

and similar matters, are trivial and disgusting, but they are mingled among much that is pure and elevated. The book is as full of mythology as a classical dictionary, and the hymns and prayers extend to all sorts of deified ancestors, yet over all is the one God, Ahura-Mazda, visible in the heavens as the sun, and represented on earth by fire and by the reigning sovereign who is the son of the sun. The most striking feature of the Zend-Avesta is its impassioned reiteration of the existence and work of Ahriman the evil one and his historical followers, of the balking of his wicked designs, and of curses deep and terrible on him and all his.

The great reality of a malignant being exercising destructive power in the world is recognized in all religions, whether these attempt to propitiate him or pose as his opponents. In Old Testament times this doctrine was brought into special prominence by the patriarch Job. Under the name Hapu, the patriarch was well known in Egypt, and his son Amenhotep-Hui was the prime minister of Amenhotep III, the father of the Pharaoh who established the worship of the Sun's disc at Tell el Amarna. The wisdom and sayings of Hapu were remembered down to the time of the Ptolemies, and he and his son received divine honors at Thebes. In the Zend Avesta, Job is called Hvova, and Zoroaster professed to look for all honor through his family. Here

then is the source of the old Aryan priest's truth abused or error that evil is co-eternal with good, namely the record of the afflicted patriarch's sufferings at the hand of Satan. Those who charge the author of the book of Job, as they do the evangelists and the apostle Jude, with Zoroastrian leanings are, so far as the first of these is concerned, chronologically at fault, since Job was some generations prior to the Persian law-giver.

It is hard to tell when Zoroastrianism reached its second stage of Magism, but it seems to have arisen in Media. The Medes and the Turanian peoples of the Persian Empire were more kindly disposed to Ahriman the evil principle than to Ormuzd the good, recognizing in him a Herman or Hermes, one of their deified ancestors, and he received divine honors from them. But above all, the Turanians adored Zervan, which in their tongue meant "the house of heaven," and which is the same word as the Iroquois Tharonhiawkon, denoting the supreme god of the five nations. The Abbé Cuoq translates it "the holder of heavens." The Magi, probably during the time of Median supremacy, prior to Cyrus or about 700 B.C., took advantage of the resemblance of Zervan to the language of Zoroaster in the Yasna where he speaks of "the Holy Spirit created in unlimited time" or in Zarvan-akarana. They, therefore, set up this Zervan as the original deity from whom or from which both