a day, that the Gods might weigh the words of the Lord God. And God gave them a day; and when they were again assembled, De'yus said:

Let there be Gods in the firmament above the earth; and they shall separate the darkness from the light of the earth that man may know me and my kingdoms. And my Gods shall teach signs and seasons and days and years, forever, unto the sons of men. And I made myself to rule the light of the world; but Osiris I made to rule the darkness of the world, which is the earth, my footstool. And this was the morning and evening of the fourth day.

Again De'yus gave the Gods one day, to weigh the matter of his words, and to ratify them, which they did.

Again De'yus said: Let the waters of the earth bring forth abundantly the moving creatures that live; and let the fowl fly above the earth in the air of the firmament. For they are good. Let them be fruitful and multiply, every living creature, and fill the earth, and the waters of the earth, and the air above the earth, every creature after its own kind. Wherefore my blessing is upon them. And this was the morning and evening of the fifth day.

And De'yus gave his Gods a day to weigh his words and ratify them, which they did.

And then De'yus said: And now, my Gods, let us make man in our own fashion; and in likeness of ourselves, let them have dominion also, but over the fish in the waters, and the fowl in the air, and over the cattle, and over the earth, and over every living creature upon the earth. And this was the morning and evening of the sixth day.

And ye shall go to them and say to mortals:

In our own likeness are ye created, male and female, and God's blessing is upon you. Be ye fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the earth, and the fishes, and fowl, and every living creature on the earth, for they are yours forever! And behold, ye have every herb, and seed, and fruit, which is on the face of the earth, and the roots that grow in the earth, and they shall be your food. But of whatsoever hath breathed the breath of life man shall not eat.

Again De'yus gave the Gods a day of rest, in order to weigh the matter and ratify it.

And again De'yus spake, saying: The Lord your God said unto thee, Osiris; and to thee, Te-in; and to thee, Sudga: Search thou amongst mortals for one high in su'is, for when I announce my doctrines, thou shalt go to such mortal and cause him to write my words, saying: Such are the words of the Lord, thy God. In answer to which I bid ye all now speak before me.

Osiris said: According to thy commandments have I searched and have found Thoth the highest man in su-is, and he dwelleth in Arabin'ya.

Then spake Te-in, saying: In like manner, also searched I, and found Hong, in my division of the earth, the highest man in su'is, and he dwelleth in Ho'e Sin.

Then answered Sudga, saying: Even so have I accomplished in Vind'yu, and I have found one Anj-rajan.

De'yus said: To these mortals go ye and give my doctrines in your own ways; according to the languages of mortals, and their capacity to understand. Neither bind I you to my exact words, nor limit you, save that what I have spoken shall be the foundation. Thus, then, endeth the feast; and behold, it is the seventh day; for which reason I sanctify it and declare it a day of recreation.

CHAPTER XL.

On the following day the Gods departed, with due ceremonies, after the manner they came, and returned to their kingdoms, and thence down to the earth, each one to his own division. And each of the three Gods went to his own chosen mortal who had power to see and hear spiritual things. And the Gods possessed them by their presence, and inspired them to write the words of De'yus, word for word; and they were so written, alike and like, in the three great divisions of the earth. And copies of them were made and filed in the libraries, and in the houses of philosophy of mortals.

But when these matters were thus entered, in answer to the queries of mortals, as to the origin of man and his destiny, they were not deemed sufficient by the learned men. Many of them said: The Lord God hath evaded our questions.

Then satan came to each of the three Gods who had the matter in charge, and he said unto them: Consult with one another as to what shall be done. So Osiris sent messengers to Te-in and to Sudga, asking them to come to Agho'aden, his heavenly place, for consultation. And, in due course of time, Te-in and Sudga came to Osiris, to his throne, where they were received in great honor and glory. And presently Osiris' marshals cleared the place, so the interview was private, for even the marshals stood afar off.

Osiris said: What shall we do without a Creator in fact? I know not if my judgment be beside itself, for it is said they

that lose their reason are the last to discover it. The time was when De'yus, our much-loved Lord God, said: Whilst ye labor on earth for me and my kingdoms, behold, I will reciprocate in all things. Neither shall ye ask for aught but it shall be granted unto you.

Hear me then, O my brothers, in my complaint; mortals have asked us, to know the origin of man, and his destination; and to know the cause of good and evil. These things I submitted unto our Lord God, in Hored, to learn his will and decree. Thereupon he sent messengers to me announcing a feast, on which occasion he would answer the questions of mortals satisfactorily. Ye and I went to the feast, and De'yus hath furnished us with something, which is nothing. For mortals can also perceive that what the Lord God hath said leaves their questions still unanswered. De'yus is my friend, and I desire not to press him further on the subject; and so I have called you, to learn of you how ye managed the same issues?

Te-in said: Before our heavenly kingdoms were confederated, Anuhasaj professed that he would announce himself the head and front of all created creations. Shall we say his courage is less? And so excuse him?

Sudga said: When he should have said: I created man in mine own image, behold, he hath weakly said: Let us make man! Is it not clear, then, that he shirketh from the responsibility, and desireth ourselves commingled in the pitiful story? Hear me, then, my brothers; I am asked how I have answered the issues with mine own division, and say unto you, I have been in the same quandary, and have not answered at all.

Te-in said: Neither have I. But that we may be justified in so doing, behold, the Lord God said unto us: I bind you not to my words, nor limit you, save that what I have spoken shall be the foundation. Now, it is clear, that if we admit that sin is in the world, we must find a way to justify the Lord God, whose servants we are. If he be not justified, then is sin justified. For mortals perceive good and evil understandingly; but to justify a good God for permitting evil is not an easy matter. For in the breath we praise him, we must praise his works, of which sin is

apparent; and in the same breath that we condemn sin, how shall we glorify De'yus? For have we not proclaimed him the foundation of all things; the head and front, before the creation was created? Was not this our battle-cry to urge our angel warriors on to overthrow Jehovih? And hath not our loud-praised Lord God said: Let us make man! A child should have more courage than this!

Sudga said: It is plain we all understand these issues, and perceive, also, what is required of us. For since De'yus hath left us liberty to add to his doctrines, according to our own judgment, is it not well that we agree upon a doctrine, even as De'yus professed prior to the confederacy? And thus give it to mortals?

Osiris said: This is wisdom, O my brothers. To make our Lord God the Creator, we must account unto him all things, both good and evil. Wherefore we shall give two masters to man, the one being the serpent, the earth, the lowest inspirer; and the other the voice of our Lord God.

Sudga said: My brother hath spoken wisely. And yet, is the term two masters the wisest term? For in declaring the Lord God the highest, we must make him master over the earth also.

Te-in said: Why shall we not adopt the Eolin of the ancients, substituting the words Lord God? And make a commandment over man, forbidding him hearkening to the serpent, lest he be led away from the Lord God, and throw the cause of sin upon man, for violating the Lord God's commandment.

Osiris said: Most wisely spoken, my brothers. For by accusing man, through the serpent, we clear the Lord God.

CHAPTER XLI.

On the following day the three false Gods, Osiris and Te-in and Sudga, wrote their account, each one in his own way. And when they were read, Osiris' stood clearer than either of the others'; but nevertheless, Te-in's and Sudga's had much merit. So it came to pass that Osiris' account was adopted, with interpolations from the others'. This, then, is the completed report:

These are the times of earth and heaven when created; the time the Lord God created them. And the Lord God formed man out of the dust of the earth, and quickened him through his nostrils with the breath of life, and man became a living creature.

And God caused mists to rise up from the waters, and spread over the earth, and rain upon it. And he caused trees and herbs to grow up out of the ground; everything that is pleasant for the sight and good for food. Thus out of the ground the Lord God caused man to come forth, being of the earth, of the land of Sepe'a.

To dress the land and keep it pleasant, the Lord God commanded man, saying: This shall be thy labor, in which thou shalt be perfected unto everlasting life. Of all things in the land of Sepe'a mayst thou freely take and enjoy.

And man prospered on the earth for a long season; and he was naked and not ashamed. And God planted the tree of knowledge in the land of Sepe'a, and he said unto man: This tree have I planted; partake thou not of it, for it pertaineth to life and death.

And God called the name of the first man A'su. And the Lord God caused man to name all things on the earth, and in the waters, and in the air above the earth, and whatsoever man called every living creature, that was the name thereof.

And the Lord God caused A'su to fall into a trance; and an angel of heaven came and stood by his side. And the Lord God drew from the flesh, and from the bones, and from the blood of A'su, and thus made woman, and brought her unto A'su.

And the Lord God repeated his commandment unto woman, saying: Thou shalt sojourn for a season on the earth, and cleave unto A'su, for he is thy husband, and thou art his wife; and thou shalt partake of all things on the face of the earth, save of the tree of life, which is both good and evil, for in the day thou eatest thereof thou shalt surely die.

But the serpent, the earth, said unto the woman: I say unto thee, in the day thou eatest thereof thou shalt have thine eyes opened, and shalt become as a God-dess, creating offspring.

And the woman was more easily persuaded than man, for she had confidence in

the serpent; and they partook of the fruit thereof; and, of a truth, their eyes were opened, and they beheld their nakedness.

And presently they heard the Lord God walking in Sepe'a, and they hid themselves in the bushes. And the Lord God said: Where art thou, A'su? And A'su said: Because we heard thee walking, we hid ourselves, for we were naked.

The Lord God said: Who told thee thou wert naked? Hast thou eaten of the tree whereof I told thee thou shouldst not eat? A'su said: The woman thou gavest me to be with me, led me, saying: Behold, it is good fruit; and we ate thereof.

The Lord God said: Woman, what hast thou done? And the woman answered saying: The serpent beguiled me. And the Lord God said unto the serpent: Because thou hast done this, thou art accursed, and thou shalt not rise up from the earth, but return to dust whence thou camest.

Unto the woman the Lord God said: Because thou hast conceived, thou shalt have great sorrow; in sorrow bring forth children; thy desire shall be to thy husband, and he shall rule over thee. And I will put enmity betwixt the serpent and thine offspring; and the flesh shall call one way, which is unto earth, but the soul of man shall call unto me, the Lord God. And though the serpent bite, yet man shall bruise him, and subdue him.

And God taught man to make coats of skins and be clothed. And the Lord God said: Lest man partake further, becoming of one of us, he shall go out of Sepe'a, where I created him. So he drove man out of Sepe'a backward, and gave him cherubims to hold him on every side, to preserve unto man the tree of life, that man might not only fulfill the spirit, but the flesh also.

When Osiris had gone thus far, Sudga interposed, saying: If we say, Becoming one of us, will not man say: Behold, there are more Gods than the Lord God?

Te-in said: Because De'yus said: Let us make man, shall we not use us in this instance?

Osiris said: Hear me, my brothers, yet further; for I have previously found a way out. For I have divided the Lord from God; that is to say:

And the Lord God said: Because man hath learned good and evil, I am as twain unto him, for I am Lord of the earth and God of heaven. And that which is on the earth is the Lord's, and that which is in heaven is God's.

And A'su called his wife's name We-it, for she was the fountain of all men. And We-it brought forth a son, Cain, saying: I have begotten a son from the Lord. And she brought forth another son, Abel. And the first-born was begotten in darkness, but the second in the light of the Lord. And the Lord had more respect unto the second, Abel, than unto the first, Cain.

In course of time Cain brought of the fruit of the ground and offered it unto the Lord. And Abel brought for the Lord, as his offerings, the firstlings of his flocks. And Cain perceived that the Lord had more respect for his brother, and Cain was wroth, and his countenance fell.

And the Lord said unto Cain: Why art thou jealous? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at thy door.

But Cain would not be reconciled because of the darkness in him, and when he and his brother were walking in the fields, Cain turned upon Abel and slew him.

God said: Behold, darkness is between men; the son begotten in darkness falleth upon him begotten in the light. And it shall come to pass on the earth from this time forth that the righteous shall be persecuted by the unrighteous.

And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper? The Lord said: The voice of thy brother's blood crieth out unto me from the ground: Now art thou accursed from the earth, for it hath opened to receive thy brother's blood from thy hand. In my sight thou shalt be a fugitive and a vagabond upon the earth. And because thou hast shed blood, blood shall not cease to flow from thy sons and daughters forever.

Cain said: O Lord, my punishment is greater than I can bear. For I am become the first foundation of all the wars on the earth; for thou hast hid thy face from me; and it shall come to pass that every one that findeth of me in them shall be slain also.

And the Lord said unto Cain: Whosoever slayeth thee or thine, vengeance shall be upon him seven-fold. And the Lord wrote upon Cain's forehead the word Asugsahiben, signifying, Blood for sake of self, a mark, lest any finding him might kill him.

And from this time forth Cain lost the voice of the Lord, because he went off into darkness. And Cain took a wife and begot heirs, and they were called Cainites, and the heirs after them were called the tribe of Cainites, which survived him nine hundred and ten years, after which they were divided into six and twenty tribes.

And We-it bore another son, Seth, in place of Abel, whom Cain slew. And after these came the generations of men, good and evil. And the Lord God said: Behold, I created man without sin, and I gave him warning, that he might remain holy on the face of the earth. But woman hearkened not to my counsel, but to the serpent, and sin came into the world. Therefore shall woman bring forth in pain all the generations of the earth.

Thus it was that the Lord God created man; in the likeness of God created he him.

And the sons of Cain were called tribes, even unto this day, but the sons of the righteous were called sons of God; wherefore it was said of old: Behold the tribes of earth and the sons of heaven. And the Lord said: Shall I not accord to myself to choose what I will? For this right I gave to man also. And from that time after the sons of God were called God's chosen.

And it came to pass that man multiplied on the face of the earth; and the tribes were mightier than the sons of the Lord God, and the wickedness of man became great in the earth, and the desires of his heart were evil continually.

And the Lord God repented that he had made man on the earth, and it grieved him at his heart. And the Lord God said: I will destroy man whom I have created; nor will I spare beast nor creeping thing in the place I gave. Behold, I will bring a flood of waters upon the lands of the earth, and I will destroy all flesh wherein is the breath of life. But my covenant is with my chosen, who shall not be destroyed by the flood of waters.

And God's sons in Noe took with them pairs of the living, of beasts and birds, according to the commandments of God, to keep the seed alive on the earth. And when the earth was six hundred years in Noe, the flood of waters was come upon the earth. And for forty days and forty nights the rains fell, and the fountains of the sea came up on the lands of the earth. And man and beast alike, that drew the breath of life, died, for the land was no more.

But the heirs of Noe suffered not; and the ships of the arc, whither the Lord had concealed them, rode upon the waters. And God made a wind to pass over the earth; and the fountains of the deep were stopped, and the rain of heaven restrained, and the ships of the arc borne upon dry land.

And the Lord God said: Behold, I will build a new earth and a new heaven. For these, my sons, have proven their faith in me. Neither will I again destroy the tribes of men because their hearts are set on evil. And the Lord God swore an oath by the bow of the arc, saying: This is the token of the covenant which I have established between me and all flesh that is upon the earth. And by the sons of Noe was the whole earth overspread, and the Lord blessed the earth, and said: Every moving thing that liveth shall be meat for man; even as the green herb I have given. But flesh with the life thereof, which is the blood thereof, shall man not eat.

For surely your blood of your lives will I require; of every beast will I require it; at the hand of every man's brother will I require the life of man that feedeth on living flesh and blood. And whosoever sheddeth man's blood, by man shall his blood be shed; for in my image made I man. And ye, be ye fruitful, and multiply, and bring forth abundantly in the earth, and inhabit it, for it is yours for perpetual generations.

Thus ended the words of Osiris. Te-in said: Because of flesh and blood, thou art wise, my brother. Sudga said: Hereon hangeth the glory of our enterprise. For man being less restrained than in the Divan laws, will accept the new readily.

After this, Osiris prepared a book of generations of men on earth; and these were the substance of the doctrines of De'yus

and his Gods. And Osiris and Te-in and Sudga departed, and came down to the earth, to their mortal wards, and inspired their wards to write then: in mortal words, according to the languages in the places where they lived. And they were so written by these seers; and copies of them were made and put on file in the libraries of the records of the kings and queens of earth, in Arabin'ya, Jaffeth and Shem.

CHAPTER XLII.

Now, after the three false Gods, Osiris and Te-in and Sudga, had revealed these things to mortals, they sent messengers to De'yus, praying audience with him, that they might disclose to him what they had done. De'yus, therefore, appointed a time of meeting, and the Gods came before him and made their report. After which De'yus said:

In all ye have done I acquiesce; neither have ye said aught that I would not have said, save that I desired not to laud myself with mine own mouth. And thus ended the matter, as to how mortals were taught to worship the names Lord and God, and Lord God, and Joss, and Ho-Joss, and De'yus, and Deity, and Dyaus, and Zeus, and various other names, according to the languages of the people of Jaffeth, Vind'yu, Arabin'ya, Par'si'e, and Heleste. And thousands of millions of angels of De'yus and his Gods, who were sent down to mortals, inspired them and taught them the same things through seers, prophets, and magicians, and through other people also, by dreams and visions.

And mortals were taught the secret of spiritually going out of their own corporeal bodies, and returning safely; and in this state they were taken subjectively to the kingdom of De'yus, where they beheld him even as a man, sitting on a throne; and they saw the great glory of the kingdom, and beheld the worshippers, millions of them, glorifying De'yus, the false Lord God. And these persons became preachers on the earth; enthusiastically stirring men up on every hand to draw the sword, spear and sling to go forth in battle, to overthrow the doctrine of the Great Spirit and establish De'yus. And it came to pass that they thus accomplished the will of De'yus in all these divisions of the earth. The Jehovih-

ians, being non-resistant, were powerless before them. Kings and queens on the earth accepted these doctrines, and they marshaled their armies in all directions to establish De'yus, who had said unto them: As much as ye exalt me and my kingdoms, so will I exalt you. As I behold, ye are become wise and powerful to rule over many on the earth, so will I give unto you large kingdoms in heaven.

And the false Lord God and his false Gods prospered in earth and heaven, as to themselves and their kingdoms, nine hundred years, and at this time the Faithists of the earth were reduced to a small fraction of people, mostly hid away, as sheep from wolves. But in nine hundred and fifty years, behold, the worshippers of the Lord God, the false, began to quarrel and fight amongst themselves. Even as by blood they had established him, so by blood were the kings and queens of the earth overthrowing one another.

Because of the warfare, schools, and colleges, and houses of philosophy were wasted away; the factories for spinning and weaving were destroyed and the lands not tilld.

And now of the heavenly kingdoms of De'yus and his Gods, this is what occurred: They had accumulated twenty-eight thousand million spirits, all of whom were servants to De'yus and his Gods. For the most part they were below ten, whilst three thousand million were below grade five, which is helplessness.

Jehovih had so made man and angels that, whosoever had learned to abnegate self and to labor more for others than themselves, was already above grade fifty, and his ascension should be perpetual thereafter; whilst they that were below grade fifty, who had not put away self, should incline downward, toward the earth. Wherein it had come to pass that the false Lord God and his false Gods were burdened with their kingdoms. And though they were adorned to the utmost, having vast cities for their heavenly capitals, with millions of attendants, and millions of musicians, who were forever inventing new and wonderful music, and playing and singing, millions and millions in concert, with millions of trumpeters, near and far off, to fashion echoes beautiful to the ear; and

though they had decorators forever inventing and changing their thousands of millions of flags and banners, and the ornaments for the pageantry; though they had thousands of heavenly cities, built with heavenly precious stones, and gems of splendor, and with roadways and streets paved with heavenly diamonds and pearls; and though they had tournaments, heavenly, and games, rites and ceremonies, prostrations and salutations without end, with great ships, heavenly, capable of coursing atmospherea in journeys and excursions, ships to carry hundreds of millions of angels, whose chief occupation was to sing and chant the glory, power and dominion of De'yus and his Gods; yea, though a large book could not contain a description of the thousandth part of their wonderful glory, yet each and every God began to see coming danger.

Jehovih had said: Two precipices have I left open for testing man's strength, and they are: great prosperity and great adversity.

And satan counseled them in the guise of a good friend. First, he said to De'yus: Thou greatest of Gods! Who is like unto thee? Thou hast routed Jehovih and His hosts in heaven and earth; they are as a remnant skulking away. I will not only praise thee for what thou hast accomplished, but I will chide thee for thy failings. Thou art too honest for thine own good; too pure for thine own benefit; too unsuspecting as regards thy Gods. Being thyself honest, thou hast easily attributed honesty unto others, and they have taken advantage of thee. In the first thou saidst to thy Gods: Maintain ye your schools, colleges, and factories, and otherwise prepare the spirits of the dead unto resurrection. And as fast as they arrive at grade thirty, send ye them to my kingdom, that Hored may be glorified forever. But thy Gods used the angels as slaves, to build up the glory of their own kingdoms. They have allowed their heavenly places of education, for the most part, to be scattered and gone. Neither have they inspired mortals to instruction, as I warned thee at the first. And mortals have thrown aside their schools and colleges, and their places of art, and have become riotous, and given to

gross living, and there is no resurrection in them. Which matters show thee that, soon or late, all the spirits of the earth will be of no grade at all, but as fetals and vampires to live on mortals.

De'yus said: Why are mortals become gross livers? Satan answered him, saying: Behold, in thine own revelation to mortals thou saidst to them: Partake not of fish, nor flesh, nor blood, for food, nor of anything that breatheth the breath of life. And now, behold, what came to pass: Thy three Gods, whom thou hadst elevated and trusted, fell to and made other revelations, wherein they said: Partake of fish and flesh; for they desired to please mortals. And lo, it hath come to pass that man not only warreth for thee, but he warreth to the right and left, for it is in his blood, after the manner of beasts that feed on flesh. Thy Gods had no right to give this law unto man without first consulting thee, to know thy will and pleasure.

De'yus said: Alas, it is true. What shall I do? Satan said: Thou shalt call thy Gods before thee and chide them in thine own way, and command them to go down to mortals and re-establish learning and industry, instead of war.

De'yus said: Even so shall they come and receive my reprimand. They shall know of a truth that I am the Lord their God.

Satan spake to the other false Gods, saying unto each:

O thou wisest of Gods, who shouldst in fact be at the all highest God-head in heaven, because of thy great wisdom and integrity. When thou puttest forth thine hand to do a thing, it is done; for thou wert born into life different from all others, and for the highest of glories. And because of thy greatness, behold, all the Gods of heaven are jealous of thee and fear thee, all of which thou knowest of thine own knowledge. Now, whilst I accord this unto thee, I will also chide thee for thy shortness: For, because thou art honest thyself, thou believest the same of others; wherefore thou art cheated and ill-used on all hands. In the first place, thou didst send thy highest grades to the Lord God, to be his; yea, thou hast robbed thine own kingdom of its finest and best subjects for the glory of De'yus. And who

is De'yus more than thou? Is he not a coward? for he feared to give his own doctrines to mortals; but he abridged his words till they were worthless. And thou and thy fellow-Gods made his doctrines up in full for him! Yet thou servest him as if he were thy superior.

The false Gods said: Alas, it is true, with all my wisdom I have acted like a fool. Because I was too honest and pure for De'yus and his Gods, they have taken advantage of me. What shall I do?

Satan said: I told thee at the first, that the time should come when thou shouldst rise to be higher than all other Gods. Behold the time is near at hand when thou shalt strike the blow. Thou shalt not only have thine own kingdom, but the kingdoms of thy companion Gods; and even De'yus shall be tributary unto thee and thine.

The false Gods said: What shall I do? And satan answered, saying: De'yus will scent the danger to his kingdom, and he will summon his Gods for consultation. Be thou ready with thine answer unto him and them; not hastily, for such is the manner of the weak; but most deliberately, in high holiness of purpose, for the good of mortals and spirits.

Thus alike and like spake satan unto all the false Gods; and they nursed the planted seed; held it in the light and shade to see it grow, until it became the very giant of each one's understanding.

CHAPTER XLIII.

In course of time De'yus called the meeting of his Gods in Hored, and Osiris and Sudga came; and great were the pageantry and show that day; and the pomp and glory and splendor of Sanc-tu; with thousands of millions of trained slaves, with their dashing officers of high rank. For at this time it was nearly seven hundred years since even generals and high captains could come into the presence of the Lord God, the false, save by crawling on their bellies, even for miles.

And in and around about the heavenly house of the capital were erected fifty thousand pillars of fire, kept forever going by the labor of his slaves, some of whom stood in their tracks laboring at one thing for more than a hundred years, without change of watch, or rest, being threatened with

hell, and being too impotent to believe otherwise. None could walk upright to the throne of De'yus save his high Council, his high marshals, and his Gods, and Anubi. And none else were permitted to look upon him, under penalty of being cast into hell.

At first his Gods came to feast with him once a year for more than a hundred years; after that, for awhile, once in six years; and afterward, only once in fifty or a hundred years; and then only by special command.

So it came to pass that the coming of De'yus' Gods was an occasion of rejoicing and glory to upward of twelve thousand million inhabitants of the kingdom of De'yus. For, far and near, they were extra clothed and fed, and granted freedom for the time being.

On the last occasion referred to, the Gods were received by hundreds of millions, called the receiving hosts, in fire-ships of great size and brilliancy, and thus conducted up to the roadways of the court, nearer than which the receiving hosts dared not approach. There the Gods were met by De'yus' high Council and high marshals, and with them entered the area and walked up to the high arch of the capital, which led into the place of the throne of De'yus. When inside of the Arch, the Council and marshals parted on either side, and, with the head bowed, chanted an anthem of praise to De'yus. The Gods also bowed with respect and friendship, and walked in the midst directly toward the throne.

When they were near at hand, the vice-Gods, on either side of De'yus, rose up, saying: In the name of the Lord God of the heavens of the earth, who come here, upright, and as Gods?

The Gods responded: Behold, we are sons of the Lord God, great De'yus, and of a truth are we Gods! We demand audience with our Godhead, for the glory of our kingdoms and his.

De'yus said: Peace, O my vice-Gods! I do recognize these, my brother Gods. Greeting, in the name of heaven and earth.

The Gods responded: Greeting unto thee, O Lord God, mightiest of Gods. In thy mighty name, De'yus, we salute thee worshipfully, to know thy will and pleasure, that we may serve thee in wisdom, and power, and love.

De'yus said: Welcome, O ye Gods; the freedom of Sanc-tu is at your hands. Behold, I will clear my place, that we may consult together privily for the good of angels and mortals.

Thereupon De'yus gave a signal for all his officers and attendants to retire beyond the Arch, which they did. And now that the ceremony of reception was over, De'yus came down from his throne and greeted the Gods cordially by clasping hands, after which they all sat down on the foot seats of the throne; and there were present De'yus, and Osiris, and Sudga, and no others within hearing; for Te-in had not come.

And for a while they talked together like long-separated friends; and lo and behold, the satan that was within each one of them began to fail him in regard to reproving the others. For even the smothered seed of love which the Great Spirit had given them began to swell up, as if about to burst forth a mighty power. So the time passed on, and none dared approach the subject of his soul's resolution. Till at last, De'yus, the most schooled in satan's cause, put an end to their old-time stories and trivial conversation; he said:

So much have I loved you both, and am now moved by your august presence, that with all my majesty and power I am weaker than a young child: who will unconcernedly reprove its own father. Or more I am like an old man that, in the absence of his child, findeth cause to quarrel with it; but on seeing it return, breaketh down utterly, and turneth from his previous grieving to an outburst of manifest love.

Osiris said: What can move thee to this seriousness, O De'yus? For even as thou hast spoken, so hast thou uttered the sentiment that has long lain on my heart. But which now, in reverence to thee and thy great kingdoms, causeth me to melt down like snow in a summer's sun. Pray thee, go on!

Sudga said: As I live, ye twain, so far my superiors as before whom I am nothing, have spoken the very sentiment of my soul. Pray ye twain, go on; for so great is my love unto you, your most extravagant wish shall be answered by me, though I labor a thousand years to accomplish it.

Thereupon De'yus sweetly told his tale, even as satan had taught him. And then he bade Osiris speak his mind, and also Sudga speak his; which they did, even as satan had taught them their parts. When they had finished, De'yus, much surprised by their pitiful tales, even as the others were at his, thus spake:

My Gods, how much easier it is to find fault with these affairs than to find a remedy. I have seen such as find fault with their neighbors, the kingdom, or the ancients, and yet they accomplished the same faults themselves. We all do know that one of the complaints we had against the old Divan laws was their bondage over the Lords and their dominions. Whereupon, when we confederated, it was to give independence to each and every Lord to rule his own heaven and division of the earth in his own way. And this was granted unto all my Lords and unto me and my kingdom likewise. And behold where it hath harvested! In the fullness of my soul I gave you certain doctrines to give unto mortals, chief of which was to make my names worshipful on the earth. But I bound you not, saying: Do ye this, and no more. But I said unto you: Here is the substance of the foundations of my doctrines. Go ye unto mortals and teach them these things, adding or abridging according to your own wisdom. And this ye accomplished, and added thereunto the temptation to mortals to become carnivorous, whereby the grades have fallen woefully. And now ye find fault with me for exacting a certain number of slaves annually of a certain grade; complaining that your own kingdoms are becoming flooded with drujas.

Osiris said: Hear me, O Lord my God, for I have labored for thee and thy kingdom many a hundred years. Nor are my words in passion, but well considered; wherein, therefore, if I err, I ask no excuse on account of hastiness. First, then, that our confederacy was founded to make a mighty kingdom, heavenly, having dominion over mortals on the whole earth; of which kingdom thou wert to be the chief and greatest glory, and ourselves the second. To all of which our songs to this day bear testimony but as for songs or

testimonies in the libraries of heaven, that our confederacy was founded chiefly to get rid of the Divan laws, I have not seen nor heard of one.

Sudga said: What I have done is done. I was commanded to a division of the earth, to subdue it unto De'yus, and I have so accomplished it. I have listened to your complaints, but neither hath offered a remedy. Ye twain are higher in rank and wisdom than I; when ye have spoken to the purpose I will also speak. For my part, I am thankful there are no Divan laws to bind me.

De'yus said: The remedy lieth in overturning the cause of the falls in the grades. For the sake of glorifying themselves, my Gods have suffered places of learning and industry to fall to pieces, both in heaven and earth. There be such as give glory unto charity, and unto rites and ceremonies; but I say unto you, my Gods, Industry and Learning stand higher than charity or rites and ceremonies; especially so standeth industry that yieldeth profitable support.

Osiris said: Where, O Lord my God, lieth the difference betwixt that which is written or spoken? In thy opening words thou hast even now reiterated the bondage of the Divan laws over the Lords. And in the next breath thou sayest: I command you to re-establish the places of learning and industry.

Sudga said: Are not written laws less arbitrary than spoken ones? for we see them beforehand, and are not, therefore, shocked by the sudden audacity.

De'yus said: In either case is it not true that the highest in power and mightiest in the plans and arrangement of his kingdoms must either take jibes and insults from his inferiors, whom he hath lifted up and made what they are, or otherwise fall broken-hearted on the loss of their love and worship? For on all hands we behold, alas, beneficiaries are apt to turn like venomous serpents, and strike, even though the blow would send themselves into destruction.

Osiris said: That is most especially true, O De'yus, where the highest kingdoms owe their glory and greatness to those that have been subsidiary and built them up. None are so slow to see their danger as

they that are exposed to it. There be such who, holding high places, if but their slaves knew who they were and how deceived, would bind them in knots and cast them into hell.

Sudga said: But in such cases is it not better, O my wise brothers, that the highest who have been raised up by the toil and industry of others, that labored to have them glorified, turn from their own glory and selfish ends, and divide up their ill-gotten kingdoms, and bestir themselves by sending assistants to those that have them in their power?

De'yus said: Most wisely spoken, both my Gods. But how shall we teach apes and monkeys to know their masters? They crook their tails and squeal, imagining themselves great monarchs. Whereas, were they cut off from their masters, they would come to grief most ignominiously, or be the foremost plunged into torments.

Osiris said: Thou wisest of Gods, is it not most strange, wonderful, how better we can see others' shortness than our own? Nor are we much quicker to find a way to save them, which we oft could do were they not self-conceited fools, than to guard our arms, so that when they show the least sign to do us wrong, we inwardly swear within our souls to hurl them into hell.

Sudga said: O my loves, it is a sad reflection, when we survey mighty kingdoms at their quarrels, knowing that, if either dare raise a hand to destroy, we ourselves hold the key whereby they can be, both, stript of their highest subjects and their greatest glories, and left in the ruins of their own evil. But the wise bide their time, and oft are fortified when others know not of it.

De'yus said: My most wise Gods, ye have spoken great wisdom. I will weigh your words and be governed accordingly. For your most holy visit I am honored above all I deserve.

Osiris said: Words cannot express my reverence for thy spoken words, O De'yus.

Sudga said: I am bowed with sorrow to leave the place of so much wisdom, love and power.

And now Osiris and Sudga stepped backward four paces each; but separate from each other, with their heads still bowed. By a signal, the vice-Gods re-en-

tered and stood beside the Gods, and then all, with heads bowed, raised their hands and saluted in the sign Central Sun. De'yus answered them on the sign Music of the Satellites.

Slowly now, and with measured step, to low sweet music, backward, the Gods and vice-Gods crossed the area and passed the Arch, where the vice-Gods left them and returned within. But the Gods were now met by the high Council and high marshals and conducted to the entrance gate, where they left them, and they were received, Osiris and Sudga, by their hosts and reconducted to their ships, with great pomp and honor, and they at once set sail for their own heavenly kingdoms. Now, in this whole proceeding, the Gods were all surprised that Te-in came not, nor, by messenger or otherwise, answered the summons; nor could one of them imagine the cause.

CHAPTER XLIV.

Te-in, whose heavenly kingdom contained three thousand million angels, being informed when Osiris and Sudga were gone to Hored, satan said to him: Now is thy time, call thy Council together; proclaim thyself God of heaven and earth, mighty in all regions, the Central Kingdom of the Eternal Heavens! Choose from amongst thy Council the highest grades, and make them Lords under thee. Jaffeth must be subdued to one nation of people, and this shall be thy footstool, and thy heavenly kingdom's headquarters. After which thy Lords shall proceed to the lands of Par'si'e, and Arabin'ya, and inspire the inhabitants thereof to another central kingdom, and when mortals are thus subdued to limited numbers, thou shalt have but few to deal with in order to make thyself God of the whole earth.

So on the day of De'yus' meeting with Osiris and Sudga, Te-in severed the bonds betwixt his heavenly kingdom and all others, and he chose twelve of his highest grade in the Holy Council, and made them Lords of the earth; but he allotted no portion of the earth to any one alone. He said: I will not give them kingdoms; this is the strongest way; to keep everything in one's own hands.

Te-in, then, through his Lords, whom he sent down to the earth, made Kan Kwan

mortal king of Jaffeth, with the title, King of the World, and Sun, and Moon, and Stars! And the Lords caused Kan Kwan to build an oke'spe, where he could receive the commandments of Te-in, the holiest, all highest ruler of heaven, as to what he should do in order to subdue the earth unto himself.

Te-in said: And, my Lords, say ye to Kan Kwan when the earth is subdued unto himself: Behold, I will also come down and dwell in the temples he buildeth for my Lords. And when the king goeth forth and subdueth a place unto himself, he shall immediately build a worshipful temple and dedicate it to me and my Lords, whose names ye shall give alike and like in all places. For I will not confuse mortals with a multiplicity of heavenly Lords. And the king shall show unto the people that there is but one High Ruler in heaven, whether he be called Joss or Ho-Joss, or Te-in, or Po-tein, and that I am the Person. But in no case shall the king suffer the worshippers of the Great Spirit to remain alive upon the earth.

My Lords, take with you, each, one million angels, strong and cunning in war; twelve million are sufficient; for ye shall not scatter them about, but keep close in the neighborhood of war and of the king. As when a fire burneth, beginning from a spark and spreading outward till a city is consumed, so be ye concentrated and potent. This is the whole art of war. And whilst mortals sleep, your angels shall come upon them and give them dreams and visions of glorious success, make them see themselves in the heat of battle, rushing through the jaws of death unscathed, whilst their manly arms slay about them on every side their enemies by the score in flowing blood. For when these mortals awake and remember their dreams, they will be well whetted for the valorous work. But as to those that are to be conquered, let your angels go to them whilst they sleep, and give them dreams and visions of horrid deaths; make them see the heat of battle and themselves overpowered on every hand, and, pierced with sword and spear, they fall, dying in great agony. For when such mortals wake up and remember their dreams, they are half conquered already.

My Lords, ye shall inspire the king to

be merciful and gentle; and when his soldiers come to a place to subdue it, they shall send truce-men before them, inquiring: Who say ye, shall be the ruler? And if the people answer: We are Kan Kwan's slaves, they shall not be slain. Te-in said:

My Lords, amongst mortals, what is righteousness? Now one Lord said: Rites and ceremonies. Another said: To worship thee, O Te-in. Another said: To follow the doctrines of the ancients. Another said: To purify one's self. Another said: To do good with all one's might. Another said: To practice truth. Another said: To harm no man.

Te-in said: Not one of you knoweth righteousness. Behold how you stand: The doctrines of the ancients were their own, and they are as dead. To put on a dead man's clothes, will they make the wearer like the dead was?

Rites and ceremonies are what show-men train their horses with, to run or leap, or lie down, to please their masters.

To purify one's self! What is that? A mortal man's body cannot be purified, for it is rotten at best.

To do good with all one's might! Who knoweth the meaning of that? To cut off a crushed foot to save a man's life: Give him pain in the cutting, even whilst he is suffering. Then it is well that some men's heads be cut off for their own good. Yea, even nations extirpated. Let him that doeth, then, do with all his might. See ye not that in this, that before one attempteth to do good, he is his own judge, judging by his own judgment?

To practice Truth! What is that? The Jehovahians say: Jehovah is All Truth. But Jehovah is nothing, scattered as the wind. Then truth is nothing. Who hath found a man but saith: To see as I see, is to see the truth; to see as thou seest, is to see falsely? A man told lies knowingly, and practiced them; and he was all truth to himself, for he was a liar. Therefore, he practiced truth.

To worship me is unrighteousness instead of righteousness. To worship Joss is unrighteousness; to worship the non-descript, Jehovah, is unrighteousness, and to worship Po is unrighteousness also. Behold this matter: The large trees in the forest were smothering out the small ones;

and the small ones said: We praise you, giant oaks, for the many blessings we have received; be merciful unto us! The large trees laughed at them, and they died. Is this not Jehovah? Is this not the Gods? For all mortals, at best, are but as unhatched eggs; and when they are dead, their souls are as hatched chickens, for the Gods to play with, and to use in their own way.

Teach ye this to mortals; and tell them, moreover, to choose what God they will; and if it be me, then I will labor for them; if it be not me, then am I against them. This, then, is righteousness: Reciprocity betwixt Gods and mortals; reciprocity betwixt mortals themselves; to war for opinion's sake in order to develop steadfastness; to help the helpless; to feed and clothe the stranger, and to worship the father and mother.

CHAPTER XLV.

Te-in's Lords and their angels departed out of Che-su-gow, Te-in's heavenly place, and descended to the earth on their mission; and this is what came of it:

Kan Kwan was the son of Kwan Ho, a flat-head; but Kan Kwan came of the converts to the Brahmin priests, and so had not his head flattened. But because su'is and sar'gis had long been in their family they descended to Kwan all the same. And he could see and hear the angels and their Lords; hear all the words spoken to him, a most excellent thing in a king, when drujas are restrained from observing him. The Lords guarded Kan Kwan on every side, day and night, and Kwan being stupid, because of the flat heads of his parents, he was well suited to carry out all that was commanded of him. So he at once announced himself with all his titles, and sent heralds hither and thither to proclaim him and let all peoples and kings know that he was coming to subdue them unto himself.

Kwan issued this decree: Kan Kwan, king of the world, and of the sun, and moon, and stars, I command! I, son of the sun, son of Te-in, behold! There is but one ruler in heaven, Te-in! There shall be but one on earth, Kan Kwan. Bow your heads down! I come! Choose ye: to bow down, or to die. One or the other

shall be. When the world is subdued to me, I will war no more!

In those days there were many great kings in Jaffeth, and their kingdoms were in many places far apart. Betwixt them, in a sparse region, in the Valley of Lun, lay the city of Ow Tswe, and this was the small kingdom of Kan Kwan, known for a thousand years. When other kings heard of Kwan's proclamation they laughed. And this is the vanity of mortals, for they heed not the power of the Gods over them.

So Kwan started with an army of four thousand soldiers, men and women, with spears, axes, scythes, swords and slings, and bows and arrows; and he marched against Tzeyot, a city of a hundred thousand people; and here ruled king Cha Ung Chin, with twenty thousand soldiers. Cha Ung Chin laughed. He said to his captain: Send a thousand women soldiers and kill Kwan and his army; they are mad and know not what war is.

The captain went forth to battle, but he took beside the thousand women soldiers a thousand men soldiers. But behold, Kwan and his soldiers knew no drill, but they ran forward so strangely that their enemies knew not how to fight them, and they fled in fear, save the captain and a hundred women, who were instantly put to death. But not one of Kwan's army was killed.

Cha Ung Chin was angry, and he sent ten thousand soldiers against Kwan's ragged army; and when the battle was begun, the angels cast clouds before the hosts of Cha Ung Chin, and they thought they held hundreds of thousands of soldiers coming upon them, and they turned and fled also, save five hundred, who were captured and instantly slain, men and women.

Cha Ung Chin said: It is time now I go myself. My laziness has cost me dear. On the morrow I will lead thirty thousand pressed men and women, and make it a day of sport to slaughter Kwan's army. So the king sent his marshals to select and summon his soldiers during the night. Many were too frightened to sleep; and those that slept had such visions and dreams that when they awoke they were as persons nearly dead.

Cha Ung Chin, next morning, sallied forth out of the city to battle, going before

his army. When he saw the pitiful army of Kwan, he said: Of a truth, the world is going mad! That such fools have courage is because they know not what a battle is. With that he rushed forward, faster and faster, calling to his soldiers. But they stretched out in a line, after him, for they trembled from head to foot, remembering their dreams. Presently Kwan and his army started for them, not with orderly commands, but screaming and howling. Cha Ung Chin's soldiers took panic, broke ranks and fled in all directions, save one thousand, including King Cha Ung Chin, who were captured and instantly slain.

And on the same day Kan Kwan went and possessed the city, Tzeyot, commanding obedience and allegiance of the people. And on the following day he set twenty thousand men to work building a temple to Te-in, pulling down other edifices for the material thereof. Nor had Kwan a learned man in all his army; but the Lords with him showed him how to build the temple, east and west and north and south, and how to make the archways and the pillars to support the roof; and the sacred chambers and altars of sacrifice. Of brick and mortar and wood built he it, and when it was completed it was large enough for twelve thousand people to do sacrifice in. And it was, from first to last, forty days in building.

Besides this, Kwan put another ten thousand men and women to clearing houses and walls away, and making new streets in many ways; so that at the time of the first sacrifice the city of Tzeyot looked not like itself; and Kwan give it a new name, Lu An, and commanded all the people to call it by that name, or suffer death.

Kan Kwan made the people go and do sacrifice to Te-in in the temple every morning; enforced a day of rest for each quarter of the moon; enforced worship on the part of children to their fathers and mothers, the father taking first rank.

Then Kwan made them pray for those who were slain in battle. And these are the words he commanded them: Te-in! Father of Life and Death! Who feedeth on suns and stars! Whose refuse is mortals. In thy praise I bow my head. For thy glory I lie on my belly before thy altar. I am the filthiest of things; my breath and

my flesh and my blood are rotten. Death would be sweet to me if thou or thy soldiers would slay me. For my soul would come to thee to be thy slave forever.

Behold, my brothers and sisters who fought against thee are dead, and I glorify thee because thereof. We have buried their carcasses deep in the ground, good enough for them. But their spirits are lost and wild on the battle-field, howling about. O Te-in, Father, send thy spirits from Chesu-gow, thy heavenly place, to them, to help them out of darkness. And we will ever praise thee, our mightiest, all highest ruler!

When they made the sacrifice they laid down on their bellies, certain ones prompting them with the words which Kwan received from the Lords.

After this, Kwan appointed them a governor, Ding Jow, who was the first governor of a province in Jaffeth. For as a Lord is to a God, so is a governor to a king. And this was the first of that order established by the Gods of hada.

Jehovih had said: Independent kingdoms shall not exist side by side; nor shall one be tributary to another; but there shall be one whole, and the lesser shall be parts thereof, not over nor under them, but as helpmates. The wicked will not see this now; but their own wickedness will bring it about in time to come.-

CHAPTER XLVI.

Kan Kwan again went forth to conquer and subdue, going to the southward, to Ho-tze, a large city having five tributary cities, ruled over by Oo-long, a king with two hundred wives and thirty thousand soldiers, men and women, well disciplined.

Kwan's army was now seven thousand strong, but without discipline; and with no head save himself. And on his march through the country he compelled the farmers to embrace the Te-in religion, under penalty of death. Now when he had come near Ho-tze, he sent an order for the king to surrender, even after the manner as at the city he had already conquered.

Oo-long laughed when told of the kind of company that had come against him, and he sent only women soldiers, eight thousand, to give him battle. When the armies were near together, the Lords said

to Kwan: Send thou a truce, and beseech thine enemy to surrender under penalty of death; for the angels of Te-in will deliver them into thy hand, and not one shall die.

A truce was sent, and the whole of Oo-long's army surrendered and made oaths of allegiance to Kwan, and not one was slain.

Oo-long, when informed of it, said: Now will I go with all my army and slay this ragged king and all his people, and also my eight thousand who have surrendered. So he marched to battle with twenty-two thousand soldiers. Kwan's army was scattered about the fields. Oo-long said to his captain: Go, thou, tell this foolish king to set his army in line of battle; I desire not to take advantage of a flock of sheep.

The captain started to go, but ere he reached the place, he fell down in a swoon, for the angels overpowered him. The king saw his captain fall, and he cried out to his army: It is enough! My army have never seen such fools, and know not how to battle with them. Come, I will lead!

At that, he rushed on, followed by his thousands. Instantly, Kwan's army set up their screams and howls, and ran forward in every direction; and Oo-long's army broke and fled, save one thousand two hundred who were captured, Oo-long amongst them; and they were instantly slain. But of Kwan's army only one man was killed.

The Lords sent messengers to Te-in in his heavenly place, informing him of Kwan's success. Te-in returned this commandment: In what has been done I am well pleased; but suffer not your mortal king, Kan Kwan, to win so easily hereafter; but let him have losses, that he may not forget me and my Lords and my hosts of angels. Place ye him in straits, and cause him to pray unto me; and his army shall pray also. And when they have thus sacrificed, deliver him and his army from their straits, and make him victorious for a season.

Kwan entered the city of Ho-tsze without further opposition, and possessed himself of it. At once he caused thirty thousand laborers to fall to work building a temple to Te-in. Another twenty thousand he caused to pull down houses and make

other streets, more beautiful. In twenty-eight days the temple and the streets were completed; and on the twenty-ninth day the sacrifices commenced, and all the people were obliged to swear allegiance to Kwan and to Te-in, or be slain. And on the first day there were slain four thousand men and women worshippers of different Gods, but for the main part the Great Spirit, who would not take the oath. After that, none refused, and so Kwan gave the city a new name, Tue Shon; and he appointed So'-wo'tse governor, and commanded the tributary cities to come under the yoke.

After that, Kan Kwan went forward again to conquer and subdue; and the Lords of heaven and their twelve million angels went with him and in advance of him, preparing the way. And the news of his success was spread abroad amongst mortals also, well exaggerated; so that the inhabitants of cities far and near feared him. The Lords suffered Kwan to conquer and subdue yet three other large cities without loss to his army; and Kwan began to think it was himself that possessed the power, and not Te-in.

The next city, Che-gau, was a small one, of fifty thousand inhabitants. Kwan inquired not of Te-in through the Lords as to how to make the attack, but went on his own judgment. Now there ruled over the city a woman, Lon Gwie, a tyrant little loved, and she had but four thousand soldiers, and Kwan had seven thousand.

Kwan, arriving near, demanded the place; but the queen answered him not with words; but had her soldiers in ambush, and thus fell upon Kwan's army, and put one-half of them to death; and yet the queen suffered small loss. Kwan, not finding his Lords with him, fled, and his remaining army with him. But the Lords urged the queen to pursue him, and she again fell upon them and slew another half, and crippled hundreds more. But the queen suffered small loss.

The Lords then spake to Kwan, where he had escaped, and said unto him: Because thou wert vain and remembered not me, who am thy heavenly ruler, Te-in, I have labored to show thee that of thyself thou art nothing. Then Kwan prayed to Te-in, saying: Most mighty ruler of heaven and earth, thou hast justly punished

me. I pray thee, now, with good repentance, in the bitterness of my shame. What shall I do, O Te-in? I am far from home, in a strange country, and my army is well-nigh destroyed. All nations are against me; a sheep is safer in a forest with wolves than I am in these regions.

The Lord said unto Kwan: Now that thou hast repented, behold I, Te-in, will show thee my power. For thou shalt gather together the remnant of thy army and turn about and destroy the queen and her army, or put them to flight and possess the city.

Kwan, on the next morning, being inspired by his Lords, prepared for battle, though he had but seven hundred men. On the other hand the Lords and their angels appeared in the dreams and visions of the queen's army, saying to them: The queen is deceived and led away into a trap. Kwan will be joined in the morning by fifty thousand men. Prepare therefore, to die to-morrow.

On the morrow, then, on the queen's side, the soldiers related their fearful dreams to one another; and hardly had they finished when Kwan's army came upon them. And the angels, more than fifty thousand, took on sar'gis, seeming even like mortals. At sight of this, the queen's army were so frightened they could not flee, save a few, but nearly the whole army surrendered, throwing away their arms and lying down. Kwan and his army fell upon them and slew them, more than four thousand, who were rendered powerless by the angel hosts with them. Kwan then went into the city, doing as previously in other cities, establishing himself and Te-in.

Such, then, was the manner of Te-in, the false, of establishing himself in Jaffeth.

CHAPTER XLVII.

Sudga, the false God of Vind'yu and her heavens, whose heavenly kingdom contained more than three thousand million angels, on his way home from Hored, said to himself: Two things I am resolved upon: to proclaim myself Creator and Ruler of Heaven and Earth; and to change the name of my heavenly place and call it Ahl-burj, the Mountain of the Clouds.

Satan spoke to Sudga, saying: Thou art all highest God. In the land of Vind'yu, down on the earth; and in the heavens above the land of Vind'yu; what God hath labored like unto thee? Thou didst establish De'yus, for nearly a thousand years in these regions. Thou possessest by right that name, and thou shalt call thyself Dyaus and Sudga; and thy heavenly place shall also be Hored, because, forsooth, it is also a heavenly mountain.

And so Sudga at once fell to work moving his capital and throne, and to founding his new place. And he also chose twelve Lords, saying to himself, after the manner of Te-in: Though I will have twelve Lords to rule over mortals, yet will I not give to any one of them a certain division of the earth for himself.

And when Sudga was thus founded in his new heavenly place he called his Lords about him and said unto them: Go ye down to mortals, to T-loyovogna, who hath a small kingdom in the valley of Hachchisatij, in Vind'yu, for I will make him king of all the earth, even as I am ruler of heaven. And by obsessions and otherwise ye shall lead him forth to conquer and subdue. Precede ye him in his journeyings, and cause mortals to fear him, that they be easily overcome. Twelve million angels I allot to you as your army, nor shall ye return into my presence until ye have made made T-loyovogna king of Vind-yu. After that I shall bestow you according to merit.

The twelve Lords, with their twelve million angels of war, departed for the earth, and came to Varaja, the city where lived and ruled T-loyovogna, and they covered the regions even beyond the Valley of Hachchisatij. T-loyovogna was the son of Hucrava, who was the son of Han Cyavarat, who was the son of Aipivohu, sacred in su'is to the Gods and Lords of heaven. So T-loyovogna talked with Sudga's chief Lord, who said unto him: Behold, thou shalt proclaim thyself king of all the world; for I and the hosts of heaven are with thee.

T-loyovogna said: Alas, mine is the weakest of kingdoms; I have not a thousand soldiers. Other kings will laugh at me. But the Lord answered him, saying:

What are mortal kings in the hands of Dyaus, he who was Sudga? I say unto the nations of the earth: Go down! and they fall. I say: Rise ye up! and they rise. Man looketh to stone and clay and water for great power; but I that am unseen am greater than all the lands and the waters of the earth, for I rule over them, and over heaven also. I will have but one king on the earth; and as I rule the angels of heaven, even so shalt thou rule mortals, and establish thee and me forever! For thy heirs, and their heirs after them, shall have dominion over every kingdom and country in the world.

T-loyovogna said: I fear thee, O Dyaus; I know thy power. But how can a king go to war without soldiers? Or an army without arms? The Lord answered him: Send thy proclamation unto kings far and near, commanding them to bow down unto thee. And presently I will come unto thee and lead thee forth, and thou shalt conquer and subdue them, and not a hair of thy head shall be harmed.

T-loyovogna did as commanded; and some days after his proclamation had been sent unto the nearest kings, all of whom knew him well, he mustered his army of seven hundred men and one hundred women. And they that had neither spear, nor sword, nor scythe, nor bow and arrows, took clubs, and clappers, and pans, to make noise with, and others took lanterns.

The first city they approached was Abtuib, ruled over by Azhis, who had an army of four thousand men and one thousand women. When near the place, T-loyovogna sent his demand for the surrender of the city. Azhis answered him not, but said unto his army: Go ye and surround yonder fool, and destroy him and his army.

Now, behold, the night came on, very dark, ere the attack was made. And the Lord said unto T-loyovogna: Command thy soldiers to light their lamps. T-loyovogna said: I fear, O Lord; for will not lamps expose us unto death? But the Lord said: Light the lamps! So when the lamps were lighted the enemy began to march as if to surround them, some going one way and some the other. And the Lord's angels made lights also, to the left and to the right, so that the enemy, in order to surround the lights, kept extending

in two lines, away from each other. Presently, they judged by the lights that there were tens of thousands of soldiers come against them. Suddenly, now, T-loyovogna's army sounded their pans and kettles, and set up furious howls and screams; and in the same time the angels of heaven cast stars of light in the midst of Azhis' army, and they became panic-stricken and fled in all directions, save three hundred who were captured and put to death. Then T-loyovogna sent one hundred men into the city and captured Azhis and slew him. After this, T-loyovogna entered the city and declared the place his.

And whilst it was yet night, thousands and thousands of the people came and prostrated themselves before T-loyovogna, swearing allegiance. And in the morning of the next day he proclaimed himself king; and he impressed thirty thousand men to build a temple to Dyaus; and yet other twenty thousand to change the streets, and otherwise beautify the place. In forty days the temple was completed, and was large enough for eight thousand souls to do sacrifice in at one time. T-loyovogna compelled the people to prostrate themselves on their bellies and pray to Dyaus, whose home was in Ahl-burj, a high heavenly place, a mountain above the mountains.

After this T-loyovogna changed the name of the city to Savazata, signifying, first fire-place; and he appointed to rule over it Vistaqpa, to be governor, with right to bequeath it to his son after him. For Sudga had said: To concentrate power, this is the greatest. There shall be but one heavenly ruler, and his Lords shall be his helpmates. Even so shall there be but one king, and his governors shall be his helpmates in the same manner.

T-loyovogna then marched forward, to conquer and subdue another city; which he accomplished also, and changed the name, appointed a governor, making all the people swear allegiance to himself as king, and to Sudga, the Dyaus, as heavenly ruler, creator of worlds.

In this way, even after the same manner as Kan Kwan in Jaffeth, did T-loyovogna proceed in Vind'yu, from city to city, conquering and subduing. For the Gods, Tein and Sudga, had oft conferred together on

this subject previously, and had long experience in manipulating mortals in their games of life and death, nor did mortals mistrust the power above them.

CHAPTER XLVIII.

At this time the heavenly kingdoms of Baal and Ashtaroth contained more than twelve thousand million angels.

When Osiris, the false God of Arabin'ya and her heavens, left De'yus in Hored, satan spake to him, saying: Osiris, thou art a fool! Thou deservest to be ground to dust! Behold thy wisdom and power, and yet thou cringest to thy inferiors on every side. Wert thou not made as well; and withal, as masterly in making others to bow to thy will and decrees? What more is required for Gods or men, than to make slaves of others, to do him honor and reverence?

Then Osiris said: O that I had struck out from the first for myself! But I will amend my time. When I am in my heavenly place I will send to the earth to my laboring Gods, Baal and Ashtaroth, to come to me, and I will make our three kingdoms into one, and mine shall be chief. And I will offer emoluments to the best, highest grades in Hored, thereby drawing from De'yus his best fruits and flowers, and I will send to him some two or three thousand million of my superabundant drujas.

Accordingly, when Osiris arrived at Agho'aden, his heavenly place, he sent messengers down to the earth to Baal and Ashtaroth, summoning them at once to his presence. And they came, being attended, each, with ten thousand companions, besides heralds, musicians and trumpeters. Osiris had made great preparation for them. His receiving hosts, one million, were newly adorned for the occasion. The roadway, for three hundred miles, was illumed with pillars of fire. The Holy Council, half a million, were in extra session. The laborers, four thousand million, were granted a day of rest. So that when Baal and Ashtaroth entered the heavenly capital, it was a magnificent scene, and as if in fact Osiris, the false, was a mighty God.

Great were the ceremonies and saluta-

tions between the Gods, as also with the generals, captains, marshals and others; to describe which a whole book might be written and yet not mention one-half. After the reception, Osiris proclaimed an extra day of recreation to Agho'aden, and in the meantime he and Baal and Ashtaroth retired to a private chamber beyond the throne, to the east, to consult on the matters of heaven and earth.

Osiris said: My brother and sister, ye are my loves; the worlds are all vain else! De'yus is the most selfish of Gods, and unreasonable. He said to me: Thou shouldst keep up the grades! Now, behold ye, his own grades are broken down. As I and other Gods send him contributions in subjects, so remain such subjects; no more education for them in Hored. Then he complaineth and assumeth to dictate. And this for De'yus' glory. Not a word for lifting angels or mortals up out of darkness.

Baal said: A most unreasonable God. Saidst thou not to him: O that I had the power and means thou hast! What great good I would do!

Ashtaroth said: This I have found before, the greater power a God hath, the less he doeth for others' good. As for my part, what good can I do? I have scarce two thousand million slaves, all told! O that I had a kingdom like De'yus! But what proposest thou, O Osiris, thou far-seeing God?

Baal further said: Ashtaroth, thou wise Goddess, thou hast expressed mine own soul. My kingdom is but little larger than thine. I am a very helpless God indeed. But once I reach De'yus' means, my soul's delight will be to fill all the heavens full of schools and hospitals! But speak thou, Osiris, whatsoever thou hast resolved is wise. As for myself I have been two thousand years trying to put myself in good position first, so I could help others.

Osiris said: To cut loose from De'yus; this is wisdom. To send drujas into De'yus' kingdom, is greater wisdom. To establish Agho'aden as the all highest heavenly kingdom, with myself at the God-head, and ye twain to be my sole Gods of the earth, is the greatest wisdom.

Baal said: I swear, thou hast spoken at last what I have for five hundred years

hoped to hear thee say. To thee am I sworn forever. Put thou upon me whatsoever thou wilt.

Ashtaroth said: Now am I blessed above all Goddesses. What I have heard thee speak is what I would have spoken.

Osiris said: It is enough, then, this I proclaim, and on our crossed hands we swear: Agho'aden, All Highest Heaven! Osiris, Son of the All Central Lights! The Most High God! His only Son, Baal, Ruler of the Corporeal Earth! His only Daughter, Ashtaroth, Ruler of the Corporeal Earth! Fidelity and Union forever!

Thus they swore themselves into the Godhead. And on the next day Osiris sent messengers to De'yus, in his heavenly place, informing him of what had been done, and adding thereto: But thou, De'yus, I cut thee off from these earth regions. Get thy supplies whither thou canst. Adversity doth a proud soul some good.

CHAPTER XLIX.

Osiris said to Baal and Ashtaroth: Go ye down to the earth and subdue it; and your first labor shall be in Arabin'ya, and Par'si'e, and Heleste; after that ye shall fall upon remote parts and subdue them unto ourselves also. But go ye not as other Gods, to destroy mortals, for we want them to propagate and make subjects for us. Nor pursue ye them, tribe against tribe, putting them to death if they worship not Osiris or Baal or Ashtaroth. Nay, not even the worshippers of the Great Spirit, except those whose spirits we cannot catch at time of death; them destroy. But suffer mortals to worship as they may, and if they worship the Creator, say unto them: It is well. If they worship Ahura, say: It is well. If De'yus: Yea, it is well; for all of these are but one person, who is Osiris, whose high heavenly place is Agho'aden. Thus teach them.

This also shall ye do: Re-establish places of learning, teaching the Osirian law; cause to be rebuilt, houses of philosophy, oracles and temples; and in all such places where mortals come to consult the spirits, provide ye spirits who shall answer through the oracles for benefit of our dominions. It was ourselves that gave the name Lord God to the Arabin'yans; it

was ourselves that gave the name De'yus to Par'si'e and Heleste. Let us not waste ourselves undoing what hath been done, but appropriate it to ourselves.

Such, then, was the basis on which these three Gods set out to establish heaven and earth. Osiris gave to Baal and Ashtaroth, in addition to their own kingdoms, twelve Lords each, to labor with them in the earth department; and every Lord was allotted one million spirit soldiers, to be under the Lord's jurisdiction.

With this, Baal and Ashtaroth returned to their heavenly kingdoms on the earth, and at once set about their labors. First, by inspiring mortal kings and queens, who, being thus inspired, impressed tens of thousands and hundreds of thousands of their subject to do the building. And in seven years' time there were built in Parsi'e and Arabin'ya four thousand altars for the sacred dances; seven thousand temples of sacrifice, four hundred and seventy oracle temples, and thirty-one sar'gis temples, where the Lords took on corporeal forms and talked and reasoned with mortals; especially on the stars and moon and on the earth; teaching the philosophers the four motions of the earth; axial, oscillatic, orbitic and vorkum; the plan of the hissgow, and the cycles of the earth; the cycles of the sun, and the cycle of the sun's sun; the north star-belt therein, and the vortices that move them all.

And the inhabitants of Arabin'ya and Par'si'e and Heleste began again to prosper, and became mighty. But after many years, behold, Baal and Ashtaroth rebelled against Osiris, and seceded from him. And this was the end of the heavenly confederacy founded by De'yus. As for the far-off Gods in other divisions of the earth, they seceded at the time Osiris and Te-in and Sudga did. And from this time on, no more spirits were sent to the Lord God, the false, the author of the name De'yus.

When Baal and Ashtaroth seceded from Osiris and resumed their own kingdoms, behold, in all the divisions of the earth, every God was for himself and his own kingdom. But between Osiris and Baal and Ashtaroth a triangular war ensued in reference to the boundaries and divisions of the land of the earth.

Now, therefore, the self-Gods had become the beginning of a new order of dominion in heaven and earth, every one in his own way.

CHAPTER L.

After the meeting between De'yus and Osiris and Sudga, when De'yus was left alone, he thus reasoned: Since Sudga and Osiris have thus left me uncivilly amidst a most disgusting quarrel, it must follow that on their arrival home they will secede, taking their kingdoms with them. Well, it will be well; I will the more warmly bind my fellowship to Te-in, and we twain shall overthrow Sudga and Osiris, and take all their spoils.

Whilst De'yus thus soliloquized, messengers came from Che-su-gow, Te-in's heavenly place, bringing this word: Greeting to thee, our Lord God: Te-in hath seceded, and taken both his heavenly and his corporeal dominions unto himself. With an army of two hundred million angel warriors he is walling his heavenly kingdom around on every side; none can pass or repass without his permission.

Before De'yus recovered from his surprise, behold, other messengers came from Sudga's heavenly place, saying: Greeting to thee, our Lord God: Sudga hath seceded, taking with him his heavenly kingdom and his earth dominions, Vind'yu! With an army of two hundred million angel warriors he is walling his heavenly kingdom around on every side; none can pass or repass without his permission! De'yus said: So alike and like! Then these rascal Gods had this planned beforehand!

Presently other messengers arrived, saying: Greeting to thee, our one-time Lord God of heaven and earth! Osiris and Baal and Ashtaroth have seceded, taking their heavenly kingdoms and their mortal dominions with them. I, Osiris have spoken. Thy higher grades I will draw unto myself; my lower grades I will banish unto thee!

De'yus said: Well, it is well. I will now make stronger the other heavenly divisions unto me; and the earth divisions, too long neglected by me; Uropa, Guatama, North and South, and their heavenly places. But whilst he thus soliloquized,

behold, messengers arrived from these places, also announcing their secession in like manner. Then De'yus was silent for a long while, considering. But satan came to him, saying:

Darkness cometh unto all the great, for by this the light is made to shine brighter. Now, since all access to the corporeal earth is cut off, and since all thy supplies for food and raiment must come up from the earth, it followeth that thou shalt lower Hored, thy heavenly place, nearer to the face of the earth. The which accomplished, thou shalt send ten thousand million of thy warrior angels against these rebellious Gods and despoil them of their dominions, and cast them into hell, and repossess thou the whole earth.

De'yus said: It is true! My way is clear. These rascally Gods know not how foolishly they have exposed themselves. Hored is wide enough to cover them up. And by fire will I chase the drujas upon them, ten thousand million strong; flood them with such foulness that their kingdoms will go to pieces under them and suffocate them in the horrid stench.

De'yus then called together his vice-Gods, and his Holy Council, and his highest raised officers; and he related to them what had occurred, and his plans ahead. But that he might the better deliberate and gain their acquiescence, he granted a day of recreation, to meet on the following day at the trumpet call. But on the day of recreation, no less than seven hundred million of his highest grades left him and Hored, and descended to the heavenly kingdoms of his former Gods, some to one and some to another, whilst a few of them descended to the earth to found small kingdoms of their own. Danger was already staring De'yus in the face.

Accordingly, he at once chose his officers, and set them to work, but owing to their lack of knowledge in such matters, only a small section was bound and lowered at one time, at which rate a hundred years would be required to accomplish the work. Hereat, De'yus' heart began to fail him. The prophecies of the higher Gods, that he and his kingdoms would be ultimately

broken up and cast into hell, began to show signs of realization fearful to contemplate.

De'yus had no time for war, but must now use every stratagem in his power to prevent dismemberment in his own kingdom. In these straits a good fortune came to him in a ji'ay'an harvest falling in all the atmospherean heavens, compressing and falling, so that his lowest grades were provided with sustenance from above, and they were pacified.

Jehovih had spoken to Cpenta-armij, in her far-off etherean worlds, saying: Behold, Earth, she entereth now the ji'ay'an fields of Tu'e'vruga, in My high roads, Loo-sutsk. A little while will I feed the self-Gods of the lower heavens, and lead them on to know My power.

CHAPTER LI.

Jehovih spake to God, His Son, in Craoshivi, saying: Prepare thou, for the fall of ji'ay in atmospherea. Earth and her heavens enter Loo-sutsk, seventy years in the rates of seven hundred; forty years in five hundred; twenty years in a'ji! Be thou advised; for Craoshivi shall fall to thirty, and Hored be buried in the earth. Call thou My Son, Ahura, and reveal My words!

So God, in Craoshivi, advised his High Council, and also sent messengers in haste to Vara-pishanaha, to Ahura, and acquainted him. After this God propounded in Council. What can Craoshivi do for Anuhasaj? Thereupon the members spake at great length, more than a thousand of them.

So God decreed: A commission to wait on Anuhasaj and inform him of his danger, and offer to succor and save him. This is the message thus sent:

To thee, O Anuhasaj, greeting in Jehovih's name, and by our love assured. Thou art adjudged to be in perilous condition. Behold, one hundred and thirty years' pressure will fall on the heavens of Earth; Craoshivi will go down to the depths of hada. Reach up thy hands, and I will come and save thee and thy kingdom. Wilt thou withdraw thine armies and permit the resurrection of thy lowest grades?

Anuhasaj answered in these words:

Who art thou that thus assaileth my peaceful kingdom? Thou pretended son of the Void Nothingness? Call thou on me as becometh one with thy small kingdom, and if thou need help for thyself, or for thy paupers, I will give unto thee!

Thereupon God returned this answer: Be thou patient with me, O brother: If it be that I am proved to be in darkness, and thou in the light, I will make thee ample amends. If on the other hand I be in the light, and thou in darkness, I will say naught that would wound thee. If thou wilt apply thyself diligently to solve the place of Earth and her heavens thou wilt find in truth the coming pressure whereof I told thee. Think not that my words are spoken at random, but try them by prophecy and by mathematics.

As to the coming danger, it is an easy matter to estimate. A thousand years ago, when thou first established thyself and thy heaven, Hored possessed an average grade above fifty. And there were four thousand million of them. In two hundred years thou hadst six thousand million, and the grade was raised to sixty-five. In the next two hundred years the number was nearly doubled, but the grade had fallen to forty. And two hundred years later the inhabitants had nearly doubled again, but the grade had fallen to twenty-eight. In the next two hundred years, the increase in numbers was at the same rate as the decrease in the grade.

Now behold, thy twenty-eight thousand million, more than half of whom are in Hored, are below grade ten. And when thou didst first possess Hored, a ten grade could not survive thereon. Think not that some accidental thing will raise so great a weight. Look into this matter, as to what thou hast done! Thou hast persuaded thy hosts not to look up to Jehovih and His kingdoms, and lo, they incline downward to the earth. Yea, they have already filled the earth with war and destruction.

Thou shalt not hope to throw these things on thy Gods, for they will turn against thee and accuse thee. At present they are content to found kingdoms of their own. But they will also come to an end. Because they have seceded from thee, let it be evidence that all the highest grades will follow in the same way.

As for Craoshivi, her lowest grades are above fifty, and therefore self-sustaining; her highest grades are ninety-nine and her average eighty-eight. And hundreds of millions of these are such as my Lords have rescued from thy bondage; others, such Faithists on the earth as thy false Gods put to death for refusing to bow to thee. And have they not proved it is better to suffer death than to renounce faith in Jehovih? Otherwise they had now been within the company of thy slaves, toiling in darkness. Yea, my kingdom is made up of those that were despised and abused; and of those that thy Gods slew in war, chaotic and mad. For my asaphs followed thy cruel wars and gathered in the spirits of the slain, whom thou wouldst not have. Thou callest them poor still. Why, so they are; they are washed white as snow; and because they have been taught to keep on casting aside all accumulation, save knowledge and goodness of heart, in which they are rich indeed.

They would come to thee now in pity to take thy people by the hand and deliver them away from thee and darkness. And if thy slaves be not delivered away from thee, they will surely, soon or late, turn upon thee and cast thee into hell. I pray thee, therefore, assume thou conversion to Jehovih, and cast thy kingdom upon Him whilst thou may. For I have the power and the means to deliver thee and thy slaves. Yea, I will give thee a new name, and hide thee away, that they cannot find thee. And thou shalt be one with me in my holy place. Thus the matter remained.

CHAPTER LII.

In Vara-pishanaha Ahura had now toiled nearly two thousand years with his people, who for a great part had been drujas, but were now high in the grades. More than two thousand million of them had been raised into light; becoming Brides and Bridegrooms to Jehovih, and had been delivered into the ethereal worlds.

But Ahura suffered not his dominions to be depleted, but did after the manner of God in Craoshivi, and sent down to hada and to the earth and gathered in, both the fallen angels of De'yus and his false Gods, and also the chaotic and foul-smelling spirits, wild and frenzied; and Ahura had

them brought to Vara-pishanaha and there sorted, and nursed and restored and put to school and to factories, and taught and developed; hundreds of millions of them becoming bright, wise and of great love and power.

God sent to Ahura, saying: Greeting to thee in the name of Jehovih: Because of the coming darkness which will soon press upon atmospherea from every quarter, and the trials that will be put upon Gods and angels, let us unite our heavenly kingdoms! Let us bring our plateaux together, and thy kingdom shall be my kingdom, and mine shall be thine; and one of us shall be manager in heaven, and the other shall descend to hada and to the earth during the great darkness.

To this Ahura replied: Greeting to thee, God of Earth and her heavens, and with love and most high reverence. There is wisdom in thy design. I will do whatsoever thou demandest, to fulfill this great work.

So God, of Craoshivi, and Ahura, brought their forces to bear on their respective plateaux, to unite them. And their places were two thousand miles apart, to the northeast and southwest; and Vara-pishanaha was seven thousand miles below Craoshivi.

Now the coming pressure would drive them both down near the earth's surface; to steer Vara-pishanaha to the northeastward, and to steer Craoshivi to the southwestward, would bring one over the other; and to lower the grade of Craoshivi would bring the twain in contact. And the inhabitants of both dominions were so high in power and wisdom that their presence was higher than the place they inhabited. So that the element of the plateaux was all that was required to be moved.

To find the power required, and to arrange the ranks for the proceeding, God appointed officers and set them to work, and the officers reported back that the work could be completed in twelve years. And Ahura united with God; and there were engaged in this labor three thousand million angels. And they made a bridge betwixt the two plateaux, and it was completed during the first year; and it so connected them that millions of angels could pass and repass whilst the work was going on.

Yet God's labors and Ahura's labors in receiving the spirits of the earth, of the Faithists, and of others from the regions of hada, ceased not. Their thousands of otevens sailed the heavens in every direction, gathering in the unfortunate. And now that the self-Gods in hada had quarreled amongst themselves and separated, De'yus' blockade was broken. His mighty standing army against Jehovih's believers had melted away; and the otevens sped hither and yonder unmolested. And they gathered in many a thousand; yea, tens of thousands, of De'yus' highest raised angels. The lowest would not come. They had been taught to hate with vengeance Jehovih and His worshippers; to look upon all ills as from Jehovih; to look upon all good delights and blessings as the gifts of De'yus, the Lord their God.

Suffice it to say, in twelve years the great heavens, Craoshivi and Vara-pish-anaha, were united and become as one place. And there was a time of rejoicing and delight; great recreation and communion; great rites and ceremonies, and worshipping and rejoicing before Jehovih. Already was the pressure of ji'ay upon the heavens and the earth. Hored was fast falling toward the earth; De'yus' highest raised had already gone; his kingdom was becoming a kingdom of fools and idlers, a most dangerous class when once want and starvation come upon them.

De'yus, still stubborn, and, withal, hoping for a change from some cause he saw not, had now no longer time to quarrel with his truant Gods, but from day to day, hour to hour, was kept on a strain to avert the threatened doom.

Meanwhile, the false Gods, his own one-time pupils, were now heaping into his distracted kingdom millions and millions of drujas, who had been taught on earth that all that was required of them was to call on the Savior, Anubi, and the Lord God, and that when they died they would go straight to glory to dwell on the holy hill of the Lord God. And these poor creatures the self-Gods now applauded, helping them on, saying: Yea, go on; your Savior, Anubi, will open the gate and pass you in. Henceforth, forever, ye shall do nothing but bow to De'yus.

And these spirits of darkness, like idiots, were bowing all the time, day and night, doing nothing but bowing, and saying: Blessed Anubi! He can save me! Glory to the Lord our God! Then they would begin again: Blessed Anubi! My Savior! Glory be to De'yus! For this was all they knew; neither would they hear nor see else; they were as wild people; with outbursting eyes, looking for Anubi; looking for De'yus; but bowing incessantly in all directions; millions of them, tens of millions.

Anubi gave up his place in consequence, and in fear of them; and his heavenly city was like a house without a keeper, where throngs go in and out, around about, forever shouting: O my blessed Savior, Anubi! Glory be to the Lord God. But Anubi was with the false Lord God, striving to help him find some means of escape or safety.

CHAPTER LIII.

Darker and darker, the hadan fields palled before the touch of Jehovih's hand, to try the self-assumed Lord God and his heavenly works. As if an epoch new and terrible had come to one so audacious, who foremost in heaven and earth had sought to banish the worship and the name of the Great Spirit from mortals, and give them instead a heavenly ruler in the image of man.

For before this, all nations knew the office of Gods and Lords, and revered them as Jehovih's high officers, raised up spirits of the dead, wise and powerful. But now, in five great divisions of the earth, satan's hadan chief had bound mortals to his name, with threatened penalties, and even death, for mentioning Jehovih's name. And, to put them to the test, made oaths on burning flesh, that whoso would not eat thereof should die. For this was the criterion before the courts that they who refused fish and flesh food, or would not pollute the body by intoxicating drinks and noxious smoke, were possessed of Jehovihian worship, and so deserved torture and death.

So the names of Lord and God, and Lord God, and De'yus, had now become for a thousand years fixed in mortals' minds as the Creator, a large man sitting on a

throne in Hored, his heavenly seat, watched and guarded by his son, Anubi, keeper of the scales, and of the gate to heaven. To make a plausible story of which, the angels, through oracles, and magicians, and priests, and prophets, proclaimed that: In the beginning God created the heavens and the earth, and all things therein and thereon. And he was tired, and rested; and, as if creation was a completed work, left certain laws to run the wonderful machine whilst he sat afar off, looking on; smiling at the pranks of mortals, and their failure to understand him, with a devil and a horrid fire to torture their souls, if they sang not in praise of this compounded, false Lord God.

Thus turned he, their false God, the voice of mortals from Him Who is Ever Present, Whose speech hath every soul heard, Whose Presence moveth all things in heaven and earth! The false God turned them to sing and pray to himself, so he should clutch and bind their souls in endless slavery; untaught, half fed; as drudges, to bring into his capital, provender and building stones to glorify him forever.

Over Jaffeth, far and wide, this traitor to Jehovih had sealed in stone, and papyrus, and wood, and sacred cloth, his name, Ho-Joss, to suit the Panic voice; as whilst in Vind'yu he made them engrave it Dy-aus, to fit the Vedic tongue; and thence in Fonece to suit the higher-spirited race, Adonia-Egad, and go over to Heleste, and, in less distinct Greece, whisper Zeus, saying: These words are watchwords to gain Anubi's ear, and turn the scales for endless paradise, saying: Go ye, engrave my names; and, in mortal libraries, register my great exploit, of how I created the world. And make me spotless pure, letting sin into the races of men by Osiris' cunning tale of We-it's weakness by fault of the earth. For I am not come like Jehovih's captains, spirits sent to rule men for a season, but a very God of blood and bones, who once, in terrible anger, flooded the earth to drown my disobedient sons and daughters. Make ye them to tremble and draw long breath when my name is spoken, or, by mine own soul, I will hurl heaven and earth into the endless chaos!

Pressing downward ji'ay came, slowly and surely, the very motion spake as a million tongues, serious, awful. For many of the hosts of De'yus were deserting him on all sides. As one in a small way may see on a sinking ship, how the expert swimmers, with strong arms, leap into the water boldly and swim for the far-off shore, whilst the helpless, in frantic rage, cluster fast upon the distracted officers, hindering them from doing good. So began the tumult in the fast descending plateau, Hored, which was increased a hundred-fold by the flood of drujas cast upon De'yus' kingdom by his own traitorous false Gods.

De'yus' generals and captains first tried music to hold the forty thousand million to peace and order; but the es'enaurs themselves took fright, and fled by the million, flying down to the earth to Osiris', or Tein's, or Sudga's kingdoms, and over-flooding mortals with ghostly revelries. Next, by parades, and rites, and great processions, did De'yus' officers seek to divert the panic-stricken millions.

Thus for years this maddened God with wonderful strength of will almost held his own, inventing tens of thousands of stratagems. But at last, in the downward course, Hored touched upon the corporeal earth; and suddenly, as if startled by the shock, the frantic millions screamed, and then, alas, all order died.

The doors of hell were opened! The maddened mob broke loose to pillage or to destroy De'yus' throne and capital, with all their splendor. And then rushed in the fault-finders, shouting: Thou lying God, but like a man, who art thou? And thou, Anubi, deceiving judge! A thousand horrible deaths to thee!

But the unlearned drujas knew not who was rank or officer, God or judge, but seized the pale and trembling De'yus and Anubi, and more than a million officers, overpowered them, by ten million to one, pressed on by the foul-smelling crowd. And now, with blows and kicks and cuffs, on every side began the awful fray. Till stretched as wide as the Earth, the countless millions were plunged into hell. Hereupon, to right and left, was now an unceasing combat, and all the hosts of the Lord God were sworn for vengeance

against any one they came against. Then came the torturers, casting into hells most offensive smells and suffocating gases, crammed in the nose and mouth of their victims. No more were De'yus and Anubi seen, but swallowed up in measureless darkness where every soul sought nothing good, but labored hard to give unto others excruciating tortures for vengeance sake.

CHAPTER LIV.

God in Craoshivi prayed Jehovih what he should do to release De'yus and Anubi; Jehovih answered, saying: My Son, thou shalt first labor for them that desire; who-so courteth darkness deserveth not thy hand. I have proclaimed from since the olden time, warning to them that put Me away; but in their self-conceit they denied My person and power. Wert thou, this day, to deliver from hell De'yus and Anubi, and their thousands of millions of self-torturing slaves, they would but use their deliverance to mock My creation, saying: It lasted not; it was but a breath of wind. In four hundred years I will bring Earth into another dawn of light. Till then, let De'yus and Anubi and their hosts take their course.

God inquired concerning Osiris and Te-in and Sudga, and Jehovih answered him, saying: Sufficient unto them is the light they have received. Suffer them also to take their course, for they also shall become involved in hells of their own building. But be thou attentive to My Chosen, the Faithists, in all parts of heaven and earth; not suffering one of them to fall into the hells of My enemies.

God acquainted Ahura with Jehovih's words; then Ahura prayed to Jehovih, saying: O Father, grant Thou to me that I may go to Osiris, and to Te-in, and to Sudga, to plead Thy cause. Behold, De'yus is locked up in hell; even high-raised Gods would not find it safe to go to him.

Jehovih said: Why, O Ahura, desirest thou to go to Osiris and to Te-in and to Sudga? Knowest thou not, how difficult it is to alter the mind of a mortal man; and yet these self-Gods are ten-fold more stubborn!

Ahura said: I know, I cannot change them; to break this matter of conceit, and

all learned men are liable to fall therein, none but Thou, O Jehovih, hast power. But these self-Gods were long ago my most loved friends; behold, I will go to them as a father would to a son, and plead with them. Jehovih gave permission to Ahura to visit them, the three great self-Gods.

So Ahura fitted out an otevan, and with ten thousand attendants, and one thousand heralds, and with five thousand musicians, besides the officers of the fire-ship, set sail for Che-su-gow, Te-in's heavenly place, over Jaffeth. And when he arrived near the place he halted and sent his heralds ahead to inquire if he could have audience with Te-in.

Te-in received the heralds cordially, and being informed of their object, sent back this word: Te-in, the most high ruler of heaven and earth, sendeth greeting to Ahura, commanding his presence, but forbidding Ahura and his hosts from speaking to any soul in Che-su-gow save Te-in.

Ahura received this insulting message with composure, and then proceeded and entered the capital city, the heavenly place of Te-in, where he was met by one million slaves, arrayed in the most gorgeous manner. These conducted him and his attendants to the arena, where Ahura was received by the marshals, who brought him to the throne, leaving the attendants in the arena. Here Te-in saluted on the sign of Taurus, and Ahura answered in the sign of Friendship.

Te-in signalled privacy, and so all others fell back, leaving Ahura and Te-in alone. Te-in said: Come thou and sit beside me on the throne. Ahura said: Because thou hast not forgotten me I am rejoiced. And he went up and sat on the throne.

Te-in said: Because thou art my friend I love thee; because thou art beside me I am rejoiced. It is more than a thousand years since mine eyes have beholden thee. Tell me, Ahura, how is it with thyself and thy kingdom?

Ahura said: As for myself I am happy; for the greater part, my kingdom is happy also. My trials have been severe and long enduring. But of my four thousand million, more than half of them are

delivered beyond atmospherea, high raised; and of the others they grade from fifty to ninety.

Te-in said: And for more than two thousand years' toil, what hast thou gained by striving to raise up these drujas? Ahura said: This only, O Te-in, peace and rejoicing in my soul.

Te-in said: Hereupon hang two philosophies: One seeketh peace and rejoicing by laboring with the lowest of the low; the other, by leading the highest of the high. As for me, the latter suiteth me better than the former. I tell thee, Ahura, all things come of the will; if we will ourselves to shut out horrid sights and complainings, such as the poor druk and the druj indulge in, we have joy in a higher heaven. To me it is thus; sympathy is our most damnable enemy, for it bindeth us to the wretched and miserable. To put away sympathy is to begin to be a great master over others, to make them subservient to our wills.

Ahura said: Is it not a good thing to help the wretched? Te-in answered: To help them is like drinking nectar; to make one's senses buoyant for the time being, that is all. They relapse and are less resolute that before, and depend on being helped again. For which reason he who helpeth the wretched doth wrong them woefully. To make them know their places, this is the highest. For have not even the Gods to submit to their places? To learn to be happy with one's place and condition is great wisdom. Herein have thousands of Gods fallen; they helped up the poor and wretched; as one may, in sympathy to serpents, take them into his house and pity them. They immediately turn and bite their helpers. But speak thou, O Ahura; for I have respect to thy words.

Ahura said: If a man plant an acorn in a flower-pot, and it take root and grow, one of two things must follow: the growth must be provided against or the pot will burst. Even thus draweth, from the sources around about, the lowest druj in heaven. None of the Gods can bind him forever. Alas, he will grow. All our bondage over them cannot prevent the soul, soon or late, **taking root and grow-**

ing. How, then, can we be Gods over them forever?

Te-in said: Thou art a God over them; I am a God over them. Where is the difference?

Ahura said: I am not in mine own name; though I am God over them, yet I am not God over them. For I teach them they shall not worship me, but Jehovih. I train them that I may raise them away from me. Neither do my people serve me, but serve the Great Spirit. Thou teachest thy drujas that thou art the all highest, and that they shall be contented to serve thee everlastingly. Thou dost limit them to the compass of thy kingdom. I do not limit my subjects, but teach them that their progression is forever onward, upward.

Te-in said: How do we not know but the time will come unto them, and they shall say: Alas, I was taught in error. They told me there was a Great Spirit, a Person comprising all things, but I have found Him not. Will they not then revolt also? Was not this the cause of De'yus' fall? He had searched the heavens to the extreme, but found not Jehovih. Then he returned, and possessed himself of heaven and earth. Although he failed, and is cast into hell, it is plain that his sympathy for drujas caused his fall. From his errors, I hope to guard myself; for I shall show no sympathy for the poor or wretched; neither will I permit education on earth or in heaven, save to my Lords or marshals. When a mortal city pleaseth me not, I will send spirits of darkness to flood it unto destruction. Yea, they shall incite mortals to fire the place, and to riot and death. Thus will I keep the drujas of heaven forever busy playing games with mortals, and in bringing provender and diadems to forever glorify my heavenly kingdom.

Ahura said: Where in all the world hath a self-God stood and not fallen?

Te-in said: Thou mayest ask of mortals: Where is a kingdom or a nation that stood, and hath not fallen? Yet thou perceivest nations continue to try to found themselves everlastingly. But they are leveled in time. Things spring up and grow, and then fall into dissolution. Will it not be so with ourselves in the far future? Will we not become one with the

ever-changing elements, and as nothing, and wasted away?

Ahura said: One might say of man and spirits: There were some seeds planted; and many of them rotted and returned to earth; but others took root and grew and became large trees. But yet, is it not true also of the trees that they have a time? For they die, and fall down, and rot, and also return to earth. Admit this to be true, O Te-in, and that the time may come when thou and I shall pass out of being, doth it not follow that for the time we live we should contribute all we can to make others happy?

Te-in said: If by so doing it will render ourselves happy, with no danger to our kingdoms, then yea, verily. For which reason are we not forced back after all to the position that we shall labor for our own happiness, without regard to others? One man delighteth in art, another in philosophy, another in helping the poor and wretched; another in eating and drinking, and another in ruling over others; shall not they all have enjoyment in the way of their desires? Shalt thou say to him that delighteth in eating and drinking: Stop thou; come and delight thyself helping the wretched!

Ahura said: This I have seen; the intelligent and clean have more delight than do the stupid and filthy; the rich more enjoyment than the poor. As for ourselves, we delight more in seeing the delighted than in seeing the wretched. More do we delight to see a child smile than to hear it cry; but there be such that delight more to make a child cry than to see it smile; but such persons are evil and take delight in evil. Shall we, then, indulge them in their means of delight? Or is there not a limit, as when we say: All men have a right to that which delighteth themselves, provided it mar not the delight of others?

Te-in said: Thou hast reasoned well. We shall delight ourselves only in such ways as do not mar the delight of others.

Whereupon Ahura said: Then I am not delighted with the manner of thy kingdom; and thou shouldst not practice what giveth me pain. Because thou hast resolved to educate not mortals nor angels,

thou hast raised a hideous wall in the face of the Gods.

Te-in said: This also wilt thou admit: That as we desire to delight ourselves we should look for the things that delight us, turn away from things that delight us not. Therefore, let not the Gods turn their faces this way, but to their own affairs.

Ahura said: Thou art wise, O Te-in. But this I have found; that something within us groweth, that will not down nor turn aside. In the beginning of life we look to ourselves, which the nature of the young; but when we grow, we take a wife, and we delight to see her delighted; then cometh offspring, and we delight to see them delighted. After this, we delight to see our neighbors delighted; and then the state, and then the whole kingdom. This delight to be delighted groweth within us; and when we become Gods we delight no longer in the delight of a few only, but we expand unto many kingdoms. As for myself, I first delighted in the delight of Varapishanaha; but now I delight to see other Gods and other kingdoms delighted. For that, I have come to thee. I fear thy fate. I love thee. I love all thy people, good and bad. Behold, this I have found, that it is an easier matter to allow a river to run its course than to dam it up; to dam up a river, and not have it overflow or break the dam, this I have not found. The course of the spirit of man is growth; it goeth onward like a running river. When thou shuttest up the mouth, saying: Thus far and no farther! I fear for thee. I tried this matter once; I was flooded; the dam was broken. I see thee shutting out knowledge from mortals and angels; but I tell thee, O Te-in, the time will come when the channel will be too broad for thee.

Te-in said: How shall I answer such great wisdom? Where find a God like unto thee, O Ahura? And yet, behold, the Lord God, Anuhasaj, toiled with thee hundreds of years, and learned all these things; yea, he traveled in the far-off heavens, where there are Gods and kingdoms which have been for millions of years. And he came back and renounced the Great Person, Jehovih. He said: All things are not a harmonious whole; but a jumble; a disordered mass, playing catch as catch can.

Ahura said: And what hath befallen him? And is here not a great argument? For we behold in all times, conditions and places, in heaven and on earth, wherever people assume doctrines like unto his, they begin to go down into hell. They flourish a little while, but only as a summer plant, to yield in the winter's blast. This I have seen for a long time coming against these heavens, even thine, that, as darkness crushed De'yus, so will thy heavenly dominions soon or late fall, and in the shock and fray thou wilt suffer a fate like unto De'yus.

Te-in said: For thy wise words, O Ahura, I am thy servant. I will consider thy argument, and remember thee with love. In a thousand years from now I may be wiser; and I may have my kingdom so built up that it will be an argument stronger than words.

Hereupon the two Gods brought their argument to a close, and Te-in signalled his vice-Gods and marshals, and they came; and when Ahura and Te-in had saluted each other, Ahura was conducted away from the place of the throne, and after that beyond the capital. The vice-Gods and marshals delivered him to his own attendants, and with them he embarked in his otevan, and set sail for Sudga's heavenly kingdom, over the land of Vind'yu.

CHAPTER LV.

Sudga, after assuming a heaven unto himself, moved it over the Nua Mountains and called it Hridat, in which place he had eight thousand million angel slaves, after the same manner as Te-in's. Sudga's capital city, Sowachissa, his highest heavenly seat, was modeled after the fashion of Sanc-tu, De'yus' heavenly place in Hored, at the time of its greatest magnificence.

The capital house of Sudga was made of precious stones and gems, the work of thousands of millions of angels for many years. And when Hored was pillaged, prior to De'yus being cast into hell, millions of its most precious ornaments were stolen and brought to Hridat. The streets of Hridat were paved with precious stones; and an arena surrounded the palace on every side, set with crystals of every shade and color, and of every conceivable man-

ner of workmanship. On the borders of the arena stood five hundred million sentinels, arrayed in splendor such as only Gods had looked upon. Inside the line of sentinels were one million pillars of fire, kept brilliant day and night, by the toil of five hundred million slaves. Inside the line of the pillars of fire were one million marshals, so arrayed in splendor one could scarce look upon them. These were watch and watch, with two other groups of one million each, and they stood watch eight hours each.

None but the vice-Gods and the high marshals could cross the arena to the palace, walking, but must crawl on their bellies, and for every length crawled, they must kiss the pavement and recite an anthem of praise to Sudga, who now took both names, Sudga and Dyaus. Neither must any one repeat the same anthem twice, but it must be a new anthem for each and every length of the person. For a tall person, a thousand lengths were required, from the line of marshals to the palace, a thousand anthems. So that only the few, as compared to his millions, ever laid eyes on the throne of Sudga. And after they so beheld him on the throne, for they were only permitted to gaze upon him but once, and that at a great distance, and amidst such a sea of fire they scarce could see him, then they must re-crawl back again to the place of beginning, again reciting another thousand anthems. Which made Sudga almost inaccessible, and permitted only such as were favored to even look upon him, which with the ignorant is a great power.

When Ahura came to the capital and sent word to Sudga who he was, praying audience, Sudga gave orders to admit him, commanding Ahura to walk upright into his presence, along with the vice-Gods. Accordingly, in this manner Ahura came before Sudga, and saluted in Love and Esteem, answered by Sudga in Friendship of Old. The latter at once commanded privacy, and so all others withdrew, and Ahura and Sudga went up and sat on the throne.

Sudga said: Because thou hast come to see me I am overflowing with joy. Because I know thou hast come to admonish

me for my philosophy and the manner of my dominions, I respect thee. Because thou didst once try to found a kingdom of thine own, and failed, I sympathize with thee; but because thou went back on thyself and accepted Jehovih, and so was rescued from thy peril, I commiserate thee.

Ahura said: To hear thy gifted tongue once more is my great joy. To know that no misfortune was in store for thee and thy kingdom would give me great delight. Because I love thee, and the people of thy mighty, heavenly kingdom, I have come to admonish thee and plead for Jehovih's sake. As for myself, I have found that to cast all my cares on Him, and then turn in and work hard for others, these two things give me the greatest happiness.

Sudga said: Can a brave man justly cast his cares upon another? Was not thyself given to thyself for thyself? If so, thou desirest none to work for thee? If so, how hast thou a right to work for others? If thou prevent them working out their own destiny, wrongest not thou them? Moreover, thou sayest: To cast thy cares on Jehovih, and to work hard for others, these two give thee the greatest happiness. Therefore, art thou not selfish to work for thine own happiness? For is not this what I am doing for myself in my own way?

Ahura said: Grant all thy arguments, O Sudga, where shall we find the measure of righteous works but in the sum of great results? For you or me to be happy, that is little; for a millions angels to be happy, that is little. But when we put two kingdoms alongside, and they be the same size, and have the same number of inhabitants, is it not just that we weigh them in their whole measure to find which of the two kingdoms hath the greater number of happy souls? Would not this be a better method of arriving at the highest philosophy?

Sudga said: Yea, that would be higher than logic, higher than reason. That would be the foundation of a sound theory.

Ahura said: And have we not found, both in heaven and earth, that all kingdoms that are overthrown have the cause of their fall in the unhappiness and disaf-

fection of the ignorant. As soon as the masses begin to be in unrest, the rulers apply vigorous measures to repress them, but it is only adding fuel to the fire; it deadens it for a while, but only to have it burst forth more violently afterward.

Sudga said: Thou reasonest well, O Ahura; go on.

Ahura said: How, then, shall we determine the happiness of two kingdoms, in order to determine which hath the greater happiness? Are not revolts evidence of unhappiness? Hear me, then, O Sudga; where, in all the Jehovihian heavens, hath there ever been a revolt? And on Earth, where have the Jehovians, the Faithists, rebelled against their rulers? Behold, in the far-off ethereal heavens, the Nirvanian fields, hath never been any God or Chief environed in tortures. As for my own kingdom, my people will not rebel against me, nor need I fortify myself against disaster.

Sudga said: Thou art wise, O Ahura. The only way to judge a kingdom's happiness is by the peace and contentment and civility of its people toward one another, and by the confidence betwixt the ruler and the ruled. He who hath to guard himself liveth on the eve of the destruction of his kingdom and himself. And yet, O Ahura, remember this: The Jehovihians of heaven and Earth are high raised ere they become such; any one can be a ruler for them, for they know righteousness. But I have to deal with Druks and drujas. How, then, canst thou compare my kingdom with the Nirvanian kingdoms?

Ahura said: Alas, O Sudga, I fear my arguments are void before thee. Thou showest me that the line betwixt selfishness and unselfishness is finer than a spider's web. Even Gods cannot distinguish it. And yet, behold, there was a time when I said: I will be a mighty God, and bow not to the Unknown that brought me into being. For this I labored long and hard; the responsibility of my kingdom finally encroached upon my happiness. Long after that I put away all responsibility, and made myself a servant to Jehovih. Then a new happiness came upon me, even when I had nothing that was mine in heav-

en and Earth. It is within my members as a new tree of delight. This it is that I would tell thee of, but I cannot explain it. It baffles words, even as a description of the Great Spirit is void because of His wondrous majesty. Such is the joy of His service that even Gods and angels cannot describe it. With its growth we look famine in the face and weep not; we see falling ji'ay and fear not; with the ebb and flow of the tide of Jehovih's works we float as one with Him, with a comprehensive joy.

Sudga said: To hear thy voice is joy to me; to not hear thee is great sorrow. Behold, I will consider thy words of wisdom. In thy far-off place I will come in remembrance and love to thee.

Thus ended the interview, and Sudga signalled his vice-Gods and high marshal to come; whereat he saluted Ahura in the sign of Craft, and Ahura answered him in the sign, Passage of Time.

And then Ahura, betwixt the vice-Gods, led by the high marshal, departed, passed beyond the arena, where the vice-Gods and high marshal gave him into the charge of the marshal hosts, who conducted him beyond the line of sentinels, where Ahura joined his own attendants and went with them into his otevan, and set sail for Agho'aden, Osiris' heavenly place, which had been over Par'si'e, but was now moved over Arabin'ya.

CHAPTER LVI.

At this time Osiris' heavenly kingdom numbered thirteen thousand million angels, good and bad. And it was the largest heavenly kingdom ever established on Earth. It was built after the manner of Sudga's; that is, modeled after Sanc-tu, in Hored, but more magnificent than Sudga's kingdom, and far larger. The arena-way was five thousand lengths of a man across; so that approaching visitors to the throne must crawl two thousand lengths in order to approach the throne. And they also had to repeat an anthem of praise, or a prayer, for every length crawled, going and coming. And they were, like at Sudga's, permitted to approach only to within a long distance from Osiris; whilst the array of lights around him were so dazzling that scarcely any could look upon him.

And they that thus approached were so reverential that their minds magnified Osiris' glorious appearance so much, they verily believed they had looked into the Creator's face, and saw, of a truth, man was of his image and likeness. And thousands, and even millions, that thus crawled to look upon him, afterward went about in heaven preaching Osiris as the veritable All highest creator of heaven and Earth.

Osiris made his Godhead to consist of three persons: first, himself, as The Fountain of the Universe, whose name was Unspeakable; second, Baal, His Only Begotten Son, into whose keeping he had assigned Earth and all mortals thereon; and, third, Ashtaroth, His Virgin Daughter, into whose keeping he had assigned life and death, or rather the power of begetting and the power to cause death with mortals.

Osiris was the most cunning of all the self-Gods; for thus he appropriated the triangle of the Faithists; thus appropriated the names and powers of the Lord God, the false (now in hell), for only through Baal and Ashtaroth could any mortal or spirit ever attain to approach the arena of the throne in Agho'aden. And here again they had to pass the high sentinel, Egypt, before they were entitled to the right to crawl on their bellies over the sacred pavement, the way to the heavenly place.

Only the vice-Gods of Osiris and his chief marshal could walk upright to the capital palace, and they with heads bowed low. And when Osiris was informed of Ahura's coming he sent word that he should come upright, with head erect, but veiled from head to foot. To this Ahura gladly consented; and, being thus veiled by Egypt and handed over to the vice-Gods and the chief marshal, he walked upright till he came to the high arch of the palace; here they halted, and Ahura saluted on the sign, Old Time Love, and Osiris answered in the sign, Joy in Heaven. Whereupon Ahura left the vice-Gods and walked near the throne, and Osiris came down, and they embraced in each other's arms, not having seen each other for more than a thousand years. Osiris signalled the vice-Gods and chief marshal

to fall back, and they did so, and they ascended the throne and sat thereon, privately.

Osiris said: This is a great joy! To meet one's loves, is not this greater, after all, than all the pomp and glory of the Gods?

Ahura said: True; but who is wise enough to live to enjoy so cheap a glory? We run afar off; we build up mighty kingdoms, and our places are replete with great magnificence; in search after what? Whilst that which doth cost nothing, love, the greatest good of all in heaven and Earth, we leave out in the cold. More delight have I to again look upon thy buoyant face, and hear the music of thy voice, than I ever had in my heavenly kingdom of seven thousand million angels.

Osiris said: Is it not so with all Gods, and with mortal kings and queens? They boast of the extent and power of their countless millions; and yet they have not more to love them than would match in numbers their fingers' ends, whom they can take into their arms in the fullness of reciprocity. What, then, are pomp and glory? Are not kings and queens of Earth but watch-dogs, to guard the flesh and bones of other mortals? And are not the Gods equally base in their trade of ruling over foul-smelling drujas?

Ahura said: It is so. But whence is this great desire to rule over others; to lead them; to be applauded; and to revel in the toil of the millions? Would it not be wise for the Gods who understand this, to resign their mighty kingdoms and go along with their loves to feast in the great expanse of the universe?

Osiris said: True, O Ahura. But who hath power to do this? Certainly not the Gods. And is it not so with mortals? For thousands of years, have they not been told: Except ye give up your earthly kingdoms, and give up your riches, ye cannot rise in heaven. But, behold, the rich man cannot give up his riches; the king cannot give up his kingdom. They are weak indeed! As well expect an unhatched bird to fly. Yet such souls become but slaves in our dominions. This do I perceive also, of mine own kingdom, I cannot give it up; because, forsooth, I cannot get the desire to give it up, although my judgment

saith it would be the highest, best thing for me.

Ahura said: Are not great possessions like unto dissipation? I have seen mortals who admit the highest, best thing to do is to live the highest, best one knoweth, and straightway go off and pollute the body by eating flesh and drinking wine. They also know the right way, but to attain to the desire to put in practice what one knoweth to be the highest, they have not reached.

Osiris said: Yea, all this is dissipation. And if a man give away what he hath, is not that also dissipation? Can it be true, O Ahura, that even as we manipulate mortals, to drive them to war or to make them play peace, to make them destroy their kingdoms and build up others by our angel amies, which they know not of, that we ourselves are ruled over by the Gods in the etherean heavens?

Ahura said: It seemeth to me thus, Osiris: That the etherean Gods above us rule us, but not in the same way, but by their absence from us when we do unjustly, and by their presence when we do righteously. We rule over mortals by direct action upon them, shaping their destinies by our heavenly wills, and they are often cognizant of our angel servants being with them. But when we cannot appropriate a mortal to do our wills, we withdraw our angels and suffer him to fall into the hands of drujas. Not that the Gods above us, O Osiris, send evils upon us; but that we foster evils within our own kingdoms which take root, like thorns and nettles in a neglected field, and they grow and environ us. Even this I have seen in thy heavens in the far future. It will come upon thee, O Osiris, and with all thy wisdom and strength thou wilt meet the same fate as De'yus, and be cast into hell.

Osiris said: Were I to judge by all the self-Gods who have been before me, I should assent unto thy wise judgment. But hear thou me, O Ahura, for mine is not like any other heavenly kingdom, nor formed for mine own glory only. This, then, is that that I will accomplish:

I will cast out sin from amongst mortals, and all manner of wickedness; and I will give them a heavenly kingdom on

Earth. They shall war no more, nor deal unjustly with one another; nor have suffering, nor immature deaths, nor famines, nor sickness, but peace, love, righteousness, good works and nobleness. For I will go down to them in person in time to come; and I will take with me angels high raised, and appoint them unto mortals, and give them corporeal bodies for their pleasure, and they shall be the teachers of man on Earth. And man shall put away all selfishness, deceit, lust, and lying; and the races of man shall be taught how to beget offspring in purity and wisdom. And in that day I will take back the drujas of heaven and engraft them on mortals and re-raise them up with understanding. Wherefore, O Ahura, though I fortify myself in all this, am I not laboring in the right way?

Ahura said: It seemeth to me a dangerous proceeding. I would compare thy plan to that of a teacher who took his pupil into a place of vice to teach him virtue.

Osiris said: It hath been so said; but I will cast the higher love down into the lower.

Ahura said: Why, so thou canst; but, alas, it will remain down, and forever grovel on the earth. I have seen a sweet maiden wed to a vicious husband, and she lifted him not up, but he pulled her down. Will it not be so with the higher love, when thou weddest it to the earth? Behold the manner of the oracles! We appoint high-raised angels to answer the questions of mortals, to lead them up to virtue and wisdom; but, alas, mortals come not to the oracles to learn these things, but to learn wickedness, and war, and earthly gain. Will it not be so with thy kingdom founded on Earth? Instead of helping mortals up, mortals will pull down the angels to answer them in their most sinful desires and curiosity.

Osiris said: Thou hast great reason on thy side, and facts withal to sustain thee. Yet forget not, O Ahura, I shall have a temple built of stone on earth, and a chamber where I can come and command the kingdom through the mortal king.

Ahura said: Behold, my mission is fruitless. I have now visited my three loves, Te-in, and Sudga, and thee. And I cannot turn one. In this I have great sor-

row; for I fear the time may come when great darkness will be upon you all.

Osiris said: I will consider thy wise words, O Ahura. And though thou now goest from me, my love will follow thee.

Hereupon Osiris signalled the chief marshal and the vice-Gods, and they came. Then Osiris and Ahura embraced each other and departed, both saluting in the sign, Love Forever. Ahura retired even as he came, but backward, the vice-Gods on either side and the marshall leading the way. After they crossed the arena Ahura was delivered to Egypt, and the chief marshall, and the vice-Gods returned to Osiris.

Egypt passed Ahura on to his own attendants, who conducted him to his fire-ship, wherein they embarked and set sail for his own heavenly place, Vara-pishana-ha.

CHAPTER LVII.

Jehovih permitted the self-Gods to prosper for more than four hundred years; and Te-in, Sudga, and Osiris became the mightiest Gods that ever ruled on the earth.

Te-in had two vice-Gods, Noe Jon and Wang-tse-Yot. Next, chief high marshall, Kolotzka, and under him thirty thousand marshals. Chief general, Ha-e Giang, and under him one hundred thousand generals and high captains. Of these, twenty thousand were allotted to the dominion of mortals in Jaffeth; the others served in heaven, mostly about the throne of Te-in. Chiefly distinguished on Earth were Te-in's fourteen chief generals: Kacan-cat, Yam-yam, Tochin-woh, Ho-jon-yo, Wah-ka, Oke-ya-nos, Haing-le, Lutz-rom, Le-Wiang, Thu-wowtch, Eurga-roth, I-sa-ah, To Gow and Ah Shung. These generals were divided into two parts, seven each; and they were allotted equally, of the twenty thousand rank generals deputed to Earth; and these again were allotted each thirty thousand angel warriors.

Te-in had said to these fourteen chief generals: When ye come to the earth, and, finding two cities near together, both of which worship other Gods than me, ye shall divide yourselves into two parts; and one army shall go to one mortal city and the other to the other, and by inspiration and otherwise ye shall bring the cities to

war against each other, until both are broken down, or destroyed. After which ye shall inspire another city, that worshippeth me, to come and possess both of those that are destroyed. Better is it to make our enemies kill each other than to kill them ourselves.

And such was the mode of warfare by Te-in that all the land of Jaffeth was subdued unto himself in less than a hundred years, except a million Faithists, scattered here and there; and the Listians who were in the mountains and wildernesses. And great and costly temples were built in all the cities of Jaffeth, and dedicated to Te-in, Creator and Ruler of Heaven and Earth.

Now, as to the worshippers of Joss and Ho-Joss, they were not converted but subdued, and they worshipped their God in secret, and made rites and ceremonies whereby they might know one another and the better escape persecution. Many of these were rites after the manner of the ancient rite of Baugh-ghan-ghad.

Of the great cities destroyed in these wars were: Hong We, Chow Go and Sheing-tdo. For Hong We the wars lasted twenty years; and there were slain within the city five hundred thousand men, women and children. The wars of Chow Go lasted forty years, and within her walls were slain three hundred thousand men, women and children. For Sheing-tdo the wars lasted twenty-five years, and there were slain within her walls three hundred thousand men, women and children.

In the destruction of Hong We there were consigned to ashes four hundred houses of philosophy; two thousand four hundred colleges, and twelve thousand public schools. All of which had been made glorious in the reign of Hong, the king of the city. Because he worshipped Ho-Joss, his great city was destroyed.

In Chow Go there were destroyed six hundred houses of philosophy and two hundred colleges of Great Learning. Here was the Temple of Jonk, which was dedicated to the worship of Joss, and which, in building, required twenty thousand men twelve years. It had two thousand pillars of Awana stone, polished; and at the blood altar it had twelve thousand skulls, of which the great king Bak Ho was slaugh-

terer in the name of Ho-Joss. The throne of worship for the king was set with diamonds and pearls; and it had a thousand candlesticks of gold and silver. And the fine silk drapery and fine wool drapery within the temple were sufficient, if spread out, for five hundred thousand men to lie down upon. And the drapery was painted and embroidered with pictures of battles and wars; and of scenes in heaven. For the ornamentation of which drapery twenty thousand men and women had labored for forty years. All of which were destroyed, together with all the great city and all its riches and magnificence.

Sheing-tdo was a city of fashion and splendor, inhabited by the richest men in the world. She had a temple called Cha-oke-king, dedicated to learning, but in fact appropriated to the display of wealth and pageantry. It was round, with a high projecting roof, the eaves of which rested on ten thousand pillars of polished stone. There were four hundred doorways to enter the temple; but, within each doorway, one came against the square columns of precious stones that supported the roof inside; and to either side of the columns were passageways that led into the four hundred chambers within. In the center of the temple, artificial stalactites, twenty thousand, hung from the roof; these were made of silk and wool and fine linen and painted, and of colors so bright that mortal eye could scarce look upon them, and they were as ice with the sun shining thereon, forming rainbows in every direction. Here came kings and queens and governors of great learning; for here were deposited copies of the greatest books in all the world.

Besides the temple of Cha-oke-king, there were seven great temples built to Joss, either of which was large enough for ten thousand men to do sacrifice in at one time. For five and twenty years the people of Sheing-tdo fought to save their great city from destruction, but it fell, was destroyed by king Bingh, and all the temples with it.

Next to these were the following great cities that were destroyed: Gwoo-gee, which had one hundred houses of philosophy and forty colleges for great learning;

one temple, with eight hundred polished pillars and two thousand arches; thirty temples of wheat and corn sacrifice; one storehouse, where was stored food for one hundred thousand people in case of famine, sufficient for eight years; and all these, and the libraries of the records of the Gods and Lords of earth, and all such things within the city were burnt to ashes.

The city of Young-ooh, of two hundred thousand inhabitants, which had seventy houses of philosophy, and thirty-five colleges of great learning, besides many schools; one Temple of the Stars, where lectures were given daily to the people to teach them the names and places of the stars and their wondrous size and motion; forty temples of sacrifice, seven of which were large enough to hold all the inhabitants of Young-ooh, the great city. By king Shaing it was laid in ashes, and nothing but heaps of stone remained to tell where the city had been.

The city, Gwan-she, which had thirty houses of philosophy, and seventy temples of sacrifice, two Temples of the Stars dedicated to Joss; eighty-five colleges of Great Learning, and also a feed-house, stored sufficiently to feed the city seven years; and there were two hundred thousand inhabitants within the city walls. Twelve years the people of this city fought against the incited plunderers, the warriors under the God Te-in, but were conquered at last, and their city laid low.

And the great cities, Ghi, and Owan, and Chong, and Goon, and Ca-On and Jong-wong, and Sow, and Wowtch-gan, and Sem-Sin, and Gee, and Tiang, and Choe, and Doth, and Ah-mai, and Conc Shu, and Guh, and Haingtsgay, and Ghi-oo-yong, and Boy-gonk, all of which had houses of philosophy and colleges of great learning, and public schools, and temples of sacrifice, and feed-houses, and hundreds of thousands of inhabitants. And all these cities were destroyed, and only heaps of stones left to show where they had been.

Besides these, there were more than two thousand cities of less prominence destroyed. And yet, of villages and small cities, so great were they number destroyed, that no man ever counted them.

City against city; king against king; man against man; for the inhabitants of Jaffeth were obsessed to madness and war and destruction; almost without cause would they fall upon one another to destroy; for so had Te-in sent his hundreds of millions of warring angels to inspire mortals to destroy all knowledge, and instruction, and learning, and philosophy, and to destroy all trace of all other Gods and Lords, that he alone might reign supreme. And these angels taught mortals how to make explosive powder, and guns to shoot with, more deadly than the bow and arrow; and taught the secret of undermining a city and blowing it up.

So the fair land of Jaffeth, with its wisdom and great learning, became as a distracted and broken-up country. In all directions the bones of mortals were scattered over the lands; nor could the land be tilled without digging amongst the skulls and bones of the great giant race of I'huan that once had peopled it. And of those who were not destroyed, one might say: They were a poor, half-starved, sickly breed, discouraged and helpless, badly whipped.

And the spirits of the dead were on all the battlefields, lighting up the dark nights by their spirit fires, and in the morning and the twilight of the evening they could be seen by hundreds and thousands, walking about, shy and wild! But an abundance of familiar spirits dwelt with mortals; took on sar'gis forms, and ate and drank with them, and even did things of which it is unlawful to mention.

Thus was Jaffeth won to the God Te-in.

CHAPTER LVIII.

Two vice-Gods had Sudga, Brihat and Visvasri. Next to these, Sudga's heavenly chief marshal, Atma, who had four thousand marshals under him, and equally divided amongst them to command, one thousand million heavenly warring angels. Atma had authority over thirty thousand generals and captains, to whom were allotted two thousand million angels. Chief of the heavenly generals were: Shahara, Vasyam, Suchchi, Dev, Nasakij, Tvara, Watka, Shan, Dorh, Hudhup, Nikish, Ha-

jara, Hwassggarom, Viji, Yatamas, Brahma, Goska, Fulowski, M'Duhitri, Yaya-mich-ma, Hijavar, Duth, Lob-yam, Higup and Vowiska. And these falsely assumed the names of the ancient Gods and Lords of thousands of years before.

Sudga had said to them: That my name may be magnified before the newborn in heaven, ye shall also magnify your own names by taking the names of Gods and Lords who are revered in heaven and Earth, for all things are free unto you. But unto none others do I give privilege to choose the names of the ancients.

Sudga then made the following his Private Council: Plow-ya, Vazista, Kiro, Cpenista, Visper, E-shong, Bog-wi, Lowtha, Brihat, Gai-ya, Sa-mern, Nais-wiche, Yube, Sol, Don, Mung-jo Urvash, Cpentamainyus and Vanaiti; and to each of them ten thousand attendants.

Then Sudga made two great captains, Varsa and Baktu, and he said unto them: Two thousand million angels have I allotted to go down to the earth, to the land of Vind'yu, to subdue mortals and have dominion over them permanently, and I divide the two thousand million betwixt ye twain. But all other angels shall remain in my heavenly kingdom and work for me, and embellish it, and beautify my heavenly cities, especially my holy capital.

Now, when ye twain are permanent on Earth, and secured in the temples and oracles, ye shall survey all the lands of Vind'yu, and the cities, large and small, and all the people therein. And, behold, all men shall be subdued unto my two names, Sudga and Dyaus; and when a city standeth, wherein the people worship any other Gods or Lords, that city shall ye destroy, and all the people therein. City against city shall it be, man against man; for as I am the highest God of heaven, so will I be the God of Earth, and its Lord. And ye twain, in finding two cities to be destroyed, shall divide, one going with his angel warriors to one city, and the other to the other city; and ye shall inspire them against each other unto death; and when they are laid low, ye shall bring into the place, to inhabit it, my worshippers.

Thus descended to the earth the two destroying captain Gods, Varsa and Baktu, with their two thousand million angel war-

riors. And they spread out over the land of Vind'yu, where were many kingdoms and thousands of cities; and they came to mortals asleep or awake, and inspired them to havoc and destruction, for Sudga's sake. And there were laid in ruins, in twelve years, four thousand cities. And chief of these were Yadam, Watchada, Cvalaka, Hoce-te, Hlumivi, Ctdar and Yigam, each of which contained more than one million souls, and some of them two million.

In all of these there were places of great learning, and schools and temples of sacrifice. In Ctdar the roof of the temple was made of silver and copper and gold; and it had one thousand columns of polished stone, and five hundred pillars to support the roof. The walls were covered with tapestry, painted with written words and histories of heaven and Earth, and of the Gods and Lords and Saviors of the ancients. Within the temple were seven altars of sacrifice, and four thousand basins of holy water for baptismal rites. Within the walls of the temple were niches for five hundred priests, for the confession of sins, and for receiving the money and cloth and fruits of the earth, contributed by the penitent for the remission of their sins. Through the central passage within the temple drove the king in his golden chariot, when he came for sacrifice; and the floor of this passage was laid with silver and gold.

In the center of the temple floor was a basin filled with water, and the size of the basin was equal to twenty lengths of a man. In the middle of the basin was a fountain throwing up water. And on the east and west and north and south sides of the basin were four pillars of polished stone, with stairs within them; and the tops of these pillars were connected by beams of inlaid wood of many colors, polished finely, which were called the Holy Arch of Sudga. On the summit of the arch was a small house called the Voice of the Oracle, for here sat the king's interpreter of heaven and Earth, the reader of visions. And the spirits of the dead appeared in the spray of the fountain, sometimes as stars of light and sometimes in their own forms and features, and were witnessed by the multitude.

Within each of the five hundred pillars was a sacred chamber, for benefit of the priests communing with angels. In the east pillar was an opening from top to bottom, a slatway so the multitude could see through the pillar, which was hollow its entire height. This was occupied by the king's high priest or priestess, as the case might be, and this person had attained to adeptship, so that the angels could carry him up and down within the pillar, even to the top thereof, which was equal to fifty lengths of a man. And the multitude thus beheld him ascending and descending. In the west pillar was the library of the temple, which contained a history of its important events for a period of eight hundred years; of the priest and high priests, and of the kings of the city.

Next to the Temple, which was called Tryista, stood the House of Learning, where congregated the wise men and women, skilled in philosophy, music, astronomy and mineralogy. The House was made of polished stone and wood interlocked, and in front with one hundred and forty columns of polished stone and wood. Within the house were the skins and bones of thousands of creatures, ancient and modern, which were classified and named; and with these were books of philosophy and history, all of which were free to the public one day in seven.

Next to the House of Learning was the Temple of Death, dedicated to all kinds of battles, battles betwixt lions and men, tigers and men, and betwixt lions and tigers, and elephants, and betwixt man and man. And so great was the Temple of Death that its seats could accommodate three hundred thousand men, women and children. The temple was circular, and without a roof over the arena.

But the greatest of all buildings in Ctdar was the king's palace, commonly called Temple of the Sun. This was also made of polished stone, and on the four sides had eight hundred columns of polished stone; and next to the columns were fifty pillars, on every side connected by arches twelve lengths high, whereon rested a roof of wood and stone; and yet on this was surmounted another row of four hundred columns of polished wood, inlaid with silver and gold, and these were connected

on the top by other arches ten lengths high, and on these another roof, and on the top of this a dome covered with gold and silver and copper. From the arena to the dome its height was twenty-eight lengths. To enter the temple from the west was a chariot roadway, so that the king and his visitors could drive up into the arena of the palace in their chariots. But as for the interior of the king's palace, a whole book might be written in the description thereof, and yet not tell half its richness and beauty and magnificence.

Besides these great buildings there were four hundred and fifty Temples of Darkness, dedicated to the spirits of the dead. These were without any opening save the door; and when the communers were within, and the door shut, they were without light. In the midst of these temples, spirits and mortals congregated, and the spirits taught mortals the art of magic; of making seeds grow into trees and flowers; of producing serpents, trees and flowers; of carrying things through the air; casting sweet perfumes and casting foul smells; of casting virus to one's enemy, and inoculating him with poison unto death; of finding things lost; of bringing money to the poor, and flowers and food to the sick; of entering the dead sleep, and of becoming unconscious to pain by force of the will. Nor could any man or woman attain to be a priest in the Temple of Tryista until he mastered all the degrees in the Temples of Darkness.

The angels of Sudga decided to destroy this city; and, accordingly, they inspired a war betwixt it and the city of Yadom, which was second unto it in magnificence, and possessed of temples and palaces like unto it also. Yea, but to describe one of these great cities was to describe the other, as to mortal glory. For seven hundred years had these cities enjoyed peace with each other, half a day's journey apart, on the great river, Euvisij, in the Valley of Rajawichta.

And the captain God, Varsa, chose one city, and the captain God, Baktu, chose the other city; and each of them took from their thousand million angel warriors a sufficient number, and inspired the two great cities unto everlasting destruction. Even as mortals turn savage beasts into an arena,

to witness them tear and flay each other, even so sat these captain Gods in their heavenly chariots, witnessing the two great cities in mortal combat. And when one had too much advantage, the angel hosts would turn the tide, or let them rest a while; then urge them to it again, holding the game in such even balance as would insure the greatest possible havoc to both.

Eight years these battles lasted; and hundreds of thousands of men, women and children were slain; and when thus the great cities were reduced, the Gods let loose The Band of Death, whose angel office was to carry poison virus from the rotten dead and inoculate the breath of the living; and then in desperate madness make mortals fire their cities, to keep them from falling into other hands. And in eight years these great cities, with their mighty temples, were turned to ruin and to dust; and of the people left, only the ignorant few, starving, helpless wanderers, could tell the tale of what had been.

Sudga had said: All knowledge amongst mortals is inimical to the Gods in heaven; therefore I will destroy all knowledge on Earth. And this was the same doctrine maintained by Te-in, God of Jaffeth.

In such manner proceeded the captain Gods of Sudga over all the land of Vind'yu, laying low all kingdoms, and cities, and places of sacrifice, and places of learning. And in one hundred years the mighty people of Vind'yu were reduced to beggary, and to scattered tribes of wanderers. The great canals were destroyed, and the upper and lower country became places of famine and barrenness. And in the valleys and on the mountains, in the abandoned fields and in the wildernesses, lay the bones and skulls of millions of the human dead. And lions and tigers came and prowled about in the ruined walls of the fallen temples and palaces. Nor were there left in all the land a single library, or book, or the art of making books, or anything to show what the great history had been.

Thus perished the Vedic language, the language of song and of poetry, and of great oratory, except where the few Faithists, who had escaped through all these wars, had preserved it in a small degree,

and still in secret worshipped the Great Spirit.

CHAPTER LIX.

Osiris, the false, on setting up a heavenly kingdom of his own, and dominion over Arabin'ya, Par'si'e, and Heleste, said: Let Te-in and Sudga pursue their course in destroying; mine shall be in the opposite way. Three kinds of bad people I have found in heaven and Earth: They that are forever finding fault with, and pulling down, what others have built up; they are most crafty in argument to find the flaws in others, the inconsistencies, errors and shortness; but there is nothing in them to build up anything in heaven or Earth. The next bad man is he who findeth fault, not only with all that hath ever been, but with all propositions designed for a new state of affairs. He is as worthless as the shaft of a spear without a head. The third bad man I found is he who, seeing the faults and errors of others, harpeth not upon them, but plungeth into work with something new and bold, involving himself and others in disaster. And these three have the great multitude, the world, to take care of! I alone am capable of destroying and building up.

The non-resistance of the Faithists hath ever made them dependent on the mercy of their neighbors, in heaven and Earth. They must be destroyed, and their doctrines also. In destroying their doctrines, I must give something in the place. I have labored to put away Jehovih and establish the Lord God; now to put away the latter and establish myself as myself would take me hundreds of years. Better, then, is it, that since De'yus is cast into hell, I take the names, Lord God, and De'yus, and Creator, and all such as are acceptable in heaven and Earth. Neither will I rob them of their rites and ceremonies, but so add thereunto, that, by the superior glory, they will accept mine. Nor will I abridge mortals of their learning; but, on the contrary, be most exacting and high in aspiration; for by this will I win the approval of the wise and learned. Mortals love idols; therefore I will give them idols. Male and female will I give unto them.

Osiris then called Baal, Ashtaroth and Egypt into his heavenly Council chamber, and said unto them: Two idols shall ye inspire mortals to build unto me; and one shall be the figure of a male horse, with a man's head and chest and arms, and he shall point upward, signifying, heavenly rest; and the other shall be the figure of a mare, with the head and breasts and arms of a woman. And she shall hold a bow and arrow before her, and behind her a sword and a rose, signifying, for righteousness' sake. And the male idol shall be called Osiris, and the female, Isis.

For wherein I assert myself creator of all the living, I must show unto men that I am male and female. Which of a truth is the fountain of all that is in heaven and Earth, wherein Projection and Reception are the sum of all philosophy. In which ye shall teach that to go forth is Osiris, and to rest in meekness is Isis; for which the ancients used the bull and the lamb.

For I was a globe, boundless as to size, and swift as to motion. And I put forth a wing for flying, and a hand for labor, by which are all things conquered and subdued. And beneath the wing I set the Lamb of Peace, as a sign of the flight of the defenceless; but under the hand I set the head of a bull, as the sign of my dominion.

And I made heaven and earth with wings flying forth, bearing the serpent and the sun. Square with the world, and circumscribed, have I made all things, good and powerful. And in man's hand I placed the key to unlock the mysteries of the firmament of heaven, and the power, wisdom, riches, and glory of the earth. Into his hand I place a club, to slay the lion, or to subdue him. For I am like unto man, having created him in mine own image, and dominion over all the inhabitants I created on Earth.

I am the light, and the life, and the death. Out of myself made I all that live or have lived. The sun in the firmament I set up as a symbol of my power. The stars, and the moon, and things that speak not, and know not, are the works of my hand. Without me nothing is, nor was, nor ever shall be.

Whoso goeth forth warring for the right is for me, and I am with him. With

warriors I am a god of war; with the peaceful I am a lamb of peace. To do, is of me; to not do, is not of me, but of death. An eye for an eye, a tooth for a tooth, blood for blood, mercy for mercy; but force unto all things, with will to conquer, for in these am I manifest unto men. For in the beginning I created the world of mine own force; and this is my testimony, justifying force even with violence when the greater good cometh to the greater number. Hereon hangeth my law; in which any man can understand that had the Faithists fought for righteousness, they would have long since mastered the world and subdued it unto their God. What, then, is the stratagem of Gods, save by some means to reduce men and angels unto oneness in all things?

When Osiris had thus addressed the three Gods, he waited for them to speak. Baal said: This is a foundation; we have never had a foundation for men nor angels. Ashtaroth said: This is a head and front to lead the world. Egypt said: The wisdom of the Faithists was in having a direct course.

Osiris said: Then will I revise the doctrines of earth and heaven. I will not say this is for De'yus, nor the Lord, nor God, nor Osiris, nor Apollo, nor any other God. But I will give that which all save Jehovahians can accept. For I will allot unto God all things, not defining which God, or what God, but God only; the rest will I manage in Agho'aden, my heavenly kingdom.

Go ye, therefore, to mortals, and revise the things of De'yus unto God; and if mortals question of the oracles to know who God is, say ye: He is Osiris, to the Osirians; Apollo, to the Apollonians; Isis, to the Isisians; he is the Creator, the master, the all, out of whom were crated all things; he who created man in his own image; who dwelleth on a throne in heaven.

But if they question further, asking if he is the ever present, answer them: Nay. And if they say: Is he Jehovah, the Great Spirit? answer them, Nay. For I will not allow one Faithist to dwell alive on the face of Earth.

CHAPTER LX.

In Haikwad, in Par'si'e, dwelt king Luthag, a man of great wisdom and kingly power. His capital city, Sowruts, lay on the border of Fonecea, and had twelve tributary cities, each city being ruled over by a king. And great drouth came upon the regions ruled by Luthag; and, being a king of benevolence, he sent inspectors far and near, to find a country of water and good soil. But alas, they found not what was desired.

Luthag consulted the oracles, and behold, the angel, Egypt, came and answered the king, saying: Send thou thy seer and I will lead him. So the king sent for his high seer, and told him the words of the oracle. The seer said: Wherever thy God touches thee, suffer me to touch also, and perhaps I can hear thy God speak.

The seer touched the king in the place, and at once Egypt spake to him, and he heard. So the angel Egypt led the seer into the land of Egypt, which at that time was called South Arabin'ya. The seer knew not the country, and he asked the angel. The angel said: Behold, the land of Egypt. Thus was named that land.

The seer found the land fertile and well watered; and he returned to Par'si'e and informed the king. Thereupon the king commanded his people to migrate to Egypt. And they so went, in the first year fifty thousand, and in the second year one hundred thousand; and for many years afterward an equal number.

These things occurred in the seven hundredth year of the reign of De'yus in Hored. And in the space of two hundred years more, behold, the land of Egypt was peopled over with millions of people; for the drouth and famines in countries around about drove them hither.

Luthag sent his son to govern the land of Egypt, and he made it tributary to the kingdom of Sowruts. The son's name was Haxax; and when he was old and died, he left the governorship of Egypt to his son, Bakal, who broke the allegiance with Par'si'e and established all of Egypt as an independent kingdom. Bakal's son, Goth, succeeded him; and Goth enriched his kingdom with great cities and temples, and places of learning, and founded games and tournaments. Goth's daughter, Rabec,

succeeded him; and was the first queen of Egypt. Rabec still further enriched the great land with cities and places of learning. Thus stood the country at the time De'yus was overthrown in his heavenly kingdom.

And now for seventy years the Gods, Osiris, Baal, and Ashtaroth, and Egypt, had not much power with mortals. And during this short period, the shepherd kings migrated into Egypt in vast numbers; and, in sympathy with these, and of kindred faith, were the followers of Abraham, the Faithists, who also migrated rapidly into Egypt. Meantime the kingdom had passed from Rabec to her oldest son, Hwan; and to his oldest son, Naman; and to his oldest son, Sev; and to his daughter, Arma; and to her oldest son, Hotha; and to his oldest son, Rowtsag. And here stood the matter when Osiris resolved to revise the records of mortals and angels as regardeth the history of creation by God; which he did according to his own decrees, which were as hereinbefore stated.

So it came to pass that through the oracles, king Rowtsag bestowed upon the libraries of Egypt the history of the creation of heaven and Earth, with the origin of sin, and the creation of man, the first of whom was thence called Adam, instead of A'su, adopting the Par'si'e'an word instead of the Vedic. And these records were the same from which Ezra, three thousand years afterward, made selections, and erroneously attributed them to be the doctrines of the Faithists, who were called Iz'Zerlites. And the records of the Faithists were not kept, nor permitted in the state records, but kept amongst the Faithists themselves, for they were outlawed then, because they would not adopt the Saviors and Gods of the state.

Rowtsag's son, Hi-ram, succeeded him; and Thammas, his son, succeeded Hiram. Thammas was a seer and prophet, and could see the Gods and talk with them understandingly. Thammas was succeeded by his daughter, Hannah; and she was succeeded by Hojax, who was the builder of the Temple of Osiris, commonly called the Great Pyramid. In honor of the prophet of De'yus, the first mortal servant of Osiris, whose name was Thoth, Hojax named himself, Thothma, meaning, God-Thoth;

for. Osiris told Hojax: Thou art the very Thoth re-incarnated; and behold, thou shalt be God of Earth.

Thothma could hear the Gods and talk with them understandingly. And to him, Osiris, through his angel servant God, Egupt, gave especial care from his youth up. At the age of sixteen years, Thothma passed the examination in the house of philosophy, and in astronomy and mineralogy. At seventeen he passed The Builder's School and the Histories of the Thousand Gods. At eighteen he was admitted as an Adept in Life and Death, having power to attain the dormant state; and to see without his mortal eyes, and to hear without his mortal ears. At nineteen, he ascended the throne, it being the time of the death of his father and mother. For because Osiris desired to use Thothma, he sent his destroying angels, and they inoculated the breath of Hannah and her husband, and they died by poison in the lungs.

Osiris, through his servant God, Egupt, thus spake to Thothma, saying: My son, my son! Thothma said: I hear thee, O God; what wouldst thou? Osiris said: Provide thou a dark chamber and I will come to thee. Thothma provided a dark chamber, and then Osiris through his servant God, came to him, saying:

Thou hast great wisdom, but thou forgettest thy promise! Thothma said: In what, O God? Osiris said: When thou wert in heaven, thou saidst: Now will I go down to Earth and re-incarnate myself, and prove everlasting life in the flesh. For many years Osiris had told this same thing to Thothma until he believed faithfully he had so been in heaven, and returned, and re-incarnated himself for such purpose. And he answered Osiris, saying: Like a dream it so seemeth to me, even as thou sayest.

Osiris asked Thothma what was the greatest of all things. Thothma said: There are but two things, corporeal and spiritual.

Osiris said: True. What then is wisdom? Thothma said: To acquire great corporeal knowledge in the first place; and in the second, to acquire spiritual knowledge. But tell me, thou God of wisdom, how can a man attain the highest spiritual knowledge?

Osiris said: To come and dwell in heaven and see for one's self. Thothma said: How long shall a man sojourn in heaven in order to learn its wisdom? Osiris said: One day; a hundred days; a thousand years, a million years, according to the man. Thothma said: If one could leave the corporeal part for a hundred days and travel in heaven for a hundred days, would it profit him? Osiris said: To do that is to master death. Behold, thou hast already attained to power of the dormant state. To control the course of the spirit; that is the next lesson.

Thothma said: Behold, O God, I have attained to the power of the dormant state, even as the magicians who submit to be buried for ninety days. Yea, and I go hence in spirit, and see many things, but my soul is like a breath of wind, and goeth at random.

Osiris said: Provide thou me a temple, and I will come and teach thee. Thothma said: How to keep the body so long, that it be not damaged, that is the question? The magicians who have been buried long, and being dug up and resuscitated, find their bodies so damaged that they die soon after.

Osiris said: Thou shalt build a Temple of Astronomy, and dedicate it unto Osiris, Savior of men and angels, God of heaven and Earth. And it shall be built square with the world, east and west, and north and south. And the observing line shall be with the apex of the Hidan vortex, which lieth in the median line of the variation of the north star. In the form of a pyramid shalt thou build it; measure for measure, will I show thee every part.

And thou shalt provide such thickness of walls that no sound, heat, nor cold, can enter therein; and yet thou shalt provide chambers therein, suitable for thyself and for thy chiefs, and thy friends, who are also adepts. For I have also provided Earth unto heaven, and heaven unto Earth; and my angels shall come and dwell for a season on Earth; and my earth-born shall go and dwell for a season in heaven; yea, they shall come to me on my throne and behold the glories I have prepared for them.

Nor shall my temple be exclusive, but open unto all who will pursue the philoso-

phies of earth and heaven. For which reason thou shalt build it with the sun, moon and stars; and it shall be a testimony unto the nations of Earth that thou art the highest of all mortals, and first founder of everlasting life in the flesh. For as the angels of heaven can return to Earth and take upon themselves corporeal bodies for a season, so shalt thou master thine own flesh to keep it as thou wilt. For this is the end and glory for which I created man on Earth.

CHAPTER LXI.

Osiris then instructed king Thothma to drive out of the land of Egipt all the Faithists, especially the shepherd kings, who could not be made slaves of. Thothma impressed an army of two hundred thousand warriors, and drove off the shepherd kings, putting to death more than three hundred thousand of them. And from the Faithists he took all their possessions, such as houses and lands, and suffered them not to hold any mortal thing in possession; neither permitting them to till the soil, save as servants, nor to engage in any other labor save as servants. And there went out of the land of Egipt, to escape the tyranny of Thothma, three million Faithists, including the shepherd kings, the unlearned. And in regard to the Faithists who remained in the land of Egipt, Osiris, through king Thothma, made the following laws, to-wit:

Thou shalt not possess any land, nor house, nor ox, nor any beast of burden, nor cow, nor calf, nor shall thy people possess an altar of worship, nor temple, nor place of sacred dance. But a servant and a servant of servants shalt thou be all the days of thy life. But in thy sleeping place and in the sleeping place of thy family thou shalt do worship in thine own way, nor shall any man molest thee therein.

Thou shalt not profess openly thy doctrines under penalty of thy blood and thy flesh; nor shalt thou teach more in the schools or colleges; nor shall thy children receive great learning. And of thy arts, of measuring and working numbers, thou shalt not keep them secret longer, or thy blood be upon thee. And if thou sayest: Behold, the Great Spirit; or Jehovih, the Ever Present, thou shalt suffer death, and

thy wife and thy children with thee. And if a man query, to try thee, asking: Who created the world? thou shalt answer: Behold, God! And if he further ask: Thinkest thou the Creator is Ever Present? thou shalt say: Nay, but as a man that hath finished his labor, he sitteth on his throne in heaven. And if he further ask thee: Where is God? thou shalt answer: On the Mountain Hored, in heaven. And if he still further ask thee: Is the Ever Present a Person? thou shalt say: Nay, the Ever Present is void like the wind; there is but one ruler in heaven and Earth, even Osiris, who is Lord the God, Savior of Men.

Who doeth not these things shall be put to death; whoso boweth not unto Thothma, my earthly ruler, shall not live, saith God.

These laws were entered in the libraries of Egipt, and also proclaimed publicly by the scribes and seers. And yet with these restrictions upon them there remained in the land of Egipt more than two million Faithists. And it came to pass that Thothma began the building of the Temple of Osiris, and he impressed two hundred thousand men and women in the building thereof, of which number more than one-half were Faithists. And these laborers were divided into groups of twelves and twenty-fours and forty-eights and so on, and each group had a captain; but for series of groups of one thousand seven hundred and twenty-eight men and women, there were generals, and for every six generals there was one marshal, and for every twelve generals one chief, and these chiefs were of the Privy Council of the king.

And the king allotted to every chief a separate work; some to dig canals, some to quarry stone, and some to hew the stones; some to build boats, some to provide rollers, and others timbers, and yet others capstans.

Two places the surveyors found stone with which to build the temple, one was above the banks of the great river, Egon, at the foot of Mount Hazeka, and the other was across the Plains of Neuf, in the Mountains of Aokaba. From the headwaters of Egon a canal was made to Aokaba, and thence by locks descended to the Plains of Neuf, and thence to Gakir, the place chosen by the king for the temple to be built.

And as for the logs used in building, they were brought down the waters of Egon, even from the forests of Gambottha and Rugzak. These logs were tied together and floated on the water to the place required, where, by means of capstans, they were drawn out of the water ready for use.

As for the stones of the temple they were hewn in the region of the quarries. And when properly dressed, were placed on slides by capstans, and then, by capstans, let down the mountain sides, to the water, whereon they were to float to the place required for them.

The floats were made of boards sawed by men skilled in the work, and were of sufficient length and width to carry the burden designed. And at the bottom of the floats were rollers, gudgeoned at the ends. Now when a stone was let down from the place of its hewing on to the float, it was ready to be carried to its destination. And when the float thus arrived near Gakir, ropes, made of hemp and flax, were fastened to the float, and, by means of capstans on the land, the float was drawn up an inclined plane out of the water, the rollers of the float answering as wheels.

When all things were in readiness for building the temple, the king himself, being learned in all philosophies, proceeded to lay the foundation, and to give instruction as to the manner of building it. These were the instruments used by the king and his workmen: The gau, the length, the square, the compass, and the plumb and line. Nor were there any other instruments of measure or observation used in the entire building of the temple. And, as to the measure called a length, it was the average length of a man, after trying one thousand men. This was divided into twelve parts, and these parts again into twelve parts, and so on.

After the first part of the temple was laid, the builders of the inclined plane began to build it also, but it was built of logs. And when it was raised a little, another layer of the temple was built. Then again the inclined plane was built higher, and another layer of the temple was built; and so on, the inclined plane, which was of wood, was built up even the same as was the temple.

The width of the inclined plane was the same as the width of the temple, but the whole length of the inclined plane was four hundred and forty lengths. Up this inclined plane the floats, with the stones thereon, were drawn by means of capstans, and by men and women pulling also.

For four and twenty years was Thothma building the temple; and then it was completed. But it required another half a year to take away the inclined plane used in building it. After that it stood free and clear, the greatest building that had ever been built on Earth or ever would be.

Such, then, was Thothma's Temple of Osiris, the Great Pyramid.

Jehovih had said: Suffer them to build this, for the time of the building is midway betwixt the ends of Earth; yea, now is the extreme of Earth's corporeal growth; so let it stand as a monument of the greatest corporeal aspiration of man. For from this time forth man shall seek not to build himself everlastingly on the earth, but in heaven. And these things shall be testimony that in the corporeal age of Earth man was of like aspiration, and in the spiritual age of man in an opposite condition of corporeal surroundings; for by Earth I prove what was; and by man prove what Earth was and is at certain periods of time.

CHAPTER LXII.

When the temple was completed, and the king and his four high priests entered into the Holy Chamber, the false Osiris, through his servant God, Egupt, came in sar'gis, and spake unto the king, saying: Here am I, O king!

Thothma said: My labor is well recompensed. That thou hast come to me, O Lord my God, I am blessed. Osiris said: Keep holy my chambers; suffer no man, nor woman, nor child, that dwelleth on the face of Earth, to know the mysteries of these, my holies, save and except my adepts. Here layeth the key of everlasting life.

Thothma said: How sayest thou, the key of everlasting life? Osiris said: Herein is that which is of good and evil, as I commanded thy forefathers; to eat whereof man shall become as Gods, and live forever. For this is the triumph of man over

death, even for which I created him on Earth.

Thothma said: Shall only we five know these things? Osiris said: Nay, verily; else the light of my kingdom would not be full. Behold, thou, how I built the temple! Was it not in the keeping of adepts? So, then, as I have given unto thee to know my kingdom, thou shalt give unto others, not suffering these lights to come, save through my commandments.

Now in the second month after the temple was completed, Thothma, the king, having put the affairs of his kingdom in order, went into the Holy Chamber, and thence ascended into the Chamber of Life and Death, leaving the four chief priests in the Holy Chamber. And Thothma cast himself in death by swallowing his tongue. Whereupon the priests closed the entrance and sealed the king within.

Osiris, through his servant God, Egypt, said unto the priests: One alone shall remain; in quarter-watch shall ye dwell within the Holy Chamber, and I will remain also. And the priests cast lots, and divided the watch in six hours each, unto every day. And Osiris sent Baal to the spirit of Thothma, and took him to Agho'aden, Osiris' heavenly place, showing unto the spirit the glory of the throne, saying: Behold the God of Gods.

Thothma said: It is a great glory; lo, mine eyes are blinded by the light of the Lord my God. After this, Baal took the spirit of Thothma into a thousand heavenly places in Osiris' kingdom, and showed him the glory thereof.

Thothma said unto Baal: Thou angel of God, thou hast shown me of a truth, God is in the image of man. Nor is there any but one God, who ruleth over all.

Baal said: How sayest thou, then; who is God? Thothma said: How sayest thou? For behold, his glory was so great I could not look upon him.

Then answered Baal, saying: Only angels and mortals; these are the sum of all things. He, thou hast looked upon, was even as thou art; a one-time mortal on a far-off star-world. He attained unto the Godhead, to create a world unto himself, even as thou, who art an adept, canst create flowers and plants and serpents. Thus he came into the void regions of space and

created Earth and her heavens, and they belong to him, for they are his. And in like manner is every star-world, created and ruled by a God like unto thy God, who is Lord of all.

Thothma said: O that all people knew these things! O that I may remember them when I am returned to Earth.

Baal said: More than this shalt thou remember; for I will now take thee to the hells of the idolaters and the Jehovihians. Baal then took the soul of Thothma to the hells of De'yus, and showed him the horrors thereof. But he took him not to the regions of God, in Craoshivi.

Now when Thothma had traveled in heaven for thirty days, Baal brought his spirit back to the Chamber of Death, and showed him how to regain his corporeal part, which he did. And then Baal signalled unto Egypt, and the latter spake to the priest on watch, saying: Behold, Thothma hath returned; go and bring thy brother, and deliver him into the Holy Chamber.

And when they came they unloosed the sealing stones and delivered the king into the Holy Chamber, and he was awake from his trance, and remembered all he had seen in heaven, which he related to the high priests who were with him. And both Baal and Egypt came in sar'gis and talked in the Holy Chamber with Thothma and the priests. For one day the king remained in the Holy Chamber, that his spirit be reconciled to the flesh; and on the next day he and the priests came forth out of the temple and sealed the door thereof, and placed the king's guard in charge, that no man or woman might molest the place. Now Thothma had been in the death trance forty days.

The three angels, Egypt, Baal and Ash-taroath, came into the altar in the king's palace that night, and showed themselves to the college students who had attained adept. Baal spake orally before them, directing his words to the king, saying: Behold, I am the angel of God thy Lord, whom thou hast beholden in heaven; I am the same who traveled in heaven with thee. What I speak, I say in the name of the Lord our God, whose servant I am. On the morrow shall thy high priests draw lots, and one of them shall enter the Cham-

ber of Holies, in the Osirian Temple, and do even as thou hast. And after him, behold, another of the high priests shall do likewise; and so on, until the four have had thy experience.

And it came to pass that the four priests in turn cast themselves in death, and visited Osiris' heavenly kingdoms, and also many of the hells of De'yus, being led in spirit by Baal or Ashtaroth, Egupt being the guardian God of the temple.

When they had thus accumulated the same knowledge of heaven and Earth, the five of them were of one mind as to attaining life everlasting in the corporeal body. Osiris said: Behold, I will bring many back who are already dead; and they shall call unto their embalmed bodies and wake them up and inhabit them. Go ye, then, to the root of the matter, and prepare my people, for I will come in person and inhabit the temple ye have built; and my heavenly kingdom shall descend even to the earth. Prepare ye the Column of the Stars!

Thothma built a column to the east line of the slat, seven lengths, and the height was thirty-six lengths; of wood and stone built he it, with an opening from the bottom to the top, and the width of the opening was six lengths. In the walls thereof was a winding stairway, and there were windows looking out to the east and west and north and south, that the stars from every quarter might be observed. On the summit of the column were dwelling-places for the seers and mathematicians with places for the measuring instruments and lenses. When this was completed, Thothma built of wood and stone an external wall across the slat of the temple; and within this wall were stairs also, and these led to the top of the pyramid. This wall was also provided with windows, that the northern stars might be observed.

Thothma made an observing column for the sun, and it was provided with lenses of all colors, so that adepts standing at the base of the pyramid could see the sun at every hour of the day, and distinguish the spots and their changes. A gau was set within each of the angles of observation, that the relative position of the sun with northern stars could be determined every day.

By these two columns, therefore, Thothma and his mathematicians measured the sun and moon and stars, as to the distances and sizes thereof. And Osiris commanded the king to send into the far-off lands of Earth his wisest mathematicians, to observe the winds of heaven, and the drouth upon Earth; and the abundance of the yield of the earth in different regions, in different years and seasons; and to observe famines and pestilences, and all manner of occurrences on the face of Earth. He said unto the king: When thy mathematicians are returned to thee with their accumulated wisdom, thou, or thy successor, shall examine the sun and the stars and moon, as compared to the things whereof the mathematicians shall relate, one year with another; and three years with another three years, and five with five, and seven with seven, and so on for hundreds of years, and thousands of years.

And when thou hast taken in the term of three thousand three hundred years, and compared the sun and moon and stars, as relate to the occurrences of Earth, thou shalt have the key of prophecy for three thousand three hundred years ahead. And thou shalt say of this land and of that land; and of this people and of that people, how it will be with them, and thou shalt not err.

Thothma, the king, called together his mathematicians, and, according to their grade, chose from amongst them twelve hundred. These he divided into groups of one hundred each; and he gave them a sufficient number of attendants; and he sent them to all parts of the world, allotting to them sixteen years each for observation, according to the commandments. And they took with them all kinds of instruments to measure with besides scribes to make the records of such matters as came before them. And they wene throughout Arabin'ya, and Vind'yu, and Jaffeth, and Par'si'e, and Heleste, and Uropa, even across to the western sea; and to the south extreme of Arabin'ya, and to the great kingdoms in the interior, and to the north of Heleste and Par'si'e, and Jaffeth, to the regions of everlasting snow.

And in sixteen and seventeen years they returned, save some who died on the journey. And most wonderful was the knowl-

edge these mathematicians gained. In some countries they found philosophers who had the knowledge required even at their tongues' end. Thothma received them in great pomp and glory, and awarded all of them with great riches.

And Thothma had these things rewritten and condensed into books, and named them books of great learning, and they were deposited within the south chamber of the pyramid, where never harm could come to them.

And Thothma made it a law, that other mathematicians should travel over the same regions for every sixteen years and make like observations; and after them, yet other mathematicians to succeed them, and so on for three thousand three hundred years. And accordingly, a new expedition started forth. Now during the absence of the first mathematicians, Thothma and his philosophers observed the sun and moon and stars every day, and a record was made thereof, as to their places and movements, and as to the earth in the regions to Thothma's home kingdom. And these observations were reduced to tablets and maps, and a record made of them in the Par'si'e'an language, which was the language of the learned. For the Egyptian language of that day was spoken mostly by the unlearned, and was mixed with the Fonecean.

After the mathematicians returned, Thothma and his philosophers examined the whole matter as compared with the maps and tablets of the heavens, and the facts deduced therefrom were written in a separate book and called *The Philosophies of God and His Son Thothma, King of Earth*. Copies of this book were made and sent into the lands of Arabin'ya, Vind'yu, Jaffeth, and Par'si'e, and Heleste, and Uropa, to the priests of God, but the original book was filed in the Holy Chamber, in the Temple of Osiris.

Thothma applied himself to impart wisdom unto all men. And during his reign he built in the land of Egypt seventy-seven colleges of Great Learning, twelve colleges of prophecy, two hundred houses of philosophy, seven adepterries, and three thousand free schools, and four thousand houses of sacrifice unto Osiris, Savior of all men. Three hundred and forty obelisks to God,

thirty triumphal arches to De'yus, four thousand oam-nus to the Creator, and these were mounted on pedestals of polished stone, and stood at the street corners.

And there were graduated to the rank of adept during Thothma's reign more than four thousand men and three hundred women, all capable of the death trance, and of going about in spirit. And of these over seven hundred were permitted within thirty years to test the death cast of the holy chamber in the pyramid. And their spirits were conducted into Osiris's heavenly regions, and sojourned there for many days, and returned to their bodies unharmed. Because of the position of the chambers, there was no action upon their bodies whilst in the trance.

Thus did Thothma prove himself to be one of the wisest and greatest men that ever dwelt on the face of Earth. He believed all things the Gods told him, believed he was Thoth re-incarnated, and believed he would never die as to the flesh. The false Osiris, through his servant God, Egupt, had said to Thothma: This is the manner of heaven and Earth, as regardeth man: All men are re-incarnated over and over until perfected to immortal flesh; and in that day man hath so perfected his adeptism he can remain on Earth or ascend to heaven, even when he desireth. Hence of all knowledge, adeptism is the greatest.

Thothma asked if there were any new creations. Satan prompted Osiris, who said: Nay; thy spirit is old as Earth. At first it was small and round, like a grain of mustard, only it was spirit. And the multitude of these seeds comprise the All Unseen. When one of them taketh root in gestation, then is the beginning. And it is born into the world a frog, or an ass, or worm, or lion, or small creeping thing; and it liveth its time and it dieth. And the spirit hieth back into another womb, and it is born forth a man low as to knowledge, evil as to life. And he liveth a time and dieth again; but again the spirit hieth back to another womb, and it is born forth again, another man, but wiser as to knowledge, and less evil as to life. And this continueth to hundreds of generations and to thousands. But he who hath attained adeptship hath it in his power to call forth

out of the earth his own corporeality; he needeth no longer to go through the flesh of others.

Thothma was wise even in his belief; for when he was growing old, and beholding his flesh sunken, and his eyes growing hollow and dim, and his hands getting withered, he inquired of the Gods, saying: I know thou hast taught me truth, O God. I am weak before thee, as to judgment, and curious in my vanity. Osiris said: Speak thou, O king!

Thothma said: By all the force of my will; and by my great learning, I cannot stay the withering of the flesh. If, therefore, I already dry up like a mummy, above the power of my will, how will it be with me when I am further emaciated?

Satan prompted Osiris to answer the king, and so he said: Until thou art even more emaciated thou canst not understand the power of thine own soul.

With this the king was reconciled, and even at the time he was tottering on his last legs he began to build a new palace, saying: After I have changed this flesh into immortal flesh, hither will I come and dwell forever. And I shall be surrounded by adepts, wise and faultless. And this shall be the first colony of the kind I will build on Earth. But afterward I will build many colonies of like kind; more and more of them, until I have all Earth redeemed to immortal flesh. For of such shall be my kingdom, and all men and all women on Earth shall own me Lord of all.

Nevertheless, with all Thothma's wisdom, and the wisdom of his Gods, he fell on a stone and died suddenly on the day he was one hundred years old.

CHAPTER LXIII.

When Thothma was quite dead the priests carried his body into the temple, fully believing his spirit would return from heaven and transform the body from corruptible into incorruptible flesh to live forever. And they laid the corpse in the place previously designated by the Gods, and sealed it up according to the commands of the false Osiris, Savior of men.

Osiris had said: Whoso believeth in me, him will I save unto everlasting life, and though he lose his body, yet again shall he find it, and the corruptible flesh shall be

changed in the twinkling of an eye, and become incorruptible unto life everlasting, with the spirit that abideth therein.

On the fifth day the priests opened the chamber, for according to the Laws of Miracles, on that day, the spirit should accomplish the feat; but behold, it came not and the body still lay cold and dead. But the Gods came in sar'gis and said unto the priests: Seal ye up the body for other five days. And the priests did as commanded; and after that they examined it again, but life had not returned. Again they were commanded to seal it up for other five days, which they did, but life returned not.

Houaka, who was now the high priest, inquired of Osiris concerning the matter. And Osiris, through his servant God, Egupt, answered him, saying: Go bring a young man who is warm in the blood, which is life in the flesh, and he shall be the seventh son of an adept, and know how to cast himself in death.

The priests brought Xaian, who, was in his twenty-fourth year, and when he came into the Holy Chamber he was bid to cast himself in death for the benefit of the king's soul. And Xaian thus cast himself, and he was sealed in the chamber of death for five days along with the king's corpse. And in five days the priests brought both bodies into the Holy Chamber, according to instructions. And Osiris came and commanded them to stand around the bodies, and when they had done so, the angels from Osiris' kingdom came and spirited away the body of the king, and they brought back the spirit of Xaian to inhabit the body of Xaian, and put it in possession thereof, making believe it was the spirit of Thothma returned.

Houaka said to the Gods: Where is the body of Thothma? Hath it been transformed? And the Gods answered: It hath gone to heaven, and will return after many days. But as to the spirit of the king, behold, he is with thee. And the priests spoke to Xaian, believing it was Thothma. And after three days they came forth out of the temple and recrowned Xaian, Thothma the Second, and they proclaimed it abroad that these things were true, although they knew to the contrary.

As to the spirit of Thothma, at the time of death, it was taken to Agho'aden and put amongst the servants of Osiris' heavenly kingdom, and thus enslaved. So Xaian became king of Egupt.

Now, as regardeth the false Gods, Osiris and his confederates, they never tried to reincarnate the spirit of Thothma, but because of the virtues and the wisdom of Thothma, they used him for the benefit of Osiris' heavenly kingdom, and to establish Osiris everlastingly on the earth as the all highest God.

As to the kingdoms of the land of Egupt, which succeeded Thothma for hundreds and hundreds of years, the Eguptians were the most learned people in the world, and especially in a knowledge of the stars, and the sun and moon, and in adeptism and miracles. But woe came unto them; the land became flooded with hundreds of millions of drujas; and as to the people of Egupt, the chief desire was to be able to return in spirit after death and dwell with mortals.

These spirits lost all sight of any higher heavens than to dwell on the earth; they knew no other. And they watched about when children were born, and obsessed them, driving hence the natural spirit, and growing up in the new body of the newborn, calling themselves re-incarnated; and these drujas professed that when they had previously lived on Earth they were great kings, or queens, or philosophers.

And they taught as their master, Osiris, the false, did: That there was no higher heaven than here on Earth, and that man must be re-incarnated over and over until the flesh become immortal. Not all of these spirits drove hence the natural spirit; but many merely engrafted themselves on the same body; and, whilst such persons lived, these spirits lived with them and dwelt with them day and night; not knowing more than their mortal companion. And when such person died, behold, the druja went and engrafted itself on another child, and lived and dwelt with it in the same way; and thus continuing, generation after generation.

And because of these indulgences many of the spirits came in sar'gis in the families of the Eguptians; eating and drinking

with them corporeally; yea, and even doing things whereof no man may speak, whereby dire disease seized upon the flesh of mortals; and their blood and their flesh became inhabited with vermin. The people became idlers and vagrants; the lands were not tilled, and the places of learning became deserted ruins.

CHAPTER LXIV.

In Par'si'e and Heleste, also under the dominion of Osiris, Baal and Ashtaroth, because of the persecutions of Faithists, and shepherd kings, the Listians, these people fled into Par'si'e and Heleste for hundreds of years, and they built cities and established kingdoms. And none of these accepted the Lord, or God, or De'yus, but for the most part worshipped the Great Spirit. Nevertheless, they were not Faithists in purity; for they engaged in war and lived not in communities, with rab'bahs as rulers, but dwelt together after the manner of warriors.

To Baal and Ashtaroth was committed the duty of subjugating these people unto Osiris, Savior of mortals. So Baal and Ashtaroth, finding them stubborn in the worship of the Great Spirit, finally resolved to make them destroy one another, after the same manner as Te-in, in Jaffeth, and Sudga, in Vind'yu; and they asked Osiris for armies of warring angels for that purpose. Osiris gave them the following great angel generals and high captains:

Jah, Apollon-ya, Petoris, Pluton-ya, Hiram, Ben, Yube, Ali-jah, Ares, Sa'wang, T'crono, Afro-dite, Argo, Oyeb, Nadar, Abel, Said, Ar-te-mis, Yac-ta-roth, Wab, Josh and Haur; and besides these there were the following deserters from Te-in and Sudga: Clue, Jon, I-sa-ah, Yam-yam, Luth, Bar, Hote, Ki-dom, Athena, Hira, Oke-ya-nos, Hermes, Posee-yadon, Ura-na, Hace, T'sodus, Rac-Rom, Mi-kak, Tol, Taes, Wo-wouski, Sur, Alajax and Hesmoin.

And Baal and Ashtaroth cast lots for each of the above generals and captains, and they were divided equally between them. And Osiris gave to Baal and Ashtaroth, each, five hundred million warring angels. And thus armed, they descended to the earth, to the

objectionable regions, of Par'si'e and He-leste. In those days these great divisions of the earth were divided into many nations and kingdoms. And a kingdom was not measured according to the land, but according to the number of cities that paid tribute to the central city; though some kingdoms had but one city.

These, then, are some of the largest cities that Baal and Ashtaroth determined to destroy, to-wit: Su-yan, with five tributary cities; Lakao, with two tributaries; Haugun, with eight tributaries; Waas, with three; Lowga, with six; Tol, with six; Sun, with five; Tos, with four; Troy, with six; Abed, with two; Athena, with twelve; Hess, with four; Ituna, with twelve; Fado, with ten; Tuns, with seven; and Wa'ke'at, with seven. And besides these there were many large cities without any tributary cities, which were also doomed to everlasting destruction.

The first great cities thus turned to war on each other were Haugun and Lowga; Ashtaroth choosing Haugun and Baal choosing Lowga. These two cities were both of more than four hundred years' standing, and contained each a half million inhabitants, besides their tributary cities. Tojak was king of Haugun; he was the son of Soma, who was the son of Atyis, the necromancer. And of Lowga, Turwea was king; he was the son of Diah, son of Bawn, the philosopher.

When Baal and Ashtaroth, with their armies from heaven, came near to these cities, they halted and built a temporary kingdom in the mountains of Zoe.

Baal said to Ashtaroth: Behold, thou hast had the choice of cities, give thou me the first assault? Ashtaroth said: On thine own terms shall these battles be, and I will beat thee. To it, then; set on Lowga.

Baal went to Turwea in his dreams and told him his son was waylaid by the people of Haugun, and, moreover, that Tojak had determined to come upon him and possess the city. When Turwea awoke, he was troubled about his dream, and he inquired of the oracle concerning the matter. Ashtaroth had possession of the oracle, and she answered the king, saying: Thou art a seed of the Faithists, why fearest thou for a dream? Have a caution of thy dreams; tell not thy son, for this day

he goeth on the hunt, and thy words might bring about that which otherwise might not be. The king went his way, but Ashtaroth sent inspiring spirits to the king, saying: To caution thy son, that would be wisdom. And the king went out and cautioned his son.

Ashtaroth then went to Tojak's wife, and gave her a dream that the Prince of Lowga went on a hunt, to all appearances, but came near Haugun for a very different matter, which was no less than the slaying of herself and husband. The queen awoke suddenly, and in fear, and told the king her dream. Tojak said: Foolish woman; it was but the fault of thy diseased blood, which, coursing the heart, gave thee a foolish dream. Tojak dismissed the matter. On the next day, the angels kept inspiring the queen to send her servants to the place of her dreams, to which she acceded; and her servants were armed with spears, and instructed to kill whomsoever came in their way, as if by accident.

Thus it came to pass that Turwea's son was slain. Turwea inquired of the oracle, and was answered by Ashtaroth, saying: Why comest thou to me for comfort; is not thy son dead by thine own fault? I said unto thee: Mention not the matter of thy dream to thy son, for oft it happeneth that telling of a thing bringeth it to pass.

Turwea said: I am justly rebuked, O Apollon-ya! But tell me, thou that knowest all things, since one part of my dream hath come true, may not the other part, and of a truth, Tojak come to possess my kingdom? Ashtaroth said: If I tell thee, thou wilt tattle, and do nothing in thine own defence. Turwea then made oath to obey the oracle; whereupon she commanded him to march with all his army against Tojak, and suddenly demand satisfaction in ten thousand lives, to balance the loss of the prince.

This ended Ashtaroth's part with the city of Lowga; and now she went to Haugun, whilst Baal took charge of Lowga, sending his legions of angels to the people of Lowga, to inspire them with madness because their prince was slain.

Ashtaroth, on her part, now assumed control of the oracle in Haugun, and sent her warring angels to the people of the city, advising them of the justice of slay-

ing the prince, because he was come, not on a hunt, but to slay the king and queen. And Ashtaroth, further, told the king, Tojak: Try thou me as to my truthfulness: Behold, in two days the warriors of Turwea will be at thy city's gates; be thou ready for them and drive them hence, or lo, thy city will be reduced to dust and ashes.

Of course the prophecy of Ashtaroth came true, and Tojak now believed he was in the protection of the Gods. The queen said unto him: I commanded my servants to slay the prince, for the Gods showed it to me that only by this could thy life and mine be preserved. The king, Tojak, justified the queen, saying: Thou hast been the preserver of my life and thine.

Baal, God of Lowga, thus marched the mortal armies against the city of Haugun, whilst Ashtaroth marched the armies of the latter place to battle against them. And thus, as mortals play a game with sticks and pegs, so played this God and Goddess a game with the mortals of these two great cities; played give and take to see the battles lost or won; and they used their legions of angels to inspire the mortals on, or to make them at times turn and flee. And whilst the Gods rested, amusing themselves by feasting and by talking over the sport of mortal death, the two great cities would also gain a little rest, but only to renew the bloody work.

For four years the Gods and angels kept these two mortal cities at war; and though they lay a day's journey apart, all the way was strewn with the bones of the slain. And in four years they were reduced to dust and ashes; and as to the people of the last year, for the most part, they were inoculated with the poisoned air of the dead, and they died also. And yet it came to pass, Baal beat Ashtaroth in the battle of death, for he caused all his people to be slain, whilst yet a few of Ashtaroth's remained.

Thus did Baal and Ashtaroth pursue the other great cities of Par'si'e and Heleste. And the time of the destruction of any two or three cities varied from two years to ten years. For the destruction of Athena and Troy it required twelve years. And for the destruction of Ituna and Fado it required eleven years. Betwixt Su-gun

and Lakao it required two years to bring them to war. Betwixt Athena and Troy it required three years to bring them to war. Two hundred vampires, angels of lust, were set upon a prince of Troy, and in desperation he was driven to kidnap an Athenian princess, who was led to exposure by Baal's angel hosts. In this great battle Ashtaroth won the game, having succeeded in having the whole of the Trojans destroyed.

In the war between Tos and Sun, which lasted nine years, it was an even game, for both cities were entirely destroyed and all the people in them, and also their tributary cities as well. But the city of Tol was destroyed within itself, for there was no city near enough to war upon it. The angels brought virus from the dead of other regions, and inoculated the breath of the people of Tol, and their flesh festered, and they died without war.

The whole time of destruction was one hundred and six years; and after that Par'si'e and Heleste were wasted and desert, and wild beasts coursed the country far and near.

Osiris had said: I will make the land of Egypt the greatest country in the world; I will have the place of my dominion near at hand. Satan had said to Osiris: If thou destroy not Par'si'e and Heleste, behold, Baal and Ashtaroth will rebel against thee, choosing these lands for their own kingdoms.

CHAPTER LXV.

Jehovih had said: I created man blank, as to good and evil, and gave him liberty: And I gave liberty also to the spirits of the dead. But these spirits set themselves up as Gods; and to glorify themselves used mortals in their own way. For they found that mortals could be turned to good or evil, to war or to peace, to virtue or to lust, according to the inspiration of the angels watching over them. But in this I provided a remedy also, and without abridging their liberty, which was, that the Gods, in contention for mortal souls, should fall out and ultimately destroy their own heavenly kingdoms, wherefrom angels and mortals should escape from bondage.

And this was so. Te-in and Sudga and Osiris, even whilst their wars and machina-

tions were going on with mortals, were scheming for mastery in hada, each to overthrow the others, and involve them in ruin. And it thus came to pass that a triangular war ensued in these two heavens, in which upward of ten thousand million warring angels were engaged hundreds of years. For, as mortals engage in corporeal warfare, so do angels engage in es'sean warfare. For though they cannot kill one another, they can bind and enslave and cast one another into hells, and surround them with never-ending fire, so they cannot escape. And the warring Gods send their armies forth to make captives of their enemies, who, when seized, are either made subjects of, or else cast into torments. And these armies of warring angels, hundreds of millions strong, go into the kingdom of another God, and into suburban districts, carrying hence the subjects, with all their acquisitions. And yet at times these raiding armies venture too far, and are themselves captured and cast into torments. So that Gods in hada wall their kingdoms round with standing armies, even as they have taught mortals to defend themselves. And their enemies seek to invent means to break these armies through, and go in and plunder and destroy.

In times of which madness no voice from Jehovih's angels can gain an attentive ear amongst them; even the same as when mortal kings are at war, for one to say to them: Behold, Jehovih is All Peace! They will even curse Jehovih and peace, so do the fighting angels threaten and curse if one of Jehovih's holy ones interpose in peace and love.

As like a burning fever or canker worm that needeth run its course, before a healing balm availeth good, so Jehovih permitteeth the Gods to pursue their reign, till helpless, they fall, environed in the harvest they sowed. For a time cometh to every man and woman born, on earth or in heaven, when sore disaster, if nothing else, will cast him helpless in agony, to make him own the Mighty Power Who created him; and make him supplicate in pity for some helping hand to lead him safely to the All Person's pleading Voice. Then he is ready to listen; to turn from Gods, and Lords, and Saviors, and Sons who profess

to save; and to stand upright before the Father, and learn to know Him, and willingly learn peace, love, reason and truth.

Jehovih hath said: In every soul I made a door, and in this My Light shineth. Herein My Voice speaketh; but they turn away, and go after them that speak to the external ear; a serpent biteth them, and they are cast in poison and in death!

Man on Earth hath said: I will not heed Thy still small voice, O Jehovih, which speaketh to the soul; I will obey the king, that leads on to war, and with loud noises and violent oaths pursueth death-dealing as a virtuous trade. Not Thou, O Jehovih, shall be my master, but the king, who hath great pageantry. Behold, I will stand in his great armies, or be led on to death, even as the king willethe me; for he is my Savior and my defence. His Gods shall be my Gods; his Lords my Lords; his Savior my Savior; by blood and heroic butcheries will I prove my loyalty. And even so have thousands of millions of angels in hada said: Not the still small voice of my soul will I obey; but yonder gaudy God, whose sacredness is so great none can approach him but by crawling on their bellies! He shall be my Lord and Savior; his battles shall be my battles; to feed the hells of hada with his enemies shall be my trade.

Even to them that choose darkness and evil have I given liberty, also; for they shall learn by experience, in time to come, that all these guides and leaders, be they kings, or Gods, or Lords, or Saviors, are but snares, from whom, soon or late, they must turn in order to rise out of the hells they have built for others. For, because they put Me afar off, or denied My Person, or called Me Void like the wind, I cut them not off; but they cut themselves off from Me, and thus fell into torments.

For I am as near to the corporean as to the es'sean; let them, then, disown their kings and Gods, and whomsoever hath a kingdom to glorify; and they shall espouse Me, for I am Ever Present. For this, all people shall do, either on earth or in heaven. My kingdoms are not by violence or by war, but by liberty to every soul; and whoso practiceth peace, love, and liberty unto others, are My chosen. They are on the way of everlasting resurrection.

CHAPTER LXVI.

About the time Baal and Ashtaroth had destroyed the inhabitants of Earth in Par'si'e and Heleste, they applied to Osiris, demanding promotion to separate kingdoms of their own. They said:

Thou knowest of a truth that for sake of confederacy we merged our own kingdoms into thine; to make thee powerful against the wars of Te-in and Sudga in heaven. And to do thy will we have laid desolate the mortal kingdoms of Par'si'e and Heleste. For which things thou didst promise us in the start we should have great kingdoms in heaven.

Now behold, heaven is but one vast scene of war! And this also do we perceive, that the mighty contests are without any prospect of an end. As these heavenly wars raged hundreds of years ago, even so do they this day. Yea, the heavenly forces are becoming less disciplined and less scrupulous from year to year. By evidence of which it is plain that thy heavens, and Te-in's, and Sudga's, will soon or late be cast into interminable hells. To prevent which, we ask of thee, our God, to give us each a section to ourselves, and we will subdue the places and govern them in our own way.

Osiris answered them, saying: Of all the Gods, who but I hath done a hand's turn to raise mortal subjects to a higher plane? Te-in's course was destruction; so was Sudga's. And by much importuning ye twain persuaded me to have the mortals of Par'si'e and Heleste destroyed. And now, in the time when most of all we should be united, ye importune me to have my great kingdom disrupted and divided. Peaceive ye not that we have the balance of power in our favor? And also, that if in these troublesome times ye espouse new kingdoms, we will all be at the mercy of Te-in and Sudga. For which reason I beseech you both to postpone the matter till we have driven our enemies from our doors. Let us be faithful to the confederacy.

Now in this affair Baal and Ashtaroth came not to Osiris in person, but sent messengers, as if they were ashamed of their own proposal. And yet, on the other hand, Osiris invited them not to his kingdom.

Ashtaroth said to Baal: See what Osiris hath done! He taketh us for children; giving us sweet promises if we will but keep right on serving him. I tell thee, Baal, thou mayest serve Osiris; but from this time forth I am none of his! Behold, I will mark out a kingdom of mine own, and I will establish it and rule it in mine own way. Moreover I will send word to Te-in and Sudga; and if Osiris oppose me, they shall know his vulnerable points.

Baal said: Even so will I; and I will establish a kingdom alongside of thine, and if our enemies attack us we can the better defend ourselves.

So said, so done. And Baal marked out for his heavenly kingdom over Heleste and northwestern Arabin'ya; and Ashtaroth marked out for her heavenly kingdom over Par'si'e and northeastern Arabin'ya. And the twain no sooner chose their generals and captains, and founded their heavenly thrones, than they sent word to Osiris and to Te-in and to Sudga.

A general dismemberment of these mighty kingdoms took place. In Osiris' heaven there revolted one Kabbath, who took the name Thammas. He was a general, whom tens of thousands of angel officers delighted to serve. He marked out his heavenly place over western Egypt, and established his throne and officers, and had himself proclaimed to mortals through the oracles as The Only Son of the Great Spirit, The Savior of Men. Teos-judas also revolted from Osiris, and established a heavenly kingdom over South Arabin'ya. Besides these there were: Marcus, Delos, Acta, Hebron, De-bora, Julta, Wab, Thais, and D'nor, great generals and captains in Osiris' heavenly kingdom, all of whom revolted and began setting up heavenly kingdoms of their own.

And in Sudga's heavenly kingdom more than one thousand generals and captains revolted and began to establish heavenly kingdoms of their own. Of these the most prominent were: Judsa, Vishnu, Eorata, Chrisna, Histaga, Vivauias, Hiras, Haroyu, Ahhoma, V'ractu and Tivirassa.

And in Te-in's heavenly kingdom more than eight hundred generals and captains revolted, and established kingdoms of their own. Of these the most powerful were: Chong, Ho-Tain, Dyut, Cow, Ghan, Su-

Lep, Djhi, Hiss, Me Lee, Wang, Hop-jee and Kaab.

And all the revolted ones called themselves Gods or Lords or Saviors, and endeavored to establish an earthly habitation as well. And all of them took with them millions and millions and tens of millions of angel followers; and some of them had more than a hundred million subjects to start with.

So anarchy began to reign in hada. Order was broken down; warfare was divided in a thousand ways, and neither angels nor Gods could more discover what this war or that war was about, save to inflict torments on others. And so great was the conflict that over more than half of Earth all the lowest heaven was but one continuous succession of knots and hells. To inflict pain and disorder and destruction was the work of twenty thousand million angels in darkness.

And now, alas, over all the earth where war had raged hundreds of years, were thousands of millions of spirits in chaos, not knowing in fact they were in the spirit world, but still battling against all who came along, to the left and to the right, before and behind, screaming, bawling with madness, striking out in madness, in unceasing agony, in an unending nightmare of madness.

And from the mighty hosts of darkness, the drujas, now pestering the people on Earth, were hundreds of millions of familiars taking to fetalism! Vampire spirits who suck the blood and flesh of mortals till the brain and heart are wild and mad! Till the mortal is driven to nameless deeds of horrors, desperate with the foul obsession. Spirits who bring poison and horrid smells to afflict mortals with; spirits who delight to feed on the flesh of mortals which is corrupted with scabs and running sores. Spirits that teach re-incarnation and lust as the highest, most exalted heaven.

And now the mighty hosts of Anuhasaj, alias De'yus, the Lord God, the false, broke in on every side, and spread here and there for foulness and for fuel to feed their thousands of hells. And these in remembrance of Osiris' hated name and treachery went for his great kingdom, followed by thousands of millions of angels,

desperate with long-continued slavery, roused for deeds of vengeance. Forth into his capital Agho'aden, they rushed, beating down the pillars of fire and high archways and rushing into the throne of Osiris, seized him and his vice-Gods and high marshals and dragged them off and cast them into foul-smelling hells, hideous with the wail and roar of maniacs and tantalizing drujas, and, with kicks and blows and poundings covered them up in foul darkness, heaped deep and smothering in suffocating gases.

Then off ran other legions for Te-in and his high officers, and to pillage his kingdom also. And him and them they seized and bore off in triumph to equally horrid hells. And then others for great Sudga ran, even more desperate for vengeance' sake; and him they also caught, despoiling his mighty kingdom, and cast him into hell.

And for many of the lesser Gods they ran, and broke them down utterly, and cast them into hells. Only two Gods of the past days in those regions escaped, Baal and Ashtaroth, who fled to save themselves for a more opportune season to carry out their wicked schemes.

Of the self-Gods of Uropa, and North and South Guatama, little need be said. They established weak heavenly kingdoms and succeeded in inciting mortals to war, but to no great destruction. Their heavenly kingdoms were for the most part failures; their thrones were poor and dilapidated almost from the start. Of these great divisions of the earth mortals were too scattered and few to be profitable for false Gods. In Guatama they had not forgotten the lessons of I'tura, the false God who had ruined their forefathers. They were wary, and for the most part preserved their allegiance to the Great Spirit.

CHAPTER LXVII.

By the pressure of ji'ay, Craoshivi had descended near the earth, and some places bordered upon it. Darkness had overspread the land of Earth in some regions for seven hundred years, so that the sun shone not, save as a red ball of fire. And nebula fell in many places to a depth of three lengths, so that even the places of

the great cities of Earth, which had been destroyed, were covered up, and it was like a new country. Which was beneficial to Jehovih's angels, in assisting them to deliver hosts of the chaotic spirits, whose mortal part fell in dread war. For such was the labor of the true God in Craoshivi, Son of Jehovih, and of his hosts of upraised angels. To gather in from every quarter of Earth and her heavens the fallen victims of the self-Gods; to restore them to reason and to happier and holier scenes; and to teach them righteousness and good works.

Jehovih had said to God, His Son: Because one man cannot lift up the whole world he shall not grieve, nor cease doing what he can. For his glory lieth in exerting himself to the full. Because the self-Gods have come against thee, they are against Me also; because they have espoused to be Creators, and thus proclaimed themselves for their own glory, they shall have their fill. Before these times, the false Gods were content to proclaim their own names; but lo and behold, they have made the Lord God as the Creator, and set him up as a man, on a throne, to worship him!

And Te-in, and Sudga, and Osiris! All of woman born, and knowing My breath upon them. Sufficient is it for thee, My Son, to gather in the afflicted and distressed, and restore them and deliver them in light and truth. Keep thou thy schools and colleges in heaven; and thy nurseries and hospitals, and factories, and thy fleets of swift-flying otevas and airavagnas. And send thou thy faithful volunteers, and make the afflicted to rejoice and hold up their heads in great joy. But to them that will not hear; and to them that curse thee and Me, seeking to destroy for their own glory, be thou silent. My hand is upon them. My ji'ay'an shower covereth Earth and heaven. In their own game shall they cast themselves in darkness and destruction.

And all the while the self-Gods were at their evil deeds, the Faithists, Jehovih's angels, worshippers of the Ever Present,

All Person, coursed the heavens along in their fire-ships, calling in the persecuted children of Jehovih. Calling loud and cheerfully through the heavens of the evil Gods, and over the kingdoms of the earth; calling in these words:

Come! Come! The Father's kingdom is free! Come! Come! In peace and quietness thou shalt be thine own master! Behold, the Father's places rise higher and higher! Not downward, to the lower kingdoms, nor to the earth, nor to re-incarnation, the invented tale of drujas; but upward to wisdom, goodness, love and happiness. Because ye have put away the All Person, ye have fallen in the mire; ye have closed your eyes to yonder higher heaven. Come, O ye that are in bondage! Cut loose from all! Fly to Him Who brought ye forth to life! Disown the world! And self! And all the Gods and Saviors! Lords and kings! Be Jehovih's! Sworn to peace and love! To good works and righteousness! Come! Come! Our otevas are free! Our airavagnas full of comfort. O come and be our loves! Be fellows, one with Jehovih.

And they gathered in millions and thousands of millions! For hundreds and hundreds of years they labored in the distracted regions of hada; toiled and toiled till wearied and prostrate, tens of thousands of times; then rested a while, invigorated for more energetic work.

But not alone nor unseen, these toiling millions, hundreds of millions of Jehovih's angels, faithful Sons and Daughters. For the labor built up their own spirits to be as very Gods and Goddesses in noble endurance. Which was written in their fair faces, so the high-raised messengers of far-off heavens, traveling past, beheld Jehovih's soul in them. And so bore the news to other worlds of the darkness of Earth and her evil Gods, and of the faithful, struggling hosts of Jehovih in their uphill work.

And now Earth and her heavens crossed the boundaries of the ji'ay'an forests, and rolled slowly towards the homes and dominions of other etherean Gods.

LORDS' RECORD FOR DAWN OF DAN

CHAPTER I.

HISTORY OF PO.

For the four divisions of the earth Jehovah gave four Sons of holy light and power for the voice of God and his Lords: Po, of Jaffeth; Abram, of Arabin'ya; Brahma, of Vind'yu, and Eawahtah, of Guatama, whose records are everlasting on the earth, which are testimony that these men were raised up by Jehovah for His Own glory, and for the deliverance of men.

These are the generations of the line of Light from the time of Zarathustra: Shu Sa, Gwan, Loo, Sam, Dhi Jo, Wee, Him, Gow, See, Wing, He Wen, Tse Kong, Lam Ne, Moo Yow Tine, Luts, Hime, Mai Se, Hong, Ghee, Wan Ghee, Tse Loo, succeeding one another.

All the foregoing were seers and prophets of God having the Voice from their youth up, and were each in turn a shield and guardian unto the chosen of God.

God said: With Tse Loo, behold, the Voice was lost. But I called aloud on the face of the earth, and my Light spread abroad. And there came a woman of Che Song, named Ha-se, an I'hin, through whom the Voice was regained. Ha-se had seven sons and seven daughters, all of whom heard the Voice, and saw the Light. And God divided the fourteen sons and daughters, one from another, and sent them in different ways.

These, then, are the tribes that sprung of them: King, Si, Gwe, Loo, Hi-Gah, Hi-se-Gua, Yo, Ha Fung, Ne, Hi Lam, Se'ing, Yuth Lo, Jon, Ying'e and Ho Lun Gow. From the line of Ha Fung sprang Enamjo and Ze'zoo, half I'hin. From Ying'e sprang No'e and Yu Laim: also Yu'tse and He-ah. And God commanded the He-ahns to dwell towards the south, and they so dwelt.

From the line of King descended the We Yah-Ho; and they lived towards the north and made fellowship with the Foe-Sim, who were I'hians by blood, and also

followers of the Zarathustrian law under the name Sa Sin, having rab'bahs whom they called bah. From the tribes of Foe-Sim sprang Han; and from We Yah-ho sprang Hi and Te-Wing'e; both of which tribes had the Light and the Voice.

And all the north regions of Jaffeth dwelt in peace and happiness. And God looked upon them and blessed them in all things. Nevertheless, it came to pass that the tribes of Han forgot the commandments of God; and Le Han, a mighty chieftain, rose up amongst them, and re-established the Osirian doctrines; that corporeal knowledge should stand higher than the Ormazdian law.

Han usurped the central throne of Jaffeth, calling himself, Han, King of the Sun. And so Han gave himself up to getting knowledge, and to enforcing knowledge upon the people. Han issued the following decree: Han, King of the Sun! Behold, there is one sun and his satellites. There shall be but one kingdom, with satellites. Behold me, I am the sun king! I will put away all other doctrines and learning. Let all the world bow down to me!

Han was asked: Shall a man not worship the Unseen? He answered: Better is it to worship a stone, which thou canst see. Worship not in words, but in works; worship not in prayer, but in doing righteously. What is prayer but crying to one's own weakness? If there be an Unseen Light, He will do His own way. What is the use of praying to Him? Rites and ceremonies to Him are the expression of folly. Rites and ceremonies to our forefathers are excusable. If their souls continue to exist, the rites and ceremonies may give them good pleasure.

So, Han abolished the worship of Jehovah and His God and Lords. God looked down from his holy hill in heaven, and he said: It is well; let Han have dominion. Behold, Han enraptureth the multitude with his new doctrines, remembering not that these doctrines were tried thousands of years before.

God prophesied through his prophet

Zewing'e, saying: Hear me, O Han, and all ye people of the whole world. I prophecy by the Voice and Light; I know my words are true words: By words the soul is bent; by not praying to the Unseen, the Unseen will be forgotten. By the abolition of rites and ceremonies to the Gods, the Gods will be forgotten. Man will rise up in self-conceit against his Creator, saying: Behold me; I am the highest of all things; my judgment is the greatest of all wisdom. And the tribes of men will aspire to establish opinions as fundamental doctrines. War and destruction will come upon the nations!

Han would not heed the prophecy of God. Han established what was called The First Han Dynasty, and it overspread the land of Jaffeth from centre to circumference. And there came of the laws of Han great persecution against the Faithists, the worshippers of Jehovih.

Han said: Try them by the food they eat; and whoso refuseth to eat fish or flesh shall suffer death. Neither shall any man nor woman have favor in the courts, who holdeth sacred the life of a cow, or a horse, or dog, or any other animal on the face of the earth, or in the waters, or in the air above the earth.

So the Faithists, the followers of the Zarathustrian law, were outlawed, and were tortured and put to death on every hand. And it had come true as prophesied by Zewing'e.

God said: Behold, they have not only forgotten the Creator and denied His Person in words, but in behavior also. For they no longer hold sacred anything He created alive, even man.

CHAPTER II.

From Ze-wing'e, God raised up prophets for seven generations. Ze-wing'e begat Do Tse, who begat Yin, who begat Hi Ne, who begat Lan Se'ang, who begat Dhi Hsotch'e, who begat Ho Lon, who begat Po, who was an iesu in birth. When Po was yet very young, the voice of God came to him, saying: Be steadfast in the doctrines of thy forefathers, eating neither fish nor flesh. Thy God will protect thee, and thou shalt gather together the scattered tribes of Zarathustrians, the Faithists, and re-establish them in this great land.

In those days many of the Zarathustrians were celibates; and the king saw his people being reduced by war, and he made a law against celibacy, commanding all men to marry, and all women to bring forth children, or be put to death. When Po was grown up, God said to him: Behold, thou canst not fulfill the law, for thou art iesu-born. But I will bring thee a wife like unto thee, who is also barren, but ye twain shall be blessed with three children, and thou shalt call them Wan-ge, To-ghan and Tse Loo.

And it came to pass that a woman of Hong Ge, with three adopted children, escaped from the tyranny of Dhi'Wan, fleeing to the southern tribes of Hi See Gua and Yo, and Gwan Gooh; and, with her, Po wed, and he named his wife Ah T'dowh Jee. Po was twenty years old when he married, and he went with his wife and three children to the country of Heng'a Di, which name signified border land, and he labored at scutching flax and hemp.

And God came to Po, saying: What is the extent of thy fidelity to the All Highest Light?

Po said: I will obey Him in all things.

God said: Wouldst thou sacrifice thy three sons, if commanded by thy Creator?

Po said: They are the Creator's, not mine. How dare I sacrifice that which is another's?

God said: Thou art wise; thou knowest the Ormazdian law.

Then Po asked: Who art thou? Who is this that cometh upon me silently, asking questions?

God said: Go thou, visit Hi Seiang, the philosopher, and question him.

Hi Seiang was governor of the south province of Heng'a Di, and was, withal, a man of great learning. Po came to him and questioned him, saying: What is this that asketh us questions? Why do we question and answer ourselves all day long?

Hi Seiang answered: Are we not two selfs? Do we not discourse within ourselves like two selfs?

Po said: Which, sayest thou, is the superior self, that which questioneth within

us forever, or that which is forever answering?

The governor said: That which asketh questions must be the superior self. Po said: Who is it? Hi Seiang said: It is nothing, it is something.

Po answered him, saying: It appeareth to me, these two selfs are two different persons; one belongeth to the flesh, the other to the Creator. Because this questioning self is the same one that seeth and heareth Gods and angels.

Hi Seiang said: What sayest thou? God and angels?

Po replied: God and angels. To which the governor took exception, saying: Dost thou too defy the law?

Po said: What I see I see, what I hear I hear. Something external to ourselves made us, and ruleth over us.

The governor asked: Have we not rid the world of superstition? Why dealest thou with doctrines that were in the dark ages? I tell thee there are two things only in all the universe; the unseen firmament, and the corporeal worlds that float therein. Their action and reaction on each other produce what we call life, which is but an effervescence that cometh and goeth, and there is the end. The laws are right. Han hath done a good thing in abolishing the doctrines of the ancients.

Whilst they were yet talking, God sent a blaze of fire into a bush standing near by, and a voice spake out of the flame, saying: Who, then, sayest thou I am? For verily I am!

The governor saw the light, and beheld that the bush was not burnt; and he also heard the voice. Hi Seiang said to Po: Behold, thou comest to me, knowing I am a philosopher, and thou hast cast a spell in the bush, like a magician. I am master of a thousand books, and am registered as a man of great learning. Thou hast offended me.

Po said: Why accusest thou me? For is it not just for me to accuse thee of casting the spell? I cast it not.

Again did God appear and speak, saying: Accuse thou not this, my son, Po. Thou shalt labor with him. Behold, I give into thy keeping the country of Feh; for even this hour hath died Moo Gwon. The

tribes of Ghan shall be gathered together in Feh and Heng'a Di.

Hi Seiang, the governor, was astonished at the words of the Light; and he sent a servant, to ascertain if Moo Gwon was dead; (the distance being a day's journey each way) and he found it to be true.

Hi Seiang, the governor, sent for Ah Sin to come and investigate the nature of Po. So, when the three were together, God wrote in the sand the word Te-in, and it was as if a flame of fire pierced the ground. Po said: From this time forth Te-in shall be the name of the tribes who have faith in the Creator only. Because He alone hath written it.

Ah Sin said: How canst thou distinguish betwixt that which is written by the spirits of the dead, and that which is written by the Creator?

Po said: Light cometh in light; darkness cometh in darkness.

Hi Seiang asked: Sayest thou, thou canst see the angels and the Gods?

Po said: I see the angels, but the Gods I cannot see. Angels are like ourselves; but the Gods are as a flame of fire.

Now, whilst they were thus discoursing, a light in the form of a triangle came and rested on Po's head, and the word Te-in was inscribed on the sides of the triangle. The governor said: What signifieth this? And Po, being under the influence of the light of God, said:

Call me Te-in; I am the Father (rab'-bah) over all the living. I write in the sand, and speak in the mouths of my seers and prophets. He that ye call Po is my Son, begotten for the deliverance of my chosen out of the bondage of Han and his satellites. Behold, my people are imprisoned and tortured; persecuted and abused. And ye twain have kingdoms taxed for the glory of Han in his unrighteous work. Provide ye also triangles, and espouse me, and I will deliver your kingdoms also.

Hi Seiang and Ah Sin both desired some pretext to throw off the yoke of the Han dynasty, and now lent willing ears to the instruction of Po and the Voice. Accordingly, the learned men of these provinces were called together, to learn of God, through Po, the mysteries of earth and heaven, and especially as to the great monarchy. When these Councils were assem-

bled, God cast his light upon Po, and they all saw it. And the words Po spake were called Vede'or. Word by word learned they wisdom of God, repeating them over and over, which was called Learning by the Mouth, being in contradistinction from learning by books and tablets.

God said: Great trials will come upon my people. The kings will seek to destroy the doctrines of Te-in. For which reason ye shall not write nor engrave my words until the coming of Kosmon.

CHAPTER III.

These, then, are the sacred laws given through Po, by God.

Seek to bring forth heirs that will be a glory to thy Creator. Marry not because of the impulse of the flesh, but consider thine own spirit and the spirit of thy spouse. Shut not up thyself in celibacy, but multiply and adorn the earth.

Thy Creator provided milk for the infant; but with the coming of the teeth, thou shalt provide for their service also. Feed thou him according to the Ormazdian law. To make him a warrior, give thou him fish and flesh. To make him patient and strong, with docility, remember the camel and the ox, feeding on the herbs that grow on the earth.

Ne-gwon asked: Was not celibacy the highest of all laws? Is it not so now?

God said: There are times for all things. In the days of Zarathustra celibacy was the first of laws. In those days man was not ready for these laws. Yet thou shalt not call the one law higher than the other. The fullness of earth knowledge requireth marriage, yet the bondage after death holdeth the spirit of man for six generations to his own heirs. By celibacy, a man's soul is not bound after death by the love he beareth his children to linger about the earth, and he may ascend quickly into paradise. The man or woman that is weak, or deformed, or blind, or deaf, or with running sores, and he who is iesus, shall not marry, nor bring forth heirs. Nor shall he who is iesus, take sorrow to his soul; for this is the testimony of the Father that his race is emancipated from the earth.

Teachers in public shall be celibates; children, who decide that they will become teachers, or priests, or priestesses,

shall take vows of celibacy. For such persons are married to the Great Spirit; and they shall be as Gods and Goddesses, knowing no more love to one person than another.

Remember that they who marry, are chosen by Ormazd to raise up offspring for the glory of heaven and earth; and they shall dwell together in peace, love and harmony.

Thou shalt not marry but once; neither shalt thou look after any other partner all the days of thy life. The husband shall be the master of the house; but when he is not present, the wife shall be master.

Thy sons at the age of eleven years, and daughters at the age of nine years, shall begin to learn maxims. And at that same time they shall be consecrated to the Creator and committed to His service.

The wise shall rule over the foolish, but to raise them up.

The rich shall apportion their riches for the benefit of the city. The poor shall reverence the rich and take council from them.

Behold, I have given many gifts unto my people: the woman to give suck; the very strong man to carry burdens; the wise man to oversee the city; the learned man to explain the ancients; the prophet to hear my voice; the magician to hear the voice of angels; the physician to heal the sick; every several one gave I good gifts. Thou shalt not covet another mans' gifts, but be wise in discovering thine own, and using them for the benefit of the city. Neither shalt thou covet another man's riches, nor anything that is his. What more is a rich man than a watch-dog? Behold, it is his matter, whether he fulfilleth my commandments. According to every man's gifts do I require of him, as to what he can do for the people of his city. To the poor man, my exactions are lighter than a straw.

For the ignorant man, and for the very young child, I provided the wise and the rich as Gods to raise them up. As they minister unto them, so do I bless them for their labor. What they do corporeally for the resurrection of those beneath them, so do I answer them in spirit in my resurrections in the heavens.

Seven castes have I made for my chosen: The first are the prophets; the second, such as have the highest genealogy; the third, the rab'bahs and priests; the fourth, the spe-e-su; the fifth, physicians; the sixth, the rich, and seventh, the very poor. Each and every caste shall remain by itself; all of them are worthy before me, and are equally my children.

Thou shalt not kill, for food to eat, anything that breathes the breath of life.

Thou shalt love to search for thy Creator in all things on the earth, in the earth, in the waters, and in the air above the earth.

Thou shalt love to search for all that is good in thy neighbor; but to excuse all the evil that is in him.

Thou shalt keep sacred the days of thy God, and cause all thy people to rejoice in the delightful creations of thy Creator.

Thou shalt obey the prophet of thy God; and be obedient to the rab'bah of the city. Next to these, thou shalt honor thy father and thy mother, and pay reverence to thy grandfather and grandmother.

In the temple of thy God, remember that all men are alike; for even as death layeth the high and the low alike, so stand my people in the house I have built.

Thou shalt respect the opinions of all men; for even thyself may be in error.

Thou shalt speak but little of thyself or anything that is thine; for all others have a history also.

Thou shalt make thyself compatible unto others in all righteousness.

To re-instate the Zarathustrian law, the largest city shall not exceed two thousand souls; and the smallest shall be ten families. Save they are celibates, in which case a city may be as small as eight souls, having one rab'bah or priest. The best, highest learned men, who shall be a celibate, shall be the priest and ruler of the city; and the sins of the people of the city shall be upon his head. But if it be a large city, he may choose one, or as many as six priests, to rule with him; and in that case the sins of the city shall be upon them.

When a matter cometh up, the priest shall call whom he will to speak thereon; and when they have spoken, he shall decree by his highest light, and that shall be the law without repeal, save by himself.

It shall be lawful for the governor, who is the chief priest, prior to death, to repeal all his laws; so that his successor shall make new laws. For no man shall be bound after death by his own laws, in which case he could not come back and repeal them. But as regardeth the laws a governor or chief priest maketh whilst he ruleth over a city, and over all persons whom he hath ruled during his life-time, he shall be responsible for them, both in this world and the next. For if a priest or governor maketh a law of darkness, and his people live by that law, their souls will be in darkness in the next world through his fault, and he shall answer to them in the next world for what he hath done in this.

Wherein the manufacture of copper or iron, or other things, requires more than two thousand people, there shall be another city, with five breadths of the first city between them. And the government of the second city shall be like unto the government of the first. But in no case shall there be more than four cities near about in the same country.

Ye shall neither hire nor be hired; neither amongst yourselves nor with the kings' peoples. Nor shall ye have servants nor masters, for all shall be alike servants to Ormazd only.

Sin-wah inquired: Was it not taught in the Zarathustrian age to respect the caste of men according to the number of their servants? And whether, according to the descent of men, they were born of parents who had risen above servitude for many generations? God said: The old law was for the olden time. It was a good law to improve the breed of men for special trades and learning. And that law hath fulfilled its purpose. The physician hath found great cures; and he knoweth all the parts of the flesh and the blood. The miner knoweth the different kinds of stone, and the metals in them, and how to extract them. The farmer knoweth grounds and the yield thereof, and what they will best bring forth. The spinner and weaver have found the best of fibres for paper and for cloth. And so hath it come to pass in all departments; by the Zarathustrian law of caste have they perfected these things sufficient unto the requirement of man. For which reason ye shall teach all things unto

all; and they shall work with their own hands at all industries; remembering that the highest and most perfect man is he that can do all things.

Jon-Le inquired. Since a man dieth in a few years at most, why shall he strive to learn things that pertain to the earth?

God said: All learning is as a gymnasium to the spirit. Knowledge is the strength of the soul. Ye shall teach all things unto your sons and daughters, perfecting them in the talents created withal. First, to useful labors; second, to learning; third, to music and art, sculpture and painting; fourth, to mining; and fifth, to perfection. And ye shall intersperse labor and learning with recreation, not only in rites and ceremonies, but in harmless games; as in dancing, racing and playing, old and young. Cultivating joyous hearts, for these are outspoken words of glory to the Great Spirit.

Every governor, and priest, and rab'-bah, shall provide for a successor; by the light of the All Highest shall they be chosen.

CHAPTER IV.

Hi Seiang became converted to the doctrines of Po as taught by God, who was called Te-in in those days in that country. Ah Sin and Hi Seiang and Tse Gow entered into compact to throw off the domination of Han, and so notified him. Han thereupon declared war against them. And he pursued them cruelly, laying waste a great country. Po and his followers were thus driven toward the south; and on their way they gathered up the Faithists of the tribes of He-ah.

Now it came to pass that Han's success in war was so great that he concentrated not his armies, but caused them to scatter in different ways. And behold, he went so far that the barbarians fell upon his armies and destroyed them. And Han perished by the blow of a barbarian woman.

In the fourth year of the inspiration of Po, he returned and possessed the countries of Feh, Heng'a Di and Se Lov, and he reinstated Ah Sin and Hi Seiang as governors. Hi Seiang called a council of thirteen kingdoms of Jaffeth, and after seventy days' deliberation Hi Seiang was made ruler over Jaffeth, receiving the title,

King of the Sun. And he established the doctrines of Po by law, changing the name of All Light, to Te-in, signifying God. And he stopped all persecution against the Faithists; and he prohibited idol worship.

And Po traveled east and west, north and south; teaching and displaying miraculous things. And God was with him at all times and places. Gathering together the chosen; explaining and practicing the commandments of God (Te-in). And man ceased to worship all idols and Gods and saviors; worshipping the Creator only.

CHAPTER V.

HISTORY OF ABRAM.

Out of the hosts of Par'si'e, who were of the people of Shem, who were since the submersion of Pan, came Abram, a man chosen by God, in the arc of Spe-ta, for the deliverance of the Faithists of Arabin'-ya.

These, then, are the generations of the line whence came Abram, that is to say: Of Shem and the seventy tribes, first going forth beyond the mountains of Owatchababal, Tur who settled in Par'si'e, and his descendants Raf-bak, and his descendants Goe, and his descendants Wawa, and his descendants Sadr. In Sadr the line was lost, but through his daughter Bar-bar regained through the I'hins in the land of the Goats, where the Listians lived, having fled from the tyranny of the kings of Oas.

From Bar-bar was descended Egount, from him Dir, from him Wow-sha, from him He-lial, from him Rac-ca. And here the line ran by female heirs, beginning in Rac-ca's daughter, Hess, from whom was descended Gil-gil, from whom was descended Thussa, from whom was descended She, from whom was descended seven generations in su'is; and it was lost in Weta-koo, but regained again through I'hin seed, and appeared in Re-both, and again su'is extended through these generations: Arfaxad, Sala, Eber, Prleg, Roo, Sa-rug, Nahor and Terah; but in Terah the line was lost, but regained by I'hin seed, from whom sprang Geth, from whom sprang Gus, from whom sprang Ra-bak, from whom sprang Ya-shem, and by I'hin seed sprang Ti-lot, and by I'hin seed Shi-ar, and by I'hin seed Shir-ra, from whom descended Na-hor the second, from whom sprang Abram.

Abram was of pure blood, an I'huan; and the light of su'is had been with his forefathers and foremothers since the flood, and he was large and red, like new copper, and had black hair and long beard, fierce to look upon; but his soul was gentle as a woman's. Abram could see without eyes and hear without ears, knowing things by the light of God which dwelt in him. Wherefore God chose Abram to gather together the Faithists in Arabin'ya and the adjacent countries, even as he had appointed Po in Jaffeth.

In those days there were great kings and men of great learning, and they had books of learning and instruments for measuring things far and near. Abram knew of these things, for he had been a servant in a king's family where learned men and women congregated. And so, knowing the power of God was upon him, he ran away in his youth, and lived amongst the Listians, who made baskets and trinkets in the forests, which they sold to the kings' peoples.

And God spake to Abram, saying: Fear not for men of learning; neither grieve thou for the learning in books. When they are forgotten, thy words and thy labors will overspread the world.

And God lived with Abram, teaching him and working miracles through him. And it so happened that the Listians in their rambles, selling wares, told the slaves of the kings about the wonders of Abram. And the slaves fled from bondage and went into the wilderness in search of Abram. And when they came before him, he spake unto them, day by day, as they came, saying:

Why have ye come? I called you not! And when they could not answer, Abram said unto them: God brought you. Man of himself doeth nothing. Search, then, the records of your generations; for ye are descended from the Faithists of old.

And they searched, and found not one had come but was descended from before the time of Zarathustra.

Abram said: Think not that God cometh to one man alone; when he provideth a voice he also provideth ears and hearts. Because ye have been faithful unto him, he calleth you to deliverance from your enemies, who are God's enemies also.

CHAPTER VI.

When there had come to Abram in She-a-do-wan four thousand five hundred souls, God spake to Abram, saying: Come, now; I will lead thee and thy people into another country.

God led Abram away from He-sa, his native place, where he was a maker of baskets, and took him to the ancient land of Ham, which had been devastated by Druks, before the flood, as the name signifieth; whereafter God surnamed him Abraham, and made him chief rab'bah over the Faithists of Arabin'ya.

So Abram led his people thence and came into Lower Howd-Lutz. And it came to pass that in the next year after they departed out of She-a-do-wan a famine came upon the land, and the enemies of God were cut off, and could not pursue Abram and his people. God said: Because they have not raised up one out of the sons of Ham, thy name shall be, henceforth, Abraham, and it shall be testimony in thousands of years of my records in the libraries of heaven. After this it was that Abram was called Abraham, and he built altars of worship and altars of sacrifice, according to the commandments of God.

Now it came to pass in the early days of Abraham, he told his brothers that the light and power of God were with him; and, though others believed in Abraham, yet Lot, Abram's brother, and Lot, Abram's nephew, believed not in Abraham, saying of him: He was born naturally, and is wise of his own judgment.

God said to Abraham: Behold, it is an easy matter to commune with spirits, but to judge righteously of them is not so easy. For which reason thou and thy wife, and one hundred picked men, shall go and visit Sodom and Gomorrah in the valley of Siddim, where Lot lives.

And Abraham and his people went as commanded by God, and visited the cities of Sodom and Gomorrah; and God spake privily to Abraham, saying: I will destroy these cities, for they are as hells for evil spirits; but Lot shall escape for thy sake.

And when they came to Sodom, behold, angels walked amongst the people, and the people knew they were angels, but cared not for them. And there were laws made by Bera, king of Sodom, regarding the be-

havior betwixt angels and men. And Abraham, being pressed by the presence of God, said unto his people: Behold, there are angels that love to dwell in lust, and to partake with mortals; to eat with them; to lie down with them, and to partake in all ungodly pleasures.

God, through his angels, rained down fire and brimstone on Sodom and Gomorrah, and they were burnt and destroyed. Lot, the elder, escaped, and went and lived in a cave.

Now, after Abraham and his people were returned to Jireh, his camp, and it was night, God said to Abraham: Be thou steadfast, and show thy people that they may understand my words.

And whilst they were yet praying before the altar, God withdrew from Abraham, and suffered the evil angels, who had followed them from Sodom and Gomorrah, to draw near about the altar. And one of the angels clothed in a great light, with a crown, and with sparkling gems, appeared, so all the multitude of people could look upon him.

Abraham said: Who art thou? And the spirit said: I am thy God, ruler of heaven and earth! Abraham said: I am thy servant; what wouldst thou? And the spirit said: Thou shalt take thine only son, Isaac, and thy hosts who were with thee at Sodom and Gomorrah, and go with me whither I will lead thee, for I have a great work for thee.

Abraham said: Whatsoever thou putttest upon me to do, that will I do.

So in the morning Abraham and his son Isaac, and the hosts who had been with Abraham to Sodom and Gomorrah, assembled together. And Abraham spake, saying: Whither, O God? The spirit answered, saying: Take sticks and a firebrand and come thou to the summit of yonder hill, for thou shalt restore the rites of burnt offerings. So Abraham told what God had said, and they started, and Isaac carried the bundle of willows, such as basket-makers use, saying: This will light the large pieces; but what wilt thou burn for an offering, O father? And Abraham said: God will provide.

And when they ascended to the place Abraham gathered logs and heaped them up, and Isaac placed the willows.

Then spake the spirit, saying: What shall a man love above all things in the world? And Abraham said: His Creator. And the spirit said: For which reason thou shalt offer thine only son, Isaac, as a burnt offering. And it shall be testimony before thy people that thou wilt obey God even to the sacrifice of thine own flesh and kin.

Abraham said: Show me that thou art God, that I may not err; for I have been commanded not to kill.

And the spirit departed away from Abraham, perceiving that he knew the higher law. And Isaac was grieved at heart, for he desired to witness what a sacrifice was. And the people, seeing a ram near at hand, went and caught it, and slaughtered it, and sprinkled the blood on the sacrifice, and they lighted the fire and roasted the flesh, and took it and gave it to the poor.

And Abraham called the place Jehovih-Jireh, and they returned to the camp; and Abraham, being moved of God, spake before the people.

CHAPTER VII.

Abraham said: This testimony declare I unto you, whereof witnesses are of your own brethren, that even the chosen of God can be deceived by evil angels; for they can take any name and form; and, having no fear of God before them, declare falsehood for truth and darkness for light. And, as ye have seen, the evilest of cities, even as the purest, may be the abiding place of angels. For which reason ye shall not seek signs and miracles, for these may be of evil spirits, even to the showing of their bodies and of conversing learnedly. It is not in the power of man to know by words and signs, or by oaths or promises, what is truth.

One thing hath the Father created without, which is His Own Light. Wherefore be ye believing toward men and angels; and wherein they teach ye according to the Father, which is life unto all, and happiness unto all, they are holy. If man or angel say: Visit the sick, and administer to the distressed, follow his advice, for it is of the Father. But if man or angel say: Do thou thus, and thou shalt have profit, or glory, or applause, obey him not, for he ad-

viseth for thyself and not for the brotherhood of men. He is not of God. For spirits will come in disguise of your fathers and mothers who are dead, professing love and profit to you. Believe them not, save they teach you to sacrifice self for the good of others.

The wicked in heart, having profited in herds, and in gold and silver, say: Behold, God hath blessed me! But I say unto you, they are cursed, and not of God. Has he gathered you here together because ye were rich? Ye were slaves, and in poverty; sick, and in bondage. And he came and delivered you. Be ye like unto him, and he will abide with you. If a man come, saying: Behold, this is my coat; give it to me! Thou shalt say: Prove thyself as to who thou art. But if a man come to thee, saying: Thy herd has gone astray; thou shalt not say to him: Prove thyself as to who thou art. But go thou, and see after thy herd. If a spirit say: Behold, I am thy father, say to him: It is well; what wouldst thou? And when he answereth thee, consider if his words be of God. And if his words be not of God, which are for the glory of the Creator, thou shalt challenge him to prove himself.

As God is captain of heaven and earth unto all righteous souls, so is there a satan who is captain over evil spirits. And inasmuch as the kings' peoples have not faith in the Father, their souls fall a prey to satan and his hosts.

Let not any man flatter himself, saying: Behold, I have joined the Faithists; my soul shall escape hell. For in that day and hour God may be putting him to the test, to see if his heart be for good works and holiness. For as ye profess God, ye are doubly bound to practice godliness in your behavior towards men and angels.

CHAPTER VIII.

When Lot the younger escaped out of Sodom, he halted in a small city called Ben-ah, and tarried there whilst Sodom and Gomorrah were being consumed with fire; and because he was saved, he called the place Zoar, because he was a worshipper of the doctrines of Zarathustra, who was called in the Fonecean language Zoarastra. And the place was called Zoar for

more than a thousand years. When Lot departed out of Zoar, there went with him two tribes, and there were born of the house of Lot, offspring to the two tribes who accompanied him, and these became the nations in after years known as Moabites and Ammonites, who were of the Foneceans, as their names show, and they followed the doctrines of Zarathustra.

In former years God appeared to Abraham in a dream, and said unto Abraham: Thou shalt be a father to many peoples.

When Abraham awoke he told Sarai, his wife, and she was troubled, being barren, and she prayed God for Abraham's sake. Now it happened that Hagar, Sarai's maid, had a son, and called his name Ishmael; and Sarai was jealous of Hagar, and abused her during pregnancy. And God spake to Abraham, saying: Because of the hatred betwixt thy women, Hagars' son will be as a wild man; his hand shall be against every man, and every man shall be against him.

Abraham said: How, O God? And God said: I told thee thou shouldst be a father to many peoples, and thou told Sarai, thy wife. Now Sarai became vain in her desires for offspring, and, in her eagerness, she opened the door of thy house to satan, and hence this matter is upon thee. Go, therefore, my son, and reconcile thy women. And Abraham told Sarai what God had said. And Sarai inquired of Abraham, saying: Before God, tell me is Ishmael thy son? And God shall judge betwixt us. Abraham said: Teach me, O God, to answer Sarai, that I may reconcile them. And God said: Behold, thy Creator is the Father of all the living.

And when Abraham told Sarai God's words, she cried in sorrow and repentance, saying: Thou art wise, O God! For what matter is it to me, since I know that Ishmael is thy son, and Hagar is thy daughter?

And Sarai went to Hagar and said: O my sister, I have sinned before God. I saw thy son, and knew the Creator gave him, but I turned against mine own soul, and loved not thy treasure.

Hagar said: Saidst thy God that Abraham was father to my child? And Sarai said: Nay, O Hagar. Hagar said: Nei-

ther said I thy husband was Ishmael's father.

So they were reconciled, and by right of the beginning of Abraham's nations, Ishmael was Abraham's son before God, but not in the flesh.

Sarai had a son, and he was called Isaac, because he was born of Sarai after she had passed the time of child-bearing. And when Hagar beheld that Sarai bore a son, Hagar became jealous for Ishmael's sake, and she wept before Abraham. Hagar said:

I am an Arabin'yan woman, and I left my people for thee. Behold, I am not favored of thy God. Abraham said: Have I not been as a father to thee and thy son? Yea, when all people reviled thee because thou hadst a child in maidenhood, laying it on me, I denied thee not, nor justified myself before the kings' people, suffering these things for God's sake, and thine, and thy child's. Complain not, then, against my house, nor my wife, nor my son, Isaac; all things are of the Creator.

And Hagar was pacified for a season, but afterward returned to grief and jealousy, and finally resolved to depart away from Abraham's house. Then said Abraham to Hagar: The matter lieth with thee. And I give thee, according to the custom of the Arabin'yans, a jug with water, and bread and blankets. So Hagar persisted, and Abraham provided her, and she departed, taking Ishmael with her, and she went into Par-an and dwelt there.

In those days Arabin'ya was divided into many kingdoms, some having one city and some two, and some as many as six cities. And they were constantly at war one with another, and the victors always changed the names of the kingdoms. The largest and most powerful always called itself the Sun Kingdom, after the manner of the Par'si'e'ans. In the Sun Kingdom dwelt men and women of learning, and they had tablets and books and maps relating to heaven and earth, which books, maps and tablets were kept in a library, the summit of which building was used as an oracle for consulting with the spirits, called Lords of heaven. For which purpose, a man or woman, whose head had been flattened in infancy, sat by a table covered with sand, whereon the spirits

wrote with the finger. And the person so communing with the spirits was called Æ'jin in the South Arabin'yan language, and was in rank next to the Sun King. Now, no matter what wars took place, the library, the temple of the oracle and the Æ'jin were sacred, and never suffered harm even betwixt enemies.

The kings kept scribes whose business was to write and to translate, and to keep the records of the kingdom. Besides these, there were gatherers of news, who held the second rank of scribes. Now when Abraham and his people came into Arabin'ya, the matter was entered in the records of the different kingdoms, with especial reference to Abraham's professing to hear the voice of God, for he had not a flat head, and moreover, had good judgment of his own, quite unlike the Æ'jins in the temples. But because Abraham gave no counsel as to war or to earthly gain, he was not favored by any of the kings, and suffered to go his way unmolested.

When Sodom and Gomorrah were destroyed, the kings' people heaped the blame of it upon Abraham's head, and there rose up enemies against Abraham in those regions. And they also accused him of attempting to burn his son Isaac as a sacrifice to his God, after the manner of the heathen of old. And they accused Abraham of being the father of Ishmael, by his servant-maid, and of driving Hagar and Ishmael away to Par-an after he tired of her. And these accusations, and many more of like wickedness, were heard of by the news gatherers, the scribes, and they wrote them down, and their records were entered in the libraries of the kings of Arabin'ya.

Abraham perceived these matters, and he wept before God, saying: Alas, O God, would that I had great learning and could write my record truthfully before men! God answered him, saying:

Thy faith being in Jehovih, it is well with thee. In thousands of years, one Ezra shall send his scribes into these countries to gather news, even as do the kings of this day. And his scribes shall translate from these records, with all their errors and falsehoods, and Ezra shall publish the matter as the history of The Deliverance.

Abraham hearing this of God, bowed down his head and wept, saying: Thy will be done! And God comforted him, saying: The God of heaven and earth will come afterward and render the records of thy life, which are not dead, but of life everlasting. Since, then, thy people shall be honored by even that which shall come from their enemies, how much greater will be their glory when God of heaven speaketh for thee and them!

CHAPTER IX.

Abraham inquired of God concerning the peoples of the kings and of the Faithists. And God said: Whomsoever I lead to thee shall be thine; thou shalt henceforth be father to all men and women and children that are thine. And they shall be thy family. But all other peoples shall not be thine; nor shalt thou be to them a father nor a prophet. Neither shalt thou make laws for the kings' peoples; nor laws betwixt thy people and them. Of thine own people shalt thou be, and for thine own people shalt thou be forever. Nor shall thy people have anything in common with the kings' peoples, nor any other peoples with them; nor enter into treaties, nor alliances with them in any way whatsoever. Both thy labor and the labor of thy people are for Jehovih, through thy God.

But touching the intercourse betwixt thine and the kings' peoples, be circum-spect to the value of a fraction in buying and selling, to give the full value. Neither suffer my chosen to accept presents, or otherwise to become obligated to other peoples, for it is the law of God. For it shall not be said by the kings' peoples: Behold, I made them! For I say unto thee, neither kings nor rich men make the people of thy God.

Whosoever would give thee gifts, let him quit his people and come and dwell with my people in person and spirit. I cannot be put off with money and with gifts, like a peevish child or a wanton woman. Shall a man say: Here are gifts for thy God, he is a good enough God! But as for my soul it is too good to give to thee or thy God.

Neither shalt thou suffer thy people to marry with the kings' peoples, for the same reason. But whosoever will marry my daughters, let him come and dwell, first, with my people, proving that he hath forsaken all the idolatrous gods for Jehovih's sake. It shall be the same of thy sons; if they desire strange damsels for wives, they shall first bring them to dwell one year amongst my chosen.

Abraham inquired concerning government. And God said unto Abraham: To each people to dwell together in peace, order, harmony and love; being disciplined to these, what more is required? Government belongeth to the kings' peoples.

Abraham said: O God, teach thou me, for I am as one in the dark cellar groping about. Behold, my people are unlearned.

God said: Who is learned? I say unto thee, he who knoweth the stars and the rocks, and mountains and valleys, and all that is living and dead, and the tongues of the ancients, but knoweth not the Creator, is unlearned. But he that knoweth the Creator is learned indeed. Better is it that thy people dwell in tents and under trees; and their children roll on the ground, and die not, but grow strong in person and in spirit for the glory of the Creator, than to dwell as the kings' peoples, in magnificent cities, and in lust and death. Before thy God, thy people are a most learned people.

Abraham inquired of God concerning servitude. And God answered him, saying: There is but one Master, even Jehovih; thy people shall be His servants only. But all people have loves; a damsel saith to her lover: I will be thy servant, and he marrieth her. A man saith to another: Thy judgment is greater than mine; I will be thy servant. And the man taketh him in love to work for him. Therefore, for convenience' sake, thou mayest say, master and servant. Nevertheless, my chosen shall not, in fact, have either masters or servants; for the one shall not have authority over the other but by love and free consent.

Abraham asked concerning the products of labor. God said unto Abraham: Even as I have said of servants and masters, so also is it of the productions that come out of the earth. Nothing belongeth to any man, for all things are Mine, saith the Cre-

ator. Nevertheless, for convenience' sake, thou mayest say: This is his product, or that is such a one's product. But still he holdeth it only by his Creator's consent.

Let all men render unto the Creator His creations, for they are Jehovih's.

After that, Abraham said: Some men grow flax, and some wool, and some corn; but the seasons bring forth not alike unto all. Others spin and weave; and others make butter and cheese. And yet this happeneth also: One man is strong, another weak; one riseth with the sun and toileth all day; another sitteth on the bank, fishing. Now when the products are brought in, there are no two that are equal.

And God said: Every man's matter is betwixt him and his Creator. According to diligence and industry He rewardeth them in the end. He that perceiveth this, knoweth his heavenly Father; he that perceiveth it not, dwelleth in darkness.

Abraham said: Shall the lazy be rebuked, and they that shirk be upbraided?

And God said: Nay. Let all thy people bring their products and cast them before thee, saying: This is my sacrifice unto Jehovih; distribute thou it. And if some bring not anything, neither rebuke them nor pity them; they are the sons and daughters of thy God. And if some decorate themselves with fine raiment, or jewels, censure them not; thy God searcheth their hearts.

Abraham asked concerning lands. God said: Consider thy God. Did I go to the king and to the rich man and say: Give thou me thy sons and daughters? Nay, but I went to them that were despised by the rich, and by the king, and I said: Come ye! And they came. And when thou wert come hither, did I say: Take thou the king's lands, or the rich man's? Nay, but I led thee to that which was neglected and waste in the eyes of the kings' peoples, and I said: This is thy inheritance. Sufficient is it for thee and thy people to buy burying-places for the dead, which shall not be disturbed. But of all other lands, neither buy nor sell.

And after thy people have improved a place, and a king cometh against thee, saying: Either by purchase or by battle, I will have this land; thou shalt say: Nay, neither by purchase nor by battle, shalt thou

inherit that which is the Creator's; but if thou desirest the land, then will I give it thee without money and without battle.

And it shall come to pass upon my chosen that they shall be driven from place to place, whither I will lead them; and they shall make the waste lands to bloom like gardens, and the deserts to yield ample harvests; for they shall dig wells, and till the soil, and prove unto the nations of the earth the glory of my works. And they shall be cut down and driven away, and scattered, but I will come and gather them together. Their places shall be inherited by idolaters and worshippers of strange gods, who will build mighty temples. But my people shall not build in stone, nor wood, nor iron, that shall endure; for they shall go from place to place, proclaiming me and my works; but where they have been, there shall be nothing left on the earth to show their labors.

But when I have taken them across all the earth, and they are scattered as dust before the wind, and no man can say: Here is a nation of the children of Abraham, lo, I will raise up my voice for them. And in that day temples of stone and mortar of the idolaters will still be standing. But a voice shall go up from the whole earth, even from the far-off nations of the earth, saying: Who laid the foundations of the temple of Jehovih! Who were the sons and daughters of Abraham!

CHAPTER X.

When Abraham's wife was getting old, her ears were opened to hear the voice of God. And God said unto her: Concerning thy son, Isaac, hear thou thy God, the God of Abraham: My labors are not for a day, nor without judgment. Behold, in the land of Es-seth, the place of thy husband in his youth, have I built for many generations concerning the seed of my people. For which reason thy son Isaac shall take a wife that shall inherit my voice. Before the time of thy husband's father's father, I sent my angel from heaven, saying: Go thou and raise up an heir to hear my voice, for I will dwell for a season with the children of men. And my angel fulfilled his part, and I have come and talked with thee and with thy husband face to face. And even in like manner can I talk

to thy son, Isaac, and he can hear me also. And Isaac shall raise up heirs to my voice through his wife, to whom he is not known in this day.

Sarai told Abraham what God had said to her; and so Abraham and Sarai went to the altar which Abraham had built, and they prayed alone; and God came and spake, saying: What would ye?

And Abraham said: Concerning our son Isaac's wife? And God said: Because of the blessing of Sarai, thy wife, who hath been upright all her days, I will give her comfort in her old age. Send thy servant to the land of thy fathers, and I will send my angel with thy servant, and he shall come to a maiden who shall be Isaac's wife.

So, Abraham called his servant, who was overseer over his goods, and he said to him: Equip thyself with camels and asses, and with servants, and with jewels I will give thee, and go thou to Syria, the land of my fathers, and bring a damsel hither, who shall be Isaac's wife.

The overseer said unto Abraham: Alas me! How shall thy servant choose a wife for thy son? Or, if choosing, how shall he induce her to come so far? Abraham said: That which God hath commanded of me, I have told thee, save that God saith: My angel shall go with thy servant, and he shall not err.

So the servant of Abraham, in fear and trembling, equipped himself with ten camels and twenty asses, and with thirty servants, taking presents and goods, and departed, and the journey occupied two and twenty days. And all the while the overseer reasoned upon what he should say, for he had misgivings that he was on a fool's errand. Nevertheless, he prayed to God that he might do his own part wisely. So when he came near Abraham's father's people, the angel of God spake in his heart, saying: She that cometh with a pitcher on her head shall be Isaac's wife. Say thou to her: Wilt thou give me a drink? And she will say: I will give thee a drink, and also draw water for thy servants, and for thy camels.

And the overseer looked, but saw no damsel, and he marveled; but presently he saw many damsels, one of whom had a pitcher on her head; and his heart failed

him till she came near, and he said: Give me a drink? And she gave him a drink and said unto him: Thou art a stranger; pray thee, I will water thy camels and give drink unto thy servants.

And so she gave as she said: and when she had finished, the overseer said unto her: Who art thou? And she answered him, and he perceived she was Isaac's niece by Abraham's father's second wife, but of no blood kin. And then she asked the overseer who he was and whence he came; and he told her, even from Abraham, whose servant he was. So she invited him to her people's house, and she ran ahead with joy to tell who had come so far, bringing word from Abraham.

Now when the camels and asses had been fed, and straw spread for the travelers to lie upon, and when repast was spread for them to eat, the overseer rose up, perceiving the way of God, and he said: Till I have spoken, eat not, but hear ye the words of God. So he related the object of his visit as commanded by God, and in reference to the angel of God, and the words that came to him. And when he had finished, the power of God came upon the damsel, whose name was Rebecca, and she rose up and spake, saying: Isaac shall be my husband, and I shall be his wife, for I know this matter is of God!

So, accordingly, after some days, Rebecca departed from her people, and by her faith in God came to Abraham's home, and Isaac took her to wife, and Sarai rejoiced before God because of the light of his kingdom through Abraham's heirs.

And God said unto Abraham: Divide thou thy people into families of tens, and families of hundreds, and families of thousands, and give to each family one rab'bah, and yet to all of them together one chief rab'bah. And make thou thy will, and appoint thy son Isaac and his heirs by his wife Rebecca to be thy successor, that my voice may remain with my chosen.

And Abraham made his will and did in all things as God commanded; and he further made the rab'bahs officers in the rites of Emethachavah, and communicated to them the sacred name of the Creator, and the plans of the upper and lower heavens, the dominion of God and the dominion of

satan, which were kept secret with the rab'bah.

God said: Behold, there is a time to clear up all things, present and past: Were Abraham father to Hagar's son, Ishmael, and had he been true to the law of sacrifice amongst the heathen, then, Ishmael, being first-born, would have been chosen for the burnt offering.

CHAPTER XI.

HISTORY OF BRAHMA.

These are the races of Brahma: Gons, Shone, Gamma, This, Ram, Zerl, Mex, Shriv, Vat, Eun and Delta, each a thousand years. Of Gamma and Delta, in the upper country (Wa-wa-o-gan), were born Gu-sem and Hagu by Gamma, and by Delta, Yots, Rammu, Borgl, Otesiv and Riv. Gamma was of the fourth descent of Git-ow; and Delta the third descent of E'wangga,—I'hins from the land of Jaffeth.

The ascending caste of light in the lower country (Ho-jon-da-tivi) was by Ram, first; then Zerl, I'hin migrants from the land of Ham; then Shriv, then Vat, then Gons and Eun, the half-breed Druks; then Shone, and then This.

The Zarathustrians who survived the darkness of the cycle of Fragapatti were:

Zarathustra from the races of Shone and This; and of Zarathustra, Haman; of Haman, Wonchakaka, who begat Zoar, who begat Theo, who begat Andassah, who begat Mur, who begat Romsat; these were tribes of the Zarathustrian order, who rejected idols, Lords, Gods, Saviors, kings, queens and all other rulers on the earth, or in the heavens above the earth, save Ormazd, the Creator, and in Him had faith that to do righteously, and practice good works, made the nearest perfect man. The Light by the Voice was lost in the sixth hundredth year after Zarathustra, but regained in Romsat by the I'hins, whence came the tribe Lojon, who begat Thonegalahogreif, who begat Subinij, and from him to Wowthutchisubinij, which were forty-four generations, and the Voice always came to the chief rab'bah.

In Chusa-king the Voice was lost, but again restored by the I'hins, whose heirs were called Wah-sin-chung, who begat Avar, who begat Irigavagna, who begat

Ben-haoma, from whom was descended thirty generations, the chief rab'bah of whom could hear the Voice. Ben-haoma numbered the Faithists of his day, and there were of them four thousand, men, women and children, and all other nations and tribes in Vind'yu were idolaters.

Through the descendants of Romsat the Voice was again regained by the I'hins, through a tribe called Shiriviyata, who begat Them-saga, who begat Friavamargalum, who wed with the I'hins and begat Thace, who begat with the I'hins Anu, who begat with the I'hins Maha, who begat with the I'hins Brahma, who had both voice and power from the Father. And he was called Brahma because of his great wisdom.

The angels of Ormazd had prophesied, saying: Out of thy seed shall come one called Brahma, who shall have su'is with power. Things that were revealed in Zarathustra have been lost, but shall be recovered in Brahma.

Romsat had prophesied, moreover: With the coming of Brahma is the end of the I'hin race in Shem (Vind'yu).

Brahma said: Have all men stars? Behold, since my childhood up, I have had a star above my forehead.

No man could answer Brahma. They said: Brahma is foolish, with all his wisdom.

Brahma asked the star: Who art thou?

God said: I am thy star; I am the light of the second heavens.

Brahma asked: What is thy name, O star, thou mysterious light? God said: Call me Ormazd; I am the same light that spoke to Zarathustra in the olden time.

Brahma asked: Who art thou, O Ormazd, thou voice of light? God said: With one only shalt thou commune, thy Creator. One only shalt thou worship, He who created thee alive.

Brahma said: Why hast thou taken up thy abode above my head? God said: Attain thou to be one with thy Creator, in wisdom, and goodness, and purity, and thou shalt answer thine own questions.

Then Brahma applied to the rab'bah, the Zarathustrian priests, and he learned abnegation of self, and the rites and ceremonies of the ancients.

When Brahma was grown up, God said to him: Arise, my son, and I will lead thee into another country, where thou shalt marry, and settle down for a long season.

Brahma said: Peaceful have been my slumbers, and joyous my wakeful hours all my life. I have made labor a pleasure, and I give all I have to the poor, doing thy commandments with all my wisdom and strength. From my youth up I killed not any living creature of thine that walks on the earth, or swimmeth in the waters, or flieth in the air. Neither ate I of anything that had ever breathed the breath of life; and I have been most abstemious in plain food and water only, according to the Zarathustrian law. Hear Thou me, O Ormazd; for I will break my soul unto Thee, and hold nothing back. Ormazd said: It is well.

Brahma said: Woe is me, if my soul turneth toward woman! Was I not wed to Thee, O Ormazd? Was I not Thy Bridegroom from my youth up? Why, then, protectest not Thou me unto Thyself? Ormazd said: In times past I raised up many an iesu, and they were without flesh desires all their days. Such men could not perpetuate the earth; they were good for their day. Zarathustra was an ie-su. My Light is now for them that can perpetuate. All things are possible in my hands. Grieve not, nor smother out any talent I created unto the pure in flesh.

Brahma said: If I have a woman, O Ormazd, may I not lose my love for Thee? Ormazd said: By faith in Me thou shalt triumph by the road I marked out for thee since before thou wert born. Arise, then, O Brahma, and follow thy star. I will lead thee.

Brahma said: Can there be another way than by celibacy? Can a married man serve Ormazd?

So Brahma traveled, and came into the country of Etchoyosin, where lay the mountains of Talavitcha, under King Tyama, who had enforced the Zarathustrian religion with sword and spear, and with chains and death, being himself sole interpreter. When Brahma came to Au'watcha, he halted to inquire the way to the high priest's house, that he might be absolved for twenty days in Tyama's kingdom, ac-

cording to law, paying the price as apporioned for strangers.

In answer to his summons, there came to the gate, the damsel Yu-tiv, fairest of women, draped, also, to go before the priest for confession. Brahma inquired of her concerning the priest and the tax. Yu-tiv informed him, and, moreover, said: I am going hither, and shall delight to lead thee to the place.

So Brahma went with Yu-tiv, and when they were gone a little way she said unto him: Whence camest thou, and what is thy mission? Perhaps I may serve thee. Behold, I see a star above thy head! Brahma said: Seest thou a star? Now I say unto thee, there is an old legend that the pure in heart, looking upward, oft see their own paroda, and think it belongeth to another. Yu-tiv reassured Brahma she saw a star, whereupon Brahma took heart and said:

Yea, I have a star, and the Voice of Ormazd cometh to me at times. For some years I strove to be a priest, for I saw the wickedness of the world, and, moreover, the tyranny and tortures of the *ha'ko*, and my soul cried out for the oppressed who had faith in the Great Spirit more than in the priests. And Ormazd came to me and said. Brahma, My son, forsake thy studies, and take thy broad-axe and go and hew logs. Behold, I will come to thee some time, and thou shalt bless the earth. So I gave up my studies and became a hewer of wood, living abstemiously day and night, and praying and striving with all my soul and with all my strength to purge myself of all earthly thoughts. So I grew, as thou beholdest, to be a large man of great strength. But, alas, evil overtook me; my soul desired a woman. And I cried out unto Ormazd, saying: Why hast Thou put this matter upon Thy son? Lo, I strove to be wedded to Thee only; I shut my eyes to all the earth, but Thou hast suffered me to fall. Rescue Thou me, I pray.

Then spake Ormazd to me, saying: Behold, I have revealed My word through such as have no earth desires; but that time is past. I will now prove unto the nations of the earth that I have power in directing the flesh, that heirs may be born unto Me. Arise, therefore, and go whither I will lead

thee, for thou shalt take a wife and raise up seven sons, and I will deliver My people unto liberty.

So I rose up and walked after the light of my star; thus far have I come, but how much farther I must go I know not; but I will go to the end of the earth if Ormazd require it of me.

Yu-tiv said: I pity thee, O man! One so holy should never with woman wed. To win such a man's love, the best of women would forget her God! To bear thee one child, instead of seven, a woman would cleave the earth in twain. It would be like peopling the world with Gods and Goddesses. O promise me, stranger, thou wilt turn from such unholy desires. I know not what moveth me past all modesty thus to speak to thee, but before Ormazd, Creator of heaven and earth, erst thou camest to my father's gate a voice spake in mine ear, saying: Quickly, thou, put on thy robes for confession, and hasten to the priest. I tell thee, O man, to save thee, the angels of Ormazd came to me. It is true that two can see more than one.

Brahma said: Who art thou, woman? Yu-tiv said: A weaver of mats; no more. My father liveth in yonder thatch; my mother's soul ascended to heaven, giving me birth. She was of the I'hins. From place to place my father and I have been driven; all the ills of earth are written on my soul. And the rudeness of men; the light-heartedness of women! By day and by night my soul crieth out for the miseries of the earth. O the sins of the earth! O the death of little infants! O the trials of the poor! O the suffering of the sick! O the anguish of the imprisoned! O stranger, stranger, stranger! People not this world more! Let us turn our souls upward; to Nirvana; to the regions of endless paradise! To the voices of angels and Gods! To wisdom that erreth not; to music never discordant! To love that never separateth! Never!

Brahma said: Now I beseech Thee, O Ormazd, that I may never marry! But because Thou hast raised up here so fair a woman, and withal so wise, give me leave that I may dwell near at hand!

Then spake Ormazd, out of the midst of the voices of their stars, saying: Hold up

thy hand, O man! Hold up thy hand, O woman! And they held up their hands, and Ormazd said. I am the Father, and ye are My children. That I may have joy, dwell ye near together.

Now after this, Brahma and she proceeded to the priest's house and made their sacrifices, and returned and came to Yu-tiv's father's house, and the father's name was Ali-egan-is, called Ali. And Yu-tiv told her father all that had happened, but Brahma said little. Ali said: What the All Light doeth is well done. My house is ample. Brahma shall sojourn as long as he desireth.

Brahma said: Of mine own accord I am not master of many words. When it pleaseth Ormazd to speak with me, I will raise my voice. Then Yu-tiv spread mats and provided food, and set it before Brahma, and he ate; and after that they said prayers according to the laws of the king, and then retired to sleep.

When morning came, Brahma and Yu-tiv rose early, and came and spake together, in joy greeting, and they were moved to shake hands, though such a proceeding was not according to the fashion of the country, save betwixt relatives. And it came to pass that there were much together during the day, and in the evening they walked together, but touched not one the other. Now on the second day, when they walked together, they held hands. And on the third day they joined arms. And on the fourth day they kissed each other. And after that they were only separated at night when they slept. But it came to pass that they were so delighted with each other that they sat up nearly all night, so as not to be separate. And all the while they neglected not their devotion to Ormazd; but finally they sat up all night, sleeping not, save in each other's arms.

Yu-tiv said: Since we sit up all night, it is wiser to sit on mats than on stools. Brahma said: It is wiser. So they provided mats, half raised and half spread down, for a season, and finally laid the mats full length and laid down together.

But Brahma followed his trade in that country, and it came to pass they had a son born to them, and his name was Whe-ish; and in time another son, and his name

was Vus, and then Git-un, and Vede, and Oos, and Sa-it.

Now after they lived together as man and wife, the voice of Ormazd came not to Brahma; though the angel of Ormazd remained, and at times talked to both Brahma and Yu-tiv, his wife. Now during all the time, until after the birth of the sixth son, Yu-tiv had faith in Ormazd, and was a Faithist, in her whole heart. But during all these years she had only communion with the angels, and withal had suffered many hardships in common with Brahma. And their love abated not, and Yu-tiv believed in her husband, and encouraged his aspirations. He had said to her ten thousand times: I know Ormazd will come; through me will He deliver the Faithists out of bondage. And she believed in him; and believed these things would come to pass, and believed her sons would have the Voice of the Creator with them also. But after the birth of the sixth child, Yu-tiv lost faith in the Father! She said: All my life I have been in error. There is no All Person. There is no Voice, save the spirits of the dead, and they know little more of heaven than we. The Creator is dumb, like the wind; His voice is like the wind, it speaketh nothing. And after that, she ceased to use the name Ormazd, or Father, but said, Eolin, after the manner of the ancients. And Brahma ceased more to speak in presence of Yu-tiv of the coming of Ormazd to himself; and he also adopted the name Eolin, signifying, like the wind, void of shape or person. Whilst this state of unbelief was upon them, they had another child born to them, and they called his name Hog, signifying, Fact, or without inspiration; an animal that rooteth in the ground.

Yu-tiv weaned Hog when he was three years old, and, on the day following, the voice of God came to Brahma, saying: Brahma! Brahma! And Brahma said: Here am I, O Eolin. And the Father said: Be thou faithful another eighteen years! I shall be with thee to the end!

Brahma was so delighted, he ran home and told Yu-tiv, but she rejoiced not; she made no answer. Silently she looked upward for a long while, and then she said: Eighteen years! Hog will be twenty-one. And thou and I will be old.

CHAPTER XII.

For eighteen years more Ormazd spake not to Brahma, but Brahma remained faithful, and Yu-tiv was full of hope. But when the time was fulfilled in Ormazd's own way, He came with renewed light, which was on the twenty-first birthday of Hog. Whilst Brahma and his family were seated on mats, eating breakfast at sunrise, lo, a light, as of a sun, came within the hut, and passed over Brahma's head, and then disappeared. And out of the void, in the space above their heads, came these words: From this time forth the twenty-first birthday shall be the time of maturity for man. Be ye watchful for the Voice of Ormazd; He is Ever Present!

And all of them saw the light and heard the words, save Hog, and Hog, having been begotten in unbelief, neither saw the light nor heard the voice. And when they all had exclaimed: Behold the light! Hear that voice!—Hog thus spake before them: For many a year ye have prophesied this should come to pass when I should reach my twenty-first birthday. For the love ye all bear me, I know ye would not put a joke upon me; but I am seriously grieved that ye say: Behold the light, and hear the voice! For I say unto you, these things are not in reason, and cannot be so. But in much hope and faith, all of which ye have cultivated for years, ye allow your imaginings to stand for realities.

Now whilst Hog thus spake, the light came again and stood over Brahma's head whilst one might count twenty; and the Voice said: Blessed art thou, O Brahma; blessed thou, O Yu-tiv! These things had to be fulfilled. I preach not by reason alone, but provide living examples!

Again all of them saw and heard the manifestation of Ormazd, save Hog, and he saw not, and heard not the words of the Spirit. Hog said: Have I not eyes good as the best? Show me a hair that I cannot see; let fall a mite that I cannot hear. Then Whe-ish, the first-born, answered him, saying:

First, my brother, I greet thee with my love, for thou art the fairest and best of all the great sons of this God and Goddess, our father and mother. And I appeal to thee in thy great wisdom, how

have we all imagined the same light at the same time and place? And greater yet, how have we imagined the same spoken words? Hog replied:

How can my answers cope with one who hath wisdom like unto thee, O my brother? Thou hast confounded me; but yet I understand not wherein thou, and ye, my most loving brothers, can see and hear things that I cannot. Have we not all the same parts, so like unto one another that our neighbors scarce distinguish us? And above all, we are all the same fruit from a father and mother, the holiest and wisest of created beings.

Now spake Yu-tiv, saying: I am before Thy judgment, O Ormazd! That which I have done, I have done! Deal Thou with me for my great unbelief; I have sinned against heaven and earth. Even whilst Thou quickened into life within my womb this star of everlasting light, lo, I put out his eyes and stopped his ears against Thee. The unbelief of my soul penetrated the walls of my womb and shaped the fruit of my holy husband into a man of darkness. O Ormazd, why was Thy daughter born!

Hog said: O thou Goddess, mother! Weep not, but rejoice for the glory of my birth. That thou and my holy father, a very God amongst men, brought me into life, my soul is boundless in rejoicing. I declare unto thee, O mother, I am not in darkness, nor am I blind and deaf. If there be another world, what mattereth it to me? The glories of this one are boundless. And if there be a Great Light and a Voice, what are they to me! Thou hast so filled my every vein of blood with thy warm love, and with the sweet love of these, my holy brothers, and with the wisdom of my father, God of men, that I know nothing but to rejoice and to invent praises and thanks to you all, with all my wisdom and strength.

And now the Light gathered within the soul of Brahma, and he was as one with the Father. Ormazd, the Creator, then spake through Brahma, saying: I created the earth not to be despised, but that it should be the glory of man. This was the Zarathustrian law, but, for sake of profit, and bondage, and evil, they have perverted My doctrines and

bound up My peoples. They profess Me, even Ormazd; but they have turned My commandments and My doctrines upside down. I came through Zarathustra and delivered them that called on Me in faith; and they became My chosen for a season; but they permitted evil to usurp their hearts they squandered My substance in building temples and providing a superabundance of priests and priestesses. They raised up the sword and spear for Me; by blood and death they established kingdoms and called them by My name, Ormazd! The spirit of My Voice they put aside; but the words they retained, and added earthly meaning thereto. Whereby they proclaim darkness for light, and light for darkness. And the poor and distressed that worship Me in truth and in spirit have learned to hate the words established. For which reason they are persecuted, and bound, and taxed, and spitefully used.

Yea, they that would kill not because of their natural love to Me and My created sons and daughters, they impress into service of war, taking them from their kindred, saying to them: Come away from peace and kill! Be thou a slayer of men; be a soldier of death for the glory of the king. I commanded them, in the olden time, to kill not at all. My words were plain, but the kings commanded the priests to interpret My words whereby war might be justified.

I commanded them against taking that which was another's. My words were plain. But the kings commanded the priests to interpret the meaning, so the kings could exact tribute for their own glory. And so they levy wheresoever and whensoever they will, saying: For the defence of the king and the country! Thus have they perverted My commandments from beginning to end. But I declare unto you, that in My sight, to kill one man, I will hold him accountable who doeth it; and ten times accountable if he kill ten men, and a hundred times for a hundred. They shall not hide death and murder from My sight by the word war. Neither shall they excuse stealing by levying tax for the king or the country's protection. For by their own evil, hath it come to pass that they talk about protection. Have I made

a law that one king or one country shall protect itself against another- Seest not any man that these doctrines come of the flesh and not of the spirit?

They profess to be Faithists in Me. But straightway they go and build fortifications of earth, and stone, and wood. And they that know Me in spirit and truth, perceiving I am wrongly interpreted for evil's sake, being such as rebel in their souls against these iniquities, they seize and impress for their lifetime as slaves, or, if refusing, they kill them. And they that work such wickedness say: Behold, we have the Zarathustrian law, the I'hua'Mazdian law, the Ormazdian law; ours is the holy, the revealed word. Let no man raise up his voice against these truths, or he shall surely be put to death!

I said: Behold, I will go and deliver them that have faith in Me in spirit and truth. And I went over the lands of the earth, but I found no man in whom My light could shine. And I called My holy masters of generations, My angels high raised in heaven, and I said unto them: Come ye and dwell on the earth many generations, and by inspiration raise ye up one in whom My light shall shine, for I will surely deliver My people.

Now I declare unto you who are assembled, the time is at hand, and ye are all so many parts in My work. Even through My angels named ye these sons; according to their names, so will I establish My kingdom. Suffer, therefore, Vede to write down the words I have spoken, for lo, he hath learning and memory provided to that end. Be ye watchful, when I come again!

Jehovih (Ormazd) ceased, and Brahma woke as from a trance, though he had heard all that was said. So Vede remembered the spoken words, every one, and he wrote them down on cloth prepared for that purpose. And this was the beginning of a new name of a people on the earth, though they were Faithists in fact, and nothing but Faithists; but they were called by their neighbors sometimes Vedans and sometimes Brahmins.

CHAPTER XIII.

The next morning, at sunrise, Jehovih spake again, through Brahma, saying: As I prepared a way for My Voice, be ye wise in laboring to show this light unto all peoples. Neither take ye sorrow to your souls for the latest born, even Hog; for he is also in my keeping, and his wisdom shall be the glory of the earth. For is not all fact interpreted by each and every man from the light of his own standing place? Wherein error cometh into the world by the darkness of men, in not perceiving rightly the things I have created. Behold, one man seeth the forest with reference to its value in logs; another for splints for mats; another for shade to lie in; another for its solitude; and they all alike see by what dwelleth in them, but they see through their own several windows. Consider, then, the injustice of man that saith: Ye shall see as I see; hear as I hear; or who saith: This I have proven for a truth, and that for an untruth; or who saith: Behold, we are many witnesses, and we attest.

Whilst Jehovih was thus speaking, an angel appeared and stood in the doorway of the hut, and all save Hog looked and saw the angel, and witnessed the color of the angel's hair and eyes, and the clothes he wore. And they pointed, saying in a whisper: Behold, an angel of heaven!

Then spake Jehovih, illustrating, saying: Whilst yet no one hath spoken, let one at a time privily describe to Hog the appearance of My angel in the doorway.

Accordingly, they all, save Brahma, told Hog all that pertained to the angel, and they accorded one with another. And Jehovih said: Speak thou, My Son, Hog. Hog said: To whom shall I speak? For, be Thou my very father, or, of a truth, the Creator, I know not. God said: Who sayest thou the Creator is? Hog said: Even as the wind; the great void; without person, or shape, or sense.

God said unto him: For which reason I say unto thee, because of the unbelief of thy father and thy mother, whilst thou wert in thy mothers' womb, thou art as

thou art. This have they attested unto thee thousands of times since thou wert weaned. And they have also attested to thee as often, that during the bringing forth of thy brothers, they were in the fullness of faith in Ormazd. Thou wert born of the earth, and can only see with earthly eyes, and hear with earthly ears, and can reason only with earthly reason. Hog said: Then of a truth I shall go down to earth and there shall be no more of me; but these, my sweet brothers, and this Goddess and this God, my very father and mother, shall inherit everlasting life?

God said: I would place two eggs before thee, with the birds within them nearly hatched; now with one thou shalt open the shell a little, and the young bird seeth out; the other thou shalt leave closed. Sayest thou one bird will have much advantage over the other when they are hatched? Or that one shall not live, because, forsooth, it saw not through the shell? Such, then is thy way to everlasting life. Of thy darkness I will make light that will reach unto millions. Thy sacrifice is the sacrifice of a very God amongst Gods.

Hog said: Because of thy great wisdom, I fear to speak in thy presence. But thy words come out of his mouth who is the sweetest and holiest of created beings. Therefore I take courage in mine argument. Now, behold, they have all described the angel in the door; alike and like have they described it in all particulars. And the wisdom of thy words goeth to the bottom of things, not like the words of man, but faultlessly. Thou hast made me to behold I am bound as with iron hoops, and must go that way all my days. Against this I complain not; for I perceive it is not within my judgment to know even myself, as to what is good for me. This, however, thou hast shown me. I was molded as I am; I am as I am. If I have faults, they are not my faults. Neither are they of my father or my mother; for the cause of their unbelief at that time lay not with themselves, but with thee.

God said: Thy words shall Vede also write down; the glory and wisdom of the earth shall come out of thy mouth. The manner of my edifice shall be shown unto

the inhabitants of the earth. Thou hast seen the king's temple and how he buildeth it. For the fine posts he sendeth his best hewers into the forest, and they choose the straightest and strongest trees, and fell them and hew them, and polish and engrave them, and the posts are set up in the front as strength and ornament. But as to the walls of the temple, the king calleth not the best hewers, but the choppers, and they also go into the forest to bring logs, not the straightest and handsomest, but whatsoever their axes come upon. And their timbers are put in the walls with mortar and withes. And the temple is completed to the king's will.

Jehovih said: Of such is My heavenly edifice; I send not winter to please one man, nor summer; nor the rain. I consider in what way I shall induce men to raise up one another, and to be considerate. Through Me, thy father and thy mother and thy brethren, and all Faithists that follow these, My doctrines, shall learn to consider the unbelief of mortals, and the impossibility of one man seeing through another man's eyes. For as I have raised you up a house in love, one to another, so will I show the wisdom of disbelief, and its necessity on the earth.

The foremost of all lessons is that all men shall have liberty; and no man's judgment be binding on another's; for all do not see alike, nor can they understand alike. That ye shall be alike considerate to them that see not My light, or My Person, even as to those who are born in su'is; for they are the same flesh and blood, and their spirits they have even from the same Creator.

For the evidence of the past and of the present is before you, that men endeavor to enforce their doctrines by saying: Behold the Word of Ormazd! Thus hath He spoken! and I am His priest! Bow down your heads!

Whereas, man shall not bow down, but hold up his head and rejoice. They that seek to enforce Me are My enemies.

Nor have I said of this man or that: Hear ye him, for he is Truth. Shall the Creator make one greater than Himself, and thus cut Himself off? And yet the

kings and the priests of this day assume this in I'hua's name. And the mothers and fathers of many have become discouraged because of their great hardships; and they bring forth heirs that have eyes but see not, ears but hear not.

God said: In the days of Zarathustra, I came to deliver them that had faith but were in bondage; to-day I am come to prove three worlds unto men, and to teach them how they shall bring forth heirs with eyes to see, and with ears to hear spiritual things, with liberty unto all men: First, of the earth and its fullness; second, the intermediate world of spirits, where all shall sojourn for a season; and, third, the Nirvanian worlds beyond Chinvat, where lieth unending paradise for the pure and wise.

CHAPTER XIV.

On the next morning, at sunrise, God spake again to Brahma, saying: Consider the fruit of the earth, and the pasturage in the fields. The male and the female feed on the same grass; the one yieldeth milk, the other is for the yoke; neither can any man change these creations.

What man shall say to another: Feed thou on this; or on that? But they take of them that are born in darkness, and raise up priests! The food for the flesh, or even fasting, cannot bring su'is. The air warmeth the earth; not the earth the air. The spirit enlighteneth the corporeal part, and not the corporeal part the spirit. Light is the freedom of all; to know this is the beginning of wisdom. Nevertheless, without suffering, some that are bound would not know they are bound, or, if knowing, would not desire freedom.

At this time, Hog, the youngest born, was greatly moved, whereupon God bade him speak.

Hog said: O that I could believe these things! O that I could see! O that I could hear! O the misery of my darkness! O the horrors of the suspense of not knowing a matter! Bitter is my soul, and full of anguish! O the madness of this hour upon me! Wherein, O Wisdom, forgottest Thou the time of my begetting, to let me spring up as an offensive weed in such a garden of paradise!

And he bowed his head and wept; and then spake Yu-tiv, his mother, that brought him forth. She said: I perceive Thy light, O Father, but I cannot bear it. Thou didst unlock my members to bring forth these seven Gods! Never woman on the whole earth brought forth so rich a harvest; but yet my soul is tortured to the very centre! O that the light of my soul could be transferred to this God of men! And she also wept.

Now spake Sa-it, saying: Next nearest am I to thee, O my sweet brother, Hog. No love lieth so fondly to thee as mine. And as to thee, Yu-tiv, my Goddess mother, thou hast most wisely named me Abundant. For in our love hath Ormazd provided us equal to the highest of Gods. Because I have witnessed that this purest and best of brothers cannot see spiritually, my soul is mellowed toward all the world. Yea, my outstretched arms shall receive the darkest of men, and my soul shall go up in praise of Ormazd forever!

Oos spake next; he said: Most wisely am I named Space; for it hath pleased Ormazd to show me the breadth of His Creations. What belief or what unbelief is there that He hath not provided a glory for! Because my sweet brother, Hog, has been thus blessed with darkness, he shall be guardian unto me in earthly wisdom all my days. In my faith I know it is well with him; yet in my love I would that he could see as we all see!

Then spake Git-un, whose name signified Time. He said: Behold, I am the fourth born, and, as it were, in the middle. Whose love is so delightfully hedged about as mine! Who so surrounded by the Light of heaven and earth! At one end behold my father, God of men; the very voice of heaven and earth; interpreter of the Creator's words! At the other end, the best, sweetest brother ever created on the earth, with all the wisdom of men and angels. O the glory of this hour! O the delight to be with these Gods, and with Yu-tiv, Goddess of women!

Then Vus, the second born, spake. He said: Wherein shall I glorify Thee, O Ormazd, and not glorify myself! I am full to overflowing with delight for the love of these, my brothers, and father, very Gods!

But for Yu-tiv I have more than love. I preceive through my own sweet mother how the different castes of men are made! O mother, how nearly a righteous woman dwelleth with the Creator!

Whe-ish said: To rank one's thoughts and desires ever high; would not this deliver the world?

Vede said: To know the truth and ever speak it in love and kindness, would not this deliver the world and establish Ormazd?

Now woke Brahma from his trance, and he spake, saying: To find the Father; to know Him; to reveal Him; these are all, and for His glory only.

Now again spake God, saying: Wiser than all the rest is Brahma. Who of ye all hath not spoken of himself or herself? Who hath uttered a word of praise or of thanks, and left out self? Judge ye, then, what is required of men that my spirit may find utterance through their lips.

Then the Voice departed for that day; and the angel of God appeared in the door, so that all save Hog could see him. The angel said: That ye may see the spirits of the intermediate world, come ye at midnight and sit in the sacred circle in the grove of Ebon. We will appear in sar'gis.

Hog heard not the angel, but the others told him what the angel said. Accordingly, at midnight they sat in circle in the grove of Ebon.

CHAPTER XV.

And the angel of God appeared in the midst of the circle, in sar'gis, and talked with them face to face. And Hog said unto the angel: Of a truth, I know thou art not mortal, and yet thou hast the semblance of flesh, and limbs, and arms, and a very body, and art clothed withal and thy clothes are like mortal clothes. Now I tell thee face to face, I believe thou art no angel of the dead, but a very reflected self-substance, produced out of the substance of my father. How sayest thou? The angel answered, saying:

Mortal words cannot convince thee; neither the words of a spirit. Behold, I

will show thee a friend of thine who is dead. With that, the angel showed the spirit of Hog's friend who was dead, and the man's name was Aara-acta; and so Hog said unto him: Thou art a very counterpart of him I knew. What is thy name? The spirit answered: Aara-acta! I tell thee, O Hog, these things are true. I am the spirit of thy friend; yea, I am that very friend. Hog said: Where dwellest thou? Where hast thou been? Art thou happy? Hast thou visited all the heavens?

The spirit answered him, saying: I dwell on the earth even as before death; I am happy; the glory of my present world surpasseth the earth. I have not visited the highest heavens. I am only as yet in the first resurrection. Up above us there are heavens where all the people are Gods and Goddesses. I cannot go there; they are too white. The spirit then disappeared, and Hog said:

What I have seen I have seen; what I have heard I have heard. Yet I believe not that I have seen a spirit nor heard one. A spirit must in reason be thin and subtle and airlike.

Then spake the angel of God, saying: How shall I please this man, O Ormazd? This day I showed myself in the door of the hut, thin and subtle and airlike, and he saw me not, nor heard me. Who can find a way to open this man's soul to Thy Wisdom, O Ormazd?

Now spake Yu-tiv: Great is the glory of Thy angel, O Ormazd! Heavenly are the spirits of the dead. Welcome, O ye angels of heaven! Then spake Whe-ish, saying: Even the lowest of heavens hath great glory! O the delight to dwell in such a paradise! Then Vus spake, saying: Such wisdom and truth! What are Thy kingdoms, O Father, when even the first heaven hath such glory. Git-un said: Because I have lived to behold these things, I will proclaim Thy wonders, O Ormazd, as long as I live! Vede said: Truth is Thy mightiest work, O Ormazd! Oos said: How wisely hast Thou framed Thy worlds, O Ormazd! Even Thy lowest of angels are the delight of my soul! Next spake Sa-it; he said: Give us of Thy abundance, O Ormazd. Open wide the gates of the

lower heavens. I will take Thy angels to my arms and rejoice forever! Brahma then came out of his trance, though he had heard and seen all. He said: Whoever cometh that can make me better, and show me how most to benefit Thy world, him, O Ormazd, send Thou unto me.

And lo, first of all, Brahma was answered! A light, bright as a sun, stood in the midst of the cricle, and it was higher than the clouds, and displayed a staff on which was a banner of gold and silver; and on the banner, stars clustered to spell the words, Love, Wisdom and Power!

Presently 'the scene changed, and the angel of God said: He that spake last (Brahma) hath been answered first, because his words reached to the Fountain Head. Wheresoever ye send your prayers, there are ye answered. To which end I will now open the gates of the lower heavens, and ye shall witness what ye may.

The angel withdrew the lights, so that great darkness might be upon the circle. Presently, Yu-tiv started as if affrighted somewhat. Then Vus sprang up, saying: What was that? And then another started, till presently all but Brahma and Hog were wild and startled, whispering: What do mine eyes behold! O that foul smell! O that vulgar touch! And then one screamed; and another, and another, until all broke and fled, screaming and crying out in fear and distress; flying in the darkness of the grove, frantic; almost dead with fear!

Hog ran not; saw nothing to fear; heard nothing to dread; felt nothing to make him ashamed. And his father, Brahma, ran not, nor was afraid, and the twain called to the rest, pleaded, coaxed and called in vain; could not stop them; could not find them in the darkness. They returned to the hut, Brahma and Hog saw the torches burning brightly, and came in and found Yu-tiv and her sons huddled together in each other's arms, white and pale as death.

Hog asked the reason. Yu-tiv said: Sh—, are they gone? Sh—, keep them away! Then spake Vus, saying: O my brother, ask not what we saw! Ask not

what we felt, and what felt us! These things would not be lawful to mention! Say no more, in heaven's name! The air of heaven is full of drujas.

Now spake Vede, saying: Alas, O my father, I dropped the holy book, the Veda I am writing. In my fright I let it fall. It is not sized yet, and should it rain ere morning, the holy words will be lost! And not for a thousand worlds would I go back to the grove this night. Oos said: Nor I, for a thousand worlds! Whe-ish said: For all the gold and silver in the world I would not go there this night. So they all spake save Hog, and with all the love they bore for Ormazd's words, nothing doubting they were His very words, not one would venture amongst the evil spirits they had seen, to recover the book.

Then spake Brahma, saying: For many generations Ormazd hath labored for this; I will go myself; I know He will protect me at all times and in all places. And Brahma rose up to depart; but then spake Hog, saying: Nay, father; thou art old; I am fresh and young, and I know there are no spirits but in the imagination of men. I will go alone! Nor will I bear a lantern nor a torch; nor will I whistle nor sing. I will confront all the evil spirits of hell and their captains. I will recover that book this night though I scrape every leaf from Ebon grove! And mark ye, too, I will return unscathed; nor will I see nor hear a spirit whilst I am gone. So, Hog and Brahma only were fearless

With that Hog departed, and after a while he returned, rejoicing, bringing the book; and he said: I neither saw nor heard a spirit, and I declare unto you—that none of you saw nor heard them, for there are none. By the extreme bent of your minds, these imaginings seem real. And as to the great Light, with the words Love, Wisdom and Power, which I also saw, I say unto you, it is some emanation from this, our holy and most loved father. How oft have we heard him use those same words! And as to those figures that talked, and had the semblance of men and women, even to their garments, I say unto you all, they emanate from the same source, even from our father, Brahma.

Now spake Yu-tiv, saying: O happy unbelief, my son! O that I had been born as thou! O that I had never seen such sights as I saw this night! Then said Oos: O happy brother, our youngest born! Would that I were like unto thee! O the vulgarity of those hands that came upon me this night! Vus said: O that I had never known the unseen world! O that I had been born in darkness like unto thee, our most favored brother!

After that manner they all spake exploringly of their gift of su'is; and when they had thus spoken, the angel of God spake through Brahma, saying: Whilst it is yet night, I speak. With the dawn, at sunrise, is the Father's Voice. Hear me, then, briefly, expecting not much wisdom, for I am not long born in heaven:

Two great men created the Creator, the Faithist and the unbeliever; the one who hath passed through the trials of the flesh, and attained to the Father's Voice; for in becoming one with the Father, he no longer standeth in fear of anything in heaven or earth. The glory of constant resurrection is before him forever. All men who have not attained to this may be likened unto a man going up a slippery hillside, who oft riseth high, but suddenly slideth low. They glorify themselves for their own light and wisdom and good gifts, rejoicing for self-sake for the glories that have fallen upon them. But they are cowards.

Nevertheless, the Creator created a great man amongst these; and such is the unbelieving man. He hath neither gold nor silver, nor house nor land; and he is without spiritual sight or spiritual hearing; but his glory is in understanding his own understanding. He it is that subdueth the forest, and tameth the beasts of the field to man's service. He goeth alone in the dark, fearing naught. He followeth not the course of any man, but searcheth for himself; the priest cannot make him believe, nor can the angels of heaven; none can subdue his judgment. He beholdeth the glory of the earth and of manhood. He calleth to the multitude, saying: Why permit ye others, even priests, to think for you? Arise, O thou, and be a man! Arise, O thou, and be a woman!

He inspireth of the earth and for the earth; through his arm are tyrants and evil kings overthrown. Through him are doctrines and religions sifted to the bottom, and the falsehood and evil in them cast aside. Yea, who but Ormazd could have created so great a man as the unbeliever?

And these two men, the Faithist and the unbeliever, do mostly all the good that is done in the world; the one laboreth at the top of the hill, calling upward; the other laboreth at the bottom of the hill, pushing upward.

CHAPTER XVI.

On the next morning, at sunrise, Ormazd spake again through Brahma, and Vede wrote down the words; and on the succeeding morning, in like manner; and so continued for forty days; and in forty days, behold, the Veda was completed; the holy words of Brahma were written.

God said to Brahma: Go, now, and preach my gospel unto whomsoever will hear; proclaiming liberty to all who will follow thee. I will be with thee to the end. And thou shalt take Yu-tiv, thy wife, and all thy sons with thee, even Hog, the youngest born.

So Brahma went forth preaching by day, and exhibiting the spirits of the dead by night. But to the chosen he spake at dawn, in the early morning, the time the All Light was upon him. And his sons also preached and explained; and Yu-tiv explained to all women how it was with her when pregnant with her sons. Only Hog preached not; neither opened he his mouth before the populace as to his unbelief. In his soul he said: These things may be true, and if they be true, it is well. If they be not true, still the believing of them, by the populace, worketh righteousness and goodness. With all my philosophy, I cannot move the multitude to righteousness. But my father maketh them as a flock of sheep; they cease from evil, and they practice good fellowship. Therefore, I will stand by my father to the end.

When Brahma came near a city, he halted outside the walls, that according to law the kings could not stay his voice.

And the multitude came out of the city to hear him, and many returned not; but remained with Brahma and his sons in their camp. And when Brahma moved to another city they went with him. And in a little while the hosts of Brahma were as an army of thousands. And not a few of them were men and women of wealth, and they cast their treasures at Brahma's feet, saying: Take thou this trash, and give me of everlasting life instead. But men of learning came not to Brahma; neither came the priests, nor kings, nor magicians, nor consultants of oracles.

God said: Take thy hosts and establish them in families of tens, and of twenties, and of hundreds, and of thousands, and give thou a head father unto each and every family. And thy people shall be a people unto themselves, having nothing in common with the kings' peoples. Behold, my angel will go with thee, and show the waste lands, such as the kings' peoples desire not; and thou and thy people shall possess the lands and dwell together in love and wisdom, doing good to one another.

So Brahma did as commanded, and he so established the families in the mountains and valleys of Roam, and his people dwelt there, in all six thousand eight hundred and twenty, men, women and children. And there came to Brahma a certain captain-general of the army of King Syaythaha, of the West Kingdom of Vind'yu, wherein lay the city of Gowschamgamrammus, of a million inhabitants, and he said unto Brahma:

In the name of the king, mightiest of men, Syaythaha, am I before thee, O Brahma. Behold, the king sendeth thee gold, silver and copper, saying: Brahma is good! Brahma shall give me the blessing of heaven!

Brahma answered the captain-general, saying: Brahma saluteth the king, mightiest of men, Syaythaha, in the name of Ormazd, the Creator, in love and in these wise words, that come to the soul of Brahma. Brahma sendeth the king's servant, even the captain-general, back to the king, with his gold, silver and copper, saying: Deal thou with thy Creator and not with men! The Great Spirit holdeth all bless-

ings in His own hands. Give Him thy treasures!

The captain-general departed and returned with his gold, silver and copper to the king, and told the king Brahma's words. The king was pleased with the wisdom of Brahma, but withal felt rebuked and sore at heart. So Ormazd suffered satan to possess the king for a season; and the king resolved to destroy Brahma and all his people. And he commanded the captain-general to assemble together fifty thousand men, with arms, ready for battle. And when they were thus prepared, and started on their journey, which would require seven days, the king bethought him to inquire of the oracle as to his best mode of success.

Now the angel of God had taken possession of the oracle, and yet the magi knew it not, nor did Syaythaha. So the king came before the sand table, and the spirit wrote these words: He who hath become one with Ormazd is mightier than an army. Take off thy crown, O king, mightiest of men, and thy golden robes, and all that is fine and fair to look upon, and clothe thyself in the poorest of garments, even as a Druk that wandereth about. But thy crown and thy costly robes, and thy raiment, fine and fair to look upon, put upon thy body servant. And ye twain shall go in advance of the army, even before Brahma. And thou shalt witness that the man who professeth to labor for the poor will fall upon his belly before the man of riches and power. And behold, O king, thou shalt feel justified in destroying him that falleth before the crown and robes, knowing he is a hypocrite.

The king was pleased with this, and he fulfilled all that was commanded of the oracle; and when he came near Brahma's camp, a man came before the king's servant, saying: Behold, O king, command me as thou wilt! And he prostrated himself on the ground before the king's servant. Whereupon the king, dressed as a Druk, came to him and said: Who art thou? And the man answered: Begone, beggar! My matter is with the king!

The king ordered the man to be seized and taken away and put to death; and the advance guard fell upon the man and slew

him with war clubs. And when the man was quite dead, Brahma came, and neither the king, nor any of his advance guard, knew him. And Vus and Whe-ish were with their father, and the three came and stood by the dead man. Brahma then took the king's hand, saying: Thou that art in the garb of a Druk come hither, for thou hast flesh and blood unto holiness. Lay thou one hand on the dead man; put thine other hand on my head, for I will prove Ormazd before thine eyes. Behold, thou who hast tried to kill Brahma, killed another person!

And when the king's hands were placed, Brahma stood by the head of the dead man, and his two sons by the heart; and Brahma said: In Thy name, O Ormazd, and by Thy power in me, return thou to life, O man! And arise! Arise! Arise!

And behold, the man was brought to life, and rose up and stood before the multitude.

The king trembled with fear, and the guard stood back, amazed. And, as for the servant arrayed in the king's garb, he cast aside the crown and robes, and fled into the forest.

Brahma said unto the king: Here standeth the angel of Ormazd, and the angel saith thou art the king in disguise, and, moreover, that he, the angel, advised thee to come here for this purpose, saying to thee in the oracle: He that hath become one with Ormazd is mightier than an army!

The king said: This is true. I swear before Thee, O Ormazd, henceforth I will wear such garments as these I have on, and my life shall be given to Thy service. Let who will take my kingdom and all I called mine.

So Syaythaha joined Brahma's hosts; and with Syaythaha came his brothers and their sons and daughters. And, those that came, cast into a heap whatsoever goods or moneys they had, and the head fathers of the families divided and distributed the same according to their best wisdom. And Brahma's people, by commandment of Brahma, called themselves not Brahmins, but Vedans.

In those days the language of the kings

of Vind'yu, and of the men of learning, was All-ao, signifying, Out of All that is Good. But the Vedans were the unlearned, and their language was imperfect, and of many meanings for every spoken and written word. And God foresaw the liability to corruption of the Brahmin religion, and he spake to Brahma, saying: Behold, I have given thee seven sons, six of light and one of darkness. Thy six sons of light shall establish each one a school amongst my chosen, and teach my scriptures by word of mouth. And all that henceforth become rab'bahs shall be capable of repeating every word of the Veda by heart. And, in after ages, if the plates and the books of my holy religion are destroyed by war, it mattereth not. The substance of thy labors shall live.

Then did Brahma's sons as commanded, each and every one becoming a teacher. And again God spake to Brahma, saying: Arise, and go where my angel will lead thee, taking thy wife and thy son, Hog, with thee. And thou shalt travel yet two years from place to place, and then return thither, for thy labor will be completed.

CHAPTER XVII.

The place thus founded by Brahma was called Haraoyo, and his people, at this time, extended to seven cities and thirty villages, and possessed all the country of Roam, which had been uninhabited hundreds of years. And the Vedans cultivated the lands, living on fruits, roots, and on bread made of wheat grown in the fields; but they ate neither fish nor flesh, nor anything that had breathed the breath of life.

Brahma and his wife, Yu-tiv, and his youngest son, Hog, departed from Haraoyo, accompanied by seven disciples, and went forth under the direction of the angels of Ormazd, to preach and explain the Veda, carrying one book with them. And they went first to the northeast, through the kingdoms of Haomsut, and Ali-oud, and Zeth, and Wowtichiri; thence westerly to Hatiqactra, where the tyrant, Azhi-Aven, had built a temple of skulls, after the manner of the ancients. Azhi kept six dens of lions, for devouring his condemned slaves. So, because of oppression, the kingdom of Azhi was profitable unto Ormazd. From

Hatiquactra Brahma obtained three thousand followers. And when Brahma had seven thousand followers, the angel of God directed him to the plains of Cpenta-armaiti. And here he established his people, dividing them into families and villages, and appointing rab'bahs unto them. And Cpenta-armaiti became known over all the world.

After this the angel directed Brahma to go to the southwest, through the kingdoms of H'spor and Vaetaeyo, and Aramya, and thence to Dacyama, to the city of H'trysti, where Ormazd had a host of one thousand already inspired to join Brahma. And now the angel directed Brahma to take his hosts to the mountains of T'cara-rativirwoh, and establish them; which he did. And behold, the time of Yu-tiv and of Brahma was near an end, for they were grown quite old.

The angel said to Brahma: Great hath been thy labor. Very great Yu-tiv's! Where in all the world is such a woman? From the day thou first beheld her! For the glory of thy sons! And in her age to follow thee, walking so far! Behold, O Brahma! Yu-tiv is weakening fast. Rise up and take her back to Haraoyo! The mountains of Roam are calling her! And thy faithful son, Hog, strong and tall. Take him back with his mother. Haraoyo is calling.

Brahma went and looked at Yu-tiv, and his soul spake within him, saying: O Ormazd, have I not forgotten her in Thee, the mother of my sons? O her proud young soul when first I saw her! Alas, I see she is tottering and feeble. Brahma went nearer to Yu-tiv and she spake to him, saying: O Brahma, thou God of men! I know not if my eyes are turning dim. But O, I have seen so strange a sight, even toward the high sun. It was myself I saw, rising, going upward! The earth going downward! Then I called: O Ormazd! Not alone! Behold, my God is yonder! Let me back to Brahma! Then I thought the Creator brought me back and said: Go thou quickly and see thy godly sons in Haraoyo, for thy time hath come!

Brahma said: My angel saith: Go thou back to Haraoyo, thy labor is nearly finished. For this reason I came to thee. It is well, therefore, for us that we return, taking Hog with us.

So Brahma, and Yu-tiv, and Hog, with five remaining disciples, departed for Haraoyo, which lay three days' journey for a man to walk, and they knew not how Yu-tiv would go, for she was worn to the last step, and, above all, her shoes were worn out, and she had only pieces of cloth to her feet. And whilst they were deliberating having only gone a short distance, Hog perceived, going in another direction, a score of soldiers, mounted on horses, and they were leading a number of spare horses with them. Then the soul of Hog spake within him, saying:

Behold, my father hath made many converts in his day, made good men out of bad ones. And he hath ever refused money, and gifts, and presents. Now, whatever justice liveth I know not; but many of the rascals who became followers of my father were conscience-stricken with ill-gotten gains, and, finding that my father would not receive their stuff, they tried me, and behold, my pockets are full of gold and diamonds. In truth, it may have been a very devil prompted me; but I am supposed not to know the higher light, but to know the lower. Of myself and for myself I want not these things. If they belong to Ormazd, it followeth I should not keep them. Therefore, if I give of gold or diamonds to those soldiers, they will give me a horse for my angel mother to ride on. Who knoweth but by the way of these soldiers is the nearest road for this gold to find its way to Ormazd?

So Hog went away and purchased a horse, and brought it to his mother, saying: Behold, a man giveth thee a present in the name of Ormazd, but forbiddeth thee to retain it save to ride to Haraoyo, whither thou shalt sell it and give the money to the poor.

Yu-tiv said: A good man he was, and wise, for only on his own conditions could I have accepted the horse. Accordingly, Yu-tiv was mounted on the horse, and they

proceeded on their way, going slowly, for Brahma was also near the end. And after seven days they arrived at Haraoyo, where they were received by Brahma's sons, and by all the multitude of disciples. But owing to Yu-tiv's deep love for her sons, and being worn out withal, and having witnessed the glory of righteous works fulfilled through her husband and her sons, the strain was too much for her corporeal parts. And they brought straw and stretched her along, and a bundle of straw under her head. Then she spake, saying:

First to Thee, O Ormazd, my blessing, because Thou createdst me alive, to enjoy Thy glories. Next, O Brahma! My husband, my blessing on thee. God of men! Thou hast taught me the fullness of earth and heaven! O the glory of having been thy wife!

Then she called Whe-ish and said: O my son, my first-born! My blessing on thee. Because I have watched thee from the hour of conception, I have had the wisdom of creation demonstrated before me. O the joy when first mine eyes beheld thee; I am going now, to prepare a place in heaven for thee!

And, after that, Yu-tiv blessed all her sons, and coming to Hog she said: My blessing on thee, O my latest born, God of men! To all my other sons I have told my love, but to thee my soul overfloweth, I am as a dumb woman. Thou hast been a very God in all thy ways, and believest not in Ormazd; nor in heaven nor angels! For which reason I look upon thee as the highest of all creations. Thou art good for goodness' sake; wise for wisdom's sake; happy in finding a way to master all unhappiness!

And these were Yu-tiv's last words; she shut her eyes. She was dead! So they took her body, and robed it in white, and on the fourth day buried her in the forest of Roam.

CHAPTER XVIII.

On the day of Yu-tiv's death, Brahma said: Sing no songs; pray in silence only. Let her soul be in quiet with Ormazd. On the second day Brahma said: Pray in whispers, praise in whispers, the best, good deeds of the dead. On the third day Brah-

ma said: Burst forth a song of praise to Ormazd; extol the virtues of the dead. On the fourth day Brahma said: In song and in prayer bid the dead arise and go onward, upward!

Thus they put Yu-tiv in the ground on the fourth day; and then they went and sat in the sacred circle and sang and prayed for her soul to go on to Nirvana. And when they had finished, a light came down the midst of the circle, and an angel in white appeared. It was Yu-tiv; the spirit of Yu-tiv in the glory of Ormazd, the Creator!

Then spake the angel Yu-tiv, saying: Out from the head of the corporeal body the spirit is born; and angels stand around; on a spirit blanket receive they the spirit of the dead. One day, in quiet, they keep the spirit, teaching it to reconcile and understand. On the second day, the spirit heareth the prayers of the earth-people coming upward; and on the third day, the spirit understandeth death and birth of spirit. And on the fourth day, when ye sang: O Goddess, arise from the dead! The Father calleth thee from on high! Arise, O Goddess, and go thy way! Then was my spirit free from the earth; resting in the arms of Gods and Goddesses, who had come from on high to receive me. Thus, O my beloved, on the third day is the first resurrection; and, to the holy, the second resurrection beginneth on the fifth day. After the fifth day call ye me not back again! My labor lieth yonder! I must build houses for you all. Thus Ormazd sendeth me on before! If it be His will for me to return to you at times, I will return. His will above all; this is the greatest wisdom.

Whe-ish, her first-born, asked: What of the angels of the intermediate world, O mother? Then answered his angel mother, saying: They were shown to us in Ebon grove! Alas, some of them do not begin the resurrection for a thousand years!

Then came the angel Yu-tiv over, near Hog, her latest born, whom she loved so well. She said: Canst thou see me, my son? Hog answered: Nay, I see only a glimmering light faintly: I hear a voice, but it soundeth not like my mother's voice. Yet, if it be that there is a soul that liveth after death, and if of a truth, thou art the very spirit and soul of her who brought me:

forth, be thou not unhappy because of my unbelief. As for myself, I am happy because thou broughtest me forth in unbelief; neither would I of my own will be any other way. Whether our eyes be blue or black, or whether we are tall or short, or whether we are believers or disbelievers, even as we are created, and to fill our place in doing good unto others with all our wisdom and strength, is this not glory enough?

Yu-tiv said: O thou wisest of men! In the day thou art born in heaven, thou shalt not linger long in the intermediate world, but be crowned a very God indeed! Here endeth my labors with the earth, O ye, my beloved! An otevan waiteth by the way for me to ascend; the Gods and Goddesses are calling me! Farewell, my beloved! Farewell!

And now the music of heaven descended, and even whilst the mortals sang, the very gates of heaven opened, and the angel Yu-tiv rose upward in a sea of fire! But behold, the love of great Brahma was too much for him! His eyes raised upward after the ascending light, and his soul burst within him. He fell down and stretched himself on the cold earth! He, too, was dead.

Then burst the mighty hearts of Brahma's sons. The whole earth shook with the wail of Gods. The wind, the air above the earth, stood still, and the forest of Roam shuddered as if the earth were rent in twain. Then wailed the sons and daughters of Haraoyo. Though no man uttered it yet all knew that great Brahma was dead.

CHAPTER XIX.

The angel of God came in the sacred circle and stood in the midst. He said: Greeting, in the name of Ormazd! In His name I speak before you. First, then, who of all that was dearest to Brahma, he or she, shall arise!

And behold, there arose every man, woman and child, more than ten thousand. The angel said: By the side of Yu-tiv shall ye, his most beloved, bury his body. On the third day after his death, even at the hour of his death, shall ye bury him. And around about the grave shall ye sit thrice a day, morning, noon and night,

for one hour, singing and praying for the soul of Brahma, for two days. And behold, on the evening of the second day ye shall behold the graves of both Brahma and Yu-tiv opened, and their very bodies will come forth, and Brahma shall speak with you face to face. The angel then disappeared.

And the people did as commanded; and they sat watching around the graves in a circle, at a distance of ten paces therefrom. And the brothers favored Hog above all the rest, that he might be converted. And accordingly, in the evening of the second day, when the sun had been two hours set, there descended into the midst of the circle a light, bright as the sun, so that the multitude held their hands before their eyes; and so bright was the light that the graves were burst open. And in the space of a moment of time, the light was lowered so all could look therein; and, behold, Brahma and Yu-tiv, arm in arm, stood in the midst of the circle, even with their flesh and bones and their burial robes.

Brahma said: Have ye faith in the Creator; with Him are all things possible. He is the All Master of all things. Accept ye not, forever, any God, or Lord, or Savior, or priest or king, but Him, the everlasting All One. Practicing good works unto all men; abjuring self in all things; and Ormazd will dwell with you and in you forever.

Then Brahma and Yu-tiv came near Hog, that he might see clearly. Hog said: Art thou truly Brahma, my father; and thou, too, Yu-tiv, my mother? Yu-tiv spake not, but Brahma said: I am thy father, even Brahma. To practice the highest light a man hath; this is all that is required of any man.

Hog said: Of a truth it is my father! Of a truth it is my mother!

Brahma said: We are blessed! This is the first belief: to believe in the spirit surviving the corporeal body; the second belief is to learn the All Person. After this cometh faith.

Hog said: Thou hast proven the first, but as to the All Person, I cannot understand.

Brahma said: As I and thy mother have revealed ourselves to thee, and so

proven ourselves, so in due season will Ormazd reveal Himself unto thee.

And this was the end. Brahma and Yu-tiv rose up in the sea of fire, smiling and waving their hands in love to those beneath, higher and higher, till they disappeared in the sky. Then went the people, and witnessed that the graves were open and the bodies gone. They filled up the places, and set a post inscribed: Tomb of Brahma and Yu-tiv, God and Goddess.

CHAPTER XX.

HISTORY OF EAWAHTAH.

In Guatama, in the Middle Kingdom, by the sea of So-ci-a-pan, came down from heaven, Gitchee, the Creator, the World-Maker, Manito! With silence, speaking in the soul of things. He said: Speak, O earth! Have eyes, O earth! Have ears, O earth! Behold Me, your Maker!

The earth answered Him, not with words, boasting, but raised up man!

Man said: Here I am, O Gitchee! The Creator looked and beheld the I'hins of Guatama standing before Him, the little people, white and yellow. Gitchee said: Because thou hast answered me in faith, O earth, thy ong'wee (talking animals) shall be called I'hin. Thus was named the first talkers; men with mouths for words; ears for words.

Then Gitchee called the I'hins together, and said they were good; even the handsomest of all created creations. And he commanded them to marry, male and female, and beget heirs.

And they obeyed Gitchee's commands; but the dumb earth cast clouds upward, and blinded the ways of the I'hins, and they strayed away from the mounds, and came to black Druks, which speak not; have no words; being dumb like the black mud of the earth where they burrowed. In the darkness of the earth the I'hins mingled with the Druks, and behold, a second born speaking animal stood upon the earth, tall, and red, and strong, swift and handsome. Gitchee said:

I blame thee not, O I'hin! I saw the darkness; saw thy straits! But never more shalt thou dwell with Druks, nor with this new race, those with faces like new

copper. Call then I'hua; for they shall be protectors over my chosen, the I'hins, forever. The I'hua shall drive away the bough and mieu and great serpents, and all man-slaying beasts; for I will make mighty nations out of the seed of the I'huans.

The first I'huan's name was O-e-du, and his wife's name was Uh-na; and they begat Owena and Dan and Shu-sa, but they had no more heirs. At a time soon after, the second man, whose name was Ka-ka-wooh, and whose wife's name was Wees, begat Somma, and Pan-ah, and Kac-ak, and Ku-bak, and Jessom. And these were the first tribes of I'huans in the land of Guatama (after the flood), and they dwelt together, marrying and begetting offspring, dwelling in peace. And the I'hins taught them in all things, so they became an honor on the earth and a glory unto the Creator; but they were mixed so together that one tribe had no preference over another. So they were called the tribe of Oedukka-kaooh, of the middle kingdom, Waneopan-ganosah.

In the valley of Owak, by the river Ho-e-jon-wan Gitchee created another tribe called Bak-Haw-ugh, and to the north of them, in the mountains Meiu-how-an-go-to-bah; and their tribes commingled, and Gitchee named them Bakhawughmeuhow-augotobah.

Jesson, son of Rakaooh, married Wepon, daughter of Bakhawughmeiuhowan-gotobah, and they begat Sto-gil-bak, and he begat Kom, and he begat See, and she married Ban, son of the tribe Rakaooh, and Ban's first-born son's name was Laban-a-see. And Labanasee was born in su'is of the second order, and could hear the voice of the Great Spirit. And the Voice remained with Labanasee during his life-time, which was one hundred and twenty and five years, when he died. And the Voice descended to Lebanasee's son, Hootlabanasee, who lived one hundred and one years, and he died, and the Voice descended to his son, Hatanagooshhootlabanasee; and thence to his son after him, named Arapanseekasoodat-ivhatapanagoosshootlabanasee.

Thus were represented the eighteen tribes of Gitchee's chosen amongst the heirs to the Voice.

Gitchee said unto Ara: Arise and go forth; my hand will guide thee. So Ara rose up and departed by the hand of the Creator, and came to the valley of Owg, broad and sweet-smelling, full of health-giving food and air and water. And there came with Ara into Owg one thousand men, women and children; and they built a city and called it Eftspan, signifying place of beauty. And these took the name of the tribe of Ara, which name survived one thousand seven hundred and fifty years. And their people were tens of thousands.

After the tribe of Ara lost the Voice, there was raised up Sho-shone, of the tribes of Sto-gil-bak. And Gitchee raised His hand before Sho-shone and pointed the way, and Sho-shone departed out of the country of Tabachoozehbakkankan and came to Owg, and took to wife Hisam, daughter of Ooeguffanauha, and they begat E-a-ron-a-ki-mutz, a son of great beauty and strength, a swift runner. And the voice of Gitchee-Manito came to Earon-akimutz and remained with him during his natural life-time, which was ninety years. And to his son, Fassawanhootaganganearonakimutz, and thence to his son, Monag-oamyazazhufassawan-hootaganganearonakimutz.

And Monag inhabited the regions of the plains of Yiteauazow, and his people became mighty in cities and agriculture. For four thousand years the Voice of the All Father remained with the regular succession of the heirs of Monag, but their names and their cities' names became so long that no man could speak them or write them.

So Gitchee raised up Honga, son of Ab, of the tribe of Oedu, of the land of the Middle Kingdom. And Honga went into the mountains of Ghiee, sloping to the east.

Gitchee spake to Honga, saying: Thou shalt take Oebe for thy wife; out of thy seed will I raise up a greater tribe than all other tribes; and thy first-born son shall have thy name; and thy son's son shall be called Honga also; and thy sons' sons' son, and so on forever. For I am wearied with the burden of names; thy Great Creator hath spoken.

Then asked Honga, saying: What if I have no son, but only daughters? Or if

my son or my son's son, have only daughters?

Gitchee answered: The first daughter. So, in course of time, Honga married and begat heirs; and the Voice of the Great Spirit remained with the tribes of Honga, and it came to pass that he who heard the Voice, who was always the chief prophet for the tribe, was called Honga; but the people themselves were called ong'wee.

And the generations of Honga were called—first Honga; second Honga; third Honga; and so on. And this was the beginning of the counting of time in Guatama. Neither knew any man the number of generations before the time of Honga the first. And the land became full of cities, from the east to the west, and from the north to the south, and the people dwelt in peace, tribe with tribe.

In those days the kings and learned men devoted their lives to building canals and finding places and roadways for them, and herein laid the great glory and honor of men at that time. And Gitchee perceiving the virtue and wisdom of men, sent his angels to teach man canal-making; to teach man to compound clay with lime and sand, to hold water; to teach man to find the gau, the level, and the force of water. The angels also taught man to make pots and kettles; to burn the clay in suitable shapes; to find copper ore and silver ore, and gold and lead for the floors of the oracle chambers, clean and white shining, suitable for angels. And they taught man how to soften copper like dough; how to harden copper like flint rock, for axes and mattocks for building canals; taught man how to work the ore in the fire and melt it; and how to make lead into sheets, like cloth. Taught man to till the soil and grow wheat and corn; taught the women how to grind it and make bread. Taught the hunters how to slay the lion and the tiger and the mastodon, the Hogawatha, the Rooting Animal of Wisdom.

CHAPTER XXI.

These, then, were the principal kings of that day: Lanoughl, king of Eboostakgan, a city of tens of thousands, in the valley of Aragaiyistan. Lanoughl was the son of

Toogaoogahaha, who was the son of Evilphraiganakukuwonpan, who was the son of Oyoyughstuhaiuwehaha, who built the canal (oseowa) of Papaenugheutowa, which extended from the sea of Hoola'hoola'pan to the plains of Aigonquehanelachahoba, near the sea of Sociapan, where dwelt Heothahoga, king of kings, whose temple was roofed with copper and silver. Of ten thousand boats was the canal, extending along, carrying copper and silver from the north regions to the cities of the valley of Hapembapanpan, and to the cities of the mountains of Oaramgallachacha, and to Ghiee, home of Honga the first, the mightiest of red men.

Next in power to Lanoughl was Tee-see-gam-ba-o-rakaxax, king of the city of Chusanimbapan, in the plains of Erezehogammas, with twelve tributary cities extending along the river Akaistaazachahaustomakmak, to the mountains of Nefsaidawotwachaeengamma.

And the third king in power was Chiawassaibakanaizhoo, of the city of Inuistahahacromeromahoesuthaha, and to him were tributary seven and twenty cities and their kings.

Chiawassaibakanalszhoo was the son of Tenehamgameralhucksukhaistomaipowwas-saa, who was son of Thusaiganganenosatamakka, who built the great east canal, the Oseowagallaxacola, in the rich valley of Tiedaswonoghassie, and through the land of Seganoegalyalyuciahomaahomhom, where dwelt the large men and women, the Ongewahapackaka-ganganecolabazkoaxax.

The fourth great king of Guatemala was Hooagalomarakkadanapanwowwow, king of the city of Itussakegollahamganseocolabah, which had seventeen tributary cities of tens of thousands of people. And his kingdom extended from sea to sea in the Middle Kingdom. Here was the temple of Giloff, with a thousand columns of polished mahognay, and with a dome of copper and silver. And within Giloff dwelt the Osheowena, the oracle of the Creator, for two thousand years.

The fifth great king was Penambatta, king of the city of Liscararzakyatasagan-gan, on the High Heogula Ophat, with thirty tributary cities of tens of thousands of inhabitants. Here was situate the school

and college of great learning, the Ahazahoputan, where were taught tens of thousands of students. Penambatta was learned, and had traveled far, devoting his life to imparting knowledge. He had six thousand attendants, besides six hundred and forty officers.

The sixth great king was Hoajab, son of Teutsangtusicgammooghsapanpan, founder of the kilns of Woobooahkhak. Hoajab's capital city was Farejonkahomah, with thirty-three tributary cities, of tens of thousands of inhabitants, of the plains of He'gow.

The seventh great king was Hiroughskahogamorghtabakbak, and his capital city was Hoesughsoosiamcholabonganeobanzohahhah, situate in the plains of Messogowanchoola, and extending eastward to the mountains of Gonzhoowassiemachababhohuyapiasondrythoajaj, including the valleys of the river Onepagassathalalanganchoochoo, even to the sea, Poerthawowitcheothunacalclachaxzhloschistacombia. He had forty and seven tributary cities of tens of thousands of inhabitants.

Between the great kings and their capitals were a thousand canals, crossing the country in every way, from east to west and from north to south, so that the seas of the north were connected with the seas of the south. In kanoos the people traveled and carried the productions of the land in every way. Besides the canals mentioned, there were seven other great canals, named after the kings who built them, and they extended across the plains in many directions, but chiefly east and west. These were: Oosgaloomaigovolobanazhooegollopan, and Halagazhapanpanegoochoo, and Fillioistagovonchobiassoso, and Anetiabolalachoosanggomacoaloabonbakkak, and Ehabadangonzhooportalicha-boggasa-megticheepapa, and Onepapollagassayamgan-shuniatedogonachoogangitiavatoosomchooibalgadag, and Hachooaalagobwotwachabakaraxexganhammazhooelapanpan.

Besides all these inhabited regions there lay another country to the far west, fifty days' journey, the land of Goeshallobok, a place of sand and salt, and hot, boiling waters. And this region was a twenty days' journey broad, east and west, and fifty days' journey north and south.

In the High North lay the kingdom of Olegalla, the land of giants, the place of yellow rocks and high spouting waters. Olegalla it was who gave away his kingdom, the great city of Powafuchawowitchahavagganeabba, with the four and twenty tributary cities spread along the valley of Anemoosagoochakakfuella; gave his kingdom to his queen Minneganekashaka, with the yellow hair, long, hanging down. And the queen built temples, two hundred and seventy, and two adjacent to the spouting waters, where her people went every morning at sunrise, singing praise to Gitchee, Manito, the Creator.

South of Olegalla lay the kingdom of Onewagga, around about the sea of Chusamangaobe-hassahgana-wowitchee, in the valley of Mauegobah, meaning, Consecrated Place of the Voice, a kingdom of forty cities. Here reigned for twenty generations the line of kings called Wineohgushhagusha, most holy and wise, full of manliness and strong limbed. On the eastward of the lake lay the Woohootaughnee, the ground of games and tournaments, where came tens of thousands every autumn to exhibit their strength, carrying horses and oxen, and running and leaping, running races with the trained aegamma. And to the strongest and swiftest, the king gave prizes of handsome damsels, with straight limbs and shapely necks, proud, who loved to be awarded handsome, mighty husbands. Next south lay the kingdom of Himallawowoaganapapa, rich in legends of the people who lived here before the flood; a kingdom of seventy cities and six great canals coursing east and west, and north and south, from the Ghiee Mountain, in the east, to the west mountain, the Yublahahcolaesavaganawakka, the place of the king of bears, the Eeughohabakax. And to the south, to the Middle Kingdom, on the deserts of Geobiathaganeganewohwoh, where the rivers empty not into the sea, but sink in the sand, the Sonagallakaxax, creating prickly Thuazhoogallakhoomma, shaped like a pear.

CHAPTER XXII.

Then came the God of evil, Itura, sowing evil in the temples and on the altars. Yea, with a false tongue and cunning came he, before the prophets, stealing their eyes

away, stealing their ears away; holding up his hand, saying: It is the Great Spirit's hand.

And I'tura obsessed the nations and tribes of men to worship him; infatuating them with the stories of far-off countries, and the glory of kings and queens. And he set on foot a war of plunder; brought ten thousand times ten thousand evil spirits to aid and abet mortals in war. And I'tura, the God of evil, taught mortals to flatten the head, to make prophets for him, and behold, the land of Guatama became a land of seers and prophets and conjurers, seeking evil for the sake of evil; consulting the spirits of the dead for war and for earthly glory in blood and death.

And the fair land of Guatama was overspread with human blood. Fell war spread along throughout all the mighty kingdoms; kingdom against kingdom; city against city; man against man. And the holy temples were pulled down or burnt; and the canals broken and wasted; the cities burnt and the fields laid desolate. Neither grew there any grain; the grinding mills of the women were silent, like the dead stretched over all the fields! Into the forest, afar off, fled the women with the children, hungry, weeping, starving. And the cities went down; the nations went down; the tribes of men were broken up; only remnants here and there remained. And where had been great and mighty peoples, lay only heaps of ruins, past the power of man to rebuild.

Then looked down from the highest heaven, the Creator, the Great Spirit; saw the work of desolation; saw I'tura at his bloody work. And the Great Spirit cried out with a loud voice, so that earth and heaven shook with the power of His voice; sifted all things, as a woman sifteth meal. And He found one grain of corn not ground by the God of evil, found Honga! The tribes so fast sworn to the Great Spirit that the evil Gods' and evil spirits' words rolled off and took no hold on them. The Great Spirit saw the tribes of Honga, they that stuck most to the I'hins, the sacred little people, white and yellow, oft marrying with them, thus preserving heirs to the Voice. And He called loud and long.

Honga! Honga! Honga! The Creator would not be put off with silence; called

again: Honga! Honga! Honga! Again
He called: Honga! Honga! Honga!

In the first call, I'tura and his evil hosts ran away. In His second call, it was like spring-time, after heavy winter. And in the third call, it was like budding summer. And there came up a sprout of the seed of Honga, an I'huan; taller than any other man with a bright shining face like copper; shining as if all the destroyed temples glistened in his broad head.

And he spake, saying: Here, O Great Spirit, here am I! And the Great Spirit said: Who art thou, My Son? And he answered: I am Son of the Creator. Then asked the Great Spirit: Of what tribe? And he answered: My genealogy is of the spirit. Of the I'hin my mother; of the I'huan, my father.

Then said the Creator: For which reason I name thee Eawahtah, spirit and flesh even balanced, best of men. Come thou with Me; walk along with Me; thou shalt re-instate the tribes of men; deliver them out of darkness.

Eawahtah said: I am Thy servant, O Great Spirit. What shall I call Thee, that the tribes of men be no longer distrustful? Then answered the Creator: Call Me after the wind, O Eawahtah!

Eawahtah said: How after the wind? The Great Spirit said: Come with Me, My Son. Then Eawahtah walked along and came to a place where the wind blew in the leaves.

The Creator said: Tell Me, My Son, what saith the wind in the leaves? And answered Eawahtah: E! Then the Creator took Eawahtah to the big sea water, and asked: What saith the wind in the water, My Son? And Eawahtah answered: Go! Then took the Creator Eawahtah to the high crags, the rocks above the clouds, piercing, where the wind whistled; and He said: What saith the wind, My Son? And Eawahtah answered: Quim!

And the Great Spirit said: Call Me Egoquim, O My Son. I am the earth and all that is in the earth and on the earth, and all the stars and moon and sun; they all My members. And the air above the earth, the Atontea, is another member of My Person. And higher yet; in the high place above the air, is the ethe, the great penetrator; and that is also a

member of My Person. I am everywhere, far and near; all things thine eye seeth; all things thine ear heareth are of Me and in Me. Behold the flowers of the field; I color them. Behold the ant and the honeybee; I lead them; the bird I teach how to build.

Man alone is stubborn, setting up ways of his own. O that he could learn to be one with Me! To move and labor with Me! Then spake Eawahtah, saying: Holy Egoquim! I will go and teach man, give him Thy words; make him understand.

Egoquim said: For that labor called I thee forth, made thee tall and handsome, with strong limbs and broad shoulders. Come, then, My Son, I will go with thee; into all the lands; amongst all the scattered tribes; thy voice shall be My Voice. So near thee will I stand, when thou openest thy mouth to speak, fear not, I will give thee words; thou shalt not err.

CHAPTER XXVII.

Eawahtah inquired: What shall I say; how teach the sons and daughters of men?

Egoquim answered Eawahtah, saying:

One Great Person, even Egoquim, Creator and Ruler over all in heaven and on earth. Him shalt thou have and no God, nor Lord, nor idol, nor man, nor angel, to worship, forever! Him shalt thou love above all things in heaven above, or on the earth, or in the waters of the earth! And thou shalt teach Him to thy children, and command them to teach Him to their children, and so on forever! And thou shalt forswear all Gods, and Lords, and idols, to worship them not forever! And the same to thy children, and to their children after them, forever!

And thou shalt deal unto all men, and women and children, as justly and kindly as to thine own mother, out of whose breast thou wert fed when thou wert helpless and of no strength. Teaching this to thy children, and to their children after them, forever!

And to the sick and helpless; to the stranger and the man that cometh afar; to the widow who is destitute; to the child that hath no father; thou shalt be both fa-

ther and mother to them; and take them into thy house and feed them; and give them skins and cloth to wear; and if they be lost thou shalt go with them and show them the way. Commanding these things unto thy children, and to their children after them, forever!

And thou shalt not tell lies; nor speak falsely against any man, nor woman, nor child; nor break thy word of promise, even though death come upon thee to induce thee otherwise. Unchangeable as the setting and rising sun shall be the word of thy mouth! And thou shalt command this to thy children, and to their children after them, forever!

And thou shalt not take and possess that which is another's; nor suffer thy children to do so, nor their children after them, forever.

And thou shalt respect the times of woman; and when she is bearing unto thee, thou shalt not lie with her; nor give her heavy labor, nor angry words, nor fret her; but be obedient to her, doing whatsoever she asketh thee to do, for it is her time, and she is thy queen. Teaching this to thy young men and to thy young women, and to theirs that come after them, forever; for their young are begotten of Me, and I will have them shapely, and strong, and brave!

Thou shalt labor six days, but on the seventh, the moon's day, thou shalt not labor, nor hunt, nor fish, but go to the altar of thy Creator and dance and sing before Me; and sit in silence to hear my words, which I speak into the souls of men, and of women and children. Teaching this to thy children, and to their children that come after them, forever.

Thou shalt restore the rites and ceremonies of Choe-pan and Annubia-pan but thou shalt not flatten the head to drive the judgment of the brain away to the prophetic regions. Teaching these things to thy children, and to their children after them, forever!

Then rose up Eawahtah, Son of Egoquim, saying: I am Thy servant! Lead thou me, for I am going in Thy name, even to the end of the world!

When thus spake Eawahtah, Son of the Great Spirit, a Light came over him, dazzling, brilliant, lighting the way, showing him the way. And so great was the spirit on Eawahtah, that when he came to the river, he rose up like an angel, sailed over and landed safely on the other side. Neither knew he whither he was going; knew not the places of the scattered, destroyed peoples.

And the angels of Egoquim went before him; went into the forests and valleys, calling to the souls of the suffering, starving, dying, saying to them in their despair: Egoquim, the Mighty, is coming! His Son! Behold him! He holdeth the keys of Hochedcwa, the heavenly hunting ground. Come forth from your hiding! Come forth, O My beloved! It is your Heavenly Father calling. And the women heard! The little children, with sore, bleeding feet! The proud, brave men gave ear! They said: Why do we fight? Why do we destroy? It was a wicked God! He called himself the Savior,—the wicked monster, I'tura!

Then came Eawahtah; came first to the kingdom of Took-shein, and to his queen, Che-guh, in the land, Anagoomahaha, the flat-heads. Told them all the words of the Great Spirit, Egoquim.

Then spake Took-shein, saying: To me the Great Spirit hath spoken; told me all the words thou hast. I know all thou hast said is true. Then spake Che-guh, saying: To me spake Gitchee, the Great Spirit. True are all thy words, O Eawahtah. By thee will all the scattered tribes be gathered together. Many tribes will there be of the red man.

Then spake Eawahtah, saying to his good host and hostess: Your place shall be the centre: from your place I will extend outward, always bringing in followers. Whilst thus they talked, a Light came above them. Look, said Took-shein: It is the hand of Egoquim! Look, said Che-guh: It is the Voice of Gitchee! Then spake Eawahtah: It is a ship of fire coming down from heaven! I hear the voice of the angel of Egoquim, the Mighty!

Then Eawahtah went and stood betwixt Took-shein and Che-guh, holding their

hands, so the Voice of Egoquim could speak plainly.

Then spake Egoquim, saying, speaking out of the ship of fire: Yea, My beloved! I am with you! Behold, My worlds are wide and many. When My back is turned, evil Gods come to steal My children; tell them lies to win them; tell them they are My Sons come to save them! Hard is the fate of those that worship them; but they are Mine. I look around at times; I set the evil Gods flying. Be of strong heart, O My beloved! Many races will come and go on these lands. But the red man shall possess it; inhabit it far and near. Then shall come another evil God, to flay and destroy My sons, and daughters, to cover all the lands over with pure blood. Then will I come again and rout the evil God, raise up My sons and daughters, full of glory. From far over the water will I bring their kindred, who worship none born of woman; a wise speaking people. A people that war not; who kill not the weaker nations. I will come in the Tenon-achi, and the Hoochiquis; My hand shall reach around the earth in that day. I will chase away all Gods and Saviors born of woman. Only the Great Spirit shall all men worship.

Go forth, My son; build wide My foundation; in this land will I found My earthly kingdom.

Then upward rose the ship of heaven; and Eawahtah buckled on his traveling

slippers; bade good-by to Too-shein; filled his pockets with the bread of Che-guh; kissed her hand good-by, and started. For many years traveled Eawahtah, over all the regions of Guatama; teaching, gathering together, swearing the people ever after to be firm to the Great Spirit; made them swear solemn oaths that never more would they listen to any save the Creator; made them swear they would never be caught by another cunning Savior, like I'tura, whose people delight in war.

Into villages gathered Eawahtah the frightened tribes, and taught them writing and engraving; taught them the secret name of the Great Spirit, Egoquim; and explained to them the moon, how to keep the seventh day for worship.

The Creator saw the great work of Eawahtah; saw the people gathered together in tens of thousands of places. Then spake the Creator to Eawahtah, saying:

Forty mighty nations shalt thou found, O My son; and every nation shall be an independent nation; but all the nations shall be united into a brotherhood of nations, as one mighty people, and that one shall be called O-pah-E-go-quim. Build thou a model for them, O Eawahtah.

Then Eawahtah made the nations; united them into one mighty people, and called them the nations of Opahegoquim. And they planted the country over with corn-fields, and dwelt in peace.

CYCLE OF LIKA

CHAPTER I.

In the far-off etherean worlds spake the Voice of Jehovih, saying: Lika, My Son! Behold the red star, Earth. She cometh thy way; she mergeth dark and soiled from the forests of ji'ay, in the swamps of Bonasah. She will cross thy etherean fields, Takuspe, Opel, and Wedojain, dripping with the odor and dross of the ji'ay'an swamps. Go thou to her, and wash clean her soil and her atmospherean heavens.

Lika said: I will go to the red star, Earth, O Father! I will deliver her into purity and faith. Thy chosen shall be delivered from bondage; Thy God made triumphant on Earth and in her heavens.

Lika called to his high Council, in his etherean kingdom, Vetta'puissa, in the Plains of Peo'ya, off the Road of Ahtogonassas, at the high Arc of Bon, made light by the holy angels of tens of thousands of years; and he said:

Behold the red star, Earth; the Voice of Jehovih came to me, saying: Go thou to her, O My Son, and wash clean her soil and her atmospherean heavens. And I said: I will go, O Father! I will deliver her into purity and faith.

Five hundred million etherean hosts will I take with me. For five years and forty days will I and my hosts sojourn on the red star and in her heavens. Her God shall be restored and delivered in Jehovih's name. According to the rank of harvest of the gardens of Honyon, so shall my marshals choose and record my hosts.

Then spake the historians of the etherean libraries of the Vorkman Road, where had traveled Earth for tens of thousands of years. And they detailed the affairs of Earth for many cycles past; made plain before the Gods assembled all the history of Earth and her heavens.

Then Lika sent swift messengers off to Earth and her heavens; in arrow-ships of fire they sped forth, twenty thousand, well skilled in coursing the etherean heavens

and penetrating the atmospherean vortices of traveling stars; to obtain the details of her God and her false Gods; her Lords and false Lords; her hadas and her hells; to scan her libraries and hastily return to Vetta'puissa, to lay the matters before the high Council and Lika, the Nirvanian Chief.

Lika sprang from the corporeal star Atos, which traverseth the roads, Yatas-ko-owen, of the south circuit of Thoesse, the vortex of another far-off sun, and was raised to etherea in the cycle of Sai-kah, one hundred and twenty-five thousand years, by Meth-ya, Goddess of Ori-iyi, afterward Chieftainess of Yeuna-gamaya. And Lika rose to be God of Avalassak four thousand years; God of Kemma, six thousand years; Inspector of Judas' etherean roads at the a'ji'an swamps of Hennassit, fifteen thousand years; Surveyor of Iwalt, two thousand years; Surveyor of the Wachcha excursion, four thousand years; Recorder of Hitte-somat, eight thousand years; Deliverer of Habian vortices, twenty-six thousand years; Measurer of densities in Ablank, one thousand years; Recorder of the Ratiotyivi, two thousand years; God of the Home Plains of Cteverezed, twelve thousand years; Chief of Mah-ha-dewin, twenty thousand years; and Chief of Vetta'puissa, twenty-five thousand years.

Lika had for his high Council thirty thousand Chieftains and Chieftainesses, of grades of more than a hundred thousand years in the etherean worlds; five hundred thousand of the rank of Inspectors; seven million of the rank of Gods and Goddesses; and of the rank of Lords and Lordesses, more than half a thousand million.

Of the Rapon hosts there were seven Chiefs and nine Chieftainesses, who were Lika's private companions. First, Rebsad, Chief of Sotissav, forty thousand years; Sufristor of Sheleves, sixty thousand years; Marshal of Zele'axi, twenty

thousand years; Master of Bassaion, seventy thousand years; and he passed twenty thousand year on the journey of Loo-soit-ta-vragenea, besides thousands of other journeys of less duration.

Next to Rebsad was Yanodi, Chieftainness of Ure, seventy thousand years; Chieftainness of the Roads of Sallatamya, seventy thousand years; Marshaleess of Petanasa, forty thousand years; Goddess of the ji'ay'an forest of Loo-loo-woh-ga, sixty-five thousand years; besides Goddess of Mor, Goddess of Chichigennahsmmah, Goddess of El, and of Raumba, and of Zee.

Next to Yanodi was Thazid, Goddess of Zoleth, Mistress of Yith-kad, Chieftainness of Hagu, Chieftainness of De'baur, and of Hachull, and of the Roads of Oleaskivedho, besides Goddess of more than one hundred etherean worlds.

Then came Thoso, Chief of Kassarah and Dassamat, ninety thousand years; God of Saxax, seven thousand years; God of Chennesa, God of Hoxora, God of Fiben, God of Hotab, each six thousand years; surveyor of the Lymthian Roads, twelve thousand years; marker of meteors, two thousand years; Fireman of Thostus on the Ibién excursion, thirty thousand years.

Next to Thoso came Miente, Chieftainness of Gawl and Sanabtis, in whose dominions the star T-lemos was uzated, when Gai-loo opened the Road of Enjxiustus for the Nizaigi vortices of Messak; Chieftainness of Lam-Goo and Kud, Goddess of Itzi, Goddess of Ashem and of the Baxgor Wing, Goddess of the Duik Swamps, and Lordess of Sus and Havrij; in all one hundred and seven thousand years.

Chema-jius stood next; she was Chieftainness of Hors-ad and Tu and Okadad, Goddess of Asthy, and Hid, and Sheaugus, and Jagri, Surveyor of Arvat and the Vadhuan Roads; surveyor of Anchass; surveyor of the Han Mountains in the etherean Uuj of Drij-Lee; in all two hundred and sixty thousand years.

Next stood Murdhana, Chieftainness of D'hup and Hen-Dhi, Chieftainness of Happa and Hirish, surveyor of Sepher and Daka, Inspector of Anachu, and Zadon, and Edau, and Medtisha, and Roth; in all ninety thousand years.

Oshor stood next: Chief of Out-si and of Yotek, and of Samoan, and of Yadaakha, maker of the Bridge of Weasitee, Marshal of the Honlaguoth expedition, and, besides these places, God of seven etherean worlds; in all one hundred and twelve thousand years.

Next came Yihoha, Chief of Shunghow and Agon, Chief of Neo-sin, God of Izeaha, and Kaon, and Ahsow, and Una, and Yuk-Hoh, and Ahgoon. He was also the builder of the Raxon etherean arches; in all ninety thousand years.

Hisin was next: Chief of the Kionas Belt, where Yagota, the Orian Chief, walled the Plains of Maga, the Nirvanian home of the delivered hells of Mina half a million years before. Hisin was here called Creator of Wit, because of establishing his Chieftaincy on the ruins of hell. He was also Chief of Mamsa and Jauap, God of Gah, and of Darah, the region of fountain flowers; in all ninety thousand years.

Bowen was next: Chief of Apaha, formerly the Farms of Lung-wan and Srid, Chief of Vadhua, and of the Valleys of Nasquam, where a million years before the Chief of Chaksa disrupted the Atmospherean Sakri, and liberated from its four thousand hells more than thirty thousand million angel slaves in chaos. Bowen had also served as God of Amaan, and Havat, and Shedo, and Pivan; and as measurer of Pracha and Xeri, and Asthus, surveyor of Ulam, and Sheyom, and Chozeh, and Zadark; in all eighty thousand years.

Gwan Goo was next: She was Chieftainness of Andol, the place of the one-time apex of the Karowgan vortex, where was formed the star Ogitas and sent on its course by Aclon-guin, Orian Chief of Shegoweasa. This vortex, when first formed by Aclon-guin, was three hundred thousand million miles long and was cometary thirty thousand years in Aclon-guin's hands. Gwan Goo was also Chieftainness of Ahsa-thah and Waegon; Goddess of Anoa, and of Howgil, and of Zahaive; in all one hundred and thirty thousand years.

Geehoogan was next: Chieftainness of Sumatri in the By-roads of Yotargis, Chieftainness of the four etherean worlds, Yoni, Ogh, Theum and Wachwakags; surveyor of Unshin, Zarihea and Keanteri; inspectress of Saguiz, and Hagimal, and Hafha,

and Borax, and Rab, and Shor-loo; in all eighty thousand years.

Next stood Bachne-isij, Chief of Yahalom, where the Gein Maker, Tarmoth, cleared the Forests of the a'ji'an Haloth, in making a roadway for Havalad's group of Shemasian corporeal stars, in which labor he engaged ninety thousand million Nirvanians for four thousand years, and the distance of the road was more than one hundred thousand million miles. Bachne-isij was Chief of Agwan, and Shoe-nastus, and Hador, and Ad; God of Vach, and of Kuja, and Rai, and Kathab, and Cynab, and Buhd, and Abbir; measurer of the mountains of the etherean worlds, Vijhath, and Hakan, and Dis; measurer of the arches in the etherean world Niksh; constructor of the Plains in the Nirvanian world Chom; in all one hundred and thirty thousand years.

Rehemg was next: Chieftainess of Otaskaka, commonly called World of Shining Waters, a great visiting place in Nirvana; she was Goddess of Theasapalas and Timax, weigher of Sultzhowtcih in the Ofel Plains; in all one hundred thousand years.

Then stood Antosiv, Goddess of Munn, renowned because she was of two hundred and sixty thousand years, and had declined exaltation above the rank of Goddess.

CHAPTER II.

Far and wide, spread the words of Lika, over the Plains of Poeya, where traveled Earth and her heavens. Far off, toward the northern group of twinkling stars, gazed the etherean millions; rose the voice of millions: Where is the red star? Where lieth Earth and her troubled heavens? Is not this the young star, a satellite that traveleth with the hidan sun? What is the angle and course of this little, traveling world, that our eyes may feast on the road where soon our Chief will send Jehovih's redeeming ships?

Then they pointed, surmising, by the red-like color and tedious motion, which was Earth, one of the small gems that Jehovih had placed in the measureless firmament. And they gazed thereon, speaking with souls of delight: Great art Thou, O

Jehovih, to build so wide. To stud the etherean worlds with gems like these; to provide a place for the souls of men to germinate. Surely her people, the sons and daughters of the red star, must behold etherea; must realize the difference betwixt a short corporeal life and this endless paradise. Can it be that they have, in their small heavens, unscrupulous false Lords and false Gods who set themselves up to be worshipped as creators, whom mortals name with bated breath? And have they, too, a host of Saviors, who profess to have the key to all the roads that lead into this great expanse, the etherean worlds? Some excuse mortals have who are brought forth to life on the central suns, to be stubborn in their egotism of their Lords and Saviors and Gods; but on one so small like Earth, how can it be?

Then came back Lika's swift messengers in their arrow-ships; messengers attained to be very Gods in wisdom, and in swiftness. And they quickly told the tale, about their visit to the red star and her heavens; told how the God of Earth, Son of Jehovih, had struggled on, but had been outmatched by all odds by self-Gods and self-Lords, who had plunged thousands of millions of hapless souls into torturing hells. And this news Lika spread abroad in his etherean dominions, which only needed to be told once, for every sympathetic soul by his shocked appearance told it to others, which spread instantly to thousands of millions of high-raised ethereans. And when Lika said: Five hundred million angels shall go with me to the troubled Earth and her heavens; in short time the volunteers were ready to be enrolled on the list.

Then Lika inquired more fully of the swift messengers, and they answered him, saying: Earth hath passed her corporeal maturity, and mortals have set up a pyramid to mark the time thereof. The days of the highest, greatest audacity of the self-Gods are past, and are memorized by the pyramid also; for in that self-same time, they taught mortals to worship the God as the Lord and the Savior, instead of the Great Spirit, Jehovih. But darkness is upon the self-Gods, and they are bound in hells; and spirits are also bound in hells. Behold, this is the first dawn of dan on

Earth since she passed the limit of her greatest corporeality.

CHAPTER III.

Lika said to his chief marshal: Enroll thou my hosts, five hundred million, and appoint unto them captains and generals, and grade them and apportion them. Beside these give me one million singers, one million trumpeters, one million attendants, one million heralds, one million messengers and one million recorders and waiters.

Lika called his chief builder and said unto him: Build me a fire-ship, an airavagna, with capacity for a thousand million; and provide thou the ship with officers and workmen sufficient. Consult thou with my mathematicians as to the distance to the red star, and as to the densities through which the ship shall pass, and as to the power required, and the time of the journey, and provide thou all things sufficient therefor.

Then Lika spake to the high Council, saying: For the time of my absence my vice-Chief, Heih-Woo, shall hold my place. Touching matters whereof ye desire my voice before I go, speak ye!

Atunzi said: Behold, O Lika, the star, Yatis, headeth towards the a'ji'an Forests of Actawa, and she hath not passed the esparan age! Lika said: To clear the forest Actawa I appoint Eashivi, Goddess, with three thousand million laborers. Eashivi, how sayest thou? Eashivi said: Thanks to Jehovih and to thee, O Lika. I will at once choose my laborers and proceed to make the road.

Wan Tu'y said: Erst thy return, O Lika, the Hapsa-ogan vortex will cross the south Fields of Vetta'puissa. She hath twenty thousand million souls in grades of sixty and seventy. Lika said: To her assistance for three years I appoint Tici-king, God, with fifty million for his hosts. How sayest thou, Tici-king? Tici-king said: By the love of Jehovih, I rejoice in this labor. In sufficient time will I prepare my hosts and accomplish what thou hast given into my keeping.

Wothalowsit said: In four years the hosts of E'win will return from the double stars, Eleb and Wis, with their harvest of forty thousand million angels. How shall

they be apportioned? Lika said: To Bonassah, six thousand million; to Opel, two thousand million; to Wedojain, five thousand million; to Feuben Roads, seven thousand million; to Zekel, four thousand million; to Huron, three thousand million; to Poe-ga, six thousand million; to Yulit, one thousand million, and to Zulava, four thousand million; and I appoint Misata, Goddess, to provide the places in these several heavens for them, and to have charge of their selection and allotment. And I give to her five million angels for her laboring hosts. How sayest thou, Misata? Misata said: It is Jehovih's gift; I am rejoiced. I will prepare myself and my hosts.

Ching Huen said: Behold the star-world, Esatas, in her se'muan age will cross the Roads of Veh-yuis in three years hence! Lika answered Ching Huen, saying: To cross these roads of light in her se'muan age would blight her power to bring forth animal life sufficient unto her wide continents. The trail must be filled with se'muan forests to preserve her gestative season. To this labor I appoint Ieolakak, God of Esatas' se'muan forests in the Roads of Veh-yuis, four thousand years. And I allot to Ieolakak six thousand million laborers. How sayest thou, Ieolakak? He answered: This is a great labor; by the wisdom and power of Jehovih, I will accomplish it.

Veaga-indras said: In two years the fleets of Leogastrivins will return from their voyage of four thousand years, bringing two thousand million guests from the Iniggihuas regions. Who shall provide for their reception? Lika said: Yeanopstan, with ten million hosts. How sayest thou? Yeanopstan said: A most welcome labor, O Lika.

Hiss-Joso said: The Arches of Ras-sittissa, the etherean world of Yungtsze's Plains, are to be cast in four years. Lika said: To Suttuz six million arches, and to Iviji four million arches, and to each of them one hundred million laborers. How say ye? Then spake Suttuz and Iviji saying: By the help of Jehovih the labor will be accomplished.

Sachcha said: The star-world, Neto, will in two years hence pass through the

south Fields of Takuspe. Lika said: This will be great labor, and I appoint Urassus, with Salas, to accomplish it. And I give to them three years, with four thousand million laborers. How say ye? Then answered Urassus and Salas saying: With fear and trembling we rejoice at this great work. By Jehovah's wisdom and power, we shall accomplish it.

After this manner Lika made more than a thousand appointments to be accomplished ere he returned from Earth and her heavens; but ordinary matters he left with his vice-Chief, Heih-Woo, and to the high Council, and select ten million.

Jehovah had said: Even as I provided a little labor unto mortals to develop the talents I created withal, so in like manner provided I greater labor unto the high-risen inhabitants in My ethereal worlds. For which reason let My children learn the secret of harmonious and united labor with one another. I gave labor to man not as a hardship, but as a means of great rejoicing. And the talents I gave in corpor, I gave not to die in corpor, but to continue on forever. As I gave talent for corporeal mathematics, and talent for corporeal buildings, even a talent for all things on corporeal worlds; even so I provided I in My ethereal worlds for the same talents, but spiritually. Wherein man on the corporeal world, judging the adaptability of talent to corporeal things, may comprehend the nature of the labors I provided in My exalted heavens for the same talents. Neither let any man fear that his talents may become too exalted for the work I have provided; for until he hath created a firmament, and created suns and stars to fill it, he hath not half fulfilled his destiny.

CHAPTER IV.

Jehovah spake in the light of the throne of Kairksak, in Vetta'puissa, saying: Lika, My Son! This is My road and My journey. With thee and thy hosts My Voice shall travel with power; on Earth will I lay my foundation, in spirit and word. Thy companion Chiefs and Chieftainesses shall go with thee; they shall help deliver the inhabitants of Earth and her heavens. My enemies have marked their labors in tem-

ples and pyramids. Because their hearts rose not up to Me they descended into stone, the most dead of all things. They have carried the inhabitants of Earth down to darkness and death. Suffer their monuments to stand as testimonies of them that hated Me, that denied Me, that believed not in Me, the All Person.

My building shall be the most subtle of all things, the spirit of Mine own body. Verily shall it be a monument within the souls of My chosen. Nor will it go away again in darkness, but it shall encompass the whole earth. For thou shalt find My chosen a scattered people, persecuted and enslaved, the most despised of all the races of men. But I will show My power with them; I will raise them up; the things I do through them, and the words I speak through them, shall become mighty. Their words shall be treasured forever; and none can match them in wisdom of speech, or in the craft of good works.

But the learned men of all other peoples shall be forgotten; their wisdom shall be like the wind that bloweth away. The self-Gods and self-Lords that led them astray shall be as a serpent that biteth itself unto death. Yea, as long as their pyramids and temples stand, their own falsehoods shall stare them in the face. They have bound themselves in their own bulwarks; they shall yet be My laborers, thousands of years, to undo the evil they sowed on Earth. Nor shall they look down from heaven and behold with joy their temples and pyramids; but as one beholdeth a coal of fire burning in the flesh, so shall their edifices cry out unto them forever: Thou False One! And it shall be to them a burning fire that will not die out. And their great learning, even of the stars and the sun and moon, and of all the things of Earth, and in the waters, shall pass away and be remembered not amongst men. Yea, the names of their men of great learning shall go down, with none to remember them on Earth. And in time, long after, the nations of peoples will forget them and their wisdom, and even pity them, and say of them: What a foolish people!

But My chosen, who are their slaves, and are as nothing in the world, shall speak, and their words shall not be forgot-

ten; shall write, and their books will be a new foundation in the world. Because My hand will be upon them, My wisdom shall come forth out of their mouths. And this shall be testimony in the ages to come, as to what manner of knowledge endureth forever. For as the buildings of Earth remain on Earth, and the spirits of them that incline to Earth rise not up, so have I bound corpor in corpor; but as I planted the quickened spirit of man in man for spiritual knowledge, so shall spiritual knowledge look upward for an everlasting resurrection.

Lika asked: O Thou All Highest, Jehovih, what are the preparations of Thy Gods? Wherein shall my hand be strong on Earth? Jehovih answered, saying: For six generations past hath My God prepared unto thee and thy hosts. My Voice was with My God, and I said unto him: My Son, behold, the time cometh in six generations, when I will bring Earth into another dawn of dan. And in that day will I bring My Son, Lika, from My etherean worlds; and he shall come with a mighty host of ethereans with great power. Go thou, My Son, down to Earth, and with thy loo'is raise up an heir unto thy voice. In the three great divisions of Earth provide thou three servants to do My will.

So, My Son, God of Craoshivi, hath raised up unto thee, O Lika, three men, Capilya, and Chine, and Moses, the fruit of the sixth generation in the lands of their fathers; and they are of the Faithists in Me, holy men and wise. To these shalt thou send the Gods of their forefathers, even they who were beaten away by the Gods of evil. And Capilya shall deliver the Faithists of Vind'yu, and Chine shall deliver the Faithists of Jaffeth, and Moses shall deliver the Faithists of Egupt. And this, also, shalt thou put upon Moses and his people: He shall lead his people westward, until they circumscribe the Earth. Three thousand four hundred years shalt thou allot to them to complete the journey. And wherever they go, they shall establish My name, Jehovih; they shall lead all people away from all Gods, to believe in the Great Spirit, Who I am.

And when they have carried My name to the west coast of Guatama, and established Me, behold, I will bring Earth into kosmon; and My angels shall descend upon the earth in every quarter with great power. And it shall come to pass that the Faithists of the children of Moses shall find the Faithists of the children of Chine and the Faithists of the children of Capilya. And all these people shall cry out in that day: No God, no Lord, no Savior! For My hand will be upon them, and their words shall be My words. But they will proclaim Me, the Great Spirit, the Ever Present, Jehovih. And they shall become the power of the world; and shall establish peace and put away war, leading all peoples in the way of peace, love and righteousness.

CHAPTER V.

Vetta'puissa, in Lika's etherean regions, made glorious by Jehovih's light, and by His purified Sons and Daughters, whose heavenly mansions matched unto their great perfection, was now quickened with great joy. The trained hosts of Jehovih's Son, Lika, knowing he was to take recreation by a journey to the red star, Earth, to deliver her unto holiness and love, provided music and heralds and trumpeters, to claim their reverence and rejoicing.

The fire-ship, the airavagna, now adorned in splendor, was brought into its place, and the vast hosts for the journey entered into it. A roadway was preserved for Lika and his companion Chiefs and Chieftainesses. First to lead, of the Rapon hosts, were the Chieftainesses, Yanodi and Thazid, and they walked arm in arm. Next after them came Lika, alone. Next came Rebsad and Thoso, arm in arm. Next came Miente and Hors-ad, arm in arm. Then came Chama-jius and Murdhana, arm in arm. Then Oshor and Yihoha, arm in arm. Then Gwan Goo and Geehoogan, and after them Rehemb and Antosiv. Loud swelled the music as the Chiefs marched forth; more than a thousand million in concerted song to Jehovih; and echoed by the far-off trumpeters. And when the Chiefs entered the ship, followed by the ship's laborers and firemen, all was motionless till the music ceased.

Lika walked upon the High Arch, and stretching up his hands to Jehovih, said: I go forth in Thy name and love, wisdom and power, O Jehovih!

Arise, O palace of the firmament; by the power of Jehovih that dwelleth in me, upward! onward! arise!

And now the laborers and firemen stood to their places. A moment more, and the airavagna rose from its foundation, steered toward the red star, and moved forth over the Fields of Vetta'puissa. A hundred thousand banners and flags floated and waved from every side on the great ship of heaven, and was answered by more than ten hundred thousand more in the hands of the hosts below. The es'enaurs of the ship struck up a quickened march, joined by the millions beneath, whilst the great multitudes waved their hands and shouted in prolonged applause. Thus went forth Lika, Son of Jehovih, to the red star. Earth.

CHAPTER VI.

As Lika in his ship sped on, coursing the Fields of Sonasat, and Hatar, and Yaax, in the ethereal world, Chen-a-goetha, rich in light in these regions, on the Yong-We Road, and now traversed by hundreds of vessels coursing hither and yon, Jehovih's light descended on the High Arch, in the midst of the Rapons; and the Voice of Jehovih spake out of the light, saying:

As I taught corporeans to build ships to traverse corporeal seas, so have I taught ethereans to build vessels to course My ethereal seas. As I bound the corporean that he could not rise up in the air above corpor, save by a vessel, so created I My heavens for the spirits of men, that by vessels they might course My firmament. For the little knowledge I gave to corporeans I made as a type of knowledge which is everlasting. And this is the bondage I created unto all places on Earth and in her heavens, making all men understand the power of association. I created wide seas on the corporeal Earth, that man should perceive that one man alone could not cross over; nor in a small boat, with any profit. Neither created I My heavens in the firmament that one angel could go alone on long journeys, becom-

ing isolated and powerless. But I provided them that they could not escape association; yea, I created the firmament that they must congregate together and go. And they fill My seas in heaven and Earth with their great ships; with wants that could not be satisfied in one place created I man. For I drive him forth on strange errands and on missions of profit and love; for I will store him with a knowledge of My works.

CHAPTER VII.

Onward sped Lika in his airavagna, with his eight hundred million; through the sea of Enea-Wassa, the ethereal realm of Haog-sa-uben; shining like a meteor in its flight, the ship of fire of eight hundred million. On every side, the Jehovihian worshippers' vessels, tens of thousands, coursing as many ways, some fast, on missions of quickened labor; some slow, as traveling school-ships, exploring the great expanse and glorious richness of Jehovih's provided worlds, always ready for the new born; each and all the ships as studied gems in the ethereal sea, moving brilliantly into kaleidoscopic views, ever changing the boundless scene with surpassing wonders. And all of these, by signs and signals, the story of their place and mission revealing to the high-raised ethereal souls, ships and men, as quickened living books of fire, radiant with the Father's light and history of worlds.

On Lika's ship, as on all the others, every soul, hundreds of millions, enraptured, stood in awe and admiration of the ever-changing scenes; some in silence, absorbed in thought; some posing with upraised hands; some ejaculating gleefully; and some in high reverence to Jehovih, uttering everlasting praise; every soul its full bent, being the full ripe fruit of the diversified talents as they first shone forth in corporeal life.

Onward sped Lika's airavagna now in the Roads of Nopita, now in the a'ji'an Forest of Quion, most rich in adamantine substances, arches, stalactites and stalagmites, and in forming and dissolving scenes, a forest, a very background in the ethereal worlds for the over-brilliant crystal regions of light. And here, too, the tens of thousands of ships of Jehovih's

chosen; and on either side the great roadway lay the Fields of Anutiv, inhabited by countless millions of ethereal kingdoms. Along the road for hundreds of thousands of miles, stretched up the hands of millions and millions of souls, waving banners and flags to their favored ships, going to some native star, from which Jehovah brought them forth.

Then changed the course of Lika's airavagna, by his commands sent through the comet Yo-to-gactra, a new condensing world, already with a head of fire four thousand miles broad; a very ball of melted corpor, whirling like the spindle of a filling spool, winding unto itself the wide extending nebulæ. Here were coursing along, hundreds of thousands of school-ships, with students and visitors to view the scenes, most grand in rolling on, now round, now broken, now outstretched, this ball of liquid fire, whirling in the vortex, thirty million miles long. To balance against which vortex many of the ships tossed and rolled, dangerously, had they not been in skilled hands; and, as they were, causing millions of the students on many a ship to fear and tremble, perceiving how helpless they were compared to the Gods who had them in charge.

Not long did Lika loiter to view the scenes, or to indulge his eight hundred million, but stood his course again for the red star, Earth; coursing the Faussette Mountains, where the God, Vrilla-Gabon, built the Echosit kingdom, whose capital was Exastras, the place where the Niu-an Gods assembled to witness the first starting forth of Earth. Here, halting a while, and adown went Lika's recorders, to gather from the Exastras libraries Earth's early history and the grade of her creation; a copy of which obtained, the recorders hastily returned, when onward again sped the airavagna, now making course across the Plains of Zed, in the midst of which lay the great sea Oblowochisi, four million miles across, and this also studded over with thousands of ethereal ships. And now across to Rikkas, the place of the Goddess, Enenfachtus, with her seven thousand million ethereal souls, whereupon Lika and his hosts cast down millions of wreaths and tokens, and the while, the music of the two spheres mingled together

in Jehovah's praise. Here, across, the distance was three million miles.

Now, all the while before, the red star stood upward, inclining upward, but here in horizontal line began to stand, gleaming in more effulgent flame. And in the course, where Lika's airavagna should go, the Goddess, Enenfachtus, had previously upraised a thousand pillars of fire to honor him and his company; which great respect Lika and his hosts answered with holy salutations.

After this, came the ji'ay'an Forests of Hogobed, three million miles across. Here stood the Province of Arathactean, where dwelt the God, Yew-Sin, with thirty thousand million newly-raised Brides and Bridegrooms from the star Kagados. Over these regions Lika sped swiftly, and then to the open sea, Amatapan, on the Vashuan Roads.

Then a sail of two million miles, in the uninhabited regions of Samma, when he reached Chinvat. And, halting not, but now coursing on a downward plane, made straight toward the swift-rolling Earth, whose speed was three-quarters of a million miles a day. Through the high-floating plateaux of atmospherea came Lika with his fire-ship, large as a continent.

CHAPTER VIII.

On the uninhabited plateau, Theovrahkistan, rich, and broad as Earth, high above the lands of Jaffeth, and Vind'yu, and Arabin'ya, alighted Lika in his airavagna, with his eight hundred million. Here he made fast his fire-ship, and forth came his hosts to found a heavenly kingdom. Lika said:

I hear Thy voice, O Jehovah; Thy hand is upon me; in Thy Wisdom and Power will I build the foundations of Thy kingdom in these heavens.

Jehovah said: Call forth thy Rapon hosts, thy companion Chiefs; build thy throne broad for them and thee. And shape thou the area of the capital and stand thy high Council, the chosen million, to the four quarters of the heavens of Earth.

The legions then built a heavenly place unto Jehovah, and called it Yogannaqactra, home of Lika and his eight hundred million.

Jehovih spake out of the light which Lika built, saying: Lika, My Son, thou shalt build all things new on Earth and in the heavens of Earth, even as if nothing had ever been. Send thou thy messengers in an otevan to the broken-down region of My beloved, God of Craoshivi, and bring him and his thousand attendants unto thy place.

Thereupon an otevan was sent off, well officered, and in due time it returned, bringing God to Yogonnaqactra, where he was received with great joy, and greeted in Jehovih's name.

Lika said: Speak thou, O God, for I am come to deliver these heavens into Jehovih's dominion. What are the light and darkness of the heavens and the earth that have been intrusted to thy keeping, in Jehovih's name?

God said: Alas, how can I speak? Behold, my kingdoms are scattered and gone; I have nowhere pride in anything I have done in heaven and earth. An exceeding great darkness came upon my people, for a thousand and five hundred years! Thy servants have been overpowered, helpless and tossed as chaff before the wind.

Lika said: How many Gods? How many dans of darkness? Whither are gone my true Gods?

God said: Four Gods have risen to etherea with their hosts, heart-broken. Four dans have come and gone; so weak and small, like a breath of air, for the darkness brushed them away. In Savak-haben, in etherea, sojourn thy Gods.

Jehovih's light fell upon the throne, and His Voice came out of the light, saying: Send thou, O My Son, Lika, to Savak-haben, four arrow-ships, with a hundred thousand attendants for My true Gods, and bring them to Yogonnaqactra.

Lika then sent four arrow-ships with his swift messengers and a hundred thousand attendants, to bring back the four disconcerted Gods.

God said: Thousands of millions of angels of darkness flood the hadan regions; and as many grovel about on the low earth. De'yus, the false Lord God, is cast into hell, a hell so wide that none can approach his place of torment. Te-in, the false God, the Joss, is also cast into hell; and so is Sudga, the false Dyaus; and so are all the

false Gods that encompassed the earth around; their kingdoms are in anarchy. The names Lord, and God, and Dyaus, and De'yus, and Zeus, and Joss, and Ho-Joss, and many others, have become worshipful on Earth! Not only labored the traitors to put away the Great Spirit, but to establish themselves as men-Gods capable of creating; yea, the veritable Creator of heaven and Earth!

Lika said: Hear thou, then, the Voice of Jehovih! Because they have put Me aside and assumed to be Creators under the name God, and De'yus, I will magnify the Person of God and De'yus in men's understanding. Nor from this time forth on the earth, for three thousand years, shall man be confined to the one name, Jehovih, or Eolin, or Eloih, but worship God, or Lord, or De'yus, or Zeus, or Dyaus, or Joss, or Ho-Joss. For since these men have cast themselves into hells, behold, the spirits of the risen shall not find them nor their kingdoms. And thou shalt magnify unto mortals that all names worshipful belong to the Ever Present, whose Person is the spirit and substance of all things. And if they inquire of thee: Who is Dyaus? or, Who is God? or, Who is Joss? thou shalt say: Hath He not said: Behold, I am the Creator of heaven and Earth! and I say unto you, He is the Ever Present, the All Highest Ideal.

But this bondage shall come upon them: To reap the harvest they have sown. Because one hath said: Build thou a pyramid, and thy God will come and abide therein, even as a man dwelleth in a house; he shall be bound while the pyramid standeth. And another hath said: Behold, thy God is in the image of a man, and he sitteth on a throne in heaven; he shall be bound while this belief surviveth on Earth.

Because they have sown a falsehood on Earth, the harvest is theirs. And until they have reaped their whole harvest they shall not rise into My etherean worlds.

CHAPTER IX.

When the four Gods, Sons of Jehovih, who had been discomfited in the lower heavens by De'yus and his fellow false Gods, came, the light of Jehovih came again on Lika's throne. Jehovih said:

I permit not evil to triumph over good but for short seasons; and, soon or late, My righteous Sons and Daughters rise up and rejoice in their trials which I allowed to come upon them. Let not men or angels say, because this or that happeneth: Lo, Jehovih sleepeth at his post! or: Lo, Jehovih is the author of evil, or is impotent to avert it. My times are not as the times of men or angels; nor am I within the judgment of men as to what is evil or good. When the wealth of the rich man is stolen, do not mortals say: Poor man, Jehovih hath afflicted him! For they judge Me by what they consider afflictions. But they behold not that I look to the soul of man as to what is good for him. And when the assassin hath struck the king unto death, behold, they say: How hath a good Creator done this? For they consider not the nation nor the problem of anything but for the day thereof; nor consider they what I do for the souls of many nations, by one small act.

For all people in heaven and earth are Mine own; they are as trees in My orchard, and I prune them not for the life of the branches, but for benefit of the whole orchard, and for the harvest that cometh after. I created life, and I take away life; in Mine own way do I with Mine own. I send night to follow the day; clouds to interchange with the sunshine. And even so do I give times of dan to My atmospherean heavens, to be followed by seasons of darkness. By these changes do mortals and angels and Gods learn to battle with and overcome the elements of My worlds.

The Gods said: We weep before Thee, O Jehovih. Long and hard we labored our allotted seasons; we were helpless witnesses to the great darkness that came upon the inhabitants of heaven and earth. Lika said: To you five Gods, who have toiled in the darkness of Earth and her heavens, I restore your old time names for the season of dawn, after which I will raise you all up, with your kingdoms restored to the full, and ye shall be heirs in my Nirvanian heavens, in peace and rest.

CHAPTER X.

The five Gods' names were Ane, Jek, Lay, Oal and Yith. Lika said unto them: Ye have been heretofore crowned as Gods;

come ye to the foot of Jehovih's throne, for I will crown you anew.

When they came to the place designated, Lika continued: Take my crown upon thy head, and speak thou in Jehovih's name in that labor which I put upon thee.

And thereupon Lika crowned them with a band on the head, inscribed, Inane, Injek, Inlay, Inoal and Inyith, Panic names designating their rank and the age of the Earth in which these things came to pass.

Lika said: To each and every one I give of my etherean hosts ten million laborers for the period of dawn. And these are the labors I allot unto you: To Inane, to go down to the earth, to the land of Vind'yu, and be inspirer unto my mortal son, Capilya, and his followers. To Inlay, to go down to the earth, to the land of Jaffeth, and be inspirer to my son, Chine, and his followers. To Inoal, to go down to the earth to the land of Egypt, and be inspirer to my son, Moses, and his followers. And ye three shall restore the Faithists in these great divisions of the earth unto liberty and safety. And thou, Inoal, shalt deliver Moses and the Faithists out of Egypt, and shape their course westward; for they shall circumscribe the earth, and complete it by the time of kosmon.

To Injek, to go down to the earth, to Par'si'e and Heleste, and provide those peoples to liberate the slaves who are Faithists, whom thou shalt inspire to migrate to Moses and his people. To Inyith, to go down to the earth, to Jaffeth and Vind'yu and Arabin'ya, to inspire the scattered Faithists in those lands to come together, to the great lights, Capilya and Chine and Moses.

And ye shall take with you of my hosts, whom I brought from etherea, and labor ye together as one man. And when dawn hath ended, ye shall repair hither, and be raised up into my Nirvanian kingdoms. Nevertheless, ye shall not leave Jehovih's chosen alone, but provide angel successors unto them. And herein I give you a new law unto all my angel hosts who shall hereafter dwell with the Faithists on the earth, which is, that successors shall always be provided by the retiring hosts ere they have departed; for the Faithists shall not

more be left alone for a long season. The five Gods then said: In Thy name and wisdom and power, O Jehovih, we go forth in joy to fulfill Thy commandments. Because we lost Earth Thou hast given it into our hands to redeem it and glorify Thee!

And thereupon Lika proclaimed a day of recreation, so the hosts could be selected, the fifty million, to which labor the marshals fell to, helping the chosen. During the creation, the atmosphereans explained to the ethereans how laid the lands of the earth and the heavens thereunto belonging. And then, after a season of prayer and singing, and a season of dancing, the recreation was brought to a close.

After labor was resumed, the chosen five, with their hosts, saluted before the throne of Jehovih, and then withdrew and went to vessels which had been previously prepared for them, and embarked, and departed for the earth.

Jehovih spake to Lika, saying: Appoint thou other servants unto Me for the other great divisions of the earth, and for the islands in the oceans of the earth; and give unto them each ten million of My servants which thou broughtest from Nirvana. And they shall go down amongst mortals, and by inspiration and otherwise collect together in groups the scattered Faithists who worship Me. And thy servants shall also provide successors to come after them, to abide with mortals, making the seasons of watch short unto them that they shall not be weary thereof.

Then Lika appointed T'chow, N'yak, Gitchee, Guelf, Ali and Siwah, and allotted them to different divisions of the earth, and he gave them each ten million of the hosts were brought from the Orian worlds. And these were selected after the same manner as the previous ones; and they also saluted and departed for the earth.

Again Jehovih spake in the light of the throne, saying: Because many are risen in wisdom and truth, I will have Theovrahkistan for My holy place unto them; and it shall be the region for My Brides and Bridegrooms at the resurrection of dawn. But at the end thereof it shall be divided and subdivided that none may find the place of My standing. For it hath come to pass, that man on the earth learning the

name of one to My heavens glorifieth it, and aspireth to rise to it, but to rise to no other heaven. Because My true Gods taught man of Hored in the early days, man desired Hored. Whereupon Mine enemies, the false Gods, each one cried out: Behold, my heavenly place is Hored! I am the All Heavenly ruler! Come hither to me! For, by this means, the name I gave in truth, was usurped and made as a snare to enslave My earth-born.

And I will not more give to mortals a name of any of My heavenly places; nor shall they be taught of any heavens save the higher and the lower heavens, which shall designate My etherean and My atmospherean heavens. And by these terms shall man on the earth be fortified against the stratagems of false heavenly rulers. And man shall perceive that when angels or men or Gods or Saviors say: Come ye unto me, and I will give you of my heavenly kingdom! that they are false, and but tyrants to enslave My people. But if they say: Go ye, serve the Great Spirit, and not me, for I am only a man as thou art! then shall it be known that they are of My Nirvanian hosts. And if they say: Come ye to this heaven or that heaven, for with me only is delight, it shall be testimony against them. But if they say: Verily, Jehovih is with thee; cultivate thyself within Him, and thou shalt find delight in all worlds, then shall it be testimony they are from My emancipated heavens.

Lika said: Seventy new kingdoms shall ye found in the lowest heaven, where ye shall begin again with schools and colleges and factories, teaching the spirits of the dead the requirements for resurrection. Two hundred million of my Orian angels shall be allotted to these seventy heavenly places, and during dawn it shall be their work to carry out these commandments. And they shall provide for successors after them, who shall continue for another season; and they shall provide yet other successors, and so on, even till the coming of the kosmon era.

Lika then selected the two hundred million angels, and divided them into seventy groups and companies around about the earth, in the lowest heaven, and after they were duly officered and organized, they sa-

luted before the throne of Jehovih and departed to their several places.

Then came the voice of Jehovih to Lika, saying: Behold, of thy five hundred million, are still left one hundred and seventy and five million. This, then, is the work thou shalt put upon them: They shall begin at one end of hada and go to the other, delivering all the hells of the false Gods as they go; untying the knots thereof and providing passage for the drujas into one great plateau. For as the false Gods began in confederacy I will bring them back into confederacy, even all of them that are cast into hell. And thou shalt officer them safely; and when they are thus established, behold, thou and thy Rapon hosts shall go and raise them up and deliver them into the a'ji'an Forest of Turpeset, where they shall be habitated and begin a new life of righteousness and love.

And Anuhasaj, once-crowned Lord God, shall be over them; and Osiris and Sudga and Te-in and all the other confederated Gods shall be under him; for even as these Gods labored to cast Me out, behold, I give unto them their harvest.

Then Lika commissioned the one hundred and seventy-five million ethereans, and officered them, and sent them into the hadan regions of the earth to deliver the hells thereof.

Jehovih said to Lika: The rest of thy eight hundred million shall remain in Theovrahkistan, for the labor here is sufficient for them. And so they remained.

CHAPTER XII.

The Rapon hosts desired to see Ahura, and so Lika sent an arrow-ship, with one hundred thousand angels, properly officered, to Vara-pishanaha, to Ahura, praying him to come on a visit for ten days, bringing his ten thousand attendants with him. And it thus came to pass that Ahura came to Theovrahkistan, where he was most honorably received and saluted under the Sign Morning of Jehovih's Light, and he in turn answered in the Sign My Words shall serve His Sons and Daughters!

Accordingly, Lika came down from the throne and greeted Ahura, saying to him: Come thou, then, and stand in the midst of the throne, that thy voice may delight the Holy Council.

So Ahura ascended the throne, along with Lika, and when the latter sat down, then Ahura walked to the midst and saluted the Holy Council with the Sign Fire and Water, and he spake, saying:

Because Thou, O Jehovih, hast called me in the sign of the Morning of Thy Light, behold, I am risen up before Thee, to speak to Thy Sons and Daughters. But how shall I clear myself, O Father! I am as one who had a hidden skeleton, and the place of concealment broken down. Because I was by Thee created alive in the world, why should I not have forever glorified Thee? This have I asked myself all the days of my life; but Thou troublest not to answer me in my curiosity.

When I was young in life, lo, I cried out unto Thee, complaining because Thou madest me not wise. I said: Behold, thou createdst all the animals on the face of the earth to know more than I in the day of birth. Yea, I knew not where to find suck, nor could I rise up on my feet, but laid as I was laid down by my nurse. Even to the lambs and the calves and the young colts, Thou gavest greater wisdom and strength than Thou gavest Thy servant.

I said: Why, then, shall I glorify Thee or sing songs in Thy praise? Why shall I pray unto Thee; Thy ways are unalterable and Thy Voice answereth me not. Thou art void as the wind; Thou are neither Person, nor Wisdom, nor Ignorance. And as for Thy servants, who say they hear Thy Voice, behold, they are mad! I said: How can a man hear Thee? It is the reflection of himself he heareth. How can a man see Thee? It is the reflection of himself he seeth.

And Thou sufferedst me to become strong, as to strength, and wise as to self, even as I had called unto Thee in my vanity. Yea, I prided myself in myself; and as to Thee, I sought to disprove Thee on all hands. And the worthlessness of prayer unto Thee I showed up as a great vanity. Yea, I craved wisdom for sake of showing Thou wert neither wise nor good. And to this end Thou also gavest unto me. And I became conceited in hiding my conceit, even from mine own understanding, that I might carry all points.

I pointed to the fool, saying: Behold, Jehovih's son! I pointed to the desert

place, saying: Behold, Jehovah's fruitful earth! To the mountain which is rocks and barren, saying: Behold, how Jehovah hath finished His work! And of the evil man, who murdereth his brother, I said: Jehovah, good in one thing, good in all!

But I knew not the hand that was upon me; Thou wert answering my prayer every day. Yea, I ventured to judge Thee and Thy works, O Jehovah! And the craft of my speech won applause; by flattery I was puffed up. And I deemed my judgment the right one; and whoso saw not as I saw, I condemned or pitied; yea, I craved great speech that I might show them up in their folly. And in this Thou also answeredst me by giving freely; and my words were reckoned great words and wise. And I was quoted and praised far and near. Yea, and I practiced good works that I might show unto others that, even in such like, a belief in Thee was vanity and a waste of judgment.

Yea, I craved means and great treasures that I might render good unto others, in order that mine own philosophy might seem the highest of the high. And even in this Thou renderedst unto me great treasures and ample means; and by my good works done unto others I was applauded as a great and good God above all others. I craved a heavenly kingdom that I might prove my great wisdom and power unto thousands of millions; for I pitied them that I thought foolishly dwelt in darkness in regard to Thee. And even yet Thou, O Jehovah, didst not cut me off; but gavest me a great kingdom of seven thousand million!

And I taught them my philosophy, that there was nothing above them; that Thou, O Jehovah, sawest not, heardst not, answeredst not. Yea, I made my will all-powerful that I might cut them off from Thee. But alas for me. I was like the sylph of old who stole into the musical instruments and put them out of tune. My kingdom was divided into seven thousand million philosophers, every one mad in his own conceit, and in a different way. There was no harmony amongst them. Yea, they were a kingdom of growlers and cursers! I had carried away the tuning fork, for I had cast Thee out, O Jehovah! Mine own philosophy had done it all.

Because I set myself up as the All Highest, Thou didst indulge me; and I became the highest God of my people. Yea, they cast their plaudits on me at first, but afterward all their ills and curses. Neither could I satisfy them in anything in heaven or earth; nor could I turn them off from me, for I had bound them unto me by my great promises. I became as one in a cloud, because of the great trouble upon me and the fear withal. And yet Thou, O Jehovah, didst not forget me; but sent Thy Gods' words unto me, imploring me what to do, that I might be delivered in season. But how could I hear thee, O Jehovah, or hearken unto Thy Gods? Behold, my pride had swallowed me up, I was encompassed on every side. Because I had denied Thee before I must deny Thee still.

And then greater darkness came upon me; Thy light was obstructed by the walls I had built up against Thee! Then came the crash, as if heaven and earth were rent asunder! I was cast into the chasm; my kingdom was upon me! The leadership and vanity I had sown had cast me into hell! I was in death, but could not die! A knot was bound upon me; foul-smelling slaves were clinched upon me, millions of them, tens of millions; and the shafts of their curses pierced my soul; I was as one lacerated and bound in salt; choked and suffocated with foul gases.

But yet, Thou, O Jehovah, didst not desert me; but did hold my judgment from flying away into chaos. And Thy Voice came to me in the time of my tortures; came as the argument of the Most High! It was like myself that spake to myself, saying: He that forever casteth away all things, can never be bound in hell; he that craveth and holdeth fast, is already laying the foundation for torments.

And I cried out unto Thee, O Jehovah, saying: O that I had possessed nothing! Neither talents, nor craft, nor philosophy. That I had told these wretches to go to Thee, O Jehovah! O that I had told them, Thou alone couldst bless them, or supply them! But I sought to lead them, and lo, they are upon me! O that I could be freed from them. That I could turn about in an opposite way from my former years; hav-

ing nothing, craving nothing, but a right to serve Thee, O My Father!

Thou didst send Thy Gods into the depths of hell, and they delivered me. And I made oath unto Thee, O Jehovih, to serve Thee forever. And Thou gavest me labor, and I bowed myself down to labor for Thy drujas, with all my wisdom and strength forever! And Thy hand came upon me and gave me great power; power even over mine own soul to create happy thoughts.

Why should I not praise Thee, O my Father? Thou gavest me liberty in all my ways, and didst answer me according to my desires. Neither once hast Thou turned away from me nor afflicted me; but because of mine own vanity I cut myself off from Thee. Yea, Thou hast shown me that to glorify Thee is the foundation of the highest happiness; to sing to Thee is the greatest delight; to praise Thee is the highest wisdom.

Hereat Ahura halted in his speech a while, and, still standing in the midst of the throne, burst into tears. Presently he said:

Anuhasaj was my good friend. He it was who since took the name De'yus, and, afterward, proclaimed himself the Creator! I weep in pity for him. He is in hell now. He was my best friend in the time of my darkness. And after I was delivered out of hell, he came and labored with me, full of repentance and love. Oft we rested in each other's arms. Afterward, he traveled far and near in Thy great heavens, O Jehovih.

And when he returned to Earth's heavens he came not to see me. And I was broken hearted because of my great love for him. Then he founded his heavenly place and called it Hored. And I called out to Thee, O Jehovih, as to what message I should send him, for I foresaw his kingdom would be broken up and himself ultimately cast into hell. And Thou gavest me liberty to send him a message in mine own way. And in the anguish of my broken heart I sent him a message, saying, in substance: I have no longer any love for thee! And I chid him and upbraided him because he came not to see me, to gratify my burning love. And I foretold him the great darkness and the hell that would come upon him, even

as they now are. Now do I repent, O Jehovih, that I sent him such a message! For near two thousand years my message hath been to me as if I swallowed a living coal of fire!

Ahura ceased. Lika spake, saying: Because thou hast pleaded for De'yus, thou hast turned the etherean hosts to him. To thee I allot the restoration of De'yus, alias Anuhasaj. My hosts will in the proper time take thee to the hell where he is bound, and thou shalt be the first to receive him.

Lika then proclaimed a day of recreation, for there were millions of ethereans who desired to meet Ahura and greet him, with love and praise.

CHAPTER XIII.

Lika spake before the Rapon hosts, saying: Behold, the hosts of laborers are allotted to their places. Let us go about, and examine Earth and her heavens. It is proper that my surveyors measure her land and water, together with all the living thereon and therein, and especially as to every man and woman and child, and the time of maturity unto them, and the years of the generations of men.

And man that is brought forth out of the earth shall be numbered; and the grade of his understanding measured; and the nature of his desires and aspirations shall be ascertained; which reports shall be copied and sent into the Orian kingdoms, for the deliberations of the Chiefs, that they may determine as to the requirements of Earth, and as to the nature in which her roadway shall be strewn with either light or darkness for the ultimate perfection of her soul harvests.

And the heavens of Earth shall be measured, as to the spirits of the dead, and their grades shall be made out, together with their desires and aspirations; the lengths of the times of their bondage to the earth, and the places of their habitation, and the nature of their supplies. And a copy of such record shall be made and also sent to the Orian Chiefs, that they may determine as to necessary changes therein and thereof.

During which time of my absence from Theovrahkistan, I appoint Havralogissasa as vice-Goddess in my place. How sayest

thou, Havralogissasa? She said: Jehovah's will and thine be done. I am rejoiced.

Lika then called Havralogissasa to the throne, and commissioned her vice-Goddess of Theovrahkistan. And after this Lika gave instructions as to extending the capital, Yogannaqactra, and enlarging the places for reception of the higher grades; all of which were duly provided with the persons to carry out the commands.

And now Lika spake to Ahura, saying: Behold, thou shalt return to thy kingdom, Vara-pishanaha, for when I come hither on my journey, I will resurrect thy hosts as Brides and Bridegrooms to the ethereal kingdoms. Thy labor is well done; thy glory is the glory of thousands of millions! May the love, wisdom and power of Jehovah be with thee, now and forever!

Thereupon Ahura saluted, and was in turn saluted, when he advanced and met the marshals, who conducted him hence, to the arrow-ship, where he embarked and departed.

CHAPTER XIV.

In due time Lika's otevan was completed, and he, with the Rapon hosts, besides one million hosts in attendance, to make necessary surveys and records, entered into the ship and departed for his two years' cruise around Earth and her heavens.

This, then, is a synopsis of the atmospherean heavens at that time: In the hells of Hored, with Anuhasaj, alias De'yus, forty thousand million angels. In the hells of Te-in, eight thousand million; in the hells of Sudga, twelve thousand million; in the hells of Osiris, seventeen thousand million. In the smaller hells in other parts of hada, there were in all fourteen thousand million angels.

These ninety-one thousand million were not all bound in their respective hells; upward of thirty thousand of them surged about, from one hell to another, often in groups of a thousand million. And these groups, at times, descended to the earth, fastening upon mortals, even casting large cities and nations in death. Because they carried the foulness of their hells with them, they impregnated the air with poison, so that mortals were swept off by the million. And these were called plagues.

Now, behold, there were millions of an-

gels in those days who knew no other life, but to continue engrafting themselves on mortals. And, when one mortal died, they went and engrafted themselves on another. These were the fruit of the teaching of the false Gods, who had put away the All Highest, Jehovah. They could not be persuaded that etherea was filled with habitable worlds. And they professed that they had been re-incarnated many times; and that, previously, they had been great kings or philosophers. Some of them remembered the ji'ay'an period of a thousand years, and, so, hoped to regain their natural bodies and dwell again on the earth, and forever. Hence was founded the story that every thousand years a new incarnation would come to the spirits of the dead.

In Par'si'e and Heleste there were habited with mortals one thousand million demons, and twelve hundred million evil spirits; in Vind'yu there were eleven hundred million drujas, and one thousand million evil spirits. In Egupt there were inhabited with mortals seven hundred million engrafters, who, for the most part, held the spirits of their victims in abeyance all their natural lives. In Jaffeth there were habited with mortals more than fifteen hundred million drujas and evil spirits, besides four hundred million vampires. So that in these three great divisions of the earth, Vind'yu, and Jaffeth, and Arabin'ya, there were habited upward of ten thousand million spirits who had not attained to any resurrection.

Besides all the foregoing there were thousands of millions of spirits in chaos, being such as had been slain in wars. Of these chaotic spirits there were in Par'si'e and Heleste a thousand million; and in Jaffeth two thousand million; and in Vind'yu two thousand million. But in Egupt there were not half a million, all told. So that, in atmospherea, at the time of Lika, there were upward of one hundred and twenty-five thousand million angels, who had no knowledge of or belief in any higher heaven.

To offset this great darkness, there were of believers in, and laborers for Jehovah and his emancipated kingdoms, only four thousand million, and many of these not above grade fifty. And these were members of Craoshivi and Vara-pishanaha. Two thousand million of them were ashars,

laboring with the Faithist mortals of Egypt, Jaffeth and Vind'yu.

CHAPTER XV.

After Lika had numbered all the mortals on the earth, and all the angels in the heavens of the earth, and beheld the great darkness thereof, he visited Hoa-yusta, and found it a good plateau, capable of all grades up to sixty. And Lika possessed the place and consecrated it to Jehovih; and he left thereon three hundred thousand Gods and Goddesses, who were of his etherean host. And after this he returned to Gessica, chief God, for the deliverance of the hells of De'yus, and Te-in, and Sudga, and Lika instructed him.

Gessica had the vessels constructed with walls of fire around the margins, to prevent the drujas escaping. And there were built in all four hundred vessels, each capable of carrying one hundred million drujas.

The manner of driving the drujas into them was by leaving part of the fire-wall open, and by fire-brands in the ethereans' hands cutting off sections of drujas from the hells. In this way the ethereans drove the drujas into the vessels, whereupon the doorway in the wall of the ship was closed. And then the workers of the ship put it under way and carried them up to Hao-yusta, where the Gods and Goddesses received them, placing the drujas in pens, walled with fire, where they could be treated and restored to reason, after which they were to be liberated in installments, according to their safety. In the first year Gessica delivered from the hells of hada five thousand million drujas; but in the second year he delivered thirty-five thousand million; and in the third year, sixteen thousand million. After this the work went slowly on, for the balance of the hells were mostly in knots, some of them hundreds of millions. And these had to be delivered individually, requiring great labor, wisdom and dexterity.

In the fifth month of the fourth year, Anuhasaj, alias De'yus, was delivered out of the great knot of hell, in which there had been eight hundred million bound for more than four hundred years. After the manner in which Fragapatti delivered knots, even so did Gessica and his hosts

with brands of fire. When it was known in which place Anuhasaj was tied, and when it was half delivered, Gessica sent for Ahura to come and have the honor of releasing Anuhasaj. And to this end Ahura labored on the knot fifty-five days.

But Anuhasaj was bereft of all judgment, crying out, unceasingly: I am not God! I am not the Lord! I am not De'yus! He was wild, crazed with fear and torments, frenzied, and in agony. Which Ahura, his friend, beheld; and Ahura caught him in his arms. Ahura called unto him: Anuhasaj! O my beloved! Knowest thou not me? Behold me! I am Ahura!

But, alas, Anuhasaj knew him not; pulled away, tried to escape in fear; his protruding eyes seeing not; his ears hearing not. And he kept forever uttering: Let me go, I am not the Lord God, nor De'yus! I am Anuhasaj! Then broke the good heart of Ahura, and he wept.

Then they held Anuhasaj and carried him away into the ship, and Ahura helped to carry him. Then the ship rose up and sailed to Hao-yusta. And they took Anuhasaj to a hospital prepared for maniacs, and stretched him on his back and held him. Then called Ahura to the Gods and Goddesses to come and help him; and they came and seated themselves in the sacred circle.

And Ahura said: Light of Thy Light, Jehovih! Thou who first quickened him into being, O deliver Thou him!

A light, like a small star, gathered before Anuhasaj's face, and this was the first thing his fixed eyes had yet seen. Then Ahura and the Gods and Goddesses sang sweetly: Behold Me! Behold Me! I am with thee! I am never away from thee! Thou art Mine now, and forever shall be! Look upon Me! I am in all things! Nothing is, nor was, nor ever shall be without Me! Hear My Love! I am thy Creator! Only for love, and for love only, created I thee, My beloved.

Anuhasaj gave a long gasp and relaxed his mighty will, then fell into a swoon, all limp and helpless. Still the Gods stood by him, waiting, watching whilst he slept a while. And then, by signals to the es'enaurs, Ahura caused other music to steal upon the scene, to be answered by the dis-

tant trumpeters. For, the space of seven days Anuhasaj slept; and all the while the great Gods and Goddesses relaxed not their wills nor steadfast positions. And at the end of the seventh day Anuhasaj began to sing in his swoon, like one weak and out of breath, but half awake!

How could I deny Thee, O Jehovih! Was not the evidence of mine own life before me? I raised up my voice against my Creator! I plucked Him out of my soul; from all people in heaven and earth I dispersed Him. But they that applauded me turned against me! Even as I had turned against Thee, Thou All Person! In my vanity I owned not that I was in Thee nor of Thee, O Jehovih! O that I had perceived I was going farther and farther away; that I had known the road of life and death!

I see Thy judgment upon me, O Jehovih! I hear Thy just decree: Whilst the name of God or Lord or Savior is worshipped on the earth I shall labor with the drujas of heaven and the Druks of earth! A most righteous judgment, O Jehovih! Whilst I am in hell or in heaven, in hada or on the earth, will I pursue all peoples, mortals and angels, till I cast out the worship of a God and of a Lord and of a Savior. And Thou alone, Thou Great Spirit, Ever Present Person, Everlasting and Almighty, Thou shalt be All in All.

Again Anuhasaj went off in a swoon for the space of three days, and yet the Gods and Goddesses ceased not their fixed places. And again was the music resumed till Anuhasaj awoke and again chanted in Jehovih's praise. And again he relapsed and again awoke and beheld first of all Ahura. Steadily and wildly he gazed thereon, until his eyes were clouded into a swoon. Another day the Gods watched him, and sang for him; moved not from the sacred circle of Jehovih.

Then Anuhasaj awoke, saying: Who was it taught me to love? Ahura! Who first proclaimed Jehovih unto mine ear? Ahura! Who was the last to plead Jehovih? Ahura! Who most of all that live labored for me? Ahura! I broke thy heart, O Ahura! I was mad, O I was mad, Ahura! Because of thy love, Ahura, thou praised me; I was vainglorious and unworthy of thee, O my beloved. Thy vision hath raised up before me, Ahura. Second to

Jehovih, O my love? O that thou knewest I am here, penitent and heart-broken! I know thou wouldst fly to me, Ahura. Thou alone do I know, who would never desert me, sweet Ahura.

Then again Anuhasaj relapsed into a swoon, breathless, like one that is dead. Ahura sang: Behold me! I am Ahura. I am come to thee from afar, O Anuhasaj. Awake and behold thy love, my love. My heart is broken for thee, Anuhasaj. A thousand years I have wept for thee. O that thou couldst awake to know me.

Anuhasaj looked up and beheld Ahura. The latter kept on singing: It is not a dream, Anuhasaj. Thy Ahura is here. Behold me! I am he. Break the spell, O Anuhasaj. By Jehovih's power put forth thy soul. Ahura is here. .

Again Anuhasaj relapsed, but not to swoon; merely closed his eyes and sang: Blessed art Thou, O Jehovih! Thou hast given me a sweet vision! Thou hast shown me the face of my love, Ahura! His sweet voice fell upon mine ear! I am blessed, O Jehovih! Even these hells hast thou blessed, O Jehovih! The darkness of endless death is made light by Thine Almighty touch. Thou alone shalt be my song forever. Thou alone my theme of delight. Jehovih forever! Jehovih forever and forever!

Then Ahura, seeing the spell was broken, said: Arise, O Anuhasaj. I will sing with thee. Behold Ahura, thy love is before thee. This is no vision. Come thou to the arms of thy love. And he raised Anuhasaj up, and he awoke fully, but trembling and weak, and knew understandingly..

CHAPTER XVI.

In the same time that Anuhasaj was delivered out of hell, so was Anubi, and from the self-same knot. And he was carried on the same calyos to Hao-yusta, the same heavenly place. And he was also in chaos, knowing nothing, only screaming: I am not Anubi. I am not the Savior. I am plain Chesota!

And he also saw not and heard not, but was wild, desiring to fly away. And they held him fast, and, after the same manner they delivered Anuhasaj to reason, they

also delivered Chesota. And when both of them were well restored to sound reason, though still timorous, Ahura took them in his own otevan and carried them to Theovrahkistan, before Lika, for judgment. And great was the time when they came; and especially the desire of the inhabitants to look upon Anuhasaj, the most audacious God that had ever dwelt on the earth or in her heavens, and, withal, the much-loved friend of Ahura.

When they came before the throne of Jehovih and duly saluted, Lika said: Whence come ye and for what purpose, O my beloved?

Ahura said: Hell hath delivered up the bound. My friends are before thee. Then Lika said: In Jehovih's name, welcome. Whatsoever the Father putteth into your souls, that utter ye and be assured of His love, wisdom and power.

Anuhasaj said: That I am delivered out of hell it is well; that I was delivered into hell it was well likewise. Give thou me Jehovih's judgment. My purpose before thee, is to register my vows unto Jehovih, that my record and thy just judgment may be carried to the heavens above. Lika said: My judgment upon thee, Anuhasaj, is that thou shalt judge thyself! Anuhasaj said: Most righteous judgment, O Jehovih! But knowest thou not Jehovih's voice?

Lika said: Thou asked for a great heavenly kingdom. Behold, Jehovih gave it thee. As soon as order is restored, thou shalt have thy kingdom again. Anuhasaj said: I want it not.

Lika said: Thou shalt not say, I want this or that; but say thou wilt do whatsoever Jehovih hath given into thy hands. When thou hast raised up thy whole kingdom, behold, thou wilt also be raised up. Anuhasaj said: Alas me, this is also just. Show me the way. I will henceforth labor for the thousands of millions who were my kingdom.

Lika now bade Chesota speak. He said:

I called myself Master of the Scales and Savior of Men. Whoever called on me, worshipping me and De'yus, alias the Lord God, I accepted; whoever worshipped me not, nor De'yus, nor the Lord God, I cast into hell, saying: Depart from me, ye cursed, into everlasting tor-

ments. What, then, O Lika, shall be my judgment? For, behold, I cast a thousand million into torments.

Lika said: Judge thyself. Chesota said: Alas, the pains I gave can never be called back and undone. Have I, then, no hope?

Lika said: Whom thou hast pained, go thou to, and by thy good deeds hereafter done to them, so win their love that they will call thee blessed! When all of them have accepted thee, behold, it shall be well with thee.

Chesota said: O endless task! And yet, it is just. Teach me, then, O Lika, how to carry out this great judgment.

Lika then asked for Anuhasaj to come forward and be crowned; and when he approached the foot of the throne Lika came down and said: Anuhasaj, Son of Jehovih, God of Hao-yusta, thee I crown in Jehovih's name, unto His service forever. Be Thou with him, O Jehovih, is wisdom, love and power.

Anuhasaj said: Into Thy service, O Jehovih, I commit myself forever! Give me of Thy love and wisdom and power that I may glorify Thee and Thy kingdoms.

Lika stretched up his hand, saying: Light of Thy light, crown of Thy crown, O Jehovih! And the light was formed in his hand, and a crown came out of the light, and Lika placed it on Anuhasaj's head. The latter then sat down on the foot of the throne, and Lika took his hand, saying: Arise, O God, and go thy way, and the Father be with thee!

Thereupon Anuhasaj and Chesota saluted and stood aside. And then Ahura saluted and stood aside also; whereupon Lika granted a day of recreation, during which time the visiting Gods departed for Hao-yusta.

CHAPTER XVII.

To accomplish the resurrection of Vara-pishanaha, Lika had previously sent swift messengers to Ye'a-Goo, Goddess of Ha'mistos, in etherea, to bring an avalanza capable of six thousand million Brides and Bridegrooms for the mid-harvest. Accordingly, at the time Lika and his Rapon hosts were visiting Ahura, the Goddess, Ye'a-Goo, came down in her avalanza, fully equipped. Her avalanza was egg-shaped and veiled without, and

was seven miles high and five miles wide, every way, habitable throughout. On the outer surface, but under the veil, were twelve thousand porches with banisters. The propelling vortices were within the center, and the workmen were within the summit. On the lowest porch were five hundred thousand es'enaurs, and on the highest porch one thousand trumpeters. Ye'a-Goo's compartment, and the place of the Holy Council, were in the midst; and her throne faced to the north, like Earth's vortex.

Ahura said to Lika, Son of Jehovih: My Brides and Bridegrooms I give to thee; honor thou this dissolving kingdom by performing the marriage ceremony. Lika said: Thy will and Jehovih's be done. Thus it was it arranged, and the twain, together with the Rapon hosts, ascended the throne and sat thereon.

Ahura had previously provided his hosts, in all four and a half thousand million Brides and Bridegrooms, and arrayed them in white, so that they anxiously awaited the coming of Ye'a-Goo, and were on the lookout to see her magnificent ship descending. A place of anchorage had also been previously made, together with accommodation for the spectators, of whom there were fifteen hundred million, being adopted wanderers, rescued from the various hells during the past hundred years. The Brides and Bridegrooms were arranged in semi-circles facing the throne, leaving a place for the avalanza, but above them, so that when Ye'a-Goo descended from her ship, she would be in the midst.

While the ship's workmen were anchoring, Ye'a-Goo and her Holy Council descended to the platform, and saluted the Gods and Goddesses on the throne in the sign, The Glory of the Father, and Lika and the others answered under the sign, The Abandonment of Self!

Ye'a-Goo said: In Jehovih's name am I come to answer the call of His Son, to deliver the emancipated Sons and Daughters. Like said: Behold, O Daughter of Jehovih, the Brides and Bridegrooms are before thee. To thee I give them in Jehovih's name!

Ye'a-Goo said: My beloved, know ye the resurrection of the most high heavens?

Response: Reveal, O Goddess; our faith is strong.

Thereupon Ye'a-Goo instructed them, and then followed the usual ceremonies, concluding with these words:

Jehovih's voice: To be My Brides and Bridegrooms forever?

Response: To be Thy Brides and Bridegrooms forever, O Jehovih! To labor for Thee, and to be mouthpieces for Thy commandments, and to be Thy expression forever! And to be in concert with Thy most high Gods for the resurrection of mortals and angels.

Jehovih: Whom I receive as Mine forever! To be one with Me in My kingdoms; for which glory I accept you as My Sons and Daughters, Brides and Bridegrooms forever!

Response: And be Thy Sons and Daughters! To be one with Thee forever, Thou Most High, Jehovih!

Ye'a-Goo said: Behold the crowns the Father bestoweth upon His loves, to be theirs forever. Hereat the Rapon Chiefs, with Lika, gathered of the curtains of light and wove crowns and cast them forth, thousands of millions, and the power of the Great Spirit bore them upon the heads of the Brides and Bridegrooms.

Response: Crown of Thy Crown, O Jehovih! Glory be to Thee, Creator of Worlds!

Ye'a-Goo: The Father's ship hath come for His chosen. Walk ye in and rejoice, for ye are His harvest. Gods and Goddesses are waiting for you, as a woman waiteth for her first-born. They will receive you with joy and love. Yea, they are crying out unto me: Daughter of Jehovih, why tarriest thou so long?

Lika now saluted the Brides and Bridegrooms, and said: Arise, O my beloved, and go your ways, the Father calleth.

The Brides and Bridegrooms saluted, saying: Alas, we have not paid out teacher Ahura. And every one plucked from the rays of Jehovih's light a flower of love, and cast it at Ahura's feet, saying: Most blessed of Gods, love of my love; Jehovih be with thee!

Ahura responded not; only burst into tears. And now, whilst the Brides and

Bridegrooms were going into the ship, Ye'a-Goo came along the platform, accompanied by the chief marshal, and his staff, and these were followed by Ye'a-Goo's high Council. The Rapon Chiefs rose up and received them, and they all sat on Jehovih's throne in relaxation and fellowship.

Thus ended the ceremony. The music of the two worlds now commenced: Ye'a-Goo and her hosts embarked, and she gave the word *Arise!* and lo, the great avalanza started from its foundation, amidst a universal shout of applause from the four thousand million. Higher and higher rose the ship of fire, toward the bridge Chinvat, out into the ethereal heavens.

CHAPTER XVIII.

After the judgment of Anuhasaj and Chesota at Theovrahkistan, Ahura asked Lika for assistance to remove the remainder of Vara-pishanaha to Hao-yusta, which Lika granted, allotting ten million of his ethereal hosts to accomplish it. With these Ahura, Anuhasaj and Chesota accomplished the removal.

In not many days after this, Sudga was delivered from the hells of Auprag, of which event Ahura had been previously informed, as to the time thereof, and he accordingly went to Auprag, to be in readiness to receive Sudga, and help restore him if required.

Sudga, on his delivery from the knot, where there had been thirty million bound, was bereft of reason, but not gentle like Anuhasaj, but fierce, battling right and left, a very maddened maniac that neither saw nor heard, but raved and cursed with all his strength, choked up with madness. For all the curses of his broken-down kingdom recoiled upon himself; the curses of his thousands of millions of slaves were piercing his soul from every quarter. But they held him fast and carried him into the ship, which sailed for Hao-yusta, whither he was landed in the same condition. Ahura was with him, and Ahura caused a circle of deliverance to assemble and labor for his restoration. And it required thirty days and nights to bring him around, so he could even see and hear; but as for his judgment it was

yet a hundred days more before it manifested.

So Ahura could not wait longer with him, but returned to the hells where Te-in was bound, the mountains of Ak-aloo-ganuz. But herein was Ahura also disappointed, for Te-in was neither frightened nor wild nor mad; but limpid, helpless as water and without knowledge, more than a vessel of water. His energies had all been exhausted, and in a dead swoon he lay in the heart of a knot. Him they also carried to Hao-yusta, and Ahura provided for his restoration.

But yet, ere Te-in awoke from his stupor, Ahura departed for Osiris, who was bound in the hells of Prayogotha. Osiris had been in hell now for more than a hundred years, and in a knot for fifty years. When the false Osiris was delivered he was deranged, but preaching Jehovih, calling everybody Jehovih, and everything Jehovih. Him they also carried to Hao-yusta and provided restoration for him. And Ahura went thither also to assist with all his wisdom and strength.

Thus were delivered all the self-Gods who had rebelled against Jehovih and established the great confederacy, of which not one vestige was now left. But of all the angels delivered out of the hells and knots not one in ten was of sound judgment, whilst more than half of them were only drujas at best.

Thus was founded the new kingdom of Hao-yusta, but yet in charge of the ether-eans, who were to commit it to Anuhasaj and his one-time confederates, for their deliverance. It came to pass in course of time that Sudga, Te-in and Osiris were restored to reason, and in this matter Anuhasaj, Ahura and Chesota were constant workers. And when they were all restored, they in turn fell to, to restore others, to which labor they were committed till the close of dawn.

Osiris, Te-in and Sudga all desired to go before Lika, to be adjudged and sentenced; and they all sentenced themselves, which was granted unto them. On this occasion Osiris said:

Thy lessons are near at hand, O Jehovih. But who will learn them? Mortals go insane, because they have not learned to throw their cares upon Thee. To throw

government upon Thee, O Jehovih, this is wisdom! To cast riches and kingdoms into Thy lap; to own nothing; to have nothing; this is the sum of the highest happiness? Whoso doeth this will battle against no man for anything in heaven or earth. But he who doeth otherwise will soon or late descend into hell. For what is hell but the opposite of bliss? What is battling against others, but sowing the seed of anarchy in one's own soul? To battle against others is to gain the lower, by sacrificing the higher, of which latter Thou, O Jehovih, art the summit.

To go against Thee, O Father, is to go against one's fellows; to go against one fellow is to go against Thee. And who can go against Thee but will soon or late evolve his own fall? Thou hast given to mortal kings and queens, and shown them that soon or late their kingdoms will fall to pieces. And yet Lords and Gods, seeing these things, will not believe. Every one, in his own conceit, imagineth his particular kingdom will be governed more wisely than all his predecessors. And yet his also falleth.

Now will I turn to find thee, O Jehovih, and the search shall be everlasting. Kingdoms are nothing to me; all possessions, save wisdom and love, are but vanity and vexation. I know Thou art above all else, and yet Thou hast given Thyself all away, so that none can look upon Thy face. Verily hast Thou hid Thyself away; to be like unto Thee is to hide away the self of one's self; and that which remaineth will be Thy mouthpiece and Thy hand.

Then spake Sudga unto Jehovih, saying: Why was I puffed up, seeing that I created not even mine own self? Neither had I anything in earth or heaven to use or to work with, but the substance was made already. Yea, I leapt into Thy garden which Thou hadst planted. I raised up my voice against Thee; because Thou wert too Holy for my gross senses to behold, I condemned Thee. I wanted Thee gross, that I could look upon Thee; that I could walk around Thee, and behold Thy stature. I saw that all men were like unto me in this. Therefore I made a figurehead of myself; I said unto Thy children: Behold me! And at first they were pleased, because they imagined they had found a Creator

they could measure. But Thine eye was upon me. Thy hand pointed the way and the manner of my iniquity. And they searched me out and found I was but a man, like unto themselves. Wherefore they condemned me.

The fool acknowledgeth no person save he can grapple therewith, and find the arms, and the length thereof, and the feet and their standing place. How vain I was in this, O Jehovih! He that professed Thy Person I denounced as a fool; because I saw not Thy completeness Thou didst permit me to pursue my vanity. Because I had acknowledged not Thy Person I was forced to make man the All Highest; and this drove me to make myself the all highest man. But Thou camest not against me to turn me from mine iniquity, but gavest me full play to do my utmost.

On all sides hast Thou encompassed Thy creation with liberty. Even Thine enemy Thou hast not restrained. He standeth in public, saying: Jehovih, I deny Thee. If Thou art mightier than I, strike me down.* Behold, I deny Thee and Thy Person! Thou Void Nothingness! Thou fool Creator, with Thy half-created world. Thou Who hast created sin! And created misery! Thou Father of evil! O Thou dumb Nothing. Yea, even to him hast Thou given free speech; and he buildeth up his own soul in his own way. And for a season he is the delight of the Druk and the druj; yea, they fasten upon him, and he gaineth a multitude of evil ones, divided one against another, but the seed of his curses taketh root in them, and he cometh encompassed with foulness and bondage.

To find harmony in Thee, O Jehovih; to measure the Goodness of Thee; to rejoice in one's joys; to treasure Thy best gifts; to laud Thy love; to love Thee because Thou hast given me power to love, and things to love; to rejoice in Thy fruits and flowers and all perfected things; to dwell forever upon Thy glories and the magnitude of Thy creation; to sing praises to Thee for harmony wherever found; to love to comprehend all good things; to find the good that is in all men and women; to rejoice in delights; to teach others to rejoice, and to search after all perfected beauties, goodness, righteousness and love;

these shall be my service unto Thee, my everlasting Father.

To seek not to find imperfections; to seek not to find inharmonies; to seek not to find evil; to seek not to find ugliness; to seek not to find evil in others, nor their darkness nor shortcomings; to seek not to prove imperfections in Thy works, O Jehovih; to find no fault with Thee; to complain not against Thee; to complain not for trials nor for hardships, nor for the evil others inflict upon me; to quibble not, because I can not comprehend Thy vastness; to quibble not for myself; to speak not evilly against anything Thou hast created; O make Thou me strong and wise forever.

Te-in spake to Jehovih, saying: Wherein is the limit of experience, O Jehovih! And how short have I not been before Thee, My Father! Behold, I had learned all philosophies; I had been taught for a long season in the right way, but I rebelled against Thee, my Creator. I had been taught to hoard not up anything; to own nothing; to desire nothing, but wisdom and love. And Thy teachers, O Jehovih, showed me the evidence of thousands of great rulers, and every one of them had come to evil and destruction. Why then, O Father, was I not wise in the evidence before me? But I rose up against all this testimony, and I fashioned a mighty kingdom. Yea, Thou didst permit me to try in mine own way to the full.

I went not by peace but by war; I raised me up standing armies and great warriors without limit; by force I established myself, but only as a tree that groweth up and is cut down. But what was I in Thy great universe, O Jehovih? What was my experience but the repetition of others who had been before me?

Now will I be wise; most cautious in my wisdom, and slow to proceed. But how can I make my experience profitable unto others? Thou hast stood me afar off; whoso heareth me will say: Ah, had I tried it I had succeeded better. Thou dost allow each one to go in and try, but they all fail. Yea, they reiterate their failure; but where is the profit of this experience unto others? How can I ever reach them, O Jehovih! What profit have I more than a mortal that dwelleth on the earth?

Have not the angels testified for thousands of years that the rich man was crippling his own soul, and that the king and queen were binding themselves with chains for the habitation of hell? But they will not heed; every one hopeth he at least will find a way for escape; to gain prestige over others; to be a leader; to have servants; to be idle; to live at ease; to have great possessions; to revel in luxuries: Are not these more powerful than experience; greater in the eyes of the ignorant than all the wisdom of earth and heaven?

Thou hast wisely shaped Thy creatures, O Father! Thou makest great servants of us in a way we know not of. Behold, I desired a mighty kingdom in heaven, and Thou gavest one into my hand. Yea, I flattered myself with my success; I laughed at the Gods who had been before my time. How things are changed now, O Jehovih! Thou hast made me a servant of servants; yea, by mine own hand have I bound myself. Have I not heard mortals say: O that I had a kingdom to rule over! O that I had great riches, how good I would be! And because Thou deniest them for their own good, they complain against Thee. Who shall answer for the vanity of men and angels! They have not patience with Thee, Who created them alive and knowest what is best.

One saith: Yonder is a great king, why doeth he not a great good? Or, yonder is a rich man, why doeth he not a great good also? O that I were in their places. What a great good I would do. How shall I show them, O Father, that to strive to be a king is to go away from doing good; that to strive to be a rich man is to deny goodness? Yea, by the very act of possession is he testimony the opposite way. For he that is good giveth all; even as Thou gavest all and so made all things. And the greater the possession the greater the bondage. Who hath so small a responsibility as he who hath nothing? This is the sum of wisdom, O Jehovih; and all men and all angels soon or late will acknowledge it.

Better hast Thou made it for the servant than for the master; better for the poor than the rich; and these things will also come to their understanding in course of time. But how can I, O Father, make them to know wisdom without experience,

to accept the testimony of others' tortures in hell? Behold, Thou gavest me great learning when I was of the earth; and when in hada great advantages to attain to deep wisdom; but, after all, I was caught in a snare of my own setting. How much, then, O Father, must I expect of the multitude? Happy is he who hath nothing, and desireth only wisdom and love. To cultivate such a garden, what a harvest will ripen out unto him.

When the three had thus spoken before the throne and before the high Council, Ahura stood aside and spake also. He said:

CHAPTER XIX.

O that I could sing Thee a song of delight, Thou All Highest. Or find the words to make plain Thy marvelous ways. But Thou hast limited me as a shadow, of which Thou art the substance. Thy causes are deep and of long times; my judgment less than a breath of air; I resolve and reason and devise, but all is nothing before Thee. To-day my soul is buoyed up with great rejoicing; Thou hast sent me my loves. I would bind them with sweet words; their wisdom would I feast upon forever. In Thy great mercy, Jehovih, Thou hast showed me a world of delight. How can I repay Thee, or Thy countless millions make to understand the way of rejoicing.

O that I could show them the secret way of bliss; or turn them in the direction of the All Highest! Could they be the Within; to know the delight of that which proceedeth outward. O that I could make them understand; to look upward instead of downward; to look inward instead of outward. How Thou followest up Thy wayward children; Thy truants that strive to go away from Thee.

They wander away off, and Thou givest the slack of the leading line unto them. They go as if around a circle, and come to the place of beginning at last. O that I could prevail upon them in the start; that I could save them the first journey of the circle. O that they would go slowly and with Thee always, Jehovih!

But thou enrichest them with Thy bounteous fields; they travel far and are footsore and weary; and the twain causes are as a new book of songs. O that ex-

perience may never die! And Thy creations never cease to have adventurous Sons and Daughters!

O that I could understand Thy Greatness, or find in the darkness the light that glorifieth Thy countenance. I drink deep of mine own folly, and mine eyes wander about because of the darkness. I come upon Thy pathway and burst forth with a song of delight. Yea, I rejoice for the darkness I have passed through; in this am I more buoyant in my love to Thee, my Creator.

How can I make all Thy people to sing songs unto Thee; or teach them to harp not forever on the dark side of things? I have seen the tree of hell they planted in their own souls, and the way they cultivate it. They know not what is meant by singing praises unto Thee, and of Thy growth in them. Why will they interpret me by words, or realize not that I sing because of the exuberance of the soul? O that I could inspire them to talk good of all things; to dwell rather on the beauties Thou hast made, instead of the ills and horrors around them. Can they never understand what it is to sow the seed of the tree of endless delight?

O that I could call them unto Thee, Jehovih! Or that I could lift their aspiration up from the shadows of death. I would follow them into Thy two great gardens which Thou hast created; that which is unripe, where they go and curse Thee; and that which is ripe, where I have found Thee full of love. Because I said: Sing unto Him forever; pray to Him with great rejoicing, they interpret me to mean words uttered as a mocking-bird. Yea, they grumble forever.

To find Thee, O Jehovih; to glorify the good that cometh along, this is the salvation of the world. Of this my songs shall never end; without a shadow of darkness Thou wilt tune my voice forever. I will sing and dance before Thee; the germ of happiness in my soul will I nurse as Thy holiest gift. For of all the trees which Thou hast planted in the soul of men and angels, this is the most glorious; for it is the perfection of Thy Voice, which singeth in all Thy living creatures.

When Ahura had finished, then spake Lika, for the Voice of Jehovih was upon

him. He said: Many leaders have I created for Earth and her heavens; but not one have I created with power to make a leader of himself. My hand is upon them that I choose; with wisdom and power raise I them up from the beginning. To a people on the earth I give a king; to the inhabitants of My heavens give I Lords and Gods. Because ye have tried the fullness of self, and raised up mighty realms in heaven, but to come to naught before My hand, ye are as a new power in these heavens.

As by the name Jehovih, I have maintained the Faithists in earth and heaven, so shall ye rule over My enemies, in righteousness and love and good works, by the names Lord and God, which they shall worship until the coming of the next dawn. But I will come in that day and deliver you and them, and there shall be no more Lord or God worshipped upon Earth or in the heavens thereof. Grieve not that ye have had great kingdoms, and been overthrown, and cast into torments; for ye have been so prepared in My works, that I might reach them that are not of the flesh and blood of My Faithists. And inasmuch as ye have gone to the farthest limit of glory and of the darkness of hell, so will I give unto you wisdom, love and power accordingly. To make ready for the kosmon era, I want not a few, but thousands of millions in heaven and earth, to inspire such as live in darkness.

As I delivered you, so shall ye deliver them; because they will accurse themselves with war and with standing armies for the sake of earthly glory unto their rulers, ye shall encompass them about, and break them up, and deliver them into My kingdoms, which are peace and love. As ye have been delivered out of hell, so shall ye deliver the kings and queens of the earth out of the kingdoms wherein they will unknowingly bind themselves in condemnation before Me. They shall be made to understand that, whoso assumeth a kingdom, shall not rule it unto his own glory without reaping the fruits of hell.

When the king goeth forth, he shall not be afraid he will be cut down; nor shall his marshals stand about him to protect him, for My Person shall shield him, and his people will shout with great joy when his

steps draw nigh. To serve Me is not in prayer only, or in rites and ceremonies, but in stretching forth the hand to do good unto others with all of one's might.

Because ye have proved that force and violence only establish for a day, and are not of Me, so shall ye make them understand that whoso useth force and violence or armies to sustain himself is not of Me, but is My enemy, and is on the way to destruction. Whoso being a king, or a general, or a captain, and in war, either offensive or defensive, professing to serve Me by rites and ceremonies and praises, is a mocker of Me and My kingdoms; yea, a blasphemer in My sight; he provideth the way of his own torments. These are My creations; to answer force with force, violence with violence, mockery with mockery; alike and like as seed is sown, so shall the harvest come unto the sowers. Neither shall evil and darkness and misery cease on the earth till I have disbanded the dealers in death; by My own hand will I liberate the nations of the earth; their armies shall go away, like the winter's snow in sun of summer. To which end ye shall be My workers, with wisdom, love and power.

CHAPTER XX.

During the fourth year of dawn, the Voice of Jehovih came to Lika, saying: My Son, thou shalt provide thyself an army sufficient, and thou shalt take away from the earth all angels below the first resurrection, save such fetals as are under the dominion of My heavenly rulers. And thou shalt provide them separate regions in My lower heavens, whence they can not return to mortals. And thou shalt appoint rulers and teachers over them, to deliver them out of madness and evil and stupor. Of thy etherean hosts shalt thou appoint teachers and rulers for this purpose; but at the end of dawn they shall deliver their places to atmosphereans selected from Theovrahkistan. From this time forth My atmosphereans shall begin to help one another, not depending for all teachers to come from My etherean heavens.

Lika then called up At'yesonitus and told him of Jehovih's words, and further added: To thee do I therefore allot this labor. And I give unto thee twelve gen-

erals, for the different regions of the earth; and unto each of the twelve I allot five million ethereans, whom thou canst draw from the armies that were engaged in delivering the hells and knots.

At'yesonitus said: In Jehovih's will and thine, I am pleased. I will divide up the regions of the earth amongst the twelve generals, and give unto each one of them the five million, according to thy commandments.

At'yesonitus then sent officers out into different regions in atmosphaera to select the sixty million deliverers, commanding them to report in Theovrahkistan, in the Valley of Tish, his heavenly place, whither he took the twelve generals that Lika had assigned him.

Lika gave to At'yesonitus a list of the spirits to be thus taken away from mortals; showing him the regions of the earth where they were most numerous. At'yesonitus then ordered the ship-builders to provide him twelve thousand fire-boats, with bulwarks of fire, and with gateways.

In the meantime Lika sent Yussamis with four hundred geographers and mathematicians and surveyors to find the necessary plateau to which At'yesonitus could send his captured hosts. Yussamis then founded the six heavenly plateaux known as the Ugsadisspe, a name signifying the Heaven of the Destroying Serpents.

These, then were the six heavens of Ugsadisspe: Tewallawalla, over Arabin'ya, one thousand two hundred miles high; Setee'song, over Vind'yu, one thousand miles high; Go'e'dhi, over Jaffeth, one thousand one hundred miles high; El-lapube, over Uropa, one thousand miles high; Apak, over North and South Guatama, six hundred miles high, and bordering on Yaton'te, the subjective heaven of the ancients, which was now being re-established by Kaparos; and Fue, over Chihuahah, nine thousand miles high.

Yussamis provided these heavens with no roadways, in order to prevent the delivered spirits flocking together, in which case they might run into anarchy. And, accordingly, appointed unto each of these heavens one ruler of the rank primal God, selecting them from the etherean hosts, but empowering them to bestow their thrones on successors at the end of dawn, giving terms of office not less than two

hundred years, but subject to the limiting power of God of Theovrahkistan.

Lika gave four thousand messengers to At'yesonitus, and twelve thousand messengers to Yussamis, to whom he also gave sixty million laborers. But each of them provided their own heralds, musicians, marshals and captains in their own way. Now, therefore, At'yesonitus and Yussamis, receiving their armies of laborers, fell to work, the former to delivering, and the latter to receiving the drujas of the earth. And Yussamis put his hosts to building houses and hospitals, heavenly places, and to founding cities and provinces through the primal Gods under him.

CHAPTER XXI.

Jehovih spake to Lika, saying: These are My ways; reveal thou Me unto them. They that know Me not, shall be made to know Me; My labors shall rise up before them, and their understanding shall be opened. They shall know what I mean when I say I will destroy or I will build up. I have heard man in his vanity, that judgeth Me. His eyes are on the earth only, and in houses and riches. Because I take them away from him, he complaineth against Me.

I gave man an example in his own child that delighteth in sweets, and idleness and vain pleasures. Man taketh these from his child, saying: Behold, they are not good for thee, save in temperance! Wherein have I injured thee, O man? Wherein destroyed I aught that contributed to thy spirit? Wherein have I suffered destruction to come upon thee, whilst thou followedst My commandments? Why shalt thou complain because I laid great cities in ashes? Sawest thou the millions of drujas thou wert holding down in darkness by thy evil habits?

I am not in anger, nor pull I down, nor burn I up any place in a passion. As thou goest forth to destroy a row of houses to stay a great conflagration, shall the people murmur? For thy hand is stretched forth to do a good work for the whole city.

My heavens are magnified cities, and when a mortal wing offendeth, behold, I clip it short. They are all Mine; and none can question My authority with Mine own.

which I wield for the resurrection of the whole.

Thou hast wept because of the destruction of the books of great learning of the ancients; but thou knowest not thine own words. Saw I not, O man, that thou wouldst never wean thyself from the doctrines of the dark ages if the books of great learning were not destroyed! In all ages of the world thou hast been bound to the ancients; thou art forever searching backward for wisdom; and to the angels of the dead who pretend to be ancients. I behold the latter, and that they are drujas. I send wise angels down to them to deliver them out of darkness. And they come and bear the drujas away from thee, for thine own good and theirs. My wise angels suffer mortals to burn up the books of the ancients; for I command them to make thee open thine understanding to the living present.

Jehovih spake to At'yesonitus, and through him to the twelve Gods of deliverance, saying: Go forth, My son, in wisdom and power. Thy labor requireth great strength and stratagems. For thou shalt find the drujas fast bound to mortals and to mortal habitations. As a drowning man clingeth to a log, so cling the drujas to mortals. As a delirious man, mad with drunkenness, flieth in fear from his best friends, so will the drujas fly from thee, and thy hosts who shall attempt to deliver them. They will inspire their mortals to dread an innovation of the ancient doctrines. Yea, the twain, not knowing it, will bind themselves together with great tenacity.

But thou shalt deliver them apart nevertheless; by stratagem, or persuasion, or with a strong hand. And when thou hast them separate, thou shalt surround the drujas with flames of fire, and carry them off to the boats, which are bulwarked with fire. And thou shalt deliver them in the places My Son, Yussamis, hath ready prepared for them.

Thou shalt not only deliver the drujas, but cause mortals to hate them. Mortal kings shall issue edicts against magicians and prophets and seers and priests; and the consultation of spirits shall come to an end. And man on the earth shall turn to his own soul, which is My light within

him, and he shall cultivate it and learn to think for himself.

At'yesonitus prepared a record to give to mortals, and it was by inspiration so given. And the nature of the record was to teach mortals to be guarded against drujas, and know who was afflicted with them. This is said record, as it standeth in the libraries of heaven:

The man that saith: I pity my neighbors, they are surrounded with drujas!

The man that saith: Fools only believe in obsession!

The man that saith: There is no All Person!

The man that saith: My way is wisdom; thine is wicked!

The man that saith: Let no one dictate to me! I will have nothing but liberty to the uttermost!

The man that saith: As the priest thinketh, so do I!

The man that saith: The ancients were wiser than we!

The man that saith: Whoso seeth not as I do is a heathen!

The man that saith: Whoso worshipeth not my God is wicked!

The man that saith: Wisdom is book-learning!

The man that saith: There is no wisdom in books!

The man that saith: My book is sacred; it containeth the sum of all revelation and inspiration!

The man that saith: There is no inspiration, nor words thereof!

The followers of the ancients only.

He who will have nothing to do with the ancients.

He who ignoreth rites and ceremonies and prayers.

He who dependeth on rites and ceremonies and prayers.

Whoso denieth the Ever Present Person.

Whoso followeth the counsel of angels or men.

Whoso will not learn from the counsel of men and angels.

Whoso feeleth prayers and confessions to be good for others, but not necessary for himself. Or saith: I will lead and supervise; be thou my servant.

Or saith: Behold my rights! Or: Behold my earnings. Or: Behold my possessions!

Or talketh of himself and his experiences. Or tattleteth of others. Or judgeth his brother, or criticiseth him.

The self-righteous, who saith: Behold, me, I am holy!

Or who desireth not new light, or saith: The old is good enough!

Whoso laboreth for himself only.

Whoso laboreth not for others in his wisdom and strength.

That seeketh his own ease.

That considereth not others' welfare more than his own.

The hypocrite preaching one way and practicing another.

That speaketh not openly his doctrines, lest his words profit not his earthly means and associations.

At'yesonitus said: For these are all as much under the bondage of drujas as is the drunkard, or harlot, or murderer. And after death their spirits float into the same hada of darkness.

CHAPTER XXII.

When At'yesonitus' generals and their hosts went through Vind'yu and Jaffeth and Arabin'ya, they concerted with the Gods who had in charge the inspiration of Capilya, Moses and Chine. And not only did the angel generals remove the drujas from mortals, but inspired mortal kings and queens in those great divisions of the earth to issue edicts against magicians and priests who consulted with spirits.

Jehovih had said: It shall be a testimony in the latter days unto the inhabitants of the earth of My proceedings; not with one division of the earth only, but with all places. For they shall in after years search history and find that in the same era in these three great divisions of the earth the kings and queens issued edicts against spirit communion. And this fact shall be testimony of My arc of Bon; wherein man shall understand that I come not in one corner of the earth only, and to one people only; but that I have them all in My charge, as a Father that knoweth his own children.

Neither give I unto them the same aspirations; for one I send westward to cir-

cumscribe the earth; one I build up with a multitude of languages, and a multitude of Gods; and the third one I build up without any God save Myself. And they shall understand that where there are many languages there are many Gods worshipped; where there is one language, there is only One worshipped, even Me, the Great Spirit. For in kosmon I will bring them together; and these diversities shall be as a key to unlock the doctrines and languages of times and seasons long past.

Man living away from other men cometh conceited in himself, deploring the darkness of others, and great nations become conceited of themselves and of their doctrines. Each one of the great peoples saying: Behold yonder barbarians! I was chosen in His especial care. Those others are only heathens, and have not been worthy of the Great Spirit's concern.

But in this day I plant the seed of My testimony, which shall come up and blossom and bear fruit in three thousand years.

At'yesonitus and his generals, with their millions of angel hosts, extended east and west and north and south, around all the earth, in all divisions thereof, into every nook and corner. Day and night, At'yesonitus and his armies labored, ceased not nor rested, but in good method went right on, filling all the lowest place of heaven with their transport boats of fire. And the boats sped hither and yonder without ceasing, loaded in their ascent with the screaming, frightened drujas, all under guard, and duly preserved against accident or harm by the wise angels over them.

Some drujas were easily captured and carried away; some weak, helpless and harmless; but hundreds of millions of them mad, and most desperate; some evil, fearful in desperate oaths, and foul talk, and dangerous withal. But others were most pitiful in their love to linger with their mortal kindred; mothers, whose children dwelt on the earth; and children, whose mothers dwelt on the earth. To separate them and carry away such drujas was a most heart-rending task, requiring God-like souls to accomplish it.

Jehovih had said: As a mortal mother will cling to the mortal body of her dead child, till her friends must tear them apart, whilst all who look on are broken-

hearted because of her love, even such is the bond betwixt the spirit of the dead and the mortal yet left behind. But when My wise angels look upon them, and perceive they are carrying each other down in darkness, then shall they be torn asunder; and the spirit shall be taken away and provided for ultimate resurrection, and only permitted to visit the mortal kin under due guardianship.

On the battlefields of the earth were hundreds of millions of spirits in chaos, still fighting imaginary battles, not knowing their bodies were dead; knowing naught but to curse and fight; roving over the battlefields, and would not away, save by capture and being carried off. Thus did At'yesonitus and his mighty hosts clear the earth. But of their great labors and wonderful adventures a thousand books might be written.

And yet not much less were the labors and adventures of Yussamis in Ugsadisspe and her six heavenly places, where his ethereal hosts labored unceasingly, preparing places, and keepers, and nurses, and physicians, and teachers for the delivered drujas, the thousands of millions.

Jehovih said unto Yussamis: Thou shalt assort the drujas; the peaceful to themselves; the dumb to themselves; the mad, chaotic, and all other of My afflicted ones; providing sections and places for them. And teachers and nurses and physicians; for they shall be delivered out of darkness also. Yea, every one of them shall become as a star of glory in heaven.

And Yussamis and his Gods developed the six heavens of Ugsadisspe; established places for the tens of millions of drujas; and provided order and discipline, and altars of worship, and schools, and colleges, and factories, and all things whatsoever required in a primary heaven.

CHAPTER XXIII.

Jehovih spake to Lika, saying: Behold, the end of dawn draweth near; go thou once more around about Earth and her heavens, and examine into the labor of thy Gods. And thou shalt take with the thy Rapon hosts, and a sufficient number of heralds and attendants, and such musicians and messengers as thou desirest. And when thou art come to Yaton'te, My sub-

jective heaven, thou shalt halt a while with Kaparos, and re-establish it in greater holiness and efficiency. For this is Mine only subjective heaven in the regions of the red star.

Behold, the spirits of those that die in infancy call out to Me, saying: Tell us, O Thou Creator, how is it with the earth? How is it with mortals who dwell on the earth? What do they toil at? Have they schools and hospitals and factories, like unto ours? Have mortals mishaps and trials? And have they roadways, and oceans of water on the hard earth? How can these things be, O Jehovih? Why is it that mortals cannot go down into the earth and into the bottoms of their oceans, even as we do in the heavens?

How didst Thou create us alive in the earth? What was the place like? Why do mortals carry around with them such earth-houses? Cannot they go in them and out of them at pleasure? What do mortals mean, O Jehovih, by mortal life and mortal death? Doth the clay and stone and water they dwell in have life and death?

Shall every one retain his own body? How do the earth bodies grow? Do they eat clay and stone? And water? Where do they get their blood? And do they eat hair, that they may have earth hair? Why is it that they bring not up their bodies with them when they are dead? Wear they clothes over the spirit-body only, or over the earth body also?

Great are Thy works, O Jehovih! Take me to Yaton'te, Thy great subjective heaven. We would learn by figures in pantomime the illustrations of the earth. We would learn by Thy panoramic heaven what mortals do? How they live and what their schools are like? How they have contrived to teach the corporeal senses by corporeal things? How their boats are made and propelled; how their vehicles travel along upon the solid earth.

For which reason, O Lika, thou shalt see to it that Yaton'te be perfected unto this instruction, as well as to arouse from stupor the spirits of the dead who desire not to rise up from the earth.

Lika told the Rapon hosts Jehovih's words; and he also gave command to his chief marshal to provide the necessary otevan with officers, heralds, musicians and

messengers. Accordingly, as soon as all things were in readiness, Lika committed the throne of Jehovih, in Theovrahkistan, to his vice-Goddess, and Lika and the Rapons, with their attendant hosts, departed on their journey.

Now, since the time of Lika in the plateau of Theovrahkistan, it had become habited by thousands of millions of angels, and they were high in the grades. So that the officers of selection were already preparing them by the millions for Brides and Bridegrooms to Jehovih. And there were thousands of heavenly cities besides Yogannaqactra, which were now in beauty, gaiety, refinement and delight, with music and rites and ceremonies most magnificent. Then there were officers over these officers, whose place it was to sort and arrange the inhabitants of cities; and others over these for each one hundred and forty-four cities; and yet another over these officers, and he was called Marshal of Theovrahkistan. And he was of the same rank as the marshals of the hosts of Lika, conferring with the Marshal in Chief of Jehovih's throne.

CHAPTER XXIV.

Jehovih said to Lika: Finish thy visit and thy inspection, My Son, in all the places of hada on the earth, leaving the land of Jaffeth to the last. And thou shalt go thither, at the time of Chine's resurrection, and descend with thy ship and take him up from the earth. And shalt bring him with the to Yogannaqactra, where he shall remain the few days that dawn remaineth; and when thy hosts ascend to etherea thou shalt take Chine with thee and make thy home his home until such time as he may be taught the ways and powers of the higher haevens. For since his corporeal life is a sacrifice for the resurrection of men, he shall receive especial care and assistance in heaven.

Lika had been previously informed by the God of Chine as to the time Chine would die, his body burnt, and the ashes scattered to the four winds; and the regathering up of a corporeal form of Chine, and the seven days' duration thereof. So Lika shaped the course of his otevan, according to the instruction of his messengers, who had been appointed for that pur-

pose, so that he should reach the field in time to raise up Chine before the multitude.

The God of Chine had prophesied to mortals through his ward that a fire-ship would descend from heaven on a given day, and take Chine up to heaven. Accordingly a great multitude of mortals were assembled in the field, where they cast the ashes of the dead, watching for the heavenly ship.

Of which matters Lika had been previously informed by his messengers; and Lika had in turn informed the God of Chine the time he would appear with the ship, that he might cause Chine to walk in the midst of the field and so be caught up. And all these matters were carried out in the hands of these great Gods.

And Lika caused the fire of the ship to be made visible to mortals. And the size of the ship was ten times larger than the field of the dead, so that when the people beheld the light of the ship they feared and trembled, and many of them fell down bewailing that the world was coming to an end. And God caused Chine to walk out in the field, and Lika sent down a whirlwind and took him up into the ship, in presence of tens of thousands of mortals assembled. And Lika bore his course now for Yogannaqactra, for the end of the dawn of Bon was at hand.

CHAPTER XXV.

Lika sent messengers to all his Gods and Lords, to install their successors, and to bestow them; after which the Gods and Lords were to report in Theovrahkistan ready for the cyclic resurrection. And he commanded them to bring their etherean hosts with them, save such as chose to volunteer to remain until the next dan, two hundred years.

Lika had previously sent word by his swift messengers to etherea, to Lissa, Goddess of Teannakak, in etherea, next to Howgil. And he said unto Lissa: My resurrection will be eight links, each one equal to eight thousand million Brides and Bridegrooms. Send thou a cowppon to deliver them.

Lissa sent word back to Lika, saying: O Jehovih, I am delighted with the com-

mand of Thy Son, Chief of Vetta'puissa! I will deliver the chain of cowppon.

Then Lissa gave her commands in Te-annakak, to have her builders construct the cowppon; and she also set her officers to work selecting such hosts as she would need for her great undertaking. For she had been notified in sufficient time; for it was a matter of great magnitude even in ethereal realms. And so perfectly were Lissa's commands carried out, that everything was completed at the appointed time. And then she embarked with her hosts for the red star, Earth, with her thousand million; on her long journey, twenty thousand million miles!

Jehovih had said: Carry far My Brides and Bridegrooms; make them know the magnificence of the heavens I have created. House them not together in a small corner. Let them feast their souls on the splendors of My great heavens!

In the meantime Lika and his hosts in Theovrahkistan were getting ready for the ceremonies and for the ascension. The Gods, with their hosts, were now coming in from every quarter of the lower heavens, bringing in their harvests and quartering them in the places allotted by the marshals.

Most conspicuous and beloved of all was Ahura. Next to him were the five true Gods: Inane, Injek, Inlay, Inoal and Inyith, with their heavenly hosts restored to them; for it was through these five Gods that the three mortals, Capilya, Moses and Chine, had delivered the Faithists of Vind'yu, Jaffeth and Arabin'ya. These five Gods had in five years changed the mortal dominions and laws of Vind'yu and Jaffeth, and sent four million Faithists on a westward journey round the earth; and had firmly established the All One in the four great divisions of the earth, and had delivered from bondage all the Faithists on the face of the earth.

Great also was the work accomplished by At'yesonitus, and by Yusammis; and by the Gods that had delivered the hells and the knots; and by many others. So good and great were the works of them all, that a history of any one of them in the five years' labor would make a book that a man could not read in a lifetime. And they had left successors to carry out what they had

founded; so that all the lower heavens were in order, system and discipline, such as had not been for two thousand years.

The drujas of the earth were removed away from mortals; the battlefields of the earth were cleared of the chaotic spirits slain in wars. So that the whole Earth and her heavens were delivered into a new condition, in the way and form of Jehovih's light. And this was the deliverance of the arc of Bon.

Then descended Lissa with her chain of cowppon; with her ships of fire stretched wide as Earth. And the hosts of Theovrahkistan, the Brides and Bridegrooms, sixty-four thousand million Sons and Daughters of Jehovih, stood, waiting, watching, nervous, but filled with inexpressible delight. And they saw the cowppon coming; knew the mission of the mighty Goddess, Lissa, Daughter of Jehovih!

Arrayed in spotless white, the sixty-four thousand million stood; the exalted affianced of Great Jehovih!

Nearer and nearer came the mighty sea of ethereal fire; and nearer, till it landed at the plateau of Theovrahkistan. Then came forth Lissa, saluting; and, being answered by great Lika, Jehovih's Son, proceeded before Jehovih's throne. Then Lissa demanded in the usual form, why she had been summoned in Jehovih's name. Lika answered in the usual form: To bestow Jehovih's affianced Sons and Daughters.

After this, each of the five Gods of Earth took their hosts and bequeathed them to Jehovih, through Lissa, His Daughter.

But so great and grand were the ceremonies that mortal words cannot describe them. And as for the awe and magnificence, together with the music, could they be described to mortals, understandingly, they scarce could live, because of the enchantment.

But there is a time, and an end to all such matters; and so there was to the labor of Lika, Son of Jehovih. The hosts were wed, and they marched aboard the great ethereal ships, the cowppon. Lika and his hosts went into his own air-

vagna. And, as it were, with a thread of light, he made fast to the cowppon, and gave the word, the command to go. Then rose up the mighty seas of fire, the eight-linked cowppon and the airavagna! Slowly, steadily moving onward, upward, higher and higher, faster and faster, and still higher. And thus departed Lika with his thousands of millions of upraised Sons and Daughters of Jehovih. And thus ended the dawn of the arc of Bon.

CHAPTER XXVI.

This is the labor of God after the dawn of the cycle of Lika:

God crowned four thousand four hundred Lords, and titled them Lords of the Heavenly Hosts. And God allotted to each one of them one hundred messengers and fifty heralds, and gave them authority to provide their own attendants in their own way.

God said: When ye are within your own kingdoms, ye shall appoint representatives unto my throne. And there shall be of such representative Lords one for every four hundred Lords of the Hosts. And the representative Lords shall be speakers for the kingdoms that appoint them, and have power on important occasions to summon to my throne all their constituent Lords. And the representative Lords shall be known in heaven and entered in the libraries thereof as the Holy Eleven, for they are symbolical of the seasons of the earth.

Therefore the Lords of the Hosts elected their Holy Eleven, and God anointed them, and their names were entered in the libraries of heaven. These then are their names: Likar, Lakesh, Yopes Leo., Vad-huan, Ah Cho, Zahawee, Eezen, Khan, Zedna, Yutemis and Ardolfus. And God gave authority to the Holy Eleven to speak before the throne, after the manner of the Councils of the higher heavens. So, the Lords of the Hosts departed to their several kingdoms. But the Holy Eleven were duly installed and took their places in front of the throne of God.

CHAPTER XXVII.

And God appointed two thousand supervisors unto each of the Holy Eleven; and eight thousand eight hundred captains

of roads, and said to them: Go ye and build roadways between all the heavenly kingdoms in atmospherea. And I gave unto you two thousand million laborers, to be divided between you, according to the distances and places of the roads. And God gave authority to Toyvrahghah to examine the records and make the apportionment of officers and laborers on the roads, and he thus accomplished these things. God said: My heavens shall be divided into eleven parts, one unto each of the Holy Eleven. The said eleven divisions were accomplished and thus named: Sinyativi, Horak, Damaya, Ad'dam, Hosea, Harivya, Sinisyo, Amset, Godessa, Itero and Aroqu.

Damaya, Ad'dam and Hosea comprised all the lowest hadan regions; and these three divisions extended around the earth, and were twelve miles high.

Sinyativi, Horak and Amset comprised the next grade of heavenly kingdoms outward from the earth, and were one thousand miles high, more or less.

Godessa and Itero were the next grade of heavenly kingdoms outward from the earth, and were two thousand miles high. Harivya was next, and was outward from the earth two thousand five hundred miles. And next after this was Aroqu, which was three thousand miles above the earth. And yet there were thousands of plateaux still further away from the earth, and within her vortex, but uninhabited. As for Aroqu and Harivya, they were inhabited mostly by angels of the highest atmospheric grades.

God said: From this time forth all es'yans shall be maintained within the first sphere of hada, within the regions of Damaya and Ad'dam and Hosea. And as they rise in wisdom and strength, they shall advance in place as well as grade, going in the direction of Harivya and Aroqu, from which all resurrections for the ethereal worlds shall take place.

And God caused the boundaries of Ad'dam and Hosea to embrace the eastern continents of Earth; but Damaya embraced the western.

To the Lords of the Hosts, God had said: The great love that mortals have

for their kindred who are dead, is like a cord forever pulling their souls back to earth. Neither do mortals understand my heavens, and that the soul of man should rise upward. They cry out unto me continually: O God, send thou back to me the spirit of my kin! And they do not understand that their prayers are in opposition to the resurrection of spirits of the dead. And likewise doth the es'yan cry out to me: O God, take me back to my mortal kin! For he also comprehendeth not the resurrection, but in the gratification of his love would linger forever on the earth. Suffer ye not mortals to commune with the spirits of the dead.

And the Lords carried out the commandment of God.

CHAPTER XXVIII.

At the time the roadways of Earth's heavens were completed, which was in the three hundred and ninetieth year of the cycle of Lika, this was the standing thereof:

There had ascended, as Brides and Bridegrooms, for etherea, thirty-six thousand millions; nearly one-half of whom were from the kingdoms of Anuhasaj and his sub-Gods. And now inhabiting the five spheres, forty-eight thousand million spirits. In the first sphere, or hada, in which there were two thousand four hundred heavenly kingdoms, the grades were from one to seven.

In the second sphere, which ranked first resurrection in those days, the grades were from seven to fifteen. In these regions there were ten thousand heavenly kingdoms.

In the third sphere the grades were from fifteen to thirty. In these regions there were four thousand heavenly kingdoms. And including the kingdoms of Anuhasaj, five thousand more kingdoms.

In the fourth sphere, the grades were from thirty to sixty, and there were one thousand five hundred heavenly kingdoms in these regions.

In the fifth sphere, the grades were from sixty to ninety-nine, and here were one thousand heavenly kingdoms.

And yet, not included in these, were the kingdoms of Yaton'te, the subjective

heaven, a visiting place, and with but a small fixed population, but whose visitors and students and teachers numbered three thousand million angels, graded from one to ninety-nine. But many of these belonged in other heavenly kingdoms. Such then were the inhabitants of the bound heavens. And they numbered, all told, forty-eight times more people than the mortal inhabitants of the earth. But in those days not many women on the earth committed abortions; neither died so many very young children; so that the fetals sent back to inhabit mortals numbered, all told, only two hundred and thirty million. Whilst of vampire spirits, of both classes, such as inhabit gormandizers, gluttons, drunkards, and harlots, absorbing their spiritual sustenance, and thus making them breeders of infidels; and such as live on the atmospherean part of mortal food, thus causing their mortal victims to emaciate and to become insane), there were, all told, not more than forty-six million. Besides these, there were thirty-one million lusturs, who feed on the secret vices of mortals; who were being forever pursued from place to place by ashars, and often captured and carried away to heavenly kingdoms; but would often escape and flee back to mortals. Yet, with all these fetals, and vampires and lusturs included, never before had Earth remained so long in so pure a state.

When the roadways were completed, God proclaimed seven days' recreation in all the kingdoms of heaven, in order that the inhabitants should sing and dance and render praise unto Jehovih for the great works that had been accomplished. And on the last of the seven days, Toyvraghah assigned the roads over to God, and named them Roads of Paradise. Whereupon God crowned Toyvraghah, Primal God of the Roads of Paradise, of twelve hundred thousand miles.

God said: After the manner of the government of the etherean heavens do I these things. And as the kingdoms and spheres of my heavens are situated, within and without, with their roadways and heavenly canals, forming one great kingdom with many parts, it shall be a type of the kingdoms in etherea, which are thousands of times larger.

CHAPTER XXIX.

Jehovih said: I gave to man legs and feet to walk; arms and hands to work; eyes to see, and ears to hear; and, withal, the capacity to reflect and comprehend and understand. I gave none of these capacities to man to lie dormant or to be useless. Neither can any man advance to My highest kingdoms if crippled, or weak, or uncultivated, in all or in part of these talents I have given him. But he shall be perfected in all particulars before he is capacitated for companionship with my exalted ones.

God said: It mattereth little what kind of work a man doeth; for one may till the soil, and thus train his hands and arms to full development; and another may weave, or spin, or forge iron, and also attain full development. It is not the kind of labor, but the development that comes of useful practice, which maketh talent to stand upright in heaven as a glory to the Creator.

For there are servants on earth, who neither read nor write, that are better developed in their talents and members than many of the rich, and kings and philosophers. And when they die and enter my heavenly places, the ranks and caste in my kingdoms seem to them to be upside-down. The rich man, or the king, or the pleader, or priest, or the philosopher, may be as a helpless child, whilst he who was a servant on earth may be as a very God over them to lift them up. Neither is the preference to the rich, nor the poor, nor to the philosopher, nor the fool; for any of these may be as dwarfs in some talent or part, whilst also any of these may be a most perfect man in spirit.

So, God established, through his high-raised officers, schools and colleges and factories, heavenly, adapted to the spirits of the dead even as similar places are established on the earth for mortals.

CHAPTER XXX.

Aside from the orderly kingdoms of God, there were seven false kingdoms in hada, ruled over by false Gods and false Goddesses. Chief of these were Baal, with four thousand million angel slaves; the false Yima, with four thousand million angel slaves; Ashtaroth, false Goddess, with

three thousand million angel slaves; Sodonius, Goddess, with two million angel slaves, and then came Fue-Sin, Hrivatza. Beside these there were six hundred false Lords and Lordesses, who had occupied the mortal temples of worship, and the oracle temples. But the latter were driven away from mortals by command of God, that they might be induced to seek resurrection. God foresaw that the travel of Earth would cause her to pass through an a'ji'an forest of four hundred years, and that darkness would be upon the lower heavens. And God sent down to the earth angel inspectors, numerators and recorders to prepare the record of mortals for the libraries of heaven. And there were of inspectors, four hundred angels; of numerators, twelve thousand; and graders, ninety thousand; and of bearers, six hundred thousand. Besides these were the messengers, heralds and musicians, of whom there were sixty thousand. Such was the army sent down to the earth according to God's command. And they were in charge of Toyvraghah and Yulis and Hagonte and Rufus.

And God called the great mathematicians, Yahimus, Menres, Fargawitha, Howitchkal, Jemima, Jordan, Molakka, Kositus, Makkas and Agebon; and God said unto them: The time of the fall of a'ji on Earth is at hand. Compute ye the regions of the earth where it will fall most; and having determined, go ye to the mortal prophets who are su'is, and cause them to prophesy unto the inhabitants of the earth.

The mathematicians saluted and departed for the earth, as commanded. Now when the time of darkness was near at hand, God commanded his Holy Council and his heavenly kingdoms to pray to Jehovih for the space of one day, for wisdom and strength. In answer to their prayers, there came a swift messenger from Lika, Orian Chief, Son of Jehovih; he came from Takuspe, in the etherean worlds, in an etherean arrow-ship, with thirty thousand. His name was, Yotaportas, God of Eriasa, in the plains of Woo'-Sin. And when he had come before the throne of God, duly saluting, he said:

In Jehovih's name I come, greeting by

His Son, Lika. God said: In Jehovih's name I am blessed by thy presence, God of Eriasa, Nirvanian Host. What wouldst thou?

Yotaportas said: By command of Jehovih, through His exalted Son, thou shalt withdraw thine emissaries from the kingdoms of Baal and Ashtaroth, and from all kingdoms on the earth, whose mortals pay obedience to false Gods. A'ji of four hundred years will fall upon Earth and her heavens. It is so decreed and provided by the Holy Etherean Dispensers of roads in Vragapathon. Of which matters I am sent to thee that thou mayest be duly provided for. The time is also now at hand when the I'hins will cease to dwell on the earth. The darkness which is necessary to Earth will be too much for them. The heavens that have heretofore received their spirits shall be dissolved, and the plateaux thereof removed to the outer rim of Earth's vortex.

The Lords' reports showed there were at this time on the earth two million three hundred thousand I'hins. Of these, seven hundred thousand inhabited Egupt and western Arabin'ya; two hundred thousand inhabited Chine'ya, the Jaffeth of the ancients; and the balance, for the most part, inhabited North Guatama and toward Hon'ya-pan. Such, then, were all that remained of a people that once covered the whole earth.

God declared a day of recreation in honor of Yotaportas; and the angels of heaven had great rejoicing. And on the day following, Yotaportas, with his hosts, departed for Eriasa, in etherea.

CHAPTER XXXI.

Toyvraghah, Hagonte, Yulis and Rufus, with their hosts, returned from their voyage to the earth, and brought records of the standing of mortals in all the tribes and nations of the earth, and of their numbers, and their grades and generations, and of the Faithists in all the different regions of the earth, and of idolaters, and of all matters pertaining to mortals, and these records were filed in the libraries of heaven, and a copy of them sent to the etherean regions in the roadway of Earth and her heavens.

Of Faithists, there were thirty-one million three hundred thousand. In Chine'ya, thirteen million seven hundred thousand; in Vind'yu three million three hundred thousand; in western Arabin'ya, six million two hundred thousand, and in North Guatama, eight million one hundred thousand. And of all the rest of the inhabitants of the earth, there were eleven hundred million. Of these, upward of ninety-seven per cent. were capable of everlasting life. The Faithists of Chine'ya: Though they maintained the rites and ceremonies of the ancients, lived not wholly as a separate people, save in a few places. But they were the head and front of learning and of teaching all the applied arts and industries. Whilst the idolaters of Joss and Te-in and Po were less learned.

God said of Chine'ya: Whoso shapeth the education of a people will ultimately found them in their own doctrines. The Faithists will make these people a great people. Nevertheless great wars are near at hand here. The idolaters, being warriors, will suffer most; and the Faithists, who practice peace, will greatly gain upon them.

The Faithists of Vind'yu lived in families and small colonies; they practiced the rites and ceremonies; nor were there any laws against them, as in the olden times. But because of the many languages in this country, all peoples were afflicted. God said: No people can advance much whilst they have many languages.

The Faithists of western Arabin'ya, who, for the most part, called themselves Israelites, two branches still remained; those who lived under the oral law, and those who lived under the written law. The latter were called Leviticans. The Leviticans were not scrupulous as regardeth war and the preservation of their seed. And in consequence of their sins they brought great shame upon the Faithists in general. And the Leviticans' examples were evil, and they gained in numbers faster than the Oralites. The Leviticans worshipped the Great Spirit under the names, Lord and God. As for the Oralites, so called 'because their doctrines and teachings were secret and only taught orally, they were non-resistants, and owned nothing, giving all things to the rab'bah for

the public good. Their practice was love and harmony; doing righteously in all things, and trusting to Jehovih, Whom they worshipped under the name E-O-Ih. All the prophets and seers were born of the Oralists. And so great was the spiritual power of the Oralites, that during all these hundreds of years the Faithists, six million, had lived without king or governor, being a multitude of communities.

The Faithists of Guatama were little learned, but were peaceful and industrious. And they comprised all the inhabitants, except the I'hins, in all the land. And they also lived without kings or governors. And every city was ruled over by a rab'-bah, and a group of cities by a chief rab'bah. And the tribes were made into states, with chief rab'bahs as representatives, and these states were united into a great government called, The Algonquin. And all the governments were made and maintained for the benefit of tribes that might suffer by famines or fevers. And yet there was not amongst all these millions of people one tyrant or dictator.

CHAPTER XXXII.

And now came Earth and her heavens into the a'ji'an forest of Aghanodis, and the pressure was upon all sides of Earth's vortex. And the heavenly kingdoms were stirred up; and the nations of the earth were in trial.

In the great city of Paradise, heavenly seat of God, were the multitudes of angels, the thousands of millions made to look upward, outward, to know the Almighty. As a'ji driveth the weak angels out of heaven to seek a lower field, so doth it on earth drive polluted nations to war and to avarice and to death. When the second shower of a dozen years had fallen, mortals in many nations on the earth rushed into war. And even the Faithists began to clamor for kings and standing armies, with great captains and generals, to lead them on to mortal dominion. The Israelites made a mortal king, and by their behavior, said: Rather man than Jehovih. Behold, we will have the Lord with us to fight our battles! And Baal, God of the idolaters, heard and saw, and gloried in the course; and he hastened to the scene with millions of his angel slaves to inspire the Israelites

to glory in the Lord and God, whom he assumed to be. And millions of the Israelites fell beneath his power and became his spirit slaves. The others, still steadfast in the secret oral rites, remained true to the secret name and Person, Jehovih. Which Ashtaroth saw; and, for the first time, after two thousand years' friendship to Baal, she became jealous and filled with vengeful wrath. She said: I see now how this traitorous God hath planned to beat me in the regions west of Heleste and Uropa. By the flesh of my thighs am I sworn, this thing shall not be! I will send a hundred million warring angels down to Babvlon, Tyre, Yedmon and Luce, and inspire their mortal kings to make war on the westward cities, the strongholds of Baal. And as to impoverished Egupt, I will send thither mortal armies sufficient to destroy everything in the land thereof. Yea, I will send my legions also amongst the Israelites, and inspire them that I, Ash-taroth, am the only true Lord and true God. I will divide them up as a broken bundle of straw, and cast them to the four winds of heaven. On the other hand, Baal said: Because of my success, I know Ash-taroth will be jealous and full of anger; therefore, I will place a standing army betwixt her heavens and mine; and if she but dare to molest me, I will send my millions against her heavens and despoil her utterly, that she may be cast in hell!

CHAPTER XXXIII.

God, through his Holy Council, in Paradise, now decreed:

To the Faithists of Arabin'ya, Ebeneezer captain, with five million angels as a protecting host. To the Faithists of Chine'ya, Luiwitha, captain, with ten million angels as a protecting host. To the Faithists of Vind'yu, Li Chong, captain, with eight million angels as a protecting host. To the Faithists of Guatama, Manito captain, with ten million angels as a protecting host. And to each of the captains I give authority to draw additional armies from the Lords who hold dominions in the regions where they may be.

But it so happened that the lowest heavenly plateaux were also engaged in wars. And in less than a hundred years of a'ji many of the Lords were without kingdoms,

and, with a few chosen friends, became involuntary wandering spirits, scattered about in all the heavens of the earth, or upon the earth. God saw this, and through his messengers he said unto them: Having lost your kingdoms, why will you lose yourselves? Is it not better that ye fall to, in the remaining kingdoms and by your steadfastness help to maintain faith in Jehovih in the hearts of the less learned?

But satan gained access to their souls, saying to each of them: Thou, who hast been Lord of the hosts of heaven! Thou, take a place like a common laborer! Thou wouldst be laughed at! The non-resistant policy is good enough in times and places of peace. But now is war. And war can only be overcome by war.

CHAPTER XXXIV.

And there came to Paradise, of Lords and high officers, whose heavenly places had fallen, different companies of tens and twenties and even hundreds, from various heavenly regions around the earth, and having secured audience before God and his Holy Council, they said: Since we have been faithful in all things, and dutiful servants to Jehovih, what have we gained? Our kingdoms and high places have fallen to pieces from no fault of our own. Yea, our angels have gone off into anarchy. Where, then, is the justice of Jehovih?

God said unto them: Of what profit is discussion? If ye fail in one way, try another; and in no case seek ye to justify yourselves before Jehovih. He is Judge! There are already hells that have been standing for years. Is it not wiser that ye join together, and go and deliver them? Behold, Jehovih hath furnished us roadways beforehand; and His Voice came to us prophesying that this darkness would come upon us. And ye were advised, and had sufficient time to provide for the worst. Go ye forth, then, not complaining, but rejoicing, and in Jehovih's name doing with all your wisdom and strength, regardless of favor.

Thus they came, group after group, for years, before God; but were forever rebuked by the Light of Jehovih, and they went away, but not to work righteously, but to sympathize with one another, and to

complain against God and against the Holy Council of Paradise. In groups they assembled in places of their own, and began to philosophize on the ways of heaven and earth. And every one was sworn within himself to do no evil thing, but to find some more respectable way of serving Jehovih, than by going amongst the ignorant and depraved. And they became habituated in their meetings, in three places in hada: in Haractu, over Vind'yu, in Eta-shong, over Chine'ya, and in Hapsendi, over Egupt. And these became like great heavenly cities, because of the congregating of the angels of heaven, which continued for many years.

Finally, they resolved to organize each one of these three places with a distinct head, and to unite three heads as one confederacy; and the whole to be dedicated to the service of Jehovih. Thus was founded the Confederacy of the Holy Ghost. And by acclamation, three angels were raised to the three capitals, namely: Kabalactes, of Haractu; Ennochissa, of Eta-shong; and Looeamong, of Hapsendi. And each and every one of the three took the title, Son of the Holy Ghost. These three had all been Lords, and were high in grade.

Ennochissa selected seven angels, and gave them the rank of Lord, namely: Haptu, Vazista, Mira, Erasigi, Adamon, Amesh and Cacpa.

Kabalactes selected seven angels, and gave them the rank of Lord, namely: Li Wan, Amatar, Wenates, Howickam, Shong Tsee, Massaquestus and Enniscabab.

Looeamong selected seven angels, and gave them the rank of Lord, namely: Petubusetta, Aodi, Monulithens, Miriam, Zestes and Abarothmes.

Such, then, was the established confederacy, which was to play so great a part in the history of heaven and earth. And it differed from all other confederacies, because its members all professed to serve Jehovih. And it required of all its people an oath of allegiance to Jehovih, but under the name, Holy Ghost.

And God admonished them, saying: Though ye be wise in your own conceit, yet shall ye fail. For, having denied His Person, then will ye yourselves become the Person in the understanding of the multi-

tude. And herein will ye, soon or late, come to grief. But, nevertheless, the confederacy heeded not the words of God. And God was grieved at heart.

CHAPTER XXXV.

God said: Behold, three conditions are now within the heavens of the earth: Anarchy by the false Gods and their slaves, the confederacy of the Holy Ghost, and the Faithists in Jehovih. Now, therefore, let my chief loo'is come before me, and hear the decree of God.

When the chief loo'is had come before the throne, God said unto him: Know, then, O Thoanactus, thou shalt go down to the earth, to the land of Chine'ya, and by inspiration bring forth a birth, capable of the Voice, but not capable of su'is. And thou shalt accomplish this service so that he shall be born into the mortal world at the time a'ji ceaseth to fall upon that land. And thou shalt provide him with great learning and great adversity and great experience withal. For he shall establish the fundamental doctrines of the nations of Chine'ya. For his followers shall become the most numerous and peaceful inhabitants on the face of the earth.

And as thou preparest for his birth by thy mastery over the generations of mortals, so shalt thou, through these, thy hosts, raise up such as shall become disciples. For however great a man thou mightest raise up, it is wisdom to have also born into the mortal world, at the same era, such hosts of philosophers as shall follow him, and indorse his doctrines. For by this means the establishment of Jehovih and His light amongst mortals shall extend the whole length and breadth of that land.

Thoanactus said: Jehovih's will and thine be done. This is a most welcome labor, O God. And I know, the voice of my hosts are with me.

God said: In Jehovih's name, thee I crown, Chief of the Hosts of Loo'is, for the land of Chine'ya, for the birth of an heir for the Voice of the Great Spirit.

Thoanactus was then crowned, and his hosts were provided with badges by God, for they were filed before the throne, and hosts saluted, and departed with due cere-

mony. Such, then, was God's labor for having born into the mortal world, after many generations, one who was called Ka'yu.

CHAPTER XXXVI.

Again God called before his throne a million loo'is, and appointed Etchessa chief over them, saying: Thou, O Etchessa, shalt go down to the earth, to the land of Vind'yu, taking these hosts with thee. And thou shalt establish a heavenly place, which shall be thy headquarters. Behold, I have given thee many generations in which to bring forth a mortal heir capable of the Voice. Survey thou, then, the generations of Faithists in that land.

He, whom thou shalt bring forth for this purpose, shall be of some royal family, a prince of high estate. I shall prove through him, that for love of righteousness, and to serve Jehovih, he will forsake his kingdom and family and friends, and all earthly things and desires, and make himself as a poor man, dwelling with the poor, laboring with them, teaching them, and instructing them. For, because of the idolatries amongst these people they are bound in caste; and he, whom I will teach through, shall prove unto the world that the service of Jehovih requireth of all men, that Jehovih shall stand uppermost, even above kind and caste. In the example of which willing sacrifice, man shall be taught, that all the evils of the earth can be overcome.

And thou shalt provide unto this man many disciples, and roadways for him to travel, and places to preach; and provide followers unto him, to go about with him. For without these, his preaching and practice would be of little avail. See to it, then, that there may be born in the world a sufficient number, to be disciples and followers of his doctrines, that he may be a power in the world for re-establishing the Faithists in the Great Spirit. And thou shalt so provide these births, that they will be of the same period of time.

Etchessa said: In Jehovih's name I am thy servant, with rejoicing. And I answer thee also for these my hosts, that this is a joy unto them, for Jehovih's glory.

God said: To which end I crown thee, Chief of Loo'is, for the land of Vind'yu! And God crowned Etchessa; and he gave badges to the other loo'is. And thereafter Etchessa and his hosts filed past the throne of God, duly saluting, and they also departed, going to the earth, to the land of Vind'yu. Thus were the loo'is empowered of God, to bring into the world the heir, Sakaya.

CHAPTER XXXVII.

Hamonastas, one of the chief marshals of God, and for the heavenly city of Paradise, came before the throne, duly saluting, and saying: O God, Son of Jehovih, I would speak before thee! God said: Speak thou, my son.

Hamonastas said: There standeth without the city of Paradise, beyond the pillars of fire, and in company with thy high-raised captains, one Nu-ghan, delivered from one of the hells of Hassa, over Egupt, and he crieth out continually: O God, Son of Jehovih! Deliver me! Deliver thou me! O Moses! Moses! Moses!

He is distracted, continually using the same words over and over, without ceasing. Now, behold, the nurses and physicians have tried all remedies they can invent, but failed utterly to break the spell upon him. For seventy days they have labored, and, as a last resort, they have brought him hither, that they might learn from thee.

God said: Nu-ghan! Is this not one of the Pharaohs, who took up arms against the Faithists of Egupt? Return thou, Hamonastas, to the keepers of this man, and cause him to be blindfolded, that he may endure the light of the throne; after which thou and his keepers shall bring him before me.

Hamonastas saluted and departed, and after a time, returned with the keepers and with Nu-ghan, who was crying out unceasingly. And now, when he was before the throne of God, God said to him: Behold me, I am God, Son of Jehovih; what wouldst thou?

But the man heeded not what God said, but kept crying out as before. Whereupon God said unto the keepers: Remove ye the blinds a little, that the light may come upon him. And they removed the blinds

a little; but, behold, the light made him more distracted than before. And when God saw his deplorable suffering, he inquired of his keepers, how long the man had been in hell, and they said: Seventy and six years, and in a knot, three years!

God said: I know that this is Pharaoh, who persecuted the Faithists. Take him again without the walls, and there retain him. I will send one of my swift messengers to Lika, in etherea, who knoweth the abiding place of Moses. Perhaps Moses put a curse upon him! If so, only Moses can deliver him.

And the keepers took the spirit, Nu-ghan, without the city, as commanded by God. And God sent Haeroponitis, sister of Raban, a swift messenger, in an arrow-ship of fire, to the etherean worlds, to Gussawanitcha, to Lika's sojourning place at that time, commanding her to lay the matter before the Orian Chief, Lika.

Haeroponitis, upon her return to the lower heavens, reported: I came before Jehovih's throne, whereon sat Lika, and I told him the story of Nu-ghan. Whereupon Lika, Son of Jehovih, said: Let my reporters of destinations go find Moses; and if it be that Moses put a judgment on Nu-ghan, then must Moses return to the lower heavens, and deliver him. The justice of Jehovih reacheth to all time and place.

Whereupon I saluted before the throne of Jehovih, and in company with the reporters of destinations, started forth again in the etherean realms, and after passing through seven worlds, and upward of three hundred Nirvanian kingdoms, we entered the plains of Sapeas, where are situated the colleges and schools of Embassies, belonging to the Ghiturpan board of Ritivius. And here we found Moses!

Moses no sooner looked upon us, having been told that he was inquired after, than he prophesied the cause. He said: Alas me! Because thou hast come for me, thou hast awakened in me that which slept all these hundreds of years. Yea, it is true, I put a curse upon Pharaoh; for I said unto him: Thou shalt yet call upon me to deliver thee out of torments.

Instead of this, I should have forgiven him. O Jehovih! I have sinned before Thee! And Thou hast searched me out after all these years, and brought the mat-

ter home to me. Thou art just, O Thou Almighty! In Thy name and by Thy wisdom and power will I return to the lower heavens, and take in charge the man and people I adjudged!

And Moses wept; and he gave command to the builders to provide him at once with a suitable boat of great fleetness. And then Moses procured thirty thousand volunteers to go with him. And when all things were in readiness, Moses took leave of his companions, and he and his hosts entered his fire-boat, and presently our two vessels were under way, as if in a race, for the red star, Earth. And, after some days, we arrived in the heavens of Earth, even at the city of Paradise, the abiding place of God.

When it was known in Paradise, that Moses was coming, great joy was manifested, for God and the Holy Eleven and the Holy Council, all desired to see Moses. And God commanded the full board of marshals and also the musicians to go with- out the capital, and meet Moses, and escort him before the throne. And they accomplished these things; and Moses came before the throne of God, saluting in the sign, Judgment of Time! And God answered him under the sign, Thy Labor is our Joy and Glory!

And God said: In Jehovah's name, O Moses, come thou, and honor my throne.

And Moses went up, and sat on the throne, on the right hand of God. And Moses said unto the Holy Council and to the Holy Eleven: Your God shall be my God. In his love and dominion am I cast by Jehovah's will, to deliver those that have suffered from me and my words.

God said: Shall we not have a day of recreation first? Moses said: Nay; till I have delivered Nu-ghan, there can be no peace. Send, therefore, thy marshals to the keepers of this man, and bring him before the throne.

And now again, after awhile, Nu-ghan was brought in, all muffled up, to keep the light from hurting him. And he was still crying out: O God, Son of Jehovah! O Moses! Moses! Moses!

And when Moses beheld this, he was well nigh overcome by the pitiful scene. And Moses brushed away his tears, and rose up, raising his hands to Jehovah, saying: Light of Thy Light, O Jehovah! Power of

Thy Power, O Jehovah! Deliver Thou him, whom I accursed! Put his griefs and sorrows upon me, that hath sinned against him!

A mantle of yellow light, cloud-like, descended upon Moses, as he stood transfixed before Jehovah. All the place was still as death! The blinds and muffles on Nu-ghan fell off, and he stood silent and motionless, gazing with fixed awe upon the holy scene, and upon Moses on the throne of God!

The spirit of Jehovah moved upon the holy place, and the musicians felt the power. It was the light of one who was mighty, from the ethereal worlds! Gently, then, the music of ten thousand voices fell upon the holy audience. First mild, as if far off, then louder and louder, as if coming near, till soon the words of the anthem proclaimed Jehovah's praise.

Nu-ghan turned not his eyes from the glory of Moses and the ethereal mantle, for he knew Moses, even as it were but yesterday they parted in Egypt, on the earth. Slowly, now, Moses lowered his upstretched arms, and his hands were brilliant, like yellow fire. And Moses said: solemnly: All praise to Thee, Jehovah! Thou art just, Thou Almighty Creator!

Nu-ghan added: For through Him is all deliverance, worlds without end. In Thy praise will I sing forever, O Jehovah. Thou, Most High God of Moses, my Deliverer! Make me strong, O Jehovah, that I can look upon him, whom I persecuted and abused.

Then Moses looked upon Nu-ghan, and said: These things had to be. Thou wert the last of the pyramidal age of man, and I the first founder of the migration of the righteous. All things are done by Jehovah, in His own way and time.

As, by my curse upon thee and thy people, have I been bound to come back to deliver thee and them; so, by thy curse against Israel, shalt thou now return down to earth, and labor to raise up Israel. For Israel hath fallen from communities, and hath taken to kings, after the manner of the heathen and the idolater. Her people are divided and broken up, and many of them have become worshippers of the false Gods, Baal and Ashtaroth. Yea, they are forgetful of my commandments of peace

and love, and have taken to war and to earthly aggrandizement.

And thou shalt take with thee ten thousand angels of the exalted grades, and go down to the earth, to the habitations of the Israelites; and, by inspiration, thou and thy hosts shall select and inspire such of the Israelites as are within reach of inspiration, and thou shalt take them away from all other of their people, and from the heathen and idolatrous tribes. And thou and thy hosts shall abide with these mortals, re-establishing them in peace and non-resistance, after the manner of the doctrines in the es'sean worlds. And thou shalt call them, Es'eans, that they may be distinguished from all other peoples.

Nu-ghan said: Thy decree is most just, O Moses, and I know of a truth thy words are Jehovih's. I pray thee, how long shall this labor last?

Moses said: Some hundreds of years! Until thou hast raised a light sufficient unto Jehovih, that peace and love and the doctrine of good for evil be again re-established from the blood of the Israelites. And when thou hast perfected the generations of the Es'eans, thou shalt have sent to thee from the throne of God certain loo'is, and they will labor with thee until an Israelite is born into the mortal world capable of the Father's Voice.

Nu-ghan said: Hear me now in my plea, O Moses, thou, Son of the Most High: When I died and entered heaven, I found my kingdom in heaven waiting for me. And they were miserable, being beggars, slaves and idiots, because of the slavery I had put upon them in the earthly life. And I could not escape them, or put them aside. If I went away objectively, then subjectively I remembered them, and was drawn back to them. Yea, I was like a young colt that first being haltered, pulleth away, but faileth; then pulleth again, and faileth, and so on, until he findeth he cannot escape, then tamely submits, even so was I bound to my kingdom, and obliged in the end to yield and become a slave unto them, to provide for them. For I had so despoiled them of their talents, they were as helpless as infants; and many of them wicked in the extreme.

Nevertheless, I accepted that which I could not escape; I toiled with them hundreds of years, restoring them as well as I could. And in time a ray of happiness came to me, in the hope that in hundreds of years to come I should find my way out. But, alas! darkness came upon my already dark heaven. My evil ones, such as I had slaughtered on earth, came upon me for vengeance' sake. Anarchy overflowed me and my people. They became very demons of madness, and they seized me, and bound me, and bruised me and suffocated me with horrid smells. Millions of them! And their curses pierced me like poisoned arrows. Long I fought them; and I cried out unto thee and to Jehovih! But, alas! I was in hell. None could hear my prayers. For days and months and years I held out, but only to experience new and more terrible horrors! How long this woe was upon me, I know not. I only remember, that my soul sickened within me; and I felt a sinking and a fainting, like an endless death, that could not extinguish me. To me it seemed ten thousand ages!

Suddenly I find myself here! Distracted before thee, thou holy Son of the Great Spirit! Whence came I? What hath occurred? Or is this but a spell of delirious dream? And will I relapse again into yonder terrible nightmare of horrors? How can I go hence, that mine old kingdom come not upon me? Do they not wait hereabout somewhere? To seize me again, for renewed torments? O teach thou me, Moses! How can I fulfill thy righteous judgment? And not be entrapped again, and, perhaps, forever!

Moses said: I will give thee a new name, and I will clothe thee in garments of mine own making, so they will rather flee from thee, than come to thee.

And Moses gathered up of the yellow cloud-like mantle, and made a mantle, and clothed Nu-ghan; and he named him, Illaes, signifying, Servant of Light. And after that, he was provided with ten thousand co-laborers, assisted by Gafonaya, and sent back to the earth, on his mission. And God appointed one hundred messengers unto Illaes, that word might be transmitted every month to Paradise.

CHAPTER XXXVIII.

God proclaimed a day of recreation in Paradise, that the inhabitants might meet Moses and his hosts, and rejoice therewith. And great was that day in Paradise. On the following day, Moses departed for the Egyptian people, who had been in hell with Nu-ghan, going to the place of deliverance. And there were of these spirits eleven million four hundred thousand. And Moses conferred with the inspectors as to places, and having decided on a convenient region, Elaban, he ordered their removal thither. And Moses went with them to Elaban, an isolated region on the Aratesaian plateau, and remained with them one hundred and twelve days, establishing them with nurseries, hospitals and factories; and he appointed officers for them, to every group and series, going amongst them in person and ministering to tens of thousands of them, and providing them places of worship.

After that, Moses appointed Salesmon over them. Thereafter, Moses departed, and returned to Paradise, where he remained two days more, and then took leave, and departed for his own heavenly place in Nirvania. But ere he departed, he said: When the a'ji'an forest is past and gone, and it be Jehovih's will, I shall return again to look after my hosts.

And now was God's attention directed to the Faithists of western Arabin'ya, where the God Baal had gained access and power; having affiliated with one Dagon, a false God, located in those regions, who maintained six earthly oracle-houses and a small heavenly kingdom of his own. And it came to pass, that the Hebrews were a divided people. A small minority of them still worshipped Jehovih, having colleges of prophecy and places of learning. But the great majority of them were worshippers of the Lord and God, believing the Great Spirit was only a large man in heaven, after the manner of Baal, or Dagon, or Ashtaroth, or any other God.

God said of them: Though they pretend to be of many kinds, I see but two: Those who worship the Ever Present, Jehovih; and those who are drifting into heathenism. Mine eyes behold the true Faithists with colleges and with books of learning; but, as for the others, they are

becoming consulters of the oracles, the same as the heathens. How can they remain a united people? The Gods of one city and temple teach one doctrine, and the Gods of another place teach another doctrine.

God had previously sent to Ebenezer one Jerub, with ten thousand assistant angel strategists, to be with the Faithists. Jerub now asked for another ten thousand, and God sent them to him. And God said unto Jerub:

A war will presently result between Baal, Ashtaroth, Dagon and Haughak; and these Gods will not only war in heaven, but they will carry their battles down to mortals. And the Israelities will not only forsake their ancient doctrine of peace, but will become great warriors, both against other nations and peoples, and against one another.

Take thou heed, O Jerub, and whilst Baal and Ashtaroth are in conflict and neglectful of the temples and oracles, possess thou them. Better is it, that these false Gods win unto themselves as dutiful subjects, five angels, than one mortal. Guard thou well all the colleges of prophecy against the emissaries of these false Gods. And see to it, that the worshippers of Jehovih have born unto themselves a goodly number of prophets.

CHAPTER XXXIX.

There came to Paradise, Gods' heavenly place, one Taenas, a messenger from the chiefs of the so-called Holy Confederacy. God's chief marshal conducted him before God, and, being commanded to speak, he said: Greeting to thee, O God. In behalf of the Three Sons of the Holy Ghost I come before thee to proclaim their words. I have been instructed by them, what to say, and I declare unto thee, O God, my words are their words.

First, that thou mayest hear us before we are adjudged; second, as thou claimest liberty to think and to speak for thyself, so do we all. And wherein error cometh of our proceedings, it is our own matter, and not thine. As thou sayest: Behold the All Person, so do not we say; but we say: Behold the all expanse; it is but a shadow, a ghost. And for convenience' sake, we name it, Holy Ghost. Is not this

our privilege? Who can deny us? Hath one man rightful dominion over another? Or one captain, or one God?

God said: Proceed.

Taenas said: And if we be right, then shall we of our own selves judge what we will do. But if thou be right, and there be an All Person, thou art then His servant to do His will. Are these points true?

God said: It seemeth so.

Taenas said: And liberty to both sides?

God said: Yea.

Taenas said: When I was a child, I was helped to walk; but now I am strong, I walk alone. Wherein then shall not my judgment also walk alone?

God said: Proceed thou, and I will speak afterward.

Taenas said: We have seen in ages past, that peace hath been forever proclaimed by the followers of Jehovih; and that both on earth and in heaven such people become the sufferers and victims of tyrants of earth and of false Gods in heaven. We propose war, in the name of the Holy Ghost, both on earth and in heaven. We can have no war with thee or thy people, on earth, or in heaven; for thou and thy people, angels and mortals, are all peace, warring not. Our wars can be only with warriors. I put the matter thus: Thou hast a virgin daughter, and a villain assail her; thy doctrine is, to rush in and take thy daughter away from him; our doctrine is, to beat him away from her.

We behold evil Gods and evil spirits, assailing virtuous people on earth and in heaven. We propose to fight them to destruction, for righteousness' sake. More then are we to thy favor, O God, than against thee. We dip our hands in blood, for sake of peace and virtue, for sake of liberty and knowledge. We shall say to the man of earth: Thou shalt become learned! To the es'yan in heaven: Thou shalt not return to mortals, but remain in thy place, and become learned and virtuous. For which reason we come to thee, O God, that thou mayest know our foundation.

God said: Who, then, sayest thou, men and angels shall worship?

Taenas said: In this, we command them not. But we give them liberty to worship whomsoever they will.

God said: Thou hast said: Our doctrine is, to beat the villain away from the virgin; but what wilt thou, by thy example, teach?

Taenas answered: That an assailant deserveth punishment.

God said: And wilt thou say to the peaceful and virtuous: Take up arms, give your enemies torments?

Taenas answered: Yea, verily.

God said: And by what authority, if they inquire of thee? Taenas said: By authority of the Holy Ghost, and the Confederacy, and by the Son, that is, each and every Lord of the Confederacy. For we shall teach mortals and angels that all things are by law; and the word, law, shall take the place of the term, Great Spirit, or Jehovih.

God said: Hear me, then, O Taenas, and in love bear my words to thy so-called Triune Confederacy, and to the high leaders, saying to them, thus saith God of Paradise, Son of Jehovih, according to the light of this throne:

Ye shall triumph for a long season on earth and in heaven; but not in the way ye suppose. For ye will be forced to provide a worshipful head for mortals and angels. And it will come to pass, your three heavenly places will become known on earth and in heaven as the Triune Gods, or Trinity! And the people will worship an imaginary figure of three parts, Father, Son and Holy Ghost. And this will become their idol; and he will be accredited with love, anger, jealousy and favoritism, war and destruction.

Because ye say: Give punishment to the wicked, ye open the door of all evil. For he, who hath a quarrel with his neighbor, will accuse him as deserving punishment. They, that are in darkness, and being mighty, will fall upon the weak, and slay them. A quarrel will ensue in your three heavenly kingdoms, and ye will become as three false Gods. And since ye profess not the All Person, each of ye three Gods will be forced to announce himself as such. For the rule applieth to all men and to all angels, that they, who deny an All Highest Person in the Creator, become establishers of idolatry unto themselves.

Thou hast said: We shall leave mortals and angels to worship whom they will.

Why, then, is it not well to worship Baal? And Dagon? And Ashtaroth? And yet, these Gods make slaves of their subjects, that worship them.

Taenas said: Nay, they are evil Gods. We will deliver their slaves into freedom.

God said: Who is master, and who is slave? Either on earth, or in heaven? Why not abolish your Triune Confederacy, lest ye rule over others? And you profess liberty, why not practice it? Because ye proclaim liberty as your chief object, ye will entice the unlearned and the idle and lazy; for all these claim their weaknesses as the boon of liberty.

It shall come to pass, in the far-distant future, your kingdoms will be made up of the lowest grades. And they will pull you all down from your present high resolves; and ye will become tyrants and evil Gods yourselves, and meet the fate of all your predecessors.

Earth and her heavens thereof were given into my keeping, for the resurrection of all the inhabitants; but I have neither commission nor desire to accomplish dominion by violence. As ye have withdrawn from my kingdoms, it is an act of your own. Even mine own grief at your secession sheweth me, how short I am in comprehending Jehovih's ways. For I declare unto thee, O Taenas, and through thee to thy chiefs, that though your course seemeth evil in my sight, yet will it be proven in the distant future, that Jehovih will appropriate your labors to an ultimate good.

Go thou, therefore, with my words to the chiefs of the Triunes: I part with you all, as a father parteth with a son who goeth into a consuming fire.

Taenas said: In reverence to thee, O God, I go to them, that pity thee for thy too peaceful ways.

Thereupon, Taenas saluted in reverence, and departed, going his way.

CHAPTER XL.

God called up Erastes, chief of messengers, and he said unto him: Thou hast heard the words of thy God and of Taenas. Take therefore thirty thousand and four hundred messengers, that is, one for each and all of my remaining kingdoms, and go and proclaim the same unto them, that

they, having due notice, may manage their affairs with wisdom and foresight.

Erastes said: Jehovih's will and thine be done! And he saluted and withdrew, going to the place of the messengers, and choosing his hosts, instructed them in regard to the message. And he gave to each of them power to choose their officers, and to provide their own vessels of travel. And in not many days thereafter, they all departed.

Now it came to pass, that the following kingdoms soon fell to pieces, and drifted into the Triune Confederacy, namely: Sho'e'gan, and her twenty-eight sub-kingdoms, all in the hadan regions; Ghi'e'wan, and her forty-four heavenly hadan kingdoms; Haotus, with seven heavenly hadan kingdoms, and five sub-kingdoms; Tuwahtal, and thirty kingdoms in the first resurrection in the plateau of Theovrahkistan; Livragga, and seventy-one heavenly sub-kingdoms, of which thirty-eight were ready to enter the second resurrection; Jahkin and Mouri, with ninety-seven heavenly hadan kingdoms, of which eighty-seven were promoted to the second resurrection; Ganzoe, with four hundred hadan kingdoms, of which many were below the second resurrection; Hapsu, with four heavenly kingdoms of seventy million angels in the second resurrection; Iturba, with twelve heavenly kingdoms of one hundred and four million angels in the second resurrection, half of whom were as high as fifty in the grades; Wantawacha, with thirty heavenly kingdoms, with three hundred million angels in the second resurrection, three-fourths of whom were upward of grade fifty. Of the seven lower kingdoms of the second plateaux, there were eight hundred million angels of the first resurrection, who migrated from their provinces to the Triune regions, Amesha; and they destroyed the road behind them.

When God saw the great secession of his heavenly kingdoms, and their allegiance to the Triunes, his soul was filled with sorrow. And the Voice of Jehovih came to him, saying:

Why takest thou sorrow to thy soul for these things? Shall a God grieve, because his burden is made lighter? Behold, in this day and hour the Gods and Lords of the Triune are rejoicing with great joy,

because of these accessions. Yea, they perceive not, what a load they are taking on their shoulders. But thou shalt send agents amongst the Triunes, especially unto their capitals and their chief kingdoms.

So, God appointed many agents, different from messengers, for they were to be under the command of none but God. God said unto them: Ye shall go to the places I appoint unto each one of you, as travellers and sojourners in your own way, and observe the doings of the Triunes, especially the chiefs and leaders, Lords and Gods, and their teaching and government, and in your own good time depart out of the place and return hither and inform my Holy Council and my Holy Eleven.

And the agents went forth as commanded.

CHAPTER XLI.

The three heavenly kingdoms, Haractu, Eta-shong and Hapsendi, of the Triunes, were independent, but allied for offence and defence against the evil Gods, Baal, Dagon, Shulleth, Ashtaroth and others, whose angel subjects were kept in slavery, and for evil purposes. Now, therefore, the Triunes jointly declared war, to the end that peace might be secured in these heavens.

Nevertheless, each of the Triunes had charge of his own heavens and over such part of the earth as was covered by his heavens. For they had divided up and appropriated both, the earth and the heavens, into three parts, one to each of them.

A triangular war was going on in hada and on earth betwixt the angel armies of Baal, Dagon and Ashtaroth, in which ten thousand million angels were engaged under them. Looeamong declared war against the whole of them, and impressed into his service eight thousand million angel warriors.

Ashtaroth, the most vengeful Goddess, had previously sent hundreds of millions of her warring angels down to the apostate Jews, to inspire them to wars and cruelties on one another, hoping to exterminate them, lest they become Baal's subjects. And yet other millions of warring angels had she sent to the Par'si'e'an cities, and to the Egyptian cities, Daskrath, Babylon and Gonassah and Tyre and Romaxain

and to the kings and queens of many other great cities, to inspire them to send forth armies to destroy, not only the worshippers of Jehovih, but all people that worshipped Baal, or Dagon, or any other God.

Baal, on the other hand, had sent hundreds of millions of his warring angels down to the earth, to Heleste and the west regions, and to the Israelites as well, inspiring mortals to war against the east kingdoms, especially Babylon and Daskrath, two mighty cities in the dominions of the Goddess Ashtaroth.

And the armies of the mortals were moved forth by the armies of angels, whom they saw not; and war raged east and west and north and south.

Looeamong, the Triune, said: I will spoil them both. I will send an army of warriors down to the middle kingdoms, to the great tyrant, Cyrus. I will possess the oracles and direct Cyrus to march against Par'si'e. He shall make an alliance with the Argos'yans. Hatchesan and Karsoka shall be my countries. And the cities of Hemia and Babylon and Nine'vah and Gasakad and Hannadan and Saluem shall bow down no more to Baal and Ashtaroth, forever.

Belus shall be mine, and the cities and temples of Hina and Maroth and Hovan and Torres and Delfi; and the inhabitants of Phires and Sithak and Macedon and Thues, and the great oracle-houses of Myrsilus and Myrsus and Gyges and Candawles and Haerkus and Simon and Gamma and Fabiyan and Sulus and Craz'ya and Wakadya and P'hrid and Gemnae and Ma'zan and R'hodae. By force will I possess them; yea, by force drive hence all other angels and Gods. And my warrior angels shall possess these temples, so that whoso cometh to consult the Gods shall receive mine own answers. I will drive mortals to war in mine own way, and to whatever place I determine to subdue or destroy.

Equally menacing were the boasts of the false Goddess Ashtaroth; she had said: Whether I despoil heaven and earth, I care not. If I cannot possess them, I will destroy them, so that no God shall possess them. Into festering knots and hells will I cast tens of thousands of millions of angels, in case I do not succeed in winning all.

I will send millions of warring angels down to Xerxes, the Par'si'e'an king, and to his kingdom, and they shall obsess every man, woman and child to desperate madness against the Argos'yans and the middle and west nations. I will lead Xerxes forth with the mightiest army that has ever been on the earth. And they shall despoil all regions, whithersoever they march. For I will make Xerxes and all the Par'si'e'ans believe, they are doing these things for their own prosperity and glory, and for despoiling their own enemies.

And, after Xerxes hath despoiled and conquered all the earth regions, Baal and all other Gods shall be driven away from the oracles and temples. Xerxes shall issue a decree, abolishing all other Gods but me, Ashtaroth. And, when I am thus well anchored on the earth, I will turn my legions against this new upstart God, the Triune, Looeamong. And I will cast him into a hell, from which he shall not escape forever!

So, Ashtaroth concentrated her heavenly warriors into this great and desperate work. For she had been maturing her plans, even before Xerxes came to the throne of Par'si'e. And, since, in those days, the kings and rich men in all those countries consulted the oracles, in reference to all important undertakings, it was not a difficult feat for Ashtaroth to obsess the millions of Par'si'e'ans to carry out her project.

Accordingly, Ashtaroth commanded her marshals to summon two thousand million angel warriors, men and women, for the work in hand. And when they came to Neabissa, a heavenly region to the north, over the earth-mountains Afflo'yagga, she caused Mateus, her chief orator, to prepare a speech in her behalf, and have it declaimed before the angel warriors. Mateus, a one-time Lord to Osiris, nine hundred years previous, now made the speech, and this is a synopsis:

I, Goddess of all the heavens and of the whole earth. Behold me, Ashtaroth! The earth and her heavens are mine, saith Ashtaroth! I clove the sun in twain; for it is mine. I clove the pieces again; for they were mine. From these I made stars and the moon. But the great earth I made as my foot-stool; for it was mine, and ever

shall be. I peopled it over with all the living; they were my creation. And ye also are mine.

I peopled the stars, and gave to the inhabitants thereof great delights. And the earth and my heavens were places of great delight. For I gave bountifully to all my children. But the inhabitants of the far-off stars quarreled because of an evil God, Baal. And they cast him out. And he came here to despoil me and my heavenly places. Witness ye my beloved. I could destroy him with my little finger. But he is unworthy of your Goddess. To you I give the glory to capture him, and cast him into hell, and torture him forever.

But lest other evil Gods take possession of his earthly places, they shall also be destroyed. Hear ye then the command of Ashtaroth, which is, that ye shall go down to the earth, and obsess and inspire the Par'si'e'ans to march forth and destroy all other people on the earth, beginning first with the stronghold of Baal, in Argos, where he hath many sub-Gods under him, where the Argos'yans, not knowing him, call him, Zeus. And to whomsoever proveth valorous amongst my angel warriors, will I give great promotion and glory, and thousands and millions of slaves. For when Baal is overcome and cast into hell, ye shall take his angel slaves, and possess them yourselves, according to your valorous deeds.

So it came to pass, that Xerxes and the people, the Par'si'e'ans, were moved to go forth and destroy the Argos'yans. And king Xerxes took two and a half million soldiers with him for his army. And so great was the inspiration and obsession of Ashtaroth's angels, that they caused another two and a half million of Par'si'e'ans to go with Xerxes' soldiers. So that Xerxes' whole army was five million souls, which was the largest army that ever had been on earth.

CHAPTER XLII.

Baal, God of the Argos'yans, called together two thousand million angel warriors, and after properly officering them, caused them to assemble in Beth'hagas, a sub-kingdom of heaven over the Tillag mountains, to the north of Macedon, and he said unto them:

Behold your Creator, who I am! By my breath upon the earth ye came forth. I am he, who was of old called, De'yus, Lord God of heaven and earth. All places are my places, all dominion is mine. My heavens gave I unto you for your inheritance forever. But an evil Goddess, Ashtaroth, hath come to despoil you. And she hath sworn upon her thighs to cast you into endless torments.

Behold, I have sworn a new oath on the sun and moon and stars! Ye shall capture her, and cast her and all her angels into hell, to so abide forever. For I will clear the heavens and the earth, and they shall be clean and full of delight. Hear ye, then, the commandment of your God, Baal, ruler of heaven and earth:

Ye shall go down to the earth, to the Argos'yans, and obsess them, man, woman and child, and inspire them to terrible deeds of blood, havoc and death against the Par'si'e'ans who are coming against them. And whilst ye are thus providing corporeal destruction for this evil Goddess, my heavenly hosts under Yaawochad, my Lord of Agansetha, shall attack her angel armies in every quarter of these heavens. And as fast as her drujas are captured, they shall be cast into the hells of Gotha, which I have prepared for them. And to all my valorous workers will I give great promotion and power. Ye shall have servants and slaves without number.

Now, it came to pass, that many years of war and destruction ensued; but Baal's hosts were too powerful for Ashtaroth. And so Baal not only overcame her angel warriors on the earth, but in her heavenly capital also. And his legions rushed upon her, and captured her. Whereat her own angels turned against her, perceiving now that she was an impostor, and not the Creator. And they bound her, and carried her and her Lords and Gods off to Toossemes, a heavenly place of foul smells, in Gotha, and they built here a place of torment for her and them, and cast them in. And they bought hither tens of thousands of her officers, and cast them in, and also the spirits of kings and queens and of generals and captains who had been her devotees, who were slain in battle, and who were yet in chaos. Thus ended the career of Ashtaroth as a false Goddess. And

there were thus cast into this hell, voluntary and involuntary, two thousand million angels.

As to mortals, Xerxes' mighty armies lived not to return to Par'si'e, but were scattered and destroyed. As to the Argos'yans, they were a ruined people. And all those countries were covered over with the spirits of the dead, in chaos. For these wars had been going on for many, many years.

CHAPTER XLIII.

Kabalactes, Triune God of Vind'yu and her heavens, said: Since Vind'yu and her heavens are to be mine forever, I will take mine own time, and make a sure foundation. First, I will build me a heavenly city, Haractu, above the mountains of Yammalaga, twelve miles high, and the wings thereof shall spread out, broad as the land of Vind'yu. And I will build me a heavenly palace in Haractu, and adorn it in splendor; and it shall also have wings on every side; and the wings shall be the habitations for my officers, my select and Holy Council.

And when Haractu is thus completed, I will send word into all the heavens of the earth, saying: Come and see Haractu, the heavenly seat of the Holy Ghost; the most glorious city of the Holy Confederacy of the Triune.

And then shall my legion of angel warriors go forth to battle in these my heavens; and they shall despoil all the false Lords and false Gods worshipped in Vind'yu. One of two choices will I give unto them, to bow down in obedience to me and to the Triune and to the Holy Ghost, or to be cast into hell. One by one shall Gods and tyrants fall by my hand; I will destroy them utterly and forever.

Kabalactes then organized his heavenly kingdom: appointing officers and apportioning his angels amongst them, according to the labor allotted to them. And he built the heavenly city, Haractu, and adorned it in great splendor. And he provided hospitals for the sick and imbecile, and nurseries for es'yans, and factories for workmen, and schools and colleges for great learning.

Look, he said, I have provided places for the poor, the sick, the unlearned, the

helpless and the imbecile, even before I provided a palace for myself. There is a God for you. Behold, I am the servant of the Triune, the Father and the Holy Ghost. My doctrine is: To labor for others first, and for one's self afterward. And since you perceive that my doctrine is a holy doctrine, ye shall establish it, come what may. For, although I am good, I am also power and majesty, in great anger to overcome evil, and establish righteousness and liberty.

These, then, were the chiefs of Kabalactes' staff: Pedmon, Laer, Yodaava, Craosha, Varaga Sin Tse, Karapa, Haekiha, Yutobis, Lumbotia, Doravva, Etchwalactcha, Myrrhes, Sepia, Tidon, Onatuhu, Durhea, Indra, Kali, Hosanne, Wahtissa, Owella, Gur, Hiak, Cassavragga, Howgotha and Ithra. And as captains: Sarama, Janassa, Anatheia, Thodica and Janurs. But all the foregoing assumed many false names, both on earth and in heaven, so that no history could reveal who they were, or by their names distinguish where their dominions lay.

Kabalactes had said unto his chiefs: Behold, mortals have many favorite names for worship. Go ye down to the earth, to Vind'yu, and possess the temples of spirit communion, the oracle-houses and whatever places mortals come to worship in, and these places shall be yours. And to whatever Lord or God, mortals most incline to bow down, take ye the name of that Lord or God. For I give this law unto you, that ye shall possess the land of Vind'yu, not with new names, but with the old, but all unto one end, which is the establishing of the Triune God-head.

Kabalactes then made Pedmon commander-in-chief over his angel warriors, and despatched them down to earth, to Vind'yu.

After this, Kabalactes raised an army two thousand million angels to fight his heavenly battles. Over these he crowned Yettaba, Lord in chief.

In addition to the heavenly attractions of war, Kabalactes raised an army of musicians of half a million to each group. He also instituted times and places for tournaments, processions and the display of great pageantry.

He said: I will not only be powerful in might, but powerful in attractions, above all other Gods.

Now, even as hath been told of the wars of Looeamong, even so, but in a different place, were the terrible conflicts in the heavens of Kabalactes, which were also manifested on the mortals of Vind'yu. So in a few hundred years, that country was but a land of ruins, and over it, in every direction, were hundreds of millions of angels in chaos, being the spirits of those slain in the wars.

Kabalactes said: Now will I clear away the ruins, and build my everlasting edifice on the earth. Behold, I will remodel the sacred books of mortals in mine own way.

In these signs will I rebuild: The triangle, representing the three lights, the Son, the Father and the Holy Ghost. I will re-establish the tau, as the sign of my power. And because my heavens are The All Pure, the tau shall be white. The jaugernot shall be my roadmark. These signs shall be given unto my mortal subjects, to be theirs forever. And whoso exhibits my signs, shall know that they are my covenant which I have made unto mortals.

Kabalactes then appointed twelve thousand four hundred and eighty-eight angels, to go down to Vind'yu, to re-write the sacred books of mortals. And he crowned Gaonaza chief of the inspiring host.

To write the five great books, five mortals had been previously chosen from before their birth, by the guardian angels appointed for the purpose. These men were: Harritza, to write the Avesta; Vraghettes, to write the Venddad; Royhoh, to write the Vispered; Yathavah, to write the Yacna; and Uzariah, to write the Khordavesta.

The angels chosen by Kabalactes in heaven, were sent down to these mortals in infancy, to guard them from the time of their birth upward. And the angels were divided into watches, sufficient to keep away all other angels, to be with their mortal wards day and night, to converse with them in their dreams, to give them visions and good habits and virtue and truth and wisdom. And it came to pass that when these mortals were grown up, and the time came for their work, they were with their

guardian spirits as one, knowing and comprehending the voice of their master, Kabalactes, whom they were inspired to call Ahura'Mazda, because this name was pleasing to mortals.

Gaonaza, commander of the inspiring hosts, distributed the twelve lights of the throne, the angels in rapport with the five mortals, to each of them, save to Harritza, and to him he gave four. And now, when the writing was done, the following was the manner of inspiration:

The writer was previously inspired to be at his post at dawn in the morning, and to have all things in readiness for writing half an hour before sunrise, and to write until sunrise. And the angels in rapport stood beside him, laying their hands upon him. Next to these angels stood another angel, with hands upon them; and, after that one, stood another, and so on, for one thousand angels in a line, extending in a direct line toward Haractu, the heavenly seat of Kabalactes. And from the extreme thousandth angel in line on, up to the heavenly throne, were stretched three cords of es'sean light, even to the High Council, before whom spake the chief of the ten thousand, as previously instructed by Kabalactes. And, as this chief spake in heaven, the es of his voice passed down to the mortal, who framed in earth-words that which was spoken in heaven.

Thus were written the sacred books of Vind'yu. And copies of these books were written on cloth, paper and stone; and some of which were carried in different directions over Vind'yu. In eighty-seven years Kabalactes completed the sacred books, and disbanded the inspiring hosts.

So far Kabalactes had destroyed nine million men, women and children in the wars. He had also destroyed four thousand heathen temples, and more than three hundred cities. And he suppressed over two hundred languages, and banished six thousand two hundred false Lords. He also commanded all languages to be hereafter made out of Vedic, Yi-ha and Zend, from which Sanscrit descended.

CHAPTER XLIV.

Ennochissa, the Triune God of the heavenly place, Eta-shong, over Chine'ya, said: According to the splendor of a kingdom, so is the ruler thereof glorified; this I have learned. Therefore Eta-shong shall surpass all other heavenly places. Thus spake he before his Lords.

Vazista said: Thy Lords are of the same mind. As for Looeamong and Kabalactes, they are more bent on the affairs of earth than of heaven.

Ennochissa spent two hundred years in building and beautifying his heavenly city, Eta-shong, employing more than two thousand million slaves for that purpose. And, as to his heavenly palace, and the palace of his High Council, in grandeur and magnificence, the like had not been before in any of the lower heavens.

The circuit of the columns of fire, of which there were one million, was equal to half the breadth of the land of Chine'ya. And the height and size of the palace were so great it could be seen at a distance of a thousand miles. In the front of his palace were four hundred thousand arches and pillars, and leading up to the foot of the throne, seventy steps, with a breadth of one thousand lengths. In front of the arches was an arena, four thousand lengths across, and this was ornamented with one hundred thousand fountains of fire and water. Interspersed, here and there, on the walls and arches, were hanging gardens of flowers, and drapery of gold and silver.

And as to the workmanship displayed, it was so fine that no language can convey an idea thereof to mortal understanding, except it be said that everything was represented that is on the earth and in the heavens thereof.

The officers of the palace, next in grade below the High Council, the Lords, marshals and recorders, were generals, captains, inspectors, surveyors, receivers and builders, and these were all above grade ninety. There were maintained within the palace arena half a million es'enaurs and trumpeters, four million fire and water servants, and three million bearers of bur-

dens; and yet, beside these, there were six million caterers and servants.

Only officers of rank could cross the arena, or approach the arches by walking upright; all others had to crawl on their bellies in approaching the throne, saying prayers the while.

Now, although the other Triunes had great capitals and palaces, they were not to be compared with Ennochissa's.

Thus labored this Triune, even to the neglect of his earthly dominions. And it came to pass that God, Jehovih's Son, in Paradise sowed the seed of faith in Chine'ya in favor of the Creator; so that, by the end of two hundred years, nearly all the spirits of the dead went not to the Triune, but to God in Paradise. And God's angel missionaries went into this Triune's heavenly kingdom, and won many converts to Jehovih.

So that Ennochissa discovered that his heavenly kingdom was losing ground. Thereupon he resolved to enter the field of war, and to destroy all mortals in Chine'ya that worshipped the Great Spirit. And he also resolved to drive out from his heavens all angels who believed in Jehovih, or who were missionaries unto the kingdom of God in Paradise.

Ennochissa was thus the first of the Triunes to declare war against Jehovih, which was exactly in opposition to his own professions, when the Confederacy was first formed. From this time on, Ennochissa was called by the Faithists in heaven, a false God. As yet, the other two Triunes had fought more for Jehovih than against Him.

After this, both mortals and angels in Chine'ya knew no peace. And when no war existed betwixt any two or more cities or states, and the people were Jehovihians, Ennochissa, with his hundreds of millions of angel warriors, obsessed such mortals, and plunged them into war, to make them destroy one another.

CHAPTER XLV.

When the Triune Gods perceived the great work accomplished by God, Jehovih's Son, in Vind'yu and Chine'ya through Sakaya and Ka'yu, they were sorely troubled for the ultimate prospect of their own heavenly kingdoms. Ennochissa, Triune

of Eta-shong, the heavenly kingdom over Chine'ya, sent an invitation to his two brother Triunes, to come to his heavenly city, to confer as to what should be done.

Accordingly, Kabalactes and Looeamong went to Eta-shong, where they were received in great grandeur, by one thousand million angels, and conducted to Ennochissa's heavenly capital and to his throne. After due salutations and ceremonies, the Triunes all took seats on the throne. Whereupon the High Council retired, leaving only the Lords-in-attendance and the chief marshals within the crescent of the throne.

Ennochissa said: My brothers, peace be with you, because of my great joy for your presence. Behold, Chine'ya, my earthly kingdom, is being sapp'd in the foundation by the Ka'yu'an doctrines. What more will these people care for the Trinity? Jehovih is triumphant.

Kabalactes said: As thou hast spoken of Chine'ya, so say I of Vind'yu: The doctrine of the Trinity is being entirely destroyed by the Sakaya'yan doctrines. Our heavenly kingdoms will lose their base of supplies for subjects. Jehovih is triumphant.

Looeamong said: My brothers, it is not my place to point out the mistakes of others. But ye twain have built great heavenly capitals and palaces. Your kingdoms are embellished, as these heavens never were before, with magnificent cities.

Now, whilst ye were thus building, behold, I went with my legions down to the earth to war. I have not only overthrown many of the false Gods and Lords, but put the worshippers of Jehovih to death. Therefore, I have done little to beautify my heavenly kingdoms; but I rest above fear and apprehension. Nevertheless, what soever ye would that I can do, to assist you out of your dilemmas, that will I do.

Now, after many suggestions and proposals, which were not accepted, Ennochissa said: As God in Paradise hath taken an earthly course to insure his success, why shall not we also? Behold, let us seek out a number of mortals also, and through them, establish our doctrines with mortals.

Looeamong said: A most wise suggestion.

Kabalactes said: This have I seen, since a long time, would be necessary to accomplish.

Thereupon a coalition was entered into by the three Triunes to give to mortals forty-nine Saviors, in order to establish the Trinity. Which labor should be accomplished within two hundred years. And it was also stipulated, that the whole forty-nine Saviors should be put to death ignominiously in order to win mortal sympathy.

To accomplish this, the Triune Confederacy provided, that each kingdom should supply one million angels for the army of inspiration, and that the same doctrine should be enunciated through every Savior, raised up for the work. And, accordingly, the three million inspiring angels were selected, all being above grade eighty.

For Looeamong's hosts, Thoth was made captain. For Kabalactes' hosts, Yima was made captain. For Ennochissa's hosts, Satree was made captain.

Accordingly, these three, Thoth, Yima and Satree, with their three million, were sent down to the earth, to raise up amongst mortals the required Saviors. And there were thus given to the earth, in the space of less than two hundred years, forty-nine Saviors. Their names were: Rita, Gibbor, Gaal, Efrokin, Gargra, Thules, Etrus, Gadamon and Shofal; and Thules, of the house of Thules, Eterus, Gadamon and Shofal; and all of these were of Egupt.

Of the land of Par'si'e, the following men: Adakus, Mithra, Bali, Malopesus, Gonsalk, Hebron, Belus, of the house of Belus, Megath, Yodman and Beels.

Of Vind'yu, the following: Indra, Yuth, Sakai, Withoban, Aria, Devatat, Chrisna, Laracqu, Hagre, Anathia, Jannassa and Janeirus.

Of Chine'ya, the following: Sam Sin, Ah Wah, Ah Chong, K'au'foor, King Shu, Shaou and Chung Le.

Of Heleste and Uropa, the following: Datur, Prometheus, Quirnus, Iyo, Osseo and Yohannas.

And all of these preached the doctrine of the Father, Son and Holy Ghost, and performed miracles. And the same angels inspired their enemies to put them to death. Some were boiled in oil, some were

devoured by lions, and some nailed on the ugsa and left to perish.

Now so far as the Triune doctrine affected mortals, it related chiefly to war. The confederate Gods had said: War for righteousness' sake is just. We go to the earth to put swords and spears in the hands of the innocent and upright, saying to them: Defend yourselves! Establish yourselves! There is no Ever Present All Person. All things were created out of the Holy Ghost. Depend upon yourselves. Rise up and be men, mighty to do the will of the Son, the Father and the Holy Ghost.

CHAPTER XLVI.

When God, Son of Jehovih, saw the work of the Triunes, he bewailed the ways of heaven. Jehovih said to him: Bewail not, My Son, nor grieve for what they have done. But make thou a record of their works; for mortals will preserve a history of this period, which shall be called, the Era of Saviors. And it shall stand as the darkest era in the cycle of Lika. But it shall come to pass on the earth, that the Triunes will cut themselves off in a way they see not. For mortals will worship the Saviors. Whereupon the Triunes will become divided in their heavenly kingdoms.

So God bewailed no more, but prepared a new army of a thousand million angels, to go down to the earth, to provide for receiving the spirits of such as were to be slain in wars near at hand.

Of these hosts, Eyodemus was given command, and he appointed the following officers to each hundred million, to go with him: Sogothwich, Yutempasa, Loo Wan, Thagaik, Maratha, Wein, Shuberth, Le Shong, Taivi and Duraya.

Nor did they reach the earth any too soon, for war soon circled the whole earth and every nation and tribe and people were immured in bloody carnage. This period was practically the end of the good works of the Triune, but equally so the beginning of their mighty kingdoms in heaven, which were destined, ere long, to overshadow the whole earth.

The war, they set on foot on earth, extended into their own kingdoms. And these three Gods, the Triunes, saw, that only by might and desperate vigor, they could preserve their heavens from anarchy. Five

of the sub-Gods of Kabalactes, of Vind'yu, revolted within his own kingdom, and set up places of their own. And they falsely assumed the names of the Saviors, who had been put to death in Vind'yu.

Kabalactes summoned his remaining chief officers to Haractu, his heavenly city, before his throne. And when they were before him, he said unto them:

This is the emergency of the Gods. My voice and my strong arm are raised up. Miscreants, whom I elevated to official positions in heaven, have betrayed their trust. With their legions they have seceded, and set up kingdoms of their own.

I have called you before me, that ye might jointly hear my decree, and obey. I will have order and harmony in my heaven. Neither shall there be but one God in my dominions, even myself. It is my will, therefore, that ye pursue these rebellious captains down to the earth, to their heavenly kingdoms, and despoil them utterly. And if need be, ye shall capture them and their chief leaders, and cast them into hell. For they shall understand that I am not a God of peace, like the Jehovahian Gods, but a God of war.

For this purpose, I appoint Yima as my Holy Ambassador and Earth Warrior. And I give to him two thousand million warriors, that he may make quick work of my rebellious chiefs. My marshal shall select, therefore, for thee, Yima, the two thousand million angel warriors; and thou shalt appoint thine own generals and captains, and go at once down to the earth regions of these miscreants, and carry out my commandments.

Yima and his hosts did as commanded, but not suddenly; for an angel war ensued which lasted forty-six years, before the five rebellious Gods were beaten from their strongholds. And, even then, they were not captured and cast into hell; but they escaped, taking half a million angel warriors with them, and they migrated to Uropa, to the city of Roma, where they established themselves in security. Thus the deposed Vind'yu Gods became Gods of Roma.

Immediately after Yima succeeded in clearing Vind'yu, Kabalactes summoned him again to Haractu, his heavenly seat, before his High Council. When he had

thus come, Kabalactes spoke from the throne, saying:

Because my wisdom hath triumphed in heaven and earth, I now take unto myself a new name, Budha. And from this day and hour I shall be called by no other name forever. And my heavenly place, my city and my heavens shall be known henceforth, forever, as Haractu, the Buddhist heavenly kingdom, the All Highest Heaven of Heavens!

Thou, Yima, shalt repair again to the earth with thy two thousand million warring angels, and establish me, as the Budha. By fire and sword, by blood and death shalt thou establish my name on the earth. And thou shalt find a way to teach mortals, that I was Sakaya, and Sakaya was and is the Budha, Son of the Triune, Son of the Holy Ghost.

Jehovih had said: Behold the time will come unto both Gods and men who deny My All Person, when they will espouse even falsehood for sake of their own selfish ends.

Jehovih spake to God, saying: Behold, he commandeth himself to be called Budha. Now I say unto thee, suffer this also to be, neither accuse thou him before heaven or earth of his falsehood. Nay, but thou shalt also henceforth call him Budha, signifying All Knowledge, for it is his choice.

So from this time after, Kabalactes was called Budha in heaven. And his angel hosts under Yima, who descended to the earth, inspired mortals, both through the oracles and by inspiration, to call Sakaya, Budha, and Budha, Sakaya. And in not many generations, mortals forgot that they were two persons; but they accredited all things of the spirit to Budha, and all things of the flesh to Sakaya, although the whole matter was false in fact. The followers of Budha professed peace, but practiced war and conquest, setting out by blood and carnage and destruction to establish Buddhism in Vind'yu.

Jehovih said to God: Even this shalt thou permit them to do. For herein will they lay the foundation of the final overthrow of this false God, Budha. For they will put aside the Trinity of themselves, retaining Budha and the Holy Ghost. Yea, they will ultimately teach, that Budha is but a principle, and that the Holy Ghost is as nothing.

CHAPTER XLVII.

Not less were the trials of Ennochissa; for his sub-Gods also revolted, and many of them assumed the names of the Saviors he had given to Chine'ya. And he also sent an army of two thousand million angel warriors down to the earth to destroy them, and break them up, and if need be to capture them, and cast them in hell.

Of these hosts, he made Ya'deth chief captain, giving him power to select his own captains and generals. And it came to pass, that a heavenly war ensued on the earth, in Chine'ya, betwixt the hosts of Ya'deth and the rebellious sub-Gods and their hosts, which lasted seventy years. And Ya'deth gained the victory, clearing away all the rebel angels of the sub-Gods, and putting them to flight. Four of these rebel Gods fled into Argos, to Athena, where they established themselves securely.

Ennochissa now summoned Ya'deth and his victorious army to Eta-shong, his heavenly kingdom. And when he was before the throne, Ennochissa said unto him:

Thou hast beholden the machinations of my brother Triune God, Kabalactes, who hath falsely assumed the name, Budha, and proclaimed himself the All Highest God, and his heaven the All Highest Heaven of Heavens. Two things do I decree, this day and hour: An army of angels, for the earth, of two thousand million; and thou, Ya'deth, shalt be their commander, to do my will. And another army of angel warriors, for my heavenly kingdom of Eta-shong, and for my kingdom of Damaya, over Guatama.

For my heavenly army, thou, Loo Wan, shalt be commander for Eta-shong; and thou, Birawotha, shalt be commander for Damaya. And to ye, I assign the care and protection of my kingdoms with your armies. And ye shall wall your places around and fortify me on every side with angel warriors. Yet, menace not the angels of Budha nor of Looeamong. Nevertheless, if they offend, or are disrespectful of me and my kingdoms, ye shall arrest them, and provide places of torture for them, and cast them in.

But as for thee, Ya'deth, thou and thy hosts shall return again to the earth, to mortals, and establish me as Brahma, which shall be my name on earth and in

heaven from this time forth forever. And thou shalt possess the oracles, and by all possible means establish me amongst mortals, as well in Vind'yu as in Chine'ya. And all who profess Brahma hereafter, shall be my subjects on their entrance into heaven.

And if it come to pass that Budha's mortal warriors fall upon the mortal Brahmans, to destroy them, then shalt thou consider that Budha is my enemy. And thou and thy angel warriors shall obsess every Brahman to take up arms, and war to the death every aggressing Budha. For Budha shall learn that I, Brahma, rule these heavens in mine own way.

So the four thousand million warriors of Ennochissa (now falsely named Brahma), were selected, and apportioned and marched off to their several places in great pomp and glory. To describe even one of these armies, with their music and their implements of war, their manual and procession, would require a large book. Then their vessels of war; their implements of fire and water; their banners and flags; and, above all, their enthusiasm. For many of them had been warriors in earth-life, and knew no other trade, and now exulted in the prospect of mortal blood and death.

Of the sub-Gods of Vind'yu and Chine'ya, Jehovih said: In time to come, man of the earth will look abroad over the earth and say: How came the Vind'yu Gods in Roma? How came the Chine'ya Gods in Athena? For, since they will not be able to answer their own questions, they will perceive, there must have been a heavenly cause that mortals knew not of.

For in time of My revelations, it will not be sufficient unto either heaven or earth to re-establish spiritual communion; but it shall also be shown unto them that there are kingdoms and principalities in heaven. And they are ruled over by both good and bad Gods. Moreover, they shall understand that of a truth whoso worshippeth Budha shall go to Budha to be his slaves; and whoso worshippeth Brahma shall go to Brahma, and be his slaves. I will make it plain to them that to worship a spirit, though he be a God, is but the giving of their own souls into bondage. For they shall in that day understand that the Great Spirit, the Ever Present, is not an idol in the figure of a man, sitting on a throne.

Moreover, spirits and mortals shall perceive that to deny My Person, will, soon or late, bring the doer into a trap from which he cannot escape. Give then to Ennochissa the name Brahma, for it is his choice. And thou shalt perceive that the time will come, when he will seek to throw aside even this name, and even his own person, in order to escape hell.

Thus were established the two false Gods, Budha and Brahma. And at once there was a war in heaven, as well as on earth. And this was virtually the end of the schools and colleges in these heavens, and also the beginning of the breaking up of the factories and places of industry in the two kingdoms, Eta-shong and Haractu, in atmosphaera.

CHAPTER XLVIII.

Chine'ya was so well established in the doctrines fo Chine and Ka'yu, that the people shunned war and idolatry. The Saviors had gained but little footing. And now, when the Gods sought to inspire the people to war, in order to establish themselves, Brahma and Budha, only the most barbarous regions could be influenced.

Brahma, the false God, now perceiving the potency of Ka'yu's books, sent his angel warriors to inspire the Sun King, T'sin, to have all the books in Chine'ya destroyed, in order to reduce the empire to ignorance.

Brahma said: I will have all, or destroy all. My angels shall not let sleep in peace, any king or governor in all this land, until he engage in the work of thus destroying mine enemy, Learning.

Accordingly, the Sun King, T'sin, issued a decree, commanding all the books and tablets of Chine'ya to be destroyed. And there were destroyed, in one year, more than five million books, and one million tablets of stone and copper; being the destruction of the books of the ancients, for upward of twenty thousand years. Besides these, there were destroyed many of the books of Ka'yu, but not all of them.

In the meantime, the anti-war spirit of the people had cried out to the Creator: O Father, what shall we do to avert war, and to preserve the revelations of Thy holy ones of old? And Jehovih answered them,

through God of Paradise, Jehovih's Son, saying:

Build ye walls against the barbarians. And your walls shall stand as a testimony of what ye are willing to do, rather than engage in war, even for self-preservation. Because ye have faith in Me, I will be with you even unto the end.

And so the Faithists of Chine'ya built stone walls, the greatest in all the world.

Jehovih said: Behold the works of My chosen. As long as these walls stand, they shall be testimony of the struggle of My people, to maintain themselves, by means of peace instead of war. And the walls shall be monuments to the Faithists of this land, who have perished by the false Gods, Brahma and Budha. Yea, the testimony of these walls shall be stronger, in time to come, against Brahma and Budha, than though every stone were a sword and a spear. And the followers of My Son, Ka'yu, shall loathe them with pity and hate.

Since these, My chosen people, have achieved the age of peace on earth, let them shut themselves in from the barbarians without, and they shall remain a secluded people till the coming of kosmon.

In Vind'yu also, did the machinations of Budha and Brahma work sore mischief on mortals. In this country both of these false Gods decreed the destruction of all books and tablets, save such as looked favorable to their own doctrines. And there were here destroyed more than two million books and one million tablets, of stone and copper. And the schools and colleges of the people were well nigh destroyed, the whole length and breadth of the land. And in both, Chine'ya and Vind'yu, there were slain in war, in order to establish the names of these Gods amongst mortals, more than one hundred and forty million people, men, women and children. By the angel warriors of these two Gods were mortals thus inspired in the work of destruction. Not only against the Faithists were these Gods, but against each other also. And mortals were their victims, for the glory and exaltation of the two heavenly kingdoms, Haractu and Eta-shong.

CHAPTER XLIX.

Looeamong said: Till I have Baal cast into hell, I will not cease the carnage of

mortal blood. But Baal, the self-God of Heleste, called his mighty legions in heaven, and sent them down to the earth, redoubled, to inspire mortals to bloody deeds.

Baal said: Mine is an easy doctrine to understand. All mortals that worship not Baal shall be put to death. The worshippers of the Trinity, the Father, Son and Holy Ghost, are my enemies. Such mortals shall die! Such angels shall go the way of hell. The Faithists, the worshippers of Jehovih, are also my enemies. Such mortals shall be tortured and sawed in halves. Such angels shall be bound in knots in hell, and suffocated forever! I will have them know that Baal is the All Highest God of heaven and earth.

Looeamong said: I come not to bring peace, but war! I come to set nation against nation, people against people, man against man. For righteousness' sake will I purify the earth with human blood. I will not have a half-way peace; I will destroy my enemies, east and west, north and south. By the Holy Ghost have I sworn it! And the kingdoms of Egypt, and of Media, of Armenia, and Phrygia, and Argos, and Scythia and Noamedia, and of all the regions of Arabin'ya and the west, shall know no peace till I have destroyed the worship of all Gods but the Triunes. And there was no peace in any of those lands. Neither was there system to the warfare, looking to any important result.

Jehovih hath said: Let this stand as a testimony unto coming generations. For they shall look back to these times, and behold, that the wars raged without purpose on the part of any king. And that mortals were but instruments in the hands of the angels, who ruled over them. And it shall be testimony unto them of what cometh upon peoples, who deny My Person. For they shall compare the peace and rejoicing of My people, whilst they had no king, but kept My commandments, with such as put Me away, and tried to make themselves strong in kings and standing armies.

Baal now established two more heavenly kingdoms, one over Jerusalem, and one above the Apennine mountains, off from Roma. And in the latter kingdom, which he called Arkoli, he made an alliance with the Vind'yu Gods that escaped from their own heavenly regions and fled to the mor-

tal city, Roma. And near Athena, he founded a sub-kingdom of five hundred million angels, and made an alliance with the Gods that escaped from the Brahman kingdoms.

Looeamong, the Triune God of the Holy Ghost, beheld, with fear and trembling, his formidable enemy, Baal. And so he determined to send to Budha for assistance. Thus he solicited:

To the Triune, the Holy Budha, Son of the Holy Ghost, greeting in love and majesty. By the power of the Triunes are we sworn to each other, to establish the Holy Ghost in heaven and earth. By which confederacy are we three Gods powerful above all other Gods. Now behold, Baal, the most fiendish of all Gods, wagheth war against our holy doctrines in all the regions of my heavenly kingdoms and on my dominions of the earth also. But my forces in heaven and earth need reinforcement. And I come to thee, according to our original compact, asking for a thousand million angel warriors.

By messengers Looeamong sent this appeal to Budha, who answered him: It is said that great trials are the making of angels and mortals. I need my hosts for mine own purposes. Nevertheless, if thou wilt cede Egypt to me, thou shalt have the army thou asketh for, for the space of one hundred years.

Insulting as was this proposal, Looeamong was obliged to accede to it, or to have his kingdom destroyed by Baal. Accordingly, such an alliance was entered into; and so, Looeamong removed his heavenly city, Hapsendi, westward, and build it over Noamedia. And immediately thereafter, Budha established a heavenly kingdom in Egypt, and called it Celonia, giving its management into the keeping of Thoth, the Bertian, an angel, so named, because he was cunning, like a fox.

With these additional forces, Looeamong now renewed the assault on Baal on every side, even more violently in his heavenly places than on earth. And Looeamong routed Baal from his heavenly kingdom, and from his sub-kingdoms also, but he did not capture him, or subdue him. And the angels of Looeamong obtained Jerusalem and Athena, besides two hundred small cities, with their oracle-houses and temples also. And Looeamong's angel

warriors took possession of them, so they could answer the oracles, the magicians and priests, in their own way. Baal still maintained an army of three thousand million angel warriors; and he established himself in the city of Roma and Hieadas, but used most of his army as rambling marauders.

Now, when Looeamong beheld, that the other Triunes had taken new names falsely, and that they had gained power thereby, he resolved to adopt for himself the names, Lord God. Thoth, his chief warrior angel, fighting against Baal, had said: Most Holy Triune, I must give mortals a name to fight for. The term, Holy Ghost, is not potent.

So, Looeamong falsely assumed to be God, the Lord of heaven and earth. He said to Thoth: Go tell mortals I am the same, who wrought wonders for the Israelites. And, then the Israelites will fight for me.

Thoth did this. And furthermore Looeamong inspired one Ezra, to gather all the records he could, to be proof of his labors for the Israelites. To accomplish this, Thoth employed seven hundred thousand angels, to be with Ezra and the numerous scribes whom Ezra employed. And by their inspiration seventy-two books were written and compiled, which were put on file in the king's library in Jerusalem, and these books were named by Ezra, The Holy Library.

CHAPTER L.

Then came Moses from his ethereal realms to Paradise, accompanied by a sufficient host. The heavenly kingdoms of God were stirred from center to circumference, when it was heralded abroad that Moses was coming. And Paradise was like a new heavenly city, being acceded by an influx of more than a thousand million visitors for the occasion. And heralds and receivers and marshals and musicians extended every way. A whole book might be written on the glory of the occasion, when that ethereal ship descended from the higher heavens. Suffice it, Moses was received according to the custom of Gods. And God said to Moses: Come and honor my throne; and I will proclaim a file before the throne, to be followed by two days' recreation.

Then Moses went up, and sat on the throne of God. And God proclaimed the file; whereupon hundreds of millions, thousands of millions, filed past the throne of God, that they might look upon Moses' face. And Moses stood up before them. Moses said:

I remember standing on the earth whilst the hosts that came out of Egipt passed before me! Great Jehovih, what symbols of things Thou givest. And ever with a new thrill of joy to the soul.

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

And God granted two days' recreation, during which time the ethereans mingled with the atmosphereans in great delight. Afterwards, Moses, with his hosts went to Elaban, his colony of Egiptians, who were now raised high in the grades. And Moses had them removed to Aroqu, where they were duly prepared and adorned as Brides and Bridegrooms of Jehovih. And, after suitable preparation, Moses provided for their ascent to the Nirvanian fields of Metapotamas, in etherea, sending them in charge of his own hosts.

After that, Moses and his remaining hosts descended to the earth, to Arabin'ya, to the tribes of Es'eans, which had been raised up by Illaes. And great was the meeting betwixt Illaes and Moses. The former broke down with emotion. He said: All praise to Thee, O Jehovih! Thou hast remembered me at last.

Moses came to him, and said: I have come for thee, O Nu-ghan! I have a place prepared for thee and thy hosts in my ethereal kingdoms! Thou hast done well!

Then Moses and his hosts drew their otevan down to the angel camp, which was near the camp of the mortals, the Es'eans. Many of the Es'eans looked up and beheld the otevan. And Moses and Illaes went and stood before Joshu, and he saw them.

Moses said unto him: My son! my son! The light of Eloih is upon thee. Israel, through thee, shall regain the All One.

Thereupon, Moses and his hosts, together with Illaes and his hosts, went into the otevan, and immediately took course for Paradise, God's heavenly seat, where

they arrived in due season. And, after three days, they again entered the fire-ship, and took course for Moses' ethereal realms.

CHAPTER LI.

Now, behold, Looeamong stood no longer upon the practice of righteousness, but upon might. Neither considered he more the resurrection of mortals or angels.

The craft and wisdom of Baal baffled Looeamong, in both his heavenly battles and his battles for mortals. The whole of the countries of Egypt, Par'si'e, Heleste and Uropa were in war; and the heavens of these countries were also in war, with hundreds of hells within them. Looeamong fought no longer for the Trinity nor the Holy Ghost, but to save his heavenly kingdom, lest he be captured, and cast into hell. And even more desperately was Baal situated against him.

In the meantime, the other two Triunes began to war against each other in their heavenly kingdoms, contending for boundaries and subjects.

Thoth sent the following message to Looeamong, to-wit: Greeting to thee, thou Most High Triune, in the name of the Holy Ghost. Wherein I am embarrassed, I pray thee, give me leniency. My suit is not without due deliberation and through prayers to the Holy Ghost. Long have I fought thy battles, and I have gained great power and authority in many kingdoms, in heaven and earth.

But, behold, I labor against Gods who have the advantage of me. The Chine'ya rebel Gods and the Vind'yu rebel Gods, have taken upon themselves names popular with mortals: Nestor, alias Puith; Neptune, alias Poseidon; Oileus, alias Pendre; Priam, alias Hogath; Phoebus, alias Onewakax, and Apollo; Pales, alias Shuganista; Pelides, alias Peleus; Saturn, alias Kronos; Thaleia, alias Musae; Thestor, alias Suko, Bayrith and Calchas; Thetis, alias Arama, Mi, Mara, Achill'ya and Argos; Venus, alias Seinalt, Vishnu, Mira, Thor and Theo; Vulcan, alias Anawahah, Ir, Agni and Hefaste'yan; Calianessa, alias Vritta; Hecla, alias Jah, Tyronia and Nileus; Nermertis, alias Itra, Prometh'ya, Ari and Mithra; Opsendes, alias Miletus, Brahma, Ishaka, Davetat, Sakaya and Moroto-

tha; Pherna, alias Holasa, Iao, Crite and Thammus; Speio, alias Pelides, Hecla and Vulcan; Thor, alias Padua, Hermes, Belus, Hiroth and Yosammis; Thoa, alias Thor, Neptune, Orion, Aph and Thulis; Quiurnus, Vishnu, Ahambre, K'isna, Atys and Etus.

And yet these are not all. For these Gods have no fear of the Holy Ghost, and they choose any name that will be flattering to mortals. And the magicians and priests, and such others as have power to hear the voices of spirits, are led to believe that they hear the very Gods whose names are given. This, then, is my misfortune, thou most Holy God of the Triune:

I am commanded to give but one name, even the Holy Ghost, or the Father, to mortals. Or, whether my angel hosts speak to the oracles or to persons capable of hearing spirits, and say to them: Fight ye for the Holy Ghost, or fight ye for the Creative element, mortals heed us not. Or, they irreverently mock us, saying: What care we for a God that is but a ghost, a shadow, a creative element? Give us Gods that talk, and of themselves. We want no angels from the Holy Ghost. Bring your Gods, and let the oracles tell us what they say.

Looeamong then sent messengers and a suitable escort to Jerusalem, on the earth, where Thoth was stationed at the time, with an angel host of warriors, commanding his presence before his Holy Council in Hapsendi, Looeamong's heavenly city and kingdom.

Now, after Thoth went thither, and they held a Council of many days, a disturbance arose in the Council in consequence of the heat of the debates. For the Gods of the Council, for the most part, said: What better are we than the Jehovahians? What greater power have we than the Jehovahians? Who can answer the philosophy of Thoth? It is a truth, mortals have never been satisfied with an angel from the Gods. They want the God himself. Was not this forever the weakness of the Jehovahians? Such angels could give no name that mortals knew, save they falsely assumed a name. Hence their weakness, compared to such angels as unscrupulously assumed to be Gods.

We all knew these things before our Confederacy was formed. Yea, one of the chief reasons for forming a confederacy in heaven was that we might more effectually overcome the power of evil spirits over mortals. In that day, we said: The three persons, the Son, the Father and the Holy Ghost, would enable us to appear in person and with authority unto mortals. But it hath now come to pass mortals desire a more definite God, one known to them. We cannot truthfully take the name of any God Thoth hath named; nor of any other God worshipped by mortals.

Looeamong then drove hence from the palace his High Council, that he might have an opportunity to reason with himself, as to what he should do.

Satan said to Looeamong: Behold, thy one-time brother Triunes have had great advantage of thee from the start. They had more populous kingdoms and subjects of higher grades. Nevertheless, wherein they have prospered thou shalt be wise. They also found it necessary to have a name, that mortals could call unto. And they took upon themselves the names, Brahma and Budha, both of which signify All Knowledge; and this hath satisfied mortals.

Now, thou shalt choose the name, Kriste, which is the Ahamic word for All Knowledge also. In this, then, thou shalt have truth on thy side in heaven before thy High Council, and on earth thou shalt have a personal embodiment.

CHAPTER LII.

Thus, it came to pass as had been foretold by God, Jehovih's Son: The Triunes will all become false Gods, because they have denied the Almighty.

God said: There is but One, who is All Knowledge. Whatsoever angel or God announceth himself to be All Knowledge, is false in presence of Jehovih.

Nevertheless, Looeamong had it proclaimed in heaven and earth that he was The Kriste, which is the Ahamic expression for All Knowledge. Therefore, Looeamong was from this time forth a false God in heaven and on earth.

And Looeamong commanded Thoth, his angel warrior in command of his earth-

ly dominions, to raise up tribes of warriors amongst mortals. And, by the inspiration of Thoth, these warriors were induced to call themselves Kriste'yans.

Now, it came to pass, that from this time forth great success attended the wars of Looeamong for the glory of his heavenly kingdoms. And, for the space of three hundred years, Looeamong gradually gained on Baal and his alliances, both on earth and in heaven.

And Looeamong captured and cast out of his dominions more than seven hundred false Gods and false Lords. And he broke up six hundred and eighty oracle-houses and temples, used for consulting the spirits, who called themselves Gods, whose only service was to advise on war, conquest and destruction. So, that, even in Looeamong's falsity, he rendered a great service to Jehovih, against whom he was doing battle.

For three hundred years more, Looeamong, with upward of six thousand million angel warriors, pursued war in heaven and on earth; and he had captured mostly all the earthly strongholds of other false Gods. Baal, however, still maintained himself in Roma, and as God of the Roman empire, but under many names.

Now, Looeamong, the false God, bewailed the wars, and he also bewailed his own doctrines.

Looeamong cried out in his despair, saying: To whom shall I pray, O thou Holy Ghost? Thou shadow, thou nothing, thou void? Shall I say: O thou all nothing? Thou inconceivable? Thou unknowable? Thou all hidden? Or shall I say: O thou nature? Thou God of nature? Thou senseless? Thou scattered? Thou that hearest not? Thou that knowest not? Thou that seest not? Thou essence? Thou fountain, that is dumb? Thou accident? Thou shapeless? Thou imperson? Thou shortness in all? That beguileth us to come hither, to find thee? Or to go hither to find thee? And find of a truth, that we find thee not? Yea, to understand that thou art the waste and desolate of all that is?

And, as for the Father, which we three built up, is He not dead? A divided kingdom, with three astrayed sons? And every one for himself? O thou Brahma, thou hast a peaceful division. And thou, Budha, a place of great profit.

But I, your equal, with an unprofitable division of these western heavens. Mine are warriors in heaven and on earth. Yours, peace and profit. How can I embellish Hapsendi, my heavenly seat? And make it a place of grandeur, like unto yours? Behold, my thousands of millions of angels are needed for warriors. How have I time to embellish my throne, and my heavenly city? No wonder, ye twain point the finger of mockery at me, for the poverty of my heavenly kingdom.

Have I not been fighting battles with satan all these hundreds and hundreds of years? Did I not find heaven, even from the first a place of war? Shall these things continue forever? Whom shall I inquire of? Have I not declared, I am one with the Father, and one with the Holy Ghost?

Why, then, shall I not look to myself? And is this not the sum of all? Every one for himself? Was not myself a self from the first? And to continue a self for itself forever? Henceforth, I go not down to send peace on earth; I go not to send peace, but a sword. I go to set man at variance against his brother and father, and woman against her sister and mother, and a daughter-in-law against her mother-in-law. I will make the foes of a man, they of his own household.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that will not take up his sword and proclaim me, is not worthy of me.

My signs shall be a sword, a skull and cross-bones, and a bull. My edicts shall be bulls; by these shall mine enemies be destroyed. Before me shall every knee bow down, and every tongue confess me, Lord of all.

Behold, I will give them a book and a guide, whereby they shall know me; in blood will I seal them to the end of the world.

CHAPTER LIIL.

Whilst Looeamong, the false God, was yet bewailing, behold, Thoth, his chief warrior God, came to him, saying:

Alas, O master, thy followers have no king or queen on earth to protect them. Thy mortal Kriste'yan warriors, who drew

the sword to establish thee, have been slaughtered in Cardalia, Cyprus, Aitina, Thessalonico, Dalmatia, Lacaonia, Napla, Selucia, Macedon, Galati and Scythia.

In Thebes, six thousand Kriste'yan warriors were massacred by the armies of the emperor Maximus, inspired by Baal.

In Eocla, the Gods Jupiter and Ira inspired the king Hoethus to slaughter three thousand seven hundred Kriste'yan soldiers.

In Utica, the God Jupiter, with seven thousand angels, caused three hundred of thy soldiers to be burnt in a lime kiln.

In Damascus, two thousand seven hundred of thy warriors were cut to pieces with the sword. And the only charge against them was that they were fighting for thee. Yea, their sacred bull was taken from them and roasted alive. And their bloody cross, which thou gavest them as a sign of the battle-cry, was broken and burnt.

In Crete, one thousand eight hundred of thy warriors, who had served thee well in slaughtering pagans, were walled around with fire, and roasted alive.

On the plains of Agatha, where thy soldiers, three hundred and eighty of them, were returning with their booty, having done thee great service in destroying heathen temples, they were set upon by the Gath'yans and destroyed, and for no other cause than that they served thee.

Looeamong cried out: Enough! Enough, O Thoth! I, too, will have a mortal emperor. Descend thou again to the earth, to Hatuas, and inspire thou him to raise a mortal army of forty thousand men, and move upon Roma. Behold, I will prove myself before Hatuas, and he shall covenant unto me. Through him will I drive Baal out of Roma. And, as I make myself Kriste of heaven, so will I make Hatuas emperor of the whole earth.

Thoth then descended to the earth, to Hatuas, who was a su'is, and could both see angels and hear them talk; and Thoth induced Hatuas to raise an army of forty thousand soldiers, and set out for conquest.

And when they had come to the plains of Agatha, even where the Kriste'yans had been massacred many years before, behold, Looeamong and his angel hosts appeared

in the heavens, above Hatuas' army, so that all the soldiers thereof beheld the heavenly visitors. And Looeamong showed unto Hatuas, in the air of heaven, a true cross, on which was written in letters of blood: Il'Kriste.

Nevertheless, there was no man present who could read the inscription; and many were the conjectures thereon. In the evening, Looeamong descended to Hatuas, and said unto him: This is the interpretation of the sign and cross I showed thee:

In this sign thou shalt conquer!

And when thou arisest in the morning thou shalt cause to be made a cross, of most excellent workmanship; and thou shalt have it inscribed: The Kriste, our Lord, Son of the Holy Ghost.

And this cross shalt thou cause to be carried at the head of thy army. And thy edicts shalt thou call bulls, and they shall be written with lamb's blood, in remembrance of the sacrifice of the Jews in Egypt, through which sacrifice the Father in heaven delivered them. For I am Lord of heaven and earth.

Accordingly, a cross was made, and highly decorated, and inscribed as commanded, and Hatuas and his soldiers went forth with renewed courage. And so great was their zeal, that everything fell before them.

And now, that Looeamong's angels had an anchorage on earth, they were in all respects the equals of the angels of the pagan Gods. So that, whilst Hatuas was victorious on earth, Gabriel, otherwise Thoth, was victorious in heaven. And in not many years, Looeamong, through Gabriel, captured Baal and all the false Gods in all the regions far and near. And Gabriel took, along with the captured Gods, seven million six hundred thousand warring angels, and carried them all off to Makavishtu, in hada, and cast them into hell, where there were already more than ten millions who were in chaos and madness. And Gabriel had the place walled around with fire and noxious gases, so that none could escape.

Such was the end of the earthly dominion of Baal, who had ruled over mortals for evil, for upward of three thousand years. And, in fact, it was the final termination of the earthly Gods that ruled

over mortals through the oracles and pagan practices.

Looeamong inspired Hatuas, the mortal emperor, to call together a council of wise men from all the kingdoms of Arabin'ya, Heleste, Par'si'e and Uropa, to select from all the religious doctrines in the world, that which was the wisest and best, that it might be established by kings, emperors and governors by the sword and spear, so there should never more be but one religion.

And, in course of time, there assembled a council of seventeen hundred and eighty-six learned men from all the regions named, and they placed themselves under the rules and presence of Hatuas. And he selected from them one hundred and forty-four speakers. As for the others, they were divided into groups of twelve, besides a goodly number being appointed scribes and translators. But many, having the appearance of Jews, were rejected altogether.

Now, the council had brought with them, in all, two thousand two hundred and thirty-one books and legendary tales of Gods and Saviors and great men, together with a record of the doctrines taught by them. Hatuas, being under the inspiration of Looeamong, through Gabriel, alias Thoth, thus spake:

Search ye these books, and whatsoever is good in them, that retain; but, whatsoever is evil, that cast away. What is good in one book, unite ye with that which is good in another book. And whatsoever is thus brought together shall be called, The Book of Books. And it shall be the doctrine of my people, which I will recommend unto all nations, that there shall be no more war for religion's sake.

Thoth and his angel hosts formed a circle around about the mortal council, a thousand angels deep on every side, and extending upward densely for a long way, and thence, by a line of light, extending to Looeamong's throne, in Hapsendi, his heavenly kingdom. By day and by night, Thoth and his hosts watched over the mortal council, overshadowing their every thought and word.

For four years and seven months the council thus deliberated, and selected from the two thousand two hundred and thirty-one books and legendary tales. And, at the end of that time, there had been select-

ed and combined much that was good and great, and worded so as to be well remembered by mortals.

As yet, no God had been selected by the council, and so they balloted, in order to determine that matter. And the first ballot gave prominence to the following Gods: Jove, Jupiter, Salenus, Baal, Thor, Gade, Apollo, Juno, Aries, Taurus, Minerva, Rhets, Mithra, Theo, Fragapatti, Atys, Durga, Indra, Neptune, Vulcan, Kriste, Agni, Croesus, Pelides, Huit, Hermes, Thulis, Thammus, Eguptus, Iao, Aph, Saturn, Gitchens, Minos, Maximo, Hecla, and Phernes. Besides these, there were twenty-two other Gods and Goddesses, that received a small number of votes each.

In seven days thereafter, another ballot was taken, and the number of Gods was reduced to twenty-seven; and in seven days thereafter, another ballot was taken, and the number of Gods was reduced to twenty-one. Thus was the number reduced each ballot, but slower and slower. Six days in the week were allotted to discuss the merits and demerits of the Gods. But many weeks elapsed toward the last, when the number was not reduced.

For one year and five months the balloting lasted, and at that time the ballot rested nearly equal on five Gods, namely: Jove, Kriste, Mars, Crite and Siva. And here the ballot changed not for yet seven times more, which was seven weeks.

Hatuas spake before the council, saying: Ours is a labor for all the nations of the earth, and for all time. I know the angels of heaven are with us in this matter. We have found five Gods, good and acceptable before the world. What say the council, that the angels give us a sign? For we all know the signs of these Gods.

The council said: Well said, thou wisest of men! Such a God shall be ours, now and forever.

And immediately, then and there, Looeamong and his angels gave a sign in fire, of a cross smeared with blood, and it rested on a bull's horns.

Whereupon Kriste was declared God and Lord of all the nations of the earth.

And the council agreed thereto, unanimously, and, moreover, to reject all other Gods.

The next question was, what mortal representative should be chosen?

The first ballot brought out the following men: Zarathustra, Thothma, Abraham, Brahma, Atys, Thammus, Joshu, Sakaya, Habron, Bali, Crite, Chrisna, Thulis, Wittoba and Speio. Besides these, there were included in the ballot, forty-six other men, who received a small number of ballots each.

Now the Council of Nice balloted for twelve months as to what man heard the Voice?

Hatuas said: The Gods will not let us choose any man. Now, therefore, hear me: Many of those chosen by the Gods have been iesu. Now, since we cannot make preference as to a man, let us say: The man, Iesu.

Thereupon, the name, Iesu, was adopted, and the sacred books were written accordingly.

CHAPER LIV.

After Looeamong had cast out all other false Gods in his earthly dominions, he began enriching his heavenly home, employing no less than seven thousand million angel slaves for that purpose. The place and extent of his heavenly capital was from Hasetus to Roma, and thence northward to the Aquarian Mountains.

His palace was modeled after Ennochissa's, at Eta-shong, and of equal magnificence. His greatest warriors were now exalted as Lords, generals, marshals, and so on. And he provided rites and ceremonies, and tournaments, and all manner of heavenly diversities.

But he made the rules of entrance to his palace so rigid, that only his highest officers and visiting Gods could gain access to him.

Now, for upward of a thousand years, the angel warrior, Gabriel, alias Thoth, had been to Looeamong, his most faithful sub-God. And Looeamong had promised Gabriel that, when he overthrew Baal, and cast him in hell, he would give to Gabriel a great heavenly kingdom, with an earthly base.

Accordingly, Thoth applied for Jerusalem, and for the heavens thereunto belonging, and for one thousand million slaves. But Looeamong postponed the matter from

time to time, for more than six hundred years.

Thoth then sent this message to Looe-among, to-wit: By virtue of mine own worth before the Gods of heaven, I greet thee in peace and love.

First, in remembrance of thy many promises to me, in which thou hast kept no part thereof.

Second, that thou art not Kriste, which is All Knowledge, but a usurper and pretender.

Third, that I made thee what thou art: and by mine own hand helped thee to cast out Baal and Ashtaroth, and all the Roma'-yan and Argos'-yan Gods. Of which matters it is known in these three great heavens, thou didst promise me for more than seven hundred years, to give me a kingdom of a thousand million subjects.

And, fourth, since thou art safely raised up above all Gods within these regions, thou hast affected to not know me. Yea, and in thy great heavenly recreations and tournaments and receptions, thou hast not commanded my presence, or in any way shown more remembrance of me than as if I were an es'-yan.

And fifth, thou didst long promise me that, if thou shouldst succeed in establishing a sub-kingdom on the earth, or in hada, thou wouldst hand the same over to me, to rank equal with thee in all things. But thou hast greedily kept both kingdoms to thyself, making either place thy residence, according to the times and seasons most propitious to thine own glory and ease.

And, lastly, that thou sacrificest the liberty of thy subjects, making them thy laborers to embellish thy kingdom, and making them little better than slaves, in forever parading in the ceremonies given in thy applause.

These things have I often desired to see thee about; but thou ever pretended to be overrun with other matters, so as to put me off from my opportunity. Whereupon I have prayed to the Holy Ghost, for hundreds of years, to have my suit just and honorable and holy.

But I shall search no further. Hundreds of millions of thy highest grades, who went down to the earth with me to fight thy battles, and who know the justness of my cause, will, at a word from me, withdraw

from thy kingdom, and join me in an enterprise of mine own. I shall await patiently for thy reply.

But Gabriel received no reply to his message. And so, in course of time, he called together ten thousand angel warriors, and they assembled in a place called Kalla-Hored, the place of seven steps, in hada. Gabriel spake before them, saying:

Here will I establish my kingdom of heaven, and forever. I will show this false Kriste, what I can do. Mark ye, the great power of a God is to establish a good foothold on the earth. The natural increase will soon populate a heavenly kingdom.

I will raise me up a prophet and seer of mine own on the earth, and establish a new doctrine amongst mortals. Behold, I have a sword that will cut to pieces Looe-among's kingdom on earth. For, listen! In the old Egyptian libraries are books and tablets and manuscripts, that will show the perversity of the Constantine bible. Now, when I have established my prophet, I will cause mortal legions of Arabin'yans to possess these libraries, especially Alexandria's. And I will raise up mortal scholars, who shall establish the truth of my prophet's doctrines, and the falsity of this Kriste's doctrines; and I will thus overturn his earthly kingdom, and possess all these mortal regions myself to be mine forever!

After that manner, the angel, Gabriel, boasted. And he made the ten thousand his High Council, and from amongst them he appointed marshals, captains, generals, heralds and officers in general. And they built a throne in heaven unto Gabriel, and called it the Throne of Kalla-Hored; and he went and sat thereon, and then crowned himself, Gabriel, God of Heaven and Earth. And then he crowned ten Lords, to-wit: Ateiniv, Le Chung, Tudol, Raim, Hakaya, Wochorf, Yademis, Stu'born, Wolf and Gussak. And Gabriel thereafter commenced the initiation of members to his kingdom. And there thus acceded to his heavenly place upward of five hundred thousand angels every day, and this continued until Kalla-Hored contained more than eight hundred million angel subjects. Of these, certain selections were made, according to grade, who were appointed as officers over the rest; and immediately they were put to work, building heavenly man-

sions, and constructing streets and roads, and all things required in an exalted heaven, and in the meantime Gabriel's palace and throne were extended and beautified beyond description.

Gabriel knew the power of rites and ceremonies, and he provided unto his heavenly kingdom accordingly, so that his people were kept in a constant strain of excitement, because of his wonderful inventions. So that millions and millions of them truly believed he was the veritable Creator of heaven and earth, thus in the form of an angel. Gabriel perceived this, and for these he provided places of trust and nearness to him, that his miraculous power might be the better strengthened with the unbelieving.

Now, the time came when Gabriel's kingdom was sufficiently established, and he began to provide for his great scheme to establish himself with mortals, that their spirits after death might be brought to his kingdom. For such is the order of Jehovah's creation, that whomsoever man worshippeth whilst he is on earth, to that God will his spirit float after death; and without resistance become a dutiful slave, not knowing there be other Gods and other heavens.

And Gabriel made Ateiniv Chief Lord of Lords to go down to the earth, and find a mortal capable of the required inspiration. And he gave to Atieniv to be his co-laborers, Yademis, Stu'born and Wolf, and with them, at their call, three hundred million warrior angels. And with his host, Atieniv departed for the earth, for Arabin'ya; and as he went forth he dropped of his hosts, at certain distances, groups of angels, which formed the line of light from Gabriel down to the earth.

CHAPTER LV.

Gabriel raised upon the earth one Mohammed, and inspired him through his angel hosts. And the angels inspired Mohammed to go once every month in the year into the cave of Hara; on which occasions, Gabriel came in person, and talked with Mohammed, who had su'is in great perfection.

Twelve years in peace did Gabriel inspire mortals through Mohammed. But, at the end of thirteen years, Mohammed

attained to sufficient strength to draw the sword for Gabriel's doctrines. And Gabriel, through inspiration, caused the Mohammedans to commemorate this as the beginning of his kingdom on earth. And they, therefore, consecrated the said period of time. And, on this first meeting of the faithful in Gabriel, Mohammed, being under inspiration, spake before the multitude, saying:

There is but one God, and he is God. Heaven is his. The earth is the Lord's, through the angel, Gabriel. This is the sum and substance of all things. This was the doctrine of Abraham and of Moses, our forefathers. But evil men have invented other Gods, which have no existence. They are idols, which exist only in superstition and ignorance.

Revere me not, nor call me wise. I am not wise; I have little learning. Knowledge cometh to me from the Unseen. My eyes are open, my ears are open. I see and hear spiritual things. The angels of heaven tell me things of wisdom. I do but repeat them. Therefore, I am not wise, nor great. I strive to be honest and upright before God, but I am weaker than a child in these respects. Therefore, worship not me, nor bow down before me. I am nothing.

As I am an instrument in the hands of God, through his angel, Gabriel, so also were Abraham and Moses and many of the prophets. They could work miracles. I cannot. Therefore, I am the least of God's prophets.

That ye may become exalted before God, I am sent into the world. Shall I reveal what Gabriel hath told me? Or do ye believe God is dead, or gone afar off? Believe ye, that he cannot raise up a prophet in this day? Is God weak? Or hath he forgotten the world he created?

Why hath this thing come at this time? No man can answer that. Gabriel saith: There is a false God in heaven, and he hath falsely called himself, Kriste. Gabriel saith, that he himself, Gabriel, provided the way for the gathering of the lost sheep of Israel, through an iesu.

Brothers, I will tell you why I am chosen of God: It is to circumvent the Kristeyans' idolatry from coming into Arabin'ya and the countries north and south and east.

These countries were given by God to our forefathers, Abraham, Isaac and Jacob, and thence down to Moses, and thence down to us.

There is but one God, and Gabriel is his angel of all the world. And God raiseth up a prophet from time to time, to bless his chosen people. He put this matter upon me; I know only to serve God.

The Kriste'yans are merciless warriors. This false Kriste and his worshippers are working for the Romans, and not for salvation. Wherever they go, they destroy the libraries, and all manner of learning. Will ye submit, like slaves, to have them despoil you? Is there no Arabin'yan blood in your veins?

When asked to state the Mohammedan doctrines, he said: To tell no lies; to not commit fornication; to preserve the ceremonies; to give to the poor freely; to observe the sacred days; to aggress not; but to war for the innocent and oppressed; to maintain the liberty of the people; to steal not, and to deceive no man.

Mohammed, being under inspiration of the God, Gabriel, and his angels, collected together thousands and tens of thousands of warriors, and went forth to conquer. And the angel hosts of Gabriel went forth with Mohammed's army, and inspired them to such degree that they were without fear or hesitation. And Gabriel's hosts of angels went into the armies that fought against Mohammed, and inspired them with fear and cowardice and panic. And wherever Mohammed went, there was sure victory, the like of which had not been for many centuries.

Looeamong, the false Kriste, had previously destroyed, for the most part, the Alexandrian library, having inspired a mortal priest, Coatulius, to do the work. And Looeamong, now perceiving the triumph of Mohammed, inspired three hundred monks and priests to go throughout Heleste and Arabin'ya, and destroy the ancient state records and libraries.

Mohammed was shown this by Gabriel, and he used it as a battle-cry for his soldiers.

Looeamong now declared war in heaven against the false God, Gabriel; and, in not many years they both carried their war

down to earth, contending for certain localities on the earth.

As for the other two false Gods, Kabalactes, alias Budha, and Ennochissa, alias Brahma, they had been at war against each other for over six hundred years. Now had these four false Gods possession of the whole earth, at least, wherever there were mortal kingdoms and empires.

Now, in reference to the Faithists: In Chine'ya and Vind'yu, they were no longer identified with the kingdoms or governments, but lived about in scattered families. In Arabin'ya, Heleste and Uropa, they were scattered in all directions. From the time of Joshu's death, in Jerusalem, they began to migrate, mostly toward the west. And there called themselves, Israelites and Jews. The Jews, so-called, were apostates in fact; eating flesh, and marrying with other peoples.

Now, after the fall of the great empire, Egypt, her people migrated westward, hundreds of thousands of them, and they settled in western Uropa, where these people married with the aborigines. Their offspring were called Druids, Picts, Gales, Wales, Galls, and Yohans, all of which are Egypitian names. Now, when the Faithists were moved by the inspiration of God to have no more kings, and to flee away from the Kriste'yan warriors, they came amongst the people above mentioned. The apostate Faithists married with them.

God, Son of Jehovih, had said: Suffer the apostates to so marry, for here will I find a way to raise up disbelievers in the false Kriste; and they shall ultimately become believers in Jehovih only. For, inasmuch as I have suffered them to become scattered, so will I appropriate them to quicken all the races of men to comprehend the All One.

CHAPTER LVI.

For five hundred years more, the wars lasted between the four false Gods, Looeamong, Thoth, Ennochissa and Kabalactes. And then they came to terms, and ratified a division of the earth and her heavens into four great parts, with fixed boundaries. And it was stipulated by them, that the spirits of all mortals at time of death, should go to the heaven which reigned on

the portion of the earth where they had lived.

So comparative peace reigned in the heavens of the earth. And after this, there was nothing in common between them. Their respective heavens and their earth possessions were under each one in his own way.

And they now worked earnestly to adorn and glorify their heavenly kingdoms, their cities, their palaces, and thrones. And each of them exalted their great war captains who had fought so long for them, and they all had councils of millions and millions; and marshals and heralds, and masters of ceremonies, and musicians, hundreds of millions.

And they all had thousands of millions of subjects; but as for themselves, they kept aloof from their people. The private palaces of these Gods, and their private heavenly seats of splendor were seclusive to themselves and their favorite Lords and high officers.

And all angels else, who desired to see these Gods, were obliged to pass through rigid examinations, and solemnly bind themselves in oaths and castigations before they were permitted to pass the outer columns of fire. After this, they were permitted to walk on their knees to the second columns of fire.

Here they were obliged to repeat a thousand prayers and a thousand anthems ere they could pass within. And now, when within the arena, they were obliged to crawl on their bellies; and, for every length crawled, they had to repeat seven new prayers. And it was a thousand lengths from the inner pillars of fire to the arches of the palace, especially of Kabalactes' and Looeamong's. Of these arches, there were three million three hundred and thirty-three thousand three hundred and thirty-three in number. And there were four marshals for each arch, and these four had two relief watches for each twenty-four hours.

To pass the arches, another examination had to be undergone; and, after this, the person must again crawl on the belly till merging into the under arch, where stairs began, of which there were seven steps. On each of these steps he must lay one day, repeating prayers and praises to his God.

On the upper step, however, he was not required to pray, but might look in silence at the throne, on which, at times, his God came and sat, his Holy Council sitting to the west, facing the east, to the throne.

From the place of the person on the upper step to the throne, was five hundred lengths, nearer than which none were permitted to come, save by the God's special decree. And, if the God was not on his throne, and his Holy Council sitting, then the person must wait, not moving from his place, perhaps for a day or more. But, after he had observed his God, he was not permitted to remain longer than to say seven prayers. After this he must return, and depart in the same way he came.

Now, as to the throne and its brilliancy and grandeur, no mortal words can convey a knowledge thereof to mortal understanding; for it was so vast, and withal adorned with elements not found on the earth. Thousands of millions of which gems had been captured from the dispossessed false Gods of centuries before.

And equally astonishing and overwhelming were the seats and places and robes of the Holy Council, which also baffled mortal words to convey an idea of. Only to look on, to be overcome with emotion, to remember what great effects can be accomplished by concentrated labor, and to feel the insignificance of isolation, one's wonder was swallowed up in silent awe before the scene.

Such was the magnificence of each of the four heavenly places of the four false Gods, and not differing but little from one another. In order to obtain the privilege of thus going to look upon the throne and the God thereof, one had to first serve a hundred years in the labors of that heaven, and to have his record good during all this time.

If, in the mortal life, a man had served his God, by preaching and praying, or by fighting battles for him, and had thus attained a good record, one hundred years' servitude in heaven entitled him to visit his God on the throne, at the distance named above.

But if the mortal had been an enemy to the God during his earth-life, he could not attain to approach the throne in less than three hundred years' servitude. Which

service consisted in laboring in building mansions, or in paving roads in heaven, or in bringing produce up from the earth, or in bringing up other atmospherean elements for the gratification and glory of the God and his tens of millions of high officers.

So great and grand and far-reaching were these four kingdoms, that angels dwelt therein, hundreds of millions of them, never even hearing of any other heaven than the one they were in.

Now, for the most part, the Brahmans of the earth, on entering the es world, went to the Brahman heavens, ruled over by the false Brahma. And the Budhists of the earth, on entering the es world, went to the Budhist heavens, ruled over by the false Budha. The Kriste'yans of earth, on entering the es world, went to the heavens of Looeamong, the false Kriste. The Mohammedans went to Gabriel's heavens. Neither would they admit they were bound, though they were slaves. Their priests and monks and bishops, archbishops and popes, marched in the processions of heaven, praying, singing, and even carrying burdens, hundreds of years, for the privilege of ultimately approaching the throne of Ennochissa, or Kabalactes, or Looeamong, or Thoth, honestly believing they were to look upon the very Creator.

Their minds were in bondage to so great an extent, that even after they had attained to view their God, at such a distance and in such artificial splendor, they could not receive truth. And when an angel of Jehovih came to them, and said: Behold, this is only one heaven, of which there are millions; this heaven, with all its magnificence, is only one of the lowest of heavens; or, this God, with all his glory, is only one God, of which there are many; there are higher Gods than this; or, the All Highest God is not this, but One not in shape of man; they would not believe.

These subjects would say: I want not your Jehovih! Behold, I can see my God; he is the Creative element personified. This is the all highest heaven; here is the place and person of the Lord!

Man sinned not in this; neither sinned the angels of the heavens. The fault was with these false Gods. Because they had taught men that the Creator was in the im-

age of a man, and sitting on a throne, behold, their subjects would not believe otherwise.

CHAPTER LVII.

God, in Paradise, sent the following appeal unto the four false Gods:

In the name of Jehovih, greeting unto you.

Wherein ye have copied after my ways, ye have gained dominion; but of what profit unto mortals or angels?

Because ye knew that Jehovih's God appointed ashars unto mortals, ye have also appointed ashars unto them, though not for their resurrection, but to raise up mortals with faith in yourselves. Ye have thus built on the earth for the glory of your own kingdoms; for your ashars teach mortals not of eternal resurrection, but of attaining unto your heavens only.

Thus do your ashars prepare mortals to become slaves in your heavenly kingdoms, that they build unto your own personal glory. For ye take advantage of the infant mind, to bend it away from Jehovih, and away from eternal progress, that ye may inherit it as your dutiful subject.

Wherever I send angels to inspire mortals to obtain education and knowledge, ye send contravening angels, and they incite mortals to destroy their own libraries and places of learning.

Ye persuade mortals that the only good and necessary knowledge is contained in your sacred books; for ye desire to prevent mortals from knowing there are other heavens than your own, and other Gods than yourselves.

When I have gathered together wandering and chaotic spirits, and provided ways for the resurrection, ye have sent angel emissaries to thwart my labors.

Ye have provided wicked heavenly pastimes, and disgusting tournaments, within your heavenly places, in order to win subjects for your dominions.

Ye provide excursions from your heavenly places down to mortals, for your angels to witness battles between mortal warriors, that these angels may satiate their own evil curiosity. Ye thus degrade your own angel subjects by causing them to rejoice in the havoc of mortal flesh and blood.

Ye thus call away from my heavenly schools and colleges angels who had begun resurrection, flattering yourselves that you are thus augmenting your heavenly kingdoms by additional subjects.

On mortal battlefields, where there are hosts of chaotic angels, the spirits of the slain, I send my angels with heavenly ships to gather them up and restore them. But your emissaries come and destroy my ships for wickedness' sake, calling it glorious sport.

Of these great evils ye have been notified times and times again, but ye put not forth your hands to remedy them.

Ye sell indulgences to your angels to engage in wicked practices; and ye suffer your ashars to inspire mortal priests to sell indulgences to their followers in the same way. Thus do ye compound sin.

Ye profess to confess the sins of your angels in your heavens, exacting servitude of them as a purchase of your excuse. And your ashars inspire mortal priests to do the same things for their mortal followers, for stipulated prices in money.

CHAPTER LVIII.

A thousand years ago, the grades of your heavenly subjects were from thirty to fifty; now, they are fallen to fifteen. As have declined the grades of the angels in your heavens, even so have declined the grades of mortals within your dominions.

Instead of well-tilled fields and good orchards, ye have given them war, widows, orphans, paupers, debauchees, thieves and murderers. Instead of giving them good harvests, ye have given them famines and pestilences. For your ashars inspire the priests, and they in turn entice their followers away from the fields, to come and dwell in the cities, where they can be conveniently absolved from neglect in not confessing you.

Thus have ye set aside good works and instruction and the desire for knowledge, both within your heavenly kingdoms and on the earth; and, instead thereof, ye have given them rites and ceremonies, leading angels and mortals as if they were cattle for your markets.

Instead of teaching angels and mortals to think for themselves, ye have prohibited them from thinking, except as your leaders

think for them. Thus have ye thwarted, with all your might, the cultivations of the talents Jehovih created with all.

Say not, that I, Jehovih's Son, desire subjects or worshippers; behold, I prohibit both angels and mortals from worshipping me, or announcing me or my kingdoms, as the all highest.

I teach them, One only is the All Highest, even Jehovih. I teach them, that I am but Jehovih's servant, working for the resurrection of mortals and angels. I teach both angels and mortals, they shall not worship any one born of woman.

And behold, my foot-prints cannot be mistaken. I raised up Zarathustra, Brahman, Abraham, Moses, Po, Chine and Capilya. Yet, not one of these, with all the wonders they accomplished, was worshipped by his followers.

Yet, who was greater than Moses? that stretched forth his hand, and said: Come! And four million people, in bondage, marched out of Egupt! Yet none worshipped Moses.

Behold the seventy colonies founded by Zarathustra, and yet they worshipped not him.

Behold Chine, who named the empire, and turned three hundred million warriors to a people of peace.

Behold, Capilya, who overturned the laws of thirteen kingdoms in Vind'yu, and gave peace and plenty to a hundred million. Yet, neither Chine nor Capilya were worshipped.

But ye harp on the idle tales of obscure magicians, and teach mortals to worship them. Nevertheless, ye have caused to be preached, in your heavens, that I am a God like unto yourselves, working for mine own glory.

Now, behold, I prepare my angel hosts in wisdom and virtue, that they may go away from me, and inherit the ethereal heavens above. For this was my labor for which Jehovih, through His exalted Gods, made me God of Earth and her heavens.

And I have sent thus away, as Brides and Bridegrooms to Jehovih, thousands of millions of angels, whom I had raised to grade ninety-nine. Yet, in all the time of your dominions ye have not raised one angel to the emancipated grades.

Such as are wise within your dominions, tire of your pomp and splendor, and, in course of time, come to my heavens, and renounce all Lords and Gods, and betroth themselves to Jehovih only. And I give them places in my schools, colleges, hospitals and factories, and they become fit companions to Gods and Goddesses. Thus your kingdoms become depleted of the highest grades; and your heavenly kingdoms and your earthly dominions have chiefly the ignorant and depraved as your idolaters.

CHAPTER LIX.

In Jehovih's name, greeting unto thee, Looeamong: Thou hadst a warrior angel, Thoth, who labored for thee more than a thousand years, in order to make thee under thy false names worshipful on earth. And thou didst promise Thoth, that when he overcame Dagon, Ashtaroth, Baal and other false Gods, thou wouldst give to him a heavenly sub-kingdom, with a thousand million subjects. And Thoth did thus accomplish thy desire, but thou didst not give him anything.

But thou didst further exact of him the destroying of idol worship amongst mortals, and the destroying of the oracle-temples for consulting spirits, promising him, that when he had fulfilled these things, thou wouldst give unto him the promised heavenly kingdom.

And Thoth accomplished these things also; but thou didst refuse again to fulfill thy promise. Whereby Thoth rebelled against thee, and set up his present heavenly dominions, inspiring his followers under the name of Mohammed.

And now, since that day, thou hast tried to destroy him in heaven and on earth. But Thoth was anchored in earthly possessions.

And thou didst inspire mortals in western Uropa to make crusades against Thoth, in order to possess Jerusalem and Te-theas, whereby millions of mortals were slain, and vast regions of country laid desolate. Behold, thou hadst pretended thou wert the all highest God, and yet thou wert unable to take a small earthly kingdom.

Thou didst also inflict dire punishment and torturing of the flesh on Jehovih's

worshippers and on infidels, against thy doctrines. With red-hot pincers pulled the flesh from the bones; or in boiling oil slowly dipped them; or from precipices hurled them; or in boxes lined with pricking spikes of iron bound them, thus to blot all knowledge and learning and opposition.

In Es'pan and Itius, thou hast put to death more than seven million mortals. Nevertheless, these angels will come home to thee in after-time, with vengeance in their souls. Behold, thy false promises to Thoth are already visited upon thy kingdoms.

But, as for Thoth, how shall I judge thee, O Thoth?

Because thou hast a vast heavenly kingdom, and withal art master on earth, of Jerusalem and Te-theas and Egupt and Punjaub, thou flatterest thyself thou art a great God. But thy heavenly kingdom hath become a place for lusters and foul-smelling spirits in the lowest grades. And thy heaven is surely and steadily declining in grade.

Now, as to thee, Kabalactes, though hast destroyed a thousand mortal libraries, and put to death sixty million people, in order to establish thyself as Budha, still thou hast steadily declined in grade, and thy kingdoms with thee.

Thou hast fashioned many sacred cities, and framed many tales as to who thou wert in mortal life. Thou hast falsely called thyself Budha; and doubly false hast thou taken the name, Sakaya Muni.

Thou hast tortured to death millions of mortals who rejected thee. And when my heavenly ships rescued their distracted and chaotic spirits, thou didst wantonly connive with thy drujas to despoil my ships, and cast these helpless spirits into darkness. Thou hast done these things for pastimes and diversities for thy falling heavens.

And even so hath it been with thee, Ennochissa. Never had a Lord a fairer opportunity in all Earth's heavens to do a good and great work, than fell into thy hands. But, behold how thou hast harvested thy heavens!

A thousand years ago, thy grades were from forty to sixty-five; and this day, they average but ten. It needeth no prophet to

foretell that thy declension will lead to destruction in the end.

Now, lastly: O ye false Gods, ye deceivers and hypocrites, ye have divided Earth and her heavens thereof between yourselves, and re-confederated together for a balance of power. Ye have also persuaded mortal kingdoms to divide the earth into sections and regions, and to clamor for a balance of power between different kingdoms. Ye have thus caused mortals to provide standing armies to protect themselves, kingdom against kingdom, after the manner ye protect your own kingdoms in the heavens.

Kriste'yans against Kriste'yans; Brahmans against Brahmans; Budhists against Budhists; Mohammedans against Mohammedans; yet all of these four have ye arrayed against one another. In very likeness of your heavens, have ye built on the earth. Ye have inspired mortals to keep, as standing armies, forty million soldiers.

Ye have inspired mortals to build military schools and colleges, where the young may be trained in the art of war and destruction. Ye have inspired mortals to build monuments to their generals and captains, because of their courage to destroy.

Ye have inspired the wickedest of mortals to believe that, if they would read your sacred books, and call on your names, ye would surely save them, and, after death, take them to the highest of heavens. And, yet, when they die, your hosts are not there to receive them. And when they call out for you, your emissaries kick them, and beat them. And they return with vengeance, to afflict mortals.

CHAPTER LX.

When my angels taught man by inspiration that the earth was round instead of flat, ye sent spirits of darkness to inspire the death of my philosophers. Because, forsooth, my inspiration agreed not with the sacred books which ye compounded for your own glory.

Ye have holden up your sacred books, and said: Here are rules and a sure guide to reach the all highest heavens! Knowing the while that your heavens were the lowest of the bound heavens of the earth.

Now, behold, the same rules apply unto you as to the least of Jehovah's children.

And whoso seeketh to glorify himself by his kingdoms, or by the magnificence of his possessions, taketh a burden upon his shoulders, that will, soon or late, fall upon him, and crush him.

And whoso fortieth himself by armies, whether in the heavens or on the earth, bindeth himself therewith for his ultimate sorrow.

And whoso turneth away from Jehovah, and saith: I will go not after Him, nor search to find Him more; but I will build unto myself, planneth an edifice that will tumble down upon him in time to come.

CHAPTER LXI.

Ye say: Behold, we have scattered Jehovah's Faithists into all the places of the earth; they are without a kingdom; they have not left one community to themselves on the whole earth! Think ye, Jehovah hath not appropriated them?

Behold, it is true, ye have despoiled them, and scattered them abroad. Ye have hunted them down in Chine'ya, Vind'yu, Arabin'ya, Par'si'e, Heleste and Uropa.

Ye have denied them the right to own lands, the right to follow their choice of avocations. Ye have denied them justice, and even a hearing, in courts of trial.

And your accusation against them was: They worship not Gods born of woman.

But behold the wisdom of Jehovah; because ye thus dispossessed His people, and they were scattered abroad, they have sown the doctrine of the All One over all the earth and in the heavens thereof. They have been as a leaven, to work in the foundations of mighty kingdoms and empires.

They have given learning unto all peoples, to show the magnificence of Jehovah's universe. Behold, inhabitants of the earth now look upward, and ask: May there not be other worlds? How long hath the earth been standing? Could the Creator of thousands of millions of worlds, which have stood for thousands of millions of years, be so young as any one of these pretended Gods? And descend to the earth, and do a work so imperfectly that only one small kingdom heard of him?

As ye declare the Creator to be but a principle, a nonentity, without sense or unity or purpose, so shall mortals declare of you all. They will say: Behold, Brah-

ma is not a person, but a principle; Budha is not a person, but a principle; Kriste is not a person, but a principle; God-Gabriel is not a person, but a principle.

Because ye sought to confine the talents of mortals to your sacred books, your sacred books have become worthless before Jehovih. Mortals, as well as angels, will repudiate you and your books. Only Druks and drujas will be your followers.

And thou, Thoth, shalt be the first to be cast down, and thy heavenly kingdoms with thee.

And thou, Ennochissa, shalt be next, and thy heavenly kingdoms with thee.

And thou, Kabalactes, shalt be third, and thy heavenly kingdoms with thee.

And, last of all, thou, Looeamong, shalt go down, and thy heavenly kingdoms with thee. Nevertheless, thou shalt conquer all the earth, and trail it round with mortal blood. And, after that, thou shalt be hated above all other false Gods.

CHAPTER LXII.

The four false Gods replied:

In the names of the Son, the Father and the Holy Ghost, greeting unto thee, God, Jehovih's Son. In confederation assembled, we reply unto thee, with patience and mercy.

We set not up our kingdoms for self-glorification, but righteousness and good works. Behold, the firmament was overcast with falling a'ji, and our former Lordoms were broken up and gone.

And we chose our several places in uninhabited heavenly regions; therefore, we took nothing from thee.

We admit the goodness of thy heart and the honesty of thy purpose, but we do not acknowledge thy wisdom a sufficient guide unto heavens like our own. The wise and exalted may rise in wisdom, purity and power, by the policy of love and non-resistance and by the example of good works. But where such inhabitants, either on Earth, or in the heavens thereof, comprise but a small percent. of the population, they become the victims of the lawless. And this is the reason thy followers, both on earth and in heaven, are persecuted and abused.

We admit the declension of our grades, as thou hast said; but, behold, thy emis-

saries carry off our highest grades. If thou would carry away our drujas only, we would not interdict the travel of thy ships in our heavenly dominions. But, as soon as thy ships come, behold, our highest grades rush for them. For which reason, we have been obliged to prohibit thy laborers within our midsts.

Touching our slaves, of whom we have more than eighteen thousand million, without slavery they would do nothing in heaven, and, for the most part, would inhabit mortals as vampires, engrafters and familiars. Only by holding them as our slaves can we restrain them from these vices.

Forget not, that ere our heavenly kingdoms were established, the earth was covered over in many places with oracles and temples used to consult the spirits. And these spirits were in darkness, holding mortals down in darkness. We broke them all up, and thus cleared the earth from innumerable self-Gods and self-Lords.

Touching the matter of the name, Holy Ghost, have we not freedom, as well as thou, to choose a name to please ourselves?

Thou hast prophesied our downfall, and yet thou dost plead for us to prevent it. If we are to be overthrown, how, then, could we avert it? then thy prophecy would not realize truth. Nevertheless, we propose unto thee, if thou wilt renounce the Person of the Creator, and style it, the Holy Ghost, we are prepared to treat with thee. Otherwise, no more!

CHAPTER LXIII.

In the same hour, when God, in Paradise, received the epistle from the four false Gods, a light appeared in the firmament above, descending from the ethereal heavens. It was a star-ship from the Nirvanian heavens of Chia'hakad, only four hundred years from the dawn of the Arc of Kosmon.

Like a crescent, made of stars, with a sun betwixt the horns, it came, a very world of light, swiftly coming toward Paradise. Down came the ship of fire far below the moon's orbit, and then halted. For two whole days it halted, as if to warn the false Gods, the pretended Saviors of angels and mortals, that Jehovih had spoken in the higher heavens.

Then again the star-ship moved till it anchored near the throne of God. And there came out of the midst of the arches of the ships, a million angels, well trained in the management of worlds, and they were headed by Hyaponitissa, Goddess of Vaigonataj, in the plains of Myagoth.

And God of Paradise raised the lights of his heavens, and opened his palace and throne to the approaching Goddess and her hosts. God's Holy Council made way, and Hyaponitissa and her hosts entered the palace of God.

God said: Hail, Daughter of Jehovih! in His name, welcome to my throne! And God saluted on the sign, The Circle and Triangle.

Hyaponitissa answered in the sign, Chain of the Circuit, saying: All honor and praise to thee, O God, Jehovih's Son.

Then she went up, and sat on the throne of God; and her hosts filed in front in a crescent, maintaining the chain of ethereal light to the ships, and thence to the worlds above. The es'enaurs chanted an anthem to Jehovih, and, after that, the Goddess rose up, and said:

Praise be unto Thee, Jehovih; mine eyes have beholden a Son of Thy love; the glory of the red star and her heavens, Thou hast uncovered before me. The toils and trials of Thy God, Thou hast opened as a book is opened. And the dark ages of hundreds of years Thou hast made transparent by the light of Thy countenance.

Thou hast appropriated those, that labored for their own glory, to sweep from off Earth and her heavens, oracle worship and idolatry; and these curses shall return not again forever.

The prayer of Thy God reached up to the heavens Chia'hakad; the Gods of other worlds hearkened unto his voice. And Thy Voice, Jehovih, came upon me, saying: Daughter of Vaigonataj, haste thou quickly to the red star; My God is calling!

And Thou gavest into my hands a million of Thy Holy Sons and Daughters, with a great ship of fire. And I sped through Thy ethereal seas and wide roadways, glorying in the work Thou gavest me.

Now, behold, I am honored before Thee

and before Thy God and his Holy Council. My love is to them, like a sister's, who had found a long-lost brother; the glory of Thy handiwork, Thou hast manifested in them.

Thereupon, the Goddess gave the sign, Love to All, and she sat down. Then, God rose up, and said:

Because Thou hast blessed my people, O Jehovih, I am abashed before Thy Goddess, who hath come so far to see me. Behold, in the last hour of my trials, Thou sent unto me; in the time I was heartbroken, Thou thrust into my kingdom the chain of Thy ethereal light.

How can I be unmindful of Thee, Jehovih; how can I doubt the triumph of the Almighty? Thou hast dwellers in Thy Orrian realms, whose presence are as a power to overturn a world. And Thou hast found one that speedeth forth at Thy command to show me the way of succor.

Thereupon, God gave the sign, A Grateful Heart, and he also sat down.

Again the es'enaurs chanted; and, presently, a ray of light passed over the head of Hyaponitissa, the Goddess, and it formed above the throne like a brilliant star. And the Voice came out of the star, saying:

My Son, God of the red star and her heavens, all honor and glory be unto thee. The measure of thy labor is known to My Sons and Daughters in the higher worlds. From this time forth, concern not thyself more about the four false Gods; sufficient unto them is the work they have undertaken.

Behold, they have appropriated four great divisions of the earth unto themselves; and the heavens thereof have become their dominions. Suffer them, therefore, to keep what they have taken.

But, I have another continent, lying beyond the ocean, Guatama, where My people know Me, and worship Me. Thither shalt thou inspire mortals to go from the east and find Guatama, and inhabit it. And thither, none of the false Gods shall establish their doctrines by mortal laws, and bind My people.

And as for the spirits of such mortals as the false Gods caused to be slain in the inquisitions, leave them to those Gods that

took them. And, though such spirits have vengeance in their hearts, and will be the means of ultimately casting the false Gods into hell, yet thou shalt not go near them.

But thou shalt look to the mortals, whom thou shalt take over to inhabit the western continent. And thou shalt send loo'is thither, and raise up, by birth, certain mortals, who shall ignore the doctrine of enforced worship for any God or Lord or Savior. For the people of that land shall be free, not only in body, but in

spirit also. And, when the dawn of the Arc of Kosmon cometh, behold, I will open up My heavens unto mortals, and prepare the foundation of My kingdom on earth.

The Voice ceased, and now God declared a day of recreation, that the ether-eans and atmosphereans might mingle together, and rejoice before Jehovih. And on the next day Hyaponitissa departed, leaving the requisite etherean laborers with God.



LORDS' RECORD FOR CYCLE OF LIKA

CHAPTER I. HISTORY OF CAPILYA.

In the mountains of Dharma, in the high country of Yatinghadatta, in Vind'yu, God, Son of Jehovih, chose the family of Capilya for gathering together the scattered Faithists, and establishing them in safety and prosperity. Six generations previous to the time of Capilya God came down from his holy hill in heaven, to visit the land of Shem, now called Vind'yu. And God called aloud over all that land, but no man could hear his voice.

Then God called his angels, saying: Come hither. Behold, here is a great country, with millions of people, but they cannot hear the voice of God.

God commanded the angels to go down amongst mortals, and to dwell with them for six generations.

To the angels God said: By inspiration and otherwise, lead ye man and woman together as husband and wife, to the profit of Jehovih. Raise me up a man that can hear me, for I will deliver the Father's chosen.

The loo'is, half a million, then came down to the earth, and Hirattax was commander over them. He divided his angel hosts into groups, and allotted to them certain places in the land of Vind'yu, where they were to dwell and to labor.

In those days the Faithists were known by the names: Vede, and Par'si'e, and Hi-yah, and Syiattahoma, beside various other names. In some places they were slaves, in other places serfs, and in other places hid away in wildernesses and amongst the mountains; being non-resistant and timorous, having suffered great persecution by the idolaters of Dyaus and other false Gods and Lords.

These are the generations of the scattered tribes, contributory to the bringing forth of Capilya: In the time of Brahma, Hathiv, who begat Runoad, who begat Yaid, who begat Ovarana, who begat Riviati, who begat Dhor, who begat Avra, who begat Lutha, who begat Jaim, who begat Yanhad, who begat

Vravishaah, who begat Saratta, who begat Hriyiista, who begat Samatrav, who begat Gatonat, who begat Thurin, who begat Vrissagga, who begat Hesemwotchi, who begat Ratha, who begat Yoshorvat, who begat Capilya.

Capilya was a born iesu; and also a su'is and sar'gis.

When Capilya was born, a light in the form of a crescent appeared above his head, and the Voice spake out of the light thereof, saying: This is my son. By him will I overthrow the governments of the tyrants who have persecuted my people.

When Capilya's mother was pregnant, the angels of Jehovih, under the archangel Hirattax, stood guard over her, speaking holy thoughts night and day, whereby the mother's soul ran constantly to heavenly things. And when Capilya was born, behold, Hirattax appointed a host of one hundred and forty-four angels to be with the child day and night. Into four watches of six hours each, divided he the guardian angels. So the angels of God taught Capilya from the time of his birth, and he became wise above all other children.

Jehovih had arranged the power of the kings of Vind'yu to become centered chiefly in Yokovrana, king of Hafghanistun, of the capital, Oblowski, a great city dedicated to Dyaus. Yokovrana held forty provinces and four hundred cities tributary to himself, and every city furnished one governor, and these were the royal Council of king Yokovrana. By the laws of Hafghanistun, the oldest male heir succeeded to the throne; but in case the king had no male heir, then the king's brother's male heir succeeded to the throne.

Harattax had led the king of kings to marry with a barren woman; and because he could have no heirs, he became a tool for the deliverance of the Faithists, who were persecuted and outlawed.

And in those days, the worshippers of the Great Spirit, Ormazd, were outlawed in receiving instruction. So that the Faithists were held in ignorance, lest a man of learning might rise up amongst them and

deliver them. And the angel of Jehovih foresaw that Capilya should be a learned man, and acquainted with the cities and the royal Council. For which reason the angel, Hirattax, provided the king, Yokovrana, to be childless, and to desire an heir as successor to the throne.

When the king consulted the oracle, behold, the angels of Jehovih had possession, and they answered the king, saying: Put thy wife away in a dark chamber for nine months, and she will deliver to thee a male child, who shall save the crown from thy brother's child.

The king told the queen, who was near the time of limit for women, and she would not believe. Nevertheless, she also went to consult the oracle, and to her the angel of Jehovih said: Have not kings killed their wives in order to obtain one who shall have an heir to the throne? The queen acknowledged this, adding: What, then, shall I do, for of a truth I know I shall bear no child.

The angel said: Do thou as the king hath said, and the angels will bring a male child unto thee in thy dark chamber; and thy maids and thy servants shall see to it that no other woman entereth into thy place; and they will testify that the child is thine own. Neither shalt thou, under penalty of death, inform the king otherwise.

On the other hand the angels of Jehovih foretold the father and mother of Capilya, even before his birth, that the child would be carried away and given to the king, Yokovrana, saying: Ye shall not grieve for the loss of the child, for Ormazd will make of him a deliverer of his people. And in the day the child is delivered to the queen, its own mother shall become its nurse.

Thus at the time of the birth of Capilya, the angels carried him into the city of Oblowski, into the king's palace, and to the queen's arms, in the dark chamber. And also at the same time, the angels illumined the chamber, so that all the maids and servants saw the child, and they were frightened and fell down, beseeching Dyaus for protection.

CHAPTER II.

When Yokovrana went to the temple to do sacrifice, the high priest besought him to consult the oracle in reference to the child, for his kingdom's sake. And he so consulted the oracle, and the angels of Ormazd said unto him:

O king, before whom all people fear, hear thou the angels of heaven and be wise, for thy kingdom's sake, and for Capilya. Behold, thou hast maintained the custom of thy forefathers, and caused to be slain on the altar of thy God, Dyaus, twelve young men and twelve virgins for every day of the twelfth new moon, that by blood thy God might triumph on the earth, and that thou mightest be the most feared of kings. And thou hast subdued all the regions of the rich earth to honor thee and thy laws. Therefore, the God of heaven saith thou shalt no longer pursue the sacrifice of human blood, but instead make sacred the blood of the lamb, which shall be called the Lamb of thy God. And in the day of thy first sacrifice, thou shalt bring Capilya to the altar, and sprinkle the blood of the lamb thou hast slain upon his head, as a blood offering to thy God. And he shall be called Capilya, the Lamb of Heaven.

To this the king assented, and Capilya was accordingly sprinkled with the blood of a lamb, which was sacrificed on the altar of the king. Thus ended the first of the evil edicts of the false Gods of Vind'yu; and from that time mortals were no longer sacrificed to the Gods, by consent of the kings.

Capilya was called Yokovrana's son; and he was taught all things which it was lawful in those days to teach a prince; and because he was prepared for the throne, he was made acquainted with the kings and governors of all the tributary cities and countries in the land of Vind'yu.

When Capilya had attained maturity, he besought the king for leave to travel, saying to the king: Is not the greatest wisdom that which cometh by the eye and the ear? And is it not wise that he who may some day become king should acquaint himself with his kingdom whilst he

is yet young? For then, he will not only see and hear better than if he were old, but he will have time to weigh the nature of the government, as to its best adaptation to the people.

To this the king replied: Thou art already wise, my son; thou knowest sufficient of the earth and her people according to the laws of the ancients. Therefore to travel for wisdom's sake would be great folly. Thine eyes and ears are too sharp already; better is it for thee that thou seest not the people of thy kingdom. For the time may come when thou shalt need to use great severity upon them; therefore, to be strange with them, thy sympathy will not lead thee away from justice.

Capilya said: Thou reasonest well, O king; and because thou art wise, I have no credit in being wise also. For it must be true that a son hath his wisdom from his father. And since thou hast so wisely put me off with thy arguments, answer me this; Is it not profitable to a young prince, before he hath the cares of a mighty kingdom, to go abroad and enjoy the pleasures of the world?

The king said: There are but three pleasures in all the world: eating and drinking is one; sleeping is another, the presence of women is the third. Why, then, shall a man go abroad? Capilya said: And yet thou hidest the true reason as to why thou desirest thy son not to travel.

The king said: If thou tell me the true cause, then thou shalt go whithersoever thou desirest. Capilya said: First, then, I will say to thee that I rejoiced because thou didst deny me; for I so loved thee, O king, that I knew no joy but to remain with thee. And, moreover, thou so lovest thy son, thou wouldst not have him go far from thee?

The king was so delighted with this answer, he said: Of a truth, O prince, thou hast guessed aright. And if thou find it in thy heart to leave me for a season of travel, then will I indeed bear with thy loss until thou returnest.

So Capilya traveled for nine years, and he went to the uttermost extent of the land of the Vind'yu, east and west, north and south. And because his nurse, who was, in fact, his real mother, had told him

thousands of times about the persecution of the Faithists, and their sufferings, he sought to obtain information of these scattered people, but as yet he knew not he was of that race. At the end of nine years Capilya returned to Yatinghadatta, rich in knowledge as to the inhabitants of Vind'yu. And when he came before the king Yokovrana, where he was received in great honor, he related the knowledge he had obtained of the country, its extent and grandeur, and its hundreds of great cities and innumerable people. To all of which wisdom the king lent a willing ear; and he declared Capilya was the wisest and most learned man in all the world.

CHAPTER III.

And now had come the time when God, Son of Jehovih, came to establish Jehovih, and begin the deliverance of the Faithists, and to collect them together in the places designed for them.

The word of Jehovih came to Capilya, saying: Son of Heaven, hear thou the Voice of the Ever Present! Capilya asked: How sayest thou? The Ever Present?

Jehovih said: Behold me; I am not of the king's laws; I am the Maker of kings. They have made a law against Me, the Ever Present. They have scattered My people. They have denied My people the right to obtain knowledge. Capilya said: Mine eyes and ears have proved these things. What shall Thy servant do?

Jehovih said: Thou shalt deliver the slaves unto freedom, and provide them places to dwell together, according to the laws of the ancients. Capilya said: O Ormazd, why hast Thou put this upon me, Thy servant? Why gavest Thou not such matter into the hands of the Vrix?

Jehovih said: Thou art thyself of the race of Vrix'Vede, and hast been prepared for this labor from the time of thy birth. Go thou and find thy nurse that cared for thee in infancy, and when thou hast her alone, say to her: Nurse, the voice of heaven hath come to me, saying: Capilya, thou art of the race of Vrix; how sayest thou? And the nurse will say to thee: My son! my son! Alas me! Thinkest thou I would be thy death, or thy mother's death? For is not such the law?

Capilya went and inquired of the nurse, and she said to him: My son, my son. Alas me! Thinkest thou I would be thy death, or thy mother's death? For is not such the law? Capilya answered: Such is the law. But tell me the truth, and I swear unto thee, both under the name of Dyaus and under the name of thy God, Ormazd, that thy words shall be secret with me, as the Gods will. Am I an adopted Vrix?

The nurse said: Behold, thou hast loved me all thy days; from mine own breasts wert thou fed. Shall I, then, lose thy love, and so die of a broken heart?

Then Capilya made oath before the Gods, and thereafter she answered him, saying: I am thy mother, O prince! The angels of the Ever Present came to me in the moment thou wert born, and carried thee into the queen's arms; and the king knew not even to this day but thou wert his.

Capilya said: Why hath this been done?

The nurse said: Hearken, O prince! The king's wife was barren; the king desired a son who should be heir to the throne. Capilya interrupted: And thou bartered thy flesh and blood with the queen for this?

The nurse said: Patience, O prince! I am of a race that owneth only One King, the Ever Present! Respect me, therefore, till thou hast learned the whole truth. The angels of Ormazd came to me before thy birth, saying: Alas, the Chosen People are persecuted and abused, scattered and despised; but because they are faithful, the Ever Present will come and deliver them. Then I said unto the angels: What is this matter to me? Behold, I am myself but a servant, and can do nothing. Then the angel answered, saying: Thou shalt have a son, and shalt call his name Capilya; and he shall be the deliverer of thy people. For which purpose he shall receive great learning. But because great learning is denied to thy people, thy son shall be adopted by the queen, and the king, believing it is his own son, will render unto the child learning and power also. And I said unto the angel: Flesh and blood of me are nothing if I can thereby serve Ormazd.

Capilya said: Since thou committedst me to thy God, then am I indeed His.

Now whilst they were yet talking, Jehovih spake to Capilya, saying: I am not come to give new doctrines unto men, but to rescue My people from bondage, and to restore freedom unto the inhabitants of the earth. For this purpose wert thou, O Capilya, sent into the world. Because thou art of the race of the Faithists My voice hath come to thee. Because the king imagineth thou art his son, and loveth thee dearly, thou shalt not suffer from his hand. Go, then, whither I will lead thee, and it shall be testimony to thee, that I am Ever Present, moving the Faithful by My Presence to come to thee.

In due time the prince departed from home, not advising the king of his purpose; and he went as Jehovih led him, and came to Hosagoweth, near the river Vesuthata, where there was a forest, with meadows interspersed, and he found a camp of four families of wandering Faithists, and they were famished with hunger, and were ragged.

The prince, seeing they feared him, said: Be not afraid; I come not to persecute or drive you hence. As ye perceive by my dress, I am a prince, judge ye not me to be your enemy, come to destroy you. For, by the same power ye were led hither, am I come also. This land do I bequeath to you, to be yours forever. Cease ye, therefore, traveling about, but begin and till the soil.

Yatithackka, the rab'bah, said: Sayest thou that thou wert brought hither by the same God? Then, of a truth, thou knowest the signs and passwords?

Capilya said: None of these things have I learnt; but even as there is a legend amongst thy people that one would come of Ormazd and restore His chosen people, so declare I unto you, I am he. That thy Ruler is my Ruler; take me in private with thee, O rab'bah, and the Ever Present will give the signs and passwords, and thus prove me. Moreover, I say to thee in prophecy, ere three suns have risen and set, there shall come to this place hundreds and hundreds of thy people.

Now when the rab'bah had examined Capilya, and found that he had the signs and passwords, he wondered greatly. The prince then caused wood and stone to be laid in the form of a crescent, and its

size was sufficient for seats for one hundred people. He said: This is the altar of Ormazd. Let us sit this night, for the Father's voice is with me.

During the day, many more came; so by night there were one hundred, men, women and children, and the prince commanded them to sit about the altar. And presently the Voice spake in the midst of the altar, saying:

This is My son, of whom it hath been prophesied, one would come to restore My people. Behold, I am the Ever Present, and not in the figure or image of a man, but I am the All Space and Place, doing My will through My angels and through the souls of men. Be ye steadfast in righteous works and love toward one another; and most just to a fraction with all other peoples. With you will I establish Myself, even as in the ancient days with your forefathers.

Capilya then appointed the oldest rab'-bah as chief of the altar; and this was the first established Faithist community since many hundred years, that was assured by a prince that they should not be driven off. On the next day the prince took the people a little way off, about half an hour's walk, and he said to them: Build ye here another altar, for yet, ere night comes, there shall come others even here. Let the worshippers of the Ever Present have an altar provided unto them.

Accordingly the people, in faith, built another altar; and when it was finished, and the sun gone down, there came many wanderers, Faithists, to the place.

Capilya said unto them: Come ye to the altar of Ormazd, for he desireth sacrifice of all whom he blesseth. And they went in and sang, and prayed, giving thanks to Ormazd.

Jehovih said: Build three more altars at like distances apart; for I will bring My people together for three places of sacrifice.

On the next day there came many more wanderers, who had escaped from the province of Anassayon, where a war was being carried on against raiders from Tubet, the high mountain region. And Capilya built altars for them also; and to them he also appointed rab'bahs and chief rab'bahs.

Now, they were without food, and many

had been famished for many days. Capilya, perceiving that some of the people were suspicious of him, said: Whoso hath faith that I am of Jehovih, let him stand with me this night, for the Father will manifest unto us.

Not more than forty came to the place designated; for they feared Capilya was an impostor. And when they were assembled, Capilya tried them, and found of a truth they had faith. And he said unto them: Stand in a circle and join hands, and I will stand in the midst. Yet I know not what Ormazd will do for us.

And when they were thus standing, Jehovih sent a cold wind, and there came down from heaven an abundance of Ahaoma, sufficient to feed the whole of the people for many days. Neither knew any man of what ahaoma was made; but it was savory and nutritious. And the people came and ate, and also gathered up the ahaoma, and carried it home. Capilya said unto them: Because Ormazd hath done this, go ye into the altars and return thanks unto Him.

And the people did as commanded; and from this time forth not one of them lacked faith in Capilya. And thereupon he said unto them: This place shall be called Maksabi, for it is the first colony in all the world where the Father hath fed His people with His Own hand. So the place was called Maksabi, which, in Vedic, would be Suta-ci-ci.

CHAPTER IV.

For forty days Capilya remained in Maksabi, teaching and helping the people; and on the fortieth day he said unto them: I go now; the Father desireth me. Be ye faithful unto Ormazd, and maintain the sacrifices. In time I will come again unto you, and restore your rites and ceremonies.

Jehovih said unto Capilya: Even as thou hast done in Hosagoweth, so shalt thou do in Tibethkilrath; for thither will I also bring My chosen from the Province of Yusitra.

So Capilya went to Tibethkilrath, where were assembled more than seven hundred Faithists; and they feared him, saying to one another: Is this not some one sent of the king to entrap us?

But when Capilya beheld they feared

him, he said unto them: He who hath faith in Ormazd feareth nothing in heaven or earth. For the Father appointeth a time unto all peoples; nor can they make it more or less. Throtona, one of the rab'bahs, said unto Capilya: Art thou indeed one of us? Capilya said: Because I am as I am, I cannot answer thee. If I say I am of thy race, then will not thy people be restored to liberty; for I would suffer death, being a teacher of thy people. If I say I am not of thy race, then thy people will not have faith in me. I say unto thee, I am but a man, even as thou art. Therefore, put thy faith in Ormazd, and wherein my words and my labors are good, render unto me even as to any other man, not more nor less. And yet, even as thou believest in the Ever Present, so do I; as thou believest not in a man-God, so do not I.

Are not all men brothers, and created by the same Creator? Because the kings acknowledge not this doctrine, they persecute and outlaw thy race. To restore thy people, who are my people also, am I sent into the world. My labor is now upon me; and for that purpose am I here with thee and thy people. This land I bequeath unto the Faithists; and they shall settle here and till the soil, and reap the harvests, and shall not be driven away. And in time to come I will provide teachers, and the Faithists shall have the right to obtain knowledge.

Capilya built altars for the multitude, saying to them: First of all, thou shalt dedicate to Ormazd all things thou puttest thy hands to, for without such rites of bestowal thy people cannot be in harmony. Know ye the doctrines of the ancients?

None of the rab'bahs could answer Capilya, and so he said: Ormazd provided your servant with great learning. For this am I sent to you. Know ye, then, the doctrines of the ancients, even from the time of Zarathustra and Brahma:

To rise with the sun; to bathe the body once every day; to eat no flesh nor fish; to pray to Ormazd at sunrise, at high noon, at sunset, and before lying down to sleep.

Certain philosophers, wise in vanity, said: To rise an hour after the sun is no sin; to bathe one day in seven is sufficient; to eat fish-flesh, which is of cold blood, is

no sin. Now, behold, after a time, they laid in bed two hours; they ceased to bathe altogether, and as to eating, they halted not with fish-flesh, but ate of all flesh. And sin came upon them; by their behavior they cut themselves off from the Father. Be ye scrupulous in following the texts; and as to him that openeth the door for disobedience, have nothing to do with him or his philosophy.

Capilya asked: Why doeth one man a good act rather than a bad act? Why doeth another man a bad act rather than a good one? The rab'bahs said: The first is the speech of Ormazd; the second is the speech of satan; for as these dwell in men, so do they manifest.

Capilya said: I am pleased with thy answer; for which reason I have before commanded you to build altars and do sacrifice; for these are the expression of your souls, which testify ye rather would serve the Creator than the destroyer.

This was also of the ancient doctrines of Zarathustra; but certain philosophers, vain in self-knowledge, said: Can not a man worship in the soul, and without building an altar of stone and wood? And the multitude hearkened unto them; and they afterward went further, and said: Why worship at all? So, they fell in darkness. A soul without an outward expression of worship standeth on the brink of hell. To see an altar, as we pass along, impresses upon us the thought of worship, and of Ormazd, the Creator; it leadeth the soul upward. To see evil, or the temptation of it, is to lead the soul toward darkness. Therefore, let men and women be discreet of their persons; but make the altars of sacrifice numerous.

Capilya asked: What is the first poison? The rab'bahs knew not how to answer. Capilya said: The first poison is self. One man saith: Rites and prayers are good for the stupid and unlearned; I need them not. I say unto you, that man is drunk on the first poison; let not his breath taint you; for here entereth the wedge of destruction.

Capilya asked: What is the second poison? But when he perceived none would answer, he said: The first leadeth to the second, which is desire to lead others and rule over them. Htahai, one of the rab'-

bahs, asked: How can we get on without rulers?

Capilya said: Good men are expressions of the All Light.

Capilya asked: What is the best and yet the most dangerous thing? Some replied as to one thing, and some as to another. Capilya said: The best and yet most dangerous thing is speech. To talk of good things; of delights; of love; of Ormazd and His wonderful creations; of life and death; of everlasting happiness; these are good speech, and give the soul great happiness. To talk of evil; of dark deeds; of one's neighbors; of disgusting things and words; these enrich satan's harvest.

Three men traveled through a great city, and when they returned home, and the neighbors assembled to hear the story of their travels, one of the travelers related all that he saw, good and bad; another one related only all the bad things he saw; and the other one related only the good things he saw. Which, now, of the three, say ye, doeth most for the Father's kingdom? The rab'bahs said: The last one. Capilya said: True! Be ye, then, like him even to one another; for by this course only is speech not dangerous, but of profit unto the world.

Sufficient is the number of evil men to relate the evils in the world; relate ye the good, for by constantly walking in clean ground ye shall remain clean, in word and deed.

Search ye both spirits and men, not for the brilliancy of speech, for oft its brilliancy hideth its poison, or stealeth on the sense unawares; but search their words as to holy ideas and good delights, to make man rejoice in his life. He who discourses on deceivers and liars and debauchees, is a fireman for satan's hells. Reply not to him, lest your speech become a snare to entrap yourselves.

CHAPTER V.

For three years Capilya traveled over the land of Vind'yu, east and west, north and south, establishing the Faithists wherever he found them; and he donated to them whatever lands laid waste and not tilled; but he touched not any land whereon other people dwelt and tilled the soil.

And in course of time the servants in the provinces fled from their masters and went and dwelt in the places of Jehovih, to so great an extent that the governors and sub-kings complained against Capilya, and he was reported to Yokovrana, the king, Capilya's foster-father. And the king sent a commission summoning his supposed son to the capital, to answer the charges against him.

When Capilya was before the Royal Council, and demanded by the king why he had come, Capilya said: The servant of the great king answereth; his words are bound words. Whatsoever cometh out of Capilya's mouth, Capilya holdeth as his. There be such as maintain that man, whose tongue is moved by the spirits of the dead, is irresponsible for his words. Capilya creepeth not through so small a hole. To be master of one's flesh, and desires, passions and words, these are great gifts indeed. Capilya professeth these. Therefore, Capilya bindeth himself in every word.

Know, then, Most Royal Council, servants to our Great King, Yokovrana, Capilya was summoned here by the king, to answer certain charges made by members of the Royal Council. These charges are that Capilya hath founded certain colonies which have attracted away the servants of the sub-kings and of the rich, and thereby sowed disobedience in the remainder.

Capilya has come to answer these charges. Hear ye, then, Capilya's answer:

Capilya being heir to the throne besought the king for leave to travel, and the king said unto him: Whatsoever thy soul observeth that may be good for the United Kingdoms, do thou. Said not the king this?

Yokovrana said: Yea, my son.

Thereupon Capilya said: When Capilya traveled near and far, for nine years, his heart was sick because of the misery of the poor and the glory of the rich. He beheld many forests and many plains where no man dwelt; and he said to himself: Let the poor come hither and live. Yet he called not any poor man. Was it, then, an evil for Capilya to say this to himself?

The king said: Surely not.

Then Capilya went on: After a long season of idleness Capilya went the second

time to travel, and when he came to the forests and plains, behold, the poor were gathered together, and yet more coming. So Capilya went amongst them to show them how to dwell together wisely. Was this an evil in Capilya?

The king said: Nay; of a truth it was good.

Then Capilya said: In a little while they discovered it was good for them to dwell together and to help one another; and the news spread abroad, whereupon the servants of the governors, and the rich, ran away from them. Is it not just to say of the king and governors and rich men that they are driving their servants away from themselves, because of hardships which are greater than the hardships of the Gods?

The king said: A good proof. But why sayest thou, the Gods? These people for the most part believe not in the Gods. And many of them, I hear, are believers in the Great Spirit!

Capilya said: Thou sayest truly, O king. But that is their matter, and not Capilya's.

The king said: Thou art right, my son. But how sayest thou of education? Shall not the laws be maintained?

Capilya said: Art thou the king? or merely the servant of the dead? Shall Capilya call him father who is only a servant to carry out the laws of the dead? If so, then hath Capilya sined against the law. But hear ye, who are of great learning; do ye obey one law of the ancients and not another? The law of the ancients was that with the death of the king all laws died, and whoso became king afterward must need make new laws of his own. The law against educating the Faithists is a law of the ancients. Let Capilya's accusers favor which they will; for if they stand by the laws of the ancients, then, indeed, have we no laws, and no king nor sub-kings. If they repudiate the laws of the ancients, then Capilya hath not sinned against any law.

Yokovrana said: Thou art acquitted, Capilya. The laws of the ancients can not bind thy king nor the king's kings. Touching these matters, then, the Royal Council shall make new laws. And since Capilya hath not contravened any law, neither shall

the new laws interrupt the orders of the state as they now are.

After this manner were the speeches of the sub-kings and governors:

To permit great learning to the Faithists is to overthrow Dyaus and his reigning Gods and Lords; for by great learning will the Faithists ultimately become members of the Royal Council; therefore, at all hazards, great learning must be prohibited. Great learning is inimical to good servitude.

Jehovih said to Capilya: Be thou present when these laws are passed; for by this means My holy angels will rule over the Royal Council for the good of all men.

For one hundred days the Royal Council discussed the matter, but the angels of heaven kept them divided as to opinion and belief, so that no law was passed by them. Now after they had thus wasted much time to no purpose, Capilya asked permission to speak before the king and Council as to what was wisdom in the government of the nations; and it was granted unto him. This is the substance of Capilya's speech:

CHAPTER VI.

Whoever is born into the world is in part possessor of the world by fact of his birth. All come into the world naked and helpless, and they deserve our assistance because of helplessness. To help the helpless is the highest virtue.

Two wise men are greater than one; a nation of wise men, what could be greater than this? Yet all men come into the world knowing nothing; to give them great wisdom is to make the nations wise and great. To open the avenues on every side to great learning, this is the foundation for a great kingdom.

To have the soil tilled, is this not greater than hunting and fishing? To throw the lands open in the east, west, north and south, to the tiller of the soil, this is the foundation of plenty. When the poor are supplied with plenty to eat and to wear, with a place to live, there is little crime, but great virtue; but become a great strength in that kingdom.

To hold more land than one can till is to sin against them that have none, who have not wherewith to live or to earn a

living. Yea, such a one is an enemy to the nation.

There are two kinds of governments: one is government for the government; and the other is government for the people. The latter government the people will endorse, and by their wills make mighty. The former government seeketh to make itself mighty at the expense of the people. Such a government is in the throes of death.

To make government and people one, as to prosperity and peace; this is the highest government. For the government to render unto the people bountifully, as to land and water, and as to great learning, and to music, this is the wisest, best government.

What man is there that loveth not freedom, the chief of all desires? Can a government abridge this without crippling itself or forfeiting the love and co-operation of its people? To bestow liberty, and maintain it unto all people, this is the greatest good thing a government can do.

But who shall say what is liberty, and the end thereof? A man shall not have liberty that offendeth his neighbor, or depriveth him of virtuous livelihood. No man should run naked; nor should a man have liberty to go into another's field and take his harvest. How, then, shall a government take a man's possessions against his will? But he who hath received great learning will not offend by nakedness, nor by taking that which is another's.

What, then, is greater than for a government to bestow great learning on the people? It is not enough to say to the poor: Here is land; feed yourselves. But men of great learning shall be sent amongst them, showing them how to till the soil, and how to build, and to keep themselves pure in soul and body. For great learning is not in the books only; nay, there are men of great knowledge as to books, who are themselves gluttons, debauchees, bigots, tyrants, and base authority. Such men have not great learning; but in fact, great vanity.

Two kingdoms, lying side by side; in the one are great philosophers and colleges, but the multitude are in want; in the other kingdom there are no philosophers, as such, nor colleges; but the multitude have

plenty: The latter is a kingdom of greater learning than the former. For of what consisteth great learning, but in knowing how to live wisely? A few philosophers are not a nation. To bestow such knowledge on the people as will enable them to live wisely and be happy to a good old age, this is the labor of the best, great government. It is a common saying that such and such a king is a great king, because he hath founded colleges. And this is no small matter. But how much greater is the king who hath founded a thousand poor families, and taught them how to live wisely?

To make a law to prevent learning; to bind slaves more rigidly, is to weaken the nation; to weaken the kingdom. For, see ye, a man had ten servants, and they were free; then he bound nine of them with chains, and complained because they served him not well. He was a fool.

To labor for one's self at the expense of the state, is to rob the state; to hoard up possessions is to rob the poor. What treasure hath any man that he can take out of the world? Better is it to give it whilst one may, for to-morrow we die, leaving it to them that earned it not.

The highest peace is the peace of the soul, which cometh of consciousness of having done the wisest and best in all things. For after all, is not the earth-life but the beginning, wherein we are as in a womb, molding our souls into the condition which will come upon us after death? In which case we should with alacrity seize upon the passing time and appropriate it to doing righteous works to one another.

CHAPTER VII.

When the king and the Royal Council beheld the great wisdom of Capilya, they were struck dumb in their seats. After a while the king said:

Was it not by blood that our forefathers established Dyaus? Scattering the Faithists with great havoc? Shall we gather up the escaped races and nurse them and have them turn upon us and bite us? Shall we not with our valiant arms defend Dyaus?

To this Capilya answered: Sufficient unto his own battles is the God of Vind'-

yu. If the king must need fight Dyaus' battles, then Dyaus is a weak God indeed. Heaven forbid that Capilya believe in such a God, or labor for one so weak!

But thou art right, O king; by blood our forefathers established Dyaus; but where is there, either in ancient or modern learning, a commandment that Dyaus shall be maintained by blood? Didst not thou thyself receive a commandment to stop the sacrifice of human blood on the altar? Is it, then, indeed a holier place on the battlefield, that these things must continue? Man loveth vengeance; and more for this than for righteousness he desireth to inflict or destroy others. Nevertheless, all things are answered accordingly as they are; vengeance answereth vengeance; blood answereth blood; war answereth war. And the same rule applieth to virtue, which begetteth virtue; love, which begetteth love; peace, peace; good works, good works. For in these things our souls play a greater part than do our external bodies.

One of the Royal Council said: How sayest thou of rites and ceremonies? Capilya answered: Without rites and ceremonies the spiritual person of the state and of the community, and of the nation, is like a man that hath thrown away his clothes, and then, with disgust, drowned himself. As the soldiers of the army have drill, which is discipline, so shall the worshippers have rites and ceremonies, which are the drill to keep one's soul in reverence for the Creator. But it falleth not to my lot to say unto you what rites or what ceremonies ye shall have.

Another one of the Royal Council asked. Some men, who are bad, have great pleasures and enjoyments; some men, who are virtuous and wise, have great trials and misery: What, then, is the prize which thy philosophy offereth to them that practice righteousness and good works?

Capilya said: Could thine eyes see as mine have seen, or thine ears hear as mine have heard, then it were easy to answer thee. Nevertheless, I declare unto thee a great truth, which is also revealed in the doctrines of the ancients, that this is not the real life, but the embryotic state. And many that have great pleasures and enjoy-

ments in this life, waken up as babes in heaven; whilst many who are virtuous and wise, but suffer great misery, in this life, wake up in heaven in strength and glory. More are trials and exertions to be desired than ease and enjoyment; for the former causeth the soul to look upward; but the latter causeth the soul to look downward. Nevertheless, severe trials are a great injustice to any man.

When the king and Royal Council beheld that Capilya had greater wisdom than any other man, the king said unto them:

No man in all the world hath wisdom sufficient to try my son. How say ye?

And they answered: That is true.

Whereupon the king said: Capilya, hear thou the king's decree, and it shall be a law unto thee in all the kingdoms of the world, which is, that thou hast been tried by the greatest king in the world, and art acquitted and declared to be above the dominion of mortals. And thou shalt go whithersoever thou wilt in any land, doing whatsoever thou desirest, and no man shall arrest thee or forbid thee in anything whatsoever. And whatsoever law thou makest, no king shall make another law, above thine, to set it aside. Wert thou not mine own son I would say thou wert begotten by the Gods!

The king's decree was recorded in the House of Records, and copies of the decree sent to the tributary cities and kingdoms throughout Vind'yu. Yokovrana had also a copy made of Capilya's speech, and it was also recorded and signed by the king and Council, under the name, The Foundation of Laws.

Jehovih said to Capilya: I have suffered this land to endure war for hundreds of years, that they might be ready for this. Behold, they are not slow to accept doctrines of peace and liberty.

Capilya inquired concerning the laws, and Jehovih said: Trouble not thyself more; My hand is upon the king and Council. They will pass laws endorsing what thou hast said. Go forth, then, My son, amongst My chosen, and thou shalt establish them anew in rites and ceremonies.

CHAPTER VIII.

When Capilya had come to Wes-tu-chaw-aw, Jehovih said to him: Send mes-

sengers into twelve colonies which I will name to thee, to the chief rab'bahs thereof, summoning them hither, for thou shalt teach them alike and like.

The colonies were: Tahdayis, L'wel-laht, Ha'darax, Thowaka, Dormstdatta, Ghiballatu, Yhon, Themmista, Vrach'hao, Ebatha, Ewen and Sravat, and each of them sent the chief rab'bah with three accompanying rab'bahs. And Capilya caused them to put on red hats, without brims, after the custom of the ancient Zarathustrians.

Jehovih said to Capilya: Choose thou twenty damsels who are young and well grown; and twenty dames who have borne children. And these shalt thou adorn with blue hats with ear-flaps, after the manner of the Daughters of the Zarathustrian law.

When Capilya had them clothed with hats and aprons, he caused the rab'bahs and the women to go with him to the summit of a mountain, so that they might not be approached by idlers or spectators without due warning. And on the summit of the mountain Capilya said: When ye were babes, I prayed for you; now that ye are mature ye shall worship the Creator with your own words. Bring, therefore, every one a stone, and cast it down, for it shall be an altar before Jehovih for our sacrifice. And as I do, do ye.

They all took stones and cast them in a pile; and when they were yet standing near, Capilya raised his hands to heaven and said: Father, when I was weak, Thou providedst for me. My father and my mother and my rab'bah prayed for me, and taught me of Thee. Wherefore I praise Thee with thanks and glorification. Now that I am strong, I stand upright before Thee and praise Thee and pray to Thee with mine own words. Because Thou madest me a man I will labor to prove myself before Thee. As I have here cast down this stone, let it stand as my covenant to Thee that I will from this time forth cast away earthly passions and desires. And because I have raised up both my hands unto Thee, lead Thou me, O Father, in the right way!

When they had all repeated these words, Capilya walked once around the altar, followed by the others, and he said: Ormazd, Almighty, glory be to Thee for-

ever! Thou art on the mountain-top and in the valley; Thy circle is the circumference of the world. I walk in the circle with Thee; Thou art forever by my side; Thy light the glory of my soul. In thee I live; of Thyself madest Thou me! O that I may not dishonor Thy handiwork; or make myself ashamed before Thee. Because Thou art Ever Present, I cannot hide from Thee, and I will be most circumspect in my behavior.

Capilya then sat down on the altar, saying: Go ye hence a little way, and then return, that I may teach you how to approach the altar of Ormazd.

The people did as commanded, and when they came near, Capilya said: Who cometh?

Response: A worshipper of Ormazd. Behold the altar of my people, who are known by their piety and good works, and in helping one another.

Who is Ormazd?

The Ever Present. He filleth all places and space. He created me alive, and taught me to adore Him and His works.

Why comest thou to this place above any other? If He be Ever Present why not worship Him in any other place?

He sendeth guardian angels to abide with His children who are pure and good. These angels desire certain places and times, wherein my soul may be given to Ormazd. Through His holy angels He teacheth me in wisdom and love.

Why not worship the angels themselves, since they are thy guardians and benefactors?

To call not on the name of any angel who is Lord or God, is my religion; but to call on Jehovih, the Great Spirit. Who-so calleth on the Creator will be answered by Him, Who is the All Highest.

How can Ormazd answer thee? Hath He lips, and tongue and mouth?

Ormazd is the Soul of all things; He speaketh to soul. His voice hath had many names; by the heathen and the idolater he is called Conscience.

What profit hast thou in worshipping Him?

I am so created; because of the fullness of Him in me, I desire to express my adoration, and to commune with Him. Whoso hath not this desire is an evil man.

Will He answer thy prayers? Turn aside from His usual course and come especially to thee more than to another?

As a horse drinketh water from a trough and so enlargeth himself, so doth the soul of the righteous man drink from the everlasting Fountain, Ormazd, and the soul of man thus enlargeth and accomplisheth in answer to its own prayer; nevertheless, it all cometh from Ormazd. Neither turneth He aside from His usual course, for He is Ever Present, and thus answereth the prayer of the soul of man.

What prayers answereth He? And what prayers answereth He not?

He answereth the prayer for purity and love and wisdom and virtue. Whoso prayeth to Him for permission to do good unto others, He answereth without fail. He answereth not selfishness, nor the prayers of the wicked. Wherefore the wicked say: He answereth not prayer.

Capilya said: My beloved, when ye approach the altar of Ormazd, ye shall repeat these wise words I have taught you; but not aloud like the idolaters, but in whisper or low voice.

What is the worship of Ormazd's chosen? and wherein differeth it from the heathen's?

Ormazd's chosen stand equal before Him, and every one shall work out his own resurrection, both in this world and the next. Hence they are direct worshippers, being taught to worship Ormazd with their own prayers and songs. The heathen priests worship the spirits of the dead, who call themselves Lord, and God, and Savior. The chosen children war not, resent not by violence, but answer evil by good, and practice charity and love. The heathen, the worshippers of God, Lord, and of Dyaus, and all other idols, practice war, maintain armies of soldiers, who are taught the art of killing with great havoc. They build monuments to men, and otherwise blaspheme against Ormazd. They teach that Ormazd is void, but that He made Himself into Dyaus, a large man, and then created all things, after which He retired to His throne, leaving certain laws to govern His works.

What is the Zarathustrian law of life?

To eat not flesh of anything Jehovih created with the breath of life. To bathe

once every day. To rise with the morning sun, and be temperate in all things.

What is the Zarathustrian law of fatherhood and motherhood?

To have but one wife; to have but one husband; to maintain sacred the maternal period.

What was the Zarathustrian compensation?

All things belong to Ormazd; man is but His servant. The fruits of the earth and of all labor shall be cast into the rab'bah's house, and by him delivered unto the needy.

Why were the Zarathustrians persecuted and destroyed?

Because they resisted not by violence, and because they worshipped not the idols of the heathens.

Had they no way of saving themselves?

To that end Ormazd gave them certain signs and passwords, whereby they might know one another, and in time of distress assist one another to flee away.

Why did not Ormazd preserve His chosen people?

By the laws of the circumcision the Faithists could only marry amongst themselves, in order to preserve a knowledge of Ormazd amongst mortals. They who were holy were preserved; they who went after earthly things, and after the idolaters, were cut off. But even in this Jehovih profited the seed of the Faithist, by raising up heirs of su'is amongst the heathen.

Capilya said: Teach ye these things to your children from their youth up, and enjoin it upon them to teach them to their children.

CHAPTER IX.

Jehovih said to Capilya: Thou shalt remain with My chosen until they have learned these rites and ceremonies and doctrines; after which thou shalt go to another region whither I will lead thee, and there teach the same things, and in the same way.

And Capilya did as commanded.

In the fifth year of Capilya's preaching, the Voice of Jehovih came to him, saying: Behold, thy foster-father is near death's door. Go thou to him and have the law of protection established before his death;

and after his death, when thou art king, thou shalt ratify the law, and then abdicate the throne.

So Capilya returned to Yokovrana, the king, who was ill with fever. The king said: O my son, my son! I feared I should die ere mine eyes beheld thee. A few days more, and it will be over with me. Thou wilt be king. Bethink thee, what wouldst thou ask of me, whilst yet I may accomplish it?

Capilya said: Call thy Royal Council and pass a law guaranteeing Brahmins and Zarathustrians the lands they have possessed and tilled and are now dwelling upon, to be theirs forever.

The king assented to this, and the law was so enacted; and this was the first law granting land unto the Faithists, to be their own, by any king in all the world. And the law stipulated that the Faithists should worship in their own way; neither should they be impressed into any army as soldiers of war.

After the law was established, Yokovrana said unto Capilya: I was wondering why thou didst not wait till thou wert king, and then enact the law thyself, and it could not be set aside during thy lifetime? I will die soon, and the law will die with me.

Capilya answered: I shall ratify thy law on the day I ascend the throne, which is binding, according to the rules of the ancients. Had I waited until I was king, then I had been bound, according to my religion, which is that no one individual possesseth land, save what he tilleth, and then only by donation from the community in which he dwelleth, and only during his lifetime, after which it reverteth to the community.

Yokovrana said: Thou art wise, O my son! What is it that thou understandest not?

After the king rested a while, he said: Capilya, thou hast often said thou hast seen the angels of heaven: Who sayest thou they are?

Capilya said: Persons who once inhabited this earth. Some of them once lived on other worlds.

The king said: Since thou sayest so, it must be so. I thought, sometimes, they might be different beings that dwell in the

air, and never dwelt here. Sayest thou, Capilya, all souls are immortal?

Capilya said: Not all inherit everlasting life. Even as the body goeth into destruction, so can the spirit of a man dissolve out of being. The fruit of them that have attained to faith in everlasting life is safe; but for them that have fallen from faith in everlasting life, and from faith in the Creator, I pity them and their heirs.

The king said: Why do the oracles tell lies? They are the words of angels.

Capilya said: If a man will not think for himself, examine for himself, the Creator suffereth him to be the recipient of lies. He is a wise man who hath attained to disbelief in angels and men; for then he will turn to the Creator, Who is All Truth. This is the beginning of wisdom. Some fair men, with stunted souls, who look not about doing good in the world, require the serpent's fang in order to make them think.

The king said: I have killed many men in my day; sayest thou I have sinned?

Capilya said: Inquire thou of thy Creator. I am not thy judge, nor any man's.

The king asked: If a man be killed and his soul live, then the killing amounteth to little. We put away the body, but the soul may come back and retaliate. Is it not so? Capilya said: Yea, O king.

The king reflected a while, and then he asked: My son, can the spirits of them we have slain catch us in heaven and injure us? Capilya said: Yea, O king.

The king said: And they having been in heaven first would have the advantage in battle. And if they go in crowds and have a leader, they might do great hurt. Know thou, Capilya, I have a great secret for thy philosophy; which is: When death draweth near, we begin to shake in the soul as to what we have done all our lives. Sometimes I think of saying to Dyaus: Here, I will pray thee! But then I remember I have no merchandise which he would accept. How strong we are in health and prosperity, and how weak in adversity and in death! Sayest thou prayers would make my case stand better in heaven?

Capilya said: I am not master in heaven; or if I were, my love to thee would shield thee from all darkness.

The king said: The priest saith if I pay him money he can intercede with Dyaus and so secure me a high seat in heaven. I think he faisifieth, for Dyaus oweth him nothing. Two things I have found, even with my little wisdom; the caterer to the king and the caterer to Dyaus make great pretences, but do but little as to their promises. These two men, O my son, beware of them. I owe my greatness more to this discretion than to wisdom. They are at the bottom of all the wars and evils in this world. They can deceive even the Gods, I am told. When thou art king, Capilya, put thy wisdom in this matter; spare them not; they are the curse of the world. I regret that I slew not more of them; my conscience pricketh me for this.

Capilya said: Man's conscience being only part of the man, may it not err? Is not the conscience dependent for wisdom on other things? And after all, if we have done that which seemed the highest, best thing at the time, have we not fulfilled the law?

The king said: It would seem so. Conscience must depend for its errors or its justice on the education it hath received. But may not conscience be a disease in the heart? To regret for not having done a thing; to regret for having done a thing, these are irreparable complainings. Whoever can say beforehand, and yet not err, is wise indeed. I find that no man brought himself into the world; nor can he live but a short period at most. When we are young we dislike to die; but at my great age I desire not to live. Evidently He Who created us hath more mastery over us than we have over ourselves.

Capilya said: That is true; man at the best hath not more than half mastery of himself.

Yokovrana interrupted, saying: I interrupt thee, my son, because my time is short. I would ask thee what is the greatest consolation to a dying man?

Capilya said: There are two consolations that are great to a dying man; one is to know that he left no heirs after him; and the other is, that he leaveth after him a noble son.

The king said: Thou art wise, my son. I asked the priest in the oracle-house the

same thing, and he said: For a dying man to have faith that his soul will enter paradise. Thereupon I said to him: No honest man can have such faith; for such a fate would be cheating heaven with one's sins. Were I the Creator, I would break the necks of half the world. Still it may please a foolish dying man to tell him such a tale as regardeth his soul. Thou alone, my son, hath told me the greatest consolation to a dying man. My slaves may have faith that they will be kings, but they will wake up in their folly. A man may have faith that his soul will enter paradise, and he may wake up and find it was a mistake. Faith without a guarantee is folly.

Capilya said: A man to know a thing of his own knowledge hath the greatest of all wisdom. To be as thou art, a philosopher in time of death, is evidence of a great soul. Few have attained to this.

The king said: Before thee I am nothing as to wisdom. Thou art a mystery to me. Thy mother, whom the doctors slew to put her out of her misery from long sickness, was not wise. And as to myself, I am only great, not wise. I can make men fear me; but thou knowest the secret of love, which is a great thing. Thy name, O Capilya, will be honored long after mine is forgotten. Yet I am the greatest king in all the world. O thou, my most wonderful son!

Capilya said: Because thou gavest me great learning and a father's kingly care, why should I not be an honor to thee, O king? When thou art in heaven and canst look upon me, I hope thou mayest not lose thy hope for me.

The king said: It seemeth not wise to me that angels should see too closely their mortal kin, or else they would never rise up to higher heavens. The seers say heaven and angels are about us all the while. I think this is a lie, otherwise it would be more hell than heaven to them.

After the king rested a while he said: I have been surmising what to say to thee, for I feel the blood in my veins is nearly stopped. And this maketh me think more than ever that man at best is but a gaming ball for the Gods to play with. Who knoweth, perhaps even now they laugh in their sleeves as to how they have used me for some hellish game? O that man had some

standpoint to judge things by! O that he had a measure and a foundation to stand upon! I have searched the spirits of the dead, and the Gods of the oracles, and they are lies, lies, lies!

Capilya said: The small spark of light within our souls is right at the start; and if it be rightly cultivated it will grow brighter and clearer every day. For is it not in the nature of all things to grow by culture?

The king said: To rightly cultivate! There is the matter, O my son. To settle that point the world hath been washed all over with man's blood. Rightly! Who knoweth that word? O that mine enemies were mistaken, and that I was clear in perceiving what was right!

Again he rested a while and then he said: I had hoped when death came on, I should get glimpses of what is in store for me; but even death is silent and dark and deceiving. My members weaken evenly. This showeth I was begotten of good blood. Hadst thou not been my son I should know that my family race had run out, and, so, I should have ascended to the higher heavens. Now I may be obliged to dwell on the earth for a long season. As I understand myself now, with all thy wisdom and thy love, I had rather thou hadst been some other man's son. Then I could die easier and not care so much about leaving thee. I have no other kin.

Capilya said: O king! Thou hast rent my heart in twain! Of a truth I am not thy son! When thy wife laid in the dark chamber, the angels of heaven stole me and brought me thither. She who nursed me was my mother; and her husband was my father. I am a Brahmin of Zarathustrian blood, a Faithist!

The king said: Is this true? It can not be! Go call thy nurse!

Capilya called in the nurse, and the king said to her: Ere I doom thee to death, I charge thee, is this thy son, and is thy husband his father?

She answered him: I am sworn to Ormazd, and can not answer thee. Therefore sentence me, for I have carried a great load many a year. Behold! An angel of heaven appeareth!

And, lo, an angel appeared before the king, and they all saw the angel, which said: Capilya is not thy son, O king! And yet no sin hath been committed! Thereupon the angel vanished.

The king said: Were this not a counterfeit made by the Gods, then it was my angel wife. So, Capilya! Must here end our love? The earth is going fast from me now!

Capilya said: Our love will never die! For the good thou hast done for the Zarathustrians, the Creator will provide thee a home suited to thy great soul. If thou hadst any faults, thou hast more than balanced them.

The king beckoned for Capilya and the nurse to come to him, and then he said, feebly: It seems to me I hear the Gods laughing! Keep ye up the joke! My brother's oldest son knoweth nothing of it! A kingdom is but a farce. Hold me up, Capilya. I would have mine eyes feast on the sky only, after having seen thy sweet face.

Capilya lifted him up, and the king said to the nurse: I bless thee! Thou broughtest forth a good prop! O aden, aden! All is nothing! All is nothing!

And the breath went out of him; he was dead.

CHAPTER X.

Jehovih said to Capilya: My chosen shall not have kings; I, Jehovih, am King. As through Zarathustra I gave the rab'bahs and chief rab'bahs, so have I through thee; and their families are My families. Kings and kingdoms of men I give to the unrighteous; for they, perceiving not Me, for I am the higher law, shall have that that they can perceive, which is the lower law. A kingdom is thrust upon thee; what wilt thou?

Capilya said: What shall I do, O Jehovih?

Jehovih answered, saying: Suffer thyself to be proclaimed at home and in the provinces, after which thou shalt ratify the laws, and then abdicate, and the kingdom shall fall into other hands.

Capilya was proclaimed, and thenceafter known as king Capilya, and he abdicated, and then Heloepesus became king, and he became obligated to Capilya, so

that the latter, though not king, stood as a protector over the Faithists, even greater than Heloepesus, nor could any laws be enacted affecting the Faithists without the consent of Capilya.

Jehovih had said: My people shall be a separate people; they shall live under My laws, for I am their King.

Now the whole time, from Capilya's first beginning of the restoration of the Faithists, until establishing a protectorate for them, was five years. After this Capilya traveled about, east and west, and north and south, collecting together the scattered remnants of his people; and he established them in colonies, and taught them not only rites and ceremonies, but taught the lost arts of tilling the soil and of making fabrics out of hemp and wool and silk; and he established schools and provided teachers for the people.

Capilya said: The first virtue is to learn to find Jehovih in all things, and to love and glorify Him.

The second virtue is Cleanliness; all people, old and young, shall bathe once a day.

The third virtue is to eat no fish nor flesh, nor other unclean thing; for of what profit is it to bathe the outer part if one putteth filth within?

The fourth virtue is Industry. Because the Father gave man neither feathers, nor hair nor wool; let it be testimony of His commandment that man shall clothe himself. To clothe one's self, and to provide one's self with food; these are the enforced industry upon all people. In addition to these, to labor for the helpless; to bathe them and feed them, and house them and clothe them; these are the volunteer industries permitted by the Father that ye may prove your soul's worthiness before Him. Without industry no people can be virtuous.

One of the rab'bahs asked him what Industry was? To this Capilya replied: To keep one's self in constant action to a profitable result. To rise before the sun and bathe and perform the religious rites by the time the sun riseth; and to labor thereafter not severely but pleasantly until sunset, this is Industry. The industrious man findeth little time for satan's inspiration.

The fifth virtue is of the same kind,

which is Labor. There shall be no rich amongst you; but all shall labor. As ye develop your corporeal bodies unto strength by reasonable labor, so doth the act of labor develop the spirit of man to profitable growth for its habitation in heaven. For I declare unto you a great truth, which is, that the idle and the rich, who labor not with the corporeal body, are born into heaven helpless as babes.

The sixth virtue, which is greater than all the rest, is Abnegation of one's self. Without Abnegation no man shall have peace of soul, either on earth or in heaven. Consider what thou doest, not that it shall profit thyself, but whether it will benefit others, even as if thou wert not one of them. Without the sixth virtue no family can dwell together in peace.

The seventh virtue is Love. Consider when thou speakest whether thy words will promote love; if not, then speak not. And thou shalt have no enemies all the days of thy life. But if thou canst justly say a good thing of any man, be not silent; this is the secret to win many loves.

The eighth virtue is Discretion, especially in words. Consider well, and thou wouldst be surprised at the wisdom of thy neighbors. Discretion is a regulator; without it, man is like a tangled thread.

The ninth virtue is System and Order. A weak man, with System and Order, doeth more than a strong man without them.

The tenth virtue is Observance. With Observance a man accepteth from the ancients such things as have been proven to be good, such as rites and ceremonies. Without Observance a man beginneth back even with the earliest of the ancients, and thus casteth aside his profit in the world.

The eleventh virtue is Discipline, the Discipline for the individual and the family. He who hath not Discipline is like a race-horse without a rider. A time to rise; a time to eat; a time to pray; a time to dance; a time to labor; these are good in any man; but the family that practiceth them in unison with one another hath Discipline.

The twelfth virtue is like unto it, and is Obedience. All good and great men are obedient. He that boasteth his disobedience to discipline is a fool and a madman. Greater and better is the weak man of obedience than the strong man of defiance.

For the one promoteth the harmony of the family; but the other rupturcth it.

Consider these twelve virtues; they are sufficient laws unto the whole world. Man may multiply books and laws forever, but they will not make the family, nor colony, nor state, happy, without the adoption of these twelve virtues.

CHAPTER XI.

Capilya said: Let thy life be thy preacher. The behavior of one good man, even in a sparse country, is of more avail than a thousand preachers. The clamor of the tongue maketh speedy converts, but it changeth not the blood. They perform the rites and ceremonies, but their behavior is not of the twelve virtues. One community of a score of men and women, that dwell together in peace and love, doing good toward one another, is the manifestation of more wisdom than all the books in the world.

A man that hath learned sympathy is better than the philosopher that will kick a cat or a dog. Great learning is not only in books; he who hath learned to harmonize with Ormazd hath great learning.

Jehovih said: The doctrine of the idolater is war; but My Sons and Daughters practice peace, resisting not any man with weapons of death, saith Jehovih. My sermons are not in wordy professions, but in the souls of My people who practice My commandments. Ye have witnessed that Sudga's followers said: Behold, Sudga is our Lamb of Peace! And they were nations of warriors; they built monuments to glorify their greatest slayers of men. My people say little; profess little, as regardeth their virtues; but their practice is My Voice!

Capilya said: Whatever should be the character of one man, so be the community and the state. Harmony is a man's soul is his greatest blessing; and so of the family, and of the state. Whoso will sacrifice self-gratification for good of the family is the greatest, best one in the family.

My Father in heaven, is thy Father also; all men and women are my brothers and sisters. To magnify one's soul so as to realize this brotherhood, is a great virtue. No matter what name He hath, there is, nevertheless, but One Creator; and all

peoples are His children. Call thou Him what name thou wilt, I will not quarrel with thee. No man can prove this by war.

At death the real life beginneth; mold thyself well whilst thy soul hath a good anchor. The man learning to swim had better go in with corks, till he find the stroke; like this, thy Creator gave thee a corporeal body. Be not in haste to enter the unseen world; make sure that thou hast learned the stroke of the resurrection erst thou puttest aside thy flesh and bones.

Religion is the learning of music in a community, in which the rab'bah is the key-note. Music is of two kinds: sounds and assimilation. Dumb instruments may make sound-music; but assimilation cometh to the real matter of putting one's behavior into harmony with the community.

Good works! Who knoweth the meaning of these words? King Yokovrana judged the good works of a man by the number of bad man he had slain. When alms-houses promote laziness they are not good works. Preaching, praying, and singing, are not works; they are the blossoms, with enticing fragrance. Yet satan persuadeth man that these are good works. Nevertheless, all fruit is preceded by blossoms. The most learned man, the most pious man, and the greatest philosopher can not tell what is the meaning of the words, good works. But a mother, with a child one day old, can tell; a farmer, that hath sowed and reaped one harvest, and given half of it away to the less fortunate, can tell also. To bring forth out of the earth food or clothing, these are good works only so far as they exceed one's own requirements and are given to others. To live on the earnings of others, save in time of helplessness, is evil. To preach and not produce substance for others; such a man is a vampire. He selleth sermons and opinions to the ignorant, making believe his words are of Ormazd.

The preacher shall dwell with the poor, taking hold with his own hands; teaching and helping; he who giveth words only, and not labor, is a servant of hell. He findeth honeyed words, and drawleth his voice; he liveth in ease and plenty; he stretcheth out a long face seriously; he is a hypocrite and a blasphemer against his Creator.

With love and rejoicing, and with willing hands, stand thou upright before Ormazd; for thy preaching shall bear evidence of joyful light; and thy presence give to the weary and disconsolate assurance that thou art the Creator's son, come in earnest to glorify Him by righteous works and a helping hand. Besides Capilya's book of maxims, the quarter of which is not here related, he also restored the Zarathustrian commandments and the songs of Vivanho. Nor since two thousand years were the children so well standing before the world. And peace and plenty came upon the land of Vind'yu, even greater than in the days of Brahma. Thus closeth the history of Capilya, who was led in all things by Jehovah, through His angels, even to the words he uttered, though oft he knew it not. Now whilst this was going on in Vind'yu, the Creator also labored through His angels in the land of Egupt, with Moses.

CHAPTER XII.

HISTORY OF MOSES.

God commanded his loo'is, in the high heavens, saying: Descend ye to the earth, to the land of Egupt, and raise me up a son capable of my voice.

The angels descended as commanded, and searched over the land of Egupt and in the adjoining countries, examining into the flesh and the souls of men. And they called unto God, saying: The land of Egupt is overrun with spirits of darkness, and mortals have attained to see them; and they dwell together as one people, angels and mortals.

God said: Go ye amongst my chosen until ye find a man capable of understanding between truth and fable. Him inspire ye to an I'hin woman for my voice.

In Ellakas the loo'is found a man, Baksa, a Fonecean, a Faithist, born a su'is, and they said unto him: Why art thou alone in the world?

Baksa said: Alas, mine eyes have never seen God; mine ears never heard him. I am searching for God in the life of a recluse.

The loo'is perceived what manner of man he was, and they led him to take an I'hin woman to wife, and she bore him a son, Hasumat.

The loo'is guarded Hasumat till he was grown, and they spake to him, trying him also as to his power to distinguish angel voices. Him they also inspired to take an I'hin woman to wife, and she bore a son, Saichabal, who was guarded in the same way. And the angels inspirel Saichabal to marry Terratha, of the line of Zed. Terratha bore a daughter who was named Edamas. And Edamas bore a son by an I'hin father without marriage, and she called his name Levi, signifying, joined together, because his toes were not separate on the right foot, nor the fingers separate on the right hand. And Levi grew to be a large man, larger than two men.

Levi, being of the fourth birth of I'hin blood, was not acknowledged an heir of the chosen race, the Faithists. Therefore Levi established a new line, which was called, the House of Levi. Levi, not being eligible to a Faithist wife, was inspired by the loo'is to take an I'hin, Metissa, to wife. Metissa bore him a son, Kohath, who, at maturity, was admitted to the Order of Avah, the third degree of Faithists, whereupon he was circumcised, and afterward called an Israelite, the name given to the Faithists of Egupt.

Kohath took to wife, Mirah, a devout worshipper of Jehovah. Mirah bore him a son, Amram, who took to wife Yokefed, sister-in-law to Kohath, and she bore him a son, who was Moses. Before Moses' birth the loo'is perceived that he would be capable of the Father's voice, and they called unto God saying: In the next generation, behold, thy son will be born.

CHAPTLE XIII.

In these days in Egupt there were houses of records, where the affairs of the state, and of the king and governors, were recorded; also the births and marriages and deaths of people. The languages of the learned were Fonecean and Par'si'e'an; but the native languages were Egyptian, Arabic and Eustian and Semis. The times by the learned gave twelve months to a year, but the times of the tribes of Eustia gave only six months to a year. Accordingly, in the land of Egupt what was one year with the learned was two years with the Eustians and Semisians.

God said: My people shall reckon their

times according to the place and the people where they dwell. And they did this. Hence, even the tribes of Israel had two calendars of time, the long and the short.

To events of prophecy there was also another calendar, called the ode, signifying sky-time. One ode was equivalent to eleven years; three odes, one spell, signifying a generation; eleven spells, one Tuff.

Thothma, the learned man, and builder of the great pyramid, had said: As a diameter is to a circle, and as a circle is to a diameter, so are the rules of the seasons of the earth. For the heat or the cold, or the drouth or the wet, no matter, the sum of one eleven years is equivalent to the sum of another eleven years. One spell is equivalent to the next eleventh spell. And one cycle matcheth every eleventh cycle. Whoever will apply these rules to the earth shall truly prophesy as to the drouth and famine and pestilence, except wherein man contraveneth by draining or irrigation. And if he apply himself to find the light and the darkness of the earth, these rules are sufficient. For as there are three hundred and sixty-three years in one tuff, so are there three hundred and sixty-three days in one year, besides the two days and a quarter when the sun standeth still on the north and south lines.

In consequence of these three calendars, the records of Egypt were in confusion. The prophecies and the genealogies of man became worthless. And as to measurements, some were by threes, some by tens, and some by twelves; and because of the number of languages; the measurements became confounded; so that with all the great learning of the Egyptians, and with all the care bestowed on the houses of records, they became even themselves the greatest confounding element of all.

Jehovih had said: For two thousand years I gave My enemies a loose rein; and they have the longest line of kings in all the world; and yet in the midst of their prosperity they fall down like a drunken man. Even their language is become like a pearl that is lost in a mire. Because the kings of Egypt have outlawed My people, and denied them the right to obtain great learning, behold My people are divided also. One tribe hath one speech, another

tribe another speech, and so on, till they can not now understand one another; except in their rites and signs, and passwords. Yea, the kings have perceived that to keep My people in ignorance is to keep them forever in bondage. But I will raise up a leader amongst My chosen, and I will send him even into the house of the king, and the king shall give him great learning; he shall master all languages, and be capable of speaking with all My people.

Because the Israelites worshipped not the Gods and Lords, but their Creator only, and because they resented not injury done by another, they had been limited into servitude by the Egyptian laws, which had stood for fifteen hundred years. These laws were called the Sun laws, after the manner of the division of the Osirian system, which was:

The sun is a central power; its accompanying planets are satellites. In like manner the king of Egypt was the Sun King, and his sub-kings were satellites. Osiris, the highest angel in heaven, was the Sun God, that is, God of Gods; for all other Gods were his satellites. He revealed certain laws to mortals, and these were Sun laws; and all minor laws were satellites. A Sun law extended over all of Egypt, but a satellite law pertained to the minor affairs of a city or province; but it must conform to the Sun laws. For in those days the spirits of darkness taught that the sun once whirled so fast that it cast off its outer extreme, and so made the earth, and moon, and stars; and this was the accepted philosophy of the learned Egyptians of that period. Because the worlds run in circles, the circle was the highest measure, or sun measure; and the diameter of the circle was called, the ode, a Fonecean word, signifying short measure. And this name, ode, was applied to the Israelites in satire. But the Israelites made sweet songs and called them odes also.

Among the Sun laws were the following: The God of Gods (Osiris) decreeth: Whoso boweth not down to me, shall not partake of me. Behold, mine is the sign of the circle! My enemies shall not receive great learning. They shall not hold sun

places but be as servants only all their lives. And these signs shall discover them:

If they worship not me, but the Great Spirit; if they deny that the Creator is in the image of a man; if they circumcise, and will not serve as soldiers;

Then their possessions are forfeited already; nor shall they possess houses in their own right; nor send their children to the schools; for they shall be servants and the servants of servants forever.

Under the Egyptian laws it was accounted a sufficient crime of idolatry to worship the Creator, Jehovih, and the Israelites were not even admitted to the courts to be tried for an offence, but fell under the jurisdiction of the master for whom they labored, and his judgments were unappealable.

Now at the time of the birth of Moses, there were in Egypt thirteen million inhabitants; and of these, four million were Faithists, more or less faithful. For amongst the Israelites not all were of full faith, but many, to shirk the rigors of the Sun laws, professed to be worshippers of Osiris, and they who would also enlist as soldiers, and otherwise connive in the ways of men, for sake of favors. For which reason the Sun King feared the time might come when the Israelites might revolt against the Sun laws or become soldiers and confederate with foreign kingdoms for the overthrow of the Egyptian dynasty.

For more than three hundred years the God Baal and the Goddess Ashtaroth had driven the foreign kingdoms to war; and in consequence of these wars the Faithists had fled into Egypt, and even accepted servitude rather than be slain elsewhere.

Jehovih had said: Behold, Mine enemies in killing one another, frighten off My chosen. Now will I lead them into Egypt together, and give unto them a great leader, and he shall restore My doctrines unto them, and I will afterward deliver them into lands of their own.

CHAPTER XIV.

The king's palace and pyramids were surrounded by a wall of stone; with twelve gates, made of wood and iron. The wall was of sufficient breadth for twelve men to walk abreast thereon, and the height of the wall was equivalent to twelve

squares. On the summit of the wall there were twelve houses for the accommodation of the soldiers who patrolled the walls. And in each and every gateway there were houses for the keepers of the gates. So that no man, woman, nor child, could come into the palace or palace grounds without permission.

And it came to pass that when Leotonas, the king's daughter, walked near the river, accompanied by her maids, she beheld a child in a basket amongst the bulrushes. Leotonas commanded her maids to bring it to her; and when she looked upon it and beheld it was an Israelitish child, she said: The Gods have sent him to me, and he shall be my child.

And they bore the child into the palace, and Leotonas said to the king: Behold, a wonder of wonders! I have found an Israelitish child in a basket in the rushes, and only Gods know how it came, or how it scaled the walls. The king said: Keep thou the child, and it shall be both a brother and a son to thee. Nevertheless, my guards shall find the way my grounds are entered, or blood will be upon them.

Now after some days, and when the search had been completed and no way discovered as to the manner of the child's ingress, the king issued a decree commanding a thousand Israelitish male children to be put to death, Moses among the rest, unless the mother of the child, Moses, came and acknowledged as to the manner of ingress. The king allotted three days in which time the matter should culminate; but nevertheless the mother came not and acknowledged.

And the king called his daughter, and said unto her: What shall be done? Leotonas said: The king's word must not be broken; nevertheless, thou gavest the child to me, saying: Keep thou it, and it shall be a brother and a son to thee. And straightway I sent my maids and procured an Israelitish woman as nurse for the child. And I set my heart upon the child, nor can I part with it and live. Last night I consulted the oracle as to the matter, for I saw that thy mandate must be fulfilled.

The king said: And what said the oracle? Leotonas said: Give word abroad

that the nurse of the child is its mother. Now I beseech thee, O king, let it be heralded abroad that all is acknowledged.

The king, seeing the child, relented; and word was proclaimed as Leotonas had desired. And, moreover, the matter was entered in the recorder's house that the mother of the child had made the basket and placed it where it was found, though no reason was assigned therefor. Such, then, was the Egyptian explanation.

Now the truth of the matter was, the angels of Jehovih came to Yokefed and said: Thy son's name shall be Moses, signifying, a leader-forth, for he shall deliver the Israelites out of bondage. But he shall be taken from thee, and thou canst not find him. For the angels of Jehovih will deliver him into Leotonas' hands. And she shall adopt him as her brother and son, and bestow upon him the education of a prince.

Yokefed feared, for in those days male children of Israelitish parentage were outlawed, nor could any man be punished for slaying them. And Yokefed prayed Jehovih, saying: Thy will be done, O Jehovih, for I know Thy hand is upon my son. But I beseech Thee, O Father, that I may come to the princess and be her nurse for the child. The angel of Jehovih said: Swear thou before Jehovih thou wilt not betray to the child that thou art his mother!

Yokefed said: Though I be commanded by the king, yet will I not own that I am the mother, and it be Thy will, O Jehovih!

And Jehovih's angels fashioned a basket; and carried the child and placed it where it was found by Leotonas and her maids. And Leotonas, seeing it was a Hebrew child, commanded one of her maids to go and bring an Israelitish woman to nurse it. And the maid went out beyond the Utak gate and found and brought Yokefed, the child's mother, but no one knew she was its mother. And when Yokefed had come before the princess, the latter said unto her: Nurse thou the child, for I will be its mother and its sister, for the Gods have delivered it into my hands. And Yokefed said: It is a goodly child; I will nurse it for thee.

Moses grew and became a large man, being a pure I'huan, copper-colored and of great strength. And Pharaoh, having no son, bestowed his heart on Moses, and raised him as a prince, having provided him men of great learning to teach him. Moses was master of many languages, and withal made acquainted with kings and queens and governors, far and near. And he espoused the cause of the king, whose dominions held seven kingdoms beyond Egypt as tributary kingdoms, which paid taxes to Pharaoh.

So Pharaoh made Moses ambassador to the foreign kingdoms, in which capacity he served twelve years. But because of the prejudice against him, for being of Israelitish blood, the court of Pharaoh importuned the king for his removal, and Moses was so removed from office under the king.

The king said to Moses: My son, this is a double infliction on me in my old age; in the first place, it is as a sword-thrust, to cut off my love to thee, lest thou some day become king; and in the second place, it is hard for a Pharaoh to be dictated to by his own court.

Moses replied: Fear not, O king, that my love and thine can be severed. Oft it happeneth that men are tried in a way they know not the wisdom of, but which, afterward, we realize to be the best thing that could have taken place. As for myself, I think this rebuke it put upon me by Jehovih because I labored not for mine own people.

The king said: How so? Moses replied: For many days a great heaviness hath come upon me; it is as if the wind of heaven bore down on my heart, saying: Moses, Moses, lift up thy voice for thy people. For, behold, the king, thy father, will favor thee!

Pharaoh said: What wouldst thou, my son? And if it be possible to be done it shall be done.

Moses answered: Until I have gone amongst them and ascertained their grievances, I know not how to answer thee. The king said: Go, and keep thy counsel to thyself till thou art returned.

So Moses departed and traveled over the land of Egypt, and was four months absent, and then returned unto Pharaoh. And to him Moses related all the griev-

ances of the Israelites; explaining the tasks put upon them; their denial before the courts; their forbiddance to education; and withal extolled them highly for being a peaceful and virtuous people.

The king said: It is a pity; it is a great pity. But what can I do, O Moses? Thou beholdest how even thou thyself art chastised by the king's court. If I demand the repeal of the laws, the court will heap coals of fire on thy head and on mine.

Moses said: Neither know I, O king, what to do. And Moses was in great trouble of soul; and after he waited a while in silence, he said: O king, this night thou and Leotonas shall reason with me, for I feel it incumbent because of the pressure on my soul.

When the three were alone that night, behold, it was the beginning of the dawn of light. And Moses' ears were opened, and he heard the Voice of Jehovih through his angels saying:

Behold, O king, and thou, Leotonas, and thou, Moses, now is the beginning of My power on the face of the earth. Moses, My Son, thou shalt take thy people out of the land of Egypt; and I will bestow upon them the lands of the ancients, even whither I will lead thee. Change not thy laws, O king; let Egypt have her way; and let the Israelites have their way also.

The king said: To deliver four million people! O what a labor!

On the next day Moses walked out, going into the woods to be alone, for heavy trouble was upon him. And an angel of Jehovih appeared in a flame of fire in a bush, calling: Moses, Moses, my son! And Moses saw that the bush was not burnt, and he said: Here am I, and I heard thy voice.

The voice said: I am the God of Abraham, and of Isaac and Jacob. Moses said: What wouldst thou?

The voice said: Go thou once more amongst thy people, and say thou: I, Moses, am come to deliver you out of the land of Egypt, and into an inheritance which shall be your own. Moses said: My people will ask of me: By whose authority speakest thou? What, then, shall I answer them? The voice said: Say thou to them: The I Am sent me. And if they question further, saying: Thou hast a de-

ceiving spirit, like the Egyprians, then shalt thou say to them: How can ye distinguish one spirit from another? and they will say: Whoso laboreth for himself will deceive us. And thou shalt say to them: Whosoever hath faith in Jehovih, let him give up all, even as I do; and let them follow me; for if a multitude go forth in Faith in the Father, then will the Father provide unto them. For this is the meaning of Faith, from which ye were named Israelites.

So Moses and his brother, Aaron, traveled about in the land of Egypt, calling together the Raban families, explaining to them, and urging the people to get ready and depart out of Egypt. For three years they thus labored, and it became known far and near that the project was on foot. And the oracles of the Egyprians prophesied that when the Israelites were once out of the country they would unite with the kingdoms whereto Moses had been ambassador, and then return and overpower the Egyprians.

And in order to stigmatize Moses they said he fled away from Pharaoh's palace because he had seen two men, an Egyptian and an Israelite, fighting, and that Moses slew the Egyptian and buried him in the sand. And the recorders thus entered the report in the Recorder's House.

Moses was of tender heart and he inquired of the All Person, saying: Will ever a voice of justice speak in my behalf? Jehovih, through His angel, answered Moses, saying: Suffer thy enemies to put on record what they will, for the time will surely come when the truth shall be revealed unto men. Pursue thy course; for it shall be shown that thou dost still visit the king; wherefore, hadst thou fled as the records state, thou wouldst not return, with the report hanging over thy head.

In those days Egypt was a land of glory and of misery. Hardly is it possible for words to describe the splendor in which the nobles lived. Of their palaces and chariots a thousand books might be written, and yet not reveal all. And as to the members of the king's court, so grand were they that many of them stood not on the ground from one year's end to the other; but caused carpets to be spread wherever they desired to walk. And as to their

chariots, they were bound with silver and gold, and set with precious stones.

Of the royal court and the nobles, there were two thousand four hundred and eighty, and they owned and possessed everything in Egypt, which was the richest country in the world. The next in rank were the masters, who were servants and tenants to the courtiers and nobles; and the third in rank were the Faithists, called Israelites, who were servants under the masters.

And it was against the law for any one to call a meeting of the Israelites, or to incite them against servitude to the masters; for which reason Moses and Aaron violated the law of the land, nor dared any man to arrest them, because Moses bore with him the king's seal.

Of the miseries of the land of Egypt the half hath never been told, for they were of the nature of the flesh, and of such kind that one may not mention them fully, for they involve the beasts of the fields, and dogs, male and female, and goats also. Suffice it, the people were victims of evil spirits, and had descended to such unnatural practices as poisoned the flesh, which became inhabited with vermin; and they had running sores; and only evil practices alleviated the pains. The people were subject to entrancement by evil spirits, and the latter appeared amongst the people, taking on semblance of corporeal forms for evil's sake, also eating and drinking with mortals daily.

When Moses beheld these things he prayed to Jehovih for wisdom and strength; for thousands and thousands of the Israelites were becoming afflicted in the same way. Jehovih answered Moses, saying: Because of the abundance of evil angels in this land it is impossible for My chosen to dwell herein and escape affliction. Moses explained this matter to the Israelites.

Jehovih said: Moses, thou and thy brother shall return to the king, for he is worried concerning thee and thy labors. Behold, the nobles have complained before the king against thee.

Moses visited the king, who was sick with a fever; and the king was on his divan at the fountain in the palace grounds, and the men servants were forcing water.

When the king saw it was Moses, he raised up, rejoicing, and called Moses to come and sit with him. And servants ran in and told Leotonas that Moses had returned, and Leotonas came also and rejoiced to see Moses. Now whilst they were talking the king was overcome and fell in a faint, whereupon Moses raised him up and restored him; and then carried the king unto the palace in his arms.

Leotonas said: Moses, my son and brother, thou shalt not more leave us alone? Behold, my father is old, and he gave his heart to thee when thou wert a child. Be thou to him his son. Behold how he revives in thy strong hands!

Then spake the king, saying: My son, with all thy wisdom, canst thou understand a woman?

Moses said: Alas, O king, save the princess, I have not studied them. But why askest thou?

The king replied: Leonotas has not said one word about the affairs of the kingdom! What is uppermost in a woman's heart, that speaketh she first; but as to man, he speaketh first that which lieth at the bottom of his heart. I love thee, Moses, and delight in thy presence; but my kingdom concerneth me deeply. The nobles have complained against thee for meddling with their slaves, and for this I have desired to see thee.

Moses said: The Voice came to me, informing me of what thou sayest, and then commanded me to come to thee, for thou wert ill with fever. And the king replied, saying: If I should die before thou hast accomplished the migration of thy people, I fear my successor, Nu-ghan, will make it hard for thee. Tell me, therefore, how matters stand with thee?

Moses said: Jehovih hath planned this migration; it cannot fail. For, witness thou what proof I have found: The Israelites were looking for a leader-forth, even as I was named in the basket. And, wherever I have gone, the rab'bahs and their families are acquainted with the matter as if it were born in their souls.

The king said: Everywhere the oracles declare against thee and Jehovih; saying thou art in the hands of evil spirits.

Moses said: What are the oracles to me? To feel assured one is in a good work; this is better than oracles.

CHAPTER XV.

The Voice of Jehovih came to Moses, saying: Have the king give thee commissioners who shall go in advance and examine the countries whither I will lead thee; and when the commissioners have returned, thou shalt proclaim to My people what the commissioners say, and the people will be convinced, and rise up and follow thee. So Moses asked the king for a commission of Egyprians, and the king appointed thirty-three men, and allotted to them seven months to accomplish the inspection; and he gave to the commission camels and asses to ride upon, and to carry food to eat on the journey.

Meanwhile, Moses sent Aaron around about through Egypt, to inform the people of the commission, and also as to how they should make their outfits. And Aaron said unto the rab'bahs: Be ye circum-spect as to the outfits of our people; observing that they carry not away with them anything that is another's, even to a fraction; for thus hath Moses commanded me to say unto you.

When the commissioners returned and made their report, which was favorable, Moses had the report sent amongst the Israelites; and Moses added: For these be such, as, having little faith in Jehovih, will have faith in the words of the commissioners.

The Gods of the Egyprians were not idle, and they sent word by way of the oracles to the courtiers and nobles to the effect that Moses had persuaded the king to hand the kingdom over to the foreign nations, knowing the king had no son eligible to the throne.

The courtiers and nobles, therefore, importuned the king to choose one of two things: Either to banish Moses out of the country, and put aside all arrangements for the migration of the Israelites; or, on the other hand, to abdicate the throne in favor of Nu-ghan. In the meantime, a whole year's drouth came upon Egypt, and the rivers overflowed not, so that a famine was sure to fall upon many parts of the country.

The king answered the demand of the courtiers and nobles with these words: I am Pharaoh, king of Egypt! Look ye to the threatened famine; provide the stores

for my people. I declare to you all, a new thing is come unto the world, which is: Migration from Bondage! Nor is it in the power of nobles or courtiers or kings to stay this.

When the courtiers received this answer they said to one another: These are Moses' words, fashioned for the king's mouth. Certainly he hath lost the fear of the Lord, and hearkeneth to the God of the Israelites!

Jehovih, through His angels, spake to Moses, saying: Now is thy time. Go to the Heads whom thou hast chosen and appoint a time unto them of one place, and so on unto all the Heads. And thou shalt make the armies going forth so numerous that the Egyprians will be overwhelmed.

These, then, are Heads, the chief rab'bahs appointed by Moses, and the places in Egypt whence they were to depart from: Rasak, son of Ubeth, of the place Hagar; Ashimel, son of Esta, of the place Ranna; Gamba, son of Hanor, of the place Nusomat; Bothad, son of Nainis, of the place Palgoth; Amram, son of Yoth, of the place Borgol; Lakiddik, son of Samhad, of the place Apau; Jokai, son of Keddam, of the place Hasakar; Jorvith, son of Habed, of the place Oeda; Sattu, son of Bal, of the place Harragatha; Tussumak, son of Aban, of the place Ra; Makrath, son of Filatti, of the place Nabaoth; Hijamek, son of Tor, of the place Nu'joram; Fallu, son of Hagan, of the place Ennitz; Shutta, of the place Romja; Jokkin, son of Rutz, of the place Moan; Tudan, son of Barrahha, of the place Hezron; Osharrak, son of Libni, of the place Raim; Thammas, son of Rodaad, of the place Sakaz; Misa, son of Tiddiyis, of the place Tessam; and Sol, son of Zakkas, of the place Annayis.

Jehovih said: And the Heads shall have notice seventy and seven days; and they shall notify the rab'bah of their places, that due preparation shall be made for the start. Nevertheless, the time appointed unto thy people shall be kept secret with the Heads and with the rab'bahs. And whatever number the rab'bah can send forth, he shall notify the Head; and when all things are in readiness, that number shall go forth on the day appointed, every one on the same day.

And Moses appointed the month Abib, and the tenth day thereof, when all the people should start; and moreover, he said unto the Heads: Ye shall see to it that the night before they start, even at the hour of sunset, and the moment thereof, every family shall offer a lamb in sacrifice, and every man, and every woman, and every child that can speak, shall covenant unto Jehovih in the blood of the lamb. When the time of the slaughter is at hand, the family shall stand around, and the lamb shall be in the midst, bound head and foot; and, when the knife is raised for the blow, no one shall speak, for that which is to be, shall be the covenant of the blood of the lamb against Egypt. And when the throat is cut across and the blood flowing, they shall all say: In Egypt the lamb of Jehovih is dead; His God shall go hence with Israel, but Egypt shall be accursed from this night! Accept this, my covenant, with Thee, O Jehovih, for innocent blood hath been shed as a testimony before Thee that, with to-morrow's sun, I rise to lie not down again in Egypt forever!

Thus went Aaron and Akad, bearing this message in secret to the Heads of the Houses of Israel, saying unto them: Thus saith Moses: This is the commandment of Jehovih, Who is Almighty!

And now, on the eve of success to the Israelites, the king of Egypt, being at the point of death, sent for Moses, and Moses went to him. The king said: If it should be the Lord's will to take me off before thy people are gone, thou wilt have sore trials; for my successor, Nu-ghan, hath a great hate toward Israel.

Moses said: What, then, shall be done? The king said: Behold, the pestilence hath overspread Najaut and Arabenah. Thy people will be cut off from traveling by that way. Nu-ghan and his courtiers dwell in Harboath. Moses replied: My people shall march through Najaut and Arabenah; neither shall the pestilence come upon them, for the hand of the Almighty is in this matter.

Leotonas, learning that Moses was with the king, went in to see him: She said: O my son and brother, thou art welcome. Behold, the trials of the royal court, and the persistence of the nobles, are the death of the king.

To this the king said: And still I live, Leotonas! But, alas, these were his last words, for he laughed, and the blood bursted through his heart, and he died then and there, even in Moses' arms.

CHAPTER XVI.

Jehovih, through His angels, said unto Moses: When the body of the king is embalmed and put away, thou shalt go quickly to thy people; for he who cometh to the throne is under the voice of the false Baal, and he will try to prevent the departure of My chosen. So, Moses left the capital and did as commanded.

On Nu-ghan's being crowned he at once issued the following decree: Behold me, I am Pharaoh, King of Egypt, and Ruler of the World. God hath raised his voice in my dominions, saying: Hail thou, Sun King of the corporeal world: Behold, I gave to thee all the living that are on the face of the earth, and in the waters of the earth, to be thine, to keep forever. And I say unto thee, what is thine own is thine own, and thou shalt have dominion in thine own way, for I made all that are alive on the earth to be thine forever! Whether of beasts of the field, or fish in the waters, or man on the earth; all the living I created for thee, and thou shalt possess them from everlasting to everlasting. And the life of the living gave I into thy keeping; and I said unto thee: The house of Pharaoh have I created, and it is my house also. And whoever ruleth on the throne of this land, the same is my son, and is the possessor whilst the breath of life is in him. But when he dieth, and the throne fall to his successor, the rights and the powers and possessions of thy kingdom shall not die nor be set at naught. But the successor shall be my Pharaoh whom I raised up unto my dominions; thus saith the Lord.

Now, therefore, I, Pharaoh, who am king and possessor of all the world by commandment of God, and by his son, Osiris, who is dead and risen, being myself God of the earth, into whose hands are bequeathed all the living, am to-day, yesterday, and forever, the same everlasting king and Lord of all. And I decree unto my people, who are mine by virtue of my authority from God, that only by my gra-

cious indulgence hath any man or people right to put one foot before the other, on this my sacred earth.

And whoso goeth here or there, save by the sign of the signet of my seal, shall surely be put to death. And any multitude of my people, who are my servants, whom the God of Gods hath given into my hands to do my works, to till my soil, or to build my houses, or dig canals, or make bricks, or gather harvests, or make cloth, or attend flocks, and to do any work whatsoever, who may design to escape out of Egypt, to go to my enemies, the foreign kings, shall be deemed guilty unto death. And if such people start forth, to quit my service, to go out of my holy land, then shall my loyal slaves fall upon them and slay them, right and left, sparing neither man, woman nor child. For thus commandeth the Lord God, whose son I am.

Jehovih, through His angels, spake to Moses, saying: Go thou; take Aaron thy brother, and go before the king and plead thy cause.

Moses said: O Jehovih, Thou Almighty, why hast Thou said this unto me? I have no argument in me, like other men; nor have I courage to face a man or woman. My tongue is slow to find words till after the opportunity. From my youth up I have known this man, Nu-ghan, who is king, and if he but stamp his foot at me I am helpless before him.

Jehovih said: For that reason, My son, I can give thee My words. Go, and fear not. Then Moses went before Pharaoh, taking Aaron with him. The king asked: What is thy will?

And Moses said: I am come to beseech thee to suffer my people to depart out of Egypt.

The king replied: The Lord is with me; he saith thou shalt not go; and I repeat the words of my God.

Then spake Moses, the power of Jehovih being upon him: Think not, O king, that bondage is for this world only; here doth not the matter end. Thou hast here said in thy decree, even from the Lord hast thou spoken, saying: The life of the living I give unto thy keeping. Saidst the Lord this to thee? Wherein, then, is justice, since pestilence and death are coming

upon thy people? Callest thou this keeping them? I declare unto thee, that even in the words of thine own God thou hast failed utterly, and this sin is upon thee. Suffer, then, my people, to depart, that thine own shortness may not be magnified unto thee, in the afflictions which will surely overspread this land.

The king said: Thou hast no authority; thou art a frozen serpent that was taken into the house of the king; and being thawed out, thou turnest to bite thy benefactors. Thou art outlawed by men and accursed by the oracles. It is said of thee, thou hast been to Hored, and there wed for sake of alliance with my high priest, Jethro, for conveyance of my lands unto thy people. Who art thou, that pretendest to hear a voice, and to be led by the Unseen? Thou slave!

Moses said: I am not here to plead mine own cause, O king, but my people's. Suffice it, though, that even as thy Lord God standeth upon miracles, I bow not down before him. For these are evidence that thy God and thy Lord are but angels of the dead, who labor for thee and thy aggrandizement, and not for all men's welfare. For I have miracles, also; and whatsoever thy magicians can do, that can I do also; have I not eyes and ears, even as the oracles? Now I declare a miracle unto thee, which is that thou thyself shall not only consent to my people going out of Egypt, but thou shalt send armies to drive them out. To turn a rod into a serpent, or water into wine; or to show thy spirits of the dead, alas, O king, even they that are of rotten flesh can do such things!

Pharaoh said: If the oracle hear God, is not this the greatest?

Moses replied: He who uttereth what an angel bid him is that angel's servant; he who uttereth a good truth hath spoken with the Creator's voice.

Pharaoh asked: Sayest thou thy words are the Creator's?

Moses replied: I am as all good men who speak truth; all that is good, and all truth, are the Creator's words. In a rose He findeth expression in perfume; in the lightning His words are thunder; in a bird His words are songs; but in man, His voice is in man's words; for every living creature, and every living thing on the earth, or in

the waters, or in the air above the earth, giveth expression in its own way; because the Father's hand is the foundation of all that is good and true. He is the I Am Who sent me to thee; by His command open I my mouth before thee. And in His name declare I unto thee thou shalt not only suffer my people to depart out of Egypt, but thou shalt send thy armies to drive them out.

The king said: Moses, Moses, thou art mad! For though all Egypt run blood, yet will I not do as thou hast said.

Then Moses replied: I tell thee, O king, there are two powers in heaven; that which is for Justice and Goodness, even the I Am; and that which is for sin and death. And if the Creator lift off His protecting hand from Egypt, she shall in that day become the plague spot of the earth. Thou dost remember, when in the ancient days, great Thothma built the first pyramid, thy forefathers decried the power of heaven; and straightway all the land, and the great pyramid itself, was flooded with evil spirits. And then came foreign kings, and robbed and plundered Egypt. Think not, O king, these legends are but idle tales; there be Gods and Lords in heaven who could sweep the sea up, and drown all this country. Behold, a day is set; a night is marked out when the lamb of peace shall die. And in that night the first-born of every woman, and the first-born of every beast in the fields, shall die for all the Egyptians; and in that same night not one of the Israelites shall go down in death. Jehovah saith: I will show My power through My people in the time of My covenants.

Pharaoh said: Were these things to be, God had come to more noble quarters. Thou art beside thyself. And I banish thee; nor will I again look upon thy face.

Moses said: Whether in this world or the next, thou shalt yet call unto me to deliver thee from torments. Nevertheless, I do thy bidding; neither will I come to thee again; nor shalt thou look upon my face for a long season. With that, Moses and Aaron saluted the king and departed.

CHAPTER XVII.

Pharaoh called his chief superintendent and said unto him: As to the Hebrew

brickmakers, thou shalt no longer supply them with straw, but they shall continue to make the same number of bricks. And as to the tillers of the soil, thou shalt no longer suffer them to have cattle to draw the plows, but they shall draw the plows themselves, and they shall likewise break the same quantity of ground. And in this way the king put extra hardships upon the Israelites because he was angered at what Moses said.

Moses perceiving this, cried out unto Jehovah, saying: O why didst Thou send me before Pharaoh? Behold, matters are worse than before. O that I had guarded my tongue and been of persuasive speech!

Jehovah said to Moses: Rebuke not thyself, for thou hast done My commands. And it shall come to pass now, what otherwise would not. For such Israelites as hesitated about going out of Egypt, will now decide for themselves as to what they will do. And the hardships that Pharaoh hath newly added, shall be a blessing to thy people.

And it came to pass that the Israelites went away from their taskmasters, and the rab'bahs sent them to the Heads: and the people of Israel were stirred up from one end of Egypt to the other. And as for the Egyptians, save the courtiers and nobles, they were likewise stirred up, but without any purpose or order; so that all the great land of Egypt had no tillers nor builders; and cleanliness departed away from them; and the country stank as a dead carcass, so that insects and vermin filled all that air of heaven. But of the Faithists, the flesh was good; and vermin came not upon them; nor were they stricken with fevers, or lepers, or scabs, like the Egyptians.

Pharaoh ordered his army of two hundred thousand men to take the field, but they were scattered and afflicted so that they were only as vagrants, without head or discipline.

Jehovah spake to Moses, saying: Now will I show her philosophers a miracle in the air above the earth. Have they not said: All things come up out of the earth? for they have tried every way to put Me aside, and to explain My creation away as an idle tale. They shall look and see the sun, and declare of a truth there is no

cloud; but whilst they look up, they shall see a cloud high up in the heavens, and it shall be broad as the land of Egypt, a very black cloud. And it shall descend to the earth, and it shall prove to be locusts, come without any seed; and they shall be so numerous that in three days they will eat up every green leaf of every tree and herb in all the land. Neither shall they be like any other locusts that have been on the earth or ever shall be; for man shall comprehend that they are not of the seed of the earth.

Moses sent with a herald this prophecy to the king, and he added thereto: Why hast thou put more hardships on my people? Seest thou not that the evil thou hadst hoped to accomplish hath cured itself even before it came to pass? For the Israelites now work not at all, and their taskmasters are left in the lurch. Again I call upon thee to let my people go.

The king replied not to this, but silently put his officers to work, drilling and equipping his armies and collecting them together; which, when Moses beheld it, he understood to be the sign, as the Great Spirit had previously said, when the cloud would appear. And it came to pass on a very clear day, at noon, a cloud formed high up in the firmament, and it grew blacker and blacker, until it descended upon the earth; and it was locusts, and was even as a snowstorm that covered the land of the earth; in places to the depth of the shoes and ankles. And they ate every green leaf, and herb, and grass, so that in two days there was not a leaf to be found far or near. And on the third day, the locusts being still unappeased as to hunger, fell upon the Egyptians, old and young, feeding upon their clothes, and even upon the flesh of the Egyptians. And on the fourth day Jehovih caused a great wind to come, and it blew the locusts off into the sea.

And again Moses sent heralds to the king, saying: Consider now my words and be wise. I have told thee that the hand of the Creator is upon this land. In thy heart thou sayest: Moses is a fool! Only a windstorm brought the locusts from a far-off country. But I say unto thee, O king, this is not so. And thou shalt still further behold Jehovih's power. For as

the locusts came down out of the firmament, and thou hast a philosophy for the occurrence, behold, now another miracle shall come in another way: For there shall suddenly come up out of the water frogs and reptiles, and they shall likewise be so numerous on the land that man shall not find where to put his foot that it shall not come upon them. And the first day they shall be harmless; but on the second day they shall crawl upon the people, and under their clothes, and in their houses; and on the third day they shall eat the flesh of the Egyptians. But they shall not touch one Hebrew in all the land. Nor shall any man find whence came so many frogs and reptiles; for they shall not be like the seed of other frogs and reptiles. And on the fifth day all the frogs and reptiles shall suddenly disappear, neither by wind nor rain. But a stench, as of rotten flesh, shall strangle the Egyptians nigh unto death.

Again I appeal unto thee, O king, to suffer my people to depart out of Egypt in peace. This is the last time I shall solicit thee. And if thou answerest not me, then shall it come to pass in the month Abib, and on the ninth day and night thereof, the I Am will raise His hand over Israel; but as for Egypt, the Lord shall strike her in death. For in every family of Egyptians, far and near, on that night, shall the first-born fall dead; and that thou shalt not say the prophecy killed them, behold the first-born of every beast shall die also, even of goats, and sheep, and cattle, and asses, and of dogs and cats, and of every living creature man useth. For on that night, behold, four million Israelites shall make with Jehovih the covenant of death. And on the morning thereafter they will rise up to not lie down again in Egypt. And this shall be the testimony of innocent blood against thyself and all thy people, for what the Hebrews have suffered.

The king answered not Moses; and behold Egypt was overspread with frogs and reptiles, in every particular, even as Moses had prophesied. Nevertheless, Pharaoh pursued his course.

Jehovih spake to Moses, saying: Moses, My son, look upon man and pity him, for he believeth not in Me, though I multiply

signs and omens continually, and give him prophecies without end. One thing only turneth man's eyes inward; that is, flesh of his flesh, lying dead before him.

When the Israelites made the covenant of the blood of the lamb, a hot wind blew upon the face of the earth; and the first-born of the Egyprians fell dead, both man and beast. And Pharaoh's son died, and his brother's son; and the first-born of every courtier and every noble's first-born, and all other people, their first-born, so that in every family there lay one dead.

Pharaoh was now stricken, but not unto repentance, for evil was in his heart, and he cursed Moses and the Israelites, and swore an oath to destroy Israel, man, woman and child, so that never more should there be one on the earth. And such a commandment he sent to his officers, to begin the slaughter. As for the Faithists, not many of them had slept all the night, but were providing for the journey; so that when the morning came, and at the time of sunrise, they every one started. From all the different regions of Egypt they went forth toward Sukkoth. The Heads led the way, and every commune was led by a rab'bah, and every man's family by the father of the family or by the eldest son. And at the start they spake through their leaders, saying: In Thy name, O Jehovih, we depart out of the land of our birth, to return not forever! Neither shall Egypt prosper more till Thou hast subdued the whole earth unto Thee.

But all things had changed wonderfully as to the Egyprians, for when they beheld the Israelites were indeed going, and knew the miracles that had taken place, they relented, and brought them gifts of gold and silver; and also asses and camels for the Hebrew women and children to ride upon; and gave them food to eat. But the Israelitish women said: Nay, if we take these things we will be under obligations to the Egyprians. The Israelites accept not what they cannot pay for. Then the Egyprians bewailed in fear, saying: That we be not accursed by the Gods, take them, we beseech you in the name of your God also. So the Faithist women accepted the presents of asses and camels, and of

other things besides; and they mounted the asses and camels, and rode them.

When Moses heard of this afterward he rebuked Israel, saying: Because ye have accepted these things it will be said, ye borrowed them and begged them so as to despoil the Egyprians.

When they arrived near Sukkoth, Jehovih spake to Moses and Aaron, saying: Stand ye here for twelve days, that ye may behold My people as they pass, and that ye in turn may be seen by them. So Moses and Aaron pitched their tents by the way, on a high piece of ground, and remained there twelve days, and Moses showed himself before them, speaking and encouraging.

After this the Israelites passed through Etham, on the borders of the wilderness, and thence toward Migdol, near Baalzephon, the place of the oracle of the God, Baal, and they encamped before Pi'hahiroth, where Moses commanded them to remain some days to rest.

Now as for Pharaoh he had not made any attack on the Israelites, for the Lord held his army in confusion. Pharaoh, finding that the Israelites were not injured, decided to take the field himself; and accordingly, having impressed all the chariots of Egypt, went ahead, leading his army in person. The Israelites were wearied and foot-sore, and discovering that Pharaoh was after them, many of them complained and grumbled, saying: O Moses, why broughtest thou us from home? Better was it for us to have remained in servitude to the Egyprians than to be slain.

Moses rebuked them, saying: Profess ye to be Faithists but yet have not faith in the I Am? Put your trust in Him; for He will deliver ye safely, as He has promised.

Jehovih spake to Moses, saying: They shall behold the salvation of My hand; for the Egyprians who pursue them this day shall pursue them not again forever. For when thou bringest them to the sea, thou shalt lift up thy rod, and I will divide the sea, and My people shall walk across on the land at the bottom of the sea. And Pharaoh's army shall pursue, but be swallowed up in the waters.

And so it came to pass. Jehovih brought a strong wind and divided the

waters of the sea and swept them back, and the Israelites went over on land. But Pharaoh's army, who were in pursuit, were caught in the flood of the tide and were drowned.

Thus delivered Jehovih the Israelites out of Egypt, and Israel believed in Him and in Moses, His servant. Now from the place Sukkoth unto the other side of the sea, a pillar of cloud preceded the Israelites by day, and a pillar of fire stood over them by night, and the people looked thereon and saw, every one, the cloud and the light. And the name of the place they reached when they crossed over was Shakelmarath; and they camped there many days.

From the time Moses began to put on foot the migration of Israel until he reached Shakelmarath, was four years two hundred and seven days. And the number of Israelites that thus went forth out of Egypt was three million seven hundred and fifty thousand, men, women and children. And the number of other people who accompanied them was four hundred thousand; and because they were of the uncircumcised tribes of ancients, the Hebrews nicknamed them Levites, meaning imperfect flesh. And Moses commanded the Levites to camp aside, and not to mix with the Israelites, and they obeyed him in all things, maintaining that they were the true descendants of Abraham.

CHAPTER XVIII.

Moses called together the Heads and the rab'bahs, privily, and spake before them, saying: What have I taken upon me, O Jehovih? Behold Thy sons and daughters have followed me out of Egypt; how shall I bind them unto Thee and not unto me, O my Father in heaven?

Jehovih said: Who is like unto thee, Moses, My son; in miracles who can match thee in the magnitude of thy proceeding? Who led forth My millions; and delivered them out of a great power without the loss of a man, woman or child?

What I say unto thee, say thou unto the rab'bahs and unto the Heads: Not Moses, nor the Heads, nor the rab'bahs, brought ye out of Egypt; ye were brought out by the Creator, Jehovih, Who

is God of all, Captain of all, Head of all, Rab'bah of all. For herein have I drawn the line betwixt My people and My enemies, the idolaters of men. Because of signs, and miracles, the idolaters make a man-God of their magician and worship him.

But I declare unto thee, thou shalt do a greater miracle than any of these; for thou shalt preserve thyself from becoming an idol before men. For thou shalt proclaim Me unto thy people in all things; teaching them that thou art but a man. And thy Heads and thy rab'bahs shall likewise teach them after the same manner; for I will put away all idolatry from the face of the earth. Neither will I have kings nor queens; I am sufficient unto all men.

As Abraham apportioned My people into families, with rab'bahs and with chief rab'bahs, so shalt thou re-establish them. And My commandments, which I gave unto Abraham, will I give unto thee; and My crescent will I re-establish with My rab'bahs. And My crescent shall be the fullness of My law unto the rab'bahs and chief rab'bahs.

And when it was night Moses and the rab'bahs and the Heads went away aside; placing sentinels that they might be alone. And when they were thus prepared the light of Jehovih came upon Moses, and the books of the ancients were opened before him. And he administered Emethachavah upon them; by the voice of Jehovih he re-established it; with all the rites and ceremonies. And after that the Heads were no longer called Heads, but Chief Rab'bahs; for Moses anointed them, by command of Jehovih.

And in not many days Moses wrote the Levitical laws; for the inner temple of Jehovih was in spoken words only; but the outer temple was written. Wherefore it was said: The Hebrews have two laws; one which no man else knoweth; and one for them who are not eligible unto faith, being such as were called Leviticians, being those who had followed the Israelites out of Egypt and who for the most part had no God, little judgment and no learning.

But of all that Moses did, and taught, and how he labored with his own hands, many books might be written. And it is doubtful if the world ever produced so good and great a man.

At the time Moses reached Shakelmarrath he was forty-four years old by the Hebrew sun, but by the Egyptian he was eighty-eight years old.

Of Pharaoh and his hosts who were not destroyed in the sea, be it said, they returned home to their places. And not long after that, Pharaoh banished Osiris from the earth, declaring himself the Savior of the World, and Vice-Regent of the Creator.

The scribes and recorders assembled in Kaona, and appointed Feh-ya, an Egyptian, to write the departure of the Israelites out of Egypt. And Feh-ya wrote the account and called it the Exodus of the Hebrews, and it was recorded in the king's House of Records. And copies of it sent to the large cities, and there recorded also, for such was the law of Egypt.

The Book of Genesis, as it stood in the Egyptian records, was written by Akaboth and Duerama and Hazed, and was the substance from which Ezra copied it through his scribes. The inspiration of Genesis was from the God Osiris, the false, and his emissaries, chief of whom were Yotabba and Egept, who were angel servants to Osiris.

Touching genealogies, in which men seemed to have lived to so great an age, this, then, is the explanation thereof: Thothma had said to his recorders: In searching for the truth of legends, give ye the latitude thereof. For one legend will say, such a man lived seven hundred years ago; another will say he lived ten hundred and fifty years ago. The latitude between them is, therefore, three hundred and fifty years, which shall be the time of that man's life.

And in this way latitude became confounded with fact, and with no intent to deceive. And behold, it came to pass that the records were worthless; and to make matters worse the records were so voluminous, being more than six thousand books. Nevertheless, they were all written, in the first place not by the Israelites, but by their enemies; wherein the testimony of the miracle is none the weaker.

CHAPTER XIX.

In the time of Moses, the people of Arabin'ya worshipped many Gods and Lords,

whose high heavenly Captain was Osiris. Four chief Gods were under him; they were: Baal, Ashtaroth, Dagon and Ashdod. There were seven and twenty other Gods also, known to mortals. When the Israelites traveled forth amidst the different tribes, they were beset to know what Lord or what God they worshipped, and by what Lord or what God they were led forth.

The Light came to Moses to say to them: Alas, His Name, whom we worship, man dare not utter. Therefore, thou shalt say: The I Am.

Within the commune families, were certain signs and passwords belonging to the different degrees. There were also oral rules of life and worship, but these were kept secret from the multitude, but the instruction of the commune fathers to the families was by this method made to harmonize all the people. For general behavior, Moses gave ten commands, which were not only made public, but incumbent on the commune fathers to teach orally to their respective families. The following are the commandments thus taught:

I am the I Am that brought thee out of Egypt.

Thou shalt have no Gods nor Lords but the I Am.

Thou shalt not make any image of the I Am out of anything that is in heaven above, or on the earth beneath, or in the waters.

Thou shalt not bow down thyself before idols nor images, nor anything having the form of anything in heaven, or on the earth, or in the waters.

Thou shalt not speak My name in public, for I will not hold him guiltless that giveth it to idolaters and lovers of evil.

Remember the sacred days and keep them holy. Six days shalt thou labor; but the seventh day is the Sa'abbadha.

Honor thy father and thy mother.

Thou shalt not kill any living thing.

Thou shalt not commit adultery.

Thou shalt not steal; nor bear false witness; nor covet anything that is another's.

In those days it so happened that one Koetha, an Egyptian woman, a su'is, went into the lodge at noon, no person being within the lodge save herself. Now, whilst

she was examining the implements, a Voice spake to her, saying: Touch not these, they are sacred. But, the woman, knowing it was a spirit, said: If I tell what I have heard, I will be accursed, for was it not the multitude of seeresses that brought the plagues on Egypt?

Again the Voice spake, saying: I will give thee the signs and passwords of the High Fathers, that they may know that thou also knowest. Now, thereupon the Spirit told her the secrets; and he likewise said: Say thou to Moses, The I Am saith, Behold, these implements are sacred. Hide thou them by day, for those who have spirit perception, perceiving them, will obtain the signs and passwords.

The woman, Koetha, did as commanded, and Moses commanded workmen to make an ark and the sacred implements were kept within it, and this ark was the corporeal base of the arc of Bon, a locality in the ethereal heaven, by which the light of the second resurrection reached the earth to Moses and his people, in a pillar of cloud by day and of light by night.

The secret ceremonies commanded vegetable diet for fathers, prophets, seers, and wanonas, and many of Koetha's people followed their example. After some years of experience, those who fasted from flesh, murmured, saying: What have we gained for our sacrifice? So they broke their fasts by hundreds and by thousands; and there came by their camps numberless birds, and they caught and killed and ate them freely; but, being unaccustomed to such diet, they were taken with fever and died, upward of sixty thousand of them, men, women and children, and the place was called Kibrath-Hattaayah, the place of lusters.

In the year 3269 before Kosmon, the Israelites began to marry with the Canaanites, who were under the control of Baal. Ashtaroth, whose dominions extended jointly with Baal over Western and Southern Arabin'ya, sent spirit emissaries to the handsomest of the women of Canaan, and by impression led them into the camps of the Israelites, to tempt the young men, for by these means did these heathen Gods determine to destroy the worshippers of the Great Unseen. And many of the Israelitish young men were tempted by the beau-

ty of the heathen women and thus took them for wives; and these wives brought with them their own familiar spirits, who were slaves to Baal and Ashtaroth.

God immediately sent Jerub, an ethereal angel, into the Israelites' camp, giving him ten thousand inspiring spirits to counteract the labors of Baal and Ashtaroth.

When the half-breed children were grown up, having Canaan mothers, they began to murmur against the peace policy of the Israelites, saying: As other people have kings and emperors, why not we? As other people raise up soldiers, declare war, and go forth possessing themselves of lands and cattle, why do not we?

For three hundred and ninety-seven years after going out of Egypt, the Israelites lived without a corporeal king, or other government, save the community of fathers; and they attained to the number of six million souls, men, women and children. But in the three hundred and ninety-seventh year, the Gods Baal and Ashtaroth triumphed, through their familiar spirits, and caused the Israelites to anoint a king to rule over them. This king was called Saul, signifying, Of the Lord God. Prior to this, the Israelites acknowledged no God nor Lord, but covenanted with the I Am, E-O-Ih. The name had been kept secret with the fathers, and the commandments were announced from the I Am. The familiar spirits now inspired Saul to change the words of the commandments to the Lord Thy God, as a conciliatory stratagem to please the nations and tribes of people who worshipped Baal, Dagon, Ashtaroth, Haughak, and other Gods and Lords of the lower heavens.

Thus was substituted Lord God for E-O-Ih, and as the Great Spirit had been heretofore taught to the Israelites as an inconceivable entity, Whose form and extent no man could attain to know, so was He now transformed and declared to be in the form of a man, and having a residence in the firmament of heaven. Thus they made the Creator merely an idol; thus they began the overthrow of the holy doctrines of Moses.

Jerub, the ethereal angel in command, sought to preserve the old tenets, and amongst mortals sought out one, Samuel,

and inspired him to establish a college of prophets, and this was done at Naioth. and hither congregated the inspired; and they established a crescent Tablet, and made prophecies from etherea for a period of seventy years.

At this time, the Israelites were twain, those of the king and those of E-O-Ih, the prophets, and these placed them at a disadvantage before neighboring tribes and nations. Having sacrificed the name of the Creator, and made Him into a man figure, the heathen said: What better is their Lord God than our Lord or our God? and they made war against the Israelites on all sides; and the latter having stooped to a corporeal king, went further on and raised armies of soldiers and went to war.

In the four hundred and ninth year after the departure out of Egupt, the entire Peace Policy and Non-resistance of the Mosaical Inspiration was overthrown, and the Israelites became warriors, and even warred against one another.

The Israelites not only worshipped the imaginary idol, Lord God in heaven, but built representatives of him in stone and wood, and worshipped them also.

And now, one Elijah, a young man from the college of prophets, foretold the coming captivity of the Israelites as a consequence of their idolatry.

In the year 2768 before Kosmon, a young man, Elijah, was raised up from the branch of the college of prophets, and, under the inspiration of the angel Jerub, went forth preaching amongst the heathen, preaching not the Lord God, but Jehovih.

Ahab, a king, a worshipper of Baal, said to Elijah: What better is one God than another, or more powerful? Are not all Gods but the spirits of men raised up in heaven?

Elijah answered him, saying: I preach neither Lord, nor God, but Jehovih, the Creator, who is Ever Present and Potent over all things.

Ahab said: Then thy Master hath neither eyes nor ears, knowing nothing, like the wind. He is foolish, and without intelligent answer to thy prayers.

Elijah said: Summon thou thy priests, and thy high priests, who have power through Baal and Ashtaroth and Dagon,

and they and their Gods shall try in a tournament against Jehovih.

Ahab caused the tournament to take place, and when the priests and high priests of Baal had spread the sacrifice they repeated their invocations for a miracle to prove the power of Baal and the other Gods; and behold, Jerub, the etherean angel, with ten thousand spirits to assist him, prevented any sign or miracle being accomplished by the familiar spirits of Baal and Ashtaroth.

And now Elijah stretched forth his hand unto Jehovih, saying: If it be Thy will, O Father, give these people a sign of Thy Power!

And Jerub and his etherean host of angels, caused a flame of fire to descend on the altar and consume the sacrifice. The people feared, and many fell down, exclaiming, Jehovih is mighty! Jehovih is mighty!

When the tournament was ended, Elijah went upon Mount Carmel, and prayed for rain; and Jerub, with ten thousand times ten thousand angels, brought the winds from the north, south, east and west, and the moisture in the air above was converted into rain, and thus the long drouth was ended.

In the year 2635 before Kosmon, the college of prophecy raised up Jonah, and Amos, and Hosea.

In the year 2574 before Kosmon, the kingdoms of Israel perished, and they became a scattered people, and fell into bondage again.

2439 years before Kosmon, Manasseh, son of Hezekiah, established idol worship, and, by law, abolished the worship of Jehovih. He caused the prophet Isaah to be sawn in twain; and the judgment was, because he worshipped Jehovih.

For three hundred years following, the only Faithists amongst the Israelites were the prophets, and the followers of the prophets, who had never affiliated with those of the kingdoms and armies.

The Faithists proper were a small minority, and scattered in many lands. The rest, who were called Jews, lived under written laws and ceremonies, which were compiled and established by Ezra, in Jerusalem, and was completed in the year 2344 before Kosmon. From that time forward,

the Jews became worshippers of the Lord and the God, but the scattered tribes of the Faithists still held to the Great Spirit, Jehovih, keeping their service secret. These latter were without sin, doing no war nor resistance of evil against evil, but returning good for evil, and loving one another as one's self.

From the Faithist branch sprang the Es'eans, cultivating prophecy and purity of spirit. The angels of Jehovih now dwelt with the Es'eans, who were the true Israelites; though many of the Jews also professed Jehovih under the name of God and Lord God.

In three hundred and fifty years after this Jehovih raised up from the Es'eans, one Joshu, an iesu, in Nazareth. Joshu re-established Jehovih, and restored many of the lost rites and ceremonies. In the thirty-sixth year of Joshu's age he was stoned to death in Jerusalem by the Jews that worshipped the heathen Gods.

CHAPTER XX.

HISTORY OF CHINE.

These are the generations of the seven antecedents of Chine, the chosen of the Great Spirit: Tse'wong begat Hi-gan, who begat Ah So, who begat T-soo' Yong, who begat Ah Paing, who begat T-chook Lee, who begat Tschine Loo, who begat Ah Sho'e, who begat Chine, gifted in su'is and sar'gis of six generations. Of these, T-soo Yong and Ah So were prophets of Ormazd, and Ah Sho'e was a seer; but the six generations could hear the Voice, and they walked upright, keeping in the commandments of Jehovih as revealed in the Zarathustrian laws. Ah Sho'e was a basket-maker, and after the manner of the man, Zarathustra; and Chine, his son, was the fourth birth of Ah Sho'e's wife, Song Teng. Like Moses, Chine was of copper color, and very large, but his hair was red, like a fox, and he was bashful and of few words. Ah Sho'e, Chine's father, said: I have had other sons; my words are wise and true; Chine was unlike any child born in the world; for boy child, or girl child, no physician could tell which, but rather to the boy kind was he. The angel of Ormazd came to me before the birth and said: The child shall be called

Chine, signifying no sex; as it is written among the ancients, i-e-su, having no earthly desires. For he shall restore the chosen people of Ormazd. Whereof I told the physicians before the birth, but they would not believe. Nevertheless, by command of Jehovih, I sent for seven physicians to witness the birth, lest it be said after the surgeons have dealt wrongly with the child at its birth. These physicians came: Em Gha, Tse Thah, Ah Em Fae, Te Gow, T'si, Du Jon, Foh Chaing, and Ah Koan, and they beheld the child born, whereto they made oath, and a record thereof, touching the strangeness of such a birth, and of the prophecy of its coming into the world; this record was put in the Ha T'ae King of record belonging to the Sun King.

Being now in my old age, I, Ah Sho'e, put these things on record, of which hundreds have come to ask me concerning the childhood of Chine.

First, that he was the laziest of all children, and dull past belief. For his brothers and sisters mocked him, concerning my prophecy, as to becoming a great man.

Second, he ate less than a Fa'ak, and grew so thin we were ashamed of him in his childhood; verily was he nothing but skin and bone, with a large head.

Third, when he walked about, the stools and tables moved out of his way; and yet no hand touched them. Fourth, the angels of Ormazd oft carried him about the hut, and would lift him up to pick fruit from the trees. Fifth, he never laughed, but was serious and pleasant, like an old man that had abandoned the world. But he spoke so little no man knew whether he was wise or stupid. When he was three years old his mother weaned him, or rather he weaned himself. And from that time forth he never ate but fruit and nuts and grains of rice. When he was sixteen years of age he began to grow suddenly large and strong, and of deep color. Whereat I procured a teacher for him; and behold, he could learn a whole book in a day. He learned by hearing once; neither forgot he anything he learned.

In his twenty-second year he began to talk, and the angels of heaven spake through him also. And great was his speech. From sunrise in the morning until

late at night his tongue ceased not to speak. And his mouth was as if it were the mouthpiece of heaven. For when one angel had discoursed before an audience for a while, then came another and another, and so on; and when none came, then spake Chine himself.

And there came before him men of great learning, and philosophers, to try him as to his knowledge; but they all went away confounded. Neither was it possible to ask him a question he could not answer correctly. Whether it was to read a tablet or to reveal the size and build of a temple he never saw; or the sickness of a man who was far away; for all things were to him as an open book.

For four years this great wisdom remained in him, and his fame spread from east to west, and from the north to south; no man knew how far. When he was asked how far he could see and hear, he said: Over all my land. And he marked with his finger, saying: On this tablet, Chine land!

Suddenly Chine's abundant speech ceased, and he answered only yea and nay to all things. And he was silent for seven years and eighty days. And then the angels from the second resurrection came to him. After that he spake not as a man, save in private, but he spake as the All Light whereof the world knoweth the rest.

CHAPTER XXI.

After Jehovih's voice came to Chine he traveled far and near; and because of his wonderful wisdom, men of great learning and even kings sent for him. And wherever he went he preached after the same manner, for peace and love, and against war. For three years Chine traveled, proclaiming the Creator above all else in heaven and earth. And then he rested one hundred and forty days, sleeping like a young child, saying naught more than a child would say.

Then came a change upon Chine; he was as a new man in the world, and not as a God. And he rose up, saying, My Father, Creator of men, calleth me. I hear His voice. It is like a burning fire in my soul, moving me. Not with pain, but with great power. He saith:

Chine, My Son! Chine, My Son! My house is on fire! My little ones are burning. Go thou, Chine, to them. They are in fear and trembling; they know not which way to turn. The kings of the earth have outlawed them; they are hunted down, and are famished. Go thou to them, O Chine! For that end I created thee alive in the world; thou shalt be My Voice unto them. Who can overcome the fire when he remaineth in the house? He goeth outside where there is water. Call thou My people out of the house of My enemies. Give them a spring of clean water; they are parched and athirst. Say to them: Jehovih liveth! His love aboundeth; come ye to My fountains that are not dried up.

Chine made the following covenant: I swear to Thee, O Jehovih, Thou Almighty! I will have no other God but Thee, Thou Creator! All Light, Most Glorious! Thou art my King! Holy, Holy, Ever Present! O my Captain, my All Highest Captain! I salute Thee in the Rising Sun! In the High Noon, most Mighty! And in the sweet Setting Sun! I know nothing but Thee; to Thee I swear this my most solemn oath, O Jehovih! Call Thou up Thy angels, holy and most wise; Thy recording angels! They shall hear my covenant unto Thee, My Creator! They shall write it in the books of heaven, O my Master! And whilst the sun standeth, and the moon and the earth and the stars, my oath unto Thee shall stand up against me:

Thou only shalt be my King; Thou only shalt be my God and Heavenly Ruler. All other kings I forswear, and all other Gods and captains and great rulers: None of them will I bow down to or worship, forever.

I swear unto Thee, Thou Great Spirit, Thou art my bond to the end of the world. I will not war not abet war; to peace forever am I sworn. And though they oppress me and torture me, or slay me outright, they shall not force me; I will not draw one drop of blood in any man or woman or child whom Thou hast created alive on the earth.

I swear unto Thee, Thou All Person, Who art so large that the earth and sun and stars would not fill the hollow of Thy hand; to be like unto Thee, O Jehovih.

Fair dealing unto all men, as Thou wouldst; good, forgiving and without anger forever. And equally in all possessions with Thy chosen, O Jehovih.

To raise them up that are cast down; to deliver the afflicted and helpless; to render not evil, nor the fruit of anger, unto any man, forever, O Jehovih. And good to them that abuse me; and in my actions steadfast in Thy course, my Creator.

In my blood do I covenant with Thee; by the veins in my flesh make oath forever. To wed not out of Thy Order, the Hi-tspe. Blood of the blood of Thy chosen shall be my heirs and my heirs after me, forever.

Hear me, O Jehovih: I make a new covenant; it shall be written upon the firmament of heaven. I will do good with all my might; the tears of the suffering poor shall be as scalding blood in my veins; I will not sit down and rest, nor take my ease, nor hold possessions whilst they are in want.

Prick me, O my Father in heaven; sharpen my conscience keener than a sword; drive me to labor for the poor and afflicted, give me no rest, but whilst I am doing good unto them. O that my covenant were set with swords, pointing every way; that I could find no peace but in serving Thee, my Creator, Ormazd. And I were pure and strong and wise and swifter than life and death, and as unfailing. And that my oath reached unto thy chosen, and they heard me; that my voice were sweet unto them, and enticing like an early love. That they would come forth from their hiding places, Thy faithful children, and be not afraid.

I would go to them as a lover, and bow my head down to them for their long suffering, and their faith unto Thee, Jehovih. As a father that has lost his son and found him again, I would take them in my arms, Thy worshippers, Thou All One, Everlasting Spirit. As a rose-bush trampled in the mire; how they have been scourged, O Jehovih. Poor unto death, and ragged and scattered. But I would wash them clean, and give them new soil; their voices in song and praise should gladden the whole earth.

CHAPTER XXII.

The great cities of the ancients in Jafeth were destroyed by Te-in and his evil spirits, who inspired mortals to war. And for the most part it was a land of ruins, but thousands of cities, standing beside the broken walls, were spread over the entire breadth of the land.

Jehovih spake to Chine, saying: Now is a good time for My chosen. Behold My enemies, the idolaters. They are weak now. They pant with the labor of their great battles. Let My people come out of their quarters and hold up their heads.

Say thou unto them, O Chine, there is no Joss, no Ho-Joss, no Te-in, no Po, no Po-Te-in, to make you afraid. And whilst the enemy resteth, bid My sons and daughters arise! They shall inhabit the land that is spoilt, and cause it to bloom and bring forth abundantly. Call up My outlawed race; the enemy is sick of his wounds; his heart is ashamed and disconsolate, he is cast down.

Chine went to A'shong and gathered up many converts, descendants of the Faithists, the pure Brahmins, the line of Zarathustra, the people of the Great All One, who accepted not Gods and Lords. And he established them, and invented plows and mattocks for digging the ground; for these implements had been lost and destroyed, hundreds of years, and no man knew how to make them.

Chine said unto them: Wait not till ye are well fed and clothed before ye bow down your heads at the altar of Jehovih. When ye have prayed and sung before Him, then go forth into the field to work. And He will bless you.

Remember the heathen, they say: First provide the natural body, and then the spirit. But I say unto you, Jehovih created them both together. And he who saith: First provide the natural body, never looketh to his spirit afterward. In all things give ye precedence to the spirit. Herein lay the foundation of the wisdom of your forefathers, the Zarathustrians.

Two extremes meeting are always dangerous: great wealth and extensive poverty. It not only devolveth on the rich to give their substance to the poor, but they shall go amongst them, teaching them and

lifting them up. He who doeth not this, consider how vain it is for him to pray to Jehovih.

Chine established families of the chosen, but limited them to two hundred; and to each family he gave one priest. But he gave privilege to four thousand people to dwell in one city.

Chine said: Ye have been afflicted with Gods; I was sent into the world by the Creator to deliver you, and because therefore of this land shall be called Chine'ya.

Chine said: I saw a great mathematician one day, and he said: There are no Gods, nor Lords, nor angels, nor any All Person. Everything is void. He showed me a book he had, and I asked: Who made the book? He said: I made it; nay, I made not the cloth, nor the binding; I mean, I made the philosophy that is in the book; nay, I made not the philosophy, but found it; nay, it was not lost; I mean I led myself to find the philosophy; nay, a man cannot lead himself; I mean that I searched and found what was new to me. So, but little of that book was his, after all. I saw three angels standing beside that man, and they were laughing at him. If I had asked the angels, they might have said: Nay, the thoughts were ours. And had I looked further I had seen angels back of them, claiming the same things. Yet, even such are not the highest.

Wherefore I say unto you: All things come from an All Highest, name ye Him what ye will. He who saith: Jehovih spake to me: He is the nearest mark of all. For all good knowledge that cometh to man, is Jehovih's word to that man. Whether it come by an angel or by another man, or by the commonest corporeal thing, it is nevertheless from the All Highest. For which reason bow ye not down in worship to man nor angels, but only to the Highest, Jehovih, for He is head and pinnacle of the All Highest conceived of. And in contradistinction, the all lowest; the foot of the ladder; call ye darkness and evil, wickedness, sin, death and satan.

Attribute not to men nor angels this or that, for they themselves are not first causes nor responsible but in part; but attribute all good things unto Jehovih; and all evil things to satan. By these terms ye shall make plain to one another what ye

mean; and it is an easy matter to look into your own souls and comprehend as to which of these two ye most incline.

CHAPTER XXIII.

Chine said: One man waiteth till he is rich, before helping the poor; another man waiteth for the angels to inspire him, and give him wonders, before he teacheth the unlearned; another waiteth for the multitude to join in first; and yet another waiteth for something else. Beware of such men. The sons and daughters of Jehovih go right on. They say: It is the highest, best! I will go in! Though I do not accomplish it, yet I will not fail in my part.

Consider ye the foundation of things at all times. Jehovih saith: I created all the living to bring forth after their own kind. Be ye perceiving as to whom ye marry, considering as to the All Highest inspiration common to your choice. For the raising up of the world shall be mostly accomplished by the fruit of judicious marriage.

I declare a bondage unto men that they know not of, for it belongeth in the next world; which is the begetting of selfish offspring in this world. For whilst their heirs are in darkness they themselves cannot rise in heaven. And like unto this, I also declare a glory in heaven to them that wed in self-abnegation, who do good unto others constantly and with delight; for they bring forth heirs to glorify Jehovih in good works also.

To this end was the mark of circumcision given unto your forefathers, lest the Faithist women be led astray by idolaters. And yet, with these precautions, many fell. And their heirs descended lower and lower in darkness until they lost sight of the All Person, and believed not in Him.

Consider thy heir; show him a house with a head, orderly. That he may grow up understanding the discipline of earth and heaven. The father shall be master in all things; and the mother shall be vice-master in all things, to rule in his absence. For each family shall be a kingdom of itself; but no one shall be a tyrant, though he have precedence in all things.

Sit not down by the table to eat until all stand about; and when they are seated, thou shalt say: In Thy praise, O Jehovih, receive we this, Thy gift: be Thou

with us unto Thine own glory, forever, amen! For the chief virtue of the words lieth in the discipline to the young mind; holding him steadfast after the orderly manner of the angels in heaven. And because he repeateth it with thee, he learneth to honor thee.

And when thy sons and daughters are yet small, thou shalt teach them to work; but overtask them not, nor give them pain; remembering they are to be thy glory, which Jehovih bestowed unto thee to be in thy keeping. For they shall sing and play, and clap their hands and dance, for these are their thanks unto the Creator; and they shall be glad because they came into the world.

Remember thou that labor shall be delight, and toil a great delight; to have it otherwise to thy children and to thyself is to prostitute man to be as a beast of the field. But thou shalt bring them into groups, and their labor be full of instruction. And even thy little ones shall learn that thou art but a brother, an elder brother, and one of the same Creator's children; teaching them that one who hoardeth and keepeth things in his own possessions is as a cannibal that eateth his own kindred, flesh and blood.

Above all things thou shalt teach them to keep holy and pure the body; for herein lieth health and strength. To be foul is to be sick, to be sick is to be foul. Behold the heathen and idolater, the feeders on flesh and blood; in the time they boast of health they stink as a carcass; their flesh is congested and puffed up, their breath like a kennel of dogs. How can their souls be pure or their understanding clear? They have made themselves a festering stink-house for the spirit to dwell in. And they say: Bah! I see no Jehovih! I know no All Person! I deny the soul of things! Where is the spirit? I cannot see it? Or the sound of its voice? I cannot hear it. And there be a Great Spirit, let Him come before me! I would see Him. Yea, in their filthy bodies they say this. Let them be pure and they will understand the vanity of such words.

CHAPTER XXIV.

In years prior to this, when Chine had traveled and preached by the voice of Je-

hovih, he visited the kings and princes and rich men in many regions; and whilst he was thus speaking, rebuking them for their governments and for their possessions, they took no part against him. But afterward, when he was gone, the kings and queens and nobles said: Chine hath preached a dangerous doctrine; for he said: Thou shalt have no king but the Creator, Who is King over all. Will not this set our slaves against us? And if the people go into communities of their own, ignoring the king, where will the king find his revenue?

And there were priests of Dyaus and of other Gods, and speakers in temples where the Gods wrote on sand tables. Besides these there were seers and prophets without number. And the kings, being on the alert, went into the matter, inquiring of the spirits as to whether the doctrines of Chine were true.

And some of the spirits said: There is no All Person. Behold, we have visited the stars and the sun, and looked far and near, and we saw not any Creator, or All Person. There is no Great Spirit, save Tein, who was a one-time mortal, but hath risen to all power in heaven and earth. And other spirits said: There is nothing in heaven that ye have not on earth. How shall we find Ormazd? Waste not your time with Chine and his doctrines. Eat, drink and satiate your desires; for these are the sum and substance of all things in heaven and earth.

Te-zee, king of A'shong, the capital city of the Province of Aen-Na-Po'e, who was withal a great philosopher, had heard Chine preach, and was greatly interested. Some time after this a magician, Loo Sin, visited Te-zee, who told the magician about the wonders of Chine. The magician listened to the king's story, and the king asked the magician whether he could himself, in addition to his sleight-of-hand, manifest wisdom in words, like Chine, and if so, how it could be attained?

Loo Sin, the magician, answered: Te-zee, O king, thou knowest not how thou hast embarrassed me, thy servant. For when we are young, and, finding we have the natural powers for a magician, we go before an adept to be taught all the mysteries of the order; and here we take a most binding oath never to reveal by hint,

word, mark, or written character, anything that will reveal any of our signs and mysteries, binding ourselves under great penalties, which I cannot name to thee. Know then, O king, I can answer all thy questions, and am anxious to serve thee, but what shall I do?

The king said: I, being king, absolve thee from thy oath.

The magician said: Compared to my power, though I only beg from door to door, thy power O king, is but as chaff before the wind. In my subtle realms are the keys of all dominions. Not only do I and my craft rule over mortals, but over the spirits of the dead. My oath, then, is too great for thee to absolve, for I cannot even absolve it myself!

Te-zee, the king, said: Since, then, thou canst not do all things, and especially, absolve an oath, thou art not sufficient for me to deal with.

Loo Sin, being desirous of earning something, said: As for that, O king, I tell thee I cannot reveal all, for the virtue of my art dependeth much on its secrets and mystery. Nevertheless, as I am very poor, I might reveal an index to thee, to which, if thou wouldst apply thyself diligently, thou mightest attain the remainder.

The king thereupon commanded him to perform before him, agreeing to award him according to the decree of the fates. And Loo Sin at once fell to work, performing wonderful feats, such as causing the tables, and seats, and desks, to move about and to roll over; and to cause voices to speak in unseen places. He also changed rods into serpents, and caused birds to sit on the king's shoulder; and he changed water into wine, and also brought fish and laid them on the floor at the king's feet.

The king said unto him: All these things I have witnessed from my youth up. Show me now, whilst thou remainest here, how thou canst see into my neighbor's house.

The magician said: Yea, O king; but for that feat it is necessary to enter the state of entrancement, and the price is expensive!

The king said: I will pay thy price.

Loo Sin turned up his eyes and gave a shudder, as one dying, and having stretch-

ed himself on the floor, bade the king question him.

The king said: Here is chalk; mark thou on the floor the character which is on the top of my tablet, on the left of the throne: Thereupon the magician marked correctly: And again the king tried him as to his power to see without his eyes, and in far-off places; and, having proved him in many ways, the king said: Canst thou also show the spirits of the dead?

Loo Sin said: Of a truth I can, O king. But that requires me to enter the subline state of creation, and is even yet more expensive!

The king said: Have I not said I will pay thee?

Loo Sin then went into a dark corner and laid himself down on the floor, and then swallowed his tongue, and was motionless and stiff, like one that is quite dead. Presently a light like a thin smoke rose up from the body and stood a little aside, and a voice spake out of the mist, saying:

Who art thou that callest up the spirits of the dead? Beware! He whose body lieth stiff and cold beside me, is one of the heirs of the immortal Gods! What wouldst thou, man of earth?

The king said: Who art thou? The voice answered: I am Joss, Te-in! Ruler of heaven and earth! The Great Spirit personified! Creator of all things!

The king in satire said: Thou art welcome, O Te-in! I am one of the most blest of mortals, because thou hast made my place a holy place.

The spirit then assumed mortal shape and stood before the king, even whilst the magician's body lay on the floor in sight also.

The spirit said: What question is it troubleth thee, O king? Speak thou, and I will answer thee, for I am all Wisdom and Truth personified.

The king said: Why hast thou not appeared to me before this? Why have I been left in the dark as to thy real existence! Answer thou me this, for it is the foundation on which I desire to rest many questions.

The spirit said: My son, Te-zee, I have been with thee from thy youth up. watching over thee, for thou shalt become the

greatest king in all the world. Yea, there are great works for thee to do. And if thou desire to extend thy kingdom, or to win great battles, I will show thee the way. Or if thou desire another woman to wife, I will find her for thee.

The king said: Thou art a great heavenly ruler, I fully believe, but thou answeredst not my question. Moreover, thou questionest me about my kingdom and about another woman to wife, and these things are not what I desire of thee. And for the matter of women I have not yet one wife; consequently I desire not another.

The spirit said: Who sayest thou I am?

The king replied: I am at a loss to know if thou art a fool or a devil; and I say that I have either seen one like thee, or else thee, through many a magician. But, alas, there all knowledge endeth.

The spirit said: Thou saidst thou would pay what the fates decreed. Hear me then, O king; thou shalt give to Loo Sin four pieces of gold. And after that I will explain all things to thee.

The king then cast the four pieces of gold to Loo Sin, and demanded the knowledge as promised. The spirit then said: And on thine oath thou wilt not reveal?

The king said: I solemnly swear to reveal naught of what thou teachest me.

The spirit said: Now, then, O king, I am Loo Sin, the magician! By long training, the magician attaineth to go out of his own body in spirit, and to appear in any form or shape desired. Wilt thou try me?

The king said: Show me the spirit of king Ha Gow-tsee.

The spirit walked back to the body of Loo Sin, and presently returned before the king, looking like the spirit of Ha Gow-tsee.

The king said: It is like the king!

The spirit answered: Here then, O man, is the end of philosophy. Behold, I am Loo Sin, also. Some men are one spirit, some two, some three, and some four, to one corporeal body. And yet there is but one person in fact.

The king asked: What becometh of the spirit when the corporeal part is dead?

The spirit answered: One of two things is possible to every man: his spirit will either dissolve into non-existence, and be

scattered and void like the air of heaven, like the heat of a fire that is burnt out; or else it will re-incarnate itself in the body of a child before it is born, and, so, live over again. Thus came all people into the world. A child that is still-born is one in whose body no spirit re-incarnated itself. There are no new creations. The same people live now on the earth that always lived on it; nor will there be any others. They go out of one body when it is old and worn out; and then enter a young one and live over and over again, forever. Nor is there more nor less unto any man, woman or child in all the world.

The king asked: What, then, is the highest, best thing for a mortal man to do during life?

The spirit said: To eat and drink, and sleep and rest, and enjoy begetting numerous offspring.

The king asked: How long would a spirit live if it did not re-incarnate itself?

The spirit said: If the mortal body is burnt to ashes, then that is the time; if the body be buried, and rot, and return to earth, then that is the time; if the body be embalmed, and keepeth well, the spirit goeth back in the embalmed body and remaineth till that body is moldered into dust, or burnt to ashes, then is the spirit set free, and ready to either re-incarnate itself or to dissolve and disappear forever.

The king asked: As it is with thee, is it the same with all magicians?

The spirit said: Thou hast only given four pieces of gold; if thou wouldst have more, the price is expensive.

The king said: I have told thee I would pay whatever the fates decreed; therefore, proceed.

The spirit said: It is even so with all magicians.

The king asked: Show me now that thou canst preach like Chine?

The spirit said: Thou shalt ask me questions, and I will preach on them.

The king asked many questions, and the spirit spake thereon. Finally the king said: That is sufficient; I will pay thee; go thou thy way. As for thy preaching and thy doctrines, they are nothing. Now will I send and find another magician; for out

of a counsel with many I shall arrive at the truth.

CHAPTER XXV.

Te-zee, the king, sent for another magician, Wan-jho, who came and was commanded to exhibit his powers; but he also demanded a high price; which the king agreed to pay, and Wan-jho exhibited. First he caused a rose to come within a glass bottle whilst it was shut; then a small serpent he created out of a rod, and caused birds to come and sing to the king; then changed vinegar to water; then writing on a stone tablet without touching the tablet, and even whilst the tablet lay under the king's foot. Now after he had exhibited many more feats of like character, he demanded his money, saying: The angels are gone; I can do no more.

The king said: And hast thou not power to bring them back?

Wan-jho said: How much wouldst thou give?

The king answered: Three pieces of gold.

Wan-jho said: Ah, in that case behold, they are come again! What wouldst thou?

The king commanded him to show the spirits of the dead, so he might converse with them.

Wan-jho went into the same place where Loo Sin had exhibited, and, lying down, cast himself in the death trance. Presently an angel, robed in white, appeared, and came and stood before the king, saying: Most mighty king, what wouldst thou? Behold me, I am the Goddess, Oe-tu Heng, come from my throne in high heaven. And be thou desirous of conquest in war, or to attain great riches, or more wives, most beautiful, then will I by my most potent will give unto thee?

The king said: I am blest, O Goddess, because thou hast come to see me. But alas, none of the things thou hast mentioned suiteth me. I desire nothing as regardeth this world. Give me light as to the place in heaven where dwelleth king See Quan?

The spirit said: Was he thy friend or thine enemy?

The king answered: He was my deadly enemy.

The spirit said: I asked thee, is he thy friend or thine enemy? Because I saw one See Quan in hell, writhing in great agony. And yet I saw another See Quan in Paradise. So, then, I will go and bring him that is in hell. The spirit passed over to the corner and presently returned, saying: O, O, O, O, O! Horrors! Demons! Hell! pretending to be in torments. After this the king called for many different spirits, and whether they had ever been, or were fictitious, they came all the same.

Finally Te-zee, the king, said: Bring me now the wisest God in heaven, for I would question him.

So the spirit went again toward the corner, and then approached, saying: Man of earth! Because thou hast called me I have come, and I decree four gold pieces to Wan-jho, my prophet.

The king said: Most just, God! I will pay him. Tell me now whence cometh man, and what is his destiny?

The spirit said: First, then, the air above the earth is full of elementary spirits; the largest are as large as a man's fist, and the smallest not larger than the smallest living insect on the earth! Their size denoteth their intelligence; the largest being designed for human beings. These fill all the air of the earth, and all the space in the firmament above the earth; they have existed from everlasting to everlasting, for they were without beginning. Now whilst a child is yet within the womb, one of these elementaries entereth in the child and straightway there is the beginning of the man. And in like manner are all things produced which live on the earth.

The king asked: Before such time when man beginneth, whilst these elementaries are floating about, do they know anything?

The spirit said: Many of them have great wisdom and cunning, and are withal great liars and thieves and rascals. Knowest thou one Loo Sin, a magician?

The king answered: Yea.

And then the spirit said: Well, Loo Sin is obsessed by the elementaries, and they are all great liars, pretending to be spirits of the dead! As for myself, I am a most virtuous Goddess, from the highest heavenly spheres. I tell thee, O king, these elementaries are the curse of the

world; they are anxious to be born into life, so they may have souls, and they inspire mortals to paternity and maternity that they may have an opportunity for incarnation.

The king said: Thou hast answered well, O Goddess. I will pay according to try decree. And thereupon the spirit departed.

King Te-zee sent for another magician, Hi Gowh, of the rank of priest, and having bargained with him as to his price for exhibiting, commanded him to proceed.

Hi Gowh then exhibited after the same fashion as the others, doing great wonders. And him also did the king command to show him the spirits of the dead. Hi Gowh complained about the price, but being assured by the king that his demands would be paid, the magician went into the same corner and cast himself in a trance; and, presently, a spirit appeared, saying: Greeting to thee, O king! Whether thou desirest conquest, or riches, or more women, name thou to me, and I will give abundantly. Know thou I am the spirit of the great Zarathustra.

The king said: Great Zarathustra, thou art most welcome. But, alas, none of the things thou hast named are what I desire. Tell me, O Zarathustra, what is the origin and destiny of man?

The spirit said: First, then O king, in days long past, the sun turned round so swiftly it threw off its outer rim, and the rim broke into a million pieces, flying every way, and these pieces are the stars and the earth and the moon. And for millions of years the earth was only a stone, melting hot, but it cooled off in time; and the outer stones on the earth were oxidized, and this made moss; then the moss died, but the spirit of the moss re-incarnated itself, and this made grass; and the grass died; but the spirit of the grass lived and re-incarnated itself, and thus made the trees. Then the trees died; but the spirit lived, and it re-incarnated and became animals; and they died, but their spirits lived and re-incarnated and became man. After that the spirit no longer re-incarnated itself, but floateth upward into peace, and resteth for a long time, when it finally

mergeth back into the sun and is extinct, like a lamp burnt out.

The king asked: How, then, is it with thyself?

The spirit replied: I was the original Sun God, that came away from the sun to take charge of this world. It is in my keeping.

The king asked: Who, then, is the All First that still stayeth with the sun?

The spirit answered: Because thou asketh so many questions, O king, thou shalt pay more money.

The king assured the spirit that the money, to any amount, would be paid; thereupon the spirit said: Ahura-Ormazd was the original of all; but when the sun threw off its surface Ahura-Ormazd was thrown into pieces, one piece going to every star, save the earth, and I came here of my own accord, because it was larger and better than any other world.

The king dismissed the spirit and the priest, and sent for another, a magician also of the rank of priest, Gwan Le. And Gwan Le, being assured that his price would be paid, proceeded to exhibit also. And he performed feats even like the others. Then the king commanded Gwan Le to call the spirits of the dead. The priest apologized about the expense of the death trance, but being further assured that his demands would be paid, he went into the corner and cast himself into the swoon, stiff and cold.

Presently an angel appeared, saying: Behold me, O king, I am Brahma. And if thou desire conquest in war, or greater riches, or more women, I will grant unto thee. I can tell thee of hidden treasures, and of rich mines, and of women greatly to be desired. Also I can tell thee how thy armies can overcome thy enemies with great slaughter.

The king said: I am delighted, O Brahma. But I desire nothing of which thou hast mentioned. Tell me of the origin and destiny of man.

The spirit said: Know, then, O king, all things alive have two parts, the corporeal and the spiritual; all dead things are but one, which is the spirit. Thou, O king, wert first a stone, a very large stone; then when it moldered into dust thy soul went into silver, a very large piece; but when

the silver rusted away, thy soul went into gold; and when the gold was worn away, thy soul began to run into vegetable life; and after that it ran into animal life, then into a low order of man, then into the high order of man, as thou now art. Thus came man up from the beginning, re-incarnating himself over and over, higher and higher. And when he is perfected in spirit as thou art, he never more returneth to re-incarnate himself.

The king asked: What doth the spirit after leaving this world? The spirit replied: Thou shalt then meet thy sexual indulgence, peopling the spirit realms with delightful offspring.

The king said: It is well; thou hast a wonderful doctrine. Thereupon the spirit departed, and the priest also.

The king sent for still another priest, Tseeing. And the king asked him: What seest thou for thy king?

The priest said: By the rites of my order I cannot disclose any of the secrets of heaven or earth until thou hast paid the price of indulgence, which is two pieces of gold. So the king paid him.

Tseeing said: If thou desire riches, or success in war, or new wives, speak thou, and I will grant unto thee according to the price.

The king said: Alas, Tseeing, I desire none of these indulgences; tell me the origin and destiny of man, for I would learn why I am, and the object and end?

Tseeing said: The first of all was Brahma, which was round like an egg. Then Brahma broke open, and the shell was in two halves, and one half was the sky and the other half was the earth. Then Brahma incarnated himself in the earth; but he came not up as one only, as he expected, but he came up in ten millions and one million parts, and every part was a living thing, a tree, or a plant, or a fish, or a bird, or a beast, or a man. And this is all there is or was or ever shall be. But Brahma looked over the world and he saw that some men were good and some evil. And he said: I will separate the good from the evil. And that justice might be done he called all the nations and tribes of men before him. And when they were come he said unto them:

Whoever delighteth in the earth, it shall be his forever. And though he die, his spirit shall have power to re-incarnate itself in another unborn child, and so live over again, and so on, forever. And he shall have great indulgence in the earth, in eating and drinking, and with women, and in all manner of delights, for they shall be his forever.

But whosoever delighteth in spirit shall be blest in spirit. He shall not, after death, re-incarnate himself and live over again, but shall dwell forever in heaven and have heavenly delights. But since heavenly delights are not after the manner of earthly delights, then shall the spiritual chooser not live like earth-people. But he shall live secluded, and shall torment his flesh with fastings and with castigations. Neither shall he marry or live with woman, nor beget children, nor have any indulgence on the earth whatever, save merely to live, for the earth is not his, nor is he of the earth. And the more he tortureth the flesh, the higher shall be his bliss in heaven.

Now, when Brahma had stated the two propositions unto the children of the earth, he further added: Choose ye now which ye will; for after ye have chosen, behold, there is the end. For ye that choose the earth shall be of the earth, even unto all succeeding generations. But whoso chooseth heaven, to him and his heirs it shall be final and forever.

Thereupon mortals made choice, and behold, nearly all of them chose the earth. But in thousands of years and millions of years afterward Brahma repented of his former decree, for he saw the earth became too full of people, and they were sinful beyond bounds. And Brahma sent a flood of waters and destroyed ten hundred thousand million times ten millions of them. And he sent Zarathustra into the world to give new judgment. Zarathustra opened the door of heaven anew, saying: Whoever after this chooseth Brahma, and will torture his flesh, and hate the earth, and live away from the world, him will I save from the earth and from hell also, for I am very efficient and influential with the Creator.

Such, then, O king, is the origin and destiny of man. Some are born for the

earth forever, and some are born for heaven. Nevertheless, the way is open unto all, to choose which they will, earth or heaven.

CHAPTER XXVI.

Te-zee pursued his researches for a long while, and with many prophets, magicians, seers and priests. Afterward he said:

All is vanity; all is falsehood. No man hath answered me aright, as to the origin and destiny of man. Even the angels, or whatsoever they are, can only inform me of the things of earth; they only see as man seeth. And it may be true that these angels are nothing more than Loo Sin said, the spirit of the magician only. Because his body entereth a trance it seemeth reasonable. Now, therefore, I will put a stop to these magicians and priests; they are of no use.

So Te-zee issued a decree covering his own province, commanding magicians and priests to quit the province, under penalty of death. And they thus departed out of his dominions.

Now it so happened that in five other great provinces, the kings did precisely the same, at about the same time. And these were the provinces: Shan Ji, under king Lung Wan; Gah, under king Loa Kee; Sa-bin-Sowh, under king Ah-ka Ung; Gow Goo, under king Te See-Yong; and these provinces comprised the chief part of Jafeth.

Jehovih commanded Chine to go before king Te-zee, and when he had come, the king said unto him: Some years since I heard thee, and thou wert profound. I am delighted thou hast come before me again, that I may question thee.

Chine said: When thou heardest me before, the Great Spirit spake through me. Now I am well learned, and He commandeth me to speak of my own knowledge.

I am a man as thou art; yet every man hath a different work. Thou art king of this province, and I am told, moreover, thou art good and wise. I hope thou art. Otherwise my words will not please thee. As for myself, I was sent into the world to mark out this land and name it Chine'ya, and to establish anew those that accept the Great Spirit. For Chine'ya

and her people shall remain a different country and different people from all the world.

Know then, O king, I come not in vain-boasting. I am one of the weakest of men; and yet I have more power than any other man in the world. And yet, of myself, there is nothing whereof to boast. For I am as but a tool in the hands of Ormazd.

I look upon thee and see thou hast been questioning magicians and priests, and that thou art unsatisfied. Know then, O king, this is thine error, in not magnifying thy judgment. Thou hast worked with magicians who are under the power of angels of the first resurrection, and even angels below them. All such angels teach on their own individual understanding; as wandering individuals they go about. And their miracles are of the same order, merely individual miracles.

He, Whom I teach, worketh miracles, not in a small corner but in the affairs of kingdoms and nations; not through magicians only, but through kings and queens, and even through common people. Thou thyself art an instrument in His hand.

Behold, in the same time thou issueth thy decree against magicians and asceticism, even in that same time five other great kings do the same thing! This is a miracle indeed! No man can counterfeit His miracles. Neither flatter thyself that such matters occur by accident. They do not occur by accident; but by Jehovih. For His angels in the second resurrection are organized, and work in mighty armies.

Tezee said: Thou art great, Chine; or else thy sudden philosophy turneth my brain! Go on! How shall we know, first, that there are angels who are really the spirits of the dead? Second,, how shall we distinguish betwixt the first and second resurrections?

Chine said: Only by seeing and hearing with the natural eyes and ears, and with the spiritual eyes and ears, can any man attain to know anything either on earth or in heaven. When these senses are pure and clear, then a man knoweth that the spirits of the dead do live. For I declare, O king, of a truth, that my spirit hath emerged from my body on many occasions sometimes going subjectively and sometimes objectively. Neither

is this a special creation to me only; but it is that which thousands and tens of thousands can attain to by discipline.

Touching the first and second resurrections, know thou, O king, spirits that dispose individual things, or earthly things; or propose riches or personal gain, or marriage, discanting to this man or that man as to what is good for him as an individual; spirits giving great names, professing to be this or that person long since dead; all such are deceivers and have not advanced beyond the first resurrection. They deny the I Am, the Great Spirit, the All Person. Their highest heaven is re-engraftment on mortals, and the reveling in lust. They flatter thee, telling thee thou wert this or that great man in a former re-incarnation. They labor to make profit to their own magician; they are without truth or virtue, and of little wisdom.

The second resurrection cometh not to an individual as an individual; it cometh as an army, but not to an individual, but to a kingdom, a nation, a community. For as such angels belong to organized communities in heaven, so doth that organization work with virtuous organizations of mortals.

This is wisdom, O king; to get away from the individual self; to become one with an organization, to work with the Great Spirit for the resurrection of men. For as thou makest thyself one with many to this end, so laboreth the Father with thee and them. As thou keepest thyself as an individual self, so do individual angels come to thee as individuals. Individual answereth to individual; the first resurrection to the first; the second to the second. Moreover, the All Person is over all, and worketh each in its own order, unto a great purpose.

Think not, O king, I am making a new doctrine; I am but declaring that which was also proclaimed to the ancients. And as many as came forward and had faith were called Jehovih's chosen people, because, forsooth, they chose Him.

Judge thou, then, whoso denieth the All Person is not of His order; neither hath such an one the light of the Father in him. But he who hath attained to understand that all things are but one harmonious whole, hath also attained to know what

is meant by the term, All Person, for He is All; and, consequently, Ever Present, filling all, extending everywhere.

In contradistinction from Him, two philosophies have run parallel, which are darkness and evil. One saith the All is not a person, being void, and less than even the parts thereof; the other saith the only All High is the great angel I worship, who is as a man, and separate from all things. These comprise the foundation of all the doctrines in the world, or that have ever been or ever will be. The latter is idolatry, which is evil; the second, unbelief, which is darkness; and the first is faith, truth, love, wisdom and peace.

Under these three heads are all men classified by Jehovih and His angels. And they may be likened to three men looking across a field; one sees a light and knows he seeth it; another thinks he seeth it, but the third sees nothing at all.

As a witness, therefore, the latter is worthless; the second is a circumstantial witness; but the first is positive, and standeth the highest and firmest of all. He knoweth his Heavenly Father. He seeth Him in the flowers; in the clouds, and in the sunshine; in the fruits and herbs; and in the beasts of the field, and in every creeping thing; and in the stars and moon and earth and sun. In sickness, in health, in sorrow and rejoicing; verily he findeth Jehovih in all things; he knoweth Jehovih's eye is forever upon him; and he walketh upright in truth and faith, pride and rejoicing!

Te-zee, the king, asked: Tell me, O Chine, what is the origin and destiny of man?

Chine said: The Ever Present quickeneth him into life in his mother's womb; and he is then and there a new creation, his spirit from the Spirit Jehovih, and his body from the earth; a dual being the Father createth him. His destination is everlasting resurrection; in which matter, man can have delightful labor as he riseth upward forever and ever.

The king asked: If Jehovih is all the time creating, will not the firmament become too full of angels?

Chine said: A thousand men read a book, and yet that book is no fuller of ideas than at first. Ten thousand men may

lovè thy flower-garden, yet thy garden is no fuller because of their love. The materials of which man was created existed as a part of the Creator; and when man was created he filled no more room than the elements of which he was created.

The king said: I would that I were as thou art! For which matter, if thou wilt use thy wand and make me even half as wise, I will give away all my kingdom!

Chine said: Thou canst not bargain for Faith, or purchase it, as a coat or as sandals. And yet until Faith is attained there is no resurrection. No bird ever flew from its nest, without first having faith it could fly. And when thou hast Faith thou wilt cast away thy kingdom and choose heavenly treasures instead. Until thou hast attained Faith thou wilt retain thy kingdom. This is a judgment unto the rich man in the same way. Riches and a king's kingdom may be likened to balls of gold tied to a man's feet in deep water; he cannot rise until he cutteth himself loose, and casteth away that which bindeth him. So, also, are men bound in spirit, and until they put their own hands to the matter there is no resurrection for them.

CHAPTER XXVII.

Te-zee, the king, said unto Chine: Because thou hast given me this great light, it seemeth to me I should issue a decree commanding all my people to accept thy doctrines.

Chine replied: O man! How short thou art in understanding our Father! Violence is His enemy. Such a decree would be no better than a decree establishing any other heavenly ruler. It would thwart itself. He cometh not with sword and spear, like the idol-Gods; He cometh with education, the chief book of which is the example of good works, and of peace and freedom to all.

Te-zee said: Thou reasonest well. Hear me, then, thou greatest of men; command me even as if I were the meanest of servants, and I will obey thee.

Chine said: O king, thou tormentest me with my own inability to make thee understand! Thou shalt not make thyself servant to any man, but to Ormazd, the Great Spirit.

The king said: Then I will put away my kingdom.

But Chine said: Consider first if thou can best serve Him by doing this way or that way, and then follow thy highest light, and thou shalt not err.

The king asked: How, sayest thou, shall I put aside my kingdom and my riches and do as thou dost?

Chine said: Thou shalt be thine own judge. If I judge for thee, and thou follow my judgment, then am I bound to thee.

Te-zee said: If the Great Spirit would give me thy wisdom, then would I serve Him. How long, sayest thou, a man shall serve Him in order to reach great wisdom?

Chine said: Suppose a man had several pieces of glass; some clear, some clouded with smoke and grease; how long, sayest thou, it would require to make them all clear alike? For such is the self in man; it cloudeth his soul; and when he hath put self away, then is his soul clear, and that is wisdom, for then he beholdeth the Father through his own soul; yea, and heareth Him also. And until he doeth this, he believeth not in His Person or Presence, no matter how much he professeth.

The king kept Chine many days, and questioned him with great wisdom and delight. One day Chine said to him: Jehovah saith to me: Go thou quickly unto the five other great provinces of Chine'ya, and explain to the kings thereof Who I am. Therefore, O Te-zee, I must leave thee, but after many days I will return to thee and exhibit to thee the testimony of immortal life.

The king provided camels and servants, and sent Chine on his way. And, after Chine was gone, Te-zee said to himself: Although I cannot decree Chine's doctrines, I see no reason why I cannot decree the extinction of Te-in and other idol-Gods. And thereupon he did as he thought best, prohibiting the priests from doing sacrifice to Joss, Ho-Joss, Te-in, Po, or any other ruler in heaven, except the Great Spirit.

CHAPTER XXVIII.

In course of time Chine completed his labor with the six kings of Jaffeth, and returned to Te-zee, to die. At this time there

had been established in different places more than a thousand communities of Faithists, either through Chine or his followers, the chief rab'bahs. And when Chine returned before the king, Te-zee, there came from every quarter of the world men and women to meet him and learn wisdom.

So Chine died, and his body was allowed to lie five days until the eyes were sunk-en and black, and on the sixth day was burnt to ashes under the superintendence of king Te-zee, and the ashes were scattered in the field as commanded. And on the seventh day, whilst the multitude surrounded all the place, a whirlwind came and gathered up the ashes, and the ashes became illumed, and the soul of Chine went therein, and he burst the whirlwind and came down even at the king's feet.

And Chine said: Knowest thou who I am?

And the King answered, saying: Of a truth thou art Chine; and thy native land shall henceforth forever be called Chine'ya, in honor thereof. And I will send unto the other kings also, and they will decree the same thing.

Chine said: Even so, do thou. And since the Father hath allotted me seven days to remain with His chosen and with thee, O king, apprise thou, whom I will name to thee, to come and see me. And thereupon Chine told the king whom he desired to come.

And Chine walked about on the earth, even the same as before death, nor could any man tell by looking at him that he had passed through death. Nor were his clothes different, although they were made out of the ashes in the whirlwind.

CHAPTER XXIX.

Chine said: My brothers and sisters, in the name of the Great Spirit, hear me: These are Chine's last words, for the Father calleth me. Be ye attentive, that ye may remember my sermon.

I was sent into the world to wall this great people around with Jehovah's hand. I have made you an exclusive people for three thousand years to come. I have drawn a veil over the bloody past, and taught you to love and respect one another.

Chine'ya shall become the most numerous nation in all the world.

Be ye exclusive unto one another; suffering not outside barbarians to come amongst you, especially to marry with my people. Yet ye shall not war against them. But it is lawful for you to build walls to keep them away.

And every change of the moon ye shall renew your covenant, which was my covenant, with Jehovah. Teaching it to your children, and commanding them to teach it to theirs after them, and so on forever! Swearing ye unto the Great Spirit to ignore all heavenly rulers but the Creator, the I Am.

The Father hath made a wide world, and fruitful and joyous, and He giveth it unto man's keeping. Unto one people one country; unto another people another country, and so on, all the world over.

Chine'ya He giveth unto you, and He saith: Be ye as brothers and sisters in this, My holy land. Which in the ancients' days was made to bloom as a flowery kingdom by My chosen, the Faithists of old.

But they were neglectful of My commandments. Idolaters came upon them and destroyed them, and laid waste their rich fields; yea, the bones of My people were strewn over all the land. But ye are now once more delivered, and ye shall make Chine'ya bloom again as My celestial kingdom.

And ye shall multiply, and build, and plant, and make this heritage, which I give unto you, as an example unto all peoples, of industry and peace and thrift. And of the multitude that can dwell in one kingdom, manifesting love, patience and virtue. And by your neglect of war and of war inventions, ye shall be a testimony of My presence in this day. For the time shall surely come when I will put down all unrighteousness, and war, and idolatry, and I will be the All Person unto the whole world.

Chine hath spoken his last words. My ship of fire descendeth from the highest heaven! Chine will rise up in this; and even so shall ye who are pure and good and full of love.

A light, like a great luminous cloud, blinding with holy light, descended over all the field where the multitude were.

Many fell down in fear; and many cried aloud in great sorrow.

Then Chine went and kissed Te-zee, and immediately walked toward the midst of the field, and was lost in the exceeding great light. And the light turned around like a whirlwind, and rose up, higher and higher, and then was seen no more.

Chine was gone!

Te-zee at once made special laws protecting all persons who rejected Gods, Lords and Saviors, but worshipped the All Light. Four other kings followed with the same edicts and laws. The Faithists were safely delivered into freedom throughout Chine'ya.

CHAPTER XXX.

HISTORY OF SAKAYA.

Sakaya was born in Hagotha, province of Nao'wan, on the borders of Nepal. His birth had been foretold by the Faithist prophets, and that he would re-establish the doctrines of Capilya. Sakaya's father's name was Metanga, and he was of the twelfth generation of Suddhodana. During which time, none of his forefathers ate fish or flesh, or of anything that breathed the breath of life.

Metanga was very old when Sakaya was born, but the wife of Metanga was but fifteen years old; for which reason, the people nicknamed the child, Sramana Gotama meaning passionless from father and mother.

Metanga was High Father of the Province of Nao'wan; consequently, Sakaya was born a prince, as commanded of Jehovah, in heaven, he should be. Wherein He said: He that I will raise up, shall have the glory of the earth before him; and he shall grow up as learned as a king and a priest, and he shall re-establish peace and good will on earth.

Now there had been bloody times in Vind'yu for four hundred years; during which time a warring sect, who falsely called themselves Brahmans, had overrun the land with sword and spear, lance and fire, destroying temples, oracles and languages. These were the destructions done by the God Kabalectes, mortals supposing they were under the God Brahma.

God, Jehovah's Son, had said to Etchessa, chief guardian angel over Sakaya: Thou

shalt cause thy ward to learn Brahmanism, asceticism and all other religions.

Thus was Sakaya educated; and at twelve years of age, he took vows of Brahmanism. At fifteen, he desired to acquire the ecstatic state, and he joined a band of seven Brahmin priests, and went about for three years with the alms-bowl, begging for the poor, living as the poor, and fasting and praying, and studying with his teachers and priests. And, yet for other four years, he excluded himself from speech, save to the Holy Ghost, dwelling out of doors, night and day.

But the ecstatic state came not to Sakaya. And one night, his guardian angel, Etchessa, spake to him in a dream, saying:

Behold, I am Jehovah, and not the Holy Ghost! Yea, I am a very Person! And Ever Present! Why hast thou put Me off? Did I not create thee alive, and make thee a person also? Thou art born of the race of Suddhodana. Thy labor is not to seek the ecstatic state for thyself, but to renew My light on earth. Therefore, give up this, thy most useless life of going about praying, and return thou to thy father's house, and take thee a wife. For how canst thou attain the wisdom of the earth, without becoming a husband and father?

Sakaya awoke, remembering his dream, and he told it to his priests, and asked them to interpret it. And they said unto him: This was not a dream, but the voice of satan; put thou it aside.

But Sakaya was more convinced of his dream than of his priests; and he, therefore, gave up his fasting and praying, and returned to his father's house, saying: Father, thou art wise after the manner of thy generations. Henceforth I will be no more a priest, nor in fact a Brahman, for that matter, but pursue thy doctrines, which are of deeds more than words. Thou shalt, therefore, choose me a wife, for I will wed and become a father.

So Sakaya wed, and his wife bore him a son. When he looked upon the child, he said: Thou art the greatest of sermons.

Now, because of the strange life Sakaya had lived, being a prince, he was the wonder of the city of Hagotha, and was much loved by the people, especially the poor, for his alms-bowl had oft relieved

them from hunger. Consequently, when it became known he was a father, there came before the royal palace thousands of the poor, singing songs of praise to Sakaya and his child and his wife. And the poor women had infants in their arms. When Sakaya saw the infants, he burst into tears, and came out before the multitude, and spake to them, saying:

I have looked upon mine own son, and said within my soul: This is mine! And I considered how my son was born a prince and above want; but I considered not this great multitude of babes, who have no assurance against starvation. Why, then, shall I remain with one, who hath sure provision, and glut myself in ease and the selfish joy of my own house? And leave this multitude of babes to the hazard of precarious life?

Is not Sakaya of broader soul than this? Have I any right to bring more children into the world, until I have provided sure happiness to them that are already born? What is my family and my kingdom, though I win the land from Yaganosa to the ocean, if this burning within mine own soul will not away, but crieth out forever: Heal thou the sick earth!

From this time forth do I covenant with Thee, Thou All Light, to give up all the earth, and to serve Thee. I will be Thy Son, O Jehovih! And all my days henceforth on the earth, labor to ameliorate Thy abundant offspring! Behold these young babes turned upon me, with Thy smile, O Jehovih, in their innocent faces! calling to me: Help! Help!

CHAPTER XXXI.

Etchessa, chief of the loo'is, seeing the resolution of Sakaya, departed at once to Paradise, before God on the throne, to receive the commission of Jehovih, and to establish a line of es'ean light to the earth. And thereupon, God caused his officers to select from the volunteers the highest grades, and to arrange them in a line of light down to the earth, to Sakaya, that the voice of God and his Holy Eleven might speak through Sakaya, with the wisdom of Jehovih. The hosts to be under the direction of Etchessa. The million loo'is were also summoned to their places

in the line; and in five days' time, the light of the throne of God was made one with the soul of Sakaya, and he began preaching, even from the steps of the palace of the king, his father.

In the meantime, the loo'is of the hosts of Etchessa inspired their mortal wards, men and women, who had been born into the world to become disciples and followers of Sakaya, to come before him. And presently, there assembled in Sakaya's native city, to hear him preach, men and women from remote distances.

These are the substance of the doctrines preached by Sakaya:

I am but a man; worship not me.

I declare my follies publicly before you. Inasmuch as I have been an example of folly, learn ye to be wise by not following my past footsteps. In my youth, I was quickened to see the miseries and sorrows and afflictions of mortals. And I cried out unto Ahura'Mazda, as the priests had directed me, to find some sure way to do a great good in the world.

But in the legends of the ancients I beheld, that certain signs and miracles attended Capilya, Brahma and Zarathustra. So I grieved to attain to signs and miracles. I fasted and prayed and tortured my flesh, to make the earth abhorrent in my sight, according to the rules of the Brahman priests. But nothing came to me more than the commonest magician.

So I declare unto you, I have renounced Brahmanism and asceticism, and taken up the Zarathustrian religion, which is, that good works are the only salvation. To know, then, what are good works, and to apply the same unto the inhabitants of the earth, should be the chief study of a preacher.

And, since most crime and misery come because of poverty, and because of the division of the affairs of men, it is wise to devise, first, a remedy against poverty, and second, a means of attraction to bring about a brotherhood between men. To accomplish which, the association of tens and twenties and hundreds and thousands, with rab'bahs unto each, as Capilya taught, is the highest and best plan. In which families, there shall be neither buying or selling, nor ownership, nor divisions, nor castes, nor privileges of one above another.

Sakaya was asked about such as can work fast, and are strong, and can accomplish much, shall they not have preference over those that produce little?

Sakaya answered: A certain man had two sons, one was strong, and the other weak, and yet that father distinguished not between his sons in his will. Was he then just?

They said: A most just father.

Sakaya said: So declare I unto you, to give unto one another all things required, and without distinction as to strength, or as to expertness.

CHAPTER XXXII.

Sakaya said: Ye cannot associate with all men; for many are of diverse tastes and habits. Nevertheless, refuse ye not all association because of this, for there are such, as are consonant with you. And such, as are disagreeable to you, are nevertheless compatible to others.

Ormazd hath created a large field; His people are numerous, and there are many in the world like unto others in all things. Choose ye such, and as ye are one with another, so are ye one with the Creator.

But most of all, will virtue and industry and good works come into the world by the examples ye place before the young. Better is it to hide and subdue your temper in presence of the young, than to conquer a whole state by force of arms. The young are your angels given you by the Creator; and ye are their Gods. Consider ye, then, what kind of a kingdom ye raise up. Happiness on earth is answered by happiness in heaven; and that, which planted on earth, is reaped in heaven.

Touching charity: I say, it is good to take the alms-bowl, and go about begging for the poor; and yet, in the same breath, I say, it is an evil. This I have found of all charity: First, it flattereth him that giveth, that he hath done a good work; second, charity injureth the poor, because it destroyeth manhood, and giveth good caste to a beggar.

Though this kingdom is filled with hospitals and houses of charity, it is none the less free from vagrants and helpless ones. And through ye build a thousand houses for the poor, and feed them withal, yet ye

will have just as many still unprovided for, as when there was but one poorhouse. The law is unalterable in heaven and earth, that whatsoever ye nurse, will grow.

I also declare unto you: That if ye do nothing to benefit the afflicted, distressed and helpless, ye commit a worse folly, but ye shall find a remedy in society itself, whereby there shall be no rich and no poor. For it is also law, that where there are rich, there must be poor. Where there are masters, there must be servants.

Some one asked Sakaya: Suppose a rich man do not feed the poor and helpless, but he give employment to a thousand servants: is he not good?

Sakaya answered: A man may feed his cattle, caring for the sick ones, but still he treateth them as cattle. A man may employ many cattle, but still he treateth them as cattle. And he who doeth this to his brothers and sisters has a curse upon him. But if he give up, what he hath, and maketh himself a father over them, to develop himself in manliness and wisdom and virtue, then his charities are a virtue. In whatsoever a man doeth, and his own self receiveth prestige over others, that man offendeth in the sight of Ormazd.

Yet these things are not new in the world; they were the doctrines of the ancients. And in this day, the Brahman priests preach them in languages ye understand not. Behold, I break away from their languages, and preach the truth in your native tongue, and it soundeth new to you.

I have tried, and proved in mine own person, and I declare unto you, that preaching alone is of little avail in the world. Spoken words are a breath of air. They blow away. Written words lie in silence; they are dead. I am not come to preach, nor to build up a new order of preaching, but to found a practice in life, whereby crime and misery and starvation may be averted.

Ye shall not eat the flesh of any creature that breathed the breath of life; nor of fish that lived in the water nor under the water.

Ye shall bathe once every day from the crown of the head to the sole of the feet. And before bathing, ye shall say: Before Thee, O Ormazd, I will put away the filth

of my body and the evil of my spirit. And after bathing, ye shall say: As I have with water washed clean the outer man, O Thou, Jehovih, help me to make clean my spirit.

In the morning, when thou wakest, thou shalt say: Help me, O Jehovih, to keep my thoughts pure this day; and my soul full of love and tenderness.

In the evening, before sleeping, thou shalt say: Whilst my corporeal body sleepeth, O Ormazd, help my less incumbered spirit to see the ways of Thy righteous judgment.

Without purity, no man can see the Creator; with purity, all men can see Him, and hear Him. It is easier to purify the corporeal body than the spiritual. For diet and baths can accomplish the former. A man may be clean, as to the flesh; but if he have impure thoughts, he is impure in spirit. Whoso speaketh cruelly or unjustly of his neighbor, is foul in spirit. If he speak of the shortcomings and deceptions of his neighbor, he is foul in spirit. Therefore, purification is the first law.

The second law is, to strive constantly to do good unto others.

Some of the multitude asked: What meanest thou, by doing good unto others?

Sakaya answered: It hath been said, from time without end, that to help the poor, to give to them, to serve them, is good works done unto others. But I say unto you, this is but half-way to that which is good. For ye shall not only help them, but shall go and teach them, how to help themselves. This is doing good unto others.

Repeating a certain number of prayers daily is good. As ye have depended on the priests to pray for you, I come to teach you, to pray for yourselves.

The third law is: To abnegate one's self; being willing in heart, to sacrifice one's own desires, possessions and opinions, for sake of peace and the good of the family. This is the most difficult law. For the selfishness of man causeth him to say: I have such a love of liberty. Let me be the dictator, and do thou my decree. But for this evil amongst men, they could dwell together in peace, the world over.

The fourth law is: To love all men, women and children, as brothers and sisters.

The fifth law is: To return good for evil: to give pleasure to those that give pain.

To practice those things, holding all things in common, is sufficient unto the redemption of the world from darkness, war and evil, unto peace, light and happiness to all the living.

CHAPTER XXXIII.

Sakaya said: Without rites and ceremonies, a people is like a collection of musicians, with every one playing a different tune. Without pledges to general rules, a community is like a farm without fences, where cattle roam about, destroying the harvests.

Take no man or woman into the family till first pledged to serve the All Person, Ormazd, with a full and willing heart. To shun satan and his emissaries, be circumspect.

And when ye are come together, choose ye the wisest, best man, to be the rab'bah of the community.

When matters come up for discussion, whoever speaketh thereon shall speak in the behalf of light, and not of darkness. There are two modes of discussion before all men: One is to impart light, and the other is to abuse the opponent. The first is of Ormazd, the second is satan's method. In the family discussion, the latter method shall not be tolerated by the rab'bah. After the discussion is finished, the rab'bah shall decree according to the light of the Father in him.

Sakaya was here asked: Why not decree according to the majority vote?

Sakaya answered: That is the lower light, being the light of men only. It is incumbent on every man in the community that entereth the discussion, to speak from the higher light, as he perceiveth it, without regard to policy or consequences. And the same law shall be binding on the rab'bah; and though nine men out of ten side the other way, yet the rab'bah's decree shall stand above all the rest.

When the discussion turneth upon rites and ceremonies, which the community may adopt, or the music, or the discipline regarding funerals, or marriages, or births, the speakers shall remember that a family is composed of old and young; of sedate

and jocose; and that every talent is created for the glory of the whole, and for the glory of the Creator; and they shall enlarge their understanding, to embrace the whole. Remembering, it is easier to walk beside a bull, and turn him in his course, than to come against him for the same purpose.

One man hath joy in clapping his hands and dancing; another, in poetry; another, in singing; another in silent prayers. And yet, one hath no preference over another in sight of Him Who created them, for they are His own handiwork. Consider, then, that ye provide a time and place in the community for all of these; for if ye strive to bind them, that are of exuberant spirits, not to dance and clap their hands, they will find vent in secrecy and to an evil end. Herein have the Brahman priests been aiders and abettors of bawdy houses and of drunkenness and licentiousness; because they have sought to make ascetics by overthrowing your natural talents.

Sakaya said: Of a truth, religion is nothing more or less than rites and ceremonies in the discipline of a community. As when an army of soldiers are in training by their captains, when certain commands and manœuvres cause the soldiers to be as a unit in movement; so is religion in a community, through rites and ceremonies, made as a unit to carry out works of charity and harmony and love and righteousness. And every member of a community, that taketh no part in its religion, is like an idler mixing in with a company of soldiers, where his presence tendeth to evil.

It is easy to preach and call it religion; but the fruit must be measured by the city or the state, that is saved from sin. Who, then, of all the priests in the temple, can say: Here is a community saved from sin! If they cannot do this, then they are themselves hypocrites.

Satan calleth out from a dark corner, saying: Remain thou within the wicked world, and live as an escetic, praying alone, living alone. Again he calleth from a dark corner, saying: Thou and thy friends are to pure to mix with the world; go ye away privily, and let the world take care of itself.

Now, I say unto you: Do none of these things; and, in the same breath, I say: Do all of them. Let your community remain within the world, that it may be a proven example that love, peace, plenty and happiness are possible on the earth. Let the community be sufficiently ascetic to attain the beatific state, which is the triumph of spirit over the flesh.

Take ye no part in the governments of men, of kings, or queens. Neither fight ye for them, nor against them. For they live under the lower law; but ye shall live under the law of Jehovah as He speaketh to the soul of man. Neither shall ye have kings, nor queens.

Lastly, and above all things, live not for the corporeal wants only; remembering ye are not born in spirit, but are in embryo, shaping yourselves for the everlasting life.

Three doctrines have been, now are, and ever shall be on the earth; they are: First, the believers in the All Person, Ever Present; second, the idol worshippers', who make the Creator into a man in heaven, and not present but by proxy of certain laws; and, third, infidels', who believe in nothink they cannot take up in the hand, and weigh.

The Faithists beget Faithists, the idolaters beget idolaters, the infidels beget infidels. For these three conditions are but outward manifestations of the spirit within. The infidel is nearly devoid of spirit; the idolater hath one grade more of spirit; but the Faithist hath spiritual ascendancy. Since the highest best things done in the world, come of the order of Faithists, be ye circumspect as to marriage, that your offspring incline more to spirituality than to earthliness.

The laws of a community must die with the death of the rab'bah, and new laws must be made by the new rab'bah, or the old ones re-enacted. And, in no case, shall the law of precedent, of things past, apply to things present.

When a rab'bah retireth from office, it shall be considered the same as a death. Nor shall a rab'bah have any privileges or emoluments, over and above any member of the community; nor one man above another; nor one woman above another; for there shall be no partiality, even in favor of the learned and good, over the ignorant.

For ye are all brothers and sisters; children of One Father, created by Him in His own way and for His own glory.

CHAPTER XXXIV.

For four years Sakaya preached, traveling from the east to the west, and from north to south; and wherever he went, great multitudes came to hear him, for God had so prepared them. And there went with him seventy-two disciples, who were also inspired of God, to learn the wisdom of Sakaya's words. And the people of Vind'yu were stirred up as they had not been from the time of Capilya.

After a time the priests and magicians of Brahma sought to condemn Sakaya, saying: The oracles and the spirits of the dead declare, his words are not true words. Moreover, if he were of the Holy Ghost, he could show signs and miracles.

So God gave Sakaya signs and miracles, even to showing the spirits of the dead, who came and stood beside him whilst he preached; and the spirits spake also, declaring Sakaya's words were of Jehovih. And the multitude saw the spirits, and heard them speak.

Sakaya said: Of a truth, I do not come of the Holy Ghost; I come of the All Person, Ormazd.

Then God gave to Sakaya power of the Death Cast, whereat his own spirit went out of his corporeal body, and stood in the presence of many men, and was seen by them; and his spirit spake to them, and they heard his words. And whilst his spirit was thus out of his corporeal body, another angel of God came and inhabited it, and spake before the multitude.

Now, after these signs came to Sakaya, he preached again, and traveled four years more, showing these things wherever he went. And on these occasions he explained the spirit of things. And he left his corporeal body, and went in spirit to far-off cities and country places, showing his spirit in regions hundreds of miles remote, and he was recognized in the communities where he appeared. For there were learned men in those days, and they traveled to the places named to see his spirit, to witness if such a thing

could be; and hundreds and thousands of them testified, it was true.

Sakaya said: Of these matters be ye most expert in observation; for though they may be proved to you, yet I declare to you they are as nothing. For even magicians and spirits of darkness can attain to the same miracles. Nor is there in such wonders one single virtue, that would contribute to make the world better, or happier.

For the spirits of the lower heavens, like mortals, have multitudes of doctrines; and, for the most part, they know nothing of the higher heavens, which I proclaim to you.

Consider, then, what ye can do that will raise you in spirit; for this is resurrection. First, to purify yourselves; second, to do all the good ye can; and third, to affiliate. Without these, there can be no resurrection. Or, having two of them, and lacking in the third, there can be no resurrection.

To practice sharply the convictions of the heart; these are the working-tools of resurrection. To practice not what one is convinced of, is hypocrisy; these are like stones tied to the neck of a man in deep water.

In all, Sakaya preached and practiced fourteen years; and he founded seventy-two communities. And all the members thereof were sworn against war, and against caste, and against idleness, and to worship only the great spirit, Ormazd. And he gave them many rites and ceremonies.

And then Sakaya said unto the Creator: I know Thou hast in some mysterious way inspired me to do all I have done. Therefore, all the glory is Thine. How best, O Father, may these great truths be impressed upon mortals, that they will not soon forget Thy words through me?

Then answered God to Sakaya, saying: By thy death by the hand of the idolater.

Sakaya said: Then, O Thou, Who createdst me alive, provide Thou my death as Thou desirest.

Then God cut asunder the cord of light that extended to the heavenly throne in Paradise. And now the Brahmans conspired against Sakaya, and they went privily and poisoned his food with the blood of swine, killed with poison. And Sakaya ate thereof, not perceiving it; and he was taken with a bloody flux, and died.

And his disciples took his body, according to the custom of the country, and burnt it, and scattered the ashes thereof to the four corners of the world. And in the night thereafter, God sent a million angels into the field of ashes, with a heavenly ship of fire, and they took the spirit of Sakaya therein, and bore him up to the throne of God.

CHAPTER XXXV.

HISTORY OF KA-YU.

Thoanactus, Chief of the million loo'is sent by God down to the earth, to Chine'ya, to raise up an heir capable of the voice of God, sent word to God in Paradise, saying:

Greeting to thee, O God, in the name of Jehovih. Thy Son is born! And his name is Ka'yu. He is son of Heih, who is sub-king of Te'sow, and his mother, Chingtsae, is not fifteen years old.

Let us rejoice before Jehovih, who hath quickened into life this tree of universal knowledge. Also have my hosts brought about more than three thousand births, who shall become his disciples in time to come.

God returned answer to Thoanactus, saying: In Jehovih's name all praise to thee and thy hosts. Thy words have been proclaimed in Paradise! There is great joy in heaven. Send the grades of mortal resurrection in Chine'ya, with doctrines and rites and ceremonies and the dominion of the spirits of the dead.

Thoanactus then applied to the angels who had charge of the numerating and appraising of mortals as to their grades; and having obtained the reports, he made selections, and reported as follows: Thoanactus, greeting to God, Son of Jehovih: Ling, sun king of Chine'ya, with twelve sub-kingdoms, one to represent every month of the year. Four hundred and six millions of mortals; twenty-seven hundred million angels, not fettered by angel tyrants. Of the angel emissaries of the Triune God, fifteen hundred millions.

Mortal grade, eight; maximum, eighty; minimum, nothing. Of fifties, one to seven. Of twenty-fives, one to three; of tens, one to one; but of seventy-fives, one to

forty, mostly guardian births. The rise in the eleventh year, two; in the thirty-third, five; in the hundredth, twelve.

Of rites and ceremonies, seventy-two; of sacrifice without compunction, thirty-five. Funeral rites, ninety-eight; observances in full, forty-five. Because Chine instituted reverence for the dead, the funeral rites have become worshipful. After the body is put away, either buried or burnt, mortals read prayers on three succeeding days, at sunset, chanting the virtue and love of the dead; and oft the spirit returneth to them, taking on sar'gis, and talking to their mortal kin.

Perception in su'is, one to three hundred and sixty-two; in sar'gis, one to six thousand two hundred and eight. Of spirits in sar'gis, one to thirty-three thousand.

Of drujas, not attained to live alone, seven hundred million. Of these, thirty per cent. are in declension, and seventy in ascension. Of mortals in idleness, including Druks, twenty per cent.

Of such as are addicted to secret evils and pollution, seventy per cent.; of abortionists, one-half of one per cent.

Furthermore, thy servant herewith sendeth to thee, for the libraries of heaven, a full record of the cities and country places of Chine'ya; and the grade and rate of every mortal.

CHAPTER XXXVI.

Ka'yu grew up to be a man, in every way adapted to the work for which the loo'is had him born into the world by command of God. And disciples were also born, and duly prepared by the angels of God to become co-workers with Ka'yu. Of these disciples, seventy-two were called, chief disciples, being six from each of the twelve kingdoms and sub-kingdoms of Chine'ya.

God had said: Suffer not Ka'yu and his chief disciples to know they are instruments in my hands, nor to know that my angels inspire them.

When Ka'yu was ready for the work of God, there came to him from the twelve provinces of Chine'ya seventy-two men and women of great learning, having heard of Ka'yu's wisdom.

Ka'yu said unto them: Why have ye come? Some gave one reason, and some another.

Ka'yu said: These things are the work of the Ever Present. Let us conduct ourselves as Gods. Let us sit in crescent, after the manner of Gods.

CHAPTER XXXVII.

God established a line of light from his throne in heaven down to Ka'yu; by the presence of half a thousand million angels maintained he this light of heaven with mortals. And God so spake through Ka'yu, that man might not know it was God speaking; for he desired to inspire men to self-culture, instead of relying on Gods and angels as heretofore.

In the language of Ka'yu, the Great Spirit was called, Shang Te; but the word, Te, was God.

Ka'yu said: Behold, man hath blocked the road to wisdom. In one place he hath heaped up thousands of books of the ancients; in another place, he wasteth time in rites and ceremonies. Our labor is to remodel the whole, by choosing from all the past that which is the best. Te will guide us in this.

We must, therefore, make one book, acknowledging the Ever Present. And this book must contain all the glory and beauty now contained in the seven hundred sacred books of the empire.

And since there are four hundred and eighty-six books on the intermediate world, which no man can learn, we must take from them all their soundest parts, and make one book thereof. And in the same connection, there being twelve hundred and seventy books on the spirits of the dead, and their testimonies of the lower and the higher heavens, we must make one book thereof. And of the two thousand two hundred books on magic, and on conjuring spirits, we must make one book thereof.

Of books of families, there are more than four thousand, which shall also be condensed into one book.

Of histories, there are more than four thousand books, which shall be condensed into one book.

Of law books, there are more than twelve thousand books, and of the precedents of judges' decrees, there are more than thirty thousand books. All of these shall be condensed into one book.

Of provinces, and of the empire, and of the governors and emperors thereof, there are two thousand seven hundred books, all of which shall be condensed into one book. And of government, there are seven hundred books, which shall be condensed into one.

Of caste, there are four hundred and ninety books, and of properties, three hundred and twenty, and all of these shall be condensed into one book.

My work is to bring confusion to a termination. Of doctrines and laws and rites and ceremonies and philosophies, or both heaven and earth, we have had enough. Even the preachers and conductors of ceremonies in the temples, who proclaim righteousness and charity and good works, do not practice what they preach. They live in ease and luxury, but tell us to go give to the poor. Yea, and they threaten us with hell, if we do it not.

Of these different doctrines, there are seven hundred kinds in the sacred books; and they all condemn the followers of the others. Whereupon, to escape the damnation of hell, a man would need to do sacrifice more than four thousand days every year! This is not possible to any man. For there are but three hundred and sixty-five days in a year! Nor is it possible for any man to learn all the books; nay, a thousand years would not suffice.

Te forbid that I may add more to the burden we have already. And I know he will preserve in our abridgement all that is good in the whole of them. Since we cannot live according to the multitude of doctrines and philosophies, we must abridge them within the scope of man. Neither must we cut any of them off entirely, or we lead the followers thereof into rebellion.

Since we have so many law books and so many judges' decrees, all of which a man must learn before he can become a judge of the court, we must cut them down into a few simples, but sufficient to cover the rules of discretion in judgment. Better is it to throw the judge of the court partly on his own judgment and responsibility,

than for him to be a blank as to judgment, simply reading the decree of a preceding judge.

And as to the religion of this man, or that man; behold, each, in his own order, performeth his rites and ceremonies and sacrifices and prayers, like a trained horse in a showman's circle, going round and round, and knowing not the meaning thereof.

I am not sent into the world to destroy what is, or what hath been; there are enough evil men to do that. I am sent to cull the harvest, and to gather choice seed from what now is, and what hath been. The seed I plant is selected, not to be planted in the ocean, nor on the moon, nor in a far-off country; but to be planted in Chine'ya, and in Chine'ya I will plant it.

CHAPTER XXXVIII.

The old foundations were:

To dwell in families with a father to each and with chief fathers over them.

As a father is responsible for the behavior of his own child, so was the rab'bah responsible for the behavior of his family; so was the chief rab'bah responsible for his family of rab'bahs.

The responsibility of a child to its natural father; of a man to the rab'bahs; of the rab'bahs to the chief rab'bahs, was:

The child shall be taught to love, revere and obey its father and mother; the man to love and revere the rab'bah; the rab'bahs to love and revere the chief rab'bahs.

Now this doctrine of the ancients, handed down from generation to generation, hath proved to be a good doctrine.

The Creator taught the ancients these principles. The Creator sent His high angel, Te, down to mortals to teach them.

The fundamental doctrines of the ancient sacred books were:

To worship none but the Creator.

To have no images nor idols.

To keep the day of the change of the moon as a sacred day, and to do no work on that day, but to practice rites, processions and ceremonies, for the glory of the Creator.

To love the Creator above all else.

To love one's parents next to Him.

To kill no living creature maliciously or for food.

To tell no lies, nor to steal, nor to covet anything that is another's.

To do unto others what we would that they should do unto us.

To return good for evil.

To feed and clothe the stranger, the sick and helpless.

To be not idle, but industrious.

To say no ill of any man nor woman nor child.

To practice the highest wisdom one hath.

To respect all people, as we desire to be respected.

If a man do these things, when he dies his spirit is born into the air of the earth, which is the intermediate world, whether it sojourneth until sufficiently purified, and is reverential to the Creator; and then it is taken up by His angels to dwell in the higher heavens forever.

But if he do not these things?

His spirit will be bound in hell after death; he will become a victim for the delight of demons.

CHAPTER XXXIX.

Ka'yu said: Such is the base the ancients have given into our hands, but who could follow them into detail?

In the ancient days our country was sparsely settled; families were a good convenience. But, behold, the land is full of people. I have not to deal with a few scattered barbarians. I have to deal with a learned people, who have scarcely room to stand. I am only one man; and ye, but seventy-two.

Of ourselves, we can do nothing. Shang Te hath shaped the times to our hands. Whether we live to see it, it mattereth little. The time will surely come, when the emperor will be obliged to destroy the books of the ancients. Let us therefore take the cream of them, and provide for their preservation while we may.

Ka'yu then divided up the labor amongst his seventy-two disciples; apportioning the books of the ancients amongst them. And so great was the wisdom and learning of Ka'yu, that in twelve days' time some of his disciples were ready with their reports to begin. And from these

reports Ka'yu dictated, and the scribes wrote down his words. And when a committee presented a revision before Ka'yu that he even knew it before it was read in the Council. And he dictated thereon, making the necessary alterations. After which, the subject was given to the scribes to re-write out in full.

Now the whole time of the first sitting of the Council was eight and a half years. But so great was the wisdom and memory of Ka'yu, that he called out from the missings of his disciples sufficient to require yet two years' more deliberation.

And there were thus produced, from the lips of Ka'yu, twenty books, which contained the digest of upward of eighteen thousand books. Nor had any man in all the world ever done one-tenth so great a feat of learning. The scribes wrote six copies for every one of the disciples; and when they were thus provided, and were ready to depart, Ka'yu spake to them, saying:

To know that one hath done the highest thing within his power, this is the highest satisfaction. For what is any man at most, but an agent of the Most High? To be true to one's own highest idea, is this not serving the Father? To be neglectful in such conviction, is this not the sickness of all the learned?

If those beneath him honor him, then it is no honor to him. If those above him honor him, then it is a reproof of his other deeds. But if he honor himself, he hath great honor indeed.

To eat fruit and herbs and rice, these are the purest diet, but only a fool would starve rather than eat flesh. Rites and ceremonies are useful, but even these a man had better dispense with, than to go to war for them.

To rest on the ancients only, this is great folly. To honor the ancients only, and to believe that they alone received revelation, these are the extremes of a foolish understanding.

To remember that the Creator is Ever Present, and with as much power and love and wisdom to-day as in the ancient days, this is wisdom.

To try to find some good thing one can do, this is creditable. But to do nothing good, because one cannot do it in

his own way, this is execrable. He who findeth a good work to do, and doeth it, hath much satisfaction. But he should not exult therein; for he hath only done his duty.

Two kinds of men I have found: those who are predestined by the Gods to accomplish a certain work, and those who are born with no predestination. The first are erroneously called the higher, because they are at the head of great undertakings; but they are nevertheless but instruments in the hands of the Gods. The others, who are born without any particular work, never can understand the former.

To be born near enough to the Light to see it, and believe in it, and have faith in it, this is a great delight. To be so far from the Creator that one cannot believe in His Person and Presence, this is pitiable.

To one man, celibacy is the highest life, because he hath joy in his Heavenly Father. But to one who hath not this joy, celibacy is a great punishment. The society must admit both conditions. There is no mean betwixt these two; therefore, both must be provided for. Those who desire celibacy, approach the termination of the race; those whose desires are the other way, are of a breed not so far on. There need be no quarrel betwixt them. The destiny of both must be completed some time.

When a country is sparsely settled, those of extremes can go and live aside; it is nothing to govern such a state. Or to proclaim extreme doctrines before them. But when a country is full of people, two extremes and the mean must dwell in proximity. It is not an easy matter to govern them wisely.

Whatever people can dwell together in great numbers on the smallest piece of ground, and yet have peace and plenty, such a people are the highest of all peoples.

Where an extreme doctrine cannot be carried out, it is better to have a less extreme doctrine. People, like a drove of sheep, are much inclined to follow a leader. Herein, politicians and lawyers and judges run the state into war.

To legislate in such a way, that leaders cannot lead the multitude into evil, this is wisdom. Were all leaders dead, the people themselves would not be very bad. Yet it

is wrong to take any man's life; for life is something man hath no property in. Life resteth with Jehovih only; it is His.

Before the ignorant, and before fools, we speak by commandment. Chine'ya hath passed that age; our books must be persuasive. To dictate to the learned, is to cast one's treasures into the fire. By asking them questions, we can often lead them. Coaxing, with effect, is greater than dictation unobeyed. We preach to the rich man, that he should give all he hath to the poor, and he walketh away, giving nothing. When we say to him: Give a little, he doeth it. Herein, the higher doctrine is the lower, and the lower doctrine is the higher, because it hath potency.

The ancients said, the first best thing was to love the Creator; I think so too. But when a philosopher asketh me to prove that the Creator is a Person, and is worth loving, I am puzzled. To accept Him as a Person, and as All Good, without criticism, this I find giveth the greatest happiness. I have seen men who would pull the Creator to pieces and weigh His parts to know His worth, but such men end in disbelief in Him. One such man who accomplished any good in the world, I have not found. He is in the presence of goodly men like a fly that delighteth in breeding maggots; pretty enough in himself, but a breeder of vermin in the state.

Yet he who saith: Let the evil practice evil, because the Creator created them, is of a narrow mind. Or, if he saith: Jehovih sent the rain-storm to destroy the harvest; or, Jehovih sendeth fevers to the dirty city: such a man lacketh discretion in words and judgment. But he who perceiveth that man is part of the creation, in which he must do a part of the work himself, or fevers will result, such a man hath his understanding open in regard to the Father.

Betwixt the too much casting of all things in Jehovih's face, and too little belief in Him, lieth the mean, which worketh the perfection of man. To try to find the Creator with love and adoration, instead of with a dissecting knife; this leadeth man on the highest road. To trust in Him, wherein we strive to do our best; this is good philosophy. To lie about idly, and

not plant our fields, trusting in Him; this is great darkness.

A wise man, perceiving the defects of the society, will not censure it, but turn to and find a remedy. It is for such purpose the angels of the higher heavens raise up great men in the world. I have seen many people in many different kinds of worship, and they go through their parts in the sacrifice without perceiving the spiritual idea of the founders, and they are neither better nor worse for it. The infidel, with little discretion, seeing this, abuseth all the doctrines, but a wise man looketh between them to find the good which others lost sight of.

To find all the beauties in a man or woman, or in their behavior: this is God-like.

I have seen the criminals being whipped, and I have said to myself: Only by a mere circumstance of birth, the wrong ones are being lashed. Otherwise, they had been governors of the states. I once helped a bad man to elude his pursuers, and he escaped whipping, and he reformed himself. Since then, I have been a convert to great leniency. The time will come when bad men will not be whipped nor tortured, but be appropriated to benefit the province; to shape our laws for such interpretation, is the beginning of wisdom in the government.

To appropriate all men to the best use; this is the wisest governor. To punish a bad man for vengeance sake; this is evil.

If a man slay my sister, I raise my sword up before him, that he may run against it, but I strike him not. To reform a man is better than to kill him; to lock up a bad man where he can do no harm, is sufficient for the state.

I have watched the soldiers in drill, and I said: This is a beautiful sight! For I saw the colors of their clothes, and the poetry of their manœuvres. But I watched them again, and I said: This is wicked! For I looked into the object of the drill, and I beheld blood and death.

This I perceive: There were a few wise men among the ancients, as wise as the wisest of this day. But, to-day, there are more wise men than in the ancient times. Doth this not lead us to believe that a time will come, when all people will be wise? I

should like to see this; it would settle many vexed questions. The seers tell us the soul of man is immortal; moreover, that they have seen the spirits of the dead. I tried for many years to ascertain if this were true, but I could not discover. Nevertheless, I said: It is a good doctrine; I will appropriate it. The Creator must have created man immortal.

The priests have appropriated this doctrine also. Moreover, the ancients say, the good are rewarded in heaven, and the evil punished in hell. The people have been told this, and yet they will not be good. Chine said: To deny one's self, and to labor for others with all our wisdom and strength: this is the highest doctrine.

I saw a man on a mountain, calling to his flocks in the valleys, but they understood him not, and came not. Then he came mid-way down the mountain, and called, and the flocks heard him, and understood, and they went up to him. It is easy to plan out high doctrines, but not so easy to give an efficient doctrine. He, who is mid-way, is the most potent. I have observed, that all peoples have higher doctrines than they live up to.

The boast of a government is not of its value and goodness, and its fatherly care of the helpless, but of its strength in arms, and in its power to kill. To reach the government, and make it virtuous and fatherly. This can be done only through the family, then to the hamlet, then to the province, and then to the empire. But this cannot be done without sincere men, who would faithfully practice these doctrines.

That ye are sincere, it is proved in your being with me; that you are virtuous and discreet, with propriety, is proved in your giving ear to my words. Yet, in this, how can I be sincere? I say, my words, when, in fact, I feel that no words I utter before the Council, are my words in fact. Is not this true of all good men? Wherein they are mouthpieces for the Gods, or for the circumstances surrounding them? We open our mouth and speak, but where do our ideas come from?

When the sun shineth on the field, the herbs come forth; is it not the Creator's light falling upon us, that causeth our ideas to come forth? And if we keep away the grass and the weeds, we receive a profita-

ble harvest. I would that all men would write a book on the Creator. Thought, directed in this way, will not go far from the right road. To feel that He is with us, hearing all our words, seeing all our deeds: is this not the surest foundation to teach our children? To make them sincere, and to behave with propriety, what is so potent as faith in the Creator, and in His Son, Shang Te?

CHAPTER XL.

The following are the books of Ka'yu:

Of the Creator, the Great Spirit, Eolin, and His Creation.

Of the Plan of Corporeal Worlds, the sun, earth, moon and stars, and their sizes and motions, and their power to hold themselves in their places, by the velocity of rotation.

Of Light and Heat, and thunder and lightning.

Of the Unseen Worlds; the upper and lower heavens; the habitations of the Gods.

Of the Intermediate World, or lower heaven, which resteth on the earth.

Of Shang Te, who hath charge of this world and her heavens.

Of False Gods, and their kingdoms in the lower heavens; and their power to catch the souls of men after death.

Of Hell, where the spirits of bad men are tortured for a long season.

Of the Highest Heavens, the Orian worlds, where the spirits of mortals dwell in everlasting bliss.

Of the Administration of Gods and drujas over mortals; how nations are built up, or destroyed by the Gods. And these ten were such as in after years were recorded as the Books of Great Learning, and were made by the Sun Emperor The Standard of the empire.

The following books of Ka'yu were such as were called, The Lesser Scholarships:

Ch'un'Ts'en, being the simples of problems.

The Perfect Man, or Highest Representative.

The Mean Man.

Purification; to purify the flesh; and to purify the spirit.

Divination; consultation of spirits; leg-erdmain; sargis; su'is; power of the spirits to give man dreams and visions.

Maxims, propriety, sincerity, rites and ceremonies, reverence to age, respect to the dead.

Love; to love the Great Spirit; to love the parents; to love discipline and industry; marriage; marriage for earthly sake being wicked; marriage for spiritual redemption of the world by generations of holier men and women.

Book of histories, of Gods and Saviors, of kings and emperors, of wise men, of law-givers, of the rise and fall of nations.

Book of Holies, in six parts: Omnipotence, Worship, Eolin's Judgments, Progression, Reverence to the priests, and Obedience to the sacred commandment.

Book of Gems, also in six parts: Proverbs, Poetry, Morning and Evening Devotion, Association, in the family, the community, the state and the empire, Confession of Sins, and Praise and Rejoicing in Eolin, the Great Spirit.

Such were the twenty books of Ka'yu, which were the pith and cream of the eighteen thousand books of the ancients, together with all the light of the latter days added thereto. And in not many years, these also became the standard books of the Chine'ya empire. And the Council of Ts'Sin'Ne came to a close, and the disciples of Ka'yu departed to their respective provinces, taking copies of the books with them.

And, during all these years of labor, Ka'yu knew not that he was inspired.

And God looked upon the empire of Chine'ya, and he said: Behold, my son shall write other books, but less profound.

And God inspired Ka'yu to write:

A Book of Family Sayings; a Book of Anelects; a Book on Government; a Book on Life; a Book on Punishment; and a Book on Inventions. And these were all the books Ka'yu wrote.

Nevertheless, his fame became so great that many men followed him about, even when he traveled into distant provinces, and they watched for words he spake, and they wrote them down, and these were also made into books.

CHAPTER XLI.

HISTORY OF JOSHU.

Because Pharaoh persecuted the Israelites, Moses put a curse upon Pha-

raoh. Now, after hundreds of years in the lower heavens, behold, Pharaoh was cast into hell, and then into chaos, and none but Moses could deliver him. Moses descended from the higher heavens, and delivered Pharaoh, and he provided Pharaoh a new name, Illaes, and sent him back to the earth to labor with the Israelites, in order to fulfill his shortness in righteous works. Illaes, therefore, became a willing volunteer, and many angels with him.

And these angels inspired seven hundred Israelites to separate themselves from all other people, and to go and live by direction of the angels of Jehovih. Moreover, the angels inspired these people to call themselves Es'eans, as commanded by Moses in heaven. These Es'eans were pledged to Jehovih, to have no king nor earth-ruler, save their rab'bahs. And they dwelt in communities and families of tens and twenties and hundreds, holding their possessions in common, and doing, in all things, after the manner of the ancient Faithists.

Illaes had said: Because I persecuted the Faithists, and raised up my hands against them and against Jehovih, I was instrumental, in part, for their fall. Now will I labor with them, to re-establish them in purity and love.

And Illaes and his angel hosts made the camps of the Es'eans their dwelling places, watching over these few Israelites, day and night, for hundreds of years, and guarded them from all the warring hosts of angels, belonging to the armies of Baal and Ashtaroth, and to the Triune God, Looeamong, and his hosts. And, though the Es'eans lived in great purity of body and soul, yet they were evilly slandered by the world's people. But Jehovih prospered the seed of the Es'eans, in holiness and love, for many generations.

Then came Gafonya, chief of the loo'is, according to the command of God, to raise up an heir to the Voice of Jehovih. And, in four generations more, an heir was born, and named, Joshu, and he was the child of Joseph and his wife, Mara, of the Es'eans. And, because of the extreme youth of Mara, the child was of doubtful sex, whereupon the rab'bahs said, the child was an iesu.

The time of the birth of the child was three days after the descent of a heavenly ship from the throne of God. And many of the Es'eans looked up and saw the ship, and they felt the cold wind of the higher heavens fall upon the place and about the tent, where the child was born. And they said, one to another: Jehovih remembers us. So the messengers from heaven tarried until after the child was born, acquainting Illaes of the time ahead when Moses with his hosts would come to complete the deliverance of the spirits of the Eguptians, whom Moses had colonized in atmospherea.

Illaes said: Thank Jehovih, I shall once more look upon Moses' face.

When the birth was completed, the angels of heaven re-entered their star-ship and hastened back to Paradise, God's heavenly seat.

CHAPTER XLII.

When Joshu was grown up, and ready for his labor, God provided a host of one hundred million angels to make a line of light from his Holy Council down to the earth; and they so made it. And God provided a guardian host of two thousand million angels to protect the line of communication; for it was war times in heaven and earth.

These were the doctrines taught through Joshu:

Thou shalt keep the ten commandments of Moses.

Thou shalt not engage in war, nor abet war.

Thou shalt eat no flesh of any animal, or fish, or bird, or fowl, or creeping thing which Jehovih created alive.

Thou shalt dwell in families, after the manner of the ancient Israelites, who held all things in common.

Thou shalt have no king nor queen, nor bow down in worship to any, save thy Creator.

Thou shalt not call on the name of angels to worship them, nor counsel with them on the affairs of earth.

Thou shalt love thy neighbor as thyself, and do unto thy fellow man as thou wouldst have him do unto thee.

Thou shalt return good for evil, and pity to them that sin.

The man shall have but one wife, and the woman but one husband.

As the children honor the father, so will the family be blessed with peace and plenty.

Remember, that all things are of Jehovih, and ye are His servants, to help one another. And as much as ye do these services unto one another, so serve ye Jehovih.

Behold only the virtues and wisdom in thy neighbor.

Call not on the name of any God or Lord in worship; but worship Jehovih only. And when thou prayest, let it be after this manner:

Jhovih, who rulest in heaven and earth, hallowed by Thy name, and reverent amongst men. Sufficient unto me is my bread. Make Thou me steadfast, to shun temptation, for all honor and glory are Thine, worlds without end. Amen!

To visit the sick and distressed, the helpless and blind, and to relieve them; to provide for the widow and orphan, and keep thyself unspotted before men; these are the way of redemption.

All men are the children of One Father, who is Jehovih; and whosoever chooseth Him, and keepeth His commandments, is His chosen.

Thou shalt not wed but with the chosen.

Contend not with any man for opinion's sake, nor for any earthly thing. And let thy speech be for others' joy.

Preserve the sacred days of the rab'bahs; and the rites and ceremonies of Emethachavah.

For three years, Joshu traveled amongst the Israelites, preaching these doctrines. And there were gathered in groups, of tens and twenties and fifties, more than two thousand Israelites, of the ancient Order of Moses, who became steadfast followers of the teachings of Joshu. But, because of persecution, by the apostate Jews, they kept themselves aloof from the world, having signs and passwords, whereby they knew one another.

First the God, Baal, and after him, Thoth, inspired the kings and rulers, against these Faithists. And they proved them by commanding them to eat flesh, even swine's flesh, which, if they re-

fused, was testimony sufficient before the laws, to convict them of being enemies against the Gods. So, they were scourged, and put to death, whenever found.

Now, Joshu went into the city of Jerusalem to preach, and in not many days thereafter, he was accused of preaching Jehovih. And he was arrested, and whilst being carried to prison, he said:

Ye hypocrites and blasphemers! Ye practice all the evils of satan. Behold, ye shall become vagabonds on the earth.

At that, the multitude cast stones upon him, and killed him! And God sent a ship of fire, and bore his spirit to Paradise.

Forty years after Joshu's death, a false God, Looeamong, with millions of angel emissaries, obsessed the inhabitants of all those countries and plunged them into war and anarchy. The Faithists were scattered to the four ends of the earth.

Looeamong, the false God, now falsely called himself Kriste. And he raised up tribes of mortal warriors, who called themselves Kriste'yans. The doctrine of these warriors was, that knowledge, which implieth general education, was the best preventive against crime and misery. Neither understood any man in those days that the word Kriste had any reference to a man or person.



KOSMON

CHAPTER I.

When Jehovih brought the great solar serpent along the road of vorkum, in ether-ea, behold, Earth passed into the light of the Arc of Kosmon.

To his etherean Gods and Goddesses, Jehovih said: Behold, in twelve generations the dawn of Kosmon will reach Earth.

In former cycles, I sent My loo'is to raise up certain mortals, through whom I could reveal My commandments unto others. In Kosmon, behold, I shall not raise up any great leader-forth; My light shall fall upon thousands and thousands. Of many varieties of talents shall be My chosen in that day. For which reason, when ye have descended to Earth, ye shall appoint loo'is unto millions of mortals, and they shall raise up a numerous offspring unto Me.

And it shall be born with them to see and feel, that a new era is at hand; and they shall be born skeptical to the ancient doctrines, Gods, Lords and Saviors. Nevertheless, they shall be the best of men, and wise and charitable and most considerate of the opinions of others.

And when the western continent is inhabited across from east to west, all the earth will be circumscribed with men of wisdom and learning.

And the year of the circumscribing shall be the beginning of Kosmon. And the heavens of the earth shall be opened, and the angels thereof shall descend to the earth, and make themselves known to mortals; even through those whom your loo'is shall have born unto the work.

And from that time forth, the old order shall decline, to be put away forever; and the new order shall take its place, to triumph over all the earth. Thereafter, shall the virtue of preaching come to an end; but practice, in fulfilling good works and living up to My commandments, shall be

all that will avail for the establishing of My kingdom on earth.

Go ye forth, My beloved; fulfill the seasons of Earth, that My people may rejoice in their lives.

CHAPTER II.

Far up in the vault of the firmament, in the etherean realms of Jehovih, the Voice of the Almighty had spoken. The Orian Chief of Huamat and Balis called unto the Gods and Goddesses on the plains of Thesalona, Nadab and Vraghaoma, called for ten million volunteers. Chonling, Son of Jehovih, Chief of Fabi'wotch'osi and Balis, said: Come, O ye Gods and Goddesses, with me down to the red star; Earth nears the Arc of Kosmon. Come and think of mortals; inspire them with holier thoughts; make them comprehend the light of Jehovih.

Then spake Thetchaya, Chieftainess of Huamat and Dikaddonas, saying: I will lead you to the rising red star, the little traveling Earth. Behold, she cometh our way; she will cross the Arc of Kosmon in four hundred years.

Litabakathrava, Orian Chief of Yohamma, of two hundred thousand years, God of Ithwan, forty thousand years, said: Behold, my otevan, my fire-ship, goeth that way on her cruise of ten thousand years. Come with me, my otevan will carry a thousand million; I will halt and leave you on Earth with mortals.

Che Sin, Chief of Ahwentaba, of sixty thousand years, called a host of his swift messengers, ten thousand. Unto them he said: Provide an arrow-ship of great velocity, and go ye in the former roadway of Earth, in the regions whither she traveled thousands of years; proclaim it in the etherean heavens, the corporeal world, Earth, nears the time of Kosmon. Mortals on Earth are to be illumed, and made to comprehend the glorious plans of the heavens

of the Almighty. In four hundred years, the Father's kingdom is to be founded on the red star.

Bornothetes, Chief of Guaga, called his Holy Council, in the palace of Nu, gardens of Lasanitizi. And they looked across the firmament, far off, to see the slow rolling Earth, where mortals still groped in darkness; whose people could not read the unseen heavens.

Then spake Atavia, Goddess of Peronitus. She said: O, I remember Earth! The form of her lands changed by Aph, in the Arc of Noe, twenty-four thousand years ago. Hi'ata, Goddess of the Flying Wing, was there, and I with her, in her airavagna. O, it is a glorious world. I will be one to go thither, for the four hundred years.

Atavia was the first volunteer; but now, the names enrolled like sparks of fire, flashing in the firmament. Presently the numerators sent up rockets, the signals, that the ten million had responded to Jehovah's call.

These, then, were the ethereal kingdoms that contributed. Jaison in the swamps of Loe; Rodus, of the mountains of Kembak; Tisain and Carwa, of the plains of Tassahacha; Amos, the Chosone Resort, and Sagamma, the kingdom of Methiasi, Goddess of Tuesta.

Bornothetes sent swift messengers to these kingdoms; some were half a million miles distant, and some lay amidst nebulous forests, thousands of miles high and broad. And he called them, to assemble in Piatya, under the arches of Geddis, to consult together, and prepare for the journey. So, when the hosts were assembled in Piatya, Jehovah appointed Thotagawawa as God of the cruise and mission.

And Litabakathrava ordered his fire ship to be brought to Piatya, where it no sooner arrived than the hosts of the mission, the ten million, went aboard, as guests and companions to Litabakathrava's fifty million traveling visitors to worlds, ten thousand times further on.

And now began the trumpeters and the es'enaurs in songs of praise. Then upward, outward, rose the airavagna, the ship of fire, whose photosphere, as to size, was like a world; rose up higher and higher, heading for the far-off red star, that

coursed in the serpent's coil, a million and a half miles a day.

Two thousand million miles off, lay the red star, Earth, seen by the magnifying instruments of the Gods, seen in its little orbit round the sun, of half a thousand million miles. Four hundred million miles a day, sped the airavagna through the ethereal worlds; like a flash of light shot forth the ship of Litabakathrava, Orian Chief of thousands of years, coursing the ethereal heavens of Jehovah! A God that, but to look on a corporeal world, knew the grade of her mortals and angels, even as in his flight he passed on.

Five days and nights traveled the hosts of the emancipated heavens, to reach Earth; traveled through thousands and thousands of ethereal worlds, of forests and swamps of ji'ay, and of nebula, and a'ji, and regions of light, and mountains and rivers and plains; countless places, inhabited and uninhabited in the great expanse of Jehovah's kingdoms. Then they came to Chinvat, and there halted to survey Earth and her unruly heavens, where the four false Gods proclaimed themselves monarchs of the universe! A day they rested, in a day they measured the grade and standing of Earth's mortals and angels, and then they descended straight to Paradise, the place of God, Jehovah's Son.

CHAPTER III.

Kabalactes said: My most high Hoiy Council, Lords of heaven and earth, give ear. This day, my scouts on the borders of Vridat, my suburban kingdom in Tua, saw a light descending, like a world on fire. Consternation came upon my dutiful subjects, fearing some foreign God menaced their liberties. To appease them, Hathav, my Lord in command, despatched hither messengers, to know my will. But when they arrived, others came also, but from the heavenly plateau, Itussak, my northern kingdom, with the same ominous tale. Then others, from other kingdoms in my heavenly regions. Some have seen the light but faintly, some have seen it brilliant as a pillar of fire. Whilst here within our well secured heavenly seat, it hath been only as a falling meteor. Speak, my Lords, know ye more of this?

Maithivi, Lordess, said: All Highest of Gods, be considerate of womanly fears, and detract accordingly from my magnified expressions. To me, this descended star is some far-off ally with God, Jehovah's worshipper in Paradise. For by the course of the falling light, it landed thither. Is not this some stratagem to re-establish Jehovah, Whom we have chased from earth and heaven?

Fiebkh, Lord, said: It is not a year since some other foreign God descended to Paradise. Behold, this last one cometh from the same angle beyond Chinvat. Peradventure, the former was but a scout sent from some heavenly realm, which hath now answered with this mighty airavagna?

Sin Loo, Lord, said: It was said of old: When the heavens clear, look out for Jehovah's worshippers, the infidels against the reigning Gods. Now, behold, in the very season when a'ji flieth away, and our souls are on the eve of rejoicing, here cometh an ominous meddler with our slaves, to do us mischief.

Thus spake many Lords. And in Kabalactes' Holy Council of one million members, were many who had been long promised preferment and higher dominion than to legislate for another's kingdom; and they had received nothing worthy of the name, for more than a thousand years. And these had a small spark of hope left, that some external disaster to Kabalactes' extensive kingdoms would open the way for rich adventures in their own behalf, with millions of slaves to do them reverence. So, even whilst their tongues upheld their monstrous idol, the false Budha, their own souls were equally perfidious.

When many of the High Council had spoken, then again Kabalactes went on: My marshal in chief shall select a host a million strong, and provide them an arrow-boat; to command which I appoint Teanvettas, general, to go to Paradise in my name, greeting, to learn the will and pleasure of this adventurous God that cometh to the vanquished kingdom of Jehovah's Son; to offer him the freedom of my kingdom for a monthly visit. Perchance, he hath never seen a city built of gems and precious stones; and the palace and throne of the all highest God. The which to look

on may abash him from undertaking some foolish scheme.

Now, accordingly, from the false Budha's magnificent heavenly kingdom, there went an arrow-boat, the most precious gem ever built in these heavens. And in it a million hosts, arrayed as very Gods and Goddesses in splendor. Whilst Teanvettas, with his shining crown and blazing jewels, bespake his generalship as from a rich kingdom. Two hundred thousand slaves worked the boat, and many of these had been in earth-life Buddhist priests, and were now serving their apprenticeship of two hundred years, in order to have the privilege in future time of crawling on their bellies to see the throne of the false Budha, and see their all highest ideal God.

CHAPTER IV.

Whilst Ennochissa and His High Council were assembled in the palace of Eta-shong, there came messengers from no less than thirty and six of Ennochissa's sub-kingdoms, alarmed, and with magnified accounts of the fire-ship seen descending to Paradise. And each and all of these messengers told his tale before the throne; expressing the fear of the sub-Lords' kingdoms, and praying to know Ennochissa's will and pleasure.

Now, here, even as at Haractu, the Lords of the High Council spake expressive of their hopes and fears. And here also were many Lords, who had been long promised exaltation, but never received it. And they pretended heartfelt loyalty to Ennochissa, the false Brahma, even whilst with secretive hope they prayed some adventurous God might come and break up Ennochissa's kingdom, feeling, that in the spoil they would profit in heavenly kingdoms of their own.

Then spake Ennochissa, saying: In the name of the Holy Ghost, I thank you all. And for your loyalty make myself your humble God to do your wills and pleasure.

First, then, that our unapproachable kingdom shall ever remain the all highest heaven, where ye shall rest secure forever, I will prove most alert to learn the designs of this visiting God. Behold, I will send thither an arrow-boat, with a million Lords,

arrayed in splendor, and every one crowned; and over them, Kosimathara, Lord in chief. In my name and in the name of the Holy Ghost, my hosts shall greet this God, and invite him hither on a monthly visit. Perchance he hath no knowledge, as to what the all highest God is.

So, an arrow-boat was made, the most magnificent ever seen in Eta-shong; and in it the million Lords with jeweled crowns embarked, commanded by Kosimathara, Lord in chief, and they sped off for Paradise also.

CHAPTER V.

When the Lords of the High Council, of Kalla-Hored, the heaven of the false Mohammed, had expressed their hopes and fears as to the fire-ship descending to Paradise, Gabriel said:

Who here feareth, let him speak; who here feareth not, let him speak also. I will know my Lords and High Council. Behold, I am a warrior God. I profess not peace, like the Triunes, and practice war. I profess war, and practice it.

I made Looeamong. When he chose to have himself established as Kriste, I established him. When he denied me justice, I exposed him in heaven and on the earth as false. When he refused me the heavenly kingdom which he promised, I took it, and established myself. I made ye Lords of my High Council; I drove away from the earth a thousand false Lords, and broke up the oracle-houses of mortals.

What, then, have I to fear from a foreign God, coming to the heavens of the earth? Behold, these heavens belong to such as are born of the earth. Let the foreign Gods return to worlds where they were native born. If this God hath come to battle me, in behalf of Jehovih's God, let him come. Till he or I shall be cast into hell, let the battle wage. Did I not the daring Goddess, Ashtaroth, send to hell? and the mighty Baal after her? And all the Argos'yan Gods; and the Gods of Roma silence and cast into torments?

Now, behold, I will send an arrow-boat, a million strong, to Paradise, and banter this adventurous God to give me battle. Better try our respective powers, as to who shall go down, than to live in uncertain

surmises as to such a God's business in another God's heavens.

Then let my marshal provide an arrow-boat, armed with shafts of fire and water, and choose a million warriors for this adventure. Over them, my warrior Lord, Justin, shall hold command. And he shall go to Paradise, greeting, in the name of God-Gabriel, to know of the coming God by what right he hath ventured near my holy kingdoms.

So, Thoth despatched a boat to Paradise.

Even as at the heavenly kingdoms of the other three false Gods, so was the alarm in Hapsendi, capital of the heavenly kingdom of Looeamong, who had falsely assumed to be Kriste. After Looeamong's hundreds of messengers, from his various sub-kingdoms, had made their reports as to the appearance of the great light that had descended to Paradise, and of the consternation of the sub-Lords, then spake the High Council before the throne of Looeamong. Some magnified the omen as a menace; some suggested doubling the number of the standing armies of Looeamong's heavenly kingdoms, and yet others suggested numerous other things. After thousands of them had spoken, then spake Looeamong, saying:

Wise and Holy Lords and Gods of the all highest heavenly kingdom, great have been your wisdom and suggestions. Now, therefore, by the light of the Holy Ghost, hear ye my decrees:

I will send unto this stranger God, who hath come to Paradise, a fire-boat a million strong, and every one shall go crowned and arrayed with jewels and diadems, and weapons of warfare; and they shall have shields and figure-heads of tau and aries as symbols of my attributes. Behold, I send unto him as a lamb of peace, but I send also the spear and the sword.

In command of the fire-boat and the hosts thereof I appoint Ajudus, whom I will crown with the mitre and the triangle and the cut ring. And this shall be my message to the stranger God:

In the name of the Holy Ghost and of the Son, greeting and love. Behold the kingdom of Hapsendi, the all highest holy heaven, is open, and free unto thee. The all highest God and ruler of the greatest

heavenly kingdom would know thy will and pleasure. And if it be thy purpose to engage in a good and holy work, behold, I have employment for thee, for thy profit and honor and glory. And, for whatsoever thou canst accomplish for the resurrection of my people, shall receive a just reward from my hand.

Accordingly, a fire-boat of excellent workmanship was provided, and equipped gorgeously and in splendor. And into it the million hosts, crowned as Lords, and commanded by Ajodus, embarked, and set sail for Paradise, the heavenly place of God, Jehovih's Son.

To work the fire-boat there were four hundred thousand slaves, composed of the spirits of such as had been on earth, popes, archbishops, bishops, cardinals, priests, and others who were serving their bondage of two hundred years, for the privilege of ultimately crawling on their bellies through the arena of the palace, and to approach near enough to look upon Looeamong, their supposed all highest God and Savior.

CHAPTER VI.

After the Light of Jehovih came to God, saying: Go, provide mortals to cross the ocean, to build up the western continent, God ceased striving to redeem the four heavenly kingdoms of the four false Gods, but directed his energies, to regain a broader earth-anchorage for Jehovih's kingdom on earth.

So, God sent down from Paradise, one Melkazad, crowned as Lord, with ten thousand angels in his command to inspire migration to Guatama, and to make the country known to the eastern peoples.

And Melkazad, with his hosts, came and ascertained the grade and choice of mortals for such purpose. And Melkazad and his hosts did raise up Columbo, a mortal from Genoa, together with crews sufficient in number, whom they inspired to go with ships to the westward, across the ocean, in search of the lay and plan of the world. And Columbo, thus inspired of God, through his holy angels, did discover the western continent, not knowing he was under inspiration.

It was shortly after this, that the angel hosts from etherea came down to the

throne of God in Paradise, to labor with him in providing for the approach of the kosmon era. Now, whilst God and his angels in the heavenly kingdom of Paradise were rejoicing because of the success of Columbo, which had been reported by Melkazad to God, behold, in that same time the etherean ship of Litabakathrava arrived.

And God received the ethereans with great rejoicing; and, after due ceremonies, God declared a recreation of three days, that the angels of Paradise might rejoice, before Jehovih, because of the a'ji of so many hundreds of years was breaking away, and because of Columbo's success, and because of the coming of the ethereans. Great, indeed, were the rejoicings, the praise, the music and glee of the thousand million angels of Paradise.

At the end of three days, the trumpet called the Holy Council of God, to resume labor before the throne. Then, the marshals from various places in God's kingdoms called their students and laborers, and withdrew to their several departments. The Holy Council resumed their places before God, and God ascended the throne, and order reigned.

Then, God called the ethereans, Chonling, Thetchaya, Che Sin, Bornothetes, Atavia and Thotagawawa, to come and honor the throne. Whereupon, these visiting Gods did as commanded.

Then spake God, saying: What tribute, O Jehovih, can I pay to Thy Son, Litabakathrava? For the light and glory of his presence provide Thou unto me and my Holy Council.

Thereupon, all the Holy Council, one million, rose to their feet, and then all the Gods rose up also. God said: Come thou, honor my throne.

Then, Litabakathrava walked up, and sat on the throne of God. When he was seated, God commanded all the rest to be seated. And thereupon, Litabakathrava rose up, and said:

Thou hast given me great honor, O God of Earth and her heavens. May the light of the Person of Jehovih dawn upon all the kingdoms of heaven and earth.

Yet, O God, be not puffed up with the hope of sudden success. I have seen many corporeal worlds arrive at the kosmon era.

But it is like a new birth, brought forth in pain, and with much labor.

Thou hast yet several generations of mortals to be born ere kosmon come. The four dark corners of the lodge will bound upon thee, to destroy the work of thy hand and of Jehovih's. The four false Gods will fight thee to the death; only till they go down in hell, can Jehovih's kingdom come.

On all the corporeal worlds it is ever the same; certain four false Gods rise up to possess the corporeal worlds and their heavens. They will profess truth, but practice falsehood; profess peace, but practice war. They will incite mortals and angels to all manner of evil for sake of thwarting Jehovih's Person and proceedings.

And when thy people profess Jehovih and not them, behold, they will inspire others to fall upon thy people to destroy them or to torture them with great suffering. Nevertheless, Jehovih shall triumph over all the earth and in the heavens of the earth. Men and angels shall be free, and none shall make them afraid.

Litabakathrava ceased, and sat down, and suddenly a great shining light gathered above his head, and a Voice spake out of the light, saying:

All the earth is Mine, and the waters, and the air above the earth. These are members of My body and Person. Man I created not to possess them, but to dwell thereon and therein. Unto all men alike gave I of these inheritances; nor to any man a part, nor to any nation or people a part. But with liberty and privilege to draw sustenance and support therefrom. All men are My children; into conscious being created I them alike, privileged unto all the earth, and the air in the firmament above the earth. Brothers and sisters created I them; of various tribes and races and colors and sizes, but nevertheless, in Mine own way I created them, every one for a glory in the way I made him.

In the early days, I kept certain races on certain continents and places, that I might unfold him in the glory for which I designed him. But in kosmon, I open the gates of the oceans, and the seas, and the rivers, and I say unto all My people: Come forth, behold your brethren; go ye into this country, and into that, and learn wisdom from

that which I have proved in the family of My house. Be ye profitable unto one another, in the experience and practice of My hand upon all peoples.

In one, tallness; in another, shortness; in one, sound teeth and bones and well-formed limbs; in another, sagacity; in one, a dense population and well-tilled lands; in another, plain food and long life; for in kosmon, man shall go abroad into all countries, one nation with another; and they shall profit by wisdom, to bring forth a new race with all the glories selected from the whole.

Neither shall man be bound more by the doctrines of this God or that God, or by this Savior or that Savior, nor by any of the ancient books, nor by inspirations of the olden times. But he shall know how to obtain inspirations from My Gods, and My heavens for his own good, and for his own wisdom.

Neither shall one nation cry out, heathen; nor pagan. Behold, My mark is upon all those that engage in war, or who maintain warriors; or forts and arsenals, and use weapons of death; and upon all who kill, and eat flesh of anything I created alive; for all such are pagan and heathen in My sight.

My Gods shall minister unto all nations and peoples to these ends, to bring them together in peace and harmony, to open the ports of those that have been seclusive nations and peoples, to persuade them to put away war and destruction, to make nations and peoples acceptable to one another.

The Voice of the Light ceased, and all about the throne of God was like a sea of golden fire. The time for the departure of Litabakathrava and his hosts had arrived. Accordingly, he went down, and sat on the foot of the throne, and then God descended, and took his hand, saying: Arise, Ori-an Chief, Jehovih's Son, and go thy way. The Father calleth thee and thy people.

So Litabakathrava passed down into the arena, and saluted on the sign, Dawn of Kosmon, and God answered in the sign, Fortified in Jehovih's name!

Litabakathrava and his hosts then went into the otevan, the mighty ship, with its photosphere, large as a continent. And presently, whilst the es'enaurs and the

trumpeters chanted, Praise to the Almighty, the vessel started from its foundation, and rose slowly upward, applauded by the thousands of millions assembled in Paradise.

CHAPTER VII.

Now, behold, just as the ship of Litabakathrava was starting forth, the fire-boats of the four false Gods arrived in Paradise. And the hosts, in the boats, were discomfited and angry, because their boasted audacity was thwarted from having an interview with the Orian Chief and his hosts.

And they of the fire-boats saw one another, and were incensed and jealous, and puzzled to know what to do. Neither would any of them confer with God, Jehovih's Son, for they had been thus commanded by the respective false Gods. Now, therefore, after the fire-boats had cruised about a while, displaying their splendor, three of them departed, leaving only the fire-boat of Looeamong's hosts remaining.

The captain of this boat had said: It is not sufficient that I come hither, and find the foreign God departed. I will ascertain what hath been said and done, and what these Jehovih worshippers are up to.

So, he went aside, and made his boat fast, and he and his hosts, arrayed in splendor, went and talked with the inhabitants of Paradise, inquiring, amongst other things, the cause of such great rejoicing amongst the people. And one of the people, being unguarded, said: Behold, it is well with us that we rejoice; God, Jehovih's Son, hath inspired a new mortal anchorage. He hath taken Columbo across the ocean, and showed him a new country, where only the Great Spirit, Jehovih, is worshipped.

The captain of the fire-boat thus discovered one of the plans of God for redeeming the world; but the captain disclosed not his joy, though presently, he and his hosts went aboard and departed, making all haste to Hapsendi, the heaven of Looeamong, the false Kriste.

On the day after Looeamong learned this matter, he sent a war-ship with seven million warring angels to stir up a mutiny amongst mortals in countries whence Columbo sailed. And, by inspiration, Looea-

mong's warrior angels did set the rulers of Spain against Columbo, and had him cast in prison, thus breaking the chain of inspiration betwixt Columbo and the throne of God.

In the meantime, Looeamong's angels made all haste to have mortal ships and shipmasters of their own king cross the ocean to countries Columbo had discovered. Thus did Looeamong's mortal worshippers cross over to Guatama, and, with them, Looeamong landed and stationed in Guatama one thousand million angel warriors, sworn laborers to the false Kriste, to establish him in these great lands.

When God saw how evil had already taken root in these countries, behold, he was doubly resolved to obey Jehovih's commandment in regard to the inquisitions. In which Jehovih had said:

Permit Looeamong to carry out the inquisitions, to put to death whomsoever he will. For behold, the spirits of those he slayeth in Roma and Venice and Napla and all other cities and countries will remain in their places with vengeance on their souls. And the time shall come when thou shalt withdraw thy protecting angel hosts from these cities; and these angels of vengeance will come forth and visit their wrath upon this false God and his kingdoms.

So, God was strong in resolution to let evil take its course; and in all countries where the false Kriste had been afflicting mortals, God withdrew his protecting hosts, leaving those countries and those heavens to take their course. And the angels of vengeance began to battle other angels, and to obsess mortals unto battle also, and all against the false Kriste.

Thus opened the door for dissolution in Looeamong's doctrines, which was to end in the entire overthrow of the Trinity, and of the Holy Ghost, and of Looeamong also, under his false name. Thus did war begin again on earth, and in Looeamong's heavens, about himself and his doctrines.

To make matters worse for himself, he established angel emissaries in his earthly kingdom, in Roma, to inspire the popes to cause mortals to be scourged, imprisoned and put to death for heresy, and these things were done in the name of Kriste and

the Holy Ghost. And no man could express a word, or thought, reflecting upon Looeamong's earthly doctrines or government, without falling a victim to mortal and angel emissaries of this false Kriste. Verily were many of these mortal cities obsessed by angels of darkness and evil.

In course of time, behold, mortals, inspired by vengeance-loving spirits, rose up against Looeamong's popes and cardinals, and protested against the abnegation of man's right to think for himself; and these people called themselves, protestants, professing that there were two Kristes, a true one and a false one, and, moreover, that they themselves were worshippers of the true Kriste. Nevertheless, they were also under the inspiration of evil angels, for they fell to work burning and flaying their opponents also.

And God saw that now was the time to inspire the western nations of Uropa to great learning and to science and to philosophy and to western migration. So, God sent angels to teach man once more the telescope and the art of printing; and to inspire man to question the spiritual powers of kings.

Thus was Looeamong's power in great measure locked up in managing his disrupted kingdoms, whilst God's holy angels pursued the road of righteous development for the coming time of kosmon.

CHAPTER VIII.

When God saw that Looeamong's warrior angels had come upon the earth regions, discovered by Columbo, God withdrew, saying: Behold, I will use this testimony unto Jehovih and against this false Kriste, in time to come. For I will withdraw my angel hosts and give up, for a season, the central lands of Guatama. And mortals in these lands shall not prosper in peace, nor righteousness, nor in learning, nor in science, nor inventions, nor in anything good. For Looeamong's warrior angels shall obsess them, and they shall build up and then destroy, and the people of Aliattes, the Yodopans, shall be destroyed, and the I'huans and their cities shall be ruined.

So God withdrew from the central lands of Guatama, and it fell under the dominion of the warrior angels of Looea-

mong, the false Kriste, and they became warriors and destroyers; nor rose they in peace, nor wisdom, nor in anything good under the sun. But they lived as pilferers, debauchees, warriors, murderers and idolaters of the false Kriste.

God had said: I will go to the northward, to the western coast of Uropa, and my angel hosts shall inspire another people to migrate to Guatama. And it shall be proved, in time to come, that they whom I shall take across the ocean, shall inherit Guatama; and they shall prosper in peace, virtue, wisdom, learning and inventions. And man, in after time, shall witness the difference betwixt the people of Looeamong's possessions as compared with mine own in the northern regions.

And so, God sent his angel hosts amongst the factions of western Uropa, and inspired mortals to rise up, and depart out of that country. And they that were inspired of God crossed over the ocean, and landed in Guatama, and they named the place of their landing Plymouth Rock, saying: For God's sake and for liberty, help us, O Thou, our Creator. But they said not: For Kriste's sake, nor for the sake of the Holy Ghost.

Nevertheless, Looeamong's angel warriors had accompanied them across the ocean; and, when they beheld what mortals had done, they departed, by means of the mortal ships returning to Uropa, for these angels were too low in grade to cross the ocean without the presence of mortals. And, when they had come to the other side, they reported to Looeamong's angel generals what had been done by mortals, in Guatama, and these angel generals sent a dispatch to Hapsendi, Looeamong's heavenly kingdom, to learn his will and pleasure.

Looeamong sent back word as follows: Send thou a sufficient inspiring host to obsess all mortals who have thus possessed Guatama, lest the country fall into Jehovih's hands. Spare them not; possess all, or ruin all, in the name of Kriste and the Holy Ghost.

God had inspired, for sake of Jehovih, certain other people in northwestern Uropa, who were Faithists in heart, but not practicers of the rites and ceremonies, call-

ed Quakers, to migrate to Guatama, to shape the destiny of the inhabitants to peace and virtue and wisdom; and these Quakers were covenanted to Jehovih, to never engage in war, nor to quarrel, nor to contend with any man for opinion's sake.

So Looeamong's obsessing angels fell upon the colonies of settlers in Guatama, and obsessed them to flay and to burn and to exterminate the Quakers, for Kriste's sake, as mortals said. And the angels of Looeamong inspired mortals to lie in wait for any such other Faithists as might migrate to Guatama.

God had said: Suffer these hardships to my people to be recorded, for in kosmon they shall be testimony of the power of heaven on mortals.

CHAPTER IX.

Now, after the etherean angels came to Paradise, in answer to God's prayer for help, God divided his hosts unto all the earth, and the heavens thereof, not for sudden triumph by violent means, but to the end that man should, in after years, comprehend the wisdom and glory of Jehovih.

So, God made divisions of his hosts, four divisions for the earth, he appointed Eezen, Khan, Ah Cho and Lakash, to go to hada, the heavenly kingdoms of the four false Gods, to establish a guard, thence to the earth. And God gave to each of them one thousand million hosts to labor with them. And when these were all selected, and had come before the throne of God, he said unto them:

Because the four false Gods have accomplished all the good they can accomplish, and are now only leading mortals and angels down into darkness, I shall presently cut them and their supplies off from the earth. In that day and hour there will be danger in heaven. For there are more than three hundred million spirits in the hadan heavens, who were put to untimely deaths, in order to establish the false Brahma, the false Budha, the false Kriste, and the false God-Gabriel.

Go ye, then, to your places, and provide yourselves in wisdom and strength. Guard well these spirits, for once they congregate for vengeance' sake, they will cast their Gods in hell.

They answered with one voice: Jehovih's will and thine be done! And they saluted, and departed.

God then called up the other seven of the Holy Eleven: Yopes Leo, Likar, Vadhuan, Ardolfus, Yutemis, Zahakee and Yedna, together with their seven thousand million hosts, and he said unto them:

Behold, the eleven kingdoms which have been preparing for more than two thousand years shall now be opened up, and established, with roadways to the kingdoms of the four false Gods. For the time is near at hand when I shall cast them out, and remove them and their kingdoms away from the earth, and forever.

That a revolt may be prevented, ye shall provide places and vessels for the removal of their drujas, of which there are more than twenty thousand million. Go, then, to your respective places, and be ye ready by the time of my command.

They answered unanimously: Jehovih's will and thine be done! And they saluted, and departed also.

After this, God appointed twelve of the etherean Gods and Goddesses as a Severing Host, and he allotted to them six thousand million angels to work with them, when the time should require them. To these twelve Gods and Goddesses, God said:

When the time is at hand, ye shall take your six thousand million hosts and cut off all the earth supplies on which the four false Gods and their kingdoms subsist. And their kingdoms shall fall in anarchy and ruin. Their drujas shall be liberated; and they shall fall upon their Gods' kingdoms, and despoil them utterly, and cast their false Gods into hell. Go, therefore, to the places whither I have provided, as my messengers will show you, and make ready in all things, for the time and the signal of my hand.

So, these twelve Gods and Goddesses saluted and departed for their labor also.

Now, as yet, none but the Holy Council and the Gods and Goddesses knew the plans of God, Jehovih's Son, nor the object and labor provided unto the hosts sent thus forth to all parts of the earth and the hadan heavens. Nevertheless, God had commanded the officers to maintain lines of light with his throne in Paradise, so that

concert of action would manifest all around the earth, in the same moment of time.

Now, of the fire-boats and crews sent by the false Gods to Paradise, only one, Looeamong's, returned to tell the tale of chagrin and disappointment in not meeting the ethereal God, Litabakathrava. As for the other three, fitted out so extravagantly, with a million hosts, crowned and adorned in such magnificence, they concluded to go away, each into a different heavenly region, and establish three independent kingdoms of their own.

Many of these angel hosts had been promised, for hundreds of years, that they should have sub-kingdoms, with millions of slaves, but had ever been put off, until they were discouraged. Accordingly, they resolved to appropriate their outfits in founding thrones and capitals.

So, the fire-boat sent out by Ennochissa, returned to his heavenly kingdoms, but not to Ennochissa. And that of Kabalactes went to his regions, but not to Kabalactes. And that of Gabriel returned to his regions, but not to him. And they all proceeded much after the same manner, which was, after having founded a throne, they went about in the fire-boat, enticing subjects to come to their places.

And ere their respective masters were aware of it, they had heavenly kingdoms, with hundreds of millions of slaves. When the three false Gods, Ennochissa, Kabalactes and Gabriel, heard of the proceedings of their traitorous subjects, they, separately, declared war against the pretenders.

In not many years, therefore, from this small beginning, great wars engrossed these three false Gods' kingdoms on every side, but wholly interior to each one's kingdom. Which enabled God, Jehovih's Son, to pursue the two great plans for the redemption of mortals and angels. These plans were, to provide protection to the Ka'yuan of Chine'ya, the worshippers of Jehovih, and to found the country of Guatemala free from the grasp of Looeamong. So, as soon as God had provided a sufficient protecting host of angels for the Ka'yuan, he devoted his energies to Guatemala and her heavens.

CHAPTER X.

Whilst the heavens of the earth were thus stirred up with war and with anticipated misfortunes and strange doctrines, there came to Paradise, before the throne of God, a host of seven thousand angels who had been victims of the inquisitions under the inspiration of Looeamong, praying an audience with God. God commanded them to approach and speak.

And those who were leaders then came, and spake; and this is the substance of what they said:

Most Holy God, Jehovih's Son, greeting in love, in pity and in anger! We are not Gods, nor pure, nor holy. Therefore pity us.

We are not happy, and feel that in our struggles to find truth we have been unfairly used. Therefore, pity us.

We were born in mud-holes, and have soiled garments. Therefore, have compassion on us. We are in search of clean water. Therefore, guide us. We have such strength as a mad wolf might be proud of, Therefore, use us.

We have not such mercy and forgiveness as becometh Gods. Therefore, give us rough work to do. Such work, in fact, as would require no one to split a hair to discern right or wrong.

Not that we desire to glut ourselves in vengeance against the false Kriste. One step higher, O God. As such a matter, if an innocent lamb were pursued by a wolf, give us to rush in, and save the lamb!

Now, behold, the rumor hath come to us, that thou wilt establish Guatemala free from the dominion of Gods and Saviors. And now, O God, we are so far on the road to purification, that we can no longer catch the false Kriste's angels, and hurl them into hell. Nevertheless, we are not so fastidiously pure, but we would seize his evil-working angels, and hold them by the throats till thou hast thy great country founded safely for Jehovih's kingdom.

If, therefore, thou canst appropriate seven thousand angels in some loose and unscrupulous corner, to do thee good service against the tyrant and remorseless Looeamong, behold, we stand before Jehovih and thee, to do thy will as thou mayest command.

God said unto them: My brothers and sisters, in the name of Jehovih, I welcome you. What ye can do, that shall ye do; nor shall any but yourselves judge yourselves.

As far as ye have the light of the Father, so shall ye serve Him. To Him only are ye responsible; for His triumph shall be the redemption of heaven and earth. Behold, Looeamong will surely inspire a war, both in Guatama, with mortals, and in the heavens thereof, with the angels.

My angel hosts shall inspire the mortals of Guatama to found a government free from the dominion of Gods and Saviors. War will follow.

Now, behold, I have appointed Yotahiza, as my Lord for those regions. Repair ye thither with my messengers who know the way, and Yotahiza will receive you in my name, and give you work in justice, truth and wisdom.

The army of the inquisition then saluted, and departed, and they came to Yotahiza's heavenly station with the colonists in Guatama.

CHAPTER XI.

Since three hundred years, the loo'is of God's allotment to the earth, had been providing the generations of men unto the coming work of God. And through these had God, Jehovih's Son, raised up one thousand two hundred men, to be directly under the inspiration of the second resurrection, for establishing an emancipated government for mortals. And these one thousand two hundred men were raised to grades above sixty, and some of them to eighty.

Chief of these men raised up by God, to establish the foundation of Jehovih's kingdom with mortals, were the following, all of whom were above grade eighty: Paine, Jefferson, Adams, Franklin, Carroll, Hancock and Washington.

Into the hands of these seven men did Jehovih, through God, His Son, place the leadership of the mortal hosts; and they were under the guidance of Jehovih's Lord, Yotahiza.

And the Lord caused Paine, to proclaim the new doctrines, as against Looeamong and the sacred books, on which the inqui-

sitions had been carried out. These, then, were the doctrines of Paine, inspired by the Lord, Jehovih's Son:

One, the Creator, Who is Almighty, matchless in wisdom, truth, power and unity of purpose; the author of all things, on the earth.

That the soul of man is immortal and everlasting, and shall ultimately attain to peace and joy in the heavens of the Almighty. That, according to man's good or evil deeds, words, thoughts and actions whilst on earth, even so shall he inherit in heaven, light or darkness, joy or unhappiness.

That all the world is my country; to do good, my religion.

That man hath a natural right, above all kings, priests and sacred writings, to serve his Creator in his own way.

That this is an age of reason, in which all men should be inspired, to read and think, and judge with their own judgment and not through any priest or church or Savior.

That the doctrine of a Savior is unjust; that no honest man should accept another's dying for him.

That the so-called sacred books are not the writings of the Creator; that their multiplicity of defects prove them to have been manufactured by corruptible authors.

That, in practice, the said sacred books have been used by unprincipled priests to promote wars, inquisitions, tyranny and destruction.

That man should rise up in his might to embrace his Creator, by the practice of good works, and by promoting brotherly love toward all men; and by charity and independence elicit the protection, the pride and the glory of the Almighty.

The doctrines of God, Paine proclaimed publicly; and they were printed, and circulated amongst the inhabitants of Guatama. And they fell into the hands of such men and women as had been previously prepared by God to receive them. And these people applauded the new doctrines to so great an extent that the colonies repudiated the Divine right of kings to govern without the consent of the government.

Looeamong, the false Kriste, perceived the design of God, Jehovih's Son, and immediately sent down to the earth, to Guat-

ama, two thousand angel warriors, to overthrow Paine's doctrines, and to precipitate the colonies into war against the home government in western Uropa. So, war in Guatama, on earth, and in the heavens thereof, set in, mortals against mortals and angels against angels.

The Lord, Yotahiza, now assigned the army of the inquisition, the seven thousand angel volunteers to be the protecting hosts to the seven leaders of the Guatama revolt.

Besides these angels, who were generals and captains of the hosts, there were of non-commissioned angel officers, two thousand seven hundred and eighty-four, who had also been martyred as to earth-life, by scourging, and by the rack, and by being pulled in quarters, and by being burnt, who were distributed amongst the mortal armies of soldiers. And these angel officers had angel armies and companies, disciplined and quartered in the camps of the mortals with the soldiers.

Such, then, were the inspiring hosts, varying in number from six million to twelve million, who remained with the soldiers of the republic during the war, day and night, inspiring them to fortitude, and manipulating them to give them health and strength and endurance.

God spake to the angel commander of these hosts, saying: Though thy hosts inspire these mortals to liberty as to earthly things, yet thou shalt also take advantage of this opportunity to sow the seed of higher spiritual light amongst them. Remember, then, the sermon of the All High: And with this shall thy hosts forever inspire mortals.

For seven years the war lasted, and during all the while, the earthly commander, Washington, was under the guardianship of the commander of the angel hosts, and one thousand angels, day and night. And though he was shot at, and in many ways sought for to be destroyed, these angels saved him, even catching in their hands the bullets that were fired at him. And in like manner were many other mortal leaders and privates in the war protected and saved from harm by the angels.

And yet all this while the angels of Looeamong fought on the other side, endeavoring to pull away the guarding angels, and so make the mortal leaders vul-

nerable. But these angels were lower in grade and less potent, and, withal, not so enthusiastic, for they had not suffered martyrdom.

And the republic was established.

And God caused the commander of the angels who had accomplished this work, to call his hosts together, that they might hear the voice of Jehovih. And there thus assembled eighteen million three hundred and forty thousand in number, in an extemporized heaven above the Haguan mountains, where the chiefs of Paradise had already prepared an altar to Jehovih for the occasion. Of the higher grades from other plateaux, were here assembled in the sacred circle, seventy million angels, to promote the Voice. Of which matters God had previously sent word to Aroou, that a chain of light might be made to the upper heavens.

Now, when the angels of the inquisition were thus assembled before God, and duly placed by the marshals, God caused the light to be lowered, so that they might rejoice rather than suffer because of its brilliancy. And when God sat on the throne, and the es'enaurs had chanted unto Jehovih glory for having founded the republic of mortals, a ray of light was seen descending from the upper realms, and it extended down to the throne of God, where now, on all sides, the illumination was in splendor. Presently, just above the throne, a single star of light was formed, and out of this came the Voice of Jehovih, saying:

Peace, My beloved. The way is open: liberty to the conscience of mortals is founded on earth. Ye have lifted them above the bondage of Gods. Because ye were cut down before ye had finished your labor on earth, I allowed ye to come back to mortals to complete your own aspirations. Because you united with one another in companies and phalanxes for a good work, instead of working single-handed, ye are now admitted into the second resurrection of My kingdoms. By the light of My throne are ye this day absolved from the bondage of earth and first resurrection.

The Voice ceased; but God spake unto his marshals, saying: Provide ye an avanza sufficient for the ascension of these my beloved angels, and take them to the fields and forests of Attusasabak, in the Or-

theon plateau, where I have already provided them ample residences. And, after they are delivered, grade them, and give unto them suitable instructors and companions, that in due time they may become Brides and Bridegrooms to Jehovih, and ascend to the emancipated kingdoms in the etherean worlds.

Suffer them now to pass before the throne, that they may receive badges from the Most High! For these will be to them a connection with the exalted kingdoms.

The marshals then filed them past the throne, and there fell, from the heavens above, upon them, badges of immortal light, unchangeable. And the builders in Yutis brought them an avalanza, and they went therein, to the sound of the singing of three million voices in Jehovih's praise. And when they were within, God again spake to them, saying:

Ye go now far off from the earth. But as ye freed this land unto itself, and now go away, behold, I will call ye back again before another hundred years, to free the people from the doctrines and creeds of the ancients. No God nor Lord nor Savior shall be enforced in this land! Till then, Jehovih will be with you all, and give you joy and happiness!

Thereupon, the officers of the avalanza set it in motion, rising upward. And the musicians, they that remained and they that ascended, sang and trumpeted until the fire-ship ascended out of sight.

CHAPTER XII.

For three hundred years prior to the above transactions, the four false Gods had been in war to a limited extent in their heavens, and for certain earth possessions also.

In Chine'ya, the Ka'yuan had made great progress, to the injury of the false Brahma, Ennochissa. But the latter had pushed his people into Vind'yu and Par'si'e.

On the part of Kabalactes, the false Budha, he had pushed his people into Chine'ya and Par'si'e also. And in many parts of Vind'yu, these Budhists had treated the Brahmins with great slaughter.

But neither of the above false Gods was a match for God-Gabriel. Under the name and doctrines of Mohammed, he had made great inroads upon the possessions of the

other two false Gods, both as to the earth and the heavens thereof.

And yet, on the other hand, Looeamong, the false Kriste, had taken advantage of all the other three false Gods. He had found mortal emissaries in western Uropa whom he had inspired under the name, East India Company. To these he had said: Come, I will lead you where there is great wealth and most luxurious enjoyment. Behold, ye shall possess the place, and overcome the heathen of a rich country.

So, Looeamong led them, and they took with them missionaries, bibles, swords and cannons, and warships. And when they arrived at Vind'yu, Looeamong, through his angel hosts, said unto them:

Tell these heathen, ye are worshippers of the Lamb of Peace; that ye have come in love and for righteousness' sake. And, behold, they will receive you. And it shall come to pass, when ye are once within, ye shall fall upon them, and destroy them by the million, men, women and children. And ye shall fall upon their aqueducts, which irrigate the lands, and ye shall destroy them also; and, behold, millions of these heathen shall starve every year, because of the famines that shall surely come upon them.

Now, all these came to pass; the idolaters of Looeamong fell upon the Budhists' earthly possessions, and possessed the land of Vind'yu, and, in the name of Kriste and the Holy Ghost, killed seven million men, women and children. And they also destroyed the aqueducts whereby famines came upon the Vind'yuan, so that, in course of time, thirty million more perished of starvation.

Now, although Kabalactes thus lost, in a great measure, his earthly possessions, he still maintained the heavens of Vind'yu, so that Looeamong really gained but few souls, in heaven, after all his destructions.

Looeamong had also led his mortal emissaries into Chine'ya, in hope to possess that country also. He had said to them: Go thither, and enforce upon them the opium trade. And because thereof, they will become a drunken and worthless people, and ye shall fall upon them, and overcome them, and possess all their country, wherein are stored great riches.

And the idolaters of the false Kriste fell upon the Chine'yans and enforced the opium trade, and also made many of them a drunken and worthless people. And after they were thus drunk, the idolaters of the false Kriste raised the cry: Behold, the drunken heathen! The indulgers in opium! Nevertheless, the Ka'yuan of Chine'ya were a mighty power, and they baffled Looeamong's emissaries in all further encroachments.

Now, although Looeamong had been beaten by the wisdom of God, in possessing the colonies of Guatama, nevertheless, Looeamong still hoped to regain the country to himself. And to carry out his designs, he sent two thousand million angel warriors to accomplish the destruction of the Algonquin tribes that inhabited the country. And the idolaters of Looeamong fell upon the Algonquins, and caused three million of them to be put to death, men women and children.

CHAPTER XIII.

When the right time came, Jehovah spake to God, saying: My Son, behold, the kosmon era is near, and the light of the Arc of Kosmon entereth the fields of Paradise. Stretch forth thy hand over the nations of Earth and over the heavens thereof, and sweep clean thy kingdoms for My everlasting light. The four false Gods, the perpetrators of the beast, will call out in agony, but thou shalt heed them not in My judgments.

Then God sent forth his disciplined hosts, twelve thousand million, to cut off the supplies of the earth. Even as a mortal general cutteth off the supplies of a wicked city to subdue it, so was cut off the accumulated power of the four false Gods, they that had proclaimed themselves the Saviors of mortals and angels. And the angels of God spread around about the whole earth! In armies of millions and tens of millions, well disciplined, they gathered together in the mortal cities, and in the country places, amongst all nations, tribes and peoples. And these angel armies were officered and drilled to work in concert, with lines of light extending to the throne of God.

And God spake in Paradise, by means of the lines of light, and his voice went

into all the mighty armies of his hosts, the twelve thousand million, saying:

Cut off the earth supplies of the four beasts of the earth! They and their countless legions of followers have become profitless in the resurrection of mortals and angels. Their names have become a stench upon the earth. Their mortal followers are grovelers in all manner of uncleanness. Their spirits have become as vagabonds on the earth and in the heavens thereof. My hosts have tried to persuade them, but they will not hear; the light of the upper kingdoms, they will not receive. But I will make them look up. Like beasts that are untamed, they shall cry out for sustenance, but they shall not find it in the places of their old haunts.

Then, the hosts of God marched in betwixt the drujas, the worshippers of the four false Gods, and their mortal harvests. And the drujas turned to their respective Gods, the false Brahma, the false Budha and Gabriel, and the false Kriste, crying out:

Behold, our supplies are cut off! Is not the earth thy kingdom, and the place of thy footstool? Saidst thou not that thou wert the Almighty? How, then, hath another God come between? If thou art, indeed, our Savior, now save us! But if thou hast been all this while deceiving, then shall hell be thy portion!

The four false Gods heard the cry of anger and suspicion in their mighty kingdoms; heard the wailings of the sixty thousand million. And they feared, and trembled. Most of all in fear was the false Kriste, for, for sake of aggrandizing his own kingdom, he had had it proclaimed on the earth that: Whosoever believeth in me shall be saved; but whosoever believeth not in me, shall be in danger of hell-fire!

And countless millions of mortals had taken no thought as to self-resurrection, but taken him at his word; and so had lived and died and become his slaves for hundreds of years. Millions of these angels had heavenly banners made, with the promises of this false Lord inscribed thereon, and with these went in processions in heaven, crying out: Bread or blood! Bread or blood! We come not to bring peace in heaven; we come to bring a sword! We come to set angel against an-

gel! Give unto us, O thou, our God, or hell shall be thy portion!

And the four false Gods, fearing the fires of hell, went about, crying out: I am not the true Brahma! I am not the true Budah! I am not the true God! I am not the true Kriste!

For they hoped thereby to save themselves. But, alas, for them. Their thousands of millions fell upon their heavenly cities, palaces and thrones, and robbed them. And, when their fury found vent, behold, the vast multitudes rushed for the false Gods, and fell upon them, beat them, suffocated them with foul smells, covered them up with suffocating gases, walled them in with sulphurous fires. And they brought the officers and priests and monks and high officers, and cast them into hells also, millions and millions of high-ruling angels of the false Gods.

Thus were these four false Gods hemmed in, even within their own dissolute kingdoms, and every day and every hour grew more terrible. It was the infuriated madness of sixty thousand million deceived angels, broken loose from slavery, turned upon them.

Then Jehovih's God, from Paradise, went forth in a ship of fire, brilliant, past the endurance of drujas; went forth with ten million high in the grades from the realms of Aroqu and Harivya, well disciplined for the purpose. And on the ship, and on the banners thereof, were inscribed these words:

There is but one Great Spirit, Jehovih. To Assimilate with Him, is the salvation of mortals and angels. He crieth out: Come unto Me; My kingdoms are ample unto all the living. Be ye strong in resurrection, for I am come to deliver.

And God gathered in from the highest grades of the disrupted heavenly kingdoms thirteen thousand million homeless angels, who had been worshippers of the four false Gods. And God had them sent to Luana, on the plateau, Hivestos, where he officered them in colonies, with places for education and labor.

God said unto them: Ye hoped to ascend to Jehovih's highest kingdom by prayers and confessions to false Gods. Behold, I say unto you, there is no resurrection but by developing the talents Jehovih

created unto all men. Go ye to work, therefore, and to places of education, that ye may become fit companions to Jehovih's exalted angels.

CHAPTER XIV.

CYCLE OF ES.

Now was God, Jehovih's Son, master of the whole Earth and her heavens. The light of the Arc of Kosmon had fallen on the throne of God. Jehovih's Orian Chiefs from the emancipated heavens had come! Paradise was like a new kingdom. A thousand million ethereans had arrived to labor with God, in clearing away the hells of the lower heavens, and in providing for opening the gates of the heavens for the angels to appear unto mortals.

Methazi, Goddess of Alefad, in the roads of Loo, in etherea, had brought back the armies of the inquisitions. Hativi, Goddess of the Lutian swamps, in Wessatow plains, in etherea, was there, with Massecred of Bough-ghan-ghad. Monetizian, Goddess of Tussia, was there. Norwothchissa, Goddess of the forest of Nideia, in etherea, were there. Besides these, there were forty-six other Goddesses, each with a host of angels who had in the ancient times striven against Jehovih, in favor of some false God. But now, in the coming of kosmon, behold, they returned as pure and exalted Gods and Goddesses.

And God, Jehovih's Son, called forth all these one-time persecutors, and he said unto them:

Behold, there are four great hells and six smaller hells and fourteen still smaller hells, still existing in these lower heavens. Since ye were once cast into hells, and afterward delivered by the angels of Jehovih, go ye now, and deliver the hells of these heavens. And bring ye the chief false Gods before me. My marshal will allot you to the respective places I have appointed unto you.

Then went forth the Gods and Goddesses as appointed by God to deliver the twenty-four hells of the heavens of the earth. And they took with them unto this labor six thousand million angel laborers well skilled in such matters. And, in thirty-four days, the hells were delivered, brok-

en up and gone, And from these hells, there were thus delivered more than seventy thousand million angels; who were carried to the plateaux, prepared for them by God, Jehovih's Son.

And God had also provided unto them, in their new heavenly places, divisions and sub-divisions, with generals, captains, overseers and such other officers, necessary to prevent them running into knots and hells again.

Of the false Gods and Goddesses thus delivered and brought before God, in Paradise, for judgment, the chiefs of them were: Looeamong, Kabalactes, Ennochissa, Gabriel, Baal, Ashtaroth, Dagon, Ashdod, Yotemas, Sathias, Goluth, Plutoya, Itis, Hamgad, Moak and Hoar. Besides these, there were seventy other false Gods and Goddesses delivered, but who were not brought before the throne of God, but were sent to hospitals, because they were in chaos.

God had previously provided Paradise, through his Holy Council, for the time of the judgment of the false Gods, that were brought before him. So the Holy Councils were formed in crescent, so that the throne of God laid betwixt the horns thereof, in order to promote the Voice. The marshals then brought the false Gods and Goddesses into the arena of circle where the light should fall upon them.

CHAPTER XV.

The Voice spake out of the light over the throne of God, saying:

Because I admonished both earth and heaven, saying: Whoso setteth up more than the I Am, shall be bound: And whoso hearkeneth unto them, and runneth after them, shall be bound unto them. And they heeded not My commandments, but made worshipful other Gods than Me, so shall they reap the harvest they have sown.

Because they drew the sword to establish themselves, they were bound by the sword. Because they took upon themselves heavenly kingdoms, I bound them thereunto.

Because they professed salvation in the names of false Gods, I let them run their course; and, behold, they have shown no salvation in heaven or earth. They have

built up kingdom against kingdom, standing army against standing army. Verily, they have brought judgment upon themselves.

Hear the words of Jehovih, O ye false Gods and Goddesses, who set up heavenly kingdoms against Me. Who slew hundreds of millions of mortals, in order to make other names than Mine worshipful on earth and in the heavens thereof.

Ye, who cried out falsely: Behold me; I am the light and the life; through me is the way of salvation.

Ye, who have used your names to lead mortals and angels away from the Creator; saying of yourselves: Behold me, I am the Lord; I am God; my heavenly place is the all highest.

Behold, I had spoken in the olden times, saying:

Whosoever taketh from My people for his own glory or dominion, shall render unto Me the just value.

These have been My doctrines since thousands of years, and known unto you before ye deserted My kingdoms.

Hear ye, then, the judgment of Jehovih: Whosoever hath established the name of any God but the Creator, and made it worshipful on earth or in heaven, shall be bound in the first resurrection till that name is no longer worshipful on earth or in heaven.

And whatever God or Goddess hath said: Come unto me, ye that are heavily laden, and I will give you rest, for I am the way of salvation and of light and of everlasting life, then, that God or Goddess shall be bound in the first resurrection as long as mortals or angels go unto him or her.

And, when all of you have purified, and raised up all those who idolize you, in that same time, will I raise you up to higher heavens also.

And now, when the Voice ceased, and all was still, the false Gods and Goddesses raised up their heads, and they spake with one voice, saying:

Thou art just, O Jehovih. Unto Thee do I now covenant that I will serve Thee forever. Neither will I aspire to rise to higher heavens till I have raised up all whom I have led astray. Make me strong, O Jehovih, in this my everlasting cove-

nant! Teach me, O Father, the labor I should do, that Thou shalt be glorified forever!

Thus ended the judgment. God's marshals removed them to the places allotted for them, and they went to work.

CHAPTER XVI.

Such, then, was the fate of the chief false Gods in the lower heavens. But, during the last three or four hundred years, many of the officers of these false Gods had seceded from them, and had set up small heavenly kingdoms of their own. And their mortal followers were called sects.

These little heavens were, for the most part, situated on the earth, and usually these small Gods inhabited the churches where mortals came to worship. And the preachers within these churches fell under the inspiration of these itinerant Gods and their gangs of wandering spirits.

In Guatama, these inspirations were carried to such an extent, by these drujan Gods, that the mortals of one sect were made hostile, one sect against another. An enmity, therefore, existed betwixt protestants and catholics, and betwixt protestants themselves, and betwixt all of these and Jews. And, not only on earth, betwixt mortals, did these things take place, but these petty Gods had small kingdoms of their own; as a Presbyterian heaven; a Methodist heaven; a Baptist heaven, and so on. And, when a mortal member died, his spirit fell into his heaven, where he had lived, becoming a servant to these drujas. And, when he cried out: I want to go to Jesus, I want to go to Kriste, he was shown the drujan God, and told: That is he! Which he would believe to be true. For what is bound on earth, is bound in heaven.

A drujan God, Piad, established a sect, and named it Mormon, and he located his kingdom on earth with his mortal followers, and he became master over the spirits of his mortal followers in the same way, calling himself, the True Kriste. Piad taught, that all good Mormons would ultimately attain to rule over some planet and her heavens. But, he never permitted the angels of his kingdom to go out of his

reach. He also taught mortals, that the more numerous progeny a man begot, the greater would be his heavenly kingdom, in time to come. For this was Piad's scheme, to make his own heavenly kingdom large and powerful.

Another drujan God, Lowganus, established a kingdom on earth, and named it Shaker Heaven, pretending he was the True Kriste. And his place became a heavenly bondage unto himself.

Another drujan God, Sayawan, established a heavenly kingdom on earth, and called it The All Highest Heaven. This Lord called himself The Lord. He raised up a mortal, Swedenborg, whom he took in spirit, subjectively, into many of the lowest heavens and hells, saying to him:

Behold, they that serve not The Lord! How hard it is with them! And he further said: This place of darkness is the Brahman heaven; that place of darkness is the Buddhist heaven! But this place of light is my heaven, I, The Lord.

Thus did this drujan God establish a Swedenborg heaven, and mortals looked upon him as the true Kriste, and, after death, their souls went thither. So, it came to pass, as had been prophesied of old: Lo, Kriste, here! Lo, Kriste, there!

And, as it was with Looeamong's heavenly kingdoms, thus split into hundreds of remnants, even so was it with the heavenly kingdoms of the other false Gods, Brahma, the false, and Budha, the false, so that there were on earth thousands of petty Gods' heavenly kingdoms of darkness and misery.

Now, all of these drujan Gods, whether of Chine'ya, or Vind'yu, or Arabin'ya, or Uropa, or Guatama, rejected Jehovih, but took the name of some one of the four false Gods, and protested that he himself was the real and true God and Savior. And mortal sects, that followed them, did the same thing; and none of them practiced righteousness and good works, but were warriors and money-getters, for self sake.

God said: Behold, I give a new testimony unto the nations of the earth: In the time I overcame, and cast out the four heads of the beast, the acrimony existing between the different sects began, suddenly, to die out, and they spake friendly to one another.

CHAPTER XVII.

THE DAWN OF KOSMON.

Now, whilst the Holy Council were still sitting in Paradise, a light, like a star, came, and stood above the throne of God. And the Voice came out of the light, saying:

Behold, the false Gods are cast out, and sent unto their places. Never more shall there be any other false God, or Lord, or Savior, to lead My people away. I am sufficient unto Mine own creations.

Let this, therefore, be the beginning of the kosmon era.

My people have settled the whole earth around, from east to west; the lands on the western borders of Guatama have become inhabited.

Go, then, My Son, open the gates of heaven unto mortals. Let the angels meet them, and talk with them, face to face.

Behold, My etherean embassadress, Che'sivi'anathaotes, cometh in a sea of fire!

The ship of the etherean Goddess was seen descending from the higher heavens, coming as an open ring, to embrace the whole earth.

Swifter and swifter came the etherean archangels, till all the heavens of Paradise were encircled in the love of the Almighty.

Then, God called out the legions who had the matter in charge, where mortals had been born for the work of Jehovah's kingdom. And God said:

Open the gates of heaven; let the angels of Jehovah speak with mortals; the time of the Father's kingdom is at hand! Open the gates of heaven! Let the angels come forth in power!

CHAPTER XVIII.

Now, when God looked abroad over Guatama, he saw four million people in bondage, as slaves; and he saw that they must be liberated. And so, God inquired of the chief mathematician in the Holy Council, one Arak, saying:

Who, of all the kings of earth, hath had the greatest number of slaves?

And Arak said: Xerxes, who dwelleth in Yope'gah, in atmospherea.

God said: Send thou a heavenly ship for him, and for a thousand million of his

angels. And send also for Leonidas, the Argos'yan, and for a thousand million of his angels. And, when they are brought here, they shall descend to the earth, to these barbarians, and liberate their slaves.

Arak saluted, and departed, giving his instructions to the heavenly marshals, who at once sent ships and messengers as directed.

God, then, said: I will now recall the ashars, who hold guard over these mortals; and for a season they shall dwell in drujan darkness.

And this was accomplished, and straightway a war ensued betwixt the owners of the slaves and the neighboring states. Then came the Gods and angels, high in the grades, to witness the play of mortal death, and to determine how best to win to liberty and to Jehovah, the inhabitants of this great land.

And, there rose up two million men in arms, pushing on in war on every side, coursing the rich soil in mortal blood. And yet, neither side had defined its principles, or taken stand for righteousness' sake. But went on in fearful destruction, laying in death tens of thousands, and tens of thousands!

Jehovah said: Send thou, thy Par'si'e'an and Argos'yan angels, down to these mortals, and, by inspiration and by dreams and by visions, thy angels shall say to them: Whoso professeth the earth, shall battle in vain; but whoso professeth righteousness in My name, shall win.

And millions of angels descended, and tried to persuade them. But mortals would not hear. Even the chief general, on liberty's side, closed his soul against Jehovah. Aye, himself, enforced slavery with his mighty army. And years went on, and all the people began to perceive that, without righteousness, there would be no end to the war.

Jehovah said: Only death can reach these people, or make them behold My hand. Yet, thou shalt send thy angel hosts over all the north regions and inspire them to call out for liberty.

Then went forth Xerxes and Leonidas, with their two thousand million angels, to overspread the north, to inspire mortals to a more heavenly stand, to make them see justice and liberty. And, for a hundred

days, these angels dwelt with mortals; but many mortals were too gross to comprehend. Then, Xerxes came to New York, and took hence the guardian angels, those of holiness, and he left the city in the hand of drujas. And, at once, the city was plunged in riots, and the people were as a mad people, wild and fearful.

Again, Jehovih spake in the Holy Council in heaven: Let My angels go once more, and inspire mortals to rise to the light of My will.

Again, the angels overrun the land, inspiring mortals day and night to demand freedom for the slaves. And the Embassadress of Jehovih said to her inspiring hosts of angels: Number ye the mortals, north and south, as to their majority voice for freedom.

Now, when the Gods numbered the mortals and graded them, they discovered the majority had turned to freedom's side.

Jehovih said to His Embassadress: Take thine own inspiring host, and go down to the City of Washington, to the president, and hold this matter up to him, that he may understand Me. For he is not bound in doctrines. For which reason My angels made him president. And the president will hear thee, and he shall resolve in his own mind unto freedom for the slaves. But he will seek for some external sign, fearing he may have mistaken the angels that minister unto him. But I will provide a way for this also.

And the angels of Jehovih went to the president in a vision, like a dream, and they called unto him. And he answered: Who art thou?

And the angels said: Such as come in Jehovih's name for freedom's sake. Behold, millions of His angels look down from heaven, and would come to thy armies, if thou wouldst but proclaim freedom to the slaves. Jehovih's hand is in this matter.

The president awoke, and was troubled with his dream.

The next night, the angels came again, and re-told their words, and added thereunto: The great majority of the country is ripe for this matter. Thou fearest this is but a foolish dream. Behold, we will give the proof to-morrow.

The president awoke more troubled than before, but remembered, the angels said: We will give thee proof to-morrow.

Jehovih said: I will make this a matter of testimony to this nation, so that no man may gainsay it. And I will show also how My angels work singly and in mighty legions.

Now, at that time, there was living in Washington a seeress, through whom spir-its spake by entrancement. And on the day mentioned, the angels spake through her, saying: Go and bring the president into the presence of this woman.

And the president was told what was said. And when the president came before the seeress, the angel of Jehovih entranced her, and said unto him:

We said we would give thee proof to-morrow. Behold, we repeat unto thee, Jehovih is in this matter. Save thou proclaimest the freedom of the slaves thou shalt not succeed. Do thou this, and the enemy's armies shall melt away like snow in the sun.

The president's eyes were opened, and he went straightway, and proclaimed freedom to the whole four million slaves.

Xerxes said to Leonidas: Thou, great conqueror, thou shalt conquer me. Take thy thousand million angels, and go with the armies of the north, and inspire them on to victory. Give them such strength and courage as they have not before manifested. And, as for myself and my hosts, we will go to the armies of the south, and we will inspire them to believe they are conquered, and so make them flee before thy soldiers.

Thus, these great angel warriors allotted themselves to the war. And, behold, the northern armies ran forth over the enemy's country as if war were but play; and the southern armies vanished, disarming themselves, and returning to their homes.

The slaves were free!

Jehovih said: Let this be a testimony, that this land is the place of the beginning of the kosmon era. There shall be no caste amongst My people. Behold, I went to the Israelites, and I said: Keep yourselves as a separate people! For I had work for

them; which was to travel westward, and establish Me, the All One. And they came westward, and fulfilled My commandments. Wherefore I have blessed them. And I went to Chine'ya, and I said: Let the followers of Chine keep themselves as an exclusive people; for I have work for them; which was to establish Me, the All One, and to demonstrate the most numerous people in all the world united as one people, peacefully. And they have accomplished their work. And I blessed them. And I went to Vind'yu also, and established a mighty people with a multiplicity of Gods and languages. For I had a work for them to do, which was to preserve My revelations of some of the divisions in My heavens above; and to prove, in after-time, things which I had revealed to the ancients. They have accomplished their work also, and I have blessed them.

But, in this era, I come not to an exclusive people, but to the combination of all peoples commingled together as one people.

Henceforth, My chosen shall be of the amalgamated races, who choose Me. And these shall become the best, most perfect of all peoples on the earth. And they shall not consider race or color, but health and nobleness as to the mortal part; and as to spirit, peace, love, wisdom and good works, and one Great Spirit only.

Leonidas said to Xerxes: It will be revealed ere long that we have been here with our angel hosts. As a testimony of this, let us allot a number of our angels to remain a season with mortals. And they shall inspire them to athletic sports peculiar to the Argos'yans and Par'si'e'ans.

To this, Xerxes consented, and they asked for six hundred thousand angel volunteers; and they received them, and officered them, and distributed them in such way that their inspiration should develop mortals in health, strength and endurance, by means of athletic games. And it came to pass that the angels of heaven establish-

ed athletic games amongst this people, far and near.

CHAPTER XIX.

God, Jehovih's Son, was now relieved of his arduous toils over Earth and her heavens; and his successor and the Lords were duly crowned. Then, the Chieftainesses and high Gods and Goddesses, from the etherean heavens, prepared for the marriage of Jehovih's Brides and Bridegrooms.

And God and his Lords and high officers called in all heavenly grades prepared for the third resurrection; and there were, in all, twenty-seven thousand million Brides and Bridegrooms. Beside these, there were in Paradise, to witness the ceremonies, more than thirty thousand million angels of lower grades.

So, accordingly, the ceremonies were accomplished in the usual form; and the Brides and Bridegrooms were conducted into the avalanzas, of which there were eleven in number. Then went in the etherean hosts, who had brought forth the birth of kosmon. And, after them, God and his Lords and high officers. In the meantime, the es'enaurs and trumpeters, two thousand million, chanted and played before the hosts in glory to Jehovih.

After that, the Chieftainess gave the signal for the ascent, and, with one voice, the mighty hosts said: Arise! To Thee, Jehovih! Nearer, nearer to Thee. Thou Almighty.

And the fire-ships started upward, turning and rising. With more than forty thousand million angels aboard, rose the avalanzas above the pillars of fire, above the throne of God, higher and higher. And the angels arising, and the angels below, clapped their hands and shouted in glee and exalted glory, because of the overwhelming scene.

Thus rose up, and departed to the higher heavens, those thousands of millions of worshippers of the Creator, who had witnessed the birth of the kosmon era, for the angels and mortals of the red star, Earth.