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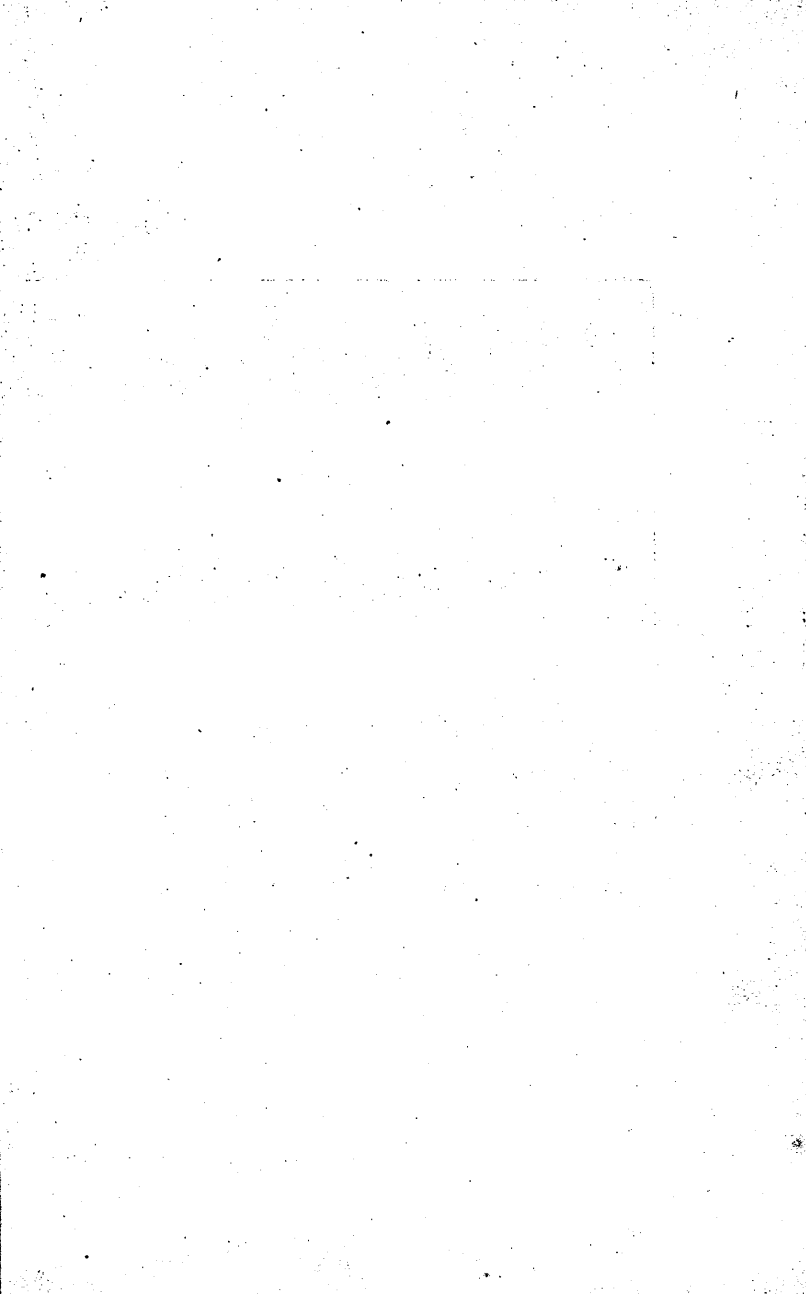
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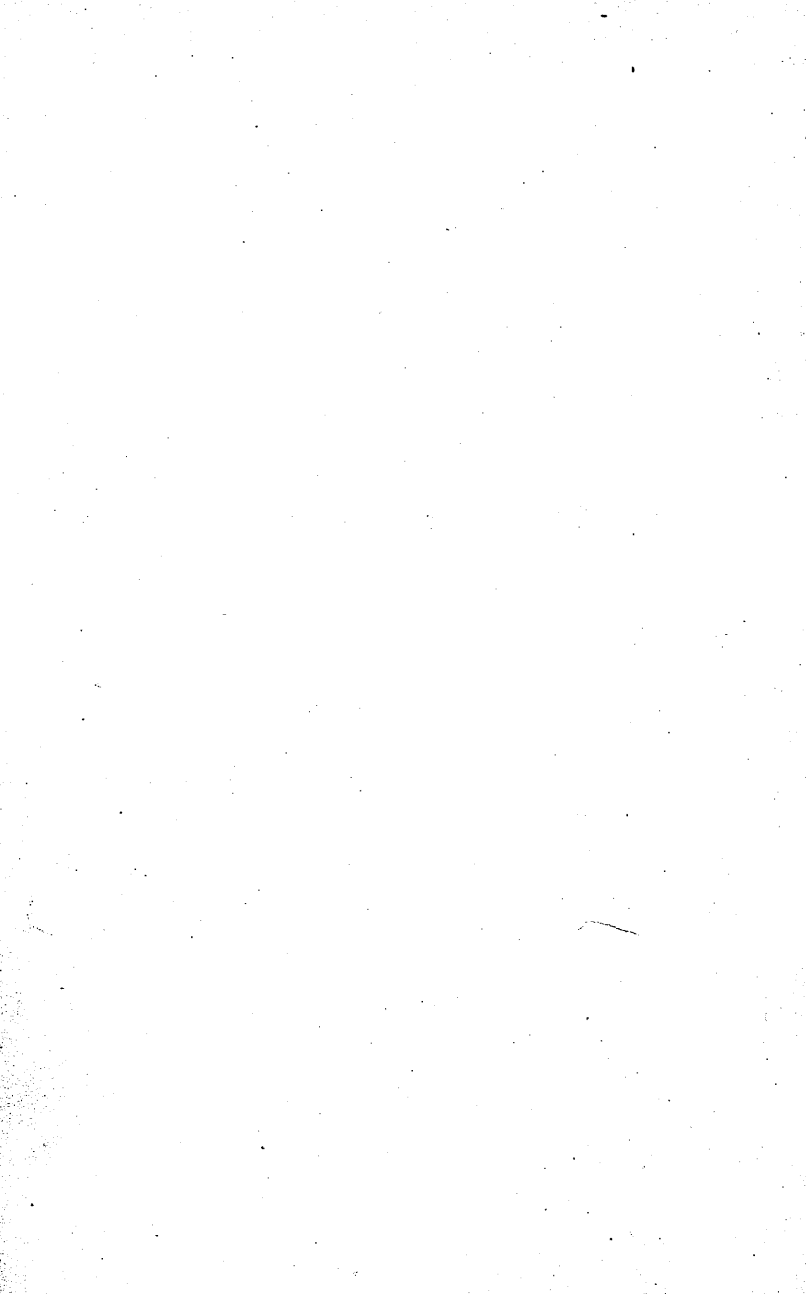
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THE
JOURNALS
OF
REFLECTIONS ON PAUL

ACCORDING TO THE
ACTS IN THE NEW TESTAMENT

REFLECTIONS ON
DARWIN'S ORIGIN OF THE SPECIES
DARWIN'S DESCENT OF MAN
CAIN—CHICO, THE CHIMPANZEE
BOURGET—THE DISCIPLE
MOSES—EGYPTIAN RELIGION
ELECTRICITY—THE WORKS OF JESUS

BY

EMILY OLIVER GIBBES

NEW YORK

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TO THE READER.

I am not infallible. Search and see if these things are true.

[iii]



PREFACE.

These Reflections are not written against any denomination among the Churches, or in favor of any denomination among the Churches. They are written to endeavor to give more light on the religion given unto us by Christ.

We have taken the interpretation of the life of Jesus and his teachings which our forefathers have handed down to us. They were sincere in their efforts to understand the life of Christ, *under the light of their day*; but God is giving to us more light which is fitted to our day, and which would have been blinding to our forefathers.

Science is the power which God gives to the minds of men, and it is the light which He gives to guide us; it will be brighter and brighter as the world goes on. It has always shone in the darkness, but the darkness comprehended it not. Mankind resisted it, tried to extinguish it, by resisting and

putting to death the men and women to whose minds God had sent the light. They hated the light because the light showed that they—mankind—were of evil. Christ told us that such would be the case. He said the time cometh when those who kill you will think they do God's service.

Those who think that they—and no one else—serve God are to be found only in Church denominations; their service to God they perform, following the dogmas of their separate Churches without looking to see if these dogmas are pleasing to God, and if the dogmas can stand the light which shines in the darkness, and if they comprehend the light, certainly those who lived on this earth when Christ was here did not comprehend the light He brought to them; like the Ephesians, they tried to kill the light by shouting their dogmas as being as great as "Diana of the Ephesians." Do we do the same now? Are we not unwilling to receive more light? We sing in our churches, "Kindly Light, lead on," but we refuse to follow the light, if the light leads us one step further than our forefathers could see; we turn back and cry out, "Great are the dogmas of our Church," and so we resist the spirit of Christ, which He promised to send to guide us.

Paul tells the men in Antioch that those who dwell at Jerusalem and their rulers, because they knew not Christ, nor yet the voices of the Prophets which are read every Sabbath day, they fulfilled the voices of the prophets in condemning Christ. Here I ask, Are we certain that we understand what Christ has told us, as well as the Prophets' teachings? Are we making the same mistake that the men of Antioch made, are we blind to the light shining in our day. Paul also tells them, "Through this man is preached unto you the forgiveness of sins," not supposing that Paul means himself. I suppose this to mean Christ's human nature, the sins being our human nature inherited from animals created of this earth, Satan being the Prince of this earth; and Paul adds that, "They would not believe the work of God," which work I believe to be *Evolution* of animal matter and of mind—"though a man declare it unto you"—the man Jesus Christ. Therefore we must work out our own salvation with fear and trembling.

"Lead, kindly Light, amid the encircling gloom,"

"Lead on."



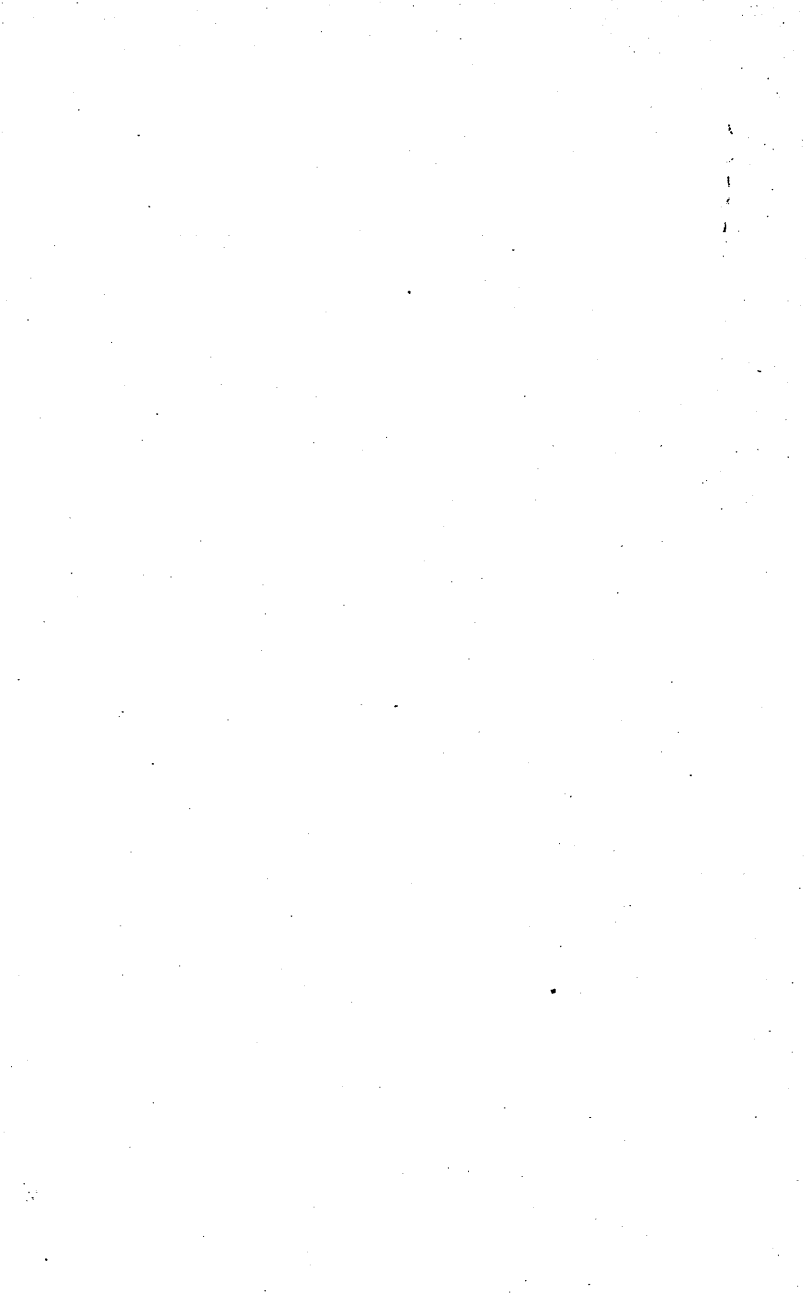
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REFLECTIONS.

“The Spirit of God moved upon the face of the waters.”
—Gen. 1:2.



REFLECTIONS ON PAUL.

PAUL OF TARSUS.

Reflections on Paul of Tarsus, according to the Acts in the New Testament.

The first interpretation of the life of Jesus we find bound with the Gospels, and these writings are attributed to Saul of Tarsus. Can we be certain that Paul wrote these himself. No, we can not, for Paul had disciples who wrote his epistles, as he himself proves in the II Thessalonians which ends with these words, "The salutation of Paul with my own hand, which is the token in every epistle: so I write." That is, the salutation is Paul's, the writing of the salutation, Paul's own handwriting; the rest therefore is by his disciples, or by those of the

Pauline school, and all of the epistles have not the salutation in Paul's own hand.

We first find Paul when he was a young man, standing as a witness to the death of Stephen, who had just preached a sermon which Paul had undoubtedly heard, as he here gives an account of the sermon preached by Stephen, and the sermon was the cause of Stephen's death. The command to stone Stephen to death must have been given by the young man named Saul, since he consented to his death, and to being a witness that the stoning was just and due; for those who did the stoning laid down their clothes at the feet of Saul, the witness. Saul had heard this sermon preached by Stephen, and Stephen in his sermon had said, "The most high dwelleth not in temples made with hands."

Solomon built a house for the God of Jacob. The temple of Solomon was considered by the Jews to be the dwelling place of God, God's house. Jesus has told us that God is in heaven, and not in any house made with hands. Very much like what in these days some denominations think of their churches built with hands, and if Jesus came now to tell them again that God does not dwell in their

churches, would they believe Him, or stone Him as they did to Stephen? Stephen told those who heard him, Paul among the number, that they always resisted the Holy Ghost, as their fathers did so did they. Their fathers—let us see who they were. We find them to be the descendants of animals, who are the descendants of evil, in other words, of Satan. In their animal nature they resist the Holy Ghost, that is, they resist their own soul, which is striving through their conscience to make them think and understand the will of God. It is that will, which we ask in prayer to have done on this earth as it is done in heaven.

Stephen goes on in his sermon and tells them that their fathers persecuted the prophets, and killed those who showed that Jesus was coming to this earth, and that their fathers betrayed and murdered the Just One. Let me here say that on this earth the Just One is still murdered, literally, by the death of those who try to be just in any public office, and terribly true in those who resist the light which comes to the minds of a few intelligent men or women, who see and understand that when the race of mankind was a child, they thought and spoke as a child, but now that the evolution in

thought has brought the race of mankind to a higher age, they should think as men and put away childish things. But the ignorant would murder the thoughts of these men and women, no longer children ; they succeed in this for a time, but they cannot fight against God for any length of time. Jesus has told us that Satan was a murderer from the beginning. We go to the beginning of mankind evolved into his present form, and we find that Cain, the first child of Adam and Eve, that is, the first-born of mankind, was a murderer. Let me ask here, was this first-born son of mankind made by God, and made in his image, or made by Satan, Sin, and in his image ?

Stephen had been arrested by the order of Paul, when Paul found Stephen disputing, or as we say now, arguing with those of the synagogue. It was on the subject of religious belief that Stephen argued ; and the priests of the synagogue, or church as we say in these days, were not able to resist the wisdom and the spirit by which Stephen spake. Stephen then spake by the spirit, and the wisdom was the wisdom which he had in his soul or mind ; it was not carnal wisdom, but spiritual wisdom, and

that was the reason why carnal Paul could not resist the wisdom of Stephen.

It was undoubtedly Paul who stirred up the people and the elders and the scribes, who caught Stephen and brought him to the Council, and set up false witnesses who said, "This man ceaseth not to speak blasphemous words against this holy place and the Law." Paul was eloquent and well trained in making speeches to the people, which speeches could excite them and stir them to any daring act, be it for good or for evil, for Paul had sat at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers and was zealous toward God, as we all are this day. Here let me say that Paul who taught only according to the *fathers*, and considered that law *perfect*, yet in the evolution of his mind caused by the light sent to him, he no longer considered the laws of the fathers as being perfect ; he had the courage to say so and confess his belief in Jesus. We find the character of Paul a strange mixture, for he was courageous and yet he was a great coward. For we find that Paul thought it right to set up false witnesses to help on what he thought was a good cause ; we have here by Paul's own hand, that the witnesses

were *false*, no one but a coward would use *false witnesses*. Paul thought it right to set up false witnesses in what he thought was a good cause, he thought that the eloquence and spirit of Stephen, which he could not resist, would destroy the Jewish religion if Stephen was allowed to live. Now to resist in the sense in which it is here used, means to prove by argument that that which Stephen preached was not true, and this Paul found he could not do. So he determined that Stephen must die. The first thing, therefore, that we hear of Paul is that he was a murderer ; for he put Stephen to death by stirring up the people against Stephen and consenting to be a witness to his death—an innocent man who had never done Paul any harm, but who was trying to do him, and all who heard that sermon, the utmost good. For Stephen assured them then and there, that the just man whom they had betrayed and murdered, he then saw through the open heavens, standing at the right hand of God, giving them thus the assurance of the life immortal of their souls. They had accused Stephen of having said that Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us. We who

live in these days, know that if Stephen did say these things, that he spoke the truth, for the belief and religion which Jesus of Nazareth gave us has destroyed the Jewish nation at Jerusalem, and has changed many customs which Moses delivered unto them. Therefore if Jesus came to change these old customs for better things, he showed us that evolution must go on until the end of the world. Nothing on this earth now is the same as when life began on this earth. All things must change for the better, though we see it not so at first ; but if we wish it or no, evolution goes on, slowly, in counting time as to the length of our lives, but swiftly in the time of God.

We now have in this account of Stephen, these words :—" And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Now what shall we say of these words? First, what is the face of an angel, for whoever wrote these words of Stephen had some idea of what the face of an angel looks like. Inspired, must be their first idea of an angel's face, calm, holy, pure, expressing courage, firmness, truth, reverence of God, fearless of men, stern, solemn, grand and noble, alarming for a man to look

steadfastly at ; for all accounts given us in the Bible of angels, tell us that those who see an angel feel fear. Paul, looking at Stephen and seeing his face like the face of an angel, must have remembered that face all his life time. Having consented to the violent death of such a man, in after reflection he must have felt fear when he thought of the face of Stephen as he sat in the council against him, and remembered that the face was the face of an angel. Perhaps this was the reason that the high priest permitted Stephen to speak and preach the sermon which the seventh chapter in Acts gives us, gazing at St. Stephen's face, he feared and did not prevent his speaking.

The sermon was preached by Stephen, but the very first words look as if Paul had written the sermon as we have it in the Bible, for he begins with these words : "Men, brethren and fathers, hearken," and Saul begins his own defense at Jerusalem with the same words, "Men, brethren and fathers," which we know was the custom in those days among the Romans, still it is a strong argument that Saul wrote this sermon preached by Stephen.

Stephen then commenced his sermon with

Abraham, how God appeared to him, and sent him out of his country and from his relations into another land, and that Abraham lived in the land in which those who listened to Stephen then dwelt, and that those who heard him had betrayed and murdered Jesus. I pause here to say, Are we doing the same as they? Is God sending us prophets, that is, sending us wise men, to whose minds God sends new light in science or otherwise, and do we persecute them? Sometimes persecuting them to death in what is supposed to be a refined and civilized way. Stephen says that those who heard him had received the law by the disposition of angels, and had not kept it, the law being the knowledge of God's will, the same will which we pray to have done on this earth as it is done in heaven.

Stephen goes on in his sermon with the history of Moses and the children of Israel, and how when these were left to themselves for a short time they quickly began to worship idols, and to rejoice in the works of their own hands; just as people do even in these days, and worshiped the host of heaven, as in these days they worship the so-called saints in their Church calendar, and the figures of their

saints which they make for ignorant persons to worship. (Acts vii : 43.)

And Stephen in his sermon tells them that the Most High dwelleth not in temples made with hands, and he tells his hearers that they always resist the Holy Ghost, as their forefathers did, so do they ; that they persecuted the prophets, and that it was not possible to name a prophet whom they had not persecuted. Is it possible to name a prophet or scribe in these days whom they have not tried to persecute ?

Stephen tells them in his sermon of the birth of Isaac, of Jacob, of Joseph in Egypt, of Jacob's death, and of Moses, and that Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds. I pause here to say that Jesus being the prophet which Moses said : " The Lord your God shall raise up unto you, like unto me ; him shall ye hear." Here, then, we say, is one resemblance ; Jesus was mighty in words and deeds ; He was like unto Moses in that He has told us God's will as concerns our souls, and He leads us on in spirit as Moses led the children of Israel in their carnal bodies. Moses seeing one of them suffer wrong, he defended him, and avenged him that was

oppressed ; so Christ came to help those who suffer wrong. Moses trying to separate two fighting men and saying to them: "Sirs, ye are brethren. Why do ye wrong one to the other." But the man who did wrong, thrust Moses away saying : " Who made thee a ruler and a judge over us?" Now I pause in the sermon of Stephen to say that he doubtless preached Moses as referring to Jesus, for Jesus came to this earth to deliver our souls from the bondage of our bodies. He was learned in the wisdom of God, and he was mighty in words and deeds, but those about him did not understand him, the same as the children of Israel understood not that God by the hand of Moses would deliver them.

If Jesus gained his learning in human ways, and we wish to know this, we must hunt up the life of Jesus between the ages of twelve and thirty. We are told in the Bible that Jesus after being found in the temple disputing with the doctors, went back with his parents and was subject unto them, but we cannot believe that He was so until the age of thirty. However, when Jesus told those about Him that they were brethren, and should do to other as they would that others should do to them, they

answered Him, Who gave you this authority, and who made you a ruler and judge over us?

We now go on with Stephen's sermon. He tells them that Moses sees an angel as a flame of fire in a bush; Moses trembled and was afraid to look, and Moses received the command of God. Then we read in this sermon of Stephen these words, "This is he that was in the *Church* in the wilderness," and we ask who put in the word "*Church*," for we all know that it was a *tabernacle* with the children of Israel in the wilderness; but, do I hear you say, it means not a place of worship, but an assembly of God's people. We answer that we know this, but we promised to give you *Reflections* on Paul according to the Bible; therefore, we ask how came the word *Church* in this account of Stephen's sermon.

Stephen then tells them that the people asked Aaron to make for them gods to go before them, and that they made a calf, and offered sacrifice unto the idol, a calf, and rejoiced in the works of their own hands. We ask who does not in these days rejoice in the work of their own hands? When Stephen tells his congregation that they murdered the Just One, it was then that those who heard him were cut to the heart, and gashed on him with

their teeth the same as angry animals gnash with their teeth. And Stephen being full of the Holy Ghost saw the glory of God, and Jesus standing on the right hand of God. It is here we think that the last verse of the last chapter should be ("And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel"), for only seeing Christ could make the face like the face of an angel.

These people now behaved as people behave in these days, when a scientific prophet is sent by God to tell them things which they do not know. They cry out with a loud voice, stop their ears and run upon him with one accord, and, they would if they could, cast him out of the city and stone him. So they stoned Stephen, who said, "Lord Jesus receive my spirit," and "Lord lay not this sin to their charge. And when he had said this he fell asleep."

Now Paul was the one persecuting Stephen; he heard the sermon, he witnessed the death, he heard the last words; he was the one who murdered Stephen, though by the hands of others, and we have no record here that Paul, himself, in his zeal, did not cast stones at Stephen.

Paul continued the persecution of those who

believed in Christ, and so great was that persecution, that the Christians were all scattered abroad throughout the regions of Judea and Samaria. And Paul made havoc of the Christians, entering into every house and haling men and *women*, committing them to prison. (The word "Church" used here does not seem to belong to the time of Christ, for there were then synagogues and temples, not churches. Who then wrote the Acts of the Apostles?)

Now Paul was continuing to slaughter, or murder the disciples of Jesus. This makes us think of St. Bartholomew's day in the slaughter of the Huguenots, only Paul's slaughter was more widespread and lasted longer. To carry it on he desired letters to the Damascus synagogues, from the high priests, which letters were to state that Paul had the power to bring bound to Jerusalem all who believed in Jesus Christ, be they men or *women*; their only offense was that they believed in Jesus, and Paul hated Jesus. These victims of Paul had an inward belief in Jesus; they believed what Jesus had told them of the immortality of their souls. But Paul hated something else, and that was the

evident power over self and over others which this belief in Jesus gave to both men and women.

As Paul journeyed to Damascus he thought on these things, for he was going to Damascus with one intent, which was to bind Christians and bring them to die at Jerusalem. He must have thought of their wonderful courage, their power over others, and the strength of their will which enabled them to suffer anything rather than give up their faith in Jesus and cease to preach Him. Also Paul must have seen signs done by the Christians, and being learned and not being able to do these signs himself, or understand how they were done ; above all he had witnessed the death of Stephen, heard what Stephen had said, had seen his face as the face of an angel. Now Paul loved power over his fellow beings, he wished to be a leader, he was fond of making discourses ; being eloquent he loved to stir up the people ; he saw that the disciples could stir up the people to such an extent, that they clung to their new belief even unto death. Saul had never heard any one whom he had murdered speak in dying of his spirit as being immortal, and as being sure that the living Jesus was able to receive that spirit after the death of Jesus and the

death of Paul's victims. Nor had Paul ever heard one of his victims, as he died, cry with a loud voice, "Lord, lay not this sin to their charge." As I have said before, Saul's vision on his way to Damascus may be true to the letter, but it may also mean the flash of lightning falling near enough to stun and blind Paul, and all with him may have felt the shock. I have also said before that Jesus understood the use of electricity, and that by it he worked the so-called miracles, being filled with electricity himself; and that electricity is one of the earth's attributes, and by the evolution of man's mind he will learn more and more to use it. Also this account may mean that a light came to Saul's mind, so that he suddenly understood Jesus Christ, and his conscience told him that in persecuting the Christians he was persecuting Christ himself, and he asked himself, in his mind, What shall I do? For he was on his way to Damascus to bind men and *women*, whom he was to bring to Jerusalem to die there, and he was authorized to do so. What then was he to do, having suddenly understood in his mind what, in truth, he was going to do. No doubt he thought of not going at all to the city, but on second thought he determined to go and find

some of the disciples of Jesus and ask them what he was to do. Let me here say that what I have here written is for those who prefer not to take the old interpretation of Paul's conversion, and the Bible account literally. I wish to show that there can be truth in it though it holds no miracle. If written by Paul himself, it was the poetical way in which Paul wrote, the same as he uses the pieces of armor worn in his day when he writes of the armor of light (Romans xiii:12), also the breastplate of righteousness, feet shod with the preparation of the gospel of peace, the shield of faith, the helmet of salvation, the sword of the spirit (Ephesians 6). And here I ask, Are we to take this literally? Had Paul a visible breastplate, feet shod, a shield, a helmet, a sword, or were these poetical figures used by him in writing? If so, then in all his writings he used such things as figures of speech.

Saul's conversion to the Christian religion was thought out in his intelligent mind by himself in three days' meditation. So deep was the meditation, so lasting and unbroken, that he did not eat, drink or sleep. His coming to Damascus with letters to the Synagogue, and great authority from the high

priest, could not have been a secret as he was very much feared by the Christians. Ananias says, "I have heard of this man, how much evil he hath done to the saints at Jerusalem, and the authority he has here from the chief priests." This being the case, Saul's three days of meditation must have been known to the Christians, and we say, even in these days, that the scales fall from our eyes when we mean that we suddenly understand a thing.

Paul was a learned man, and his preaching Christ and that Christ was the son of God would be nothing else but convincing and confounding to the Jews, who, like those of these days, when convinced of a new truth against their will, at once take counsel to kill the truth. The Jews to do this wished to kill the man who preached the truth; in these days many try to kill the new truth or light, preached or written by a man, by turning him away from their church building, and try to kill his writings.

Mankind does always resist the Holy Ghost, which we all know now can only dwell in our minds or souls. And now we come to the proof of Paul's cowardliness. When he knew that they wished to kill him, he went by night and being let down in a basket over the wall, he escaped. This is the same

Saul who had seen men and women die for their faith in Christ. How many women, think you, had Paul put to death. He must have seen their wonderful courage, for he must have witnessed their death. We know he had witnessed the death of Stephen, who could not escape the persecution of Saul, nor could the women escape. It seems to me that Paul should have died the same as his many victims, that is, died for his belief in Christ, and faced death. He was a Roman, he was free, where was his courage? Those who wished to kill him had not the great power which he had when he slaughtered women. Paul escapes from death again at Jerusalem, he is brought by the forgiving Christians to Cæsarea and sent to Tarsus, his native city.

Now at the city of Antioch we find Saul among the prophets and teachers. These we are told ministered unto the Lord and fasted. "Ministered unto the Lord" means that they taught spiritual things to those who heard them; and "fasted" meant in those days a different thing from what fasting means in these days. We mean now going without eating at all, but the fasting of those days must have meant refraining from eating enor-

mously, for we have the example of what eating enormously is from the animals. They are torpid and unable to move, our carnal bodies are the same. How then can our minds think of spiritual things when our carnal bodies are torpid from overeating. Yet going without eating at all for an undue time would not make us see spiritual things right, for so long as the soul dwells in the body, it is, in a measure, subject to the body.

These prophets and teachers, with their minds unclogged by the over-fed flesh, were able to see and understand that Barnabas and Saul were the most fit to be sent out together, to teach and preach elsewhere. So Barnabas and Saul departed unto Seleucia, from thence to Cyprus and Salamis. There they preached in the synagogues of the Jews, and at Paphos they found a false prophet who was with the deputy, Sergius Paulus, a prudent man who called Barnabas and Saul to hear from them the word of God. Then Elymas, the sorcerer or false prophet, withstood them, seeking to turn away the deputy from the faith. It is not difficult to understand Elymas, for even in these days such a thing is done. Elymas did not wish to lose the money which he gained from the deputy, and which

he would be certain to do if the deputy listened to what Saul had to tell of the word of God, and which was directly opposite to what a sorcerer would tell him. Now we have seen that Saul was always full of zeal and fire, even when he put innocent women to death because they believed they had a right to their own conscience and to believe that their soul was immortal. Therefore, we can well imagine the fire of Saul's eyes when he set his eyes on Elymas, who dared to oppose Saul. Many had dared to oppose Saul even unto death. Saul's nature was well accustomed to resent any opposition, and death was the punishment he dealt out, therefore we think that this was the first time that he practised self-restraint, for he did not kill Elymas but only used some of the sorcerer's own means of making a person blind for a season, that is for a certain length of time, for there fell a mist and a darkness on the eyes of the sorcerer, who had to find some one to lead him by the hand. If this is Saul's first convert, and the convert's name was Paulus, we would ask, Is it the reason we are told here in the Bible that Sergius was called Paulus? Is he named after Paul because being the first convert made by

Paul, or was Saul here named Paul after Sergius Paulus?

Paul was a man of high temper, a fierce, overbearing character, inordinately fond of power over his fellow beings; he would rule them by fear, he was cruel and without pity, even to the weak and helpless. Had he lived later he would have reveled in the Spanish Inquisition and its horrors. The sufferings of his victims could give him pleasure. He was indeed a child of the devil, such as he here tells Elymas that he is, and what made this still worse and more terrible, Paul was cunning and clever, learned and eloquent, all of which he had used to persecute the Church of Christ. In other words, those who believed in Christ; so we find Saul to be in the Bible account.

Now here we find Saul telling the sorcerer Elymas that he is full of subtlety (which means cunning), and all mischief, that he is a child of the devil, an enemy of all righteousness, and asking him if he will not cease to pervert the ways of the Lord. This is truly strange, for Paul has been all this himself. One would say that it was Paul not Elymas who was being addressed, and what are we to think of Paul's using the same means of preventing

Elymas from doing wrong, as we are told was used to prevent Paul from doing wrong. For Paul lost his eyesight for a season and had to be led by the hand, and did it take the trick of the sorcerer used by Paul to make the deputy believe in Christ. We think not, for we have found that when Christ used this power it was to restore the eyesight and not to make blind, through all his ministry on earth. The partial blinding of Saul at his conversion was caused by the flash of electricity. If Christ appeared to him it was by electricity, which is blinding. We read of no sign or miracle of Christ's but what was done to bless and not to curse. And we think that the Christians using this power after the death of Christ to do evil and not good, is the reason that they lost the power. They were not morally strong enough to bless their enemies, they always tried to curse and injure them. But Paul dared to say that the hand of the Lord made Elymas blind, that hand which blessed even those who were its enemies, that hand that did nothing but good to all whom it touched, even to healing the wounded ear of the soldier who went to bring Christ to his death. Paul had joined the Christian band, but this is no Christian act, to strike to blind-

ness one who opposes you. Here we find the commencement of the harm which Paul has done to the Christian religion. He knew not the spirit of Christ, he could not understand it, and his interpretation of the life of Christ, in many respects, is false and wrong. All that Paul has written of the spiritual is what he heard the disciples of Jesus teach ; it is not innate in Paul. This bloody, cruel, persecuting man could not understand the spirit of Christ, for even the nearest apostles of Christ did not understand the spirit of Christ, as he himself tells them, when James and John wished to command fire to come down from heaven and consume those who would not receive Jesus in their village. "Jesus turned and rebuked them, and said, Ye know not what manner of spirit ye are, for the Son of man is not come to destroy men's lives, but to save them." How does this agree with Paul's striking Elymas blind, or Peter, if he had anything to do with the death of Ananias and Sapphira? This man and woman who lied about money matters, we think that if all who lie about money matters died suddenly when they did so, there would be but few living on this earth. But this act of Peter's as well as of Paul's, is not in the spirit of Christ. We,

therefore, say that the life of Jesus as given by the apostles is the only account we should study to find the spirit of Jesus, the example to us, and what he meant us to understand by that life. It was not to use the power he has given us to kill, to blind, or injure in any way our fellow beings, be they good or evil, if they do us good or wrong. The power is the spirit of Jesus, and by it we, by doing good, must overcome wrong, even if we suffer from it. Such is the example Christ has given us. The spirit is the motor for all our acts and thoughts in the body. We should let it work and advance, not clog it with the body so that it cannot move.

I know not who wrote the Acts of the Apostles, but I know that it shows how soon evil crept into the little band of Christians. Satan, or Evil, was as busy then as now in animal children. The Christian life is no easy life for the animal body we dwell in, but he who endeavors unto the end, this deadly fight between flesh and spirit, will be saved.

To return to Paul we find that he and his company went from Paphos to Perga in Pamphylia, John leaving him and returning to Jerusalem. Perhaps John remembered the rebuke of Jesus, when they wished to call fire down on the village, and

thus John could not have approved the smiting blind of Elymas by Paul. The high temper of Paul, the gentleness of John, were not congenial, so he left Paul.

Paul now comes to Antioch and went into the synagogue on the Sabbath day, and there preached a sermon to the Jews. He begins his sermon as Stephen did his, with the children of Israel in Egypt, and so on to David, and then to Jesus. The sermon of Stephen no doubt made a lasting impression on Paul, ending as it did with the glorious death of Stephen. Paul's sermon was well received, but envy, that gift we have all received from Satan, stirred up the Jews against Paul, and they did as many in like circumstances do in these days when they envy one his power, they contradict and blaspheme. And here Paul turns from the Jews to the Gentiles, and here we find that Paul created a dogma. He claims that he is chosen for salvation unto the ends of the earth. Now the popes have a similar dogma; they claim that God has chosen them to be salvation unto the ends of the earth. Alas, for the earth, if this is so. I, the soldier and servant of Christ, pronounce this to be blasphemy against God who revealed unto us as far as we are

able to bear it, that our Christ is the *one* and only salvation unto the ends of the earth. The second dogma made by Paul is this: "As many as were ordained to eternal life believed." (Acts xiii.)

This terrible dogma of preordained to be lost or saved, is unjust, cruel, tyrannical and of man's invention. No one, Jesus said, is good but God. If we are preordained to be lost, why try to be good and to be saved? This is man's pride, so permanent in Paul that he flattered himself that he was preordained to be saved, others to be lost. Paul had all his life been very certain that others were wrong and must die. They were lost body and soul if they did not think as he did. Paul did not believe in the life of the soul when he put the Christians to death in the body, and now that he preaches the life of the soul his pride will not permit him to think otherwise than that others must be preordained to lose the eternal life of their souls. This is *not* the spirit of Jesus Christ.

Before we end chapter thirteenth in Acts, we find that the Jews stirred up devout and honorable women against Paul, and expelled him from their coasts. This was an indignity which the pride of

Paul would not permit him ever to forgive these devout and honorable women. We see that these women had equal power with the men to expel Paul, and he, Paul, never did forget it or forgive it. These women objected to Paul's dogma of pre-ordaining persons to eternal life or eternal death or eternal punishment, and to the second dogma of Paul, which was, that Paul was chosen for the salvation of the whole earth. These women were stirred up by the men the same as ignorant women of these days can be stirred up by men who understand their weaknesses, but Paul never forgave these devout and honorable women, and when he had more power in the Church he writes, "I suffer not a woman to teach, but to keep silent in the Church." He dare not to say Christ suffers them not to teach. Women! to whom Christ gave so many of his spiritual truths, as I have tried to show in my "Origin of Sin," that had Christ forbidden women to speak or teach, how much we would have lost that is precious to our souls now and forever, for he gave women many truths.

We do not believe that Paul understood the spirit and teachings of Christ, and our reason for saying so is that Paul by his much preaching and

speaking at once began to make dogmas for the Churches. Now the teaching of Jesus was altogether free from dogmas. We now come to the third dogma, written in these words in Acts, "Except ye be circumcised after the manner of Moses, ye cannot be saved." We pause here to ask any honest minded person, if there are not in all denominations such beliefs. Are we not told except we do so and so, or believe so and so, we cannot be saved, and do not these modern dogmas cause no small dissension and disputation among Christians. Paul and Barnabas were sent to Jerusalem to settle this question of circumcision. Have we evolved to higher planes now, or do those who teach still dispute about such small things? Should not evolution continue in our minds so that we should be much further on the road of thought than Paul, who in his ignorance of God, invented the dogma worthy only of proud and cruel mankind—it's author—that God who alone is good should preordain any one before their birth into this animal world to happiness and life eternal, or to suffering and to hell. Paul did not understand the spirit of Christ.

Peter here has the sense to see that these Chris-

tians by making yokes and placing them upon the necks of the disciples, were doing harm to the Christian religion ; he adds that "they were yokes such as neither our fathers nor we are able to bear." I pause here to ask, Are we to take this simile of yokes literally? Were wooden or iron yokes placed around the necks of men, or does it mean a dogma, an established principle or notion? Such as Paul later on puts upon the neck of women, which neither their mothers or they are able to bear.

In chapter xv. of the Acts we find that hot temper of Paul, his pride, his overbearing, dominant will, causing a sharp contention. Paul was thinking of himself and not of Christ. He was jealous that any one beside himself should receive any praise ; the disciples must have had a hard time with Paul. I find Paul so far all for himself, and by no means a lovable character and not a Christian at heart. As we go on in the Bible account we see that Paul does not hesitate to receive help from a woman—Lydia, a seller of purple in the city of Thyatira. He goes twice to her house and receives her hospitality when in need of it. Many men have done the same since the death of Paul and Lydia, and yet the yoke which Paul, not Christ, put upon

women still remains a heavy burden on them, only because the Roman Church and the other Churches after them believe Paul, rather than believe Christ. Paul in the city of Thyatira went through an experience which all must meet who try to change an evil habit into a good one. Those who gain money by any existing evil will act the same as the masters of the damsel possessed with the spirit of divination (in other words, a hypnotized girl), who when the damsel lost the power, by the command of Paul, who in the name of Jesus Christ bade the spirit to come out of her, then her masters stirred up the people against Paul who was beaten and thrown into prison. All reforms for the better cause a certain amount of persons to lose money at first, that is those persons who love an evil way of gaining money, and these resist the new evolution toward a better state of things. And not only society, but even religious knowledge of the truths taught by Christ. Surely the priests living in the days of Christ, fought and resisted Him and finally murdered Him, because his teachings completely changed all religious belief of those days.

Now in Thessalonica we find, listening to Paul's preaching and believing on Christ, "of the chief

women not a few." The word chief here means of the first order, or class, and these women are mentioned as being of importance, but Paul overlooked the fact that women are equal to men, and his teaching could not have been in the spirit of Christ, as he preached about earthly things and thereby makes a commotion and trouble. We also find that at Berea the honorable women who were Greeks believed, and they were not few in numbers. Here I have a word to say about these honorable women being mentioned so often as the converts of Paul. Certainly we all wish both men and women who are worthy of honor to believe in Christ, but I ask what did "honorable women" mean in those days? Did it mean the rich men and women, or men and women who were honored by a title and a high position in the community. If this is so it is a great contrast to what I read of Christ. The populace heard Him and heard Him gladly, the sinner and the sick heard Him. The poor had the privilege of hearing Him preach. He was always among them, doing them good in one way or another. Teaching them the way out of their sufferings caused by sins. He was accused by the proud of eating with sinners and being with them at all times.

Now Paul seems to boast that his converts are among the rich and honored men, and he even boasts of his converts among women who were also honored. So far, Paul has told us only of converts who stood high in the social rich world. How different, truly, this is from what we read of Christ. The poor, the lame, the blind, the sick of loathsome diseases, the persecuted, the depressed, these were the converts to Christ, and the recipients of his blessings. We find that Paul is accused of turning the world upside-down, that is, of putting things wrong, as it was understood by those who lived in his day. I find that Paul put things wrong, and as they were not meant to be, by giving to the world a wrong notion of woman's usefulness in the world. It is for women now to put the world back again on its right side in the same sense that we understand the above. We cannot explain it better than by quoting the Bible in these words, "Male and female created he them." Now we have heard it said that when the command was given to search the Scriptures, that the Scriptures were not written; here we have, however, this verse in Acts xvii., "These were more noble than those in Thessalonica, in that they received the word with all readiness of

mind, and searched the Scriptures daily, whether those things were so." What Scriptures, therefore, did they search? Scriptures are the writings of scribes, and scribes were men who wrote, and Christ referred to the writings of the scribes when He said, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."—John v : 39. Therefore, those Scriptures were written before Christ spoke of them.

The Christians, again, help Paul to escape and save his earthly life, and he is brought to Athens. Here Paul disputed in the synagogue with the Jews and with the devout persons, and they asked Paul what the new doctrine was which he set forth. Here we have the word "doctrine" in relation to Paul, and it is called "new." I find not earthly doctrine in the life of Jesus, it is all Scriptural. Paul then preaches his sermon on Mars Hill at Athens, and he tells the men of Athens that they are too superstitious. We cannot help thinking how many years ago that was, and yet superstition is to be found even now among Christians. The men of Athens had an altar to the Unknown God. These men of Athens were wise enough to understand that there is a God whom they could not

know ; nor do we know God except by what Christ has told us. We have only to listen to what those who call themselves Christians say of God to feel very certain that they do not know God. Men have done many terrible things, thinking that they so pleased God. It is impossible to know God—we can only hope to know God hereafter, when our souls are freed from the body. Christ has told us that, "No one has seen God but the Son," and we still ignorantly worship God as the men of Athens did. They had many devotions, are we in these days free from many devotions, and are not these many devotions still superstitious. Paul tells the men of Athens that he can declare God unto them, but can he, and does he do so? He says that God made the world and all things, and does not dwell in temples made with hands. Now that God made all things in which there is good is very true, but we ask, Are all things in this world good? That God does not dwell in temples made with hands, that is by mankind, we believe, but do the Churches in these days also believe that God does not dwell in their temples? A god dwelling in a temple is a pagan idea.

Paul says God is not worshiped with man's

hands, seeing we have from God our life, which is our breath or soul. Paul also tells them that all nations on the face of the earth are made of one blood. We pause here to say that this is just what Mr. Darwin proves in his grand work. Paul here brings in, however, his dogma of things being appointed beforehand—that unjust idea of God's goodness. He may be right in speaking of "times," and these "times" in the Bible may refer to evolutions of animal life on this earth; also "the bounds of their habitations" may refer to their migration over the earth. Paul says they are to seek for the Lord, they are to feel after Him. This can only mean, think of Him and feel within their souls that they understand Him. The "Lord," meaning Christ, for in Him we find the Motor of our life and spiritual being. Paul then speaks of the Greek poets who say that we are the offspring of God. If Paul is here speaking of our own souls, he says true, but Mr. Darwin has proved beyond a doubt that our animal bodies are not the offspring of God, and the Greek poets who allowed that they knew not God did not, of course, mean anything more than to say that mankind was the offspring of their imagined gods. They in their self-pride wished to

believe that they were descendants of gods. Paul tells them that they must not think that God is like gold or silver, or stone graven by art and man's device, and yet we see these things in churches even up to this our day. Paul says that God passes this over, now commanding all men everywhere to repent of this making of images. It is time now to advance to a higher understanding of God, since the world is to be judged by that ordained man raised from the dead. Paul here believes that Christ in his human body was man, and as man will be the judge of mankind. Having lived in the flesh on this earth and conquered the evils of the flesh, He, by experience, knows what we are capable of bearing and overcoming in the flesh. Therefore, He, Jesus, will be our judge hereafter.

When the men of Athens heard of the resurrection, they mocked, but some believed, and among the last we have the name of a woman, Damaris. Paul in one of his sermons tells us that in times past God suffered all nations to walk in their own ways ; they only check each other by the strongest overcoming the weakest, and we see no other check to nations except ignorance of all sorts, and a refusal to follow advancement.

Paul instead of breaking down the race prejudice which the Christian religion teaches us should be done, allows the prejudice to influence him ; for he circumcised the man named Timotheus, whose mother was a Jewess and whose father was a Greek, and he does this in fear of the Jews and before he permitted Timotheus to preach Christ. This race prejudice we get direct from our animal forefathers, for the animal species mostly flock together. It is innate in our animal nature, and since we evolved from our animal forefathers to mankind, capable of evolution in soul and mind, race prejudice has continued all over the earth. In our own free country is the only place where we find that race prejudice slowly fades away, the country of refuge for all nations whose children wish to be free in soul and mind. And when the soul nature triumphs the whole race of mankind will be Christian—not before—and then race prejudice will no longer exist. Race prejudice existed strongly in the Jewish nation, as shown by the nations or races of men whom the Jews extinguished by their terrible wars.

In Acts xvi : 13, we find that Paul here is a witness to the truth that women are those who pray,

for he went to the river side where prayer was wont to be made, and spoke to the women which resorted thither. Among them we find Lydia, and Lydia took Paul and his disciples to her house. No mention is made here of men. Women, then, whom Paul persecuted to death, were his only audience here and the only ones who gave him hospitality. In the same chapter we have the account of the young woman who was hypnotized by her masters, and Paul understanding the art used the power, in the name of Christ, to loose the hypnotized woman. Her masters, angry at losing their money gains, acted the same as those who live in these days constantly do in similar cases—they brought up the race prejudice in their argument, saying, These men being Jews, do exceedingly trouble the city and teach customs which are not lawful for us to observe, as we are Romans. And when the magistrate sent the sergeants to let Paul and Silas out of prison, Paul's pride made him refuse to go. He was a Roman, he said, they must come in person and take him out of prison. Race was Paul's feeling. He does not say that he was Christ's, but of the Roman nation, and the magistrates fearing the Romans, came themselves to take Paul out of prison.

We have here race prejudice well defined in the account of Paul's life after his conversion to Christ, though he says that he is sent to the Gentiles. We ask, Did Paul understand Christ? There is but one occasion in the life of Christ that came near to being race prejudice, but as the record gives it, it was only as a trial of a woman's faith, and this woman showed that her soul could rise above race prejudice. We find the account in Matthew xv., when answering the woman who asked him to have mercy on her daughter grievously vexed of some sin in the flesh. The record tells us, "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." The woman was from Canaan.

In Acts xi. we find Barnabas taking Paul with him to Antioch where they remained a year preaching, also the disciples were first called Christians in Antioch. We pause here to ask, What did the word "Christian" mean in those days? The name was given to the disciples, we suppose those who had been with Christ. Paul had not been with Christ. According to this record of the name, they were not called Christians during the lifetime of Jesus on this earth in the flesh. Christ gave no

name of sect, or denomination, or Church, or creed, to his followers or to himself, save that they were as his mother, brother and sister, if they did the will of God, and they then were the sons of God.

We have in Corinthians i: 12, that every one said, I am of Paul, I, of Apollos, and I, of Cephas, and I, of Christ, and the question, "Is Christ divided?" from Paul, shows that race question still was there, also, Paul's pride, for he places himself first and Christ last. The epistle is not written by Paul, as we are given the names of those who wrote it, but the epistle bears these words at the end, "The salutation of me, Paul, with my own hand," with the "Anathema Maranatha" of Paul. These are curses such as a church calling itself Christian still uses against those who dare to think with the liberty of Christ. The Bible concordance tells me that "Anathema" means a thing set apart as separated, put up in the temple of a god, consecrated, devoted, and "Maranatha," is an emphatic assertion of the apostle Paul in Chaldee or Syriac, meaning "Our Lord has come."

So Paul is the one from whom we get Church anathemas. Anathema in the Webster's dictionary means an ecclesiastical curse and excommunication

from the Church, and Maranatha means a curse. I find, therefore, that a thing devoted or set up in a temple to a false god, is a curse. Doubtless, it is a curse to the ignorant person who sets up anything to worship as a god, but I cannot see how the assertion that "Our Lord has come," can be turned into a curse, that is, if Paul here was speaking of Christ, for our Lord Jesus Christ came to bless, and not to curse, as the sermon on the mount testifies.

Now the first epistle to the Corinthians, our Bible tells us, was written by Stephanus, Fortunatus, Achaicus, and Timotheus, Paul's disciples. My concordance tells me this, Stephanus was baptized by Paul. Fortunatus was a Corinthian Christian, mentioned by Paul. Achaicus was a Corinthian who visited Paul at Philippi. Timotheus was a young man of Lystra, son of Eunice, a Jewess, by a Greek father. Paul circumcised him and took him as his companion in travel, and addressed two epistles to him—this is all that we are told about them.

These four men were Paul's disciples. They wrote the epistle to the Corinthians at Philippi, where they all met, and were taught by Paul, and were of his way of thinking in reference to the

teachings of Christ. We have in the last chapter of the epistle that "Timotheus worketh the work of the Lord, as I also do," he therefore was of Paul's school. I also find here in this epistle the foundation of the Roman Church which has nothing in common with the teachings of Christ. First we have the collections, money collected by the order of Paul—this money must be ready when Paul arrives at Corinth, he will send some one to bring the money to Jerusalem. Now we all know that nothing can be done on this earth without money, yet in the record of the life of Jesus we see no such command as requisite to the kingdom of God. Paul says he will winter with them and they must bring him on his journey, no matter where he is going. Apollos was ordered by Paul to go to Corinth, but his will was not to go. They were to submit themselves to the house of Stephanus, then comes the curse if they love not the Lord Jesus Christ according to the teachings and commands of Paul. So we have read in history how the cruel Inquisition cursed those who saw not Christ or understood Him as those cruel men said they understood Christ. Their victims loved the Lord Jesus Christ because He blessed and did not curse or put to death any one. But the

pride of Paul, his cleverness, and his love of power over his fellow beings, made him distort what Christ had taught, and found a Church which cursed mankind if they dared to seek after God in their souls, minds and hearts, as Christ had told them to do. The Church of Paul forced them to say that they believed what they did not believe. He used his power and knowledge for evil and not for good of mankind. Many struggles have been made to free the world from believing untruths, but the men and women to whom God sent the light were persecuted and put to death, the same as Christ, their leader, who brought the great light to this earth, to free the animal children of sin from the consequences of sin. But they understood Him not, so dark was their mind, and so they put Christ to death the same as any animal would try to kill any one who tried to elevate it to a higher plane.

Animal mankind did not understand the great power over nature which Christ came to tell them that they could have if they followed the way He showed them. We must not forget that He said, "I have many things to tell you but you cannot bear them now." Man thinks that by killing those whom God sends to him to help him to overcome

his animal descent, that he can go on being an animal and not be troubled about it any more. He forgets that the Prince of this world is Satan or Evil or Sin, as you choose to name the Prince, and that though man evolved from animal to his present form, in his nature are all the characteristics of the animal from which he evolved. Witness Cain, his first born, who murders his brother from jealousy, and to get Abel out of the way; he thought then he could have everything his own way. We ask, Did he have everything his own way? I read that Cain was a fugitive in the earth and that it was the earth that cursed him. We do not yet understand this record of Cain. A mark was set upon him so that no one should kill him, moreover seven-fold vengeance should be taken on him who slaughtered Cain. That Cain went out of the presence of God, must mean that he lost from his soul the light from God, and became only an animal. This is a terrible record for those who have put to death in what they call the Church of Christ, those who would not believe the dogmas of the so-called Church. We can only be in the presence of God in our souls; our animal bodies cannot live in the presence of God.

Acts xviii.—We have Paul making and keeping vows, having shorn his head in Cenchrea. How little Paul understood Christ. A vow is to swear to something. In Matthew v. we are told by Christ, Swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is his footstool, neither by Jerusalem, neither by thy head. So Paul, not understanding what Christ taught and preached, brought into the Christian religion those old, foolish customs, such as vows and curses. Paul thought nothing of John's baptism, and yet Jesus went to John to be baptized.

Acts xix.—We find Paul separating the disciples and disputing daily in the school of one Tyrannus ; so here we find Paul founding and starting disputes in the Church of Christ, having things all his own way the same as the Roman Church does in these days. Quarrels about small things and making dogmas grievous to be borne and placing them on other men's shoulders. As Paul was a man of quick, domineering temper, the disciples being taught by Jesus to control their temper, yielded to Paul, who being a worldly, educated man had that advantage over them, though they themselves did not wholly understand Christ, as the record shows.

Then we come in Acts to the man with the evil spirit as being adjured by the name of Jesus, whom Paul preacheth. This was done by Jews whom Paul calls vagabond Jews. The answer of the man adjured is not in keeping with the Christian religion, but it is in keeping with the Roman Church, the answer being, "Jesus I know, and Paul I know, but who are ye?" We turn to Mark ix : 38, and find that when the disciples said to Jesus that they saw one casting out devils in his name, and as the man did not follow them, they forbade him to cast out devils in the name of Jesus. But Jesus said, "Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me." Therefore I understand this failure (if the account is true) to be the addition of Paul's name. The Jesus whom Paul preached was not the Jesus called Christ.

In Corinthians we find, "I, of Paul, I, of Cephas, I, of Apollos, I, of Christ." This shows how many denominations there were, as early as this, in the Christian religion, and we owe this division to Paul. Each of these schools had their dogmas, and each understood and preached Christ as they individually understood the religion, just as in our days, Baptist,

Methodist, Lutheran, Presbyterian, Congregational, Unitarian, Roman Catholic, and many more. This reminds us of some verses found in an old scrap book of sixty years ago. I here give them, as they still teach a lesson.

THE CHILD MARKET.

Who bids for the little children,
Body, and soul, and brain.
Who bids for the little children,
Young and without stain?
"We bid," said Pest and Famine,
"We bid for life and limb,
Fever, and pain and squalor,
Their bright young eyes shall dim."

"I bid," said Beggary, howling.
"I'll buy them, one and all,
I'll teach them a thousand lessons,
To lie, to skulk, to crawl."
"And I'll bid higher and higher,"
Said Crime, with a wolfish grin,
"For I love to lead the children,
Through the pleasant paths of sin."

"Oh, shame," cried true religion,
"Oh, shame, that this should be.
I'll take the little children,
I'll take them all to me."

I'll raise them up with kindness
 From the mire in which they're trod,
 I'll teach them words of blessing,
 I'll lead them up to God."

"You're not the true religion,"
 Said a sect, with flashing eyes.
 "Nor thou," said another, scowling,
 "Thou'rt heresy and lies."
 "You shall not have the children,"
 Said a third, with shout and yell,
 You are anti-Christ and bigot ;
 You'd train them up for hell."

And England, sorely puzzled
 To see such battle strong,
 Exclaimed with voice of pity,
 "Oh, friends, you do me wrong.
 Oh, cease your bitter wrangling,
 For till you all agree,
 I fear the little children
 Will plague both you and me."

But all refused to listen.
 Quoth they, "We bide our time."
 And the bidders seized the children,
 Beggary, Filth and Crime.
 And the prisons teemed with victims,
 And the gallows rocked on high,
 And the thick abomination
 Spread reeking to the sky.

Had the author of these lines lived in these days, he would have added to Crime, Ignorance ; and he would have known that no child was born into the world without a stain—the first stain is the animal descent. The second stain is more or less determined by what the parents have been in their animal life.

We return to Acts and are told there that many who had books of curious arts, brought them and burned them. This was Paul's work ; he was the founder of the Roman Church, who burn or destroy all books which do not agree with their dogmas. I read nowhere that Christ commanded books of art to be destroyed. These curious arts may have been scientific books which do no harm except in the hands of the Roman Church. But Paul in his pride wished to be at the head of the Christian Church, and not regarding the liberty which Christ gave to the souls of his followers, he, Paul, at once took the liberty away. In founding the Roman Church, his fellow-men were not to think but as he, Paul, chose them to think. Paul, true to the Church he founded, knows the value of money, for we are told that the books which were destroyed were valued at fifty

thousand pieces of silver. Christ, the record says, had no money !

In Acts xix.—We have the race prejudice. In the confusion in the city of Ephesians, caused by Paul and money matters of the silversmiths, when a man named Alexander wished to speak to the people. When they knew that he was a Jew, they behaved very much like idiots, for they cried out for two hours, that, “Great is Diana of the Ephesians.” We notice that it is Diana of the Ephesians—it was not the goddess Diana of other cities, or other pagan *sects*, but the idol Diana made of silver or gold of the city Ephesus. We are worse than pagans, for the sects declare that the dogmas of their Church is the only true understanding of Christ—there are many sects in all cities, and lands and countries.

This account of the statue of Diana, which was said to have fallen down from Jupiter, the king among the pagan gods, reminds me of my visit to Einsiedeln in Switzerland. I was there at the time of the pilgrimage of high festival. This is the tradition. The Abbey was founded in the time of Charlemagne. A chapel was built in honor of a miraculous image of the Virgin. The man who built the chapel was assassinated. The ravens,

which were his pets, followed the assassins to Zurich where they were arrested. A bull of Pope Leo XIII. confirmed the miracle and accorded plenary indulgences to all who should perform the pilgrimage to "Our Lady of the Hermits." Now these are the facts. The offerings of the crowd of worshipers were a source of great wealth to the Abbey, after St. Gall it became the richest Abbey in Switzerland. The Emperor Rudolf of Hapsburg created its Abbott Prince of the Empire in 1274. Its dignitary lived in almost a regal magnificence, exercising supreme authority over an extensive district. In the Roman Catholic cantons in Switzerland, in these days, the abbot is styled "Prince of Einsiedeln" (the Prince of the world is Satan, as Christ said), and is invested with considerable power. When the French invaded the country in 1798, they seized the greater part of the treasures, but the Fathers rescued the *image of the Virgin*, the chief object of their veneration (and, I add, the chief object of their money gains). The number of pilgrims amounts to 150,000 annually. The greater proportion belong to the ignorant and poorer classes. They are paid by the rich to perform an act of devotion by deputy. In the open space before the

church are two fountains, but as it is not certain which is the right one, the pilgrims drink of both so as not to make a mistake. Near the church there are stalls where missals, images of saints, rosaries, medals, crucifixes, and similar articles are offered for sale. So extensive is this traffic that at Beuziger's Library, no fewer than twelve printing presses, twenty lithographic presses, sixty bookbinders, and one hundred and fifty colorists are constantly employed.

In the interior of the church stands the chapel of the Virgin, of black marble, the "Sanctum Sanctorum," with a grating, through which, illuminated by a solitary lamp, a small image of the Virgin and Child is visible, richly attired and adorned with crowns of gold and precious stones. At the back of the chapel is the following inscription, "Begging is prohibited in this church under pain of corporal punishment." I have copied this account from a guide book of Switzerland.

These are my thoughts—Charlemagne lived many years ago. Our minds have evolved since then. It is impossible for us to understand the value of the pilgrimage to these poor people, so imposed upon by those who know better, I doubted that there

was anything more in the minds of the pilgrims whom I met on the road, than that they were on a pleasure trip which would give them some advantage over their friends whom they had left in their native village. They were in a large company of men and women all of whom believed that their journey to worship a statue was highly pleasing to God. When I saw these ignorant people kneeling before the statue, I prayed that God might forgive not them, but the Shepherds of that flock, those who had taught them these abominations, those who had willfully deceived them, simply to gain the treasures of this world's wealth. We also thought, as we watched them, that mankind must have some tangible object to worship,—there is no greater proof that they have not yet evolved from being only animals. They are not able to worship God in spirit as Christ came to tell them they must do if they wish to be the children of God, for God is a Spirit, and they who worship Him must worship Him in Spirit and truth. This church at Einsiedeln, we were told, was the Roman Catholic Church.

Acts xx.—Paul we find had his own disciples. Some of their names are given to us. These men helped to spread the Church of Paul, with Paul, who

preached very long sermons when he was founding his Church, and he forgot not to boast of all he had done. He also knew that others would do as he had done, that is, he would draw disciples after him and found different schools. We have in Acts how Paul went with four men, who had a vow, into the temple, and the Jews of Asia seeing Paul with men in the temple, supposed that the men were Greeks (race prejudice). They made a tumult and wished to kill Paul, and Paul then made his well known address to the people. In it I find that he speaks of the "laws of the fathers." In the Roman Church we hear of the laws of the fathers. Paul, then, brought the "laws of the fathers" into the pure religion which Christ gave us, and the fathers are believed first and not the words of Christ. In Acts xxiii. we find Paul again making a tumult and causing a dissension between Pharisee and Sadducee, and dividing the multitude and making a great dissension. He is cute and clever enough to do this so as to use it for himself. And then we are told that Paul is sent by *the Lord* to Rome, and there Paul founded the Roman Catholic Church, so widely different from the religion given unto us by Christ. Before this we are told of Paul's speaking before

Agrippa, and this chapter in Acts, I think, is certainly written by Paul himself. At Rome he founded the Church which claims earthly powers, and wealth and glories of this earth ; all of which Christ refused when Satan offered them to Him in the temptation.

All through the Old Testament we find that we are advised to *fear*. Men judged God to be like them ; to Him they attributed these characteristics. He was to be feared. He was revengeful. It was *his right hand* which brought mighty things to pass, anger, scorn, jealousy,—all these were possible things to God. And leading and fighting the wars of the Jews.—Leviticus xxv : 17.

“Thou shalt fear thy God.”—Psalms cxxxv : 10.
“He smote divers nations and slew mighty kings.”
—1 Kings ix : 9. “Therefore hath the Lord brought upon them all this evil.”—Nahum i : 2.

“God is jealous and the Lord revengeth. The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.”—Psalm ii : 4.

“He that sitteth in the heavens shall laugh, the Lord shall have them in derision.”

There are many more examples in the Old Testament that show how men judged God to be like

themselves,—Christ came to tell them that they did not know God.

Matthew v : 7—“ Blessed are the merciful for they shall see God.”

“ Blessed are the peacemakers, they are the children of God.”

Luke vii : 43—“ I suppose he to whom he forgave most.”

Matt. vi : 12—“ Forgive us our debts as we forgive.”

Matt. xii : 31—“ All manner of sin shall be forgiven.”

Mark ii : 5.—“ Son, thy sins are forgiven thee.”

Matt. v : 39—“ Resist not evil.” “ God maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.”

I see nowhere in the life of Christ where He laughed any one to scorn and derision. Scorn and derision belong to man's evil nature ; they have that feeling when they judge themselves superior to their fellow beings, and think that they are incapable of making a mistake.

In 1. Corinthians x : 22, we have Paul in his pride asking this question, “ Do we provoke the Lord to jealousy, are we stronger than he ? ” The word “ Lord ” may mean God or Christ. If it means God, Paul, then, is judging God according to man's characteristics. “ Jealousy,” and “ stronger than another,”—how incapable was Paul or those who

wrote under his name, to understand the God and Father of Jesus Christ. In asking this question, Paul shows us that he did not understand Jesus Christ. How could such a question come into Paul's mind—that such a question could even be broached in referring to God! Again we find in Acts xx., that the disciples of Paul wished to make Paul another Christ; this could only have been by Paul's consent.

In Acts we have Paul hastening to be in Jerusalem the day of Pentecost, and saying: "Now behold I go bound in the spirit unto Jerusalem, and know not the things that shall befall me there, save that the Holy Ghost witnesseth in every city bonds and afflictions abide with me; but none of these things move me," and that they to whom he spoke these words, would see his face no more, and he counted not his life dear unto himself. This is evidence that Paul thought that, like Jesus, he was going to Jerusalem to die there.

Now in Matthew x. we have what Christ tells us about fear. "Fear not them which kill the body, but are not able to kill the soul." "Fear ye not, therefore, ye are of more value than many sparrows." In Luke v: 10, Jesus said unto Simon,

“Fear not.” Therefore, the only thing to fear is that our sins may separate our souls from the kingdom of God. We fear we may go backward to the animal life, instead of forward in the evolution of our souls and minds.

In Ecclesiastics iii., we have these words,—“I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts, for that which befalleth the sons of men, befalleth beasts ; even one thing befalleth them, as the one dieth, so dieth the other. Yea, they all have one breath, so that a man hath no pre-eminence above a beast, for all is vanity.”

Manifest means make it clear to the minds of men, to show this thing to be truly so. All go unto one place, all are of dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward and the spirit of beast that goeth downward to the earth. Thus the preacher shows us that he believes in a life which makes the difference between the sons of men and beasts, and it is the only difference, but he tells us this, “Who knoweth ?” I answer, I do ; for Christ has shown

me that the spirits of the sons of men go upward to eternal life when the body returns to dust.

PAUL'S CHARACTER.

The disciples of Paul had the great advantage of hearing direct from disciples of Jesus much about Christ's teachings, and in the epistles they have remembered and recorded the spiritual of Christ. They have written the epistles in the name of Paul, but Paul was incapable of creating such thoughts. In studying Paul's character we find it to be cruel, as the Bible shows, in that he put to death men and women because they worshiped God according to the light in their souls and minds, and Paul did not wish any to have such independence. We find this in Acts viii : 1-3 ; Acts ix : 1-2.

Paul was a coward and could not face death. Acts ix : 25. Paul understood how to hypnotize another person, and he used the power to do harm and not good. Acts. xiii : 9-11. Right after this we read that John separated from Paul and Barnabas and returned to Jerusalem. Acts xiii : 13. No doubt he approved not of Paul's method of making converts to the Christian religion or belief in Christ, Christ who never used the power. He pos-

sessed but to bless and restore to health and to sight, those to whom he wished to show what the spirit of God could do in the flesh.

Paul was arrogant and proud. He claims in his sermon at Antioch that he is the man chosen to declare unto the people the work of God through Christ. Here then we have the foundation of the Roman Church, and it is Paul who, not understanding Christ at all, founds the Roman Church and other Churches which have retained so much from the Roman Church, using any power which they may possess to harm, to injure, and to put to death all who dared to think for themselves, and who understood Christ. History gives us a long, long list of men who accepted Paul's version of the Christian religion. Those who believed not in the tradition of men were tortured and put to death. All over the world and in every nation calling itself Christian we shall find that they have followed Paul and not Christ.

Envy. That passion which has done so much harm to the Christian belief. Acts xiii: 45. We are here told that the Jews only spake against the sermons of Paul because he had a large audience to listen to him. Self and selfish then were the

Jews and also Paul. A violent temper was Paul's. Here he shows this trait in his character by telling the Jews who contradicted him, that they were unworthy of everlasting life, and that he, Paul, had been chosen by God as a salvation unto the ends of the earth. This, to my mind, is blaspheming on Paul's part. He does not tell us what the blasphemy of the Jews was, for contradicting is not blaspheming. Unless the words are given whereby we can judge, we have no right to say the Jews blasphemed. I ask here, How many Church denominations are those who claim that their traditions are the only salvation unto the ends of the earth? They get this from Paul and not from Christ. Paul tells us in his epistle to the Philippians that we are to work out our *own salvation* with fear and trembling, which is true. But how then is Paul the salvation unto the ends of the earth.

Proud. Paul was proud and conceited. He was not willing that John, whose surname was Mark (Acts xv.), should go with him in his visitations to the churches, because he, Paul, had done the work, and the quarrel between Paul and Barnabas was so sharp that they departed asunder, one from the other. Here then is a split in the Church

founded by Paul, who wanted all the power himself and the earthly glory as I read Paul's character he became a Christian because he saw what advantage and power it would give him over his fellow beings. He did not and could not understand Christ. So he, Paul, founded a Church which he called the Christian Church, and which at once was divided by dogmas, and by traditions of men, and is still divided by the same, and which has done many terrible and dreadful things saying that they acted in the name of Christ. I read not in the record of the life of Christ that He tortured and put to death any one, not even his bitterest enemies. Do I hear you, reader, exclaim at this assertion as being dreadful even to think that Christ should have done so. Well, then, why have those calling themselves Christians tortured and put to death in the name of Christ hundreds of their brothers and sisters on this earth? I only here ask you this question—how can you answer it? . Acts xvi.: 37. Paul's pride would not permit him to leave the prison until the magistrates came and besought him. This was not because he was a Christian but because he was a Roman. He thought more of that honor, than of being Christ's.

Romans vii.—“That sin, at first dead, continued without life until it was quickened through the command.” Paul must have meant by this that sin in all earthly life and before animal evolved into mankind, sin was dead, because animal knows not that sin is sin, until evolved into man and able to understand by knowledge that sin is sin and offensive to God. The commandment against it quickened sin because we then by trying to overcome it, feel and know its force. I ask what else could Paul have meant. Romans iii : 20. If the law was not revealed to make man just, God must have had another aim in creating it. If this is so, what other aim could there be but to give men a rule whereby they could train the animal in which they dwell to be subservient to the spirit within them and so evolve more and more into intelligent beings.

It has been said that to Paul we owe the spirituality of the Christian religion and the giving of the Christian religion to the Gentiles. This I deny, as the acts and words of Jesus prove that to Christ alone we owe spirituality and the universal offer of the Christian religion to the world at large.

We have the words of Jesus before the words of

Paul, for Christ said, "God is a spirit and they that worship him must worship him in spirit and truth." "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life."

And Paul was not the first missionary,—he simply imitated Jesus who went from country to country, from city to city, teaching the kingdom of God. To Samaria, where the Jews had no dealings with the Samaritans; to Galilee, Decapolis, Jerusalem, Judea, and beyond the Jordan.

From Paul we have anathemas and curses in the Church calling itself Christian. From Christ we have, "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers."

From Paul we have excommunication in the Church calling itself Christian, with the idea that to destroy a person bodily would be the only way to save the soul of the destroyed person. From Christ we have, "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy

brother and then come and offer thy gift." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Paul pronounces his anathema on any one who should preach another gospel from his, even if he were an angel from heaven.

From Paul we have that not every one who sought to proclaim the gospel could be a servant of Christ. From Jesus we have, when John said, Master, we saw one casting out devils in thy name and we forbade him because he followed not with us ; and Jesus said, Hinder him not, for there is no man which can do a miracle in my name that can lightly speak evil of me.

From Paul we have the idea that what we give to the poor or to the Church or to others, we shall receive what we give again, if not on this earth, then by spiritual blessings, which is making a business bargain with God, and lowering the soul of mankind. From Christ we have the elevating thought, "When ye shall have done all these things which are commanded you, say, We are unprofitable servants ; we have done that which was our duty to do."

We find that Paul could not bear an insult, and his fight with the Churches which agreed not with him, was because the insult had not been retracted. We turn from this to the insults which Christ bore and suffered. They went out to take Jesus as though He was a thief, with swords and staves. They spite in his face and buffeted Him, and smote Him with the palms of their hands, they mocked Him with the whole band of solidiers, they stripped Him and put on Him a scarlet robe, also a crown of thorns, they smote Him on the head and mocked and crucified Him.

From Paul we have that we should not reap on another man's field in missionary work. From Christ we have, "I sent you to reap that whereon you bestowed no labor, other men labored and ye are entered into their labors." Let me here say that if this was not true, we of these days would not be enjoying many spiritual and many earthly blessings.

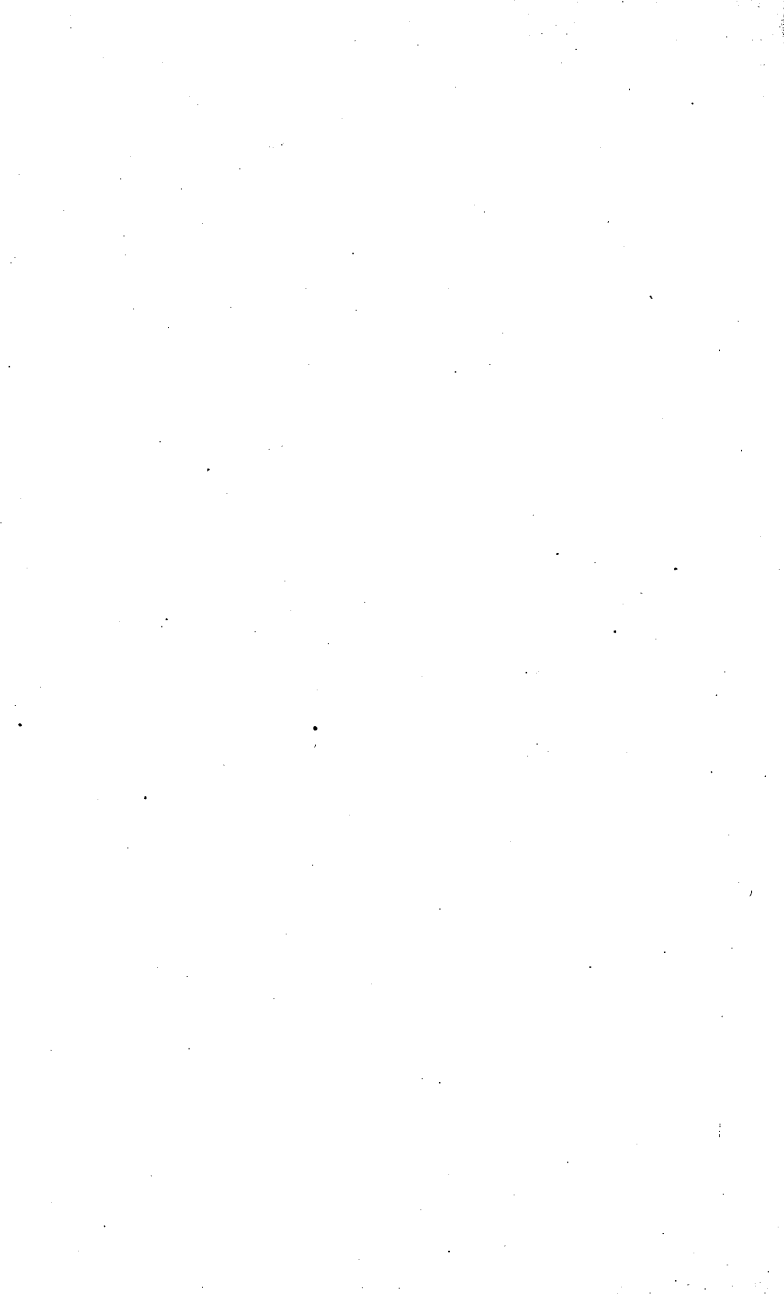
Paul could indulge in sarcasm. Jesus when He was reviled, reviled not again.

Paul therefore brought many evils into the Christian Church, and so brought to the name of Christ

the hatred of the heathen, and of all whom the Church would bind with the dogmas of Paul. Cruel in the extreme has been the Roman Church—they have prevented the growth of the Truth in Christ.

DARWIN'S ORIGIN OF SPECIES.

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DARWIN'S ORIGIN OF SPECIES.

“The Spirit of God moved upon the face of the waters.”
Gen. i : 2.

We have in Genesis the evolution of this earth. Evolution belongs to God's works alone. Genesis tells us of the first evolution from “the earth was without form” unto Adam and Eve. The Spirit of God does not remain inactive, but continues to send more light into the minds of men. And since the Spirit moved upon the face of the waters in the beginning of this earth, it has continued at different times to move upon the face of this earth, and is what Science of these days has named Evolution. Evolution is the Spirit of God moving upon the face of the waters.

Water is one of the elements of this earth, and in the plural means all the elements, and we should class electricity among the elements, and the Spirit of the Lord comes to us by the element electricity, and having performed the evolution in the carnal

life, it now continues to move in the soul and mind of mankind. It is this that Christ tried to make his disciples understand. He had the power to see that the men He chose as his disciples had more than the carnal element within them, they did not, however, fully understand Jesus at first ; but after the death of Jesus the Spirit of God moved upon them, and they understood better the spiritual life of Jesus and his teachings, that the spiritual life must begin on this earth in every soul and continue to perfection in the spiritual life hereafter.

“ But thou, O Daniel, shut up the words, and seal the book ; even to the time of the end ; many shall run to and fro, and knowledge shall be increased.”— Daniel xii.

Certainly in these days many run to and fro, and by steamers, railroads, telegrams, knowledge is increased all over the world and the book of this earth is being opened by science. We live, then, in the times prophesied by the prophet.

In the *New Science Review*, October, 1894, I read these words :

“ In most operations mechanical force passes to

the heat form without passing through the electric form ; but whenever magnetism is brought into play as a resistance that must be overcome, this resistance always becomes electricity, if only momentarily, in its passage from the mechanical to the heat form." In the Bible I read that Jesus told his disciples that if they had faith even as small as a mustard seed, they could say to the mountain, Be thou cast into the sea, and it would be so. I understand this to mean that had we faith to understand what science can do, we would have the power over the elements of this earth the same as Christ had, but mankind using them for evil and not for good, lost the power after the death of Christ, but will regain it by patient study in science. Christ performed all the so-called miracles by his power and comprehension of the elements of this earth, this gift he had from God, and so became the Son of God, and He said that his disciples could do the same had they the faith to believe that they could do so. We must not forget that the disciples were always with Christ and that He taught them many things.

Now Mr. Darwin had faith to believe that if he persevered in his study he would find out the great

truth which he gives us in his books—Evolution, which I call the Spirit of God moving upon the face of the waters.

St. Matthew xxiii : 34, 37.—“Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city.” “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” These words were spoken by my Lord and Master when He spoke of the unwillingness of those about him to receive the new truths which he gave them, the scribes and Pharisees of those days Christ pronounced to be hypocrites, and full of iniquity; and these men were the teachers of those days, and they resisted the teachings of Christ, and were blind guides to the people, and Christ told them that they shut up the kingdom of heaven, they neither went in themselves nor let others go in. Now to the world many have been sent with knowledge of truths, but because these truths show forth the hypocrisy and

the mistakes which the old teachers have made in their ignorance of a subject, they resist and persecute the new teachers. Certainly Mr. Darwin was a wise man, a scribe, and a prophet. With many years of honest labor to seek the truth, he gives to the world the knowledge he has gained, he finished the work he was sent to do, and accomplished an onward step in the evolution of the minds and souls of those who here dwell in the animal nature inherited of Satan. But Satan will always resist evolution in knowledge of the truth ; for Satan, which is flesh and blood nature, cannot enter the kingdom of heaven and will prevent the soul from doing so, by resisting knowledge. I have just carefully read Mr. Darwin's book, "The Origin of Species." I have done so to see what I could find to support my theory that in our human bodies and the nature belonging to the body of flesh and blood we were created or descended from Evil, be it called Satan, the Devil, the old Serpent, or the old Adam. That our souls alone are from God, in them exists all the good that is in us, there is a constant fight going on as Mr. Darwin shows by his work, in the world at all times, from the smallest insect up to mankind, including mankind, and Christ has told

us including good and evil, and between our souls and bodies there is a constant struggle and ceaseless fighting. I read in Mr. Darwin's book that "The laws governing inheritance are for the most part unknown, no one can say why the child often reverts in certain characteristics to its grandfather or grandmother or more remote ancestors. It is a fact of some importance to us, that peculiarities appearing in the males of our domestic breeds are often transmitted either exclusively or in a much greater degree, to the males alone." I here ask the reader to remember that I have said that I am giving from Mr. Darwin's book portions which to my mind (not his) seem to strengthen my theory of our descent. To the males then is transmitted in greater degree the characteristics of Satan, than to the females.

Darwin.—"The earliest known record of pigeons is in the fifth Egyptian dynasty about 3000 B. C." I suggest that the quail in the desert sent to Moses for the people to eat, may have been pigeons.

Darwin.—"Breeders habitually speak of an animal's organization as something plastic." I ask, Can you not so mould yourself and character and your offspring as they do?

“That which enables the agriculturist, not only to modify the character of his flock, but to change it altogether.” I say, So should we stop the breeding of evil and criminal children of criminal parents.

“Not one man in a thousand has accuracy of eye and judgment sufficient to become an eminent breeder of animals; if gifted with these qualities, and he studies his subject for years and devotes his life-time to it with indomitable perseverance, he will succeed.” I say that the same may be said of those who would elevate the mind and soul of mankind; we must be trained by practise.

“The seed raisers do not pick out the best plants, but merely go over their seed beds and pull up the ‘Rogues.’” So should we do in forming our characters.

“It would indeed have been a strange fact, had attention not been paid to breeding, for the inheritance of good and bad qualities is so obvious.” This is easy to apply to our minds and souls.

“We see the value set on animals even by the barbarians of Tierra del Fuego, by their killing and devouring their old women, in times of dearth, as of less value than their dogs.”—Page 29. I say,

here is the proof of what men think of women, even the women to whom they owe their life, when they are in their natural body descended from Satan, and their souls are hardly alive. Mr. Darwin also here shows us that without the soul we are only animal; an old woman can breed no more children to Satan; and this world's children are Satan's. Tierra del Fuego is well named as a residence of Satan's children, and what difference is there between these men and wild beasts? both eat their own kind of flesh.

Page 57.—“Although some species may be now increasing more or less rapidly in numbers, all cannot do so, for the world would not hold them. Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years there would literally not be standing room for his progeny.” Here is an answer which cannot be disputed to what the critic says of my idea that the single pure woman is exempt from the sin of increasing sin on this earth, by not bringing into it children of evil men—the critic says that the world would soon have no one in it if my idea was followed, the critic not being able to understand that few healthy, pure children are worth more to the

world than a thousand vile men and women ; therefore there should be prudent restraint from evil marriage. We are animal from animal descent, and animal from Satan, this may be a reason that in days gone by those who wished to represent Satan, in paintings, made him with horns, a tail, and cloven feet, or claws, simply the man animal without the soul : that is the descendant of an animal, half animal, half man, and from being the man animal for that reason, much more cruel and more wicked than any animal. Here I would ask why is the dog man's friend, much more so than any other animal, simply because before both are born, they are so alike that you cannot tell one from the other ; they are akin, and in the Eastern countries their idea is that the soul of the wicked is sent back to this world to live out its wickedness in the body of a dog—this idea is not without some reason in it.

Page 58.—“ Hence we may confidently assert that all plants and animals are tending to increase at a geometrical ratio—that all would rapidly stock every station in which they could anyhow exist ; and that this geometrical tendency to increase must be checked by destruction at some period of life, the

larger domestic animals are annually slaughtered by thousands for food, and that in a state of nature an equal number would have somehow to be disposed of." Turning to the Bible I read of the slaughters recorded there in the wars of the Jews, and others, and the slaughters ordered by King David. Christ has told us that there would be wars and rumors of wars; and I say that this fighting and killing among all living things on this earth comes from the increasing of all living things on this earth, which increasing I have tried to show is the sin of Satan shown forth in the story of Adam and Eve, whom Satan created in the flesh and whose first born son was Cain, a murderer of Satan's own creation, that is, a man of flesh and blood, for Cain shed the blood of Abel, and the blood is the life of this earth created by evil, for in it is all evil. Mr. Darwin here shows us by Science how all things in which there is life are forced by human nature to increase and multiply, and how all things in which there is life would be completely destroyed by one species, if it was not that all destroy each other in their struggle for existence; and many tell us that this is God's law, as He created all living things in flesh and blood; and I say that this is not God's law,

for God is the creator of eternal life and not the God of death. Death is the necessity of the creation of Satan, for in mankind, in wild beasts, in snakes, in scorpions, in all poisonous insects, there is life, and in all most all of them there is blood, and the blood is life. "Without the shedding of blood," says the old Prophet, "there is no remission of sin." They understood that the blood gave sinful life, and the shedding of the blood gave death to whatever living thing contained that blood. Now many say that God created all living things on this earth ; if this is so by what right have they to take the life of anything in which there is blood, for blood is the life of animal nature. And according to their teachings they should not take the life of any animal for food or for self protection, since they teach that God made them, and commanded them to increase and multiply and fill the earth. I say that your soul alone is created by God, for God is spirit and not carnal. "Thou shall do no murder," is between man and man, and is God's command. "Thou shall not kill," would cover all in which is the blood of life. Some say God created that life, and I say Satan created it.

Page 64.—"Battle within battle must be continu-

ally recurring with varying success ; and yet in the long run the forces are so nicely balanced that the face of nature remains for long periods of time uniform, though assuredly the merest trifle would give the victory to one organic being over another. Nevertheless, so profound is our ignorance and so high our presumption, that we marvel when we hear of the extinction of an organic being, and as we do not know the cause, we invoke cataclysms to desolate the world, or invent laws on the duration of the forms of life. What a struggle must have gone on during long centuries between the several kinds of trees, what war between insect and insect, between insects, snails and other animals, with birds and beasts of prey, all striving to increase, all feeding on each other." I thank Mr. Darwin for this passage, and for these thoughts of Science, for they prove how terrible is the idea of some, as to the attributes of the God they worship.

D. Page 117.—"The affinities of all the beings of the same class have sometimes been represented by a great tree. I believe the simile largely speaks the truth." This can be said of our souls, our spiritual life. It was Jesus who said of himself, "I

am the vine, ye are the branches." There are many branches, but the root of the vine is the same.

Page 146.—Mr. Darwin here tells us that "there is a tendency in the young of each successive generation to produce the long lost character." He is speaking of animals, but I say that the ancient character reappears in children, the descendants of Satan, hence murders, thefts, cruelties of all sorts, untruth, wickedness, and it prevails. The flesh prevails over the spirit. Mr. Darwin also says, "For myself, I venture confidently to look back thousands on thousands of generations, and I see an animal striped like a zebra, but perhaps otherwise very differently constructed, the common parent of our domestic horse." And I look back and see thousands on thousands of generations, and I see an animal, created by Satan, differently constructed, who was the forefather of animal-kind and mankind.

Page 160.—Mr. Darwin here refers to when it was first said that the sun stood still, and the world turned round, the common sense of mankind declared the doctrine false, but the old saying of *vox populi, vox Dei*, as every philosopher knows, cannot be trusted in Science. Bnt I say that Science

is of God; and turning to my Bible I see that Joshua declared that the sun stood still. The record says that the sun stood still about a whole day. Let me ask, Does any one know how many of our hours then made a day? The record says that there was no day like that day, but this may mean no victory over the enemies of Israel like that victory, and Joshua and those of his days judged God to be like man. Read the account of the battle, and ask yourself, Was Joshua right to say that all those horrors were committed by the true God? Joshua, if he did not know by observation that the sun stood still and the earth went round, spoke a truth which Science declares to be true.

Page 166.—Mr. Darwin here speaks of the organs which once served for respiration and which have been actually converted into organs for flight." Respiration is breath; when we die the breath leaves the body and takes flight, and is the soul.

Page 168.—"The electric organs of fishes offer another case of special difficulty, for it is impossible to conceive by what steps these wondrous organs have been produced. But this is not surprising, for we do not even know of what use they are." I thank Mr. Darwin for this, for I have said in one of

my books that Christ cured the sick, lame, blind, deaf, by electricity. Christ so differed from others in the powers which He possessed in his human body; may have had these organs of electricity; which are still unknown to Science as to what they are. Mr. Darwin goes on to say that "These electric organs in fishes have not been inherited from a common progenitor, that there is no reason to suppose that it is the case." Therefore, I say that Christ being born of a woman alone, did not get these great gifts in his nature from our common progenitor. Our common progenitor in the flesh is Satan; Christ in his human body inherited not the nature of sin from man, though in the flesh He overcame the sin of the flesh, for in all flesh is sin. He knew, therefore, when He told us to overcome sin, what the sin in the flesh is, and what the temptation of Satan is, and that it can be overcome by the Spirit.

Page 181.—Mr. Darwin here says, "That natural selection can and does often produce structures for the direct injury of other animals, as we see in the fang of the adder. If it could be proved that any part of the structure of any one species had been formed for the exclusive good of another species, it

would annihilate my theory, for such could not have been produced through natural selection." I say that this proves that life on this earth was not made or created by God, for God did not create some species capable of suffering through nerves, or through anything else for the express purpose of making them so suffer pain and torture for the benefit of another species also endowed with nerves capable of suffering, when torn to pieces to be eaten by others. Such a creation is of Satan or Evil alone. Certainly Mr. Darwin cannot deny that certain species seem to be born only for the good of others; such as for their food or support in one way or another—in the way that cows are for our use, and all the animals which we use. Also, I here see this, that Christ was born on this earth for the good of another species, that species being mankind, who descended thousands of years ago from the unknown animal created by Satan. Christ was created by the Spirit of God and became man for the exclusive good of mankind, therefore, Mr. Darwin says true in his theory which I apply to Christ, such being the case, He, Christ, could not have been produced through natural selection.

On page 183, Mr. Darwin says, "Can we admire

the single purpose for which the drones of the insects are produced, which are utterly useless to the community for any other purpose, and which are ultimately slaughtered by their industrious and sterile sisters?" And here I would read a lesson to those who say that women must be kept out of their rights, because some are to become mothers of families. Those who are mothers, of course, should not be in public office, but the insects teach us a lesson, which is, that the single women are, or could be, of more use to the community than the mothers; the mothers should bring up the children, but the single women should hold public office. As for the drones, the male bees, if they will not work in any way, the workers in the hive do not feed them.

Page 237.—The instinct of the cuckoo when in the nest of another bird, out of which it ejects the lawful offspring of the parent bird, is an instinct which certainly exists among mankind. Mr. Darwin has given us one example in the account of the inhabitants of Terra del Fuego. I do not agree with Mr. Darwin that there are slaves among the ants (page 239), for if one kind of ants are not made in a way that makes them capable of making their own nests, and another kind determine the migra-

tion and carry the others in their jaws—make the nests and feed the young—and so make the world they live in, they cannot be called slaves. The ants which they carry to the new nest are of great use to them, or they would not do so. These active ants, Science says, are females—can it be that reason, that Science has decided to call them *slaves*, judging them by mankind, men and woman. How many a woman has set to work, fed and saved the survivors, made some beds and homes, and tended the young, and put all to rights; for that charitable work do we call her a slave. She works like one, it is true, but I think that in the ant as well as in the woman it is caused by a higher nature than the rest of ant or man nature. On page 253, Mr. Darwin says, “I allude to the neuters or sterile females in insect communities; for these neuters often differ widely in instinct and in structure from both the males and fertile females, and yet from being sterile, they cannot propagate their kind.” I say, yet they are born of the same parents as the males and fertile females, and they show greater instinct and knowledge in their community than the males and fertile females—so it is often found in the community of mankind, and so far, society has re-

pressed and lost the good, which in the ant community is enjoyed. "Go to the ant and consider her ways," and let your single and childless women exercise their wisdom and talents to the good of the community.

Page 259.—Mr. Darwin says in summing up these things that, "They are small consequences of one general law leading to the advancement of all organic beings, let the strongest live and the weakest die." And I say that it is Satan's law of his creation and his command.

Page 263.—Mr. Darwin says that, "Two most experienced observers who ever lived arrived at diametrically opposite conclusions." And this is a thing I say that can happen in opinions on the religious subjects.

Page 315.—Mr. Darwin speaks of the strange bird which Professor Owen says lived during the deposition of the upper green sand, and still more recently that strange bird, the Archeopteryx, with a long, lizard-like tail, bearing a pair of feathers on each joint, and with its wings furnished with two free claws, which has been discovered in the oölitic slates of Solenhofen. I ask who created this bird?

Page 317.—Mr. Darwin, "Most of the arguments

which have convinced me that all the existing species of the same group are descended from a single progenitor, apply with equal force to the earliest known species." And I say the single progenitor of all species is Satan.

Page 321.—"I look at the geological record as a history of the world ; imperfectly kept and written in a changing dialect. Of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved, and of each page only here and there a few lines. Each word of the slowly-changing language, more or less different in the successive chapters, may represent the forms of life, which are entombed in our consecutive formations, and which falsely appear to have been abruptly introduced." I apply this, as it well can be done, to our slowly-changing beliefs of God, of whom we know nothing, with the exception of what Jesus has told us ; and we have taken the beliefs of those who thought that they understood Jesus ; we still have the words of Jesus, mixed of course with the words of those who recorded them, but why should we bind ourselves to believe what those who lived so long ago believed of God. What

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they wrote was written in a changing dialect; they had not the light of science then, they imperfectly understood even what they wrote, for most of what they wrote, they copied from the writings of others; we have but few short chapters of the teachings of Jesus, and only here and there a few lines of the truth. Let us, therefore, with the light of Science and the recorded words of Jesus, find out more about ourselves and our God.

Page 416 speaks of the mockers and the mocked among butterflies and insects. Certainly among mankind there are mockers and the mocked, so that if the mocked were careful to keep themselves on the heights, in appearance, in morals, in honesty, in habits, in their lives throughout—how much they would unconsciously elevate the whole world. Mr. Darwin gives the reason why some kind of butterflies so often assume the dress of another; it is because the one they imitate is protected by being distasteful to birds. They, the mockers, are destroyed by birds, and, he says, therefore, speaking metaphorically, "They are reduced, like most weak creatures, to trickery and dissimulation." These two last traits of character we know are given by men to women—if the woman's dress was similar

to the man's, she could go through the world in safety. Man has made her by his laws and habits a weak creature, she is not by nature so, but by the way and customs of society, she can be nothing else but a weak creature, and to save her life, her honor, her little earthly possessions, if she is connected in any way with a man, she becomes tricky and dissimulates—man makes her so, and then accuses her of being so.

Mr. Darwin says, "What can be more curious than that the hand of a man formed for grasping, that of a mole for digging, the leg of a horse, the paddle of the porpoise, and the wing of the bat, should all be constructed on the same pattern, and should include similar bones, in the same relative positions." And I say, How can man in his pride say that in his human body he is made in the image of God?

Page 428 speaks of flies which have the power of producing fertile eggs without the concurrence of the male. I again say that such being the case, no one has the knowledge to deny the birth of Christ as given in the New Testament.

Page 429.—"The feet of lizards and mammals, the wings and feet of birds, and the hands and feet

of man, all arise from the same fundamental form." And man says that in his body he is made in the image of God.

Page 442.—“The boa-constrictor has rudiments of hind limbs and of a pelvis, and if it be said that these bones have been retained ‘to complete the scheme of nature,’ why, as Professor Weismann asks, have they not been retained by other snakes, which do not possess a vestige of these same bones!” This large snake, then, according to Science, comes that near to mankind in the shape of the bones. I ask, What was the progenitor of this snake, millions and millions of years ago, if not Satan.

Page 443.—“We learn from the study of our domestic productions that the disuse of parts leads to their reduced size; and that the result is inherited.” So it is with our minds and souls.

Page 446.—“Finally, the several classes of facts which have been considered in this chapter, seem to me to proclaim so plainly, that the innumerable species, genera, and families, with which this world is peopled, are all descended, each within its own class or group, from common parents, and have all been modified in the course of descent, that I should without hesitation adopt this view, even were it

unsupported by other facts or arguments." Therefore, I think the common parents were creations of Evil or Satan, and I also see in Mr. Darwin's book that more individuals are born than can possibly survive.

Page 458.—"Beauty according to our sense of it is not universal, must be admitted by every one who will look at some venomous snakes; at some fishes, and at certain hideous bats with a distorted resemblance to the human face," and man says that he is created in the image of God. And in speaking of how odors and flavors were first rendered agreeable, I would here remark, that what is agreeable to one is just the reverse to another—to me some odors are like the wild beast odors, such as a cigar or pipe, yet these are agreeable to others.

Page 458 speaks of the contrivances in human nature as not being, so far as we can judge, absolutely perfect, and I say that if we *see* the imperfection it is because it is Satan's creation, and God did not pronounce it good, as the story of the creation in the Bible tells us that He did. As Mr. Darwin says, "Great is the power of steady misrepresentation; but the history of Science shows that fortunately this power does not long endure." Can

we not say the same of the dogmas of all the Churches, great is their steady power of misrepresenting the God we worship.

Page 466.—“ It is no valid objection that Science as yet throws no light on the far higher problem of the essence or origin of life. Who can explain what is the essence of the attraction of gravity ?” Now I am only a woman, yet in reading a book on electricity, it seemed to me that the author of the book explains what gravity is without knowing that he does so—gravity is electricity in the loadstones of the earth and in us, and in everything connected in any way with the earth. All things that grow, or live by eating what grows on this earth, are full of electricity or of substances controlled by electricity which acts as loadstones and draws all things to this earth.

Page 466.—“ I see no good reasons why the views given in this volume should shock the religious feelings of any one.” Nor do I ; religion owes Mr. Darwin great and lasting thanks, for the truths he has given to the world by Science, that great gift of God to mankind, and for having the courage to give the truths to a prejudiced world. All honor to Mr. Darwin.

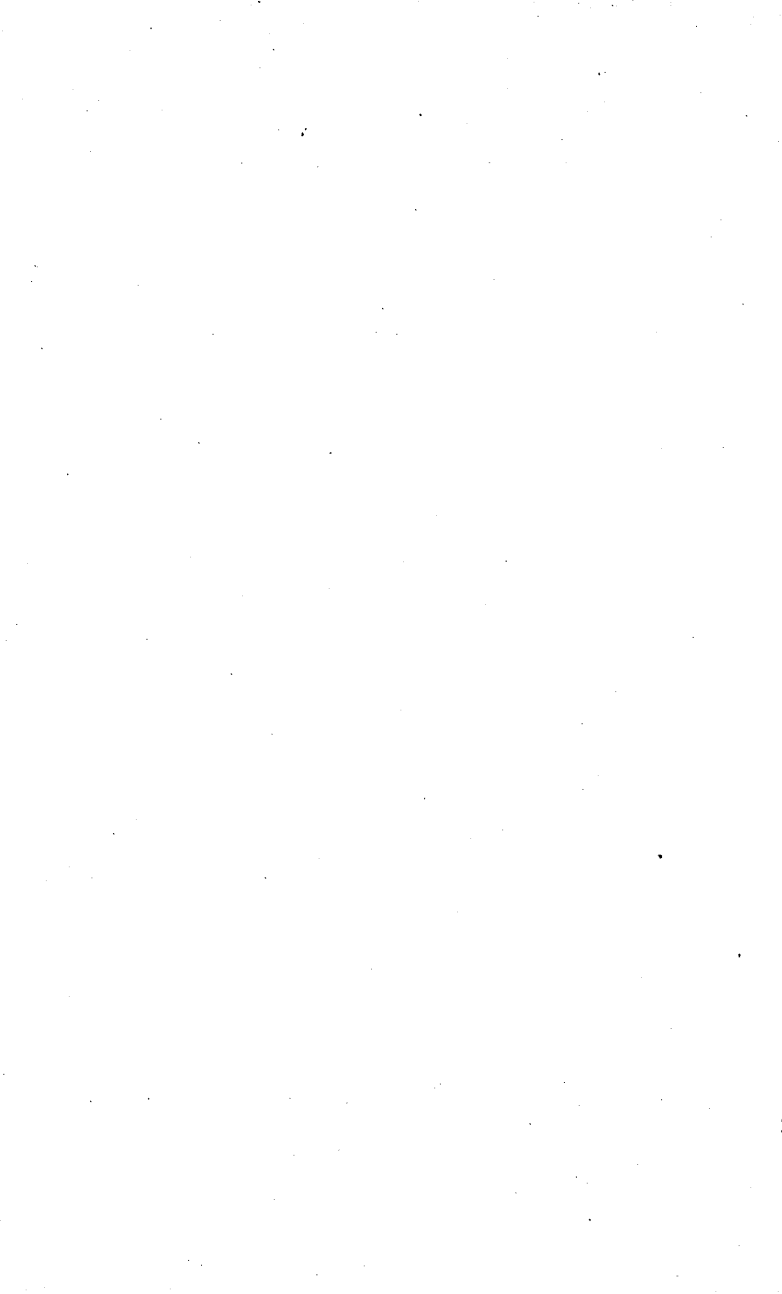
Job xii.—“ But ask now the beasts and they shall teach thee, and the fowls of the air, and they shall tell thee : or speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this ?”

Ecclesiastes iii : 19.—“ For that which befalleth the sons of men befalleth beasts. Even one thing befalleth them, as one dieth so dieth the other, yea, they have all one breath, so that a man has no pre-eminence above a beast.”

It is Jesus who tells us that God is a Spirit and those who worship him must worship him in Spirit and in Truth.

DARWIN'S DESCENT OF MAN.

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REFLECTIONS ON "THE DESCENT OF MAN."

I read in St. Matthew xxiii : 34, 37, "Behold I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together and ye would not."

Having studied Mr. Darwin's books without prejudice, and having freed my mind of all old-time given bias, before I began the study, I now class him among the prophets and scribes sent by God to enlighten mankind. The evolution of the body finished long before prophets and scribes were sent to

this earth, the evolution now goes on in the mind and souls of mankind. The world is as Jerusalem, for if one with new thoughts has the courage to give those thoughts to the world, as a prophet or a scribe, the world will not listen to him ; but in one way or another the world persecutes the new scribe or prophet, and so retards the kingdom of God from coming to this earth, that is, from coming into the minds and hearts of mankind. It is utterly impossible for the will of God to be done on this earth as it is done in heaven, until we know how it is done in heaven. Christ came to tell us what the will of God is. There can be no stronger evidence that mankind in the body is the creation of Evil than the fact that they are not willing to receive new thoughts about themselves, their origin, their minds and souls, as these words of Jesus prove. He wished to gather the children of the world together and teach them new truths, and they would not. And history tells us the fate of all who since the days of Christ have by knowledge found new truths, and made the attempt to obey the Spirit who gave them the new thoughts, by giving their new knowledge to the children of this earth, that is, to mankind, and these ignorant children stoned and persecuted

these scribes, and scourged them with their words in the Churches, retarding and almost crushing the kingdom of God, which kingdom can only live in our minds, thoughts and hearts. In resisting the new knowledge and thoughts coming to mankind, one may be fighting against God. Evil does not stand still, it advances with great steps; and any denomination is more than foolish and is decidedly on the side of Evil and Sin, when it resists the new thoughts evolved in the minds of mankind, for the sake of preserving the old, worn-out notions and thoughts of our great great grandfathers which served their day, but which do not serve our day. Everything has evolved except the dogmas made by the grandfathers in Church beliefs, and it is a shame on Christians to pay so little heed to the teachings of Christ, and to continue stoning and persecuting the prophets and scribes sent unto them by God.

No scribe had a more gentle spirit toward resisting Church dogmas than Mr. Darwin, as his writings so clearly show. In the preface to the second edition of his book on the "Descent of Man" he says, "During the successive reprints of the first edition of this work published in 1871, I was

able to introduce several important corrections, and now that more time has elapsed, I have endeavored to profit by the fiery ordeal through which the book has passed, and have taken advantage of all criticisms which seem to me sound." Also, "In the first edition of the 'Origin of Species' I distinctly stated that great weight must be attributed to the inherited effects of use and disuse, with respect both to the body and mind." What a difference between these and those who teach the Christian religion. Are they strong enough to study the Bible with their minds freed from what their grandfathers thought ; are they willing to correct ? And as time passes do they profit by any fiery ordeal raging against their free thoughts, for God has given to each man and woman an independent soul. They are freed by Christ. They should think out these spiritual things themselves, for the soul shall and does stand before God alone. And do these teachers take advantage of all criticisms which seem to them sound ? And do these teachers of spiritual things mark what Mr. Darwin has said of the use and disuse of the mind as well as of the body ?

In his introduction Mr. Darwin says that during

many years he collected notes on the origin or descent of man with the determination not to publish on the subject, as he thought that he should thus only add to the prejudices against his views. Here is a statement greatly against those calling themselves Christians. To Mr. Darwin's mind had been sent a great light on the side of truth, and we came near losing it, and certainly retarded it, and perhaps, cramped it by prejudices. Prejudices put to death Him whom we call Christ, for Jesus taught new truths of God ; and dogmas, in other words traditions of men, resisted Him and put Him to death. Can we not learn the teachings of Christ even yet ?

Mr. Darwin goes on to say, " That ignorance more frequently begets confidence than does knowledge ; it is those who know little and not those who know much, who so positively assert that this or that problem will never be solved by Science. The conclusion that man is the co-descendant with other species of some ancient, lower, and extinct form, is not in any degree new." And, let me add, that the fact that man is the last named in the book of Genesis, as appearing on earth, may be taken by a mind not tied by dogmas, as a Bible proof of the

truth of man's descent which came to Mr. Darwin's mind in his honest and searching studies on the subject, which I undoubtingly believe were sent to him by the spirit of God as a step in evolution in the mind and soul of man, so that all now living in the animal body may so conquer that body that it will become the servant of the indwelling soul, and the soul no longer be the slave, but the master of the body.

I now go on to the chapters in this book, and this statement of Mr. Darwin's should truly make man ashamed. "An American monkey after getting drunk on brandy would never touch it again." The same tastes are in animals, much lower in the scale, that are in man ; they, the animals, acquire a strong taste for rum and for smoking tobacco.

After reading the first chapter in Mr. Darwin's book, it can not be denied that if man wished he could elevate himself and children to a higher moral nature. And now that we know the truth of this, in it lies the sin of mankind—still breeding children of sin, vice, bad morals and crime. Mankind has always retarded knowledge, their motive being envy and malice ; and also their nature, which they inherit from Evil, makes them every-

thing, even all advancements materially, or in thought. By thought mankind advances toward the kingdom of heaven, and yet when to one strong mind there comes a new and advanced thought, they throw chains of all sorts around that mind and hamper it, and confuse it. Yet they read in Acts v. (Bible) Gamaliel's advice, and he was a doctor of the law of great reputation. His advice was to take heed to themselves what they intended doing to the apostles of Jesus, and he told them if the work and counsel be of men it will come to naught, but if it is of God they could not overthrow it, and they might find they were fighting against God. Those therefore who would fight the new light coming to advanced minds by the truth in science, may be fighting against God.

Man's descent from the extinct form created by Evil called Satan, changed to a higher form when his mind began to be used by him, which was at the time that he received the breath of God, in other words, the life of his soul. In fact, the animal or object which man's mind has pictured as a likeness of the devil, has always been drawn as having horns, a tail, cloven hoofs for feet, is covered with hair, a large mouth with teeth like an ape's, short

legs and long arms. And Science proves this to be a monkey, and from a monkey man has descended. Therefore, my theory must be true—mankind in the body is the descendant of Satan or Sin, or Evil, which all mean the same thing, and by or through an animal. And as Mr. Darwin says on Page 41, "It is only our natural prejudice, and that arrogance which made our forefathers declare that they were descended from demi-gods, which leads us to demur to this conclusion. But the time will before long come when it will be thought wonderful that naturalists, who were well acquainted with the comparative structure and development of man and other mammals, should have believed that each was the work of a separate act of creation." And, I add, the time will come when the teachers of religion, one and all, will think it wonderful that the men of religious thought, who were acquainted with their own animal bodies and nature, and the comparative nature and characters of man and other animals, should have believed that they, mankind, were in the body made in the likeness of God, separated from other animals, and not realize that the likeness is only in the soul.

Let me here call attention to the gentle way in

which Mr. Darwin states his facts. He does not rail at religion or dogmas. He simply gives us his knowledge in science and now and then his individual thoughts.

On page 51 he speaks of the remote epoch when the progenitors of man were changing from quadrupeds into bipeds, and, I add here, that when in Athens I saw the sculptures of the Greeks on the old ruins there, I thought that to their mind had come some such thought or tradition, which they represented as a battle between the Amazons and the Centaurs. The Amazons by gaining the victory would cause an evolution in the shape of mankind.

I will here give an answer to the critic who after reading my "Origin of Sin," said that if my idea was followed, the earth would be depopulated in a few years. These are Mr. Darwin's words: "Civilized populations have been known, under favorable conditions, to double their numbers in twenty-five years. At the former rate the present population of the United States (thirty millions) would in 657 years cover the whole terraqueous globe so thickly that four men would have to stand on each square yard of surface; with civilized nations this primary

check acts chiefly by restraining marriages." And this is my answer to the critic ; if he looks into the details he may perhaps find what I expressed in "Origin of Sin."

Mr. Darwin, page 62, speaking of infanticide, says : " It has kept down over population. The practise now prevails in many quarters of the world. If we look back to an extremely remote epoch, before men had arrived at the dignity of manhood, he would have been guided more by instinct and less by reason than are the lowest savages at the present time. Our early semi-human progenitors would not have practised infanticide or polyandry, for the instincts of the lower animals were never so perverted as to lead them regularly to destroy their own offspring, or to be quite devoid of jealousy."

These words of Mr. Darwin's should sink into the hearing and mind of this generation, and of those who say that man was made in the image of God.

Mr. Darwin says : " In what manner the mental powers were first developed in the lowest organisms is as hopeless an inquiry as how life, itself, first originated. These are problems for the distant future, if they are ever to be solved by man."

In my "Origin of Sin," I try to show that life

came to this earth by Satan's fall from heaven, and that being created by Sin, and blood being one essential to it, breeding is another. Now in the book of Genesis, 9 : 4, I read : " But flesh with the life thereof, which is the blood thereof, shall ye not eat." Blood, therefore, is the life which lives on this earth and in our animal bodies. The command to increase and multiply this sinful life, cannot be from God. Those who wrote the book of Genesis saw by observation that all animal life and vegetable life increased and multiplied. They could not understand it, and so like many in these days, they thought it from God, as it was beyond their minds to understand it. But I would ask those who say that sinful man is evil, why they think that God, whom Jesus has told us is the only one who is good, should command evil to increase and multiply. Let them read, in the Bible, from the verse in Genesis which says increase and multiply, to the death of Jesus, and then ask themselves, Was this increase of evil God's command ?

If without the shedding of blood there could be no remission of sins, why do they think that God created mankind in the body, and that the body is the image of God ? Why, then, must the blood,

which is the life of the body, be shed for remission of sins, if that blood, or the life on this earth, is not the creation of Evil, or Sin, or Satan, all these names meaning the same thing?

I have tried to show in my "Origin of Sin" that in Jesus dwelt the pure and strong spirit of God. His body was like unto our bodies, and in it was the blood of this life. We all know that the blood of Jesus was shed, and we all know that we must die, and that the blood has much to do with our living or dying—without our dying there is no remission of the sins in the body. It was only when man became a living soul, which means that man's mind evolved into being able to think, that he realized that there was a power above him, which power he called God. We have in Genesis this verse, "I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself." Thus, by thinking, the first evolution in mind took place; he knew he was naked. His mind was capable of thinking why it was wrong to be naked; his mind, or the thought, made him feel fear and gave him the thought to hide himself, and by thinking they learned how to sew fig leaves together so as to clothe themselves. Also in the verse which

reads, "Unto Adam also and unto his wife did the Lord God make coats of skins and clothed them." This can only mean that the idea came to their minds to make coats of the skins of the animals which they killed. They saw the advantage the hairy skin was to the animal, so they made coats of the hairy skin for themselves. This necessitated a death, a shedding of blood. There could not have been a death or shedding of blood in the garden of Eden, whatever Eden may mean, so it was after being driven from the garden that they made their coats of skins. But this can only mean that in the evolution of man in the body, they came to the period in time when they clothed themselves. That God made the coat, can only mean that man realized that *the thought* was something separate from the body, and if thought is soul, soul is from God, and in this way it can be said that God made the coat of skin. As any new, good thought, useful to mankind, is sent by God to the mind of man, and is of God, we should be careful then not to fight against God.

Now in Genesis when I read that God created man in his image, I understand this to mean man's image; in the image of God created He him, undoubtedly means man's soul. Male and female,

created He them. Mr. Darwin shows in his work, page 633, that in the evolution of life on this earth, there was a time when the sexes were one ; that is, male and female were in one plant or one insect, and evolved into two bodies. I now turn to my Bible and read, "Created He him,"—one—"male and female created He them,"—two in one ; and then I read the evolution when male and female evolved from being both sexes in one, into two separate bodies : "And he took one of the ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made he a woman." We can not expect whoever wrote Genesis to use the scientific words of these days. The fact is there, and as I have said before, the knowledge or thought coming to the mind of man in those days, he was honest enough to give the praise thereof to God. We should read Genesis allowing thousands of years to pass between the verses.

The chapter in Mr. Darwin's book on Mental Powers in animals is very convincing. We have seen these things in animals without pondering what they mean. This Mr. Darwin has done for us in his great and good work. And how true it is

that how little can the hard-worked wife of a degraded Australian savage, who uses very few abstract words and cannot count above four, exert her self-consciousness, or reflect on the nature of her own existence. An animal, indeed, she is. Self-consciousness evolved in man when Adam and Eve knew that they were naked and made coats of leaves. As animals have voices, they are undoubtedly understood among themselves; because we cannot understand them is no reason that these sounds are not plain speech to them, as Mr. Darwin so plainly shows.

Mr. Darwin also shows that habit has much to do with making an unpleasant thing become pleasant to us. How responsible we are then for liking what is evil and sin, or disliking the same.

Now I would here say a few words to those who think that God sends evil to mankind—the death of a loved one, the loss of a fortune, ill-luck, as it is called, that if we do not obey and believe in the dogmas of Churches, God will punish us. Let us evolve from this terrible idea of our God; for savages attribute to spirits the same passions, the same love of vengeance or simplest form of justice, and the same afflictions which they themselves feel,

as Mr. Darwin tells us they do. And he tells us that Prof. Branbach goes so far as to maintain that a dog looks on his master as a god. This might be true, and Mr. Darwin adds, "that so long as man's reasoning powers remain poorly developed, he will believe strange superstitions and customs. Many of these are terrible to think of, such as the sacrifice of human beings to a blood-loving God, the trial of innocent persons by the ordeal of poison or fire and other things. These miserable and indirect consequences of our highest faculties may be compared with the incidental and occasional mistakes of the instincts of the lower animals." Let me here add, Does this not shame us into evolving the dogmas of our religious beliefs; some of those dogmas are as low as the instincts of the lower animals. They, the dogmas, were made years ago to suit the minds of those days, and by keeping them on, when the minds of men evolve, year by year, we simply drive mankind away from the God of his soul and mind. I am not a shepherd of a flock, but in these above words I address myself to those who call themselves so. And as Mr. Darwin tells us that man, prompted by his conscience, will through long habit acquire such perfect self-command that

his desires and passions will at last yield instantly and without a struggle to his social sympathies and instincts, including this feeling for the judgment of others. Here, then, is Mr. Darwin, the great student of human nature, giving us a truth seldom preached from a pulpit. The evolution of man's conscience can and should give him such perfect self-command that evil and sin can and should cease on this earth, and man has no excuse for not being able to instantly check his passions. We cannot doubt Mr. Darwin's statement of the possibility of this evolution in man. Wherein, then, lies the sin? Do they say that they are created in the image of God, in their body or in their soul, and are this world's inhabitants God's or Satan's? I again quote Mr Darwin, "The murder of infants has prevailed on the largest scale throughout the world, and has met with no reproach; but infanticide, especially of females, has been thought to be good for the tribe, or at least not injurious." "As barbarians do not regard the opinion of their women, wives are commonly treated as slaves." Again, "To lie to your enemy has rarely been thought a sin, as soon as a tribe has a recognized leader, disobedience becomes a crime, and even abject submission is looked at as

a sacred virtue." And I add this last, we find in some dogmas of Churches calling themselves Christian, disobedience to dogmas is a crime,—abject submission is a sacred virtue. Should not the Church of Christ be above savages in the evolution of their minds.

On page 157, Mr. Darwin says, "How so many absurd rules of conduct, as well as so many absurd religious beliefs, have originated, we do not know; nor how it is that they have become, in all quarters of the world, so deeply impressed on the minds of men." He gives us his reason for the impression on the minds of men, but I would say a word here about the religious beliefs. First, it is man's mind or soul, in a greater or lesser degree, with which he knows by instinct that there is a God somewhere. Where, he does not know. This instinct is in all quarters of the world. The absurd religious beliefs exist but by one reason—that is, ignorance, unwillingness to learn, man's pride in himself and supposed knowledge, man's love of power over his fellow-beings, which he can only gain by keeping the fellow-being in ignorance; and man's descent from Evil or Satan prevents him from freeing himself from these religious beliefs.

We get a beautiful passage in Mr. Darwin's book on page 138, "Humanity, and the highest possible stage in moral culture, is when we recognize that we ought to control our thoughts, as Marcus Aurelius long ago said, 'Such as are thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed by the thoughts.'" Also, from Mr. Darwin, "As a struggle may sometimes be seen going on between the various instincts of the lower animals, it is not surprising that there should be a struggle in man between his social instincts, with their derived virtues, and his lower, though momentarily, stronger impulses of desires." This, as Mr. Darwin has remarked, is all the less surprising as man has emerged from a state of barbarism within a comparatively recent period. Here, then, is a strong proof of strength of the soul over the body, and that they are two distinct things—the life of the body and the life of the soul; and it is to Christ that we owe both the knowledge and the power of our souls. Mr. Darwin adds, "That after having yielded to some temptation, we feel a sense of dissatisfaction, shame, repentance, or remorse, analogous to the feelings caused by other powerful instincts or desires, when left unsatisfied," Now I

add, that Mr. Darwin, without knowing it, here gives the proof of the living soul, living in an animal body which is all evil. The struggle is between the two. Mr. Darwin calls it "social instinct;" I call it the instincts of the soul, the dissatisfied sense after yielding to a temptation, and the shame, repentance and remorse, are of the soul. This is proved to be so by Mr. Darwin's own words. "These feelings," he says, "are analogous to the feelings caused by other powerful instincts or desires when left unsatisfied." Now, yielding to a temptation is not leaving a desire unsatisfied; on the contrary, it is gratifying it. Therefore, the powerful instinct is the instinct of the soul, which desires to raise the instincts of the body to the power of refusing to yield to the instincts of the body, and as Mr. Darwin says, this instinct, which I say is of the soul, is *powerful*, and is left *unsatisfied* when the body has not obeyed the instinct of the soul. We are unsatisfied with ourselves because we do not restrain our body to the soul's desire, and the soul's desire we fully understand; for we feel shame and remorse within ourselves, which is known only to our own souls. The struggle between the soul from God and the body from Satan goes on to the end of our

lives on this earth. Mr. Darwin says, "That looking to the future generations, we can expect virtuous habits to grow stronger, becoming, perhaps, fixed by inheritance, and the struggle between the higher and lower impulses will be less severe, and virtue will be triumphant. And that animal nature never could understand disinterested love for all living creatures." No, truly, for this noble attribute of man is not born in the flesh, but is a gift to the soul of man, given to him by the life and death of Christ. Let me ask the reader to read in Mr. Darwin's book, "The Descent of Man," the pages from 137 to the end of that chapter, and then say if he has ever heard a more convincing sermon in any pulpit, as to the possibility of the evolution of mankind to completely control his body by his soul.

On page 157 in Mr. Darwin's book, I read what I understand to be a battle between Satan in the flesh, and the Spirit of God in the minds of men. The pride of man and his unsatisfied desire for power over his fellow beings, made him forge chains for those to whom God was sending new light ; for, "without doubting and questions, there can be no progress." The chains were these,—the men given to meditation or culture of mind had no refuge

except in the bosom of a Church, and the Holy Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone the best men were eliminated during three centuries at the rate of a thousand a year. Thus, through selection, the Holy Inquisition lowered the general standard of intelligence in Europe, and this was at a time when the nations of Europe were awakening from the dark ages. In other words, the Spirit of God was moving upon the face of the waters, that is, the Spirit of God was moving in the minds of men. Alas, for the reckoning to come to the Roman Catholic Church of those days.

In Mr. Darwin's chapter on "Sexual Selection of Animals, Insects, or other Living Things," he has by his search proved that there is no difference between male and female, but when he reasons without a proof that this is so, then he cannot help being influenced by the prevailing thoughts of men. Men are arrogant and proud, and think that their way of reasoning is the only way. The world for so many generations has trained man to reason that because he was born a man, that reason at once gives him the reason to suppose himself

woman's superior, and even Mr. Darwin, after showing us in his works that this is not so, forgets, or does not see this, and now and then when not thinking of his subject, he says man is superior in some things to women. Mr. Darwin tells us that the gorilla seems to be polygamous, and the male differs considerably from the female. Now, the gorilla is the nearest animal to man,—can it be this reason that he is polygamous, as other species of monkeys are strictly monogamous. Man, then, is lower than many monkeys, for the male gorilla is in appearance more like man than the female gorilla is like woman, and many birds are known to pair for life. (See Note of these facts at end of essay.)

I wish here to copy Mr. Darwin's words on page 271.

“It is hardly worth while saying anything about the question of the sexes in certain species and even groups of insects, for the males are unknown or very rare, and the females are parthenogenetic, that is, fertile without sexual union. Examples of this are afforded by several of the Cynipidae.” Now, as I have said before, after this fact given by Science, Science can not say that the birth of Jesus

Christ was not according to the version in the New Testament. If such a thing is possible in the smallest atom of life, it may be possible in the largest atoms of life. I know Christ lived in a human body when here, and I know that his Spirit was the Son of God, that we can not know anything of God but by what Jesus has told us, and we can not know what the will of God is as done in heaven but by what Jesus told us when on this earth, of the will of God. We pray that God's will may be done on this earth as it is done in heaven, and *what* is the will, and *how* is it done in heaven? Is it by Church dogmas? Is it by Church disputes? Is it by repressing new knowledge? Is it according to animal man's will? Is it by cruelty to others? Was it by the Spanish Inquisition? Is it by faith in Italian miracles of these days? Is it by obeying the Pope? or obeying blindly any teacher of dogmas of religions of this earth? Is it by being all for self, is it by thinking that we alone in our religious belief are to be saved in our souls? How is God's will done in heaven, for it is to be done on this earth the same as in heaven, before the kingdom of God can come to this earth. Let us find

out what God's will is before we pretend even that we are doing his will.

Then what is heaven, and where is heaven? Jesus tells us He was there before He came to earth, that He saw Satan fall from heaven, and that there are angels in heaven. And in Revelations we read, "That there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." There is then no way to find out how God's will is done in heaven, but by the words of Jesus, for He came to tell us and show us what God's will is.

And now we are come to the pages in Mr. Darwin's book about the law of battle. All living things fight from the lowest to the highest, which is man. Fight and kill to possess what is another's as well as to protect themselves from their enemies. And as this was the general rule at the beginning of life on this earth, I would ask those who say that in our bodies we are made in the image of God, Is this never-ending fighting tendency among all species, an attribute of God? To me it seems an attribute of Satan or Sin, as does the law of battle for the possession of the female, which appears to

prevail throughout the whole great class of mammals, according to Mr. Darwin's statement.

On page 585, Mr. Darwin tells us that man, the descendant of animals, gradually became erect. Now I read in the book of Revelations, "The first beast was like a lion, the second like a calf, the third had a face as a man, the fourth beast was like a flying eagle. And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Here, then, is what accords with Mr. Darwin's book, telling us of our descent, and this was revealed to St. John, and these beasts are the forefathers of mankind in the body. Also to Daniel was revealed the same. And four great beasts came from the sea, diverse one from the other. The first was like a lion and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth and made to stand upon the feet as a man, and a man's heart was given to it. If this is the vision of God's kingdom as the translators have named it, then it means that the kingdom cannot come, or could not come until man had evolved from the animal form and received the breath of God, which is his soul.

On page 588, Mr. Darwin seems to be afraid to

allow one thing which his work has proved. He allows all along that male and female are equal, so long as he is speaking of animals. But he is here speaking of mankind, man's higher power of the imagination and reason gained by sexual selection. Now man's sexual selection is woman, therefore it is by woman that man gains the higher power of the imagination and reason ; but Mr. Darwin here explains it by saying, " He gains this by the contest of rival males." Now Mr. Darwin does this because his mind just there was not free from the old influence of his surroundings, and the rut in which man's mind still remains of thinking that woman is different from man, and that she must be inferior to man, even after Mr. Darwin's convincing proof that the female in animal is equal and sometimes superior to the male.

The higher power of imagination and reason are not carnal ; therefore, they do not come under the head of Mr. Darwin's subject. Imagination is closely connected with the soul. " Energy and perseverance." Instead of training women to these they have always been denied to women. Perseverance in young women was called obstinacy, and was repressed. Energy in women was called fussy,

and was repressed as being unwomanly and annoying to men. Mr. Darwin, on page 608, says, "With mammals the general rule appears to be, that characters of all kinds are inherited equally by the males and females. We might, therefore, suspect that any characters gained by the females or males, through sexual selection, would commonly be transferred to the offspring of both sexes." And on page 620, Mr. Darwin says, "That man being more powerful in body," and he adds, "*in mind*," "in the savage state he keeps her in a far more abject state of bondage than does the male of any other animal." This being the case, how can the woman's mind grow in strength?

And now we come to Mr. Darwin's words as to our descent from the hairy, tailed quadruped, and the long line from which it descended, some fish-like animal, the aquatic animal; and these important words, "With the two sexes united in the same individual."

I turn to the book of Genesis i: 21-25, and I see that both sexes were united in one individual, and the evolution which separated them as male and female is described by Eve,—woman evolving from Adam—man. That is female and male which are

represented by the word Adam. And that this took place before Adam evolved to the present form of man, and that then and not before, he received the breath of God and became a living soul. And that since then evolution goes on in the mind of mankind in the strength and culture of his soul. This culture of the soul cannot go on unless man feels and knows that his soul is free. He must guide his own soul, no one else can guide his soul for him. Christ has freed his soul, and mankind in these days is not without means of gaining knowledge. It rests with our own wills whether we remain ignorant animals, or intelligent souls, as Mr. Darwin says on page 635, "But with the less civilized nations reason often errs, and many bad customs and base superstitions come within the same scope, and are then esteemed as high virtues and their breach as heavy crimes. And man does not accept the praise or blame of his fellows as his sole guide, though few escape this influence, but his habitual convictions controlled by reason afford him the safest rule. His conscience then becomes the supreme judge and monitor."

And now I come to the general summary in Mr. Darwin's "Descent of Man," and I find much in it. He

is honest when he says, "I am aware that much remains doubtful, but I have endeavored to give a fair view of the whole case," and I am thinking that if teachers in religious things had long ago been as honest as Mr. Darwin in first studying freely nature with the help of the Bible, and had they taught their hearers so as to be able to say, "That much still remains doubtful, but I have given a fair view of the whole case," there would not have been in this world so many denominations; such fights among those calling themselves Christians, such dreadful dogmas which have caused so much hatred and suffering among those who should have made the army of Christ against the army of Satan, and brought peace and good will among mankind. But the pride of these men teachers has not allowed this, they have thought of their personal power over mankind and they only pretend to think and preach of Christ. I think Mr. Darwin's book has put them to shame, for it is a great, honest work for the help of the whole world. As we are descendants of the animals we should be kind to the animals who now serve us, and studying their animal nature, characters, powers, instincts of all

sorts, we would soon find our own defects and set to work to correct the same.

I find Mr. Darwin's book a grand sermon, such as I have never heard from a pulpit anywhere. He has freed my mind from some binding chains which prevented me from seeing and understanding things which the living things of this world teach, and I think that no one can deny that Mr. Darwin has marked an epoch in the evolution of the mind of man.

Mr. Darwin says, "A belief in all-pervading spiritual agencies seems to be universal and apparently follows from a considerable advance in man's reason, and from a still greater advance in his faculties of imagination, curiosity and wonder. I am aware that the assumed instinctive belief in God has been used by many persons as an argument for his existence. But this is a rash argument, as we should thus be compelled to believe in the existence of many cruel and malignant spirits, only a little more powerful than man, for the belief in them is far more general than in a beneficent Deity. The idea of a universal and beneficent Creator does not seem to arise in the mind of

man until he has been elevated by long-continued culture."

Can we have a stronger appeal for continued culture of our minds than what Mr. Darwin here says? It is by culture and learning that we believe in God's goodness. It was Jesus who told us that God was good—it is man that has told us of Danté's Inferno, and Danté's Inferno was the teaching of the Roman Church of Danté's day.

The instinctive belief in God only came to man when he received his soul. We are told in the Bible, *when* man became the living soul, and immortal, which was when he received the breath of God, and evolution began in his mind; which was when evolution stopped in the body of man and not before that period. And man did not realize that he was an immortal soul until Jesus came to this earth to tell him so, and man realized that his soul had a Heavenly Father, when man began to call on the name of God—that is, to pray to God.

Mr. Darwin on page 637, says, "I am aware that the conclusion arrived at in this work, will be denounced by some as highly irreligious." However, I find the work highly religious, and of a great benefit to religions of this day. Mr. Darwin

does not claim to be teaching us spiritual things,— he is teaching us all about carnal things, and yet in reading his book I have been led to think about spiritual things, simply by not setting my mind against Mr. Darwin's work, but by being courageous enough to clear from my mind old notions about such things, so that my mind was free to think by itself. Mr. Darwin is, of course, proving the descent of man, by animals choosing what is new and best in their species ; but I have been reading what he has written to find if God (Good) or Satan (Evil) created us in our animal life. I find that Evil and Sin created the animal life on this earth.

All young men and women should read what Mr. Darwin tells them on pages 642, 643 in the "Descent of Man," and how the moral qualities are advanced, and not forget that there can hardly be a doubt that we descend from barbarians. And, let me add, that I here agree with Mr. Darwin, that I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper, as from a savage who delights to torture his enemies, offers up bloody sacrifices, practises infanticide without remorse, treats his wives like slaves, knows no decency, and

is haunted by the grossest superstitions. Mr. Darwin tells us that man may be proud of having risen to the very summit of organic scale, though not through his own exertions, nor was he placed there ; yet he may hope for a still higher destiny, which, of course, after Mr. Darwin's showing, must be in character, mind, and knowledge—that is, in soul and not in the body—but in noble qualities, sympathy for the most debased, benevolence and God-like intellect. Here Mr. Darwin, without seeing it, gives us the fact that the intellect or soul is in the image of God, for he has proved beyond a doubt that “man still bears in his bodily frame the indelible stamp of his lowly origin,” which fact I find in Genesis, which tells us that from the dust of the ground we rose to mankind, and to the dust of the ground will *and does* man in the body return.

I accept every word written in Mr. Darwin's book as *true*. He has studied the subject ; I have not done so except in his books. But there are two subjects I claim to know as well, perhaps better, than he does. One subject is woman—it has been my duty to myself to study that subject. The other subject is God—I need hardly name that duty as being the duty of every living soul. I do not

claim to be infallible ; such a claim in any descendant of animal nature is a sin, above all sin in human nature. But I claim the freedom of my mind and soul to search and learn, and inwardly digest all I can learn of my God. We are just now in a state of transition, so far as thought is concerned. Ever since man became a living soul and began to think, evolution has been going on in his mind ; and as science has told us that in the evolution of the body there seemed to have been spurts, that is, a greater evolution at some times than at others, so it is in thought. And we are now in the breach between science and old-time thought as to how the Bible can be interpreted. It is but slowly that we gain spiritual truths, we have so many set-backs in that knowledge, by being repressed by the dogmas of the Churches. Let us keep what is good of the knowledge which our forefathers gained—they were not infallible, but they served their day. Let us serve our day by weeding out the weeds and planting the new seeds given unto us by God, into our thoughts. So that the future generations may gain by what we hand down to them, in knowledge, so that they may freely advance in the same.

Surely, if those who think that this world is God's

think that it is necessary to consecrate part of God's work before they bury their dead in the ground, they allow by doing so that this earth was not made by God, for they cannot allow that God's handiwork is evil, nor that they have the power in themselves to sanctify what God has made. Yet this is done by certain Churches. It is utterly impossible that anything which God has made and pronounced good should become at any time and in any way evil, or sin. Those who say that God made man in his own image, and that man by gaining knowledge fell into evil and sin, place God on the same level as themselves. God is the father of our soul, and of that alone, for in that alone can we pray to Him.

"I was in the Spirit on the Lord's day," are the written words of St. John when he gives us the Revelation.

I have read Mr. Darwin's books, "The Origin of Species," and "The Descent of Man." I have read them more than once, and thoughtfully. As they lie open on the table before me, I muse on their great usefulness to mankind. It is incredible to me that any Church or denomination which calls itself Christian, could ever have repulsed these

books. All dogmas have allowed the sin and evil in mankind, all teachers of Christian religion have known the nearness of human nature to brute beasts ; they could not help seeing that some animals trained by man were even better than some specimens of mankind. Why, then, when Mr. Darwin's books appeared, confirming the fact of our animal nature, did they not receive it as a light sent to them by God through the mind of man. Here was their opportunity for an evolution in religious thought, a chance to induce mankind to forsake his evil ways and conquer his animal nature. " Know how to possess your vessel in sanctification," means in plain words, Know how to conquer the animal you dwell in. Why, then, did not the Churches accept Mr. Darwin's book at once? Was it pride, conceit, or shame in the teachers of spiritual things. Are spiritual teachers going to refuse all such knowledge as Mr. Darwin and other scientific students give us? If so, they are bad watchmen, and we shall not cry unto them, " Watchmen, what of the night, is the day breaking?" for they are blind.

WOMEN—A NOTE.

(Where I find in Mr. Darwin's book that the female is equal to the male, or superior to the male.)

I quote his words about females. Page 35.—“The two sexes generally resemble each other in all external characteristics during an early period of growth.”

Page 70.—“It is certain that there may be extraordinary mental activity with an extremely small absolute mass of nervous matter. The brain of an ant is one of the most marvelous atoms of matter in the world, perhaps more so than the brain of a man.”

Page 114.—“If men were reared under precisely the same conditions as hive bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters, and no one would think it interfering.”

Page 116.—“Many birds and some mammals post sentinels, which in the case of seals are generally said to be the females.”

Page 134.—“As soon as marriage becomes common, jealousy will lead to the inculcation of female virtue, and this being honored, will tend to spread to the unmarried females. How *slowly* it spreads to the male sex, we see at this present day. Chastity eminently requires self-command. Therefore, it has been honored in a very early period in the moral history of civilized man.”

Page 232.—“The males of all mammals eagerly pursue the females.”

Page 237.—“The female, with the rarest exceptions, is less eager than the male; she is coy, and may often be seen for a long time endeavoring to escape from the male—and accepts the male the least distasteful to her.”

Page 248.—“There are many animals in which the two sexes closely resemble each other.”

Page 259.—“There is more frequent defective development of males than females.”

Page 271.—“It is hardly worth while saying anything about the proportion of the sexes in certain species and even groups of insects, for the males are unknown or very rare, and the females are arthenop-

genetic, that is, fertile without sexual union, examples of this are afforded by several of the Cynipida.

(Women equal to men or above them.)

Page 337.—“ In the male and female of butterflies, the part which the two sexes play is reversed, as is their relative beauty.”

Page 339.—“ From the ardor of the male throughout the animal kingdom, he is generally willing to accept any female, and it is the female which usually exerts a choice.”

Page 349.—“ We shall find that, as with insects, both sexes in certain groups are equally beautiful, and are equally provided with ornaments which are usually confined to the male sex.”

Page 364.—“ The males of certain fish do all the work, and afterwards take exclusive charge of the young.”

Page 464.—“ The peahens, when debarred from access to the pied peacock, would not unite with any other male, and during that season produced no offspring.”

Page 492.—“ The laws of inheritance can alone account for the following cases, in which the female

acquires late in life certain characters proper to the male, and ultimately comes to resemble him more or less completely.

Page 500.—“The ostrich, the male alone sits on the eggs and takes care of the young, the female is larger than the male, more courageous and pugilistic; the male is more docile, and has to defend the young from their mother.”

Page 568.—“The tigers, one of the most beautiful animals in the world, the sexes of which cannot be distinguished by color, even by the dealers in wild beasts.”

Page 638.—“In almost every great class a few anomalous cases occur, where there has been an almost complete transposition of the characters proper to the two sexes, the females assuming characters which properly belong to the males.”

Page 640.—“We have distinct evidence, with some quadrupeds and birds, that the individuals of one sex are capable of feeling a strong *antipathy* or preference for individuals of the other sex.”

Also, several peahens, when debarred from an admired male, remained widows during the whole season rather than pair with another bird.

ANIMALS—NOTE.

(Note on characters in animals, which, if we call them male and female, and did not know it is of animals, we would think it is of man and woman.)

I glean the following from Mr. Darwin's chapter on Mental Powers, without naming the animals.

“Saw —— chasing and pretending to bite each other, like so many puppies.”

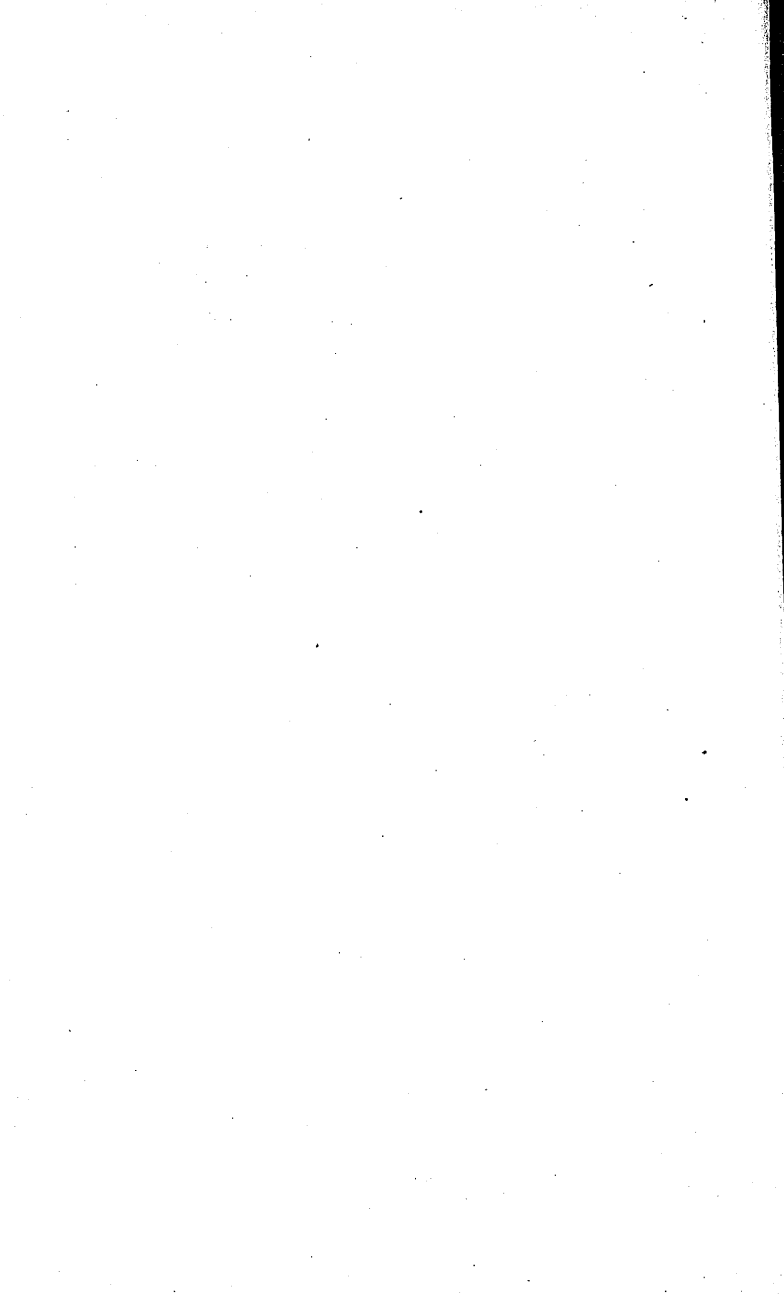
“An adopted —— scratched his affectionate —— who immediately examined the —— feet and without more ado bit off the claws.”

“Some —— took much delight in teasing a certain old dog whom they disliked, as well as other animals.”

“Every one has seen how jealous —— is of his master's affections, if lavished on any other creature.”

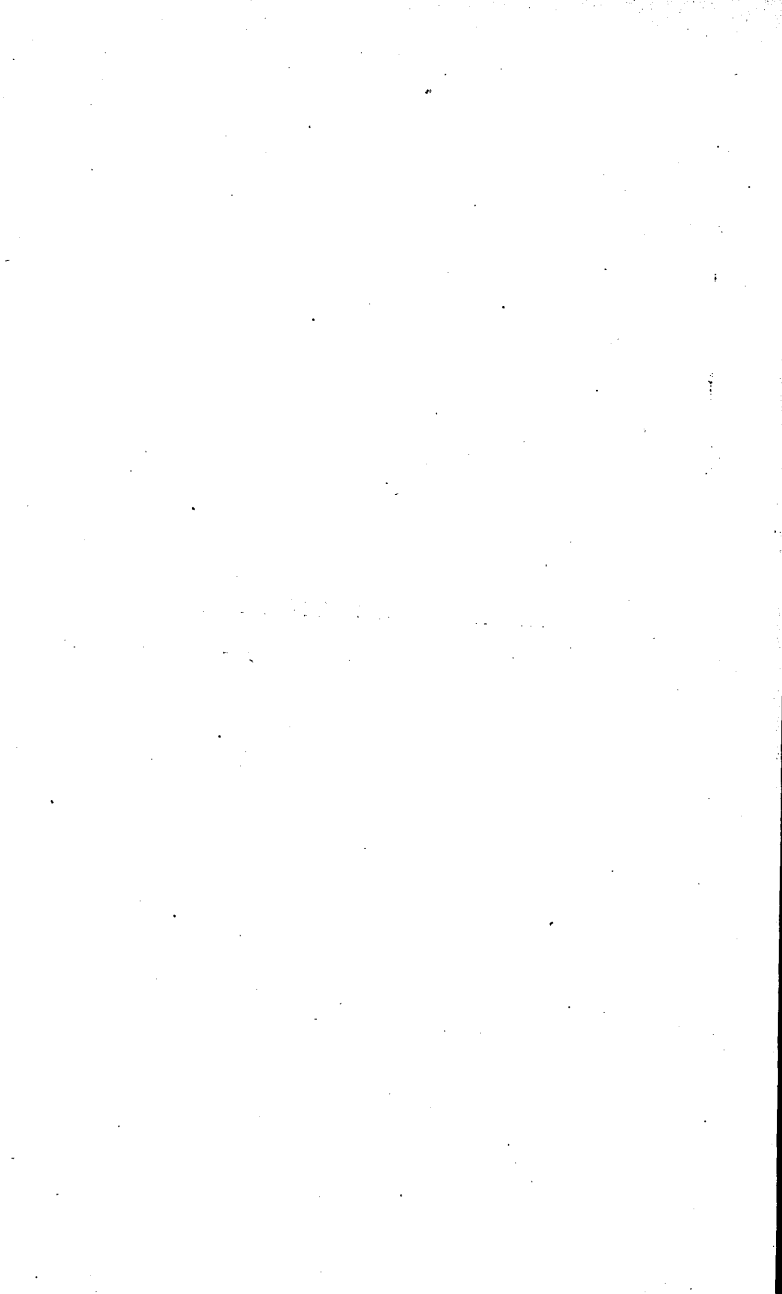
“They love emulation, approbation and praise. They exhibit self-complacency or pride. They feel shame as distinct from fear, and something very like modesty, and also magnanimity; they do not like being laughed at. They show a sense of

humor. They feel wonder and exhibit curiosity. They enjoy excitement and suffer from *ennui*. They educate their young. They have passions, affections and emotions, jealousy, suspicion, emulation, gratitude, magnanimity. They practise deceit and are revengeful. They are susceptible to ridicule and even have a sense of humor. They possess some faculties of imitation, attention, deliberation, choice, memory, imagination, the association of ideas, and reason. They are liable to insanity.



REFLECTIONS ON CAIN.

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REFLECTIONS ON CAIN.

Genesis iv. 14-16.—“ And Cain said unto the Lord. . .

“ Behold, thou hast driven me out this day from the face of the earth ; and from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the earth ; and it shall come to pass that every one that findeth me shall slay me.

. . . . “ And the Lord set a mark upon Cain, lest any finding him should kill him.

“ And Cain went out from the presence of the Lord.”

“ From the face of the earth ?” We understand this to mean from the semblance of mankind. “ And from thy face shall I be hid,” together with the words, “ And Cain went from the *presence* of the Lord.” We understand these to mean that Cain then lost his soul—it is only by our soul that we can be in God’s presence, and without the soul, we, in our bodies of clay, are hid from God. He sees us not except through our souls ; and without the soul mankind is only animal—no different from the animals.

We paid one visit to the Chimpanzee named Chiko.

When we first saw him he was seated, with his right hand clutching the bars of his cage above his head, which was dropping forward. The back of his head, the neck, the shoulders, were human, and the first impression he gave us was this: We are looking at the back of a human man, a man in prison, a captive, and a man who is overcome with despair, and without hope. Chiko raised his head and looked at us full in the eyes—we felt convinced that this was a direct descendant of Cain, a man without a soul. This Chimpanzee was terribly human, he gaped and showed us his beautiful set of teeth, he placed his hand on the top of his head as though trying to remember something, then lay flat on his back and crossed his long arms on his breast and went to sleep—in the exact position in which his cousins sleep, who have the double life which he has not, that is the life of the soul. Ah! we thought, this is Cain, gone out of the presence of God; once with men; now with animals. And every one that findeth Cain's descendants try to slay them. "And the Lord set a mark upon Cain," and the mark is the mark of the animal. He is no longer the child of God, but the child of Satan, an animal, but an animal also once of mankind.

The sons of God are men with souls, the sons of the daughters of men, are men with no souls—therefore “The Lord said, My Spirit shall not always strive with man.” And why? Because “He also is flesh”—and flesh is what we inherit from Satan’s descendants; animals—all of whom have some intelligence, which in some animals is equal to man’s intelligence, and far above the intelligence of some savage tribes. “A fugitive and a vagabond in the earth” are the descendants of Cain. The Chimpanzees are fugitives from mankind, vagabond in their life, and yet terribly human; so much so that after looking Chiko in the eyes, we do not understand why Science still hunts for a missing link between animal and mankind. For how quickly man returns to the level of the Chimpanzee if he loses his mind; that is, if his soul is clouded over; and even to the same odor of the wild beast does man descend. Cain’s punishment was to live on, and not die, no one was to slay him, it was God’s command, and whosoever did not obey God in this, “vengeance shall be taken of him sevenfold.” With no soul, Cain’s life ended as animal life ends, a complete death, and Cain lives on in the animal life now on this earth.

Now if we take the account of Cain literally, word by word as it is given to us in the Bible, this is what we have. Cain was the first-born child of Adam and Eve, whom the first interpreters of the Bible tell us were made in their body of clay, the exact image of God—*yet they sinned*. And that Eve said when Cain was born, “I have gotten a man *from the Lord*.” Yet Cain was a murderer and a liar. Cain, we read, was a tiller of the ground. Though the first-born son of this God-made pair, yet on Cain, we find, fell the curse; that is, he was a tiller of the ground, which was cursed for Adam’s sake, in sorrow was he to eat of it all the days of his life, thorns and thistles it brings forth to him, in the sweat of his face he was to eat bread. We ask, Is it possible that anything made in the exact image of God could sin, and be so cursed by God? In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord: This we read in the Bible was before Cain had sinned. Why, then, we ask, bring an offering? We understand an offering to be something given to a person to turn away their anger, or revenge from us, some one whom we have offended or whose power we fear. This we are told in Natural Histo-

ries, many animals understand, above all those who live much with mankind. Therefore it was an animal instinct in Cain, he feared the power he felt to be in God, and as it was *in process of time* that Cain did this, he must have found that the practise of giving offerings worked well among his fellow-men; for Cain at that time could not have been the only man on this earth besides Adam and Abel. Also Cain may be the name of a race of men, and an evil race, for the offering, we read, was not respected by God, that is, not accepted. And we read that because it was not respected, and the offering of Abel was respected, that Cain was very wroth and his countenance fell. Cain then could be very angry, and with whom? With God. Many we find even in these days are angry with God; for the same reason that Cain was angry. God does not accept their evil deeds; so they blame God for the natural results of their evil deeds. They think that they have a right to be evil, and are angry because the result of their evil is not good to themselves. His countenance fell; that is, the animal in him was uppermost, not under control.

Sin lieth at the door; that is, sin is near thee, and

you will desire the things which sin desires. "And thou shalt rule over him," that is, sin will obey you, and you can make sin do all you wish it to do ; you will rule sin. And Cain we know slew his brother Abel, and when asked where Abel was, Cain lied, and said, "I know not."

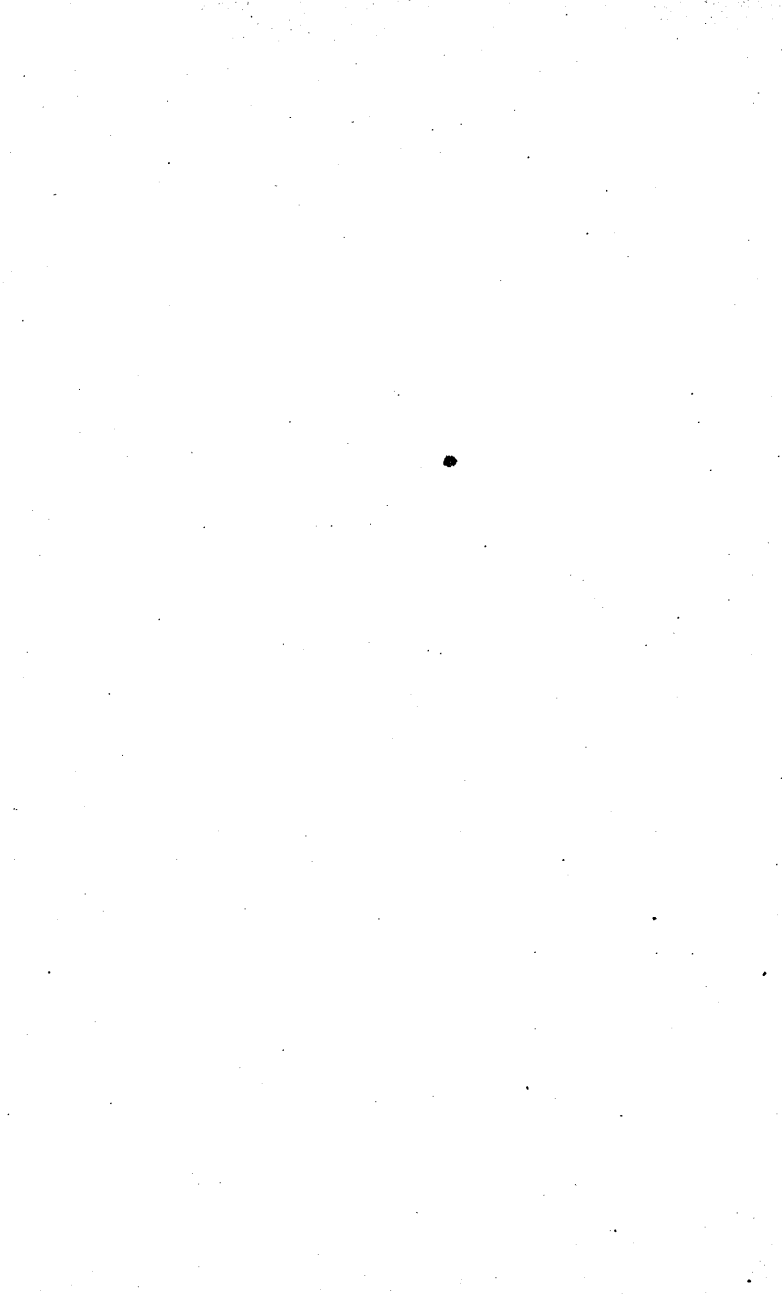
Then we come to the punishment of Cain ; and here we would ask the old interpreters to tell us why? "Whosoever slayeth Cain vengeance shall be taken on him sevenfold,"—taking this literally, it is more of a sin to slay a murderer than the sin of the murderer ; literally, he is not to be slayed, but to be protected by God by a mark, so that no one should kill him. This seems strange to us ; we cannot believe that God protects sin. What we see in this account of Cain, is this : Cain is the child of Satan ; and driven by God from the face of the universe ; that is, from heaven to this earth, hid from the face of God, because Satan is the father of sin, a fugitive and a vagabond in the earth, that is, driven away by those who by strength of their souls are the children of God. A vagabond, that is, as we read in the book of Job, "going to and fro in the earth, and from walking up and down in it." And every one of God's children when they find sin shall

slay sin. And we understand the vengeance to be taken on whosoever slayeth Cain, that is, the life of this earth, the life *animal*, which Satan created and not God ; vengeance will be taken ; for Satan banished to this earth must live on ; for that is his punishment, the life in the clay goes on from one generation to another generation as long as this earth will last, but it dies with this earth. The life eternal is the soul alone, and that life is from God. The mark set upon Cain ? The old interpreters do not tell us what this is. We think it is animal ; that is the life which is in the blood, spirit has not flesh and blood. Cain had shed the blood of Abel, and the blood cried unto the Lord from the ground ; in the blood is animal life. And Cain went out from the presence of the Lord. We think this means the soul of Cain died, for in our souls alone can we be in the presence of the Lord,



REFLECTIONS ON PAUL BOURGET'S "LE
DISCIPLE."

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REFLECTIONS ON "LE DISCIPLE."

Having seen that M. Bourget is being well received in our native country, and not having read any of his writings, we got "Le Disciple," and have just read it through, not for the romance of the story, as we take no interest in romances. We have read this book in order to find out what prompted M. Bourget to write it, his motives, his object. He tells us, in his preface, that his book is written for young men ; the young men of his native land, that is, France. We find that he loves his country, perhaps he fought in a war for his country. He does not find the young men of the present day such as he would wish to find them, and as he thinks the country needs a different kind of young man to make it go forward and not backward, and to impress the young, he writes this sad story, which all thinking persons know is only too true.

We love our native land, and we would have our

young people, both men and women, understand these things as M. Bourget has tried to make the young in his native land understand them. We are making an effort in this direction, though we absolutely loathe part of his writings, but he has been visiting in our native land, and will cause his book to be read there by our young people. The Old Book says, "Stolen waters are sweet," Proverbs ix:11, which means that evil natures find stolen things sweet. The thing that is forbidden, because evil, is considered sweet by some human natures, and because it is forbidden, they are determined to get it, totally indifferent to the evil it will work them or others. Doubtless these books of M. Bourget arouse and feed animal passion, but is it not partly because of the principle that "stolen waters are sweet?" These things being hushed up, not spoken of, the mind dwells all the more on them in secret, feeds upon them, and so runs into greater evil. If they were not secret and not stolen, but made public, turned inside-out (we are speaking of thoughts), their merits, their influence on mind and matter discussed, the sweetness would be taken out, the bitter would appear, the mind would no longer dwell upon these things, and human nature would become

strong enough to read, see, think and hear of them, and still be in perfect control of its animal passions. To that extent we must evolve before the race of mankind can rise to a higher place. The old plan of secrecy has failed ; all things must be brought under the light of new ideas.

Our young people who are natives are, thank heaven ! very different from the young people in France. They have not taken pride in shameful things, nor have they gloried in them for the number of years that France has. Evil is not, therefore, innate in our young people, but it can take root and grow, it can be covered with sugar to hide the bitter, and it can deceive the innocent and ignorant. We love our native land and her young people, and we are willing to fight for her to the last drop of our blood, earnestly, sincerely, and to the best of our knowledge.

Now let us turn to M. Bourget's book, which lies open beside us as we write.

He says that Science and religion may be reconciled on the ground of what is unknown. We say that they are not only reconciled, but that they are one and the same thing, not because of things unknown, but because Science, which honestly seeks

the truth, is of God, for God is Truth. Those who are God's in truth seek these truthful things, not to prove that there is no God, but to prove beyond a doubt that there is a God. Those who use Science against God, who gives it to us, only work out their own confusion, as M. Bourget has shown us in this book.

We think that those persons who are free from passions are the best observers and dissectors. They are free from any influence one way or the other, and they judge the person who yields himself to these passions to be only animal. What makes the difference between man and animal? Without the control given by the soul, there is no difference. The reason we do not permit our souls to govern our animal bodies is because we have not trained ourselves to mark and heed our double nature. As M. Bourget says : " We know that we must die, but we do not believe it, and we only become attached to what we feel is real." We feel that God is real, and that the life of our soul is real—we do not mean life in the body, but the eternal life of the soul. Our soul is attached to God, and we are making this effort so that our young people may know that all that wins them to this present life is not real.

Though M. Bourget seems to think that one cannot be happy without earthly joys of the animal life, we would tell him that there are joys on this earth unknown to him, which are real joys, for they die not with animal life. M. Bourget has proved in this book that *all* human nature, if without the restraining influence of the soul and belief in its immortality, does sink again to its origin, which is ferocious animal. But animals are responsible; you have only to study them in anything else but mankind, and you will find that they are responsible and that they know it, that is, to the extent that their natures permit them to know it. Does a dog set to guard a house know that he is responsible or not? How is it that the young man who allows that he is two distinct persons, one who acts, the other who looks on at the one who acts, does not understand the responsibility of the one who looks on? Is he so intelligent and yet so ignorant as not to understand his soul and body?

* We agree about the pious lies. They should never be told—above all, to children, who see the lie at once. Is not the Roman Catholic Church responsible for these lies? The Church forgives these lies, and we know that the God of Truth has

not given any one power to forgive lies. "Suffer little children to come unto me," said the Son of God, and when they come with questions, we suffer them not to come by giving them lies, which they know are lies. Is it not a shame that we cannot answer children with the truth? It would be better, we think, to answer the truth, if we know it ourselves, or to say we cannot, as we do not know it; but let it be the truth.

In our native land girls grow up to womanhood ignorant of the sexes, to a certain extent. Though it is hard to make a Frenchman believe this, it is, nevertheless, true of our grandmothers' days. In France such ignorance is impossible, therefore, this terrible story of M. Bourget's is all the more harmful to the young woman. American girls know how to take care of themselves. Let us hope M. Bourget's books will not lessen their desire to continue to take care of themselves.

M. Bourget speaks of "the obscure element which cannot be communicated." He cannot understand that it is the soul, and that no one can make another person understand the soul within him. The soul being from God, is open before God alone. We do not agree with M. Bourget "that not daring

to show oneself is to isolate oneself, and to isolate oneself is to prefer oneself." We think this depends upon whether we think only of ourselves, or whether we think of the world at large.

We also differ from the priest whose subject in his sermons was always the vengeance of God. We think that we ourselves make the punishment we suffer and will suffer hereafter. We make it, not God.

M. Bourget in his book goes on to prove, better than we can, how truly man is animal when he tries to kill his own soul and the soul of another. No moral argument can be stronger than this disgusting book, if it be read by any one capable of feeling that he has a moral right to be above this groveling animal which he calls man. M. Bourget goes on to prove, beyond a doubt, our argument, that the curse which fell upon mankind was, and is, that in his human body he is the direct descendant of Satan in the flesh ; that man came from animal, and only animal. It is a revolting idea, but M. Bourget's young man, as he here describes him, is also revolting, and he tells us he is real. He tells us of the viper, and that the dangerous beast seemed to him to care for nothing but to multiply life ; indifferent

as to its being for good or evil, it goes on multiplying life. In the Biblical account of the fall of mankind, the serpent is said to be Satan ; the temptation is to know good from evil, and to live forever. We think the temptation was to create after their own image, which they did, and created not good but evil, for Cain, their first child, was a murderer and a liar, the first child in the flesh of Satan. Instead of living forever they created death. The earth was cursed for Adam's sin ; thorns and thistles it will bring forth ; mankind shall eat the herbs of the field, even as animals, being now become animal. Being taken from the ground must mean being evolved from the ground, and to it he must return when dead. Eve was to bring forth children after their image, and this necessity is called a curse. Science is undoubtedly of God, for it seeks truth. Why try to prove that Science is against God ?

We think that whatever is inherited and evil we should overcome ourselves. We are not wooden machines ; we have souls, minds, reason and will. If evil is inherited we can understand it, we can see it and find the remedy in ourselves. Because it is inherited is no excuse for us ; it is our duty to our-

selves to overcome it, and if we do not we are animal only. M. Bourget has written a story for young women which will prepare them to resist the cruel animal in man; they will understand that passion is not love; it is cruel, selfish, and as base as the lowest animal—worse than the lowest animal. No man has pity in his nature, according to this book, since M. Bourget tells us here that men are like animals. When their passions are gratified they forget it, and are without it. He gives us in this story a vivid account of the innate cruelty of man hunting a soul to death.

M. Bourget speaks here of the passion in a soul. He means the mind and the body. A soul has no passion, though it has love. We find in this story the assertion that a man only takes pleasure in the ruin of a girl, when a girl is pure and innocent. The intense pleasure such a victim gives a man is, we think, proof that mankind in the flesh is a direct descendant of Satan. The knowledge that what he is doing is a sin against God is the reason of his intense pleasure; stolen waters to him are sweet because they are stolen. True knowledge, Science, and true reason, would never call the death of purity a pleasure. And again, M. Bourget's book proves

that we can *think* ourselves into a passion for any one or anything. If so, we can also *think* ourselves out of a passion for any one or anything. We are, therefore, responsible beings and we shall be judged as such.

Work. Yes, we have been told by God that work is honorable and our safeguard.

We then have another terrible account of this young man, which makes us ask, Are these the children of the Roman Catholic Church? They bring shame on the French nation, and they will also bring ruin. Such are all men who have no belief in God. They think, but they are mistaken, that the *I* will die with the body ; alas ! the *I* never dies.

Again we find proof in this book that the body of flesh is of Satan and of sin, and that the soul revolts at times against the body it dwells in. We also find that French girls must be brought up with no *self-discipline*, no restraint. For a person with a vivid imagination, M. Bourget's book is a terrible one, with power to do much evil to any one who has a weak mind, or a weak will.

We say that our actions belong to this earth, for this earth is Satan's ; and our souls and the wills of

our souls are not of this earth, and it is our duty to conquer the animal we dwell in.

Nevertheless, man is responsible, as his soul does not inherit the animal nature, and his soul has power to think and reason. If any young man should place the responsibility of his crime on the man whose books he reads and whose teachings he tries to follow, let us think of the responsibility of those who not only write books of bad morals, but of those who also write books to try to prove that there is no God. On the judgment day, which will surely come, how many will stand up and say, "That man's books are responsible for my sins." In a Book written many years ago we have this, "The man said, The woman thou gavest me, she gave me the fruit to eat. And the woman said, The serpent beguiled me and I did eat." Neither said, "It is I who have sinned."

M. Bourget is again wrong, for a soul stands by itself ; it cannot be, as he says, united to another soul. There is no such thing as a *human soul*, for a soul is spirit and cannot die. M. Bourget does not understand our double nature, as he speaks of a human body being a soul.

If a man deserves death for having ruined a

woman, then how many men in France to-day have that sentence hanging over them ?

Now we come to the account of the young man who destroys a letter to hide the truth it contains, but no one sees him do it. This is truly French ; to do evil and not to let it be found out, is not doing wrong according to their ideas ; the wrong in doing evil is in letting it be found out. Did they truly believe that God sees them, they would feel within themselves that the evil is in doing evil, and they would restrain themselves. This young man only does his duty when he knows that others know that the letter contained the truth, and that he had read it.

The man who writes on the physiology of God, must believe in God, or else he uses God's name ironically. If he can say, "Our Father in Heaven," he believes in God. In trying to dig up the weeds which the dogmas of the Churches have not only let grow, but have also cultivated, so that these weeds hide the pure truth of God, given to us by Christ, these writers have destroyed the flower of the true root, but the root itself lives forever, and they cannot destroy it.

The French think nothing of suicide, yet it is

murder, and a cowardly act in any one but a maniac.

All men think that all women are fair "game." They also believe that every woman has her price. It would be difficult to try to persuade a Frenchman that in thinking so he is ignorant of the nature and character of the women of other countries than his own. If the French women have permitted this belief to become universal among the men of their country, they have no one to blame but themselves. If all women were determined that this should be changed, what could prevent its being changed? It is a thing which is within their power, but it must be the will of all women, not of a few among many.

If M. Bourget has so low an opinion of women he should not forget that one woman, unaided, once saved France, which, in his eyes, must have been unsexing herself, for she did what a man should have done. What a man did not and could not then do, Jeanne D'Arc accomplished. As M. Bourget loves his country, he should, for Jeanne's sake, respect women, and not say that they unsex themselves if they accomplish such deeds as those of Jeanne D'Arc. Is it better for a woman to fight for

her country, or to yield herself to a cruel, selfish young man, and then kill herself?

M. Bourget stands in the same position as a shepherd of a flock. He has proved it in this book, and as one sows so will one reap here and hereafter. And the hereafter is the only lasting thing in true life. He is teaching and training young France, male and female, and in reading his books they can only be *animal*, and all races of animals die out within a number of years. Does he not fear for his country—France?

The soul governs the animal. If young France has no soul living within its animal—alas! for France.

Science and knowledge are of God, for whatever honestly seeks for truth is of God, for God is Truth. If you set out to study Science, determined to turn it against God, you will manage to do so, for Satan has done so before you. If you study Science as coming from God, freeing your mind from the old dogmas, you will be using the things of God as God's, and your reward will be glorious.

This book of M. Bourget's is Animal, wholly Animal, nothing but Animal.

We have spoken of our positive assurance of the

life of the soul after the death of the body, and of the positive belief which we have of the joyful happiness of the soul, which, when on this earth in the body had faith in God through Christ.

We thank M. Bourget for having written this book. He has given us a realistic account of the animal nature of mankind, uncontrolled by the spirit, or soul, or conscience, all of which dwell in both man and woman.

In thinking over this true account of what must take place, not once, but frequently, among many men and women, and in comparing this with the animal nature in what we call animals, we find that the latter truly have morals of a higher standard than mankind's. Cruelty, also, is more marked in mankind than in what we call animals. We defy any one who has read M. Bourget's book, to prove the contrary of what we here say.

REFLECTION.

What is the reason that some persons, when they hear anything of another which is out of the beaten track, at once think that it is evil, and credit the person with evil and impure thoughts and inten-

tions, without knowing at all that such is the case? The person they so accuse may be so pure minded that things in nature arouse no impure thoughts or intentions in his mind. The only reason can be, that those who accuse have impure thoughts, not the person accused. Some have so weakened themselves by always thinking evil, that they cannot hear, or see, or read anything without turning it to evil in their minds. We have not advanced far in the Christian faith if we cannot check this at once. We do not see this in the lower animals. Can it be possible that they are nearer to God than man?

The story of M. Bourget's book is this :—A young Frenchman studies Science, the result being that he does not believe in a God, and is a God to himself. He yields to the slightest animal feeling that he finds in himself, and considers that it is creditable to do so. He then coolly makes experiments, and sets out in cold blood to see if he can ruin a pure girl, the zest of the pleasure to him being that the girl is pure and innocent. To do this he works systematically, thinking it all over in a cold, cruel way, totally unknown to the lower animals. He succeeds in what he sets out to do. The girl kills herself and the girl's brother kills the young man.

M. Bourget uses the plainest words to describe all this, and the story appears to be undoubtedly founded on fact. It would not be difficult to find many true stories in the world like this one.

Mankind in his animal nature, we say, says he is the image of God. What is his conception of God? Let us now see if we are higher or lower than the lowest animals.

ARE WE HIGHER THAN ANIMALS?

A long time ago these words were written in a very old Book, "Go to the ant, thou sluggard; consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—Proverbs vi:6.

"There be four things which are little upon the earth, but they are exceeding wise. The ants are a people not strong, yet they prepare their meat in summer. The conies are but a feeble folk, yet they make their houses in the rocks. The locusts have no king, yet go they forth all of them by bands. The spider taketh hold with her hands, and is in kings' palaces."—Proverbs xxx:25.

This advice, given to mankind so long ago with

the assurance that to follow it would make us wise, has taken man eighteen hundred and ninety-three years to understand, and it is not until now that we have consented to consider the ant's ways. We notice here that the ant is spoken of as a female, not male ; yet we are told if we consider her ways we will be wise. Wisdom, then, can be found in women.

Let us now turn to "The Industries of Animals," by Frederic Houssay, 1893. He tells us that he has gone to the ant and considered her ways. He shows us that her ways are far higher than primitive man's, who was first frugivorous, before he began to nourish himself with the flesh of other animals ; he then had to hunt and fish. His intelligence was still feeble, and was entirely concentrated on hunting animals to eat, or defending his territory against wild beasts, and tribes of his fellows who would diminish his provisions. These were the first industries of man. He tells us that ants reduce their own species to slavery, and whoever reads this account of their manner of obtaining slaves, must ponder if it is of ants or men that M. Houssay writes. When men make slaves, they capture the young and bring them up to be slaves ; so do the ants.

The wars of the ants all resemble human wars ; their harvesting and their granaries cost them colossal labor, and they prevent the grains from germinating for some weeks. They dry all their provisions in the sun, take them back to the barns, and live off the flour as long as the winter lasts. There are gardening ants and leaf-cutting ants. Now, surely, whoever wrote about the ant in the old, old Book, must have seen all this work of the ants, though he does not give us the details as M. Houssay has kindly given them to the world. The old writer says that though the ant has no guide, overseer, or ruler, she provideth her meat in the summer, and gathereth her food in the harvest. M. Houssay tells us that there are degrees of civilization in the same species of ants, and that they behave as in human society. They have pens and paddocks ; they are masons and work in association ; they have much intelligence and industry, and they are, of all animals, those whose psychic faculties bring them nearest to man. Like man, they have a language. They combine their efforts, and there is no human industry in which the ant is not perfect. They also attend to personal hygiene. No wonder that the old

old writer in the old Book tells the sluggard that if he will consider the ways of the ant, he will be wise.

BY PERMISSION.

From the Paris New York Herald, 1893.

THE INTELLECT OF THE ANT.

M. Camille Flammarion argues that it is something higher than instinct, only less than human.

An Extraordinary World, Revealing Wonderful Intellectual Conditions.

The infinitely small is, perhaps, in all the workings of nature, that which brings us closest to the infinitely great.

I had spent long hours of the marvelous night in the study of the systems of the double stars that gravitate in the far-away skies ; I had, with special interest, observed a handsome group of two suns more gigantic even than ours—the one of a bright ruddy red, the other of a translucid sapphire blue, which revolve round one another in the period of two thousand years, and distribute to the human races of their far-away systems many colored days and sunny nights unknown to our planet. I had

even gone to the length of calculating that a train, rapid as the lightning, traveling at a uniform rate of one hundred kilometres the hour, would occupy no less than five hundred million years to reach this universe, and I had pondered on the varied conditions of life upon the unnumbered worlds of the heavens—worlds the endless succession of which continue beyond the uttermost bounds by which the mind would limit unlimited space—when, in the morning, crossing the lawn, my eye fell upon two ants chattering animatedly together.

Their talk was of a beetle lying in the grass, deadened, perhaps, by the cold morning air, and which one ant desired to carry off to the anthill, but which was much too heavy for her.

DISCUSSING THE MATTER.

Was her companion not disposed to assist her? Had she other work to do? Did she doubt the edible quality of the victim! Did she understand that the load would still be too heavy for two little bodies like herself and her friend? Did she raise an objection about the length of the journey? I cannot say, but the fact is that she was in no hurry to accede to her companion's request, and showed,

by the thousand different ways in which she with her antennae touched those of her friend; that her mind was not made up on the subject. A third ant came along and joined in the conversation, and then a fourth. Their decision was soon made now. All four moved off with their prey, headed by the one who had discovered the beetle, and I learned, by following them, what had been the subject of their excited debate.

The sun-rays were already warming the earth. The beetle made a feeble resistance—doubtless he had been seriously injured. The quartet pulled, pushed and rolled him along so energetically that eventually they succeeded in getting him to their abode, but five yards away from where the little counsel had been held.

Those sedate souls who would like to think, but fear to get too far from the earth by studying the conditions of life in other worlds than ours, would be well inspired, and could pass many a pleasant hour in the contemplation of our own planet, of the multitudinous manifestations of mysterious nature. A visit to an anthill alone is as great an experience as a journey to the Milky Way. Intelligence has gone through the same developing process in the

case of the insects as in the case of the grand mammals—gradually, progressively and more quickly than in the case of man, for the ants have been millions of years in advance of mankind. Our race might not yet have appeared on the surface of the globe. Only a stature like ours has been lacking in the ants to enable them to secure the empire of the world.

A LITTLE REVOLUTION.

Disturb a few ants in their stroll outside their abode. In a trice some of them hurry into their galleries, raise the alarm in the community, and in a second all this little world is in revolution. While a portion of the workers hastily begin to carry the larvae into the deepest recesses of their dwelling, others go bravely out to reconnoitre the danger and drive off the enemy. Look at those which meet at some distance from the centre of agitation. They rub their antennae together and in two or three movements convey the alarming news. If an ant finds a pot of jam it first puts into practise the principle that charity begins at home, and then goes off, to return with half a dozen friends, who follow its example and in their turn soon summon

a crowd of guests, who set merrily to work. When it is a question of caterpillars to be carried, Sir John Lubbock has noticed that the number of ants comprised in the expedition corresponds pretty closely to the number of larvae to be carried.

Sometimes the two ants are seen to stop, question each other with their antennae, and if they are agreed, engage in a sort of boxing match, like wrestlers at fairs. (This was first observed by Huber and has been carefully verified.) Sometimes, too, an ant may be seen to try to convince another in pantomime, and if it does not succeed, to take its obstinate friend upon its shoulders and carry it to the desired goal, a process which is shorter than a speechmaking.

INTELLIGENCE NOT INSTINCT.

Any one who studies the works of architecture, masonry and engineering executed by ants, and their industrial and military organization, cannot fail to be convinced that they communicate their impressions to one another and make arrangements among themselves for carrying out their plans. That this is intelligence and not instinct may be demonstrated whenever they are given an oppor-

tinuity of proving it. One day a silk grower noticed that the ants, which were very partial to his silk-worms, climbed up a mulberry tree and annoyed the caterpillars until they let go their hold and fell to the ground, where an army of carriers lost no time in bearing them away. To put an end to this raiding, the observer (M. F. Besson) made a ring of birdlime on the trunk of the tree, and for four days the barrier proved impassable. On the fifth day an engineer appeared on the scene. An ant brought a large grain of sand in its jaws, placed it in the birdlime, and then went down again. The other ants came and examined in turn this embryo bridge, descended and after about ten minutes every ant that came up brought his grain of sand. At the end of half an hour the bridge reached right across the birdlime, and was wide enough for four ants to march abreast. The observer had not the heart to destroy their work and rewarded their intelligence by abandoning the mulberry tree to them.

Ants have been observed, when stopped in an expedition by a stream of water, to form a bridge, made of a chain of workers, clinging each to the other, over which the army passed dry shod. When

all had crossed, the living bridge disintegrated, and the ants which composed it strove, often in vain, to reach the shore.

NOT INFERIOR.

All these facts give unquestionable proof of intellectual combination. The study of this little world strangely upsets the idea of the inferiority of insects generally received among men. People think that they know all about these little creatures when they have examined an anthill, have seen the larvae arranged in their cradles, moved from place to place several times daily according to the intensity of the solar heat, fed with constant care by little nurses who love their charges more than they do themselves; when they have seen these nurses anxiously watching the slightest movement of the heads of the larvae and put a tiny drop of nourishing liquid into their mouths before they have time to be hungry, or, when the nymph is born, they have watched these careful guardians aid nature and daintily tear the silken tissues with their mandibles in order to facilitate the passage of the head. But their cities are nothing beside some

of the parts which we are astonished to see them play.

For example, their cattle, their milch cows, their stables ! Strange as it may seem, many ants have their milch cows which they tend and milk ; their flocks and herds which they keep in special stables, which they consider as their property, which they defend against their enemies, which they take with them when they change their dwelling. These flocks are aphides and gall insects.

EVEN CEMETERIES.

This varied social organization, these castes, these professions, this division of labor, these cities as populous as London and Paris, and in which all the inhabitants know one another, these enmities between citizens of two neighboring cities, these territories organized and defended, these wars and these battles—all this reveals intellectual conditions scarcely inferior to those of the savage human races who are to be observed still in Central Africa or in the Islands of Oceanica. Ants even have cemeteries.

Shall we speak of their marriages, of the hour of love and pleasure, in which can be seen clouds of

winged ants, males and females, flying away in the air on the evening of a warm autumn day and dashing through the electrified atmosphere as a fantastic circle, intoxicated, distracted, seemingly seized with madness, carried away quivering above aërial landscapes, still rising and pursuing one another in the gold and purple of the setting sun, seeking up above some point of support to allow of their growing passion being satisfied, settling indeed on towers, belfries and roofs, making the inoffensive passer-by an aid and an accomplice, and rolling in such dizziness that on that very night, calmed and exhausted passion extinguishes the idyl in annihilation and death. The males, aged twelve days only, die off, and the next day the sun shines on their corpses. Birds soon rid the earth of these. The females tear off their wings, and for them also love has no to-morrow. The neuter ants surround them, finish off the dislocation of their wings, take care of them, feed them, and await the precious fruits of that hour of intoxication, the eggs, the future of the community. That hour has indeed sufficed to fertilize the winged female, which, having become a mother and deprived of her wings, will live for eight

or nine years in the nest without ceasing to lay eggs.

AN EXTRAORDINARY WORLD.

As will be seen, we have here an extraordinary world in every respect worthy of the attention of the observer, a world different from ours assuredly, but one in which analysis reveals intellectual processes which one would not dare to admit if they had not been scrupulously studied. Here we have a small being which *thinks*. Let us not go beyond this fact. An ant's brain *thinks* and contains a whole world of impressions, ideas, judgments and reasonings. That is all I want to submit to-day to the reflection of men who think for themselves.

I have had the curiosity to find out how much such a brain weighs. In order to find out, I weighed some neuter ants (the others do not count) of various descriptions in groups of a hundred, and I have found, among other results, that the red ant, the most common in our countries, weighs fifteen centigrammes per hundred. An ant weighs, then, a milligramme and a half. The same process has shown me that the weight of the head is about one-third of that of the body—that is to say, half a milligramme—and dissection shows that the cerebral

system of this insect amounts to one-third of the weight of the head, that is to say, sixteen-hundredths of a milligramme.

It results from all this that the brain of the ant weighs about a tenth of the weight of the body, that is, sixteen-hundredths of a milligramme. It thus requires six of them to make a milligramme, and six thousand to make a gramme. It is in this minute grain that all these ideas and their combinations are formed, and act. What is life and what is thought? In truth, this little brain equals in grandeur the whole Milky Way, which the flight of light at the rate of three hundred thousand kilometres per second, takes twenty thousand years to traverse.

FLAMMARION.

REFLECTIONS ON MOSES.

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REFLECTIONS ON MOSES.

If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.—Luke 16: 31.

These words spoken by my Lord and Master, Jesus Christ, send my reflections back to Moses.

Moses I find was considered by his mother as being “a goodly child,” therefore she saved him from the fate of the children of the Hebrews in Egypt, whom Pharaoh ordered to be cast into the river. The mother of Moses could not escape the command, but she did what she could to save her child,—it was taken to the brink of the river in a basket and his sister watched near by. Three women saved the life of Moses,—his mother, his sister and the king's daughter. “A goodly child,” doubtless means perfect in shape and form ; there were, then, born children who were not “goodly” children, no doubt marked in some way by the animal descent.

But Moses was saved, and, as we all know, he was brought up by Pharaoh's daughter, who was a princess of the land of Egypt. As we do not hear of him again until he is a grown man, it is reasonable to believe that he was taught all there was to learn in Egypt, and that leading the children of Israel out of Egypt to another land, he could not have failed to teach them what he had learned himself in the Egyptian schools. Moses certainly civilized the children of Israel, and by his laws raised them from beasts to mankind, for his laws prove the condition of the children of Israel; as no law was made by Moses but what was needed at that time. The high state of civilized Egypt made Moses what he proved to be in the Bible account of him. The children of Israel had been slaves for many, many years, and Moses had the hard task of civilizing them, and purifying them according to what he had been taught in Egypt.

As I journeyed in Egypt to the first cataract on the River Nile, seeing the old temples with their illustrated walls, the Old Testament came fresh to my mind at each step of the way; and Christ and what He taught when on this earth. Christ refers us to Moses and the Prophets and tells us we must

hear what they tell us, adding that we must search for the meaning of what they have written. Many have tried to do so, and have given us what they thought they had found, and on their own interpretation they have founded the dogmas of the various Churches ; but we are not to rest there. We must still in each generation search the Scriptures with whatever new light we have gained.

In the parliament of religion we have by J. A. S Grant, Bey of Cairo, Egypt, what he says of the ancient Egyptian religion : “ Manetho, an ancient Egyptian priest and historian, 280 B. C., wrote in Greek a history of his country and people.” Here then is Manetho’s way of putting it—First, it is a kind of evolution ; which in these days Mr. Darwin has explained to us, and which Moses by his laws to the Hebrew people helped to carry out, raising them morally.

Manetho says that the first dynasty was taken up with the creation of the world. So Moses tells us in Genesis.

Manetho says the second dynasty probably became so through some great change that took place on the creation of man (evolution from animal form to man) the gods now were ruling over ; while

at the same time they had free intercourse with man. So Moses tells us of Adam and Eve (mankind) to whom God spoke in the Garden of Eden.

Manetho says that from some cause the gods withdrew from man and had no further intercourse with him. So Moses tells us, after the fall of Adam and Eve, in the book of Genesis, that God had no more intercourse with Adam after what is called his fall.

Manetho says that man was ill at ease, being unable to have intercourse with the gods, that the gods had pity on man and lowered themselves to the level of man, partaking of his nature, and thus came to earth to have friendly intercourse with man. Moses told the children of Israel that God would raise up a prophet like to himself, to lead and teach the people, and we believe this prophet to be Jesus Christ, who lowered himself to partake of the nature of man, so that by Him and through Him God again spoke unto man. The evolution, however, by Christ was not to our human bodies, but to our human minds, we were to *think*, to ponder, to search, to advance in strength of mind and soul. Then the Egyptians, I find, not knowing Christ whose coming they foreshadowed, taught that there

were families of demi-gods. They seemed to foresee that Christ would be half God, half man; his double nature in which we believe, his coming would bring us good.

Manetho says, "That the belief in the death of Osiris on account of sin, was the only atoning sacrifice in the Egyptian religion." Here, of course, is our belief that the death of Christ on account of sin in the world was the atoning sacrifice. That *sin* was the cause of the death of Christ, I fully believe; but I cannot help thinking that atonement belongs not to God. It is so human a failing, so earthly in gaining something, that to my mind it belongs not to God.

Man soon learned on this earth that a gift, an offering, turned man's anger away from another man, they were pacified by gaining something as a gift. In their ignorance of God, they judged Him to be the same as man. What can we give to God? What are our earthly lives to Him? Death will come to all in any way. Jesus lived in the human body, doomed to die as all human bodies must die. Man behaved then as he behaves even now. Christ showed man his great sins and faults so plainly that, man thinking himself a demi-god, a being in-

capable of thinking or doing wrong, was angry with Jesus and so put Him to death. They had, as Jesus told them, slain all the prophets whom God had sent to them ; they still continue to do so. This human creation of Satan resists to the end any effort on God's part to raise them into being living souls. It is innate in the creation of evil to resist good, they are blind and deaf to the good that God would do them, and instead of following Jesus they crucified Christ. God is a Spirit ; what atonement can earth and dust make to Him. God is not man and thinks not as man ; why, then, an atonement, if human nature can forgive and forget an injury without a gift of any kind. Can human nature be above God ? Christ's death was not an atonement. He went willingly to his death when He went his last journey to Jerusalem, and He knew when resisting the temptation in the desert that Satan or Evil would put Him to death. He had conquered Evil by spiritual strength, and Satan, the prince of this world, was determined to kill all that he had the power to kill, and that was the human life of Jesus. Christ by his example has taught us that all earthly things are nothing in comparison to our re-

sisting evil. "Fear not those who can only kill the body but cannot kill the soul."

The Roman Church has taken, not only from the Egyptian religion, but from many pagan religions, to make up their Church service, and as from the Roman Church all other Churches have borrowed, they also have much that is pagan. What injury can we do to God? The injury by sin we do to ourselves, how then can we make an atonement to God? Atonement belongs to this earth; we should atone to our souls for the injury which our animal nature has done to the soul, for the soul is the real *I* and not the body of clay. If we injure others we should atone to them while on this earth, but we are all the time doing our own soul harm, and to it we should atone.

My idea of God makes it impossible to atone for anything to Him, for does my life and death change in any way the order and laws of the heavens and earth, or any one's life or death stop the course of the sun and moon, and stars, and earth? Why then think that we can make an atonement to God! or that the death of Christ in the flesh was an atonement for our bodies of flesh and blood. Christ died for us, as He was born for us, suffered for us,

and rose from the dead visibly to his disciples whether in spirit or flesh, it was also for us ; but we must work out our own salvation in fear and trembling. Mr. Grant tells us that, " The Egyptians had a moral code in which not one of the Christian virtues is forgotten—purity, charity, sobriety, gentleness, self-command in word and action, chastity, and the protection of the weak, benevolence toward the needy, deference to superiors, respect for property in its minutest details." All this Moses having learned in Egypt, he taught the children of Israel, and Jesus has told us to hear Moses. Mr. Grant tells us that Osiris, Isis and Horus, father, mother and son, were worshiped in Egypt as a triad ; and Isis is represented with Horus as a sucking child on her knee, and this, he says, gave origin to the combination of the Madonna and Infant on her knee in the Christian religion. He adds, " This worship of the Madonna was a cunning device to gain over the pagans to Christianity, who saw in it their Isis of Ashtaroth as the case might be." In my reflections on this, I have to say that the word Christian here should be changed to Roman, for Christ did not tell us to worship the Virgin Mary. The Christian religion is only that which is of Christ, and as I have

said before, we can not find Christ in the Roman Church ; so many other names are worshiped there, first in importance, that Christ in the purity and truth of his teachings cannot be found there.

Then I would here say that when I saw in Egypt the carvings representing Isis with Horus as a child on her knee, I understood it to be a foreshadowing of the birth of Jesus, born into this world by a woman. This is as Moses must have been taught to understand it. The birth of the future prophet, who was to lead them to spiritual truths and light ; the same as he, Moses, led the children of Israel to a better land and to freedom. It was only the priests in Egypt who understood those things, for the people were ruled by keeping them in ignorance and superstition ; these two last, ignorance and superstition for the common people, have been borrowed by the Roman Church from Egypt. But I also saw some other meaning which was this : Man owes his life on this earth to woman, both in his birth and in his first nurture, and the Egyptians represented this by Isis with Horus on her knee. They also believed that at the death of the body the soul took flight from this earth and was judged by Osiris for the deeds done in the body, whether they had been good

or evil. This is plainly shown by their carvings on the old temples in Egypt; the justified soul was admitted to the presence of Osiris, and made daily progress in the future life.

Mr. Grant tells us, "That there were two grades of punishment; the more guilty were condemned to frightful sufferings and tortures and devouring fire until the man was annihilated, the less guilty were put into some unclean animal and sent back to the earth for a second probation." The devouring fire is the Roman Church's hell, as Dante shows us in his *Inferno*, and from which the Roman Church tells us the prayers of sinful men on this earth can release a soul. The Egyptians were more merciful, for they limit the sufferings. The Roman Church makes it eternal. The second probation, the return of the soul to this earth to dwell in an animal, and live out its animal nature, may indeed be the truth. Have we not often seen most human eyes in animals, and have we not known human beings to be as low as animals, and have not all animals suffered by the hand of man. Mr. Grant tells us that the animal worship in Egypt was at first only symbols, but became by the inherent curse of idolatry, real objects of worship, and that the religion of the

Egyptians, which was at first pure and spiritual, became grossly material as that old faith degenerated.

I will note here that the pure and spiritual was what Moses received when taught in the Egyptian temples, and it was what Moses taught, but the Roman Church has brought back the inherent curse of idolatry. This inherent curse of idolatry we get in the flesh from Satan, the tempter, who when tempting Christ said, "All these things will I give thee, if thou wilt fall down and worship me." Mr. Grant tells us that, "The search of knowledge is only good when it is seeking for the truth, and sleepless vigilance is the price of liberty." We should all therefore be vigilant for the truths given unto us by Christ.

"And Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds."—Acts vii : 22.

A myth starts from an idea, an idea is formed in the mind, the mind is the ear of the soul, by it the soul listens to good and evil. A myth, if it is for good, is undoubtingly the whisper of the Spirit of God to the mind of man. If evil, it is the whisper of evil to the mind of man.

The myth in the primitive mind was an effort to find God, a reaching out of the soul to find its home, its own country and abode. So we have often expressed it in the hymn :

“ Prayer is the soul’s sincere desire
Uttered or unexpressed,
The motion of a hidden fire.

“ Prayer is the burden of a sigh,
The falling of a tear
When none but God is near.

“ Prayer is the Christian’s vital breath,
The Christian’s native air,
The watchword at the gates of death,
He enters Heaven with a prayer.

“ Prayer is the contrite sinner’s voice
Returning from his ways,
While angels in their songs rejoice
And cry, Behold he prays.

“ O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself has trod,
Lord, teach us to pray.”

In the Egyptian Book of the Dead by Charles S. Davis, M. D., Ph. D., I find, “To the ancient Egyptians the Horus eye has the real origin of all that was good and pure and beautiful in the world.”

If Horus typified Jesus, it is true that in Jesus was the origin of all that was good and pure and beautiful ; I also find that the god Horus was called "The giver of life, the giver of oracles, the expeller of spirits from the possessed." This certainly is typical of Christ.

The Egyptians, I think, worshiped animals because they knew of their descent from animals, and on account of their belief of the soul's returning to this earth to inhabit the body of an animal, and as they worshiped their ancestors, they worshiped these animals as containing the souls of their ancestors.

I find a hymn which to my mind conveys the idea that the Egyptians meant to express their belief in one God and the hymn prophesies Christ : "I am Tum, the only Being in Nu." My translation is this : "I am God, the only being in the world," the word "Being" meaning the only immortal life living in the world. "I am the Sun when he rises, his rule begins when he has done so." The power of the sun, the force of the sun represents the power and force of God ; the rule of the sun over this earth begins when he has risen on the earth, as all things grow by the heat of the sun, which

typifies that we have life only through and by God. "I am the Great God creating himself," this, of course, is God. "I am never stopped by the gods," this shows very plainly that the Egyptians knew that there was a power above all their idol gods. "I am the morning, I know the gate." God is the beginning of all things, and knows the gate to Heaven; the gate of death which was passed by Christ; the gate of Heaven which was opened for us by Christ. "The chest (coffin) of (the) Osiris has been confronted by his father, the Sun. He has given battle for the gods, when Osiris, the Lord of the Hill of the West, orders him." The death of Christ, the tomb of Christ, has been confronted by his Father, the power of God suffered Him not to remain in the tomb, like the heat of the sun which gives life, so the power of God gave life to Christ after his death; and if the word "West" meant the future to the Egyptians, they predicted the death and resurrection of Christ, who had fought for the powers of good on this earth. "Battle for the gods." The word "gods" meaning powers on this earth, and of good and of evil; Christ when on this earth fought for the power of good, the Egyptians prophesying that He would do so in the future

when God so ordered Him to do. "I know the Great God who is in it." That is, in Christ; the Great God being the Adviser of the power that would be in Christ. "Begotten by himself, is his name," that is the Spirit in Christ was begotten from God. "I am the great Rennu which is in Annu. I am the Former of Beings and Existences," means, I am the Great Spirit which is in Christ, I created all things by my law, and all life.

I find in Mr. Davis' book the Egyptian idea or belief of the judgment of the soul after death is Christian in its teaching. Now, Moses must have been taught this belief in Egypt, and Moses must have taught this belief to the children of Israel, and this is the Moses whom Jesus has told us to hear. The soul must give proof that his spiritual knowledge is sufficient, and that his life on earth has been pure, to be worthy of the life to come. In the very first words of the Book of the Dead, I see this: "O Christ with the strength of God, says truth, O King of Eternity who is the Great God, who gives us strength in the sacred passage from this earth in heaven. Christ fought for God, and is one of those chief goods, who make Truth the word of God against his foes on the judgment day."

The Book of the Dead goes on to say, "I am the Eternal, the son of the Eternal, conceived and born in the Eternal City." Surely this refers to Christ. "I am with the two women weeping," the women at the tomb of Christ. "Over Osiris, lamenting over Osiris in the region of the dead, and making Truth the word of Osiris against his foes, for it has been enjoined by Râ to Thoth to make Truth the word of Osiris against his foes," the women weeping at the death of Christ, lamenting that He is in the region of the dead, but God has made the words of Christ the truth, and these true words are against his foes.

"I am seeking my path, living soul, I go out, at the hour for living, of the hearts of the Apes." Here, then, is the living soul, the only true life in us, it is seeking its path to heaven, being freed from the body inherited from apes, as Darwin has shown us that we all descend from animals, and the animal ape, and so the Egyptians knew it to be.

"If this Osiris N. be deemed deserving to perform in the Netherworld all the work that is done there, then is taken out of him any evil principle, like out of a man master of his faculties." Here, then, the Egyptians knew that a man who is master

of his faculties can take out of himself all evil principles.

The "wax god" who bindest in chains and drawest into destruction is Satan or evil. "Thy poison does not pervade my limbs," means that sin had nothing in Christ.

"I open the hour closed to the living." Christ opens the door of knowledge to each generation of those who live on this earth; "wax god" also is the earth which is Satan's, and the worm of the earth lives on those who are dead, and the worm of the earth did not come near the body of Christ.

"The Osiris N. has come. He sees his father Osiris, he repelled the darkness from his father Osiris, he opened all the roads in Heaven and on earth."

This prophesied Christ, who saw God, who repelled the darkness, and brought light from God, and of God, and who opened the roads to heaven for us, and showed us the way to live on this earth.

"I am the morning god." We say the bright and the morning star. The Egyptians said to the sun, "Illuminating the two earths with thy rays." This means the sun illumines the earth and the moon.

"O Sun, to whom millions and hundreds of thou-

sands of years are but one moment." Now, if the Egyptians knew this, how can we say that the earth and all in it was made in six days. Psalm xc.—“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.”

“The maker of eternity.” The Egyptians believed, therefore, in eternity, the immortal life of the soul.

“I am yesterday and I know to-morrow.” Revelation xxii.—“I am the root and the offspring of David, and the bright and morning star.” Hebrews.—“Jesus Christ, the same yesterday, to-day and forever.” I. James.—“Ye know not what shall be on the morrow.”

“On this day when he destroys the foes of the Lord who is above everything, and on which he consecrated his son, Horus.” Christ came to destroy the foes of God, which are sin and evil, having done so by his death. God consecrated his Son, Christ. “He takes away sins, He destroys the impurities.” Christ takes away sins by conquering them in the flesh ; and by dwelling in the flesh for us He destroyed the impurities inherited from our animal forefathers.

“Tormentors who make preparations for the

torments and the execution, they follow Osiris, do not let them seize me, do not let me fall into their furnaces. I know the name of the Oppressor who is among them in the dwelling of Osiris, withstand me those who are on their altars, for I am the servant of the Supreme Lord." Here, I find, is where Paul, the founder of the Roman Church, got his belief in torments, furnaces, in other words, the purgatory horrors of the belief of the Roman Church, which they say are the attributes of God, whom Christ told us was the only Good. "There is no one good but God."—Luke xviii : 19. "Truth the word of Osiris against his foes." So Truth, the words of Christ, will be the witnesses against his foes. "The good being whose word is Truth eternally." Christ has told us that God alone is good and that his words are eternal, being Truth. Matt. xxvii.—"Heaven and earth shall pass away, but my words shall not pass away."

"I am Horus, the heir, on the day of rising, I am Anubis on the day of reckoning, it is I, I am Osiris." Horus, prophesy of Christ, who is the heir; and Christ will judge us on the day of rising; it is Christ who is the Spirit of God.

"Do not utter the (two) names of the Great God,

one of which is Messenger." One name is Messenger—Christ was God's Messenger to this earth ; the other name was the name of God which the Hebrews did not utter.

"Horus destroys the opposition made to Thoth." Jesus destroys the opposition made to Truth.

"The men are ignorant of his name ; He is yesterday, He who sees millions of years is his name. Is looked at as the Lord of eternity, he is the Solar Eye, an egg to which is given life among you. He is Horus for millions of years. Nothing bad against him is brought forth by the rebels. One could not find any (other) opener of the gates of the sky. He is the child who treads the path of yesterday. He is to-day from generations to generations. He is the one who combines the millions of years for you who are or will be in Heaven, on earth, South, North, West, East, . . . He determined the earth, determined the births. . . He is a Great God who formed himself in yesterday. He organized his actions with his own hands. No one knows the Osiris N. but he knows himself. . . Master of his throne, and passes onwards by the road he opened, throwing down every evil principle." Here indeed is a full prophecy of Christ, and

Moses undoubtedly knew this prophecy as he was taught in the highest schools in Egypt, from his infancy to the time that he left the palace of Pharaoh to join the children of Israel. And to a woman Moses owed, by the grace of God, not only his life, but his education.

“I am your Master’s son. You are mine, by thy father.” Christ was the son of God in the Spirit, and Christ said when on this earth, “This is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing.”—John vi. John x.—“My sheep hear my voice. My Father which gave them me, *is greater than all.*”

“May I be safe, as thou art safe thyself, who revealest thyself.” So we pray, that we may be safe with Christ; in whom was revealed the Spirit of God, and who revealed himself to us. “If you repel me from the place of regeneration, do not let this evil principle take hold of me, do not let me be repelled.” And so we still pray.

“I am Tum, the maker of heaven, the Creator of the beings issuing from the earth.”

Here I see that God made heaven, and all things living, issuing from the earth.

“The gods rejoice at my sight, at my going out

of the womb, sacred when I am brought forth by my mother Nut." This, I think, refers to the birth of Christ, the gods, or the good, will rejoice at the sight of Christ, at his birth in the human body. He will be sacred when the earth brings him forth, He will be born of an earth-born being.

"I am the woman, the light in darkness, I come, I light darkness that becomes an illumination." The woman is the Virgin Mary, the Egyptians could only prophesy that she would come, and by the birth of Jesus she lights darkness, that through Christ became an illumination. The word "Hail," which is repeated so often in the Book of the Dead, we find copied in the Roman Church, also the idea, "Under the foliage of the tree of Hathor." When in Egypt I was shown a very old tree which I was told was the tree under which, or under the foliage of which, the Virgin and Child rested in their flight into Egypt.

"All the generations on the earth are judged, the inhabitants in On bend their head before me. I am their Lord, I prevail for millions of years." All the generations on this earth will be judged by Christ, all will bend the head before Christ, He is their Lord. We also have here the idea of the

millennium, the reign of Christ on this earth, and that He will prevail for millions of years.

“I am Râ going out of the heavenly abyss, that is to say the Divine soul.” Christ is to go out of the heavenly abyss, that is, out of eternity which has no end, and as He is to come to this earth from God, He will come a Divine soul to his human body.

“My nest is not seen, my egg is not pierced.” Christ's grave will not be seen, his body will not see corruption.

“I stretch out my arms to Osiris. I walk as a messenger. I come to say, let me pass, I have an order.” In Psalms lxviii. we have, “Ethiopia shall soon stretch out her hands unto God,” and Christ came to tell us as a messenger what God wished us to believe and do.

“I went my way, I am similar to you.” Christ told us He was the way, and in human nature He was similar to us.

“I open because they opened to me, to my soul that comes from me.” Christ opens heaven to those who open their hearts to him, for the soul comes from heaven, and the soul is of God, therefore his.

“Do not imprison my soul, that I may see the

Great God in his Naos on the day of judging the souls." This, certainly, is Christian, for the soul desires to see God on the day of judgment.

"I being the inkstand, my hands hold Truth's books; the mysterious archives of the gods. I am a scribe in virtue of what I wrote." The books of Truth, the mysterious works of God.

Revelation xx.—"And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." The word "scribes" we find repeatedly in the Bible.

"I am one of Hathor's servants." I am the servant of Christ, as we say now.

"There is a snake on the front of this mountain, it is thirty cubits long, and ten wide and three cubits in its fore part which is of hard stone. I know the name of this snake that is on its mountain. He who is in its own flame is its name. When after the duration of the sun, in its declining, its eyes are on Râ." I ask, Can this be the great Sphinx in Egypt, near Cairo? It is true that it is not in the shape of a snake, but it may have contained be-

tween the foreparts an altar to a snake, and an idol of a snake cut in hard stone, and we know not what was burned there, but a sacred fire may have been kept burning there, burning around the emblem of the snake which was an idol. And when the sun rises the eyes of the great Sphinx are not on the pyramids but from them—the pyramids are death and the rising sun is life. The snake we have from Moses in Genesis as representing an evil to mankind.

“Veil thy head.” We have Moses with his face veiled on his return from the mountain ; and to veil the face, we have all through the Bible, as showing that mankind cannot look upon God.

“For every cultivation is use on earth, since the earth exists by the order of the great God.” This is Christian, and Moses, of course, knew these words and must have taught them to the Israelites, also that every cultivation is of use ; we should not forget cultivation of the mind and soul included.

“Allow me to see what happens to thy eyes as thou seeth it.” We must first cast out the beam out of our own eye so as to see clearly to cast out the mote out of our brother’s eye. Also, let me see as thou seeth, as all things appear to Thee.

"The hog is an abomination to Horus." So it was to the Hebrews whom Moses had taught.

"If you love those who are acquainted with you, love me." We have this so, "If you love not your brother whom you have seen, how can you love God whom you have not seen."

"He is a god in his son, is constituted by his father." We say God was in his son Christ, He was appointed by his Father.

"I am the image of the eye of Horus." The true I, the soul, is the image of God.

"I am the great One who makes his light, I arrive near thee, adored on account of my purity." The Great one is God who makes the light. He arrives near us in the person of Christ who brought spiritual light to us, and whom we adore on account of his purity.

In the Book of the Dead of Egypt if we read chapter cxxv. we can see where Moses got his commands which he gave to the children of Israel. In the Book of the Dead, the soul stands before the Great God of Truth, and names the sins which *he did not do*, which are these : he harmed no man ; he did not make his relatives or companions unhappy ; he did no vile action ; he had no acquaintance with evil ;

he did no evil ; there was not by his fault a fearful, a poor, or a suffering, or a wretched one ; he did not cause the slave to be misused by his master ; he did not cause any one to be hungry, or to weep ; he did not kill ; he did not utter a lie to any man ; he did not commit any shameful act ; he did not overcharge or lessen supplies ; he did not take away the milk from the mouth of the suckling ; he is pure, pure, pure.

Now I turn to the chapters in Leviticus, xviii., xix. and xx. It is the Lord who speaks unto Moses, Moses is to speak unto the children of Israel. They were not to do as the masses of the people did in Egypt. Here let me remind the reader that the masses of the people in Egypt were kept in gross ignorance and worshiped idols ; while the priests who taught Moses were above superstitions, and worshiped the God of their souls, as shown in the Book of the Dead from which I have taken the above virtues.

From Moses we have : “ Ye shall fear every man his mother and father.”

“ In the harvest of the land, thou shalt leave for the poor and the stranger.”

“ Ye shall not steal, neither deal falsely, neither

lie one to another; thou shalt not defraud thy neighbor, nor rob him; the wages of him that is hired shall not abide with thee all night until the morning. Ye shall do no unrighteousness. Thou shalt not go up and down as a tale bearer among thy people. Thou shalt not hate thy brother. Thou shalt not avenge."

The idea of an atonement Moses undoubtedly brought from Egypt. The atonement between man and man is a good law, but God is not man and no atonement can be made to God. It is a heathen idea, that their offended god must be appeased by a gift the same as a wrathful man on earth is appeased by a gift.

Moses also says, "Do not cause thy daughter to commit fornication." I pause here to mention the woman taken in adultery (John viii.), whom the scribes and Pharisees took before Jesus when He was teaching the people in the temple. And they say to Jesus, "Moses in the law commanded us that such should be stoned." There is a law in Deuteronomy which says both the *man* and the woman shall be put to death; this law the scribes and Pharisees have willingly forgotten, and they ask Jesus, "But what sayest thou?" But Jesus stooped

down and with his finger wrote on the ground as though He heard them not. Now what was it that Jesus wrote on the ground? Was it this law which says that both man and woman should be stoned? or was it the words which Jesus spoke, "He that is without sin among you, let him first cast a stone at her?" or was it that these men were the children of Satan, that they had not risen or evolved from animal into mankind? Whatever it was, the reproach was wholly to the men, for when they heard the words of Jesus they were convicted by their own conscience, and went out one by one, beginning at the eldest even unto the last. What a terrible record of these scribes and Pharisees who were proud of their moral worth, who were ready to stone the woman whom they themselves had caused to sin. And we read that Jesus forgave the woman, "Neither do I condemn thee, go, and sin no more," but we do not read that Jesus forgave the men.

In the Book of the Dead we have, "Regard not them that have familiar spirits." Leviticus xix. Moses tells us, "Regard not them that have familiar spirits."

"Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure." "Ye shall

not commit adultery." These same laws are in Leviticus, and many more given to the children of Israel, which prove how low and degraded, how animal were mankind in those days, and how hard it was for Moses to raise the race who had once been slaves in Egypt for so many years, to the high standard that Moses himself had been taught and reared up to in that same land of Egypt.

"Now, I find a chapter in the Book of the Dead which reminds me of a Canticle in the Prayer Book of the Episcopal Church. The invocation in the Book of the Dead begins every verse with "O," so does the Prayer Book in the Benedicite: "O ye angels of the Lord," and so on through the Canticle. The Egyptian, 'O the Stridor gone out of On, I did not do evil," and so on through the Invocation in which are many Christian virtues, such as, "He won God on his side by his love, he gave bread to the hungry, water to the thirsty, garments to the naked, he comes, he goes up, he ascends, he confesses."

"Is opened Heaven, Is opened earth. He opened the gates, let pass the porches of Râ through which he goes out of the horizon. He dispels the clouds of Seb by the light. He is satisfied when he directs

the great ones toward him, with the small ones." Christ has opened the gates of heaven, though He has passed from our horizon. He dispels the clouds from our minds, and Isaiah liii. says, "He shall see of the travail of his soul and shall be satisfied."

"He is not repelled from the horizon for he is Râ and Osiris. He is not stopped in his long travel, for his personality is in the personality of Râ, who is in the bosom of Osiris N. hearing his words, when he adores Râ, the master of the horizon, and Osiris the residing in the West. Hail, thou, who purifiest the men, Thou arrivest proclaiming the truth. He, the Osiris N., is the double lion, he proclaims the protections that are in him at the end of the great house, and thou listenest to him. He carries the Truth for thousands of years. The Truth is exalted, it follows its Lord, making adoration to the master above everything, the human beings make adoration to him as to a being always standing up, never resting. Râ exalts him." Christ is not repelled, for He is God and man; his Spirit is not stopped in the soul of mankind, for the personality of man's soul is in the personality of Christ who is in the bosom of God. Jesus, in the parable of the rich man and Lazarus, speaks of the soul of Lazarus

after the death of the body as being in "Abraham's bosom." Christ then in the bosom of God hears the words of the soul of man when man adores God ; Christ is the Master of the horizon and residing in the West. We have been told in the Book of the Dead that the West meant the future of the Egyptians. The horizon must also have meant what they could not see beyond the horizon of their time on this earth, also their belief that in the future, to them, Christ was to come to this earth. We do not know anything about the life of Jesus between his childhood and his ministry ; we do not know if he returned to Egypt or if He did not do so. He may, therefore, have gone and studied the highest beliefs there, himself bringing us such higher knowledge ; in any way we know that He has told us to hear Moses and we know that Moses studied the highest religious beliefs in Egypt. Luke xvi.—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." We also know that Christ in his human body received the Spirit of God visibly at his baptism. I am here quoting the Bible account. Christ purified mankind, and He arrived proclaiming the Truth, and Christ is the Lion of the tribe of Judah, and pro-

claimed the protection of God for himself, being the last of the house of David, and those who are saved listened to Him. Christ carries the Truth for thousands of years. The Truth is exalted, it follows its Lord—making adoration to the Master above everything. The human beings make adoration to Him as to a being always standing up. Stephen said when dying, "I see the heavens open and Jesus *standing* at the right hand of God." Also, always standing up, never resting, means ready to help at all times. God exalts Christ.

"The viper Mehen is a series of a million of years in extent from Our to Nifern. The basin of millions of years, all the gods are floundering about in it. The God who divided the words makes there his way of millions of years, a Lord without any equal, whose way is in the fire, one moves through a fire when coming behind him."

I see in this the following : The serpent, or evil, or sin, whom we call Satan, has power on this earth in series of different evils to last for millions of years ; Christ who divides the evil from the good by his words, makes his way or reign in the good for millions of years—a Lord without any equal, who will destroy evil as with a fire. We move on

through a fire of evil and suffering in following Christ, for He conquered by passing through a fire of suffering.

“ I am the Lion born of a Cow.” I am the Lion of the tribe of Judah, the highest born man, the spiritual man ; born of the animal mankind. The deceased shines in heaven in Habenben, that is rejoicing ; its inhabitants gather all together uttering acclamations in the naos.” The soul of the righteous shines in Heaven ; the angels of God rejoice over a soul redeemed.

In the Book of the Dead, Egyptian, in Chapters cxli. and cxlii., I find what is very much like the number of Saints who are addressed by prayer in the Roman Church ; they have passed over the simple, pure teachings of Jesus, and from the Egyptians they have added to their Church what Christ rejected. Alas ! man has not yet risen to a higher plane, he cannot yet live without these idols.

“ A great voice is heard at the horizon. Pay attention you ! Bow down and take care to prepare a good way for your Lord the Osiris N.” A great voice is to be heard in the future ; future to the Egyptians ; pay attention you who will hear it.

in the future, bow down and prepare a way for your Lord, Christ.

“ I am the great bull, the son of the Whole among you, bearing witness in behalf of his father ; having made wholesome the liquid in which he is. I brought life to the eternal living one, I have made the way, I am Râ.” Christ is the great strength, the son of man among mankind bearing witness to God, having made the descendants of animals wholesome by living in a human body whose life is in the blood ; Christ brought life to the soul of men, and made the life of the soul eternal, Christ made the way for us to heaven by his spirit which was of God.

In chapter cxlviii. in the Book of the Dead, Egyptian, we have the monthly festivals ; from this, no doubt, the Roman Church copied its Church festivals. In this same chapter we have, “ The introduction of the mysteries of Aker ; the entering the mysterious Valley, the entrance of which is not known.” This is our valley of the shadow of death.

“ Do not let this be seen by any man, but the King and the Kherheb. Do not let it be seen by a slave going or coming (this book) shall make

known to him what happened at the beginning. Let it be seen only by Thee, and the one who taught it to Thee. Do not make about it numerous commentaries supplied by thy imaginations or memory." Here we have a knowledge of how Moses learned what happened at the beginning of this earth, as he has written it in the first chapter of Genesis ; Moses was in Egypt as the King's son, and taught by the highest teachers as a King's son. He did not make about the book of Genesis numerous commentaries supplied by his imaginations. Therefore he does not state more plainly what he must have known better than any one else, that the book of Genesis reveals evolution from the first germs of life up to the perfect man, Christ, in whom the Spirit of God could dwell in perfect power. Here I would say that many Churches have made numerous commentaries supplied by their imaginations on the Christian religion, which was given to us in its pure simplicity by Christ himself. There is not one but what has done so, the Roman Church having done so to the extent of hiding Christ.

"Gods painted green in a picture—shall be placed offerings before them of incense." In how many Churches do we find Saints painted in a picture, and

incense offered before them, with many other things as offerings.

“ I disposed the red crown on the forehead of the pure spirit that makes live the human ones by the flame of his mouth, that rescues Râ from Apap and that is eternally living.” This prophesies the red crown of thorns, red with blood, placed on the forehead of Christ, for Christ was the pure Spirit that came to make the human ones live by the words of his mouth, and who rescue man from sin, and Christ is eternally living.

“ O this very high mountain in the Netherworld on which rests heaven, which is three hundred cubits high, and thirty cubits wide ! Upon it is a snake named Sati, that is seventy cubits in length, and lives upon the slaughtering of the shades and dead in the Netherworld. I stay in thy inclosure, I see the only One in thee. I am the male whom thou surrounded. Râ gives me my eyes, which dread the animal that moves upon its belly. Thou comest by thy strength.” I find that this means the following : the high mountain we find often mentioned in the Bible, and the word cubits. In Genesis we find fifteen cubits upwards did the waters prevail, and the mountains were covered,

also the ark rested upon the mountain of Ararat. This means the very highest mountain in the world, upon which rests the heaven of the Egyptians, and God's blessing on all in the ark, and means heaven; also the mountain named heaven may mean the garden of Eden. Now, in Eden was a snake, named by us Satan, and according to our version lives upon killing souls of mankind in the Netherworld, as we say, in hell. The inclosure in which we try to stay is the knowledge and protection of God through Christ, and we see the Only One, that is God, by Christ and in Christ, and Christ is the one whom God surrounded with his protection.

Now in Revelation we have, "A great mountain burning with fire which was cast into the sea," also that "the seven heads are seven mountains," which we say represent the City of Rome in Italy.

"The snake Betuk, thy teeth are broken, and thou vomitest thy venom; thou shalt not come against me, thou shalt not dart thy venom against me to throw me down inert; harmless is thy poison in this country." The teeth of sin are broken. O, death, where is thy sting? In Revelation we have, "The serpent cast out of his mouth water as a flood

after the woman," "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Harmless is Satan to us in heaven, Satan and sin cannot enter heaven or harm us there.

"Do not fish me with your nets with which you fish, in order to destroy them, those who walk on earth." In Ecclesiastes we have this: "For man also knoweth not his time, as the fishes that are taken in an evil net."

"Save me in thee, that I may not be putrefied, like every animal, like every reptile, that is decomposed at the going out of his soul after death, and that diminishes after being decomposed. His form would get putrefied and turn into numerous worms if it were not made for it that Shu's eye pass through it. The same would be dead absolutely, but for the Truth which I set in their belly." Here we have the death of the body, the same now as then. The Egyptians, knowing that when the soul leaves the body the flesh decomposes and diminishes to nothing. And we would be dead absolutely were it not that the true *I* is the soul, that lives in the body of flesh.

"Each of these winds at its passage is for the

functions of the deceased. It arrives at his nostrils. No one knows what makes them move, that is a mystery. Common people are ignorant of this chapter, do not show it to any man, but thy father, thy son, and thyself. That is the true mystery which is known by no man anywhere." Here let me say that the mystery of the winds, north, south, west, east, is still a mystery, and is still life at our nostrils; Christ has told us that we hear the sound thereof but cannot tell where they come from, or where they go. And the Egyptian mysteries in their religion, which the common people were not to know, were carried by Moses out of Egypt, and he made mysteries in their religion which were hid by the veil of the temple, so that the people who worshiped in the temple were kept in ignorance of those mysteries. No doubt that the people who had been slaves for so long a time needed to be kept in ignorance and they loved mysteries; but Christ who rent the veil of the temple, and who taught the common people when He was on earth, and refused to teach those who were expected to know by their learning, such as the scribes and Pharisees, has in so doing told us that as the "common people heard Him gladly," there are to be no more hidden mysteries;

all are to learn, to search for the Truth, to *think* out their own salvation with fear and trembling.

“Free thyself from the soul of the one with the terrible face who takes possession of the hearts; fire bursts out of his mouth to taste the souls, come deliver thy flame.” Free thyself from Satan, who takes possession of the hearts with the glory of this earth, such as Satan tempted Jesus with. Fire coming from the mouth of Satan to eat souls is the Roman Church idea, as the old paintings in the burying ground at Pisa, Italy, show to be their belief. And come deliver thy soul, which the Roman Church also represents by a flame or tongue of fire over the head of the persons in the painting.

In the Book of the Dead we also find this expression: “There is in one the image of God.” This is what Moses meant in Genesis that *in man* was the image of God, and not man’s animal body, as some in these days still believe it to be the image of God.

The time will come when ministers, clergymen, and priests, these various shepherds of various flocks, will have to change the dogmas of their Churches, for evolution is slow but sure; it cannot be stopped by man, be he minister, clergyman or priest, for evolution is caused by the Spirit of God

moving on the mind of man. Science seems to be doubtful about what they call "spurts," that is a sudden change in nature ; however there comes what seems to us a sudden change to a man's mind, that is a sudden new light, a sudden new understanding of a thing ; he sees it in a new and clear light, but if he will reflect upon this change he will see that it is not sudden but a gradual evolution in his mind, thoughts and convictions. So it is in religion, Christ came to tell us that it must be so, and He reproaches those who should have advanced and have not done so. " Art thou a Master in Israel, and knowest not these things ? A Master is a teacher, they are the ones to know these things, and to teach them to the people ; if they do not do so, then by degrees the people will evolve themselves and in spiritual things they will be the teachers. All things evolve, and, as the body in shape has ceased to evolve, the evolution must go on in the mind, for the Spirit of God still moves upon the face of the waters,

TO THE READER.

And, now, Reader, if you will open your Bible, you will see on the very first page of Genesis, evolution ; it is written there as plainly as in any scientific book. You will see the first appearance of what contained life on this earth, and its evolution up to man. And you will also see what causes evolution. It is the Spirit of God moving on the face of the waters, in other words, the force or power of God. From the water, then, came the first germs of life ; it was, as Science has told us, very gradual, for a thousand years in God's sight are as a day. The Spirit of God still moves upon the mind of man, very gradually, as the mind of man is weak in God's sight. Also the mind of man resists the Spirit of God, besides as Christ said they cannot bear all the wonderful knowledge at once.

If you, Reader, are among those who oppose and oppress scientific men, do not forget that we have been told that the Spirit of God will not always strive with men. If what Science tells us is not

from God, it will come to naught ; but if it is from God, you are fighting and resisting the Spirit of God and it will be *you*, not the Spirit, that will come to naught, for you cannot fight against God. Are we not to advance in knowledge because those who are shepherds of Christ's flocks prefer to remain in the past ? and are unwilling to see advancement in knowledge, because it is more comfortable and easy to them to hold to the dogmas of those who lived years ago than to search for more truths in spiritual things ; they go in the deep ruts made smooth by their great-grandfathers, and they walk in these old ruts contented, because they feel safe and comfortable. They have not rubbed the ruts smooth themselves, they have no responsibility, they are not obliged to *think out anything*, that is, they think they are not obliged to do so. But they stand as shepherds to flocks, only placed there so as to think out spiritual things, with the example of Christ their Master before them, who took his life in his hand when He went single and alone and told the priest in Jerusalem that the rut which they were smoothly walking in was unsafe, untrue, and not of God, that it was leading them to evil and not to good. Was it easy, comfortable and smooth for Christ our

Master? Can any onward, upward advance in spiritual knowledge be comfortable? Who has retarded the kingdom of God, but those who oppose knowledge. Why have not the people been told of the greater spiritual knowledge, the same as Christ told the people when on this earth? Is it because the shepherds do not wish trouble, or to be made uncomfortable; it is so easy to teach what the grandfathers have told us to teach, if we believe it or not. Yet we read, "Begin at my Sanctuary." Those who have believed the shepherds without thinking for themselves, are not so much responsible as the shepherds, but both will be judged, we are told.

Will it then be smooth, comfortable, easy for those who have resisted the Spirit of God, when that Spirit moved upon the mind of man, and when the retribution comes, and begins at God's Sanctuary?

Also I claim that nothing which is created by God can fall, or sin, or fail. No temptation of Satan or sin can overpower or conquer it. Witness the Spirit of God in Christ, which withstood the temptation of evil in the desert which was all the temptation ever pressed upon mankind.

Therefore man in his animal body was not made in the image of God—he was made of a brute beast in the body, the soul alone being the Image of God.

REFLECTIONS ON G. W. DE TUNZEL
MANN'S ELECTRICITY IN
MODERN LIFE.

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REFLECTIONS ON ELECTRICITY.

Have we electricity in our bodies, or does it only pass through us? On a cold day, if we walk quickly over a carpet and touch a metal, we see and hear and feel a spark of fire, which we say is electricity. We sleep in a cold room and the woolen material that covers us, when touched or shaken, crackles with sparks which burn us. A woolen shawl with long, woolen fleece does more than crackle, for in the dark it has, if we pass our hand over it, not only sparks but short flames of light which follow our fingers. If we brush our hair in cold weather, it stands straight up as stiff as wires, and cracks when turned down. On a cold day we are strong and can walk miles with ease; we take in the oxygen from the air as we breathe, and we have electricity within us.

Science tells us that silk and glass rubbed with sealing-wax or resin, either attract or repulse electricity, and that a flannel object retains electricity

and will attract and repel. Wax is from a bee, a live bee ; resin is from a tree ; silk from the silkworm ; all these must be alive to make the wax, the resin, the silk. Science tells us that electrifying a body adds a certain something to it, and that electrifying it negatively takes the same amount of that something from it. Science also says that we know absolutely nothing of what electricity really is, yet we say that when electricity takes place, something occurs like the transference of an incompressible liquid from one place to another. Science also says that if the electrical machine is to continue to give a supply of electricity, its rubber must be in connection with the earth. It is also not determined about the direction or the flow, and we are totally ignorant of the velocity of the flow.

We would ask what metals are in the earth. Electricity, we are told, is made of solutions of potash, sulphuric acid, zinc, carbon, and also iron wire. We are told if enough electricity is used, heat is developed.

Electricity is life, but not our bodily life, though we live by it as we also live by oxygen ; not only mankind, but everything in which there is life on the earth also lives by it. Too much of either will

kill the life of our bodies, but not the true life within us, which is the life of our souls. It is not every one that can live on high mountains ; the air is too rarefied for some lungs ; powerful electricity is deadly to our bodies, but God's agent is electricity ; by it work the sun, the earth, the planets, the stars, earthquakes, cyclones, storms ; by it lives everything that is made of earth ; everything that touches or grows on this earth ; everything that owes its birth to the laws of this earth.

Our souls are electricity, such is their life, such is the nature of God. No one in the flesh can see God and live, the flesh would die by an electric flash, the same as by a lightning flash when it strikes. If we get the electricity which is in us from the earth, it is because we are made of earth, and because the same metals which are in the earth are in us and connect us by electricity to the earth. Our bones are composed of minerals and phosphate of lime ; in our bodies we have common salt and iron, also sulphur, potash, carbon and soda, and phosphorus in the brain tissue. All these we get from the earth in various ways. All these minerals are used in medicines to restore our bodies to health. Now, if phosphate comes from volcanic

rocks of the earth, and, decaying, passes into the soil, from thence to plants, wheat, corn and oats, and if animals, eating these things, get phosphate in their systems, and if mankind eating both animals, wheat, corn and oats, also get this phosphate, which, we are told, is a faint light without heat, and if phosphate makes the brain tissue, then phosphate is, we say, part of electricity. Electricity, which can give great light, is the life of this world, the life of all in the world, and the life of our souls. Our souls, which are only connected with our brains, are light, and this light was strong in Jesus ; by being so, He was the Light of this world, light to our minds and souls. Having in us the metals which are in the earth, we are so connected with the earth from which we spring, that we are drawn by electricity to it, and our bodies in the flesh return to the earth. "Dust thou art and to dust thou shalt return."—Genesis iii : 19.

Electricity draws us and all things to the earth, it is the magnet called gravitation. Oxygen gives us life. Of a very cold, dry day, when the air is full of oxygen, so are we full of it, and also full of electricity and strength ; we can walk, run, almost fly, with beautiful health rushing through our bodies

of clay. Great oxygen and electricity are the life of our souls. The electricity which attracts or repels, in wax, resin, silk and wool, all comes from the earth ; it comes through the life of the bee, the tree and the silkworm ; it lives in the sheep, and the grass which the sheep live on. The electricity made by the minerals taken from the earth, also comes from the life of the earth, and the life of this earth is electricity.

The certain something which Science cannot explain, but which it tells us electricity adds to a thing, is simply the substance which makes intensity of life, such as our souls are made of. It is such intense life that it can move inanimate objects, as Science shows, but it passes off when electrified negatively, because, where it does not find life it cannot remain ; it is, as Science says, like an incompressible liquid, and we know nothing of the direction or velocity of the flow. No, we cannot, for we know not now the direction or the velocity of the flow of the true life, the life of our souls. Electricity certainly comes from the earth, through all things which have any amount of life, or the least amount of life ; it is life, but a life of which we can hold but a small amount. We and the earth cannot

live without heat, and electricity gives heat. The loadstone is made of iron metal and gas oxygen. If we have the same metal in us, and we know we have oxygen, then, as the earth is full of this mineral, we are attached to it by its large loadstones; all on the earth are so attached, drawn down by the earth. Science tells us that magnetism will change a body or thing magnetized. The cures which Jesus made were done by magnetism, or, rather, electricity; but we will speak of them further on.

Science tells us that the current of magnets will flow round like the hands of a watch. We believe, then, that electricity flows round the earth or the earth revolves on its axis by electricity. Electricity, then, is the life in the world and the heavens. Science tells us that when work is done upon a body by electricity, that the body is afterwards capable of doing the same amount of work which has been done on it. We read in a Book—which we insist has as much right to be believed as any historical book—written years ago, that when the leper said to Jesus, “If thou wilt, thou canst make me clean,” Jesus put forth his hand and touched him, saying, “I will, be thou clean,” and the leper was cleansed.

When Jesus was in Peter's house, he saw his wife's mother sick of a fever, and he touched her hand, and the fever left her. Now, we also say, that as Jesus cured by electricity, he gave the electricity to the body and it did the work of curing the body. As Jesus was the perfection of mankind, and had all the knowledge of the natural powers of this earth, he had them at his command. Therefore, at his command, electricity worked, as we do know now though but faintly. He also cured without a touch of his hand, but by the touch of electricity, that incompressible liquid, as Science calls it. Jesus cured the centurion's servant at Capernaum. The centurion tells us that he understands the power of Jesus over nature, for he says, "Speak the word only and my servant shall be healed, because I am under authority,"—that is, I have authority and so hast thou. "I have soldiers under me"—so had Jesus powers like electricity which He could work and command as soldiers. "Go, come, and do this," and the centurion adds, "he doeth it."

In the same way Jesus brought the calm to the waves which arose by a tempest. Science tells us that electricity attracts and repels according to the flow of the current. Electricity is life, not the life

in us, but the life of this world. We believe Jesus to be man in his human body such as we are, but so far above mankind that in Him could dwell all this knowledge which was given to Him by God, given to Him to show us the way back to God as we knew it not ourselves. Jesus has told us that we ourselves can do as He did, had we the faith to gain the knowledge from God, by our minds and souls.

The energy derived from the sun is electricity and it gives its intense light and heat the same way as our small electricity. Our earth is filled with electricity, and the earth and the sun repel and attract each other. We have been studying "Electricity in Modern Life," by G. W. De Tunzelmann. He says that in the middle ages the magnet was used as a power to cure all ills. We wish to say that we do not mean that such is the way that Jesus cured the sick ; we mean that the electricity passed from Jesus himself, or through Him into the person or thing which was corrected or made straight by the electricity. Also we read in the same book that, "The first suggestion of an electric telegraph was made in an anonymous letter published in a magazine, signed with the letters 'C. M.,' and that the author's reason for concealing his identity

was the fear of being regarded as a magician by his neighbors." As this was in 1753, we think it may have been a woman. The fear of giving her full name we can well understand, for a woman had many things to fear in giving any thought whatever to the world then.

We also see in this fact that the power of working new and strange things, which rests in electricity, is like magic, and magic means sorcery to those who do not understand the power of electricity. The cures of Jesus were in those days attributed to magic or sorcery by those who were his enemies. Matthew xii : 24.—“ But when the Pharisees heard it they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils.” In our study we also read, “ The electrical phenomena presented by the tissues of the living animal body, obscure as the subject is, deserve a brief mention, especially as electricity is now so largely used in the treatment of various diseased conditions.” We would say that to Jesus these things were not obscure ; He knew the animal body, and saw and knew how to use electricity in the cures which He made. Electricity being in us, and in all things, He could connect the great flow of it, which

passed through his body, to the flow in the patient's body, just enough to cure and less than would kill.

To explain how light is made by electricity, we refer you to the book we have studied. But we have something more to say from the very old Book which we have also studied. When Moses, with the message which God had given him, came down from the high mountain where he had been for some time, in air full of oxygen, which is life and electricity, which is *light*, the face of Moses shone so that Aaron and all the children of Israel were afraid to come nigh him, and Moses had to wear a veil over his face, until that light faded away.—Exodus xxxiv.

So also we understand the Transfiguration of Jesus, "And his face did shine as the sun, and his raiment was white as the light." Jesus was on a high mountain in oxygen and electricity from God. Jesus was in contact with the souls of Moses and Elias, souls of oxygen, *strong life*, and electricity, strong *white light*—the life and light from God which, in its strength, would kill our bodies of flesh in a moment. The bright cloud from which the voice came saying, "This is my beloved Son, in whom I am well pleased ; hear ye him," and which was so

bright, that the disciples fell on their faces and were sore afraid, was also electricity and conveyed the sound of the words to the disciples. We have taken these accounts from Matthew, since Renan and Strauss say that they consider the book of Matthew the most reliable.

We must here say that our bodies, made of clay and of earthly metals, are from the earth, and that in the temptation given in Matthew, the devil said to Jesus, when he showed him the kingdoms and glories of this world, "All these things will I give thee, if thou wilt fall down and worship me." They were things which were then in the *power of the devil to give*, and they were things of this earth. We, then, in the flesh are all evil and sin; our souls alone have light. The flesh is of the earth; the soul is electricity or light. Jesus was on a high mountain; by electricity he saw the glory of the world.

If we study the words of Christ, we shall find the Christian religion to be this:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

It was John the Baptist who said, "Repent ye, for the kingdom of heaven is at hand." He re-

ferred to the coming of Christ who was to tell us what the kingdom of heaven is.

Jesus tells us that many shall come from the East and the West and will be with Abraham and Isaac and Jacob in the kingdom of heaven ; but the children of the kingdom shall be cast out into outer darkness. This has been understood to mean that the Jews will be cast out of the kingdom, as they refused to accept Christ. I see this differently ; these words of Jesus are just after his interview with the centurion at Capernaum ; this man had the faith, or the belief from his inward convictions, that Jesus had power over all the elements of nature, electricity included. He had only to use his power and the elements would obey him, the same as the soldiers obeyed the command of a man in authority. And those who come from the east and the west and enter the kingdom of heaven, are all nations, and creeds, who are not self-conceited, or proud of themselves, or confident that they alone understand God's will, but those who are humble enough in their minds to know that they still have much to learn in spiritual things.

So was the centurion of Capernaum ; he was a man of authority, ordering and commanding many

others, who obeyed him, believing that he knew more than they could know, yet the centurion felt himself to be poor in spiritual things; so he went to beseech Jesus to use the power which he, the centurion, was certain was the power of Jesus, to cure his servant, simply by willing it to be so, and by electricity which reaches to any distance.

Jesus also tells us that he who is least in the kingdom of heaven is greater than John the Baptist, who was the greatest of any who were born of woman, that is of animal nature.

Those born in the kingdom of heaven are those whose souls are spiritual. Jesus also tells us that He spoke to the people in parables, because they could not understand the mysteries or deep meaning of the kingdom of spiritual things, they were not willing to understand or to see what Jesus came to tell them. They could do so if they wished to, but they were not willing to do so. And many in these days are in ignorance because they prefer to be in ignorance; they have eyes and see not, which I understand to mean, they have minds and prefer not to use them. They prefer to believe what is told them by others of spiritual things, even if it

leads them into error, rather than think out these things for themselves.

“Blessed are they that mourn for they shall be comforted.” This mourning is not for self, but for the wickedness of the world, which retards the kingdom of God.

“Blessed are the meek, for they shall inherit the earth.” Meek means mild and gentle, as in Psalm xxxiv.—“What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile.”

“Blessed are they that do hunger and thirst after righteousness, for they shall be filled.” Those who desire to be righteous as ardently as those who hunger for food.

“Blessed are the merciful, for they shall obtain mercy.” Mercy is tenderness toward an offender. All who are born on this earth are offenders toward God, from Him we will receive mercy as we give mercy.

“Blessed are the poor in heart, for they shall see God.” I find this to mean, Blessed are the pure in mind, for in their minds they shall know God.

“Blessed are the peacemakers, for they shall be called the children of God.” This is plain to all.

“Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” Here, then, we have the words of Jesus showing that all on this earth who try to reform mankind from evil to good, will be persecuted ; for this earth is Satan and Satan is evil, and evil will persecute all who are good, and all who try to make others good: So they did to Jesus, whose life here was spent in trying to make the evil become good. We cannot expect that it will be otherwise with us ; but to us then will come the spiritual life, begun here ; and never ending hereafter.

“Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake ; rejoice and be exceeding glad, for great is your reward in Heaven, for so persecuted they the prophets which were before you.” Here I notice that Jesus says, “Blessed are ye when men shall revile you and persecute you.” I understand this to mean that the descendants of Satan in the flesh will revile and persecute those in whom dwells the Spirit of God, those who have knowledge from God ; those who are great in

Science ; those who advance in thought, the same as they reviled and persecuted Jesus. We must expect it, if we fight evil in the name of Christ, for so persecuted were the prophets by the children of this earth. The reward of the prophets was great in heaven, so will be the reward of all who fight for Christ.

This world is Satan's, so is the flesh ; as Satan persecuted Christ, he will persecute those who are Christ's. And all who practise the virtues which Christ has named are Christ's, no matter by what name they are called on this earth, be it Jews, Turks, Infidels, or Heretics, for if they are poor in spirit, if they mourn over evil, if they are meek, if they hunger for righteousness, if they are merciful, if they are pure in heart, if they are peacemakers, if they are persecuted for righteousness' sake, if they are reviled for all these things, then they are Christ's. Also, if they do not these evils named by Jesus—if they do not break the commandments, if they do not kill, if they are not angry with their brother without a cause, if they do not commit adultery, if they do not have adultery in their hearts and eyes, if they put away what is an offense in their actions, if they do not put away their wife but

for the cause of fornication, if they do not swear by God, or swear at all, if they return not evil for evil, if they refuse not to help another, if they do not hate their enemy, if they bless and do not curse, if they pray for them who persecute them : whoso doest these blessed things and keeps from doing these evil things, are the children of God, and are as Christ, therefore they are Christians in truth, be they called Jews, Turks, Infidels or Heretics, so named by the Church dogmas of these days.

If they do not their alms to be seen of men, if they do not pray as the hypocrites, if they can pray from their heart and mind the Lord's Prayer, if in fasting in any way, the fast is to God and not to man, if they keep themselves clean in person as well as in mind, "anoint thy head, wash thy face," if they lay not up earthly treasures for the good of moth, and rust, and thieves, if they think not on evil but on good, if they try not to serve God and the world together and at the same time, if they judge not others wrongly, not forgetting that they will be judged the same, if they do not behold the mote in their brother's character and life, and remember the beam in their own character and life, if they do not give to what is only animal and of this earth, that which should

only be given to God, which is their most pure and most holy thoughts, their love, their deep respect, their obedience, their worship, their prayers, their life, for what is animal descends from dogs and swine, they are not worthy of your best thoughts and devotions, they will not understand you, and will turn and rend you. We have right after this the assurance of Christ that God is good and only gives what is good. He says that if you who are evil know how to give good gifts to your children, how much more shall God give good gifts to them that ask Him ; here then is what makes it impossible that God can send evil to any one. We do wrong to say when sorrow comes in any way that "it is the inscrutable way of Providence." It is simply our own ignorance in not understanding the right thing to do, or not to do which brings sorrow or evil to any one living.

The Jews, Turks, Infidels, are still Christ's if they do what is right, and do not what is wrong ; if they do to others as they would others should do to them. And we shall know all who are Christ's by their lives ; they cannot do much evil if in their hearts there is no evil.

And now I would say a few words of the so-called

miracles of Jesus. I have already spoken of the centurion of Capernaum and his faith ; I understand faith to mean the power of understanding a thing, and the centurion understood that Jesus had the power of electricity within Him, and could use it to cure all diseases. In this way He cured the mother of Peter's wife who was sick of a fever ; here Jesus touched her hand, and the electricity which passed from Him to her, cured her.

In the tempest when Jesus was in the ship, He used his power over the wind and the water by electricity.

The two wild men who lived in tombs and who knew who Jesus was when they saw Him, were men without minds or souls. They were animals created by Satan and possessed by Satan, who is the power of evil, who had bound their souls and made them by doing so to become only animal. We read in Matthew's account that the herd of swine was a good way from them, and the evil spirits in the two men asked Jesus to suffer them to go away into the herd of swine. By electricity they passed from the men to the swine when Jesus willed them to do so. These evil spirits were to leave this earth, they could live on the earth only in what was animal created by Satan ;

they could not leave the earth but by the death of some living thing. They had not been able to kill the men, so when they entered the swine, they in them, caused them to run into the sea, and perish in the waters, and by the death of the animal life those evil spirits were cast out of this world. Now in Matthew's account we have that the evil spirits possessed *two men*, in Mark and Luke, it is *one man* and many devils, and also that the devils besought Jesus not to command them to go out into the deep. They did not wish to leave this earth and by the death of animal life they were obliged to do so. The *two men* in Matthew's account, I understand to mean, the animal man and the spiritual man, two in one, by the spiritual he knew Jesus, by the animal the man was exceedingly fierce like any other animal who could not be tamed, and who was dangerous to the lives of men.

Jesus knew the thoughts of others by electricity, by the same Jesus cured the daughter of Jairus. We have the words of Jesus that she was not dead, but sleeping, and we must believe his words ; she was not dead but in a deep sleep which might be taken for death, perhaps a trance, or catalepsy.

The woman who touched the garments of Jesus

was cured because she knew and believed, as her words prove, that there was an unknown power in Jesus which could be communicated by touch and which could cure her. Jesus felt the electricity pass from Him to the sick woman, for He asked, "Who touched me?" and the woman was cured.

Two blind men. These, when Jesus touched their eyes, were cured by electricity.

The dumb man. He was supposed to be possessed by a devil, but he was cured by Jesus. So was the man with the withered hand, and by the electricity in Jesus.

In Matthew, we have these words of Jesus, "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore, they shall be your judge." By the word "devils" I understand evils; if the children of the Pharisees could cast out evils, they could only do so by the good within them and not by the evil within them. Therefore they judged their parents who accused Jesus of casting out evils, by the prince of the devils, that is, Satan, who is prince of this world. And this accusation was blasphemy against the Holy Ghost, which is not to be forgiven unto men. Man, the animal de-

cended from evil by animal nature, and being evil they could not speak good things.

Christ's power was power over the elements of this earth, as he stilled the winds and the sea, and He walked on the sea by the power of electricity which was in Him.

Jesus also tells us that it is vain to worship God, if we teach for doctrines the commandments of men.

Jesus cured the Canaan young woman, vexed with an evil disease, after testing the knowledge of the mother of the young woman as to his having the power to do so.

Also the lunatic young man, sore vexed with a disease which caused him to fall into the fire or into the water, if he was near either when the fit came on.

It is after this that Jesus tells his disciples that had they faith, which I understand to mean had they faith to gain the knowledge of the power over the elements of this earth, they could remove mountains, and nothing would be impossible to them.

And Jesus tells us that the Christian religion is also to keep the commandments, for when the rich

young man asked Him "Which?" Jesus said, "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother, and thou shalt love thy neighbor as thyself."

The fig tree was withered by electricity, as an object lesson to the disciples, as a hypocrite is withered, pretending to be a Christian and having none of the Christian virtues.

By man's decree, woman is no citizen of any country, or city, or kingdom on the face of this broad earth. Eighteen hundred and ninety four years ago, she took refuge in the kingdom of heaven, and she is a true, lawful, and loyal citizen there; no man can debar her entrance; no law can forbid her to vote within her mind, as to who shall govern her, her soul or her animal body—Christ, or this world.

An intelligent woman, able to read and to think, should not permit any man of this earth, of high or low office, to interfere in any way with her glorious liberty in the kingdom of God. She knows far better by long practice, better than any man can tell her, what are her duties in the kingdom of

heaven. They are willingly performed by her, and in them she takes her greatest pleasure and delight ; they are perfectly natural to her, for by them she lives. Her loyalty to Christ will never die, she is not disturbed by what men say or think of Christ, or what they prove or do not prove by the logic of this earth, or by what men believe or do not believe of Christ. For to woman He opened the kingdom of heaven, and to it they flee in their troubles on this earth, and by doing so they obey Christ, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Christ was heavy laden with the sufferings to which all flesh is heir, for He is speaking here as mankind, and to mankind. He bears a yoke, which is the yoke of the body of this earth, and God bears no yoke ; God is not heavy laden ; and Christ the Son of God came in the flesh to tell us how to get rest. He tells us to bear the troubles of this earth as He did when on this earth, and to learn of Him, as He was meek and lowly in heart toward earthly things, and not caring for earthly things, He found

the trouble and burden and yoke which earthly things bring, easy, for that reason, to bear, and the burden light. All women who think and meditate, find that this is so, they have entered the kingdom opened to them by Christ ; they will not leave it until the burden of life falls, and they will realize their citizenship when they will enter into the joys of their Lord.

THE END.

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