

Rowtsag's son, Hi-ram, succeeded him; and Thammas, his son, succeeded Hi-ram. 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 a builder on the *Temple of Osiris*, commonly called the great *Great Pyramid*.



XLIV. — Thothma.

In honor of the prophet of De'yus, the first mortal servant of Osiris, whose name was Thoth, Hojax named himself Thothma, which is to say, God-Thoth; for Osiris told Hojax: Thou art the very Thoth re-incarnated; and behold, thou shalt be God of the 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 the 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, best 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 a 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 (Tuax).

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, nor heat, nor cold, can enter therein; and yet thou shalt provide chambers within, suitable for thyself and for thy chiefs, and thy friends, who are also adepts. For I have also provided the earth unto heaven, and heaven unto the earth; and my angels shall come and dwell for a season on the 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 philosophies 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 the 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 the 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 XLIX

Osiris then instructed King Thothma to drive out of the land of Egupt 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 Egupt, to escape the tyranny of Thothma, three millions of Faithists, including the shepherd kings, the unlearned. And in regard to the Faithists, who remained in the land of Egupt, 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.

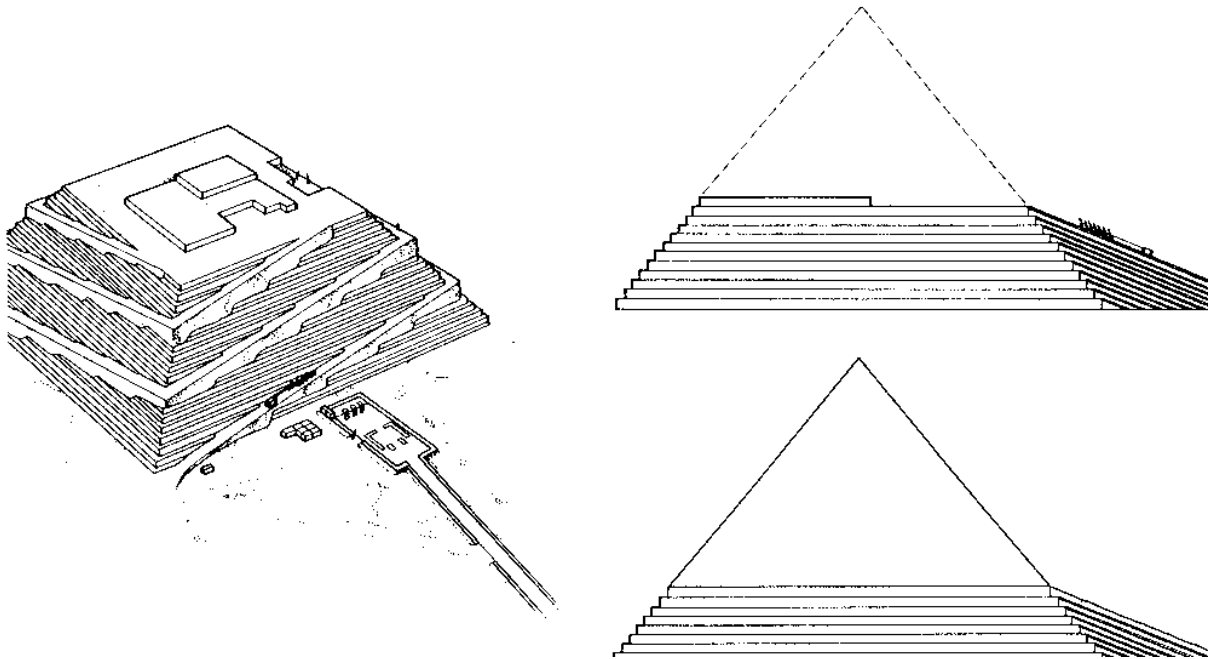
Thou shalt not profess openly thy doctrines under penalty of thy blood and thy flesh; nor shalt thou teach more in the schools or colleges; nor shall thy children receive great learning. And of thy arts, of measuring and working numbers, thou shalt not keep them secret longer, or thy blood be upon thee.

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 should 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 else but doeth 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 Egupt, and also proclaimed publicly by the scribes and seers. And yet with these restrictions upon them there remained in the land of Egupt more

than two million Faithists.



LXV. — The Building of the Pyramid.

And it came to pass that Thothma began the building of the *Temple of Osiris* (pyramid), 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 marshals was 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 Gambotha 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 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 (of a man). 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 other 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 the 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 the earth; yea, now is the extreme of the 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. All these things shall be testimony that in the corporeal age of the earth man was of like aspiration, and in the spiritual age of man in an opposite condition of corporeal surroundings; for by the earth I prove what was; and by man prove what the earth was and is at certain periods of time.

Chapter L

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 the 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 the 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* (dormancy) by swallowing his tongue. Whereupon the priests closed the entrance and sealed the king within.

Osiris, through his servant God, Egupt, 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 the spirit unto 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 soul 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 the earth and her heavens, and they belong unto 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 idolators 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, the which he did. And then Baal signaled unto Egupt, and the latter spake to the priest on watch, saying: Behold, Thothma hath returned; go thou and fetch 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 Egupt 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, Egupt, Baal and Ashtaroth, 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 Chamber 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 the earth his wisest mathematicians, to observe the winds of heaven, and the drouth upon the 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 the 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 the 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 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 toward all the sides 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 went throughout Arabin'ya, and Vind'yu, and Jaffeth, and Parsi'e, and Heleste, and Uropa, even across to the western sea; and to the south extreme of Arabin'ya, and to the great kingdoms of the interior, and to the north of Heleste and Parsi'e, and Jaffeth, to the regions of everlasting snow.

And in sixteen and seventeen years they returned, save some who died on the journeys. And most wonderful was the knowledge 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 other 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 the earth in the regions of Thothma's home kingdom. And these observations were reduced to tablets and maps, and a record made of them in Parsi'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, a language of sounds.

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 Parsi'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 Egupt 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 men.

Three hundred and forty obelisks to God, thirty triumphal arches to De'yus, four thousand oans-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 cast of the holy chambers in the pyramid. And their spirits were conducted into Osiris' 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 swoon.

Thus did Thothma prove himself to be one of the wisest and greatest men that ever dwelt on the face of the 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 the earth. At first it was small and round, like a grain of mustard, only it was spirit. And the multitude of these seed 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 dieth. And the spirit hieth it back again 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 filth 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 the earth.

But afterward I will build many colonies of like kind; more and more of them, until I have all the earth redeemed to immortal flesh. For of such shall be my kingdom, and all men and all women on the 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 LI

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 lo and 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 fetch 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 cast himself in death for 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, howbeit 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 Egypt.

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 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 Egypt, which succeeded Thothma, the inhabitants of the earth already know the chief part. For hundreds and hundreds of years the Egyptians 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 Egypt, the chief desire was to be able to return in spirit after death and dwell with mortals. And the things which followed are not even lawful to mention.

Suffice it, 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 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 the earth, and that man must be re-incarnated over and over until the flesh became 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 Egyptians; 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 LII

Of the land of Egypt, the above sufficeth; and of Parsi'e and Heleste these things are the chief, as regardeth the dominion of Osiris, Baal and Ashtaroth, to wit:

Because of the persecutions of Faithists, and shepherd kings, and Listians, these people fled into Parsi'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, to wit:

Jah, Apollon-ya, Petoris, Pluton-ya, Hi-ram, 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, to wit: Clue, Jon, I-sa-ah, Yam-yam, Luth, Bar, Hote, Ki-dom, Athena, Hira, Oke-ya-nos, Hermes, Posee-ya-don, Ura-na, Hace, T'sodus, Rac-Rom, Mi-kak, Tol, Taes, Wowouski, Sur, Ala-jax and Hesmoin.

And Baal and Ashtaroth cast lots for each of the above generals and captains, turn about they chose, until 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 Parsi'e and Heleste. 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; Hangun; with eight tributaries; Waas with three; Lawga, 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; Tuna, 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 has 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 of the 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 even 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 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 whoso 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 Apollo-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 blab it about, 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 slaying 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 wall 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: A matter of weight is on my mind, O king: 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 these 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 Parsi'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 betwixt 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 of themselves without war.

The whole time of destruction was one hundred and sixty years; and after that Parsi'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 Egupt 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 Parsi'e and Heleste, behold, Baal and Ashtaroth will rebel against thee, choosing these lands for their own kingdoms.

But both Satan and Osiris, who now falsely styled himself God of heaven and earth, were powerless to prevent the march of Jehovah's hand. For as He gave liberty unto all His creatures, and as Osiris had fostered the idea of being sole ruler of earth and heaven, even so the seed of his own sowing took root in Baal and Ashtaroth. And they formed a compact with each other and seceded from Osiris after all. And in order to determine what share of the earth should be theirs, a war in heaven ensued between the three Gods, and Te-in and Sudga joined in also.

Chapter LIII

Jehovah 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 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 machinations 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 millions of 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 out of 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 Jehovah'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, Jehovah is All Peace! They will even curse Jehovah and peace, so do the fighting angels threaten and curse if one of Jehovah'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 Jehovah permitteth 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 the 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 their king, who hath great pageantry. Behold, I will stand in his great armies, or be led on to death, even as the king willeth 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 hath 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.

Jehovih hath said: 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 whoso 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 and love, and liberty unto others, are My chosen. They are on the way of everlasting resurrection.

Chapter LIV

About the time Baal and Ashtaroth had destroyed the inhabitants of the earth in Parsi'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 Parsi'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, go 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 Parsi'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. Perceive ye not that we have the balance of power in our favor? And also, that if in these troublous 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 mayst 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 balk 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 north-western Arabin'ya; and Ashtaroth marked out for her heavenly kingdom over Parsi'e and north-eastern 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 Thammus. 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 (Africa). 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, Vivaulias, Hiras, Haroyu, Ahhoma, V'ractu and Tiviressa.

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 the 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; war, war, war; hell, hell, hell!

And now, alas, over all the earth where war had reveled 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, deep born in darkness, now pestering the people on earth, were hundreds of millions of familiars taking to fetalism! Vampire spirits who suck the blood and the 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 these regions escaped, Baal and Ashtaroth, who fled to save themselves for a more opportune season to carry out their wicked schemes.

Chapter LV

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.

This much, then, of evil; now know ye of the good and faithful, and of the changes of earth and heaven.

By the pressure of ji'ay, Craoshivi had descended near the earth, and some places bordered upon it. Darkness had overspread the land of the 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 the earth, which had been destroyed, were covered up, and it was like a new country.

The 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 can not 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, too! 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 Me 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 airivagnas 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 awhile, 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 the earth and her evil Gods, and of the faithful, struggling hosts of Jehovih in their up-hill work.

And now the 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.

End of Book of Wars Against Jehovih.