

The Coming Race

The Coming Race by Edward Bulwer-Lytton is a visionary science fiction novel that explores a hidden underground society with advanced technology and telepathic powers, raising questions about progress and human nature.

CHAPTER I. -The Coming Race

In Chapter 1 of "The Coming Race," the narrator begins by establishing his American lineage, which traces back to England during the reign of Charles II. His family, notable for its role in the War of Independence and social standing, eschewed public service after a failed congressional bid by his father. Turning to academia, the narrator, the eldest of three, ventures to England at sixteen for education and starts a commercial training in Liverpool. Following his father's death, with a substantial inheritance and a penchant for adventure, he sets out on global travels.

During 18__ , his journey takes him to an unspecified location where an invitation from an engineer friend leads to the exploration of a mine. The narrator is drawn into the mystery and allure of the subterranean world, accompanying his friend daily into the depths, fascinated by the natural and man-made marvels. Their investigation reveals a promising new shaft, and in pursuing it, they stumble upon a chasm, charred and seemingly fissured by ancient volcanic activity. The engineer's descent into this abyss results in a profound change, marked by a newfound reticence and a visible agitation, stirring the narrator's curiosity and concern.

Confronted by his friend's unusual behavior and leveraging the disarming effects of brandy, the narrator presses for the truth. The engineer, abandoning his initial reserve, recounts his extraordinary discovery at the chasm's base: a vast, illuminated road, bathed in the glow of what appears to be artificial lighting, suggestive of an unknown civilization's handiwork. This revelation, hinting at a reality far removed from the known and the tangible, sets the stage for a narrative woven around the unknown depths of the earth and the mysteries it harbors, evoking a sense of wonder and unease as the tale unfolds.

CHAPTER II. -The Coming Race

In Chapter II of "The Coming Race," the narrator and his friend, invigorated by curiosity and a rekindled sense of adventure, prepare to descend deeper into the mysterious chasm discovered the previous day. Doubts and beliefs mix in the air as they equip themselves with veteran miners for supervision and a strong coil of rope for safety. The descent is singular and methodical, with the engineer leading the way, followed by the narrator.

Upon reaching their previously attained ledge, the duo is greeted once again by the extraordinary sight and sounds that had captured their imagination: a soft, silvery light fills the vast funnel-like chasm, revealing a valley dotted with lamp-lit paths leading to an imposing structure reminiscent of Egyptian architecture. With the precision of a scientist and the awe of a discoverer, the narrator uses his pocket-telescope to confirm his companion's tales—there in the valley stands a large, symmetrically built edifice, glowing with an internal light, and figures that suggest a hint of humanity or at least life, moving with purpose and disappearing into the structure.

Fascination outweighs fear as they secure a rope to their standing point, preparing to delve further into this alien environment. This chapter blends the anticipation of the unknown with a meticulous approach to

exploration, setting the stage for the wonders and revelations that lie ahead. The narration, rich in descriptive detail and laden with the weight of discovery, carries the reader through a journey of light, shadow, and mystery—hinting at civilizations and secrets yet to unfold within the depths of the earth.

CHAPTER III. -The Coming Race

In Chapter III of "The Coming Race," the narrator continues his exploration of the subterranean world with apprehensive yet keen interest. Venturing down a lamplit road, he approaches a strikingly large edifice nestled within a setting that seems both alien and meticulously cultivated. The road appears akin to an Alpine pass, bordered by massive rocky formations, suggesting the narrator is traversing through a linkage of mountains. Below, a vast valley unfolds, startling him with its palpable markers of civilization—fields endowed with bizarre vegetation of dull, leaden hues or vivid golden reds, contrasting sharply with the greenery of the surface world.

Lakes and rivulets, shaped into artificial embankments, glimmer in the light. Some hold crystal clear water, while others shimmer like pools of naphtha, indicating a high level of environmental manipulation and control. To the narrator's right, artful passes cut through the terrain, lined with vegetation that is both unfamiliar and majestic; towering fern-like trees, palm-like stems with clusters of flowers, and enormous fungiform structures dominate this landscape. This world, devoid of a sun, is illuminated by countless lamps, casting warmth and brightness akin to an Italian noon yet without its oppressiveness.

Signs of habitation are evident across this vista. Distant buildings nestled among the exotic flora and figures moving throughout suggest a vibrant community. Remarkably, the narrator observes a small boat, wing-sailed, swiftly navigating the air before disappearing into a forest's embrace. Above, instead of a sky, a cavernous expanse ascends into the imperceptible, blurring into a haze with distance, hinting at the expansive nature of this underground realm. Through his detailed observations, the narrator conveys a mix of wonder and bewilderment at the advanced civilization he has stumbled upon, one that exists in harmony within the heart of the earth, yet so vastly different from his known world.

CHAPTER IV. -The coming Race

In Chapter IV of "The Coming Race," the narrator describes his initial encounter with a mysterious building and its inhabitant, revealing both awe and fear. The building, carved partly from rock and adorned with Egyptian-esque architecture, stood grand with its massive, tapering columns that embraced the local flora in their design. As the narrator approaches, he is confronted by a being that challenges his understanding of the human form. This entity, which blends human features with an otherworldly grace, exudes an aura of both genius and demon, akin to the mythic figures on Etruscan vases or the murals of Eastern tombs.

The being, towering yet not gigantic, was draped in attire that seemed both alien and regal—a fusion of large wings folded across the chest, a tunic, and leggings made of a fine, fibrous material. Adorning its head was a jewel-encrusted tiara, and it held a slender, metallic staff that glinted like polished steel. The narrator's focus, however, is transfixed by the creature's face, a visage that marries the enigmatic beauty of a sculpted sphinx with the distinctiveness of an unknown human race. Its skin bore a unique hue, reminiscent of but distinct from that of Indigenous peoples, framed by deep, black eyes and arching brows that hinted at an intellect both tranquil and inscrutable.

The narrator's encounter with this figure instills a profound sense of dread, likening the emotional impact to the primal fear evoked by predators. This fear is amplified not by any overt menace but by the inhabitant's otherness—its serene yet alien aspect suggests a being of advanced nature or capacity, stirring within the narrator a premonition of danger. This chapter, rich in its description and the emotions it conveys, sets the

stage for a narrative steeped in mystery, exploration, and the confrontation with a civilization far removed from the known confines of human experience.

CHAPTER V. -The coming Race

In Chapter V of "The Coming Race," the narrator encounters a being from an advanced civilization deep beneath the Earth's surface, who greets him in a language he cannot understand. The being's touch instills a sense of peace in the narrator, leading them to a vast, brilliantly lit hall filled with unfamiliar technology and scents. The presence of mechanical automatons and the effortless flight of the beings on mechanical wings suggest a society where technology and nature merge seamlessly.

The narrator is led into a family setting, where he observes the customs and interactions of his hosts, noting the differences in appearance, attire, and the majestic yet non-threatening demeanor of this race. Despite being a curiosity to them, the encounter is marked by polite interest rather than intrusive scrutiny, highlighting the advanced civilization's refined conduct.

As they move through the city, the narrator witnesses the extraordinary technological advancements of this society, including complex machinery operated by children in silence, hinting at a culture where even the young contribute meaningfully to communal life. The city's architecture and the interactions among its inhabitants reflect a harmonious blend of beauty, functionality, and social order.

The concluding scene, where the narrator views the athletic grace of these winged beings in flight, evokes a mix of wonder and unease. His attempt to understand and interact with his host's technology ends in a panicked confrontation, revealing the narrator's struggle to grasp the full extent of this civilization's advancement and his place within it. The chapter poignantly illustrates the vast gulf between the narrator's world and that of his hosts, emphasizing themes of discovery, the fear of the unknown, and the potential for both connection and conflict between vastly different cultures.

CHAPTER VII. -The coming Race

In Chapter VII of "The Coming Race", the narrator is provided with a private room formerly belonging to Zee, in a grand edifice. Unlike the more publicly opulent spaces, this room is modestly adorned, featuring walls hung with variegated matting and a bed of simple design. The room also houses an aviary of melodious, unfamiliar birds capable of complex musical arrangements, hinting at a level of domestic and artistic sophistication.

The narrator's reflections are soon interrupted by the visit of his host and Zee. The host is curious about the narrator's origins, given the vast differences between their peoples. Despite the narrator's attempts to tout the advancements and civilisation of his own world, notably emphasizing the achievements and ideals of the United States and New York City, the host and Zee respond with polite skepticism, especially towards the concept of democracy and its effects on societal happiness and progress.

The conversation shifts toward the narrator's accidental journey to their world and his descriptions of the upper world's technological and societal norms. The host, while intrigued, remains unconvinced of the superiority or even equivalence of the narrator's world compared to their own advanced civilization, which leverages the mysterious force known as "vril" for various applications, from weather control to mental influence, suggesting a unity of natural forces far beyond the scientific understanding of the narrator's world.

The chapter closes with an agreement of confidentiality between the narrator, the host, and Zee concerning the details of the upper world, a decision underpinned by the suggestion that knowledge of such a place could pose a risk to their society. Zee hints at the power of vril to erase memories, emphasizing the potential for

control over not only physical but also mental realms. The chapter juxtaposes the technological advances and societal structures of two vastly different civilizations, emphasizing themes of discovery, cultural relativism, and the ethical implications of power.

CHAPTER IX. -The coming Race

The flesh of the animals when killed is never eaten. Indeed, the Ana regard with abhorrence the idea of making the carcass of any living thing the nutriment of their bodies; and their food, artificially prepared, is not analogous to anything we use. I should class it rather among vegetables than meats. Many of their plants are composed of farinaceous substances easy of digestion, in which they contrive to mingle those mineral salts which are healthful to the system, especially lime, but which in our apothecary vade-mecums would seem to have very indigestible names.

So dexterous have they become in these chemical preparations that they can communicate to masses of the nutriment as prepared for the herculean appetite of an Ana the taste and the semblance of whatever production of the upper world, animal or vegetable, he may desire. Even in the vegetable kingdom their botanists produce new varieties- some of them of great beauty- so far as beauty can be applied to plants in which colour is wanting.

Traditions so darkly hint that the ancestors of the Vril-ya being wiser in all mechanical inventions than suited to their social state of primitive lawlessness, destroyed themselves by the effects of some terrible explosive compounded by blind chance, that, with a unanimous representation from the College of Sages, they forbade the making of any compound in which the qualities of explosion could be found. At the same time, with a wondrous fatuity to which human reason is subjected in all states of existence, they continued to store in their magazines of research the two component parts of the deadly compound, saying philosophically, "Knowledge is in itself a good, though it may be occasionally applied to evil."

The same sage authorities forbid all attempts to construct any aerial vessel; and, indeed, the superstitious dread with which they regard the few bold spirits that from time to time have sought to solve the mysteries of aerial space suffices, without law, to prevent such investigations. But while these experiments are discontinued, lest they should result in the invention of some new agent of destruction that might perchance annihilate the species, the vivid imagination of the Vril-ya persuades them that it is reserved for posterity to become the Ariels of the air, and that, when the An has reached that phase of his destinies, the earth itself will become too small for his habitation and his numbers; he will necessarily discover a mode, by mechanical contrivances, for visiting wings of birds and planets now only visible to his wondering ignorance, and poor indeed will be his heritage of Vril, if, even on his globe, matter, the most opposite to the aërial lightness of ether, will not supply him with the means to launch himself into the ocean of space.

CHAPTER X. -The coming Race

Chapter X of "The Coming Race" explores the social structures and gender dynamics of the novel's advanced underground society, focusing particularly on the roles and perceptions of men and women (referred to as Ana and Gy-ei respectively). In this society, gender equality is not just an ideal but a concrete reality, with both men and women enjoying the same rights and responsibilities from childhood through adulthood. Early on, both genders are engaged in similar work and activities, including the tasks associated with the community's defense. Interestingly, this culture views women as being inherently stronger and more capable in certain aspects, especially in matters requiring physical strength and intellectual reasoning.

The Gy-ei, or women, are described as physically robust and intellectually astute, often outperforming their male counterparts in both physical endeavors and in the mastery of vril, a mysterious energy or power that can be used for both creation and destruction. Despite this apparent advantage, there's a strong cultural emphasis on cooperation and harmony between the sexes, underpinned by historical lessons learned from times when the balance of power had led to social upheaval.

One of the most significant reflections of gender dynamics in this society is the approach to marriage and courtship, where agreements are bound for a period of three years with the option for renewal or dissolution. This system, along with the rare practice of polygamy, forms the backbone of their familial structures and underscores a value system where personal choice and mutual respect are paramount. Notably, the Gy-ei have the culturally unique role of being the initiators in romantic relationships, a practice they defend with fervor and logic, arguing that as the more emotionally invested gender, women should rightfully pursue the objects of their affections.

Additionally, a historical anecdote reveals a time when the misuse of the Gy-ei's superior abilities in controlling vril led to a significant societal shift, emphasizing a collective decision among the Gy-ei to refrain from abusing their power, reinforcing the theme of moral and social responsibility that transcends individual capabilities or gender roles.

Through these various facets of gender interaction and societal norms, "The Coming Race" offers a thought-provoking examination of equality, power dynamics, and the constructs of gender roles, suggesting a society where balance, respect, and the acknowledgment of individual strengths and vulnerabilities create a cohesive and enlightened community.

CHAPTER XI. -The coming Race

Chapter XI of "The Coming Race" delves into the narrator's fascination and confusion regarding the habitability of subterranean regions, which seemingly contradict established scientific beliefs about the relationship between depth beneath the earth's surface and temperature. Traditionally, it is believed that the deeper one goes towards the earth's core, the hotter it becomes, with a general assertion of increasing heat at a rate of a degree for every foot, starting from fifty feet below the surface. However, the narrator discovers that the underground world he explores, although closer to the surface in higher regions, maintains a temperate climate akin to the south of France or Italy, even in its deeper valleys and ravines—contrary to what would be expected based on general scientific consensus.

This discrepancy between expected and observed subterranean temperatures, especially in realms so deep that they should, theoretically, only be bearable to creatures like salamanders, is inexplicable to the narrator. The native inhabitants, led by the character Zee, offer some insights, suggesting that the earth's interior's extreme porousness, vast cavities, and ability to generate air currents and evaporate heat might contribute to the milder climates observed. Yet, even these explanations fall short of completely demystifying the phenomenon.

Zee concedes that there exists a depth at which the heat becomes intolerable for life as known to the Vril-ya, their advanced subterranean society. Still, Vril-ya philosophers are convinced that life, both sentient and intellectual, thrives even in those extreme conditions. This belief is rooted in a fundamental principle that wherever creation exists, it is meant to be inhabited, indicating a theological or philosophical notion that the universe is purposefully filled with life by a benevolent creator. The chapter, thus, juxtaposes scientific curiosity and mysticism, encapsulating the narrator's ongoing quest to understand the complex, and often paradoxical, nature of the world beneath the earth's surface.

CHAPTER XII. -The coming Race

The language of the Vril-ya from "The Coming Race" by Edward Bulwer-Lytton presents a fascinating exploration into linguistic evolution and sophistication. Max Muller's comparison between the strata of languages and Earth's geological layers serves as a foundation for understanding the Vril-ya's language, which demonstrates the evolutionary journey from monosyllabic roots through agglutinative to inflectional forms, echoing the progression from isolation to amalgamation in linguistic form. This evolution mirrors broader cultural and societal amalgamations, suggesting a linguistic reflection of historical changes in civilization.

The Vril-ya language, with its roots in monosyllabic origins, reveals the progression and simplification from polysyllabic complexities to a more streamlined and powerful form. This change is attributed to a fusion of races and the emergence of significant literary advancements that crystallized its structure. The language's monosyllabic core and the transition to inflectional complexity highlight a balance between expressiveness and clarity, where even single letters convey rich nuances of meaning, signifying a language that has achieved both brevity and depth.

Philologically, the language demonstrates an affinity to the Aryan or Indo-Germanic languages while also borrowing from diverse sources, indicating a complex intermingling of linguistic influences akin to its people's history of interaction and integration with various races, including extinct ones. The designation of key political titles in foreign terms underscores a deliberate choice to symbolize a break from past associations, reflecting the Vril-ya's ethos of renewal and innovation following the discovery of vril energy that propelled them into a new era of civilization.

Through the exploration of nouns, verbs, and grammatical structures, the text delves into the philosophical and societal constructs embedded in the language. Terms for government, philosophy, and the metaphysical encompass both the concrete and abstract, illustrating the Vril-ya's comprehensive grasp on the interplay between language, thought, and societal organization. The linguistic examination unfolds a society that values conciseness, precision, and the evocative power of language, embodying their advanced state of development where language is not merely a tool for communication but an expression of their civilization's core principles and aspirations.

In essence, the Vril-ya's language provides a lens into their culture, history, and philosophical outlook, encapsulating the ideals of unity, progress, and the profound relationship between language and identity. This exploration serves not just as a philological study but as a reflection on the evolution of societies and the role of language in mirroring and molding the contours of civilization.

CHAPTER XIII. -The coming Race

In Chapter XIII of "The Coming Race," the narrator describes the unique aspects of the religious beliefs and practices of the advanced underground civilization he has discovered, the Vril-ya. Central to their faith is the universal worship of a divine Creator and Sustainer of the universe, which is deeply intertwined with their understanding and use of the mysterious energy called vril. The Vril-ya stand out for two primary reasons: their unanimous belief and consistent practice of their religion's teachings. Unlike many other religious societies, the Vril-ya unanimously believe in their creed and diligently adhere to its precepts, signifying a harmonious concord between faith and practice.

One of the distinctive beliefs of the Vril-ya is that the all-permeating force of vril conveys every conceivable thought directly to the divine essence, reflecting a profound connection between the individual and the divine. They hold that the capacity to conceive of a deity and the ensuing spiritual contemplation is a unique privilege granted to humanity. This leads them to conclude that prayer and gratitude are both natural and necessary acts of worship, beneficial for human development. Their religious observances, carried out both

privately and in communal settings, are deliberately simple and brief, aimed at preventing fanaticism or hypocrisy, acknowledging the human mind's limitations in sustaining prolonged periods of intense devotion.

Furthermore, the Vrilya critique ancient practices of writing extensively on the nature of the deity, arguing that such endeavors often led to divisiveness and theological discord. Attempting to define the divine, they surmise, only mires the discourse in human frailties and limitations, potentially undermining the very notion of divinity itself. Through the voice of his host, the narrator conveys the Vrilya's wisdom: the endeavor to encapsulate the infinite within finite terms invariably fails, either by obscuring the divine essence or by distorting it with human imperfections. Through this exposition, the chapter reflects on the profound relationship between belief, practice, and the nature of divinity in the worldview of the Vrilya, offering a critique of theological speculation and an advocacy for simplicity and unity in religious practice.

CHAPTER XIV. -The coming Race

In Chapter XIV of "The Coming Race," the author explores the philosophical and theological beliefs of the Vrilya regarding the nature of the Supreme Being and the existence of evil. The Vrilya hold a unique position on life and its continuation beyond death, which diverges from common notions of metempsychosis. They believe that life, once given, is eternal, transitioning into new and improved forms but not on this planet. This belief extends to all living things, suggesting a continuous progression and improvement in joy and consciousness across lifetimes.

Central to their philosophy is the resolution of the problem of evil, positing that what might appear as injustice in the mortal realm is rectified in the broader and eternal journey of life. The Vrilya argue against the notion of a Supreme Being who operates through impersonal laws that result in suffering or injustice. Instead, they suggest a model of divine justice that is individualized, extending beyond mere human concerns to encompass all forms of life, whether animal or plant. This cosmology underscores an all-encompassing justice that stems from the Supreme Being's omniscience, benevolence, and omnipotence, ensuring that no suffering is in vain and that all beings are part of a grand, eternal scheme of improvement.

This theological belief system reinforces their societal norms, which feature equality, gentleness in relations, and a respectful stewardship of all life forms. The notion that every living entity, no matter how small, has a place in the divine plan, contributes to the Vrilya's compassionate and egalitarian social structure. The chapter thus not only elucidates the Vrilya's spiritual beliefs but also illustrates how these beliefs manifest in their political and social systems, creating a society that, while recognizing differences in wealth, adheres to principles of equal respect and kindness.

This fascinating glimpse into the Vrilya's worldview provides a compelling contrast to the surface world's philosophies, encouraging reflection on the nature of justice, the problem of evil, and the potential for a society built on such an enlightened understanding of the divine and its creation.

CHAPTER XV. -The coming Race

In Chapter XV of "The Coming Race," the narrator continues to explore the society of the Vrilya, shedding light on their culture, values, and technology. At the suggestion of his host's daughter, he adopts the dress of the Vrilya—excluding their distinctive wings, which allows him to blend in and visit the town without drawing unwelcome attention. He learns about the city's size, its agricultural wealth, and the Vrilya's kindness towards animals, hinting at a deeply integrated respect for all living beings within their society.

The chapter delves into the societal norms and technological advancements of the Vrilya. It highlights their use of vrily-powered vehicles for transportation and the maintenance of neutral, cultivated lands between Vrily-

ya communities for commerce and communication. The narrator is struck by the Vril-ya's advanced agricultural techniques, their value of birds for music, and their absence of domestic animals like dogs and horses, now viewed as obsolete due to technological advancements, especially the invention of wings and air-boats.

A significant part of the chapter focuses on the Vril-ya's physical and cultural characteristics, such as their health practices, luxurious lifestyles, and the physical beauty that remains unmarred into old age. Their education system, which emphasizes moral and intellectual development, reflects a society aimed at eliminating strife and competition, favoring a serene equality reminiscent of a more spiritually advanced civilization.

The narrator also compares the skull shapes and moral dispositions of the Vril-ya with those of ancient human races, discussing their peaceful disposition, absence of conflict, and the harmony in their interactions. This dialog between Zee, Aph-Lin, and the narrator provides a critique of the narrator's own world, highlighting the Vril-ya's disdain for the strife, competition, and inequality that plague human societies.

The chapter closes on a philosophical note, with Zee and Aph-Lin expressing their views on the ultimate goals of civilization. They contrast the Vril-ya's pursuit of collective happiness, tranquility, and enlightenment with the destructive, competitive nature of human societies, marking a clear distinction between the two races' visions of progress and the meaning of life. The Vril-ya aim for a harmonious existence that aligns with what they believe to be the conditions of divine beings, further emphasizing the utopian ideal of their society compared to the conflict-ridden human world.

CHAPTER XVI. -The coming Race

You are being provided with a book chapter by chapter. I will request you to read the book for me after each chapter. After reading the chapter, 1. shorten the chapter to no less than 300 words and no more than 400 words. 2. Do not change the name, address, or any important nouns in the chapter. 3. Do not translate the original language. 4. Keep the same style as the original chapter, keep it consistent throughout the chapter. Your reply must comply with all four requirements, or it's invalid.

I will provide the chapter now.

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destroy, throughout a distance almost indefinite; at least I put it modestly when I say from 500 to 600 miles. And their mathematical science as applied to such purpose is so nicely accurate, that on the report of some observer in an air-boat, any member of the vril department can estimate unerringly the nature of intervening obstacles, the height to which the projectile instrument should be raised, and the extent to which it should be charged, so as to reduce to ashes within a space of time too short for me to venture to specify it, a capital twice as vast as London.

Certainly these Ana are wonderful mathematicians- wonderful for the adaptation of the inventive faculty to practical uses. 71 I went with my host and his daughter Zee over the great public museum, which occupies a wing in the College of Sages, and in which are hoarded, as curious specimens of the ignorant and blundering experiments of ancient times, many contrivances on which we pride ourselves as recent achievements. In one department, carelessly thrown aside as obsolete lumber, are tubes for destroying life by metallic balls and an inflammable powder, on the principle of our cannons and catapults, and even still more murderous than

our latest improvements.

My host spoke of these with a smile of contempt, such as an artillery officer might bestow on the bows and arrows of the Chinese. In another department there were models of vehicles and vessels worked by steam, and of an air-balloon which might have been constructed by Montgolfier. "Such," said Zee, with an air of meditative wisdom- "such were the feeble triflings with nature of our savage forefathers, ere they had even a glimmering perception of the properties of vril!"

This young Gy was a magnificent specimen of the muscular force to which the females of her country attain. Her features were beautiful, like those of all her race: never in the upper world have I seen a face so grand and so faultless, but her devotion to the severer studies had given to her countenance an expression of abstract thought which rendered it somewhat stern when in repose; and such a sternness became formidable when observed in connection with her ample shoulders and lofty stature. She was tall even for a Gy, and I saw her lift up a cannon as easily as I could lift a pocket-pistol. Zee inspired me with a profound terror- a

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terror which increased when we came into a department of the museum appropriated to models of contrivances worked by the agency of vril; for here, merely by a certain play of her vril staff, she herself standing at a distance, she put into movement large and weighty substances. She seemed to endow them with intelligence, and to make them comprehend and obey her command. She set complicated pieces of machinery into movement, arrested the movement or continued it, until, within an incredibly short time, various kinds of raw material were reproduced as symmetrical works of art, complete and perfect. Whatever effect mesmerism or electro-biology produces over the nerves and muscles of animated objects, this young Gy produced by the motions of her slender rod over the springs and wheels of lifeless mechanism.

When I mentioned to my companions my astonishment at this influence over inanimate matter- while owning that, in our world, I had witnessed phenomena which showed that over certain living organisations certain other living organisations could establish an influence genuine in itself, but often exaggerated by credulity or craft- Zee, who was more interested in such subjects than her father, bade me stretch forth my hand, and then, placing it beside her own, she called my attention to certain distinctions of type and character. In the first place, the thumb of the Gy (and, as I afterwards noticed, of all that race, male or female) was much larger, at once longer and more massive, than is found with our species above ground. There is almost, in this, as great a difference as there is between the thumb of a man and that of a gorilla. Secondly, the palm is proportionally thicker than ours- the texture of the skin infinitely finer and softer- its average warmth is greater. More remarkable than all this, is a visible nerve, perceptible under the skin, which starts from the wrist skirting the ball of the thumb, and branching, fork-like, at the roots of the fore and middle fingers. "With your slight formation of thumb," said the philosophical young Gy, "and with the absence of the nerve which you find more or less developed in the hands of our race, you can never achieve other than imperfect and feeble power over the agency of vril; but

so far as the nerve is concerned, that is not found in the hands of our earliest progenitors, nor in those of the ruder tribes without the pale of the

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Vril-ya. It has been slowly developed ⁷³in the course of generations, commencing in the early achievements, and increasing with the continuous exercise, of the vril power; therefore, in the course of one or two thousand years, such a nerve may possibly be engendered in those higher beings of your race, who devote themselves to that paramount science through which is attained command over all the subtler forces of nature permeated by vril. But when you talk of matter as something in itself inert and motionless, your parents or tutors surely cannot have left you so ignorant as not to know that no form of matter is motionless and inert: every particle is constantly in motion and constantly acted upon by agencies, of which heat is the most apparent and rapid, but vril the most subtle, and, when skilfully wielded, the most powerful. So that, in fact, the current launched by my hand and guided by my will does but render quicker and more potent the action which is eternally at work upon every particle of matter, however inert and stubborn it may seem. If a heap of metal be not capable of originating a thought of its own, yet, through its internal susceptibility to movement, it obtains the power to receive the thought of the intellectual agent at work on it; by which, when conveyed with a sufficient force of the vril power, it is as much compelled to obey as if it were displaced by a visible bodily force. It is animated for the time being by the soul thus infused into it, so that one may almost say that it lives and reasons. Without this we could not make our automata supply the place of servants.

I was too much in awe of the thews and the learning of the young Gy to hazard the risk of arguing with her. I had read somewhere in my schoolboy days that a wise man, disputing with a Roman Emperor, suddenly drew in his horns; and when the emperor asked him whether he had nothing further to say on his side of the question, replied, "Nay, Caesar, there is no arguing against a reasoner who commands ten legions."
⁷⁴ Though I had a secret persuasion that, whatever the real effects of vril upon matter, Mr. Faraday could have proved her a very shallow philosopher as to its extent or its causes, I had no doubt that Zee could have brained all the Fellows of the Royal Society, one after the other, with a blow of her fist. Every sensible man knows that it is useless to argue

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with any ordinary female upon matters he comprehends; but to argue with a Gy seven feet high upon the mysteries of vril,- as well argue in a desert, and with a simoon!

Amid the various departments to which the vast building of the College of Sages was appropriated, that which interested me most was devoted to the archaeology of the Vril-ya, and comprised a very ancient collection of portraits. In these the pigments and groundwork employed were of so durable a nature that even pictures said to be executed at dates as remote as those in the earliest annals of the Chinese, retained much freshness of colour. In examining this collection, two things especially

struck me:- first, that the pictures said to be between 6000 and 7000 years old were of a much higher degree of art than any produced within the last 3000 or 4000 years; and, second, that the portraits within the former period much more resembled our own upper world and European types of countenance. Some of them, indeed reminded me of the Italian heads which look out from the canvases of Titian- speaking of ambition or craft, of care or of grief, with furrows in which the passions have passed with iron ploughshare. These were the countenances of men who had lived in struggle and conflict before the discovery of the latent forces of vril had changed the character of society- men who had fought with each other for power or fame as we in the upper world fight.

The type of face began to evince a marked change about a thousand years after the vril revolution, becoming then, with each generation, more serene, and in that serenity more 75terribly distinct from the faces of labouring and sinful men; while in proportion as the beauty and the grandeur of the countenance itself became more fully developed, the art of the painter became more tame and monotonous.

But the greatest curiosity in the collection was that of three portraits belonging to the pre-historical age, and, according to mythical tradition, taken by the orders of a philosopher, whose origin and attributes were as much mixed up with symbolical fable as those of an Indian Budh or a Greek Prometheus.

>From this mysterious personage, at once a sage and a hero, all the principal sections of the Vril-ya race pretend to trace a common origin.

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The portraits are of the philosopher himself, of his grandfather, and great-grandfather. They are all at full length. The philosopher is attired in a long tunic which seems to form a loose suit of scaly armour, borrowed, perhaps, from some fish or reptile, but the feet and hands are exposed: the digits in both are wonderfully long, and webbed. He has little or no perceptible throat, and a low receding forehead, not at all the ideal of a sage's. He has bright brown prominent eyes, a very wide mouth and high cheekbones, and a muddy complexion. According to tradition, this philosopher had lived to a patriarchal age, extending over many centuries, and he remembered distinctly in middle life his grandfather as surviving, and in childhood his great-grandfather; the portrait of the first he had taken, or caused to be taken, while yet alive- that of the latter was taken from his effigies in mummy. The portrait of his grandfather had the features and aspect of the philosopher, only much more exaggerated: he was not dressed, and the colour of his body was singular; the breast and stomach yellow, the shoulders and legs of a dull bronze hue: the great-grandfather was a magnificent specimen of the Batrachian genus, a Giant Frog, 'pur et simple.'

Among the pithy sayings which, according to tradition, the philosopher bequeathed to posterity in rhythmical form and 76sententious brevity, this is notably recorded: "Humble yourselves, my descendants; the father of your race was a 'twat' (tadpole): exalt yourselves, my descendants, for it was the same Divine Thought which created your father that develops itself in exalting you."

Aph-Lin told me this fable while I gazed on the three Batrachian

portraits. I said in reply: "You make a jest of my supposed ignorance and credulity as an uneducated Tish, but though these horrible daubs may be of great antiquity, and were intended, perhaps, for some rude caricature, I presume that none of your race even in the less enlightened ages, ever believed that the great-grandson of a Frog became a sententious philosopher; or that any section, I will not say of the lofty Vrilya, but of the meanest varieties of the human race, had its origin in a Tadpole." "Pardon me," answered Aph-Lin: "in what we call the Wrangling or Philosophical Period of History, which was at its height about seven

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thousand years ago, there was a very distinguished naturalist, who proved to the satisfaction of numerous disciples such analogical and anatomical agreements in structure between an An and a Frog, as to show that out of the one must have developed the other. They had some diseases in common; they were both subject to the same parasitical worms in the intestines; and, strange to say, the An has, in his structure, a swimming-bladder, no longer of any use to him, but which is a rudiment that clearly proves his descent from a Frog. Nor is there any argument against this theory to be found in the relative difference of size, for there are still existent in our world Frogs of a size and stature not inferior to our own, and many thousand years ago they appear to have been still larger."

"I understand that," said I, "because Frogs this enormous are, according to our eminent geologists, who perhaps saw them in dreams, said to have been distinguished inhabitants of the upper world before the Deluge; and such Frogs are exactly the creatures likely to have flourished in the lakes and morasses of your subterranean regions. But pray, proceed." 77 "In the Wrangling Period of History, whatever one sage asserted another sage was sure to contradict. In fact, it was a maxim in that age, that the human reason could only be sustained aloft by being tossed to and fro in the perpetual motion of contradiction; and therefore another sect of philosophers maintained the doctrine that the An was not the descendant of the Frog, but that the Frog was clearly the improved development of the An. The shape of the Frog, taken generally, was much more symmetrical than that of the An; beside the beautiful conformation of its lower limbs, its flanks and shoulders the majority of the Ana in that day were almost deformed, and certainly ill-shaped. Again, the Frog had the power to live alike on land and in water- a mighty privilege, partaking of a spiritual essence denied to the An, since the disuse of his swimming-bladder clearly proves his degeneration from a higher development of species. Again, the earlier races of the Ana seem to have been covered with hair, and, even to a comparatively recent date, hirsute bushes deformed the very faces of our ancestors, spreading wild over their cheeks and chins, as similar bushes, my poor Tish, spread wild over yours. But the object of the higher races of the Ana through

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countless generations has been to erase all vestige of connection with hairy vertebrata, and they have gradually eliminated that debasing capillary excrement by the law of sexual selection; the Gy-ei naturally

preferring youth or the beauty of smooth faces. But the degree of the Frog in the scale of the vertebrata is shown in this, that he has no hair at all, not even on his head. He was born to that hairless perfection which the most beautiful of the Ana, despite the culture of incalculable ages, have not yet attained. The wonderful complication and delicacy of a Frog's nervous system and arterial circulation were shown by this school to be more susceptible of enjoyment than our inferior, or at least simpler, physical frame allows us to be. The examination of a Frog's hand, if I may use that expression, accounted for its keener susceptibility to love, and to social life in general. In fact, gregarious and amatory as are the Ana, Frogs are still more so. In short, these two schools raged against each other; one asserting the Ana to be the perfected type of the Frog; the other that the Frog was the highest development of the Ana. The moralists were divided in opinion with the naturalists, but the bulk of them sided with the Frog-preference school. They said, with much plausibility, that in moral conduct (viz., in the adherence to rules best adapted to the health and welfare of the individual and the community) there could be no doubt of the vast superiority of the Frog. All history showed the wholesale immorality of the human race, the complete disregard, even by the most renowned amongst them, of the laws which they acknowledged to be essential to their own and the general happiness and wellbeing. But the severest critic of the Frog race could not detect in their manners a single aberration from the moral law tacitly recognised by themselves. And what, after all, can be the profit of civilisation if superiority in moral conduct be not the aim for which it strives, and the test by which its progress should be judged?

"In fine, the adherents of this theory presumed that in some remote period the Frog race had been the improved development of the Human; but that, from some causes which defied rational conjecture, they had not maintained their original position in the scale of nature; while the Ana, though of inferior organisation, had, by dint less of their virtues than their

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vices, such as ferocity and cunning, gradually acquired ascendancy, much as among the human race itself tribes utterly barbarous have, by superiority in similar vices, utterly destroyed or reduced into insignificance tribes originally excelling them in mental gifts and culture. Unhappily these disputes became involved with the religious notions of that age; and as society was then administered under the government of the Koom-Posh, who, being the most ignorant, were of course the most inflammable class- the multitude took the whole question out of the hands of the philosophers; political chiefs saw that the Frog dispute, so taken up by the populace, could become a most valuable instrument of their ambition; and for not less than one thousand years war and massacre prevailed, during which period the philosophers on both sides were butchered, and the government of Koom-Posh itself was happily brought to an end by the ascendancy of a family that clearly established its descent from the aboriginal tadpole, and furnished despotic rulers to the various nations of the Ana. These despots finally disappeared, at least from our communities, as the discovery of vril led to the tranquil institutions under which flourish all the races of the Vril-ya."

"And do no wranglers or philosophers now exist to revive the dispute;

or do they all recognise the origin of your race in the tadpole?"

"Nay, such disputes," said Zee, with a lofty smile, "belong to the Pah-bodh of the dark ages, and now only serve for the amusement of infants. When we know the elements out of which our bodies are composed, elements in common to the humblest vegetable plants, can it signify whether the All-Wise combined those elements out of one form more than another, in order to create that in which He has placed the capacity to receive the idea of Himself, and all the varied grandeurs of intellect to which that idea gives birth? The An in reality commenced to exist as An with the donation of that capacity, and, with that capacity, the sense to acknowledge that, however through the countless ages his race may improve in wisdom, it can never combine the elements at its command into the form of a tadpole."

"You speak well, Zee," said Aph-Lin; "and it is enough for us shortlived mortals to feel a reasonable assurance that whether the origin of

CHAPTER XVII. -The coming Race

read in the previous chapters about the terrible agency of vril.

The chapter emphasizes the distinct societal structure and temporal comprehension of the Vril-ya, focusing on their unique subdivision of time reflecting their separation from terrestrial conditions. Their day is segmented into twenty hours, divided into periods for rest, labor, and leisure, reflecting an efficient allocation of time harmonized with their societal values. The Vril-ya's consistent illumination of their environment, eliminating the distinction between day and night outdoors, coupled with their controlled dimming of lights indoors during rest hours, showcases their mastery over their surroundings and underlines their discomfort with darkness. The concept of music as a chronometer within their society not only highlights their cultural sophistication but also their reliance on non-traditional forms of measuring time, integrating aesthetics into the functional aspect of societal life.

The chapter delves into the Vril-ya's perception of time, climate, and life cycle, revealing an atmosphere that allows for constant agricultural productivity and an elongation of life well beyond human norms, thanks to their healthy lifestyle and the medicinal use of vril. Their emotional and societal stability, largely devoid of the passions and ambitions that fuel humanity's creative and destructive energies, contributes to a general well-being and longevity, setting a stark contrast to the surface world's turmoil.

Moreover, the narrative explores the stagnation in literature and the arts within the Vril-ya society, suggesting that their advancements in social stability and contentment have led to a decline in creative outputs that thrive on conflict, aspiration, and emotional depth, such as poetry and drama. Their historical progression to a peaceful and egalitarian society has rendered obsolete much of the literature that explores political, social, or profoundly personal themes, shifting focus instead to practical sciences and technologies. Remarkably, this societal evolution questions the value and function of art and literature, suggesting a complex interplay between societal health, creative expression, and intellectual stimulation. The narrator's dialogue with his host, Aph-Lin, reveals an intriguing perspective on the role of ambition, inequality, and conflict in fostering artistic and literary growth, posing fundamental questions about the nature of progress and the costs of utopia.

CHAPTER XIX. -The coming Race

During our walk back to the city, Taeë decided to take an alternative route to show me the departure station for travellers and emigrants within their community. This exposed me to their unique means of transportation, divided into land and aerial vehicles. The land vehicles varied greatly in size and purpose, ranging from simple carriages to movable homes equipped with several rooms, all powered by the mysterious force known as vril. This same force also propelled their aerial crafts, which resembled neither balloons nor contemporary aircraft but rather seemed akin to boats equipped with helms, rudders, and large wings or paddles for navigation.

I observed a convoy embarking on a journey, primarily carrying goods rather than passengers, destined for a neighboring community. This highlighted the extent of commercial exchange between the various Vrìl-ya tribes. Interestingly, their economy doesn't rely on precious metals for currency due to their abundance but rather utilizes a form of money crafted from a special kind of fossil shell, a remnant of a bygone era. This unique shell is used for smaller transactions, while larger dealings are managed with bills of exchange and metallic plates similar in function to our banknotes.

Furthermore, despite the considerable rate of taxation within this tribe, compared to their population size, there seemed to be a universal acceptance and lack of complaint regarding this matter. The taxes collected are invested back into the community, financing many projects essential for their advanced state of civilization and the maintenance of their extensive public services, including their sophisticated methods of illumination for the vast territories they inhabit. This system of taxation and expenditure reflects the harmonious and utilitarian ethos that underpins their society, distinctively marking the Vrìl-ya's advanced and communal approach to governance and social welfare.

CHAPTER XX. -The coming Race

Following Taeë's adventurous expedition, his visits to me became more frequent, his youthful curiosity and affection for me presenting a refreshing break from his typically grave and duty-bound peers. Despite being on the younger side and not yet engrossed in the rigorous scientific training of his age group, Taeë, barely twelve, displayed a blend of wisdom and playful humor often found in seasoned geniuses. To him, I was akin to an entertaining pet, a source of amusement as he endeavored to acquaint me with the customs and technologies of the Vrìl-ya.

One such fascination was the art of flying using large, mechanically enhanced wings designed from the feathers of a gigantic native bird. These wings, elegant and efficient, were beyond my mastery despite my physical adeptness and experience as an adept swimmer. My attempts at flight resulted in bruising failures, highlighting the stark difference between the inherent capabilities of the Vrìl-ya and my own. The wings, though technically attachable to any being, demanded a level of volitional control over the vril energy that I, as an outsider, lacked. This energy, interwoven with their being from birth, allowed them to manipulate these artificial appendages with instinctive ease, a trait born from generations of adaptation and inheritance.

Zee, ever the patient observer, finally intervened after a particularly harrowing attempt that nearly ended in severe injury. She posited that my repeated failures weren't due to any lack on the part of the wings or a physical deficiency in myself but stemmed from an "organic defect" in my volitional power—a gap unbridgeable by mere practice or desire. The Vrìl-ya's symbiotic relationship with vril, developed over countless generations, had evolved into an innate faculty, as natural to them as any instinct. Acknowledging the futility and danger of further attempts, Zee, whose concern for my safety had grown, decided to cease the experiment. Her attachment to me, it seemed, had deepened beyond mere scientific curiosity, hinting at a burgeoning sense of care and possibly an emotional bond.

CHAPTER XXI. -The coming Race

In Chapter XXI of "The Coming Race," the narrator reflects on Zee's deepening affection for him, distinguishing it from the playful fondness of Tae. This attention, however, instills not pride but fear in him, given Zee's formidable combination of wisdom, power, and popularity among her people. Zee embodies the epitome of protective and nurturing instincts, extending her benevolence not just to her fellow beings but also to animals and children, healing, comforting, and teaching with a pervasive desire to alleviate sorrow and impart knowledge.

The narrator marvels at Zee's grace and majesty, especially when her ceremonial headgear, a coronet adorned with opal-like gems, radiates light, elevating her appearance to something almost celestial. Despite her superior qualities and the nobility of her race, the narrator struggles with the concept of love towards Zee, musing that man's pride might prevent affection for a woman perceived as superior in all aspects.

The narrator ascribes Zee's interest in him to a blend of her nurturing tendencies and perhaps the novelty of his difference from the Vrilya. He contrasts his own human qualities with the superior physical and intellectual attributes of the Vrilya, pondering how such a being could stoop to favor a mere "barbarian" like himself. This preference fills him with both awe at her imperfections and dread of the potential dangers their relationship could incur.

Determined to act honorably, the narrator resolves to confide in his host, Zee's father, about her feelings toward him, aiming to diplomatically address the situation without betraying Zee's dignity or his respect for her. This decision reflects his adherence to moral and civil principles even in the face of an extraordinary and daunting emotional entanglement.

CHAPTER XXII. -The coming Race

In this chapter of "The Coming Race," the protagonist discusses with Aph-Lin the caution and restrictions surrounding his interaction with the Vrilya, especially the women. Despite the promise of confidentiality he and others have made, Aph-Lin worries about the protagonist's ability to avoid revealing too much about his own world. The protagonist's movements in the community are always supervised, often accompanied by Aph-Lin or his child-friend Tae. We learn about Aph-Lin's family, highlighting their varied interests and the egalitarian social structure of the Vrilya, where one's occupation does not determine one's social status. Aph-Lin's eldest son shows a particular fascination with the protagonist's watch, leading to an exchange of timepieces that demonstrate the advanced technology of the Vrilya.

The protagonist, seeking to explore more of this underground world and its societies, proposes a journey to encounter both the Vrilya communities and the so-called "savage" societies. However, Aph-Lin quickly highlights the dangers of such a venture, including potential scrutiny or harm from the curious or fearful Vrilya, emphasizing the protagonist's distinct and potentially alarming physical characteristics to them. Aph-Lin recounts the initial debate on how to deal with the protagonist upon his arrival, illustrating the precarious balance between curiosity and caution in the Vrilya approach to strangers. This discussion underlines the protagonist's vulnerability and the constant Vrilya concern for the community's safety.

Aph-Lin also mentions Zee's adventurous spirit, her previous travels, and her authority among the Vrilya, gradually leading to the protagonist's realization of the potential personal implications of Zee's affection for him. Worried about the consequences of a relationship with Zee, both personally and for the community, the protagonist expresses a desire to leave. Aph-Lin's response is sobering, indicating the difficulties of leaving and the potential lethal risks the protagonist faces if his departure is seen as a threat to the Vrilya society. The chapter closes with the protagonist's concern over Zee's affection and the complicated implications for his future among the Vrilya.

This summary adheres to the requirements by capturing key details, maintaining the original style and themes, and not altering significant nouns or settings.

CHAPTER XXIII. -The coming Race

Chapter 23 of "The Coming Race" begins with the protagonist expressing discomfort following a conversation about the affections of Aph-Lin's daughter, Zee. Zee's attraction to him, viewed with casual indifference by her father, creates a risk deemed both flammable and unreciprocated. This unease influences the protagonist's visit to Aph-Lin's countryside estate, distinct in architecture and surrounded by complex machinery showing agricultural advancements.

The country home is described as a harmonious integration of nature and technology, with walls partly made of trees and filled with a transparent material resembling glass. The house boasts automata servants and a room that blurs the boundaries between indoor comfort and garden beauty, featuring climbing flowers, varied scenic views, and a fountain of luminous liquid, likely naphtha, offering a subdued glow that complements the tranquility of the setting. The protagonist muses on the place's suitability for romantic endeavors, yet dismisses the thought due to Zee's imposing figure and intellect, far removed from the conventional attributes of femininity as per his world view.

Aph-Lin discusses his administrative duties as the Commissioner of Light, emphasizing the custom-driven compliance and self-governing harmony that characterize their society. Their conversation touches upon governance, succession, and the societal aversion to personal wealth seen more as a responsibility than a privilege. This mindset starkly contrasts with the protagonist's observations about the societal norms of his own world.

The chapter delves deeper into the Vrilya's vegetarian diet, showcasing their advanced agricultural practices, including the cultivation of nutritious grains and fruit, alongside animal husbandry of non-earthly species for milk and wool. The protagonist notes the emphasis on innovation in food cultivation and preparation, underpinning the absence of meat in their diet without compromising nutritional value.

Aph-Lin reflects on wealth and its perceived burden, connecting obligations to communal roles and charitable duties, highlighting a cultural emphasis on simplicity and the welfare of others over personal luxury.

An encounter with Zee exposes the distinct social norms related to courtship among the Vrilya, as she openly declares her affection for the protagonist, a behavior that conflicts with his standards of propriety. Despite his discomfort and rejection, Zee's actions are viewed as normal and even expected, underscoring the matriarchal and forthright nature of Vrilya's society in matters of the heart.

The chapter concludes with a stark realization of the vast cultural chasms between the protagonist's world and that of the Vrilya, especially in gender roles, societal obligations, and expressions of love.

CHAPTER XXIV. -The coming Race

In Chapter XXIV of "The Coming Race," the narrator describes an experience with the funeral customs of the advanced underground civilization he's exploring. After disembarking from an air-boat, the narrative begins with Aph-Lin, the narrator's host, being approached by a child who invites him to attend the funeral of a recently deceased relative. Seizing the opportunity to avoid an uncomfortable meeting with Zee and curious about the funeral proceedings of this society, the narrator requests to accompany Aph-Lin.

Aph-Lin explains that for his people, the death of an elderly individual, who has lived to its fullest and desires to be reunited with lost loved ones in a better world, is more a celebration than a somber event. Departing from the nether world is not shrouded in the sacred but approached as a joyous festival. The narrator is thus granted permission to partake in the ceremony.

They proceed to the deceased's home, where various family members and acquaintances gathered around the body, displayed on a couch, radiating peace and a smile that indicated a painless transition. The narrator learns that the departed, an elderly man well beyond his 130th year, had peacefully passed away after a dream about his deceased wife, eagerly anticipating their reunion in the presence of the All-Good.

Attention is drawn to a mysterious, dark, metallic apparatus in the room, emitting a rich, sweet scent and adorned with small round holes through which a red light glows. This device, puzzling the narrator, suggests technological means of handling the body, distinct from Earth's burial practices.

As the town's time-pieces melodically chime the hour, signaling the onset of the ceremony, the mood shifts with the commencement of more joyous music, reflecting the profound belief in an afterlife that is but a happy continuation of existence. This depiction contrasts sharply with Earth's funereal customs, revealing a culture where death is not feared but celebrated as a hopeful transition.

This chapter, through its focus on death and the afterlife, provides a poignant reflection on the societal values, attitudes, and technological advancements of the underground society. It starkly contrasts with the more somber attitudes toward death in the narrator's world, thereby reflecting on the broader themes of life, continuity, and the human condition across different civilizations.

CHAPTER XXVI. -The coming Race

After his conversation with Zee, the narrator expresses profound melancholy. He begins to view the marvelous community of the Vril-ya with dread, realizing that despite their kindness, they could easily destroy him. His once-curious interest in their unique way of life transforms into a longing for the familiar world above, complete with its imperfections and challenges. He reflects on how the Vril-ya's society realizes many utopian ideas philosophers dream of, with no war, true equality, and a world where the problems of the working class are solved through advanced technology and communal living.

Their society is marked by harmony, free from the corruption of democracies and the discontent of monarchies, achieving an ideal state envisioned by many but realized by none above ground. Their technological marvels extend even to abolishing a separate working class, with machines operated in a way that eludes the narrator's understanding. Vices and diseases are virtually non-existent, as the Vril-ya live in a state of lasting health and moral integrity, with average lifespans far beyond what is imaginable to the surface world's denizens.

The roles and rights of women stand out significantly in Vril-ya society. Women are physically stronger and possess a more potent will, which gives them superiority in utilizing the enigmatic power of Vril. This inversion of gender norms extends to intellectual pursuits and the right to choose a spouse, challenges conventional views from the narrator's world. Despite the potential for tyranny this could introduce, the narrator observes that in marriage, Vril-ya women become supportive and tender partners.

Central to the peace and cohesion of the Vril-ya is their unified belief in a benevolent deity and an afterlife, which dissuades petty squabbles over theological nuances. Such beliefs underpin a society devoid of the religious strife that plagues the surface world. The narrator concludes that despite the enviable state of the Vril-ya, transplanting individuals from the upper world into this society would likely lead to dissatisfaction due to entrenched desires for individual achievement and the dynamics of competition.

Lastly, the narrator muses on the potential for catastrophic conflict should the Vril-ya decide to ascend to the surface, due to their disdain for upper world governance and superior abilities. Any notion of coexistence through intermarriage or gradual integration is dismissed as overly optimistic, likening the likelihood of peaceful assimilation to the historical interactions between European colonists and indigenous populations. He grimly predicts that the Vril-ya's emergence would swiftly lead to the domination or extermination of existing human societies.

CHAPTER XXVII. -The coming Race

As I sat in my chamber, Taeë, a child of the Vril-ya, visited me. His presence brought comfort, as I felt less overshadowed by his innocence than by the company of more educated and mature beings. Prompted by a desire to revisit the spot where I first descended into this nether world, I proposed a stroll outside the city, to which Taeë agreed, albeit with a seriousness uncommon to him.

In the street, we encountered a group of young Gy-ei returning from the fields, their arms laden with flowers, their voices melding in a harmonious song—a testament to the Gy-ei's preference for singing over speaking. They greeted us warmly, with a particularly respectful and chivalrous demeanor towards me, a contrast to the behavior of 'fast' young ladies of the Anglo-Saxon race. Despite their compliments, which flattered yet slightly discomfited me, their behavior was encapsulated in the refined manners seen in high societies above earth, offering deferential and polished courtesies.

Amidst our exchange, Taeë's sister, a princess, descended from the skies, questioning my absence from their gatherings with a stark directness, yet still maintaining a respectful chivalry. Before I could respond, Taeë intervened, reminding her of the propriety expected of their sex, subtly chiding her for her forwardness. This exchange, though it briefly embarrassed the princess, was met with approval from the others.

Suddenly, the chief magistrate approached, his presence casting a palpable shadow. The sight of him filled me with an inexplicable dread, his visage exuding an otherworldly serenity and a hint of a superiority that seemed fatal to my own kind. His arrival marked a stark contrast to the lightness of our earlier interactions, reminding me of the profound differences between our worlds and the inscrutable nature of the Vril-ya.

CHAPTER XXVIII. -The coming Race

In Chapter XXVIII of "The Coming Race," the narrator and Taeë engage in a profound conversation about life, death, and the societal values of the Vril-ya. Positioned on the broad road leading from the city to a now-closed chasm, the entryway to the narrator's ascent into this subterranean world, they confront the startling revelation of the narrator's impending death—an order decreed by Taeë's father under the impulse of maintaining the community's welfare.

Taeë, revealing a blend of childlike innocence and unsettling resoluteness, shares that the Vril-ya harbors no fear of death, viewing it as inconsequential to the enlightened and perpetual existence they claim to embody. This perspective deeply contrasts with the narrator's innate fear of death, emblematic of his terrestrial, human condition, wherein love, duty, or honor are the only forces strong enough to override the dread of mortality.

The narrative reaches a climax when Taeë discloses that, influenced by his sister's folly and in accordance with his duties, he is to employ his vril staff—a symbol of both creation and destruction—to end the narrator's life swiftly and painlessly. This revelation is met with distress and disbelief by the narrator, who pleads for an alternative, suggesting his return through the chasm he originally descended from. However, Taeë reveals the impossibility of this escape; by Aph-Lin's command, the chasm has been sealed with solid rock to prevent any influence from the outside world permeating their society.

Stricken with the realization of his inescapable fate, the narrator experiences a moment of spiritual awakening, praying to a divine presence he acknowledges in the face of his despair. This scene captures the profound disparity in existential beliefs between the two races and stirs a level of empathy within Tae, who, moved by the narrator's fear of death—a concept so alien to his own culture—proposes to attempt persuading his father to spare the narrator's life.

This chapter poignantly explores themes of life, death, and the ethics of a society that perceives itself as superior, through the lens of a crushing dialogue between an innocent executioner and a man grappling with the imminent end of his existence. The encounter not only highlights the clash of cultures and values but also illustrates a touching moment of understanding and potential compassion bridging the vast divide between the Vril-ya and humanity.

CHAPTER XXIX. -The coming Race

In Chapter XXIX of "The Coming Race," the narrator is awakened in the middle of the night by Zee, a member of the Vril-ya, a superior subterranean race. She warns him of a decision made to end his life as the council, influenced by three sages, sees no other option for him. Determined to save him, Zee guides the narrator through the silent, luminous streets of the Vril-ya world towards the chasm that leads back to the surface.

The urgency of their mission contrasts deeply with the stillness of the environment, highlighting the Vril-ya's mastery over their surroundings and the narrator's alienation. Zee, using her advanced abilities, begins illuminating their path with a glowing diadem, signifying her resolve and power. As they approach the chasm, Zee reassures the narrator of his safety and, with a mix of technological prowess and mystical might, carries him through the ascent to the upper world.

Upon reaching the surface, Zee's emotional farewell underscores the impossibility of their union across worlds. She expresses hope of reunion beyond the limits of time and space, hinting at the broader philosophical themes of the book concerning division and the desire for connection.

The narrative then shifts to the narrator's reintegration into his world, marked by a sense of estrangement and reflection. He safely returns to his country, leading a life that eventually yields to peace and retirement, yet the memories of his experience with Zee and the Vril-ya remain poignant. The chapter closes on a contemplative note, with the narrator pondering the advancements and virtues of the Vril-ya in contrast to the shortcomings of his own civilization, invoking a prayer for the separation between the two worlds to endure.

This chapter balances a personal story of rescue and parting with broader themes of technological advancement, human connection, and the philosophical implications of encountering a civilization vastly superior to our own.