

ЭДВАРД БУЛЬВЕР-ЛИТТОН

# THE COMING RACE

**Эдвард Джордж Бульвер-Литтон**  
**The Coming Race**

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*The Coming Race:*

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# Baron Edward Bulwer Lytton Lytton The Coming Race

## Chapter I

I am a native of \_\_\_\_\_, in the United States of America. My ancestors migrated from England in the reign of Charles II.; and my grandfather was not undistinguished in the War of Independence. My family, therefore, enjoyed a somewhat high social position in right of birth; and being also opulent, they were considered disqualified for the public service. My father once ran for Congress, but was signally defeated by his tailor. After that event he interfered little in politics, and lived much in his library. I was the eldest of three sons, and sent at the age of sixteen to the old country, partly to complete my literary education, partly to commence my commercial training in a mercantile firm at Liverpool. My father died shortly after I was twenty-one; and being left well off, and having a taste for travel and adventure, I resigned, for a time, all pursuit of the almighty dollar, and became a desultory wanderer over the face of the earth.

In the year 18\_\_\_, happening to be in \_\_\_\_\_, I was invited by a professional engineer, with whom I had made acquaintance,

to visit the recesses of the \_\_\_\_\_ mine, upon which he was employed.

The reader will understand, ere he close this narrative, my reason for concealing all clue to the district of which I write, and will perhaps thank me for refraining from any description that may tend to its discovery.

Let me say, then, as briefly as possible, that I accompanied the engineer into the interior of the mine, and became so strangely fascinated by its gloomy wonders, and so interested in my friend's explorations, that I prolonged my stay in the neighbourhood, and descended daily, for some weeks, into the vaults and galleries hollowed by nature and art beneath the surface of the earth. The engineer was persuaded that far richer deposits of mineral wealth than had yet been detected, would be found in a new shaft that had been commenced under his operations. In piercing this shaft we came one day upon a chasm jagged and seemingly charred at the sides, as if burst asunder at some distant period by volcanic fires. Down this chasm my friend caused himself to be lowered in a 'cage,' having first tested the atmosphere by the safety-lamp. He remained nearly an hour in the abyss. When he returned he was very pale, and with an anxious, thoughtful expression of face, very different from its ordinary character, which was open, cheerful, and fearless.

He said briefly that the descent appeared to him unsafe, and leading to no result; and, suspending further operations in the shaft, we returned to the more familiar parts of the mine.

All the rest of that day the engineer seemed preoccupied by some absorbing thought. He was unusually taciturn, and there was a scared, bewildered look in his eyes, as that of a man who has seen a ghost. At night, as we two were sitting alone in the lodging we shared together near the mouth of the mine, I said to my friend,—

“Tell me frankly what you saw in that chasm: I am sure it was something strange and terrible. Whatever it be, it has left your mind in a state of doubt. In such a case two heads are better than one. Confide in me.”

The engineer long endeavoured to evade my inquiries; but as, while he spoke, he helped himself unconsciously out of the brandy-flask to a degree to which he was wholly unaccustomed, for he was a very temperate man, his reserve gradually melted away. He who would keep himself to himself should imitate the dumb animals, and drink water. At last he said, “I will tell you all. When the cage stopped, I found myself on a ridge of rock; and below me, the chasm, taking a slanting direction, shot down to a considerable depth, the darkness of which my lamp could not have penetrated. But through it, to my infinite surprise, streamed upward a steady brilliant light. Could it be any volcanic fire? In that case, surely I should have felt the heat. Still, if on this there was doubt, it was of the utmost importance to our common safety to clear it up. I examined the sides of the descent, and found that I could venture to trust myself to the irregular projection of ledges, at least for some way. I left the cage and clambered down. As

I drew nearer and nearer to the light, the chasm became wider, and at last I saw, to my unspeakable amaze, a broad level road at the bottom of the abyss, illumined as far as the eye could reach by what seemed artificial gas-lamps placed at regular intervals, as in the thoroughfare of a great city; and I heard confusedly at a distance a hum as of human voices. I know, of course, that no rival miners are at work in this district. Whose could be those voices? What human hands could have levelled that road and marshalled those lamps?

“The superstitious belief, common to miners, that gnomes or fiends dwell within the bowels of the earth, began to seize me. I shuddered at the thought of descending further and braving the inhabitants of this nether valley. Nor indeed could I have done so without ropes, as from the spot I had reached to the bottom of the chasm the sides of the rock sank down abrupt, smooth, and sheer. I retraced my steps with some difficulty. Now I have told you all.”

“You will descend again?”

“I ought, yet I feel as if I durst not.”

“A trusty companion halves the journey and doubles the courage. I will go with you. We will provide ourselves with ropes of suitable length and strength—and—pardon me—you must not drink more to-night, our hands and feet must be steady and firm tomorrow.”

## Chapter II

With the morning my friend's nerves were rebraced, and he was not less excited by curiosity than myself. Perhaps more; for he evidently believed in his own story, and I felt considerable doubt of it; not that he would have wilfully told an untruth, but that I thought he must have been under one of those hallucinations which seize on our fancy or our nerves in solitary, unaccustomed places, and in which we give shape to the formless and sound to the dumb.

We selected six veteran miners to watch our descent; and as the cage held only one at a time, the engineer descended first; and when he had gained the ledge at which he had before halted, the cage rearose for me. I soon gained his side. We had provided ourselves with a strong coil of rope.

The light struck on my sight as it had done the day before on my friend's. The hollow through which it came sloped diagonally: it seemed to me a diffused atmospheric light, not like that from fire, but soft and silvery, as from a northern star. Quitting the cage, we descended, one after the other, easily enough, owing to the juts in the side, till we reached the place at which my friend had previously halted, and which was a projection just spacious enough to allow us to stand abreast. From this spot the chasm widened rapidly like the lower end of a vast funnel, and I saw distinctly the valley, the road, the lamps which my companion

had described. He had exaggerated nothing. I heard the sounds he had heard—a mingled indescribable hum as of voices and a dull tramp as of feet. Straining my eye farther down, I clearly beheld at a distance the outline of some large building. It could not be mere natural rock, it was too symmetrical, with huge heavy Egyptian-like columns, and the whole lighted as from within. I had about me a small pocket-telescope, and by the aid of this, I could distinguish, near the building I mention, two forms which seemed human, though I could not be sure. At least they were living, for they moved, and both vanished within the building. We now proceeded to attach the end of the rope we had brought with us to the ledge on which we stood, by the aid of clamps and grappling hooks, with which, as well as with necessary tools, we were provided.

We were almost silent in our work. We toiled like men afraid to speak to each other. One end of the rope being thus apparently made firm to the ledge, the other, to which we fastened a fragment of the rock, rested on the ground below, a distance of some fifty feet. I was a younger man and a more active man than my companion, and having served on board ship in my boyhood, this mode of transit was more familiar to me than to him. In a whisper I claimed the precedence, so that when I gained the ground I might serve to hold the rope more steady for his descent. I got safely to the ground beneath, and the engineer now began to lower himself. But he had scarcely accomplished ten feet of the descent, when the fastenings, which we had fancied

so secure, gave way, or rather the rock itself proved treacherous and crumbled beneath the strain; and the unhappy man was precipitated to the bottom, falling just at my feet, and bringing down with his fall splinters of the rock, one of which, fortunately but a small one, struck and for the time stunned me. When I recovered my senses I saw my companion an inanimate mass beside me, life utterly extinct. While I was bending over his corpse in grief and horror, I heard close at hand a strange sound between a snort and a hiss; and turning instinctively to the quarter from which it came, I saw emerging from a dark fissure in the rock a vast and terrible head, with open jaws and dull, ghastly, hungry eyes—the head of a monstrous reptile resembling that of the crocodile or alligator, but infinitely larger than the largest creature of that kind I had ever beheld in my travels. I started to my feet and fled down the valley at my utmost speed. I stopped at last, ashamed of my panic and my flight, and returned to the spot on which I had left the body of my friend. It was gone; doubtless the monster had already drawn it into its den and devoured it. The rope and the grappling-hooks still lay where they had fallen, but they afforded me no chance of return; it was impossible to re-attach them to the rock above, and the sides of the rock were too sheer and smooth for human steps to clamber. I was alone in this strange world, amidst the bowels of the earth.

## Chapter III

Slowly and cautiously I went my solitary way down the lamplit road and towards the large building I have described. The road itself seemed like a great Alpine pass, skirting rocky mountains of which the one through whose chasm I had descended formed a link. Deep below to the left lay a vast valley, which presented to my astonished eye the unmistakable evidences of art and culture. There were fields covered with a strange vegetation, similar to none I have seen above the earth; the colour of it not green, but rather of a dull and leaden hue or of a golden red.

There were lakes and rivulets which seemed to have been curved into artificial banks; some of pure water, others that shone like pools of naphtha. At my right hand, ravines and defiles opened amidst the rocks, with passes between, evidently constructed by art, and bordered by trees resembling, for the most part, gigantic ferns, with exquisite varieties of feathery foliage, and stems like those of the palm-tree. Others were more like the cane-plant, but taller, bearing large clusters of flowers. Others, again, had the form of enormous fungi, with short thick stems supporting a wide dome-like roof, from which either rose or drooped long slender branches. The whole scene behind, before, and beside me far as the eye could reach, was brilliant with innumerable lamps. The world without a sun was bright and warm as an Italian landscape at noon, but the air less oppressive,

the heat softer. Nor was the scene before me void of signs of habitation. I could distinguish at a distance, whether on the banks of the lake or rivulet, or half-way upon eminences, embedded amidst the vegetation, buildings that must surely be the homes of men. I could even discover, though far off, forms that appeared to me human moving amidst the landscape. As I paused to gaze, I saw to the right, gliding quickly through the air, what appeared a small boat, impelled by sails shaped like wings. It soon passed out of sight, descending amidst the shades of a forest. Right above me there was no sky, but only a cavernous roof. This roof grew higher and higher at the distance of the landscapes beyond, till it became imperceptible, as an atmosphere of haze formed itself beneath.

Continuing my walk, I started,—from a bush that resembled a great tangle of sea-weeds, interspersed with fern-like shrubs and plants of large leafage shaped like that of the aloe or prickly-pear,—a curious animal about the size and shape of a deer. But as, after bounding away a few paces, it turned round and gazed at me inquisitively, I perceived that it was not like any species of deer now extant above the earth, but it brought instantly to my recollection a plaster cast I had seen in some museum of a variety of the elk stag, said to have existed before the Deluge. The creature seemed tame enough, and, after inspecting me a moment or two, began to graze on the singular herbiage around undismayed and careless.

## Chapter IV

I now came in full sight of the building. Yes, it had been made by hands, and hollowed partly out of a great rock. I should have supposed it at the first glance to have been of the earliest form of Egyptian architecture. It was fronted by huge columns, tapering upward from massive plinths, and with capitals that, as I came nearer, I perceived to be more ornamental and more fantastically graceful than Egyptian architecture allows. As the Corinthian capital mimics the leaf of the acanthus, so the capitals of these columns imitated the foliage of the vegetation neighbouring them, some aloe-like, some fern-like. And now there came out of this building a form—human;—was it human? It stood on the broad way and looked around, beheld me and approached. It came within a few yards of me, and at the sight and presence of it an indescribable awe and tremor seized me, rooting my feet to the ground. It reminded me of symbolical images of Genius or Demon that are seen on Etruscan vases or limned on the walls of Eastern sepulchres—images that borrow the outlines of man, and are yet of another race. It was tall, not gigantic, but tall as the tallest man below the height of giants.

Its chief covering seemed to me to be composed of large wings folded over its breast and reaching to its knees; the rest of its attire was composed of an under tunic and leggings of some thin fibrous material. It wore on its head a kind of tiara that shone

with jewels, and carried in its right hand a slender staff of bright metal like polished steel. But the face! it was that which inspired my awe and my terror. It was the face of man, but yet of a type of man distinct from our known extant races. The nearest approach to it in outline and expression is the face of the sculptured sphinx—so regular in its calm, intellectual, mysterious beauty. Its colour was peculiar, more like that of the red man than any other variety of our species, and yet different from it—a richer and a softer hue, with large black eyes, deep and brilliant, and brows arched as a semicircle. The face was beardless; but a nameless something in the aspect, tranquil though the expression, and beautiful though the features, roused that instinct of danger which the sight of a tiger or serpent arouses. I felt that this manlike image was endowed with forces inimical to man. As it drew near, a cold shudder came over me. I fell on my knees and covered my face with my hands.

## Chapter V

A voice accosted me—a very quiet and very musical key of voice—in a language of which I could not understand a word, but it served to dispel my fear. I uncovered my face and looked up. The stranger (I could scarcely bring myself to call him man) surveyed me with an eye that seemed to read to the very depths of my heart. He then placed his left hand on my forehead, and with the staff in his right, gently touched my shoulder. The effect of this double contact was magical. In place of my former terror there passed into me a sense of contentment, of joy, of confidence in myself and in the being before me. I rose and spoke in my own language. He listened to me with apparent attention, but with a slight surprise in his looks; and shook his head, as if to signify that I was not understood. He then took me by the hand and led me in silence to the building. The entrance was open—indeed there was no door to it. We entered an immense hall, lighted by the same kind of lustre as in the scene without, but diffusing a fragrant odour. The floor was in large tessellated blocks of precious metals, and partly covered with a sort of matlike carpeting. A strain of low music, above and around, undulated as if from invisible instruments, seeming to belong naturally to the place, just as the sound of murmuring waters belongs to a rocky landscape, or the warble of birds to vernal groves.

A figure in a simpler garb than that of my guide, but of similar fashion, was standing motionless near the threshold. My guide touched it twice with his staff, and it put itself into a rapid and gliding movement, skimming noiselessly over the floor. Gazing on it, I then saw that it was no living form, but a mechanical automaton. It might be two minutes after it vanished through a doorless opening, half screened by curtains at the other end of the hall, when through the same opening advanced a boy of about twelve years old, with features closely resembling those of my guide, so that they seemed to me evidently son and father. On seeing me the child uttered a cry, and lifted a staff like that borne by my guide, as if in menace. At a word from the elder he dropped it. The two then conversed for some moments, examining me while they spoke. The child touched my garments, and stroked my face with evident curiosity, uttering a sound like a laugh, but with an hilarity more subdued than the mirth of our laughter. Presently the roof of the hall opened, and a platform descended, seemingly constructed on the same principle as the 'lifts' used in hotels and warehouses for mounting from one story to another.

The stranger placed himself and the child on the platform, and motioned to me to do the same, which I did. We ascended quickly and safely, and alighted in the midst of a corridor with doorways on either side.

Through one of these doorways I was conducted into a chamber fitted up with an oriental splendour; the walls were

tesselated with spars, and metals, and uncut jewels; cushions and divans abounded; apertures as for windows but unglazed, were made in the chamber opening to the floor; and as I passed along I observed that these openings led into spacious balconies, and commanded views of the illumined landscape without. In cages suspended from the ceiling there were birds of strange form and bright plumage, which at our entrance set up a chorus of song, modulated into tune as is that of our piping bullfinches. A delicious fragrance, from censers of gold elaborately sculptured, filled the air. Several automata, like the one I had seen, stood dumb and motionless by the walls. The stranger placed me beside him on a divan and again spoke to me, and again I spoke, but without the least advance towards understanding each other.

But now I began to feel the effects of the blow I had received from the splinters of the falling rock more acutely than I had done at first.

There came over me a sense of sickly faintness, accompanied with acute, lancinating pains in the head and neck. I sank back on the seat and strove in vain to stifle a groan. On this the child, who had hitherto seemed to eye me with distrust or dislike, knelt by my side to support me; taking one of my hands in both his own, he approached his lips to my forehead, breathing on it softly. In a few moments my pain ceased; a drowsy, heavy calm crept over me; I fell asleep.

How long I remained in this state I know not, but when I woke I felt perfectly restored. My eyes opened upon a group of silent

forms, seated around me in the gravity and quietude of Orientals—all more or less like the first stranger; the same mantling wings, the same fashion of garment, the same sphinx-like faces, with the deep dark eyes and red man's colour; above all, the same type of race—race akin to man's, but infinitely stronger of form and grandeur of aspect—and inspiring the same unutterable feeling of dread. Yet each countenance was mild and tranquil, and even kindly in expression. And, strangely enough, it seemed to me that in this very calm and benignity consisted the secret of the dread which the countenances inspired. They seemed as void of the lines and shadows which care and sorrow, and passion and sin, leave upon the faces of men, as are the faces of sculptured gods, or as, in the eyes of Christian mourners, seem the peaceful brows of the dead.

I felt a warm hand on my shoulder; it was the child's. In his eyes there was a sort of lofty pity and tenderness, such as that with which we may gaze on some suffering bird or butterfly. I shrank from that touch—I shrank from that eye. I was vaguely impressed with a belief that, had he so pleased, that child could have killed me as easily as a man can kill a bird or a butterfly. The child seemed pained at my repugnance, quitted me, and placed himself beside one of the windows. The others continued to converse with each other in a low tone, and by their glances towards me I could perceive that I was the object of their conversation. One in especial seemed to be urging some proposal affecting me on the being whom I had first met, and this last by his gesture

seemed about to assent to it, when the child suddenly quitted his post by the window, placed himself between me and the other forms, as if in protection, and spoke quickly and eagerly. By some intuition or instinct I felt that the child I had before so dreaded was pleading in my behalf. Ere he had ceased another stranger entered the room. He appeared older than the rest, though not old; his countenance less smoothly serene than theirs, though equally regular in its features, seemed to me to have more the touch of a humanity akin to my own. He listened quietly to the words addressed to him, first by my guide, next by two others of the group, and lastly by the child; then turned towards myself, and addressed me, not by words, but by signs and gestures. These I fancied that I perfectly understood, and I was not mistaken. I comprehended that he inquired whence I came. I extended my arm, and pointed towards the road which had led me from the chasm in the rock; then an idea seized me. I drew forth my pocket-book, and sketched on one of its blank leaves a rough design of the ledge of the rock, the rope, myself clinging to it; then of the cavernous rock below, the head of the reptile, the lifeless form of my friend. I gave this primitive kind of hieroglyph to my interrogator, who, after inspecting it gravely, handed it to his next neighbour, and it thus passed round the group. The being I had at first encountered then said a few words, and the child, who approached and looked at my drawing, nodded as if he comprehended its purport, and, returning to the window, expanded the wings attached to his form, shook them once or

twice, and then launched himself into space without. I started up in amaze and hastened to the window. The child was already in the air, buoyed on his wings, which he did not flap to and fro as a bird does, but which were elevated over his head, and seemed to bear him steadily aloft without effort of his own. His flight seemed as swift as an eagle's; and I observed that it was towards the rock whence I had descended, of which the outline loomed visible in the brilliant atmosphere. In a very few minutes he returned, skimming through the opening from which he had gone, and dropping on the floor the rope and grappling-hooks I had left at the descent from the chasm. Some words in a low tone passed between the being present; one of the group touched an automaton, which started forward and glided from the room; then the last comer, who had addressed me by gestures, rose, took me by the hand, and led me into the corridor. There the platform by which I had mounted awaited us; we placed ourselves on it and were lowered into the hall below. My new companion, still holding me by the hand, conducted me from the building into a street (so to speak) that stretched beyond it, with buildings on either side, separated from each other by gardens bright with rich-coloured vegetation and strange flowers. Interspersed amidst these gardens, which were divided from each other by low walls, or walking slowly along the road, were many forms similar to those I had already seen. Some of the passers-by, on observing me, approached my guide, evidently by their tones, looks, and gestures addressing to him inquiries about myself. In

a few moments a crowd collected around us, examining me with great interest, as if I were some rare wild animal. Yet even in gratifying their curiosity they preserved a grave and courteous demeanour; and after a few words from my guide, who seemed to me to deprecate obstruction in our road, they fell back with a stately inclination of head, and resumed their own way with tranquil indifference. Midway in this thoroughfare we stopped at a building that differed from those we had hitherto passed, inasmuch as it formed three sides of a vast court, at the angles of which were lofty pyramidal towers; in the open space between the sides was a circular fountain of colossal dimensions, and throwing up a dazzling spray of what seemed to me fire. We entered the building through an open doorway and came into an enormous hall, in which were several groups of children, all apparently employed in work as at some great factory. There was a huge engine in the wall which was in full play, with wheels and cylinders resembling our own steam-engines, except that it was richly ornamented with precious stones and metals, and appeared to emanate a pale phosphorescent atmosphere of shifting light. Many of the children were at some mysterious work on this machinery, others were seated before tables. I was not allowed to linger long enough to examine into the nature of their employment. Not one young voice was heard—not one young face turned to gaze on us. They were all still and indifferent as may be ghosts, through the midst of which pass unnoticed the forms of the living.

Quitting this hall, my guide led me through a gallery richly painted in compartments, with a barbaric mixture of gold in the colours, like pictures by Louis Cranach. The subjects described on these walls appeared to my glance as intended to illustrate events in the history of the race amidst which I was admitted. In all there were figures, most of them like the manlike creatures I had seen, but not all in the same fashion of garb, nor all with wings. There were also the effigies of various animals and birds, wholly strange to me, with backgrounds depicting landscapes or buildings. So far as my imperfect knowledge of the pictorial art would allow me to form an opinion, these paintings seemed very accurate in design and very rich in colouring, showing a perfect knowledge of perspective, but their details not arranged according to the rules of composition acknowledged by our artists—wanting, as it were, a centre; so that the effect was vague, scattered, confused, bewildering—they were like heterogeneous fragments of a dream of art.

We now came into a room of moderate size, in which was assembled what I afterwards knew to be the family of my guide, seated at a table spread as for repast. The forms thus grouped were those of my guide's wife, his daughter, and two sons. I recognised at once the difference between the two sexes, though the two females were of taller stature and ampler proportions than the males; and their countenances, if still more symmetrical in outline and contour, were devoid of the softness and timidity of expression which give charm to the face of woman as seen

on the earth above. The wife wore no wings, the daughter wore wings longer than those of the males.

My guide uttered a few words, on which all the persons seated rose, and with that peculiar mildness of look and manner which I have before noticed, and which is, in truth, the common attribute of this formidable race, they saluted me according to their fashion, which consists in laying the right hand very gently on the head and uttering a soft sibilant monosyllable—S.Si, equivalent to “Welcome.”

The mistress of the house then seated me beside her, and heaped a golden platter before me from one of the dishes.

While I ate (and though the viands were new to me, I marvelled more at the delicacy than the strangeness of their flavour), my companions conversed quietly, and, so far as I could detect, with polite avoidance of any direct reference to myself, or any obtrusive scrutiny of my appearance. Yet I was the first creature of that variety of the human race to which I belong that they had ever beheld, and was consequently regarded by them as a most curious and abnormal phenomenon. But all rudeness is unknown to this people, and the youngest child is taught to despise any vehement emotional demonstration. When the meal was ended, my guide again took me by the hand, and, re-entering the gallery, touched a metallic plate inscribed with strange figures, and which I rightly conjectured to be of the nature of our telegraphs. A platform descended, but this time we mounted to a much greater height than in the former building,

and found ourselves in a room of moderate dimensions, and which in its general character had much that might be familiar to the associations of a visitor from the upper world. There were shelves on the wall containing what appeared to be books, and indeed were so; mostly very small, like our diamond duodecimos, shaped in the fashion of our volumes, and bound in sheets of fine metal. There were several curious-looking pieces of mechanism scattered about, apparently models, such as might be seen in the study of any professional mechanician. Four automata (mechanical contrivances which, with these people, answer the ordinary purposes of domestic service) stood phantom-like at each angle in the wall. In a recess was a low couch, or bed with pillows. A window, with curtains of some fibrous material drawn aside, opened upon a large balcony. My host stepped out into the balcony; I followed him. We were on the uppermost story of one of the angular pyramids; the view beyond was of a wild and solemn beauty impossible to describe:—the vast ranges of precipitous rock which formed the distant background, the intermediate valleys of mystic many-coloured herbiage, the flash of waters, many of them like streams of roseate flame, the serene lustre diffused over all by myriads of lamps, combined to form a whole of which no words of mine can convey adequate description; so splendid was it, yet so sombre; so lovely, yet so awful.

But my attention was soon diverted from these nether landscapes. Suddenly there arose, as from the streets below,

a burst of joyous music; then a winged form soared into the space; another as if in chase of the first, another and another; others after others, till the crowd grew thick and the number countless. But how describe the fantastic grace of these forms in their undulating movements! They appeared engaged in some sport or amusement; now forming into opposite squadrons; now scattering; now each group threading the other, soaring, descending, interweaving, severing; all in measured time to the music below, as if in the dance of the fabled Peri.

I turned my gaze on my host in a feverish wonder. I ventured to place my hand on the large wings that lay folded on his breast, and in doing so a slight shock as of electricity passed through me. I recoiled in fear; my host smiled, and as if courteously to gratify my curiosity, slowly expanded his pinions. I observed that his garment beneath them became dilated as a bladder that fills with air. The arms seemed to slide into the wings, and in another moment he had launched himself into the luminous atmosphere, and hovered there, still, and with outspread wings, as an eagle that basks in the sun. Then, rapidly as an eagle swoops, he rushed downwards into the midst of one of the groups, skimming through the midst, and as suddenly again soaring aloft. Thereon, three forms, in one of which I thought to recognise my host's daughter, detached themselves from the rest, and followed him as a bird sportively follows a bird. My eyes, dazzled with the lights and bewildered by the throngs, ceased to distinguish the gyrations and evolutions of these winged playmates, till presently

my host re-emerged from the crowd and alighted at my side.

The strangeness of all I had seen began now to operate fast on my senses; my mind itself began to wander. Though not inclined to be superstitious, nor hitherto believing that man could be brought into bodily communication with demons, I felt the terror and the wild excitement with which, in the Gothic ages, a traveller might have persuaded himself that he witnessed a 'sabbat' of fiends and witches. I have a vague recollection of having attempted with vehement gesticulation, and forms of exorcism, and loud incoherent words, to repel my courteous and indulgent host; of his mild endeavors to calm and soothe me; of his intelligent conjecture that my fright and bewilderment were occasioned by the difference of form and movement between us which the wings that had excited my marvelling curiosity had, in exercise, made still more strongly perceptible; of the gentle smile with which he had sought to dispel my alarm by dropping the wings to the ground and endeavouring to show me that they were but a mechanical contrivance. That sudden transformation did but increase my horror, and as extreme fright often shows itself by extreme daring, I sprang at his throat like a wild beast. On an instant I was felled to the ground as by an electric shock, and the last confused images floating before my sight ere I became wholly insensible, were the form of my host kneeling beside me with one hand on my forehead, and the beautiful calm face of his daughter, with large, deep, inscrutable eyes intently fixed upon my own.

## Chapter VI

I remained in this unconscious state, as I afterwards learned, for many days, even for some weeks according to our computation of time. When I recovered I was in a strange room, my host and all his family were gathered round me, and to my utter amaze my host's daughter accosted me in my own language with a slightly foreign accent.

“How do you feel?” she asked.

It was some moments before I could overcome my surprise enough to falter out, “You know my language? How? Who and what are you?”

My host smiled and motioned to one of his sons, who then took from a table a number of thin metallic sheets on which were traced drawings of various figures—a house, a tree, a bird, a man, &c.

In these designs I recognised my own style of drawing. Under each figure was written the name of it in my language, and in my writing; and in another handwriting a word strange to me beneath it.

Said the host, “Thus we began; and my daughter Zee, who belongs to the College of Sages, has been your instructress and ours too.”

Zee then placed before me other metallic sheets, on which, in my writing, words first, and then sentences, were inscribed.

Under each word and each sentence strange characters in another hand. Rallying my senses, I comprehended that thus a rude dictionary had been effected. Had it been done while I was dreaming? “That is enough now,” said Zee, in a tone of command. “Repose and take food.”

## Chapter VII

A room to myself was assigned to me in this vast edifice. It was prettily and fantastically arranged, but without any of the splendour of metal-work or gems which was displayed in the more public apartments. The walls were hung with a variegated matting made from the stalks and fibers of plants, and the floor carpeted with the same.

The bed was without curtains, its supports of iron resting on balls of crystal; the coverings, of a thin white substance resembling cotton. There were sundry shelves containing books. A curtained recess communicated with an aviary filled with singing-birds, of which I did not recognise one resembling those I have seen on earth, except a beautiful species of dove, though this was distinguished from our doves by a tall crest of bluish plumes. All these birds had been trained to sing in artful tunes, and greatly exceeded the skill of our piping bullfinches, which can rarely achieve more than two tunes, and cannot, I believe, sing those in concert. One might have supposed one's self at an opera in listening to the voices in my aviary. There were duets and trios, and quartetts and choruses, all arranged as in one piece of music. Did I want silence from the birds? I had but to draw a curtain over the aviary, and their song hushed as they found themselves left in the dark. Another opening formed a window, not glazed, but on touching a spring, a shutter ascended

from the floor, formed of some substance less transparent than glass, but still sufficiently pellucid to allow a softened view of the scene without. To this window was attached a balcony, or rather hanging garden, wherein grew many graceful plants and brilliant flowers. The apartment and its appurtenances had thus a character, if strange in detail, still familiar, as a whole, to modern notions of luxury, and would have excited admiration if found attached to the apartments of an English duchess or a fashionable French author. Before I arrived this was Zee's chamber; she had hospitably assigned it to me.

Some hours after the waking up which is described in my last chapter, I was lying alone on my couch trying to fix my thoughts on conjecture as to the nature and genus of the people amongst whom I was thrown, when my host and his daughter Zee entered the room. My host, still speaking my native language, inquired with much politeness, whether it would be agreeable to me to converse, or if I preferred solitude. I replied, that I should feel much honoured and obliged by the opportunity offered me to express my gratitude for the hospitality and civilities I had received in a country to which I was a stranger, and to learn enough of its customs and manners not to offend through ignorance.

As I spoke, I had of course risen from my couch: but Zee, much to my confusion, curtly ordered me to lie down again, and there was something in her voice and eye, gentle as both were, that compelled my obedience. She then seated herself

unconcernedly at the foot of my bed, while her father took his place on a divan a few feet distant.

“But what part of the world do you come from?” asked my host, “that we should appear so strange to you and you to us? I have seen individual specimens of nearly all the races differing from our own, except the primeval savages who dwell in the most desolate and remote recesses of uncultivated nature, unacquainted with other light than that they obtain from volcanic fires, and contented to grope their way in the dark, as do many creeping, crawling and flying things. But certainly you cannot be a member of those barbarous tribes, nor, on the other hand, do you seem to belong to any civilised people.”

I was somewhat nettled at this last observation, and replied that I had the honour to belong to one of the most civilised nations of the earth; and that, so far as light was concerned, while I admired the ingenuity and disregard of expense with which my host and his fellow-citizens had contrived to illumine the regions unpenetrated by the rays of the sun, yet I could not conceive how any who had once beheld the orbs of heaven could compare to their lustre the artificial lights invented by the necessities of man. But my host said he had seen specimens of most of the races differing from his own, save the wretched barbarians he had mentioned. Now, was it possible that he had never been on the surface of the earth, or could he only be referring to communities buried within its entrails?

My host was for some moments silent; his countenance

showed a degree of surprise which the people of that race very rarely manifest under any circumstances, howsoever extraordinary. But Zee was more intelligent, and exclaimed, "So you see, my father, that there is truth in the old tradition; there always is truth in every tradition commonly believed in all times and by all tribes."

"Zee," said my host mildly, "you belong to the College of Sages, and ought to be wiser than I am; but, as chief of the Light-preserving Council, it is my duty to take nothing for granted till it is proved to the evidence of my own senses." Then, turning to me, he asked me several questions about the surface of the earth and the heavenly bodies; upon which, though I answered him to the best of my knowledge, my answers seemed not to satisfy nor convince him. He shook his head quietly, and, changing the subject rather abruptly, asked how I had come down from what he was pleased to call one world to the other. I answered, that under the surface of the earth there were mines containing minerals, or metals, essential to our wants and our progress in all arts and industries; and I then briefly explained the manner in which, while exploring one of those mines, I and my ill-fated friend had obtained a glimpse of the regions into which we had descended, and how the descent had cost him his life; appealing to the rope and grappling-hooks that the child had brought to the house in which I had been at first received, as a witness of the truthfulness of my story.

My host then proceeded to question me as to the habits

and modes of life among the races on the upper earth, more especially among those considered to be the most advanced in that civilisation which he was pleased to define “the art of diffusing throughout a community the tranquil happiness which belongs to a virtuous and well-ordered household.” Naturally desiring to represent in the most favourable colours the world from which I came, I touched but slightly, though indulgently, on the antiquated and decaying institutions of Europe, in order to expatiate on the present grandeur and prospective pre-eminence of that glorious American Republic, in which Europe enviously seeks its model and tremblingly foresees its doom. Selecting for an example of the social life of the United States that city in which progress advances at the fastest rate, I indulged in an animated description of the moral habits of New York. Mortified to see, by the faces of my listeners, that I did not make the favourable impression I had anticipated, I elevated my theme; dwelling on the excellence of democratic institutions, their promotion of tranquil happiness by the government of party, and the mode in which they diffused such happiness throughout the community by preferring, for the exercise of power and the acquisition of honours, the lowliest citizens in point of property, education, and character. Fortunately recollecting the peroration of a speech, on the purifying influences of American democracy and their destined spread over the world, made by a certain eloquent senator (for whose vote in the Senate a Railway Company, to which my two brothers belonged, had just paid

20,000 dollars), I wound up by repeating its glowing predictions of the magnificent future that smiled upon mankind—when the flag of freedom should float over an entire continent, and two hundred millions of intelligent citizens, accustomed from infancy to the daily use of revolvers, should apply to a cowering universe the doctrine of the Patriot Monroe.

When I had concluded, my host gently shook his head, and fell into a musing study, making a sign to me and his daughter to remain silent while he reflected. And after a time he said, in a very earnest and solemn tone, “If you think as you say, that you, though a stranger, have received kindness at the hands of me and mine, I adjure you to reveal nothing to any other of our people respecting the world from which you came, unless, on consideration, I give you permission to do so. Do you consent to this request?” “Of course I pledge my word, to it,” said I, somewhat amazed; and I extended my right hand to grasp his. But he placed my hand gently on his forehead and his own right hand on my breast, which is the custom amongst this race in all matters of promise or verbal obligations. Then turning to his daughter, he said, “And you, Zee, will not repeat to any one what the stranger has said, or may say, to me or to you, of a world other than our own.” Zee rose and kissed her father on the temples, saying, with a smile, “A Gy’s tongue is wanton, but love can fetter it fast. And if, my father, you fear lest a chance word from me or yourself could expose our community to danger, by a desire to explore a world beyond us, will not a wave of the ‘vril,’ properly impelled,

wash even the memory of what we have heard the stranger say out of the tablets of the brain?"

"What is the vril?" I asked.

Therewith Zee began to enter into an explanation of which I understood very little, for there is no word in any language I know which is an exact synonym for vril. I should call it electricity, except that it comprehends in its manifold branches other forces of nature, to which, in our scientific nomenclature, differing names are assigned, such as magnetism, galvanism, &c. These people consider that in vril they have arrived at the unity in natural energetic agencies, which has been conjectured by many philosophers above ground, and which Faraday thus intimates under the more cautious term of correlation:—

"I have long held an opinion," says that illustrious experimentalist, "almost amounting to a conviction, in common, I believe, with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest, have one common origin; or, in other words, are so directly related and mutually dependent that they are convertible, as it were into one another, and possess equivalents of power in their action."

These subterranean philosophers assert that by one operation of vril, which Faraday would perhaps call 'atmospheric magnetism,' they can influence the variations of temperature—in plain words, the weather; that by operations, akin to those ascribed to mesmerism, electro-biology, odic force, &c., but

applied scientifically, through vril conductors, they can exercise influence over minds, and bodies animal and vegetable, to an extent not surpassed in the romances of our mystics. To all such agencies they give the common name of vril.”

Zee asked me if, in my world, it was not known that all the faculties of the mind could be quickened to a degree unknown in the waking state, by trance or vision, in which the thoughts of one brain could be transmitted to another, and knowledge be thus rapidly interchanged. I replied, that there were amongst us stories told of such trance or vision, and that I had heard much and seen something in mesmeric clairvoyance; but that these practices had fallen much into disuse or contempt, partly because of the gross impostures to which they had been made subservient, and partly because, even where the effects upon certain abnormal constitutions were genuinely produced, the effects when fairly examined and analysed, were very unsatisfactory—not to be relied upon for any systematic truthfulness or any practical purpose, and rendered very mischievous to credulous persons by the superstitions they tended to produce. Zee received my answers with much benignant attention, and said that similar instances of abuse and credulity had been familiar to their own scientific experience in the infancy of their knowledge, and while the properties of vril were misapprehended, but that she reserved further discussion on this subject till I was more fitted to enter into it. She contented herself with adding, that it was through the agency of vril, while I had been placed in the state

of trance, that I had been made acquainted with the rudiments of their language; and that she and her father, who alone of the family, took the pains to watch the experiment, had acquired a greater proportionate knowledge of my language than I of their own; partly because my language was much simpler than theirs, comprising far less of complex ideas; and partly because their organisation was, by hereditary culture, much more ductile and more readily capable of acquiring knowledge than mine. At this I secretly demurred; and having had in the course of a practical life, to sharpen my wits, whether at home or in travel, I could not allow that my cerebral organisation could possibly be duller than that of people who had lived all their lives by lamplight. However, while I was thus thinking, Zee quietly pointed her forefinger at my forehead, and sent me to sleep.

## Chapter VIII

When I once more awoke I saw by my bed-side the child who had brought the rope and grappling-hooks to the house in which I had been first received, and which, as I afterwards learned, was the residence of the chief magistrate of the tribe. The child, whose name was Taeë (pronounced Tar-ee), was the magistrate's eldest son. I found that during my last sleep or trance I had made still greater advance in the language of the country, and could converse with comparative ease and fluency.

This child was singularly handsome, even for the beautiful race to which he belonged, with a countenance very manly in aspect for his years, and with a more vivacious and energetic expression than I had hitherto seen in the serene and passionless faces of the men. He brought me the tablet on which I had drawn the mode of my descent, and had also sketched the head of the horrible reptile that had scared me from my friend's corpse. Pointing to that part of the drawing, Taeë put to me a few questions respecting the size and form of the monster, and the cave or chasm from which it had emerged. His interest in my answers seemed so grave as to divert him for a while from any curiosity as to myself or my antecedents. But to my great embarrassment, seeing how I was pledged to my host, he was just beginning to ask me where I came from, when Zee, fortunately entered, and, overhearing him, said, "Taeë, give to our guest any

information he may desire, but ask none from him in return. To question him who he is, whence he comes, or wherefore he is here, would be a breach of the law which my father has laid down in this house.”

“So be it,” said Taeë, pressing his hand to his breast; and from that moment, till the one in which I saw him last, this child, with whom I became very intimate, never once put to me any of the questions thus interdicted.

## Chapter IX

It was not for some time, and until, by repeated trances, if they are to be so called, my mind became better prepared to interchange ideas with my entertainers, and more fully to comprehend differences of manners and customs, at first too strange to my experience to be seized by my reason, that I was enabled to gather the following details respecting the origin and history of the subterranean population, as portion of one great family race called the Ana.

According to the earliest traditions, the remote progenitors of the race had once tenanted a world above the surface of that in which their descendants dwelt. Myths of that world were still preserved in their archives, and in those myths were legends of a vaulted dome in which the lamps were lighted by no human hand. But such legends were considered by most commentators as allegorical fables. According to these traditions the earth itself, at the date to which the traditions ascend, was not indeed in its infancy, but in the throes and travail of transition from one form of development to another, and subject to many violent revolutions of nature. By one of such revolutions, that portion of the upper world inhabited by the ancestors of this race had been subjected to inundations, not rapid, but gradual and uncontrollable, in which all, save a scanty remnant, were submerged and perished. Whether this be a record

of our historical and sacred Deluge, or of some earlier one contended for by geologists, I do not pretend to conjecture; though, according to the chronology of this people as compared with that of Newton, it must have been many thousands of years before the time of Noah. On the other hand, the account of these writers does not harmonise with the opinions most in vogue among geological authorities, inasmuch as it places the existence of a human race upon earth at dates long anterior to that assigned to the terrestrial formation adapted to the introduction of mammalia. A band of the ill-fated race, thus invaded by the Flood, had, during the march of the waters, taken refuge in caverns amidst the loftier rocks, and, wandering through these hollows, they lost sight of the upper world forever. Indeed, the whole face of the earth had been changed by this great revulsion; land had been turned into sea—sea into land. In the bowels of the inner earth, even now, I was informed as a positive fact, might be discovered the remains of human habitation—habitation not in huts and caverns, but in vast cities whose ruins attest the civilisation of races which flourished before the age of Noah, and are not to be classified with those genera to which philosophy ascribes the use of flint and the ignorance of iron.

The fugitives had carried with them the knowledge of the arts they had practised above ground—arts of culture and civilisation. Their earliest want must have been that of supplying below the earth the light they had lost above it; and at no time, even in the traditional period, do the races, of which the one I now sojourned

with formed a tribe, seem to have been unacquainted with the art of extracting light from gases, or manganese, or petroleum. They had been accustomed in their former state to contend with the rude forces of nature; and indeed the lengthened battle they had fought with their conqueror Ocean, which had taken centuries in its spread, had quickened their skill in curbing waters into dikes and channels. To this skill they owed their preservation in their new abode. "For many generations," said my host, with a sort of contempt and horror, "these primitive forefathers are said to have degraded their rank and shortened their lives by eating the flesh of animals, many varieties of which had, like themselves, escaped the Deluge, and sought shelter in the hollows of the earth; other animals, supposed to be unknown to the upper world, those hollows themselves produced."

When what we should term the historical age emerged from the twilight of tradition, the Ana were already established in different communities, and had attained to a degree of civilisation very analogous to that which the more advanced nations above the earth now enjoy. They were familiar with most of our mechanical inventions, including the application of steam as well as gas. The communities were in fierce competition with each other. They had their rich and their poor; they had orators and conquerors; they made war either for a domain or an idea. Though the various states acknowledged various forms of government, free institutions were beginning to preponderate; popular assemblies increased in power; republics

soon became general; the democracy to which the most enlightened European politicians look forward as the extreme goal of political advancement, and which still prevailed among other subterranean races, whom they despised as barbarians, the loftier family of Ana, to which belonged the tribe I was visiting, looked back to as one of the crude and ignorant experiments which belong to the infancy of political science. It was the age of envy and hate, of fierce passions, of constant social changes more or less violent, of strife between classes, of war between state and state. This phase of society lasted, however, for some ages, and was finally brought to a close, at least among the nobler and more intellectual populations, by the gradual discovery of the latent powers stored in the all-permeating fluid which they denominate Vril.

According to the account I received from Zee, who, as an erudite professor of the College of Sages, had studied such matters more diligently than any other member of my host's family, this fluid is capable of being raised and disciplined into the mightiest agency over all forms of matter, animate or inanimate. It can destroy like the flash of lightning; yet, differently applied, it can replenish or invigorate life, heal, and preserve, and on it they chiefly rely for the cure of disease, or rather for enabling the physical organisation to re-establish the due equilibrium of its natural powers, and thereby to cure itself. By this agency they rend way through the most solid substances, and open valleys for culture through the rocks of their

subterranean wilderness. From it they extract the light which supplies their lamps, finding it steadier, softer, and healthier than the other inflammable materials they had formerly used.

But the effects of the alleged discovery of the means to direct the more terrible force of vril were chiefly remarkable in their influence upon social polity. As these effects became familiarly known and skillfully administered, war between the vril-discoverers ceased, for they brought the art of destruction to such perfection as to annul all superiority in numbers, discipline, or military skill. The fire lodged in the hollow of a rod directed by the hand of a child could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host. If army met army, and both had command of this agency, it could be but to the annihilation of each. The age of war was therefore gone, but with the cessation of war other effects bearing upon the social state soon became apparent. Man was so completely at the mercy of man, each whom he encountered being able, if so willing, to slay him on the instant, that all notions of government by force gradually vanished from political systems and forms of law. It is only by force that vast communities, dispersed through great distances of space, can be kept together; but now there was no longer either the necessity of self-preservation or the pride of aggrandisement to make one state desire to preponderate in population over another.

The Vril-discoverers thus, in the course of a few generations, peacefully split into communities of moderate size. The tribe

amongst which I had fallen was limited to 12,000 families. Each tribe occupied a territory sufficient for all its wants, and at stated periods the surplus population departed to seek a realm of its own. There appeared no necessity for any arbitrary selection of these emigrants; there was always a sufficient number who volunteered to depart.

These subdivided states, petty if we regard either territory or population,—all appertained to one vast general family. They spoke the same language, though the dialects might slightly differ. They intermarried; They maintained the same general laws and customs; and so important a bond between these several communities was the knowledge of vril and the practice of its agencies, that the word A-Vril was synonymous with civilisation; and Vril-ya, signifying “The Civilised Nations,” was the common name by which the communities employing the uses of vril distinguished themselves from such of the Ana as were yet in a state of barbarism.

The government of the tribe of Vril-ya I am treating of was apparently very complicated, really very simple. It was based upon a principle recognised in theory, though little carried out in practice, above ground—viz., that the object of all systems of philosophical thought tends to the attainment of unity, or the ascent through all intervening labyrinths to the simplicity of a single first cause or principle. Thus in politics, even republican writers have agreed that a benevolent autocracy would insure the best administration, if there were any guarantees for its

continuance, or against its gradual abuse of the powers accorded to it. This singular community elected therefore a single supreme magistrate styled Tur; he held his office nominally for life, but he could seldom be induced to retain it after the first approach of old age. There was indeed in this society nothing to induce any of its members to covet the cares of office. No honours, no insignia of higher rank, were assigned to it. The supreme magistrate was not distinguished from the rest by superior habitation or revenue. On the other hand, the duties awarded to him were marvellously light and easy, requiring no preponderant degree of energy or intelligence. There being no apprehensions of war, there were no armies to maintain; there being no government of force, there was no police to appoint and direct. What we call crime was utterly unknown to the Vril-ya; and there were no courts of criminal justice. The rare instances of civil disputes were referred for arbitration to friends chosen by either party, or decided by the Council of Sages, which will be described later. There were no professional lawyers; and indeed their laws were but amicable conventions, for there was no power to enforce laws against an offender who carried in his staff the power to destroy his judges. There were customs and regulations to compliance with which, for several ages, the people had tacitly habituated themselves; or if in any instance an individual felt such compliance hard, he quitted the community and went elsewhere. There was, in fact, quietly established amid this state, much the same compact that is found in our private families, in which

we virtually say to any independent grown-up member of the family whom we receive to entertain, "Stay or go, according as our habits and regulations suit or displease you." But though there were no laws such as we call laws, no race above ground is so law-observing. Obedience to the rule adopted by the community has become as much an instinct as if it were implanted by nature. Even in every household the head of it makes a regulation for its guidance, which is never resisted nor even cavilled at by those who belong to the family. They have a proverb, the pithiness of which is much lost in this paraphrase, "No happiness without order, no order without authority, no authority without unity." The mildness of all government among them, civil or domestic, may be signalled by their idiomatic expressions for such terms as illegal or forbidden—viz., "It is requested not to do so and so." Poverty among the Ana is as unknown as crime; not that property is held in common, or that all are equals in the extent of their possessions or the size and luxury of their habitations: but there being no difference of rank or position between the grades of wealth or the choice of occupations, each pursues his own inclinations without creating envy or vying; some like a modest, some a more splendid kind of life; each makes himself happy in his own way. Owing to this absence of competition, and the limit placed on the population, it is difficult for a family to fall into distress; there are no hazardous speculations, no emulators striving for superior wealth and rank. No doubt, in each settlement all originally had the same proportions of land

dealt out to them; but some, more adventurous than others, had extended their possessions farther into the bordering wilds, or had improved into richer fertility the produce of their fields, or entered into commerce or trade. Thus, necessarily, some had grown richer than others, but none had become absolutely poor, or wanting anything which their tastes desired. If they did so, it was always in their power to migrate, or at the worst to apply, without shame and with certainty of aid, to the rich, for all the members of the community considered themselves as brothers of one affectionate and united family. More upon this head will be treated of incidentally as my narrative proceeds.

The chief care of the supreme magistrate was to communicate with certain active departments charged with the administration of special details. The most important and essential of such details was that connected with the due provision of light. Of this department my host, Aph-Lin, was the chief. Another department, which might be called the foreign, communicated with the neighbouring kindred states, principally for the purpose of ascertaining all new inventions; and to a third department all such inventions and improvements in machinery were committed for trial. Connected with this department was the College of Sages—a college especially favoured by such of the Ana as were widowed and childless, and by the young unmarried females, amongst whom Zee was the most active, and, if what we call renown or distinction was a thing acknowledged by this people (which I shall later show it is not), among the more renowned or

distinguished. It is by the female Professors of this College that those studies which are deemed of least use in practical life—as purely speculative philosophy, the history of remote periods, and such sciences as entomology, conchology, &c.—are the more diligently cultivated. Zee, whose mind, active as Aristotle's, equally embraced the largest domains and the minutest details of thought, had written two volumes on the parasite insect that dwells amid the hairs of a tiger's\* paw, which work was considered the best authority on that interesting subject.

\* The animal here referred to has many points of difference from the tiger of the upper world. It is larger, and with a broader paw, and still more receding frontal. It haunts the side of lakes and pools, and feeds principally on fishes, though it does not object to any terrestrial animal of inferior strength that comes in its way. It is becoming very scarce even in the wild districts, where it is devoured by gigantic reptiles. I apprehended that it clearly belongs to the tiger species, since the parasite animalcule found in its paw, like that in the Asiatic tiger, is a miniature image of itself.

But the researches of the sages are not confined to such subtle or elegant studies. They comprise various others more important, and especially the properties of vril, to the perception of which their finer nervous organisation renders the female Professors eminently keen. It is out of this college that the Tur, or chief magistrate, selects Councillors, limited to three, in the rare instances in which novelty of event or circumstance perplexes his

own judgment.

There are a few other departments of minor consequence, but all are carried on so noiselessly, and quietly that the evidence of a government seems to vanish altogether, and social order to be as regular and unobtrusive as if it were a law of nature. Machinery is employed to an inconceivable extent in all the operations of labour within and without doors, and it is the unceasing object of the department charged with its administration to extend its efficiency. There is no class of labourers or servants, but all who are required to assist or control the machinery are found in the children, from the time they leave the care of their mothers to the marriageable age, which they place at sixteen for the Gy-ei (the females), twenty for the Ana (the males). These children are formed into bands and sections under their own chiefs, each following the pursuits in which he is most pleased, or for which he feels himself most fitted. Some take to handicrafts, some to agriculture, some to household work, and some to the only services of danger to which the population is exposed; for the sole perils that threaten this tribe are, first, from those occasional convulsions within the earth, to foresee and guard against which tasks their utmost ingenuity—irruptions of fire and water, the storms of subterranean winds and escaping gases. At the borders of the domain, and at all places where such peril might be apprehended, vigilant inspectors are stationed with telegraphic communications to the hall in which chosen sages take it by turns to hold perpetual sittings. These inspectors are always selected

from the elder boys approaching the age of puberty, and on the principle that at that age observation is more acute and the physical forces more alert than at any other. The second service of danger, less grave, is in the destruction of all creatures hostile to the life, or the culture, or even the comfort, of the Ana. Of these the most formidable are the vast reptiles, of some of which antediluvian relics are preserved in our museums, and certain gigantic winged creatures, half bird, half reptile. These, together with lesser wild animals, corresponding to our tigers or venomous serpents, it is left to the younger children to hunt and destroy; because, according to the Ana, here ruthlessness is wanted, and the younger the child the more ruthlessly he will destroy. There is another class of animals in the destruction of which discrimination is to be used, and against which children of intermediate age are appointed—animals that do not threaten the life of man, but ravage the produce of his labour, varieties of the elk and deer species, and a smaller creature much akin to our rabbit, though infinitely more destructive to crops, and much more cunning in its mode of depredation. It is the first object of these appointed infants, to tame the more intelligent of such animals into respect for enclosures signalised by conspicuous landmarks, as dogs are taught to respect a larder, or even to guard the master's property. It is only where such creatures are found untamable to this extent that they are destroyed. Life is never taken away for food or for sport, and never spared where untamably inimical to the Ana. Concomitantly with these bodily

services and tasks, the mental education of the children goes on till boyhood ceases. It is the general custom, then, to pass through a course of instruction at the College of Sages, in which, besides more general studies, the pupil receives special lessons in such vocation or direction of intellect as he himself selects. Some, however, prefer to pass this period of probation in travel, or to emigrate, or to settle down at once into rural or commercial pursuits. No force is put upon individual inclination.

# Chapter X

The word Ana (pronounced broadly 'Arna') corresponds with our plural 'men;' An (pronounced 'Arn'), the singular, with 'man.' The word for woman is Gy (pronounced hard, as in Guy); it forms itself into Gy-ei for the plural, but the G becomes soft in the plural like Jy-ei. They have a proverb to the effect that this difference in pronunciation is symbolical, for that the female sex is soft in the concrete, but hard to deal with in the individual. The Gy-ei are in the fullest enjoyment of all the rights of equality with males, for which certain philosophers above ground contend.

In childhood they perform the offices of work and labour impartially with the boys, and, indeed, in the earlier age appropriated to the destruction of animals irreclaimably hostile, the girls are frequently preferred, as being by constitution more ruthless under the influence of fear or hate. In the interval between infancy and the marriageable age familiar intercourse between the sexes is suspended. At the marriageable age it is renewed, never with worse consequences than those which attend upon marriage. All arts and vocations allotted to the one sex are open to the other, and the Gy-ei arrogate to themselves a superiority in all those abstruse and mystical branches of reasoning, for which they say the Ana are unfitted by a duller sobriety of understanding, or the routine of their matter-of-fact occupations, just as young ladies in our own

world constitute themselves authorities in the subtlest points of theological doctrine, for which few men, actively engaged in worldly business have sufficient learning or refinement of intellect. Whether owing to early training in gymnastic exercises, or to their constitutional organisation, the Gy-ei are usually superior to the Ana in physical strength (an important element in the consideration and maintenance of female rights). They attain to loftier stature, and amid their rounder proportions are imbedded sinews and muscles as hardy as those of the other sex. Indeed they assert that, according to the original laws of nature, females were intended to be larger than males, and maintain this dogma by reference to the earliest formations of life in insects, and in the most ancient family of the vertebrata—viz., fishes—in both of which the females are generally large enough to make a meal of their consorts if they so desire. Above all, the Gy-ei have a readier and more centred power over that mysterious fluid or agency which contains the element of destruction, with a larger portion of that sagacity which comprehends dissimulation. Thus they cannot only defend themselves against all aggressions from the males, but could, at any moment when he least expected his danger, terminate the existence of an offending spouse. To the credit of the Gy-ei no instance of their abuse of this awful superiority in the art of destruction is on record for several ages. The last that occurred in the community I speak of appears (according to their chronology) to have been about two thousand years ago. A Gy, then, in a fit of jealousy, slew her husband; and

this abominable act inspired such terror among the males that they emigrated in a body and left all the Gy-ei to themselves. The history runs that the widowed Gy-ei, thus reduced to despair, fell upon the murderess when in her sleep (and therefore unarmed), and killed her, and then entered into a solemn obligation amongst themselves to abrogate forever the exercise of their extreme conjugal powers, and to inculcate the same obligation for ever and ever on their female children. By this conciliatory process, a deputation despatched to the fugitive consorts succeeded in persuading many to return, but those who did return were mostly the elder ones. The younger, either from too craven a doubt of their consorts, or too high an estimate of their own merits, rejected all overtures, and, remaining in other communities, were caught up there by other mates, with whom perhaps they were no better off. But the loss of so large a portion of the male youth operated as a salutary warning on the Gy-ei, and confirmed them in the pious resolution to which they pledged themselves. Indeed it is now popularly considered that, by long hereditary disuse, the Gy-ei have lost both the aggressive and defensive superiority over the Ana which they once possessed, just as in the inferior animals above the earth many peculiarities in their original formation, intended by nature for their protection, gradually fade or become inoperative when not needed under altered circumstances. I should be sorry, however, for any An who induced a Gy to make the experiment whether he or she were the stronger.

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