

Evolution and the Bible with a scientific basis for the hope of immortality

by: Elum Mizell Russell, M.D.

Foreword

This manuscript was written by my grandfather about 1930. The first 107 pages are typewritten on yellowed paper in "Elite" typescript, which is unavailable in this word processor (Word 2003). The remaining pages are handwritten in pencil on lined tablet paper. I'm not sure who had custody of this package in the years after my grandfather's death in 1947, before I was born, but ultimately it passed to my mother and then to me. One thing is sure: It has remained dormant for almost seventy-five years. In my youth I had determined to "re-type" it and made several attempts, but the fact is that it is a daunting enough task that it lay in a desk drawer until my retirement. I doubt the distribution of this will be far and wide, perhaps as an Acrobat document it can have a small life on the Net, with copies to relatives as I find them.

In this reconstruction I have attempted to remain faithful to Dr. Russell's original script. The language he used is much more complex than our generation is accustomed to. From my standpoint, his use of punctuation and complex sentences is highly suspect, but the fact is I do not know how people talked, nor much how they wrote during his time. It's not my task to edit the document into a modern format, for it would then become part my document as well as his. I wanted his voice to remain as he presented it.

I have corrected obvious typographical errors, even consistent ones, but left syntax alone. The second half of the manuscript, which is hand-written, is much rougher than the first. Very likely dashes would have turned into periods as he typed up his notes. I have no way to tell, therefore I have left his sentence structure (or lack thereof) intact. It is also often difficult to tell whether a given word is actually capitalized. Grandfather often used a large "lower case" letter as a capital. I have used my best judgment in these cases. The only major area where this treatment differs is in line breaks and dashes where words are broken in the original between lines. This is done on a word processor, of course, which tends to make its own decisions along those lines.

In this respect I find myself in agreement with Nicholson Baker, a novelist and self-appointed library critic who bemoans automation in libraries, particularly the automation of the card catalog. His issue with libraries is that the old hand-written cards are a part of history, complete with annotations, many in pencil, which are lost once a collection is converted. I have always rolled my eyes at this viewpoint for I am not convinced saving an errant pencil mark on a catalog card is worth saving for its historical interest; and the populace has certainly not indicated agreement to finance such an undertaking. However, looking at this manuscript gives me a similar feeling. My grandfather's penciled changes in the first portion show his mind at work. The handwritten portion, in the beautiful and legible script people learned in those days, really is his communication through

the ages. You can't see that in this rendition, of course, and so that is lost, though it remains a single-copy heirloom for as long as time and future generations agree to save it.

I may very well have introduced my own errors into this transcription. I hope they are minimal. (Note: I have noticed that the translation to Adobe's PDF format will sometimes introduce typographical errors: For example, "is" became "os" a couple of times in the first draft. When I went back to correct the error I found it as it ought to have been.) If potential changes I introduced to this manuscript are an issue with you, by all means contact me and I will furnish copies of the original manuscript. My contact information is below.

Elum Mizell Russell was born in 1872. Originally from England, the Russells were in America by the 1700s and emigrated from Virginia to Tennessee prior to the Civil War. He graduated from the Chattanooga Medical College in January, 1896. I have framed this moth-eaten certificate, which barely survived. As I understand it, medical education in those days was very different from today. A medical college was essentially a junior college one attended immediately after high school. He practiced in various locations in the Midwest. He was in Oklahoma when my aunt was born in 1908 (then Indian Territory) and by July of 1914, the year of my mother's birth, he obtained a license to practice in the State of Colorado. I have this certificate as well. I believe he moved to Colorado because of health reasons. He had chronic and severe asthma, and my grandmother had tuberculosis. (She died aged 42 when my mother was two years old.) He worked in various mining towns until he settled in Gunnison, where my mother grew up. He was in private practice in the mountains for many years, complete with horse and buggy. At one point he was the physician for the Western State Teacher's College. He was an active member of the Masonic Lodge and served as the Grand High Priest for the State of Colorado in 1941.

So think of the context here. Elum Mizell Russell was born in 1872, shortly after the end of the Civil War. He had uncles who fought on both sides. The Age of Sail was giving way to the Age of Steam. In his house as a youngster he was allowed only the Bible to read. A playing card used as a bookmark went unrecognized. If it had been, it would have been considered evil. A family story, I have the card. 1872 was also the year Darwin's "Descent of Man" was first published. If his first book, the 1859 "Origin of Species" caused controversy, it was nothing compared to the second volume, which put *Homo sapiens* squarely in the middle of the debate by claiming humans, too, were the subject of evolution. The controversy is still raging well over a century later.

In the 1890's Dr. Russell attended what passed for medical school and became an "educated" man in the context of the end of the nineteenth century—certainly not a scholar, but a man with a keen an interest in science and medicine, and a man who quite obviously attempted to keep up with advances in science. He was oriented to the future and expressed the sentiment that it was his hope that medicine could advance to the point where it "did not hurt." This was an era where amputation without anesthesia was common, whole populations were affected by the great epidemics, where penicillin was unknown.

It was a time when syphilis was a greater epidemic than AIDS is today by far, and where the average lifespan was half what it is today.

Yet by the end of his life in 1947 the atomic bomb was a reality, as were jet planes, automobiles, electricity, and all manner of wonders. It is within this context that this volume is interesting. Here is a fairly intelligent, fairly well-educated citizen attempting to make sense of the world in 1930. He was someone who grew up in a fundamentalist household, yet worked in a scientific occupation as change swirled around him.

In 1934 Fortuny's Publishers sent out an announcement for publication of this manuscript. It was actually a subscription solicitation which stated, "The publication of this book depends upon obtaining a sufficient number of advanced orders." I can find no indication that the book was ever published. A copy of this flyer is appended. Indeed, though the manuscript itself was finished, its state shows it was never typed in full and likely never submitted for publication in a final form.

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Introduction

I submit this little volume to the reading public in the hope that it may be approved by all those who aspire to persist in the conscientious pursuit of Truth. The imperfections in what I have written are due, solely, to my own limitations of ability. And not to any lack of zealous aspirations to emphasize the legitimate worthwhileness of such an investigation. The brevity of the discussion is the result of the belief that enough has been said to stimulate in all who are interested, that spirit of thoughtful research and inquiry which will result in a logical and wholesome conclusion, and which cannot do otherwise than benefit mankind.

I feel that the idea that Evolution must extend into the spiritual, as naturally as it operates in the material, constitutes a very real contribution to science, and adds beauty to religion – clarifying the field of theological and scientific deduction.

Re-affirming my faith in God, I commend, to all, a careful perusal of the great books of nature which He has opened before us, and, on every page of which he declares that Evolution is His way of accomplishing all things. Truth is, verily a two-edged sword which cuts to the quick, but a little pruning, now and then, is necessary to the greatest progress.

Let all who feel so inclined, criticize, freely, what I have written herein, but please credit me with the most commendable yearning for knowledge of the plain and simple Truth, and a desire to perform a valuable service to my fellow man. If I have caused offence to any, may I hope that even such spiritual distress shall but stimulate better understanding, and generate nothing but good for future humanity. If I have set a token that will stimulate thought, and that will encourage the timid to break the shackles of superstition and misty tradition, resorting to reason rather than fear, then I shall be well repaid for this humble effort.

E. M. Russell
Gunnison, Colo.

Chapter I

The agitation of the controversy between Modernists and Fundamentalists. Between the orthodoxy of the Bible and the teachings of Science, in fact between all that great host that look to the past for their inspiration and faith, and that ever-increasing number who believe that research and demonstration are the best guides to faith, has reached such proportions that a careful investigation and comparison of the different teachings seems in order. I shall, therefore, undertake to examine and parallel what the Bible teaches with what is accepted as the Theory of Evolution, in such a simple style that the average reader may have no trouble understanding both, and be able to draw his own conclusion as to whether or not there is any disagreement. There is good reason for such a statement, since there are three well-defined groups or schools of thought. One highly trained group contending that science and modern progressive thought is correct and the Bible wrong. Another group who cling tenaciously to the Bible and undertake to contradict and ridicule the Modernist. The third group represents the would-be peace-makers who carry water on both shoulders, and argue that there is no conflict between the Bible and the teachings of science in the Theory of Evolution. Let us, then, set about the task of examining both carefully and faithfully; reserving special comment until after we have studied the facts, and let the conclusion fall wherever reason and logic may dictate. I hold no brief for either and am thoroughly convinced that, for my part, I am interested only in the search for Truth.

The Bible

The Bible teaches that five thousand nine hundred and thirty-four years ago (1930 A.D.) God created the heavens and the Earth, and everything, animal and vegetable, on the earth—including every insect and creeping thing both in water and on the dry land—in six days.

There were no eggs nor baby animals and no vegetable seeds until the next generation. Everything was created full-grown, having its seed in itself. (“And every plant of the field before it was in the earth, and every herb of the field before it grew.”—Gen. 2:5.) And every plant and animal and creeping thing having within itself the seed of reproduction “after its kind”. Man was created a grown man, not a boy, and from his side God took a rib and made a grown up woman—old enough to marry. The trees in the garden were bearing their perfect fruit, and the grasses were bearing seeds at the time that the sun and moon were set in the heavens—not at sunrise or sunset, but at high noon. The day began at its noon day perfection—“The evening and the morning were the first day”, and so on through out the week. On the seventh day God rested. Creation was complete and every living thing was equipped to propagate its own kind.

The third group, referred to, like to hold that each day of the creation week may represent millions of years. There is no such conclusion from the text, and nobody ever would have thought of such construction had scientific investigation not advanced to the point of casting a shadow over the text. It is very evident, if

we accept the Mosaic authorship of the Pentateuch, that Moses understood it as the same kind of days that are still ruled by the sun. He set the seventh day apart for that reason, and it was so understood by all Bible followers and students until very recently. The Bible claims to be God's Word, and Moses, it is persistently claimed, was inspired to say just what God wanted him to say. If Moses, then, giving God's Word to his people, misled them, it was God's deception and not his.

In dealing with the Bible account of man and his progress from the time of creation, we have many, yes very many, historical items. The record is broken and even more scattering than what I may write, but there is a central thought permeating the whole of both the old and the New Testament. I would emphasize the importance of keeping in mind this central chain in any investigation which has Truth for all its goal. The authors of the Bible (all supposed to be so inspired that it represents God's word just as much as if He had written it himself) understood that man was created absolutely perfect, and by virtue of such perfection he was fit for the intimate association with God—in fact God walked and talked with the man of His creation with whom he was well pleased. Told him what to eat and what not to eat. Set the tree of life in his presence the eating of whose fruit would perpetuate his life forever. Cautioned him—yes, commanded him—not to eat of a certain fruit which would increase his knowledge, setting a penalty of death if he should fail to obey this particular injunction.

The next step in this central thought of the whole Bible is that the hitherto perfect man ate the fruit which had been so strenuously forbidden and as a result had fallen from his perfection to so low a state of degradation that he was driven from his paradise, separated from the tree of life, forced to work for his living, and he and all his descendents were “without God and without hope in the world”. Every imagination of their hearts was evil continually, and God became so displeased with the crowning object of His creation effort that He was sorry that He had made man, and determined that He would utterly destroy, not only the human creation, but also the beasts and creeping things, and the fowls of the air.—Gen. 6:7. And this complete annihilation of all life on the earth was averted only by the apparently accidental discovery of another perfect man in the person of Noah.

The state of apostasy could not, however, be corrected in Noah's descendents—no provision was in operation that could remove the result of Adam's fall so that man could re-enter the presence of God, who, being perfect, could not look upon sin with the least degree of allowance. Man's sins could not be pardoned, and for that reason a system of religious observances and sacrifices was inaugurated whereby a remembrance of sins could be made every year (rolling, as it were, all sins of the people one year ahead as each annual sin-offering) and the best that even the most devout could hope for was to keep their sins pushed forward after the manner of renewing one's note at the bank, with the hopes that a satisfactory accounting might be had some time.

The record of these bloody sacrifices, intermingled with still more blood wars, constitutes a goodly portion of the Old Testament. But the blood which was the specific element of every offering to appease the wrath of an offended God

was only the blood of bulls and goats, and they could not satisfy the law which had doomed man from his first offence. Blood was necessary, but it must be of a higher type than the blood of animals; yes, it must be even superior to the blood of man. An atonement which will bring man back to God and perfection and replace man in such a position that he can again approach God and have the stain removed from his new-born posterity,—in a word, to remove the effects of Adam's sin, required the blood of the Creator, who became both God and man by being born of a human woman.

The blood of this Jesus Christ was taken by himself, after his resurrection from the dead into the presence of the Father, and offered once for all. This sacrifice blotted out, to be remembered no more forever, all the sins of the ancients which had been properly rolled forward every year to await this occasion, as well as corrected the sad state of degradation with which Adam's fall had cursed the Earth for four thousand years. Thus perfecting the "atonement" and making it possible for man, by following certain other programs, to return to the tree of life and live forever in the presence of the God from whom he had been estranged since Adam's fall.

I have tried to make it plain that the Bible teaches—first: that man was created full grown, from the dust of the earth, and perfect; second: that he fell from the perfection and went to the lowest depths of imperfection and separation from God; third: that an atonement was necessary and was brought about by the Divine sacrifice; fourth: that perception is returned to man—restoring him to his God and allowing eternal life.

The Bible further teaches that the fall of man has been contemplated and the atonement had been planned even before man was created. The New Testament asserts that Jesus Christ had been slain from the foundation of the earth, preceding the creation of man. The same authority declares that this same Jesus Christ was the one who actually created man—"Having created all things, and without him there was not anything made that was made.: The fall of man is given emphasis as being very real, when, in order to readjust things, it was necessary that the God who had created man had to yield up apostasy in the Garden of Eden, and the rescue of man from its evil consequences, constitutes the very crux of both the Old and the New Testament. The sine qua non of the whole Bible. Remove from the Bible the fact of Adam's fall, and the details and statements consequent there to, and what is left will be a poor history of the Jewish people in their struggle, and failure, for national existence; a few, more or less interesting, personal biographies; and quite a conglomeration of superstitions and witchcraft, in the Old Testament, and almost nothing will be left of the New Testament. I am, at present, unable to recollect any verse in the New Testament that could be counted appropriate, and carry any intelligence to our minds, if we were to eliminate the fact of Adam's fall.

Other specific references will be made to what the Bible sets forth when we come to give personal comments on what might be taken as conflicting ideas in the teachings of the Bible and the contentions of Science.

A word here might be said as to the chronology of the Bible. It seems almost apparently that the writers of the several books of the Bible might have

had some fears that future generations would raise the question of how long man had inhabited the earth. Much space is given in the Old Testament to the chronology. They had an even more specific point from which to start than we have in our Anno Domini. Dates are given so specifically that no serious question can arise as to what they meant. Adam was one hundred and thirty years old when he begat Seth. Seth was one hundred and five when he begat Enos. And so on down to the flood. And, if after the flood, it seems more difficult to follow the exact connection of dates, it is not at all impossible. And the whole chronological history is given in generations again in the New Testament when Matthew traces the genealogy of Jesus back to Abraham, and Luke, who claims to have had perfect understanding of all things from the very first, traces him all the way back to Adam.

This period from Adam's creation to the birth of Jesus Christ was four thousand years—we usually give it as four thousand and four—but the mistake was made in our own calendar, and not in the chronology of the Bible. I am not, at this time, raising the question of whether the Bible story is true, either as to chronology or any other subjects treated. I am trying to stay within the record, and give what it teaches and not what I or any other person may think it ought to teach. This is my idea of a fair and impartial investigation.

The Miracles of the Bible must also be taken into any account that compares that record with the teachings of science. The list of miracles is, of course, too long to try to record them all and make a comparison in each case. As usually understood, a miracle is a phenomenon that could not happen by the regular and fixed habits of nature's laws. It is not a miracle for people to rise in great heights in balloons or air-planes, that is due to the regular application of the laws of nature just as much as walking or standing. It was miraculous to raise the widow-of-Nain's son from the dead, as was the burning of the water-soaked offering of Elijah before the prophets of Bael, no matter where the fire came from. It may be that many of the Bible accounts which were classed by the ancients can be explained so as to leave no miracle, but it can not be doubted that the Bible teaching includes many miracles which can not be explained except by rejecting the story as untrue. That attitude might be taken and substantiated that the Bible is untrue, but it would not, even then, interfere with such an examination as I am trying to make. It is what the Bible teaches that we are now interested in, and not as to the truthfulness of the statements contained in it.

A teaching by inference is quite common in the Bible, as for instance that the first appearance of the rainbow was at the close of the flood. It is not stated that the rainbow had never been seen before, but it is stated that God told Noah that he would set his bow in the cloud as a token of the everlasting covenant into which He was then entering with Noah and all the creatures on the earth. Noah was a man six hundred years old, and it would have been a little more puerile than child's play to try to get a man of his mature years, who had seen the rainbow thousands of times, to accept this as a token that there should never be another deluge to destroy him or his descendants. It would have been just as sensible to use the sun as the token of the pledge.

Another fact that must not be lost is that the earth was depopulated by this flood. Only eight souls in all the earth—this statement is corroborated by the New Testament—and all this so recently as twenty three hundred and fifty years before Christ. That this is Bible teaching requires no collateral substantiation.

Deeming it important to give but a passing mention to some of the high points over which there is or might be controversy, I shall include Jonah and the whale, Joshua's memorable command to the sun and moon, Elijah's aerial navigation, Daniel's survival of in the lion's den, and three Hebrews in Nebuchadnezzar's super-heated furnace, the report of Balaam's donkey, Saul's visit with Samuel in the house of the witch of Endor (one of the best authenticated cases, of the many in the Bible, which demonstrates spiritualism—if one believes the teachings of the Bible, there should be no necessity for a Society for Psychic Research to determine whether it is real or not. It is very real all through the book.) The divine right of kings, Crossing the red Sea and the river Jordan on dry bottoms, and in the New Testament, the virgin birth, the miracles, the time and manner of establishing the New Testament, and so on throughout both volumes of the Bible. There is not a one of the sixty-six different books that does not contain teachings which might be specified for comparison in meaning with the teachings of science, to show grounds for controversy. One question is, Do they disagree, and is that disagreement vital enough to justify the great upheaval which is going on now in the world? Churches split between fundamentalism and modernism, trials for heresy, state legislators passing laws prohibiting the teaching, in public schools, of the subject of Evolution, the church plainly losing that old-fashioned hold it once had on the conduct of the people, in fact, an almost universal uncertainty as to what to believe. Let us investigate. An honest faith is not afraid of light. The Reason that God gave to man must operate. It should be trained to operate logically. "hear all things, prove all things, and hold fast to that which is good." Hold fast to that which is good after the proving—not just through some notion or fancied sentiment, or because some sainted ancestor held that way.

Chapter II

Evolution

I shall try, now, to outline the teachings of Science, especially as it presents the Theory of Evolution. It is but fair to state in the beginning of this presentation of the subject that such advances of scientific thought as the Evolution theory is comparatively recent. Even in the days of Huxley, Darwin and other investigators, of only a few decades ago, if not at present, it was an unpopular thing, and subjected the author to every kind of criticism and ridicule. But previously it was so much worse and culminated in recantation, burning of books and manuscripts, or else the burning of the author himself, or, even, to his be-heading. It is not difficult to comprehend, when we take this state of things into consideration, why science had a hard time to obtain an audience. Throughout all the centuries up to the twentieth century A.D. there were no representatives of that class referred to in the preceding chapter who claim that no conflict exists between the teachings of the Bible and the theory of Evolution. Everything that could not be substantiated by a “thus saith the Lord” was considered dangerous heresy.

Christopher Columbus, and a very few others who were afraid to publish their opinions, believed the earth to be round, over four hundred years ago, and when Columbus made the publication he was in a good way to be burned at the stake except that his belief was demonstrated to be true. He was publicly mocked even after the proof was too certain for the officers of the law to punish him. Science continued to quietly, but persistently, “get across” certain, more or less, important advancements—some engaged in their work taking punishment at the stake; some recanting and denying their discoveries; while others were subjected to banishment or ostracism.

Discoveries leading up to the belief that the earth had been populated much longer than the chronology of the Bible would allow, and, finally, to the knowledge that there were prosperous as well as populous civilizations long before Adam, stimulates much research in the fields of Geology, Astronomy, and Archaeology. These researches have continued, but after a critical study of Botany and Biology were added to the list, the progress of unorthodoxy has been very rapid. Along with this progress, and, as a matter of fact, the greatest cause of the advancement, was a spirit of toleration, for which we are deeply indebted to the establishment of the great American democracy. It was no longer popular to burn heretics at the stake. Some of the leaders in this democratic renaissance were also much interested in the logical application of the inherent power to reason. And so research has had some encouragement in America from the beginning, and this spirit of toleration spread all over the more highly civilized countries of the world, until to-day it is not only no disgrace nor crime to assist in the advancement of science, but it is a distinct honor.

Evolutionists, now without fear, advance the theory (Believing that God is the author and Creator of all things) that way back in the very misty past, millions or billions of years ago, the elements now composing the material universe were

spread over space in a vapor, or, as sometimes stated, a general cloud of “star dust”. There was motion in this chaotic cosmos, and the motion created heat, and both heat and motion increased. As the unnumbered cycles of time passed, there were formed nuclei or centers of density in this gaseous mass, which finally became suns and these suns, in their rapid revolutions, threw off great masses which continuing similar motions to the parent body kept in a circle or orbit about the sun from which each had been cast off, at the same time keeping up its own revolutions by which it cast off other masses known as satellites or moons, and which continued the motion of its parent in following an orbit about its planet. One of these planets, cast off from one of these suns, is our own little Earth. It was still a seething rolling mass of vapors, gasses, and solids, flexible enough that it cast off our one beautiful, silvery moon. The heat was so great that the, now, waters of the earth was a hot vapor. The cooling process required millions of years. If the vapor of moisture farthest removed from the center of greatest heat cooled and condensed enough to fall as hot rain, it was again vaporized, again condensed, and so on, for ages.

The fundamental law of Nature is the “law of Equilibrium of opposing forces”. Everything is what it is, and everything that has been was what it was, as a result of this equilibrium of opposing forces.

In the process of time the earth was sufficiently cooled that lakes of hot water formed on the surface, and as they became cooler and more permanent, conditions became suited to the organization of protoplasmic elements into cells constituting animal and vegetable matter. In this primeval laboratory these cells grew and were actually one-cell plants and animals. Heat, moisture, and sunlight were so blended that the incubation was rapid, and after still more ages the earth was covered with the most dense vegetation and populated with a great variety of animal life, some specimens of which were so huge that it is difficult for us to comprehend how immensely big they were.

The earth was still unsettled, it being covered with but a thin crust which had cooled enough to be a solid, the interior was a restless surging mass of steam and molten minerals. The cooling and settling of the surface produced terrific explosions and upheavals which changed the shape of the crust. Mountains would shoot up, covering great forests, and causing the seas to change their positions, swallowing up myriads of land animals and leaving water animals to die in the slush and mud. Seas and mountains would, again, exchange places, until when the cooling process had advanced to the point of comparative stability of the surface, the mountains and dry land were literally filled with the remains of sea animals and enormous deposits of the primeval forests, which in our age have supplied man with coal and oil, and many interesting and useful fossils.

Ferocious predatory animals survived by preying upon the less offensive; these, in turn devoured the more defenseless, who survived by developing defensive characteristics and modes of flight. Life was perpetuated by the law of the “survival of the fittest” aided by the equilibrium of opposing forces.

Changes of season, changes of environment, including food and habits of living, produced marked changes in physical characteristics so that in the

succession of generations, family characteristics differed noticeably from remote parents. The origin of Species is accounted for in this way. Individuals of the same group becoming widely separated and developing offspring under greatly differing conditions, after a while would so differ from the original parent stock as to display but little kinship. Equines with soft three-toed feet, running over the hard ground developed hard hoofs, and other differences in shape and size to meet the demands of the environment. Felines, under different conditions, developed—some—stripes, some spots, while others, still, maintained a tawny color, each to suit its particular field and habit of taking food, and to protect it from those who might seek it as prey. The Amphibians represented those who learned to live either in the water or on dry land. If they were pursued by enemies in water, they could make their escape to the land, and likewise they could flee to the water when attacked by land. And so through the long list of numberless hosts of birds, beasts, and creeping things which inhabited the earth, their survival and progress depended upon eternal vigilance. Those, who from the lack of defensive characteristics, represented by size, teeth, claws, hard coverings, wings, or nimbleness of foot or flight, were forced to depend upon the development of the intellectual faculties, and evade the pursuing enemy by cunning, deception, and the construction of devices to serve as shields of defense.

The evolution from unicellular to the multi-cellular, and from the lower forms of life to the complex or higher types, was not a smooth and even process, without its hindrances and setbacks. Everything in nature that moves is apt to have an undulating motion, light, water, air, electricity, etc; move in waves. So is every advance, vegetable, animal, or human, subject to its ebbs and floods of progress. In the upward trend the masses of any particular family might linger in the old rut, while the more happily situated cousin made such strides as to leave the old herd and fail even to retain the original family features until it requires considerable skill to trace the relationships which were once apparent.

During all the ages of the development of animal and vegetable life, the earth itself was still subject to changes. Earth quakes and minor erosions still go on, but the instability of the earth's crust was much greater in pre-historic ages than in the more recent times. While the Archaeologist has hardly touched the great historic record which is indelibly written in the rocks and hidden in the bosom of the earth, enough has been brought to light to indicate that no place can be found where there is not a record of changes which prove the ripe old age of Mother Earth.

As time passed, which might be recorded in cycles of millions of years each, there appeared the sub-man or anthropoid (man-like) animal who had advanced beyond the common standards of the average reptilian, and began a species of his own. He began to use his head in his efforts at obtaining food and in securing protection from his enemies. Several types of early man have been unearthed and described under such names as Eoantropus, or dawn man, which was a little more human in his anatomy than the Pithecanthropus, or subman. Then the Homo Heidelbergensis (Heidelberg man) who approached a little more toward the human, in fact he is sometimes declared to be a real human, and

possibly the remote progenitor of the Neanderthal man who passes all critics as being human in every respect, though not passing a very good intelligence test. This early man was master of the earth over fifty thousand years ago. He used fire, which discovery, no doubt, gave a great impetus to advancement along other lines. He was able to claim the caves, preempted from the bear, and other ferocious would-be occupants. With the use of fire and the protection offered by the caves, he was able to inhabit colder regions than his more ignorant ancestors. His weapons were of polished flint arrow heads, and, of course, while they could not be expected to remain for our discovery like the stone implements, we are bound to give him credit for preparation and use of many kinds of wooden clubs and spears.

But the man we are directly interested in just now, appeared upon the scene, according to the estimates of experts in reading the secrets of the rocks, forty to fifty thousand years ago. His predecessor, most likely, his progenitor, the Neanderthal man had consumed a thousand centuries in coming up to the one we now introduce—the Cro-Magnon man or the first Homo Sapiens. This is the type that we unhesitatingly denominate as our own type. While he, also, lived in the old stone age (Paleolithic age) it was the later Paleolithic, and it was due to his acumen that the New Stone Age began to be ushered in. His progress may have been slow, indeed, it was very slow, but when we think how little progress was accomplished by our own modern, civilized man until the last hundred years, we should be charitable enough to withhold severe criticism from the Cro-Magnards.

These Neolithic (New Stone Age) people domesticated animals for beast of burden if not for food—the reindeer, the horse, and many other animals. They probably dressed themselves with the skins of slaughtered animals—their drawings (in which art they showed considerable skill) indicate that they not only used skins for clothing but also to construct tents for their homes.

But man was not perfect. He possessed a disposition, however, very like what is still a human trait—he seemed fond of war. His progress in population of the earth, as well as almost every other phase of advancement, was retarded by the inherent for combat. He was not in a paradise of ease. He had to struggle to keep the wolf from the door—both literally and figuratively. Every invention, no matter if, to us, very simple, hastened his progress in the ability to make further advances toward the crude civilization with which history begins. During the historic period, which has been pushed back materially by the discoveries and decipherings of archaeological experts, we can follow the progress of Earth's human population with more or less accuracy, and while that would be in itself interesting, it is not a part of this investigation. We are concerned here in following the theory of the origin of things—the creations of the heavens and the earth and all things contained therein after the manner of scientists in accounting for the things that are. If I have done this in the fore going pages, we are prepared now to begin the comparison and see if the two versions agree, and if they do not agree, to point out instances in which the agreement occurs.

It would be foolish to claim that I have included all of the Theory of Evolution in detail in these few pages. Just the “high places” have been touched.

Much has been left out that would tend to give the reasons for the existence of the theory. As in giving the Bible teachings I simply gave a kind of outline of the idea which permeates the entire book, in this chapter I have endeavored to give but an outline of the teachings of the theory of evolution, and a recapitulation of what I have tried to do might be given as follows:

1. God the Author and Creator.
2. Space filled with nebular "star dust".
3. The organization of every material element in the cosmos, or working universe.
4. Life on earth, first simple, growing more and more complex and abundant.
5. Great changes in the earth itself, a result of the cooling process.
6. The struggle for existence, and the survival of the fittest.
7. The origin of species as a natural sequel to irregular advancement.
8. The appearance of anthropoids and sub-men, some of whom out-stripped the herd, and developed a race of human beings, but too low in intelligence to be classified as Homo Sapiens.
9. The real Homo Sapiens in the Cro-Magnon type.
10. That the struggle for existence and the survival of the fittest continues even to our day, always steered by the inevitable influence of the law of the equilibrium of opposing forces.

I desire to request every reader to carefully compare the two chapters and draw his own conclusion as to whether both can be correct. If there is no disagreement, they could both be true. If they give conflicting stories about the same thing, they can not both be true. Of course, they could both be false even if they agree, or the same could be said if they should wholly disagree.

Chapter III

In the preceding chapters I have tried to avoid, as much as possible, my own opinions. If we arrive at conclusions after the employment of our own powers of Reason, the conviction is not only more permanent than when the opinions of others have been pressed upon us, but the result obtained is much more valuable. If I shall be able to stimulate in others an incentive to independent thought, I shall be a great deal better satisfied with my effort than if all my readers would accept my conclusions as sound as let it go at that. We are living in an age that impresses us with the importance of the unprejudiced application of all our faculties in an effort to approach the Truth. In the following pages, therefore, the publication of my own opinions and conclusions is intended merely to attract attention to certain ideas, and, possibly, assist someone else in arriving at his own conclusion.

Do the Bible and the Theory of Evolution agree or disagree? One critic says there is no disagreement because they are not dealing with the same subject. This might be passed by as ridiculous if it were not that so many people do not examine the Bible sufficiently to be conversant with what it does teach. We have become accustomed to getting our knowledge of the Bible from occasional sermons, on widely varying subjects, many of which barely touch any Bible teaching. For this criticism it looks like it ought to be sufficient to prove that they do deal with the same subject, to mention that both undertake to account for the creation of all things. The origin of all things is no trivial affair. Both also deal with the manner of creation and the time involved in the work. Both deal with the same objects of creation—the heavens and earth and everything contained in them. Both start with the same God, and reach down to the same man. If one says that “In six days God created the heavens and the earth”, and the other says it was probably billions of years, but at least that it was a number of long periods and ages, there is certainly such difference in the two witnesses that any jury of thoughtful men would be forced to either disregard the testimony of one of the witnesses or else have to report a “hung” jury. The Bible says that everything was created grown, the trees bearing fruit, the herbs bearing seeds, and a fully developed man was the first of the human race before there was any mother or any other progenitor. The Theory of Evolution says that everything developed during these long cycles of time from such simple beginnings as Amoebae or one-celled parents, and that new “kinds” or species developed from time to time from the parent stock, while the Bible says that the seeds contained in the things created perfect were to propagate the same kind. “Everything after its kind.”

Another critic says that we should not take the Bible literally—in common parlance, not take what it says but what it means--. It is a fact that there are statements in the Bible which, if separated from all the context, could easily be misunderstood. That is why we should try to comprehend the whole teaching on any subject before we reach a too rigid conclusion. There is not the faintest hint in the whole book that suggests that the first week of the Bible was any longer than any other week from that time until now. It is referred to directly and indirectly many times and good chances to explain that it may have been

intended to mean seven ages or eons have been entirely over looked by all the writers. If it means anything else but an ordinary week, I contend that there is no rule or means by which we may determine what it means, and it is therefore of no possible value to us whom it was given for complete and perfect information. Paul is credited with the statement that “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works”. He most certainly refers, here, to the Old Testament only. The New Testament was not compiled for generation after his letter to Timothy, and but little of it had been written. Most of what had been written was only church letters written by Paul himself. To get around the above quotation critics undertake to hold that it is not a faithful translation, and that it should read: “All scripture given by inspiration, etc.” It may be a “bum” translation, but it, at least, makes sense, and if changed to suit the critics, it has no sense to it and is just that much rubbish. If Paul said, “All scripture, given by inspiration”, and intended to exclude so or most of scripture as not of God’s inspiration, then who is capable of informing us as to how much or what part is of God and what is of men—the latter part being, obviously, of no good to us, since we, in this age, know just as much about God and his interest in us as any of the Old Testament writers if they were but stating their own information. “All scripture given by inspiration” might include half the book, only one chapter, or mere part of parts of chapters. Then how illogical is Paul when he bases on this flimsy foundation his conclusion of perfect instruction in everything worth while. “All good works” includes everything necessary for our activities, mental or physical. Furthermore, if he did intend to limit the inspiration of “all scripture”, it would seem that he would be forced to O.K. the account of creation as inspired, since it was many centuries before the record was made, and there was no possible chance for anyone to know anything about the facts that are given in the first part of Genesis. I am, therefore, bound to hold that the Bible teaches that the account of creation given in Genesis is a part of the “profitable instruction in righteousness”, and our “thorough furnishing for everything we can do or think that is good.” And I also contend that it accounts for every animal, every plant, every creeping thing; and that they were created adults and did not hatch from eggs, were not born of ancestors, nor developed from other lower forms. That the sun, moon, and stars were created after the earth was already adorned with grass and herbs yielding seed and fruit trees bearing fruit. These celestial lights were created for earth’s benefit—to divide the light from the darkness and thereby to rule the day and the night, and to serve for signs and for seasons, and for days and years. Unless they have materially changed their habits, the same kind of days and years are still marking our chronology.

The time, or chronology, of man on earth is stated in the Bible so definitely, and it varies so widely from the contentions of modern investigators, that all I shall do now is simply call attention [to] it, and mark it as another affirmative argument that the Bible differs materially and substantially from those who advocate the teachings of science and the Theory of Evolution. The exactness of the Bible chronology is such that we, even now, date many

documents from its schedule, No one would fail to understand me if I should date this manuscript A.L. 5934 (Anno Lucius—the year of light). The year that God said, “Let there be light”, and there was light.

But the most material difference, and the one disagreement that is too serious for intelligent people to wink at is that insurmountable, irreconcilable disparity surrounding the fall of man from his perfect plastic creation. If man evolved from the microbe which developed in Mother Nature’s primitive incubator through all the stages from the process of fission of the Amoebae to birth from a human mother, he has not yet reached perfection. He, then, has not fallen and been separated from his God so completely that he must be brought back by the only possible means—an at-one-ment wrought by the cruel death of his Creator. There is no ground for God to express his great sorrow for having made man. The promise to Abraham is a myth, with no reason for its promulgation. The ark of the covenant was only a toy play-thing with no significance. The costly temple of Solomon with its sanctum, Sanctorum providing a place on which to offer the blood of animals for a sweet smelling savor to temporarily appease the wrath of the offended God, in order that He would allow their sins to speed one more year toward the time when pardon might be purchased by the sacrifice of God, himself, was nothing but a national shrine maintained to stimulate submission to the commands of self-exalted priests and kings claiming to be “God’s anointed” rulers of an ignorant and superstitious populace. There is no demand for God to be born of a human virgin, grow to manhood under direct hardships, carefully avoiding the heavy hand of jealous contemporaries, and finally being forced by puny subordinates to die in the public view, condemned as a felon. It was not necessary—if man did not fall—for the creating God to go alone, forsaken even by the Father, into hell for man’s recovery, if man was not so lost. The great effort to trace the lineage of Jesus to Abraham, to show the fulfillment of His promise was but a waste of effort, and the New Testament should have been kept off the press, if there was no necessity, in fact, for the atonement. No fall, no separation. No separation, no atonement. No atonement, no dead God. It is but a new mythology with one more dying god. The Bible is an empty tale except for the dim light it throws upon the struggles of man in the continuation of his evolution. It should be clear, even to the illiterate, that all the agitation about man’s redemption which, as it were, shook all heaven and earth, and forced the Creator to come to earth and experience in his own person all the temptations and discomforts that his creature, by virtue of the frailties from his fall, had to withstand, is much ado about nothing if man was not created perfect, and if he did not fall from his perfection as it is stated in the genesis story which is the basis for all the rest.

It is no part of sound argument to contend that the life and work of Jesus of Nazareth was necessary to man’s uplift and righteousness—to his salvation from multitudinous transgressions—in an effort to make the Bible and Evolution harmonize. The Bible states what his mission was, and, again, I say that if it does not mean what it says in this manner which runs from Genesis to Revelations without the shadow of a conflicting statement in all the sixty-six books, that there is no man or woman on this earth to-day smart enough to tell us what it does

mean. His mission was contemplated from the foundation of the earth, and that mission was the Atonement. When he had accomplished his mission, he “sat down on the right hand of the father, from henceforth expecting till his enemies be made his footstool”. “As in the first Adam we all die, so also in the second Adam we are all made alive.”

The Bible teaching that Adam’s fall was the beginning of all his troubles is at variance with the Theory of Evolution. If man came up through all the lower stages of life, he, in veritable reality, came up through great tribulations. He had experienced all the grief that can possible be imagined. He had survived by one continuous succession of dangerous encounters throughout countless centuries. The Bible teaches, by strong inference that man had never had to toil until after his fall. He had been in a perfect paradise, with nothing to disturb his rest, and the earth knew nothing but perfect peace. All the animals that after the fall played such havoc with his descendents were harmless to Adam. His God had them all pass about Adam, as He created them, not only to see what names Adam would call them, but also in search of a wife for the man. Not being willing to take any of the animals for a wife, God anesthetized Adam, took a rib from his side, and the bone became a woman—the first woman on earth—and she became Adam’s wife and help-meet. If Evolution is accepted, we must know that male and female had struggled side by side, through all the generations of all the species, and that the female was not taken from the side of the male after they had reached the age of man.

Even if we should agree that the seven days of Creation in the Bible story should be understood to mean seven ages or periods, which idea, however, we may be sure never entered the mind of the writers, the translators, nor any student of the subject from reading the Bible, there is still much disagreement in meaning that we are bound by ordinary honesty to, at least, question the good sense of trying to so twist the established meaning of our language as to even try to make them harmonize.

While scientific scholars have said a great deal about dietetics and the special food value of certain fruits and vegetables, and while some enthusiasts have enumerated certain elements in our food as brain stimulants, particularly, I am certain that there has never been any well informed Evolutionist who would agree that the eating of one apple, or for that matter, a full meal of any fruits, would so raise the mental standard as to make a man or woman who never knew it before understand as the gods did, the line between good and evil. Cause them to see immediately that they were not properly clothed, when they had never known it before. A matter of such great import that the Creator had to resume His labors so as to provide the nude creatures with decent apparel. All the hardships the poor experience in supplying a wardrobe, and all the embarrassment that has ever disturbed human society in the selection, preparation, and maintenance of these suitable clothes, as well as all the scandal emphasized by the patriarchs of every generation, and preached from high places, has been a direct result of Adam’s fall from his Eden of Paradise, the penalty for eating the wrong fruit, according to Bible record.

There is no need to apologize for the preceding paragraph, for discussions on that subject based on the Bible for authority have consumed as much time, and caused the expenditure of as much energy as any other subject which has agitated the minds of men. It has served for many as a text to prove that education is evil and originated from crime. God said “who told thee that thou was naked?” God himself had no idea that the simple-minded inhabitants of Eden had eaten the terrible fruit until Adam from his hiding place had announced that he was not fit to appear in public since he had nothing to wear. Evolutionists who hunger for knowledge and who have spent many weary years in pursuit of it, will not, and can not, agree that knowledge is so easily obtained. If it were possible to provide so simple an article of food as a fruit growing on a tree, not in some remote part of the earth but in the midst of our own premises, it would certainly be most popular of all delicacies. Nothing but a corner on the entire production by some hoggish profiteer could prevent this old world from shining forth with an enormous stock of profound intelligence.

It is also here affirmed that all the numerous miracles of the Bible, both in the Old Testament and the New, are diametrically opposed to the teachings of Evolution. If the doctrine in the science in the Theory of Evolution is true, then everything—every condition of everything—is the result of inflexible laws which are applied alike, at all times, without favoritism. One man was not healed of intractable disease because he said “presto” or prayed to his deity to change the laws of health. And no dead body was made alive by some hocus pocus that would not as easily have re-animated all other putrefying animal cadavers. There would have been no reason for anybody to die, but by carelessness or thoughtlessness death should have overtaken one, unawares, there certainly could have been found some friend or noble-hearted person who would have seen to it that his dead body should be raised again to health. And, though one may have been torn to bits and eaten by some carnivorous monster, it would have required no greater miracle to have restored him to his family circle alive and well than if he had died from any other cause. There is no limit to the field or scope of miracles. They are not according to any system. They depend upon no law. They are not subject to classification as great and small, common or uncommon, regular or irregular. They depend on no condition or thing that preceded, and have no effect on anything to follow. They are just miracles. They have never happened except in the presence of superstition which is the legitimate progeny of ignorance. Science has never known one, and scientific human beings have never had an opportunity to observe and study one.

The Bible is full of miracles. It is strong for miracles. It claims that its own existence is due solely to a miracle—writers wrote as God directed the pen. If so, it required no thought from them. “God spoke, in times past, to the fathers, by the prophets, at sundry times and in divers manners.”

There was no doubt that it was God speaking if the prophet said so. The people did not talk back like the scientist does in these latter days. So the miracles are in the Bible as a part, and a large part, of God’s Word. The book would be a wreck if all the miracles were deleted from its pages. There is little in the Bible that would not directly or indirectly reflect discredit on any scientific

arrangement of the laws of cause and effect. It rained because God made a special order for rain for this occasion. He withheld rain, or caused extra amounts of rainfall according to the behavior of the people. If the drought became too burdensome, the people could have the much needed precipitation by congregating themselves and praying long enough and fervently enough—sometimes they could not obtain the desired attention of the Rain-maker until they had torn their clothing pretty well off and rolled themselves in an ash-pile. Then they received the answer to their prayer.

Wealth was accumulated in proportion to the pleasure one's business conduct gave the financier of heaven, but scientists don't agree with that kind of success in our day of "frenzied finance" and are slow to allow that such was ever the law of obtaining wealth. The sun and moon could stand still a whole day, and by their inactivity the day on earth was correspondingly lengthened. A child could slay a giant or a lion, or a bear, as easily as one of our four-year old boys can tell of his own adventures. Donkeys could use good Hebrew grammar when too strenuously urged into the danger zone. Dreams—oh yes, dreams, the Bible is rich in dreams—were not difficult to interpret, provided the gods would take a proper interest in the parties to the dream. I use a little "g" to spell gods for dreams, for the reason that the agent for all the gods had pretty fair success with dreams, and it was not common for one so engaged to fail in business. The Bible teaches, and vouches for, the approval of Jehovah on the dream business. The most important event of all the two testaments, the most wonderful of all the miracles, the one feature of all the record, without which we would be as well off with but an almanac for our spiritual guidance was ushered in upon an unsuspecting prospective proud father by a series of dreams. No Evolutionist would yield to the impressions of similar dreams like poor old Joseph did. Of course, Joseph demurred a little, too, but when he had a dream "so real", he acquiesced.

By an appeal to the opinions of the multitude we have the basis for one more affirmation that science and the theory of Evolution disagree with the Bible. Part of the more recent agitation of the debate between fundamentalists and modernists, or between those who are permanently wedded to the Bible, and those who would like to accept science, has arisen over the miracles of the Bible including the virgin birth. I am wholly unable to see how it is possible for anyone who is capable of comprehending the meaning of simple diction in his own vernacular to fail to get the idea that the New Testament affirms and avows that Jesus of Nazareth was born of a virgin. Again I ask who is wise enough to interpret the many statements proclaiming the virgin birth and make them mean anything else? Why would it be any worse to confess that we cannot believe the statements in the Bible than it would be to so twist and pervert the text that it means nothing at all? What sense was there in making any publication of the birth of Mary's baby at all if Joseph or any other man was his father? There is nothing more emphatically proclaimed in all the book than the virgin birth. Without it, Jesus was but an ordinary boy, no angels should have awakened the country-side at the time of his arrival any more than at the advent of any other bouncing baby. There was no occasion for the princely gifts, making international

felicity, from the Magi from the far East. The agitation in the mind of Herod was without foundation, and the precipitate flight into Egypt was wholly a useless exposure of the mother and tender baby to the hardships of a long journey on a donkey at a time when science would contend they should have rest and quiet. The virgin birth cannot be set aside by anyone without mortal injury to the faith of the conscientious reader and believer in the Bible as God's word. If we disclaim the truth of this most important part of the record by Matthew and Luke, we must hold no ill feeling toward those who disbelieve it all. It is certainly more consistent with honest conviction to say that it is all fiction, pure and simple, than to continue to preach certain texts with great religious fervor (those that suit our taste), and try to set aside parts of such weighty import as the virgin birth. The Bible centers around this event. It is no harder to believe than any other miracle in the book. If the churches crave any advice from me, I would suggest that the only consistent action they can take with priest or preacher who teaches disbelief in this fundamental doctrine of the Bible should be excommunication without mercy. He is doing more injury to them than a thousand outsiders who laugh at the unreasonableness of the story.

There is one rather lengthy account in the book of Exodus that, while it is given as a series of miracles, might be accepted by scientists as more or less of natural sequence except the minor details. I refer to the ten plagues which Jehovah sent to afflict the Egyptians just before the Exodus of the Children of Israel. It will be noted in reference to the sequence of these terrible scourges that first—the water of all the rivers in the land was turned to blood. Second—the frogs covered the land so much that they were in the houses, even in the break-kneading troughs, everywhere there were frogs except in the water. (The frogs probably now would leave the rivers if they were turned to blood.) Third—the dust turned to lice (maggots), and fourth the awful plague of flies—what could be expected if dead frogs were raked into great heaps all over the land, in the land, in the fields and about the homes? Flies answer the inquiry. Fifth and sixth—the cattle all died of murrain and the people had boils—a regular epidemic of furunculosis. The seventh, eighth, and ninth were not consequent on any others, but the tenth—a dead human in every house would seem pretty reasonable after the first six. It would not necessarily be confined to the first born. It is a wonder that it did not wipe out the whole population, but we should have expected the youngest born to succumb first to such unsanitary conditions. There are some amusing details recounted in this record, and they would, doubtless, have to be rejected by scientific minds. The cattle were all killed by murrain. They were killed again by the hail, and then, when the first born were stricken, the first born of all the cattle died again (but the boy that killed the bear had to kill him four times). Another feature that provokes a smile is that after Moses and Aaron had turned all the waters in the land to blood, and there was not a drink of water in Egypt, the magicians did the same thing in order to show their prowess. I am unable to say how their ability could be judged when all the water was already blood. Again, when all the borders of Egypt were smitten with frogs so that they were in the houses and in the bed chambers, and in the kneading troughs, even in the ovens, the magicians performed the same miracle. It would be difficult in this

case also to make any very accurate check on the success of the magicians. But the magicians could not follow with all the wondrous accomplishments—when it came to boils—the magicians themselves had so many and such terrible boils that they could not stand before Moses and Aaron in the test. But the most pathetic of everything connected with the Exodus is the work of Jehovah in not allowing Pharaoh to keep his promise. Pharaoh after each plague was willing to let the Israelites go, but Jehovah, in order to magnify His power and multiply his signs and wonders before His chosen people, so that the Egyptians might know that He was the Lord, and further, that the children of Israel might be brought out of the land by great judgments, hardened Pharaoh's heart so that he could not keep his word. Jehovah told Moses that He had brought Pharaoh up for this very purpose. Pharaoh, then, must not be condemned since he was doing exactly what Jehovah God forced him to do. When Jehovah got through teasing Pharaoh and no longer required his influence as a tool, he drowned him in the Red Sea.

According to any known rule of science or any laws of health, the Israelites should have suffered just as much from all these plagues as did the Egyptians since even the innocent have to suffer if other people do not comply with the rules of sanitation in communities where all have to live together. So the record will have to be taken as a series of miracles directly supervised by Jehovah in person. He talked Hebrew to Moses regarding every step in this Egyptian ordeal.

All the fight that has been waged against the Theory of Evolution from its earliest publication, from the pulpit, and from the millions of enthusiastic advocates of the Bible through the last few decades, and which fight waxes hotter and hotter as education spreads, although recruits have come over very rapidly to the Evolution side during the last two decades, is an unanswerable argument in favor of the disagreement of the two systems. Many of the fundamentalists are just as capable of understanding the meaning of language as are any of the modernists. Furthermore they are not ignorant of the teachings of Evolution. We must agree that, at least some of, the great scholars who are persistent fundamentalists are honest, and there are too many of them who are offended by the Theory of Evolution not to raise the question and, at the same time, almost answer it, of fatal disagreement. Newspapers and magazines seldom publish an issue without something in their pages which widens the breach and justifies the conclusion that there is a patent difference. State legislatures have magnified the terrible result of broadcasting scientific findings and two of our sovereign states have made it unlawful to teach the fundamentals of Evolution. One has already convicted an Evolutionist for teaching his theory which was so calculated to turn the youthful mind from the Holy Word of God. But a few generations ago and his punishment would have been more definite—if less spectacular. Those people are apparently more brilliant, intellectually, than some of their critics, for they are able to see that there is a momentous disagreement between the Bible and Evolution.

I shall leave the decision to the good judgment of the reader, and offer no apology for the very strong conviction, for myself, that the Bible and Evolution are as far apart as were man and his God after the fall from Eden's blissful Paradise.

They deal with the same fundamental idea, and it is therefore beyond all human possibility to remain logical in the honest exercise of our faculty of Reason and accept them both as true.

Chapter IV

Which then shall we accept—Science or the Bible? If it is proven, beyond any reasonable doubt that they deal with the same subject matter, and that they relate conflicting accounts, it can not be casually dismissed. The human mind that is sufficiently active to make any useful contribution to the community of thought of its generation, is compelled, by its own limitations, to pass some kind of judgment in every matter of controversy. Whether we desire to reach a decision or not, that decision will thrust itself upon us, if we think. If one never thinks and never cares to think, then this attitude will do no harm either way, any more than he helps to consume space and sustenance which could be put to better use if he did not continue to cumber the earth. Our minds and our powers of Reason were intended for use, and most of us put them to some use, we shall, therefore, be bound to accept one view or the other, or else discard both and build one of our own. That will be helpful. Any logical opinion reasonably reached is to be commended.

There is nothing to be gained by trying to evade any effort to refuse to accept any responsibility in the controversy. It is something that vitally touches every human being. The Bible teaches that if you do not believe it, that you will be doomed to eternal misery in a hell that burns with fire and brimstone, with no respite from continuous and perpetual torment—no paroles or time off for good behavior. That you will be associated, throughout an endless eternity, with the old devil and his imps or angels, and be found to endure all the awful punishments which his Satanic majesty is pleased to heap upon you during all the countless ages. Is it then not of immense importance to use the utmost of our faculties in an intelligent effort to determine whether the Bible is of God or whether it is of men? It will not suffice just to say: “Oh, well, I shall not contradict the Bible, I shall let it take its course and will believe it without investigation.” Even if it should be of God and be as authoritative as its most zealous defenders have ever claimed it to be, that kind of passive belief is of no value. It is not faith. When I was a boy, it was impressed upon me from many sources that it was a very dangerous thing to question anything in the Bible; that question and investigation would lead to doubt and doubt to unbelief, and unbelief to damnation. There was a great deal of truth in the first part of the statement. I am convinced that he who questions and investigates the Bible conscientiously for the purpose of determining its origin, and studying its teaching in the light of intelligent research will develop a doubt as to its being the Word of God or whether its threats of damnation are any more alarming than if they were found in any other code of any other religion now or heretofore. That doubt, cultivated by further research, leads to unbelief in the idea that the God created the universe with its perfection in the minutest detail, established the laws which never change and which never have been wrong, with all the wisdom manifested in His every act, with power unlimited to perform His will, and who has been so lavish in beautifying every design and plan of all nature, would give to the man of His creation, whom he so dearly loved, such a conglomeration of conflicting rubbish

as the Bible, and consign him to everlasting perdition if he didn't believe it, and believe it all. "If you fail in one point, you are guilty of the whole."

I do not mean to infer that there are not a great many places to be found in the Bible that express the highest ideals of morality and the brotherhood of man; nor would I entertain the slightest inclination to wound the sentimental feelings of the tenderest soul who finds so much comfort in what is to him the very essence of life and happiness—the sacred scriptures; but I cannot overlook the fact that thousands of billions of the human race have been just as much dependent, as he is now, for consolation and hope, on what he, too, would call heathenish mythology and dark superstition. It is the beautiful sentiment and the soulful expressions in the Bible that we are most likely to hear quoted from the pulpit; and we are more than apt to form our opinions of the book from what we hear in eloquent exhortations to accept God's love and blessings, instead of studying it as we would study algebra or biology. One's education has been sadly neglected if a study of the Bible has been omitted. I have persistently and consistently (I think) opposed the teaching of the Bible in the public schools. When it, if it ever does, become a part of the dead past as Egyptian, Grecian, and Zoroastrian Mythology now are, and it is no longer a source of quarrel and strife among so many denominations all so certain that they rightly interpret God's holy word, and all the rest are so woefully in error, and liable to be cursed of God, then I would advocate its study in the public schools, just as now I would emphasize the educational value of teaching all the ancient mythologies. It is impossible to get a full comprehensive understanding of the Bible without a general knowledge of the other mythologies. So much of the Bible is borrowed from the older mythologies that it can easily be detected if we compare them as we would the histories of the old and the new in any other phase of man's activities.

If we accept the Bible as the product of the highest effort of men, who wrote it for a standard of morals, to elevate citizenship, then we shall be permitted to accept the good and reject the bad. In so doing we may develop a great admiration for some of its excellence, produced, as it was, at a time when nearly all were ignorant, and in an environment that necessitated a presentation of the miraculous and marvelous in order to gain the adherence of the untutored multitude. But if we accept its own contention that it is the Word of God, given by inspiration such that it represents His will for the guidance of man's conduct in all things, then we must accept it all, and there is no permission to reject any part of it. No matter how silly it seems to us now to argue that the Omnipotent Creator made man in His own image, that He was pleased with His creature, that He loved him with a love as much greater than man, but that the devil stole man completely from his maker almost immediately after his creation, and has had the upper hand in the struggle all the time since—still we must believe it or perish if we take the Bible as God's Word. We should not doubt God's word in the least detail. It is but the fool that would do so. If God's word says "There were giants in the earth because the son's of God married the daughters of men, and that God was so sorry He had made men that He determined to destroy everything both man and beasts but later decided not to utterly destroy them," we must accept it as being the truth of God Himself or else be guilty of refusing to believe God.

I have spoken of the Bible as a conglomeration of conflicting rubbish. If it is the Word of God, carrying all the dire punishments and eternal torments with which it threatens the doubter—for “whoever doubts is damned already”—I am certainly standing on a precarious brink. I mention this that the reader may know that I understand that I am not immune from the estate of the damned, just because I am so sincere in my convictions.

However much I adore the Great Architect of this universe; however much I claim that God is the very absolute of all that is great and good, and the veritable essence of Truth and Love, yet if the Bible is God’s word and I am to be judged by my belief in its being such, then I am lost and will have to take my punishment in the lake that burns forever with fire and sulphur, for I cannot so degrade my conception of God as to believe that He would have us believe that the writings of the Bible constitute even any part of His Word.

In another chapter I hope to try to give an idea of my conception of God. It will not be complete since my vocabulary is too deficient to give its expression—the Absolute—The Infinite—is too superlative for accurate description. But here I must examine the Bible rather minutely in order to justify the classification I have accorded it.

Some parts I shall not even try to quote, but shall give chapter or book that whoever may wish to check me may read it in the Bible. If it were quoted here it would make some of those, for whom it is intended, blush. In fact, I consider some of it unfit to read in our homes, but if any shall feel an inclination to read these passages, he certainly has my permission to do so. And if one desires to obtain anything like a knowledge of the Bible, it is necessary to carefully study all of it, and study it a book at a time, and also by subject. Tabulate every feature that harmonizes with our conception of God. In another class place all that one would feel ashamed to charge to Him as its author. Observe the conflicting accounts of the same story. In fact analyze it as you would any other course of study. We certainly shall not be required to accept one of the many systems of religion and discard all the rest without some very definite conviction after investigation.

The Jews borrowed all the jewelry and portable valuables they could from the Egyptians before their Exodus (by direction of Jehovah) with no idea of ever returning them, but they borrowed still more of the mythology of Babylon and other countries, more enlightened than themselves, and the New Testament starts out with the mixture of Zoroastrianism. We must study all these early philosophies including the book of the dead, of ancient Egypt which is very much older than Adam and the Garden of Eden,, if we would be able to comprehend the utter fallacy of calling all this mythological nonsense the Word of God. The philosophy contained in “The Book of the Dead” of ancient Egypt is as high class as the philosophy of the Bible, and some of the best precepts of all other moral philosophies are patterned from it. The Golden Rule, probably the highest conception of man as a moral guide even down to and including our own generation, is taught in the book of the dead, as well as other philosophies which ante-date our Bible, and our New Testament certainly cannot lay claim to its originality. It was probably more directly copied from Zoroaster, since his

priests—the Magi—wielded such influence on the basic ideas of the New Testament. Zoroaster's philosophy was surcharged with the idea of the struggle between light and darkness, our intelligence and ignorance, and the fight for ascendancy between good and evil. Ormuzd, the God, and Ahriman, the devil, blazed forth into the lime-light in the New Testament days to such a preponderant degree as to almost eclipse every other phase of world happenings. God and the old devil went to the combat in person in the presence of earth's anxious on-lookers. God had come down from the great white throne to redeem his beloved creature, and rectify the sad mistake which was directly traceable to His own failure in the way He started men in the earth in allowing Satan, with nothing but a big blushing pippin, to swipe the whole race from the bosom and loving approbation of the Creator. Again, after many encounters, some of which should have been judged a "draw", God fell in the struggle, yielding up the ghost, but the enemy was unscathed—left as powerful as ever—and it was conceded that he would continue successful and finally come off with an overwhelming majority of God's crowning work on his side, to be eternal citizens of his domain.

In the old mythologies it was impossible to keep one of the gods dead. They were frequently slain, and although they were torn to bits, as was Osiris, the supreme god of Egypt, they managed to continue to exist. It is, therefore, not unexpected to find that the God of the New Testament continued to live like all the rest. He was somewhat different, an indication of the process of evolution in the nature of the gods, all of whom had been created by the alert and progressive minds of men, and everyone after man's own image and in his likeness. The new departure in the nature of the resurrected New Testament God was that he was a spirit or a ghost. He could enter a room, the doors being shut, or vanish and reappear in quick succession, but in the enthusiasm of the writer, who was strong for gods with human habits, he is found partaking of square meals of every-day material food. Verily the gods were great for fancy viands and nectars. Most of them were regular guests at the big parties staged by one of their group—Bacchus by name who was usually very much polluted. The nearest to the bacchanalian house-party style that the New Testament God ever approached, according to the record, happened one night in Cana up in Galilee, where He was one of the guests at a wedding. The indulgence in wine had been even a little more than had been anticipated, and while they were "pretty well drunk", the immaculate mother suggested that they call on her son for a replenishment of the stock, and while it is claimed to be His first effort at the miraculous, he was remarkably successful and in a few minutes He had produced something like one hundred and twenty gallons of better vintage than they had been imbibing all evening. Thus at one fell stroke he had outdone anything Bacchus had ever been credited with. But, of course, this miracle is not popular any more in America, and it may be partially excused since it was His first, and He argued, at the time, that it was somewhat premature.

I mention these things—not to appear arrogantly sacrilegious, not even to be humorous—but to emphasize how ludicrously ridiculous it is to set this up as the very Word of God. And yet it has been so persistently instilled into our mental

make-up from our infancy that even in this generation of education and serious reflection, many of our leaders in the realm of the intelligentsia pass it along as a matter of fact. In the most important thing to be connected with human activities, we are prone to be content with whatever was “good enough for grandmother, who departed this life happy in the consoling experience of a living faith.”

People in highly civilized parts of this little old earth have quit casting girl babies into the river or otherwise sacrificing human beings to appease their favorite god. They have discontinued the weeping and wailing and wallowing in a pile of straw, provided at the sacred altar of the temple of worship, for the purpose of “getting religion”, but they still hold tenaciously to the sweetly satisfying dogma that “A part of men and angels were predestined to eternal life, and this number is so certain that it can not be changed; but the rest of men and angels, by virtue of belonging to the elect are doomed to eternal damnation.” I have not claimed, and do not now claim, that there is any part of the teachings of the Bible, but millions have so claimed the Bible—God’s Word—to maintain such trash, as a foundation for much praise and adoration of a loving and beneficent Father who loves us all without respect of persons. How easy it is to be inconsistent in such vital matters, and praise God, all the time, for originating inconsistency!

The mountains have, in most of the mythologies, been the favorite rendezvous of the gods—and not to be outdone in any of the spectacular, the Jehovah God of the Old Testament descended upon the summit of quiet old Sinai with thunder and lightning and loud trumpeting. After a great deal of display of magnificence, He wrote, on stone slabs, the Decalogue, which served as the national constitution of Judaea and all Israel as long as they maintained their nationality. And by the way, Jehovah God took pains to explain, while holding this personal interview, that the reason for keeping the seventh day holy was that He had created everything in six days and had hallowed the seventh as a day of rest. This noise attending this volcanic demonstration must have been way out of the ordinary, for the people saw the thunder and saw the noise of the trumpets. The trumpeting was done by the ten thousand saints that had come down with Jehovah (it is enigmatical how the saints had ever gotten up to heaven since the atonement had not yet been accomplished, but a little thing like that would not be sufficient to prevent the writer from making this visit, from this God, eclipse anything the gods of neighboring nations had ever staged).

The God of the New Testament also did a great deal of wonders in the mountains. The devil kidnapped Him on one occasion and took him into the hills back of Jerusalem where the view was so magnificent that they could see Greece, Rome, Egypt, Carthage, and I suppose, Ireland, but this particular contest between Ormuzd and Ahriman was a “draw”—there being no decision from the referee. His greatest record, made in the mountains, was recorded as a sermon. He had had a multitude for an audience—“great multitudes from Galilee, from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan”.—what an opportunity to spread the good news! But he left the anxious, perishing multitude, went up into a mountain, alone, but when He was set, His disciples came to Him and He is credited with the longest talk of His career. Only

one of the little audience ventured to record it; so we have no contradictions. The multitude had to wait another century before it was written, and their descendants had to wait until crusading missionaries went back from Western civilizations with the message and the sword and forced them to hear what the loving creator had refused to say to their assembled fathers.

If Jesus of Nazareth was the son of Joseph or any other human father, I have the highest admiration and respect for his effort toward the elevation of his race. He should be classed among the great reformers of all history, and credited with having done as well as any other man could have done, handicapped by the ignorance and superstition of one of the most ignorant of all the peoples of the civilized world at that time. But if He were the God that created “everything that was made”, and after losing man, wholly, to the devil, came down for the express purpose of redeeming the lost world, and to again head his Kingdom among men, I can but designate it as a monstrously puny effort. He preached to His disciples “not to hide their light under a bushel” nor “bury their talents in a napkin”, but confined His own life work to a few square miles in Judaea and Galilee, and a good part of that time in hiding and seclusion from the populace. Pulpit orators have, throughout the generations, exhausted splendid vocabularies in telling the importance of His preparation. The renewal of His courage and strength by prayer, His sturdy moral character in the presence of temptation, what He had forfeited in heaven to come to earth at all, and finally, His being made perfect through suffering. And how they do rave at the sinfulness of poor old Iscariot and Governor Pilate, who were fulfilling a part of His mission just as important as any other agency employed in the age-long plan for the redemption from Adam’s sin. How he prayed that the “cup might pass”, and He could escape the very thing He had planned and fixed from the foundation of the world to do. Can we hold a good conscience toward God and continue to belittle the Great Architect of the universe with such puerile piffle? He came to die. The plan and manner of His coming, His life, his buffeting, His death, had to be carried out as a set program. If it had not been thus there would be nothing to preach, and there would have been nothing during the past two thousand years, to give employment to millions of priests and preachers. The trillions in money that have rendered such valuable assistance to the omnipotent would have been of no use whatever. (It might have aided science in the discovery and promulgation of what should be denominated God’s Word.)

I sincerely feel that all the tears, all the published pathos, all the terrible heart-aches that have been engendered by sympathy with the dying gods has been a woeful waste of energy. If the God of the New Testament was what it claims He was, His death was nothing in the world but premeditated suicide. There is no way around that conclusion, and if it was the plan devised in heaven, before man was created—“From the foundation of the world”—the only conclusion in that premise is that God contemplated the creation of a man that would be so unstable that he would fall and go to the devil, and that he would, in the fullness of time, at His own pleasure, and of His own volition, come down and die for man’s rescue. Then why weep over one of God’s own deliberate preferences? Why so much expression of sympathy over terrors which

represented the free desire of Him who knoweth everything, has power to perform his every wish, and who could, just as easily have had it as delightful as resting a weary head upon a downy pillow, surrounded by every luxury? The idea that man could crucify God is too mythological to have any credence in the twentieth century if we would only think. It is not fit for juvenile bed-time stories, partly because it would offend the intelligence of small children. Furthermore, the very foolishness of having the God of the universe, with the attributes already enumerated, deliberately plan such a man, with the full knowledge that said man would have to be followed up in the way the Bible promulgates the chain of facts, and still persist in his creation would wound the good sense of all men. Why, we would not waste any sympathy on a man, full of frailties, subject to erroneous deductions, if he persisted in a similar course after its absurdity had been even suggested, much less known as if by omniscience.

The God of the Bible is the same God in both the Old and the New Testaments, except that in the New he adopts the plan of Gaul and is divided into three parts. This triple-headed monster's creation had been suggested earlier, but the finishing touches and decorations were applied when stalwart Athanasius and many venerable emissaries were spell-binding the Council of Nicaea more than three centuries after the Nazarene was born in Bethlehem. After heated debates among the most learned of the age, the council passed on the nature of our God, and the decision of the majority (by no means unanimous) opinion was set before the world, for all the future generations to believe or disbelieve, as God's own description of Himself, and whosoever refuses to accept and believe this Nicene conclusion shall spend all eternity in hell. Ever since Constantine's notable council, above mentioned, it has been a crime, punishable by eternal damnation, to believe in a God like the one we started out with for the Old Testament (Monotheism). The debates waxed furious at Nicaea. Many other important things were to be settled for all time. Different ideas of God were not all. What was the Word of God was probably causing more trouble than the Nature of God. There was little unanimity of opinion, so the divinely-appointed but self-seeking Constantine called this caucus to fix a uniform line of dope, and put an end to the wrangling.

The best educated at the council contended that Jesus Christ was not of the same substance as the father, that he had the power, by his own volition, to choose between right and wrong. This idea was very logically founded on the fact that his mother was human, and, that by all known means of computation that would make him half human. This human, while it has been very useful in millions of pulpit exhortations, full of sentiment and pathos, to create sympathy for the poor, mistreated God, was eliminated by one of the most astute of all tricks of the business of god-making, since history has kept a record. This new God of the New Testament was not man. Although his mother had been known as an ordinary Jewess, her offspring, in this birth, was no more kin to her than to Joseph, the "step-father". It had been decided that his conception was not from fertilization of a human ovum, it was immaculate. It was all so mysterious! God just happened to occupy a human womb, without human intervention, either male or female. And still we claim that we are lawfully seized of Reasoning power.

There were numerous books and manuscripts, whose authors were reputed, by earnest admirers, to have written by inspiration, and, therefore, these works should be canonized, but after much sparring and debating the twenty-seven books, which we now revere and almost worship, were voted, by a majority of all delegates present, to be the very Word of God, belief of which was essential to gaining admission through the pearly gate. All other books were voted to be spurious counterfeits of the holy inspiration. What will happen to us if this crowd of delegates happened to canonize the wrong library, and discarded and burned the ones which would have saved our souls if we would only believe them? How careless God has been with His Word! Left its writing, transcribing, copying, printing,, and publishing to men, some of whom have not believed it to be God's Word. Just because a man is a good type-setter is no reason that he believes what he types. And for centuries His word was not published from a printing-press, it was copied by hand, and the old manuscripts differed in many many places. What if the one which served as copy for our volume contained some serious errors! Then the translations—oh what chances for mistakes! It is impossible to translate two or three times—from Hebrew to Greek or Latin, and then to some modern language, for instance our English, without doing more or less damage to the meaning. Modern scholars may not know any more about translating from the dead languages (God let the only languages which contained His word die so dead that no person on earth could even pronounce them.) but later, or revised, translations change the meaning entirely in some places. There may be worse than the others so far as we know, but if our eternal happiness depends on our believing the right God's Word, we have good reason to fear that we are doomed. An example of what differences in the literature of the world might arise from one of these little conflicts of translation is seen in the report of Paul, explaining the reason of his apprehension and trial, to king Agrippa—Acts:26. The authorized version which has served the people since the days of King James of England, records Agrippa, the king, as saying: "Paul, thou almost persuadest me to be a Christian," and our songs and sermons on that theme have had a wondrous influence for many generations. How often have we been able to account for the gaining of souls at the "big meetings" by the strains of that old heart-touching revival song "Almost Persuaded"! But after the idea had pervaded our sacred and secular literature the revisers spoil it all with the more perfect translation: "Paul, with little persuasion thou wouldst fain make me a Christian." The meaning entirely changed. No foundation at all for the effectiveness it had held for millions. Agrippa was only poking fun at Paul, and Paul didn't know it. Festus had just before interrupted Paul with the loud proclamation that he was crazy. So it seems very likely that the revised translation is more true to the fact—if not to the original.

Don't we understand enough of God's nature to know that His Word is not subject to change by poor, weak, or dishonest men? Why should we believe that the Great Spirit—the God of the universe—ever resorted to the use of the purely artificial in anything? Does it not appear somewhat unreasonable that God created all the eternal laws and placed them entirely beyond the power of man to change in the least detail, fixed everything but the means of expressing His law

for man's moral and spiritual guidance—the most important of all—and left that to be expressed in artificial language, wholly of man's manufacture, and subject to whimsical changes, obsolescence or even complete annihilation? Do we believe that God talked Hebrew to all the Old Testament characters for who such conversations are claimed, and that He talked to people all the way down till the last few generations, resorting to artificial instead of natural language? Why did he quit talking as education and general enlightenment increased? We now discredit anybody—no matter who he is or what he claims to be—who reports conversations with God. The usual modern matter of dealing with them is to commit them to an insane asylum, where they will have good care and be safe from themselves.

The Bible is not worthy of being called God's word because it is so full of foolish and frivolous things attributed to God. God was simply a great big powerful man, capable of doing just what the imaginative mind was able to wish for itself. It was reported to God that the inhabitants of earth were actually engaged in constructing a tower by means of which they were going to step right off into heaven, thereby permitting unqualified ruffians to come into the very private premises of the gods without having to adhere to the schedule outlined by the priests. God argued in this fashion: "they all understand one another and since they have set out to accomplish this thing, nothing will restrain them from finishing the limit of their imagination—hence let us go down and confound their language that they cannot understand each other's speech." He not only, by that means, caused all work on the tower of Babel to cease, but He originated, as has since been believed by the ignorant, the great variety of languages which are known over the world.

Another, among the many instances of God's ignorance of what man was doing until He came down to investigate, is the rumor that Sodom and Gomorrah had become veritable dens of wickedness—a type of pollution and reprobation which is next to unprintable. (This is one of the texts which I cannot afford to quote and explain in this connection. Read Gen. 18 and 19 for yourself, and if you do not understand what the sin of Sodom was consult your Encyclopedia. And further if you believe that the story of Lot and his two daughters forms any part of the Word of God, you need to have no fears about your salvation since all the preachers claim that God takes care of certain innocent people.)

If any one seems to entertain a doubt that man creates God after his own image, let him read carefully the reference above cited in Gen. 18. God told Abraham, the father of all the Jews, that He was going to destroy Sodom, a city in which Abraham and his nephew, Lot, held considerable property. Abraham presented to God a wonderful argument to dissuade God from doing anything rash, and God was convinced that He had been entirely too radical in His decision, and promised to spare the city on condition that fifty righteous people could be found within the corporate limits. Abraham, it seems, should have been satisfied with such a capital victory over God, but (see how he counters) he came back with the reduced number. He said "peradventure there may lack five of the fifty", and God came down to forty-five. Abraham then dropped to forty, and God came down to forty. Then with some apology, Abraham said thirty, and God fell

to thirty. Then twenty, and the Lord agreed to twenty. Then as a final appeal, Abraham put his whole soul into the bartering and suggested ten as his ultimatum, and God finally closed the deal at ten. Can any one fail to see in whose likeness and image this God was created? Read hundreds of other references and see the purely human characteristics of the God of the Bible.

Another part of the Bible that is unfit to read in a mixed audience is Gen. 38. There is no necessity to wait for one of our scarlet law-suits, and take the time and trouble to attend the courts for scandal. Just read the story of old patriarch Judah. He was the one of Jacob's twelve sons who was selected by God to be the remote grand father of His son. Human beings cannot select their ancestors, but the gods could. The God of the New Testament was to be the Lion of the tribe of Judah. In this awful story of lurid wickedness, Judah was no less wicked because he thought he was bargaining with some other than his daughter-in-law. But it is not his wickedness I would emphasize—millions of others have been just as loathsomely unrighteous—it is that we are not only requested to accept this as holy scripture, but we shall be damned forever if we reject it as a part and parcel of God's immutable Word.

The Old Testament is filled to saturation with such utter foolishness, if we try to attribute it to God and defend it as His word. Remember, I do not class it as utter foolishness if it is taken, as it most certainly is, as nothing but the accumulation of the writings of ignorant and superstitious people, who mixed with their own a great deal of mythology of surrounding peoples, in an effort to establish a code of laws governing business transactions as well as to regulate a nation's morals. The untutored now would accept and obey a law with fear and trembling if it could be convincingly impressed upon them that God had just communicated it to the legislative body with the injunction that hell fire and damnation would be the portion of all who rejected it, whereas it may appear to the same citizen that it is of no great import to violate a law of man's legislation, provided one can avoid being apprehended, (I hope to say more in this connection later.)

The inspiration of the Bible has, in recent years, seemed to be susceptible to two widely differing conceptions. I heard a highly cultured scholar, who was a graduate in theology, argue that the inspiration idea had given him a great deal of worry, and that his final conclusion was that inspiration, as applied to scripture, means that in some way the writer felt an inclination to pen his thoughts, and that inclination was strong enough to actuate his life. If that is inspiration, every voluntary act of life of every individual is of inspiration. Excuse me for judging that modern scholar's mind, but since he believed he was an adherent to the holy scripture idea, he was trying to walk in the light and carry the darkness with him. Inspiration of the Bible either means that "Holy men of old spake as the Holy Spirit gave them utterance" or else it means no more than the inspiration of a weather report. And, without a doubt, the Bible meaning is that inspiration gave men the knowledge and power to write what they had never known and had no means of knowing aside from the inspiration, and that what they wrote was the very Truth of God. My own personal opinion is that not a line of the two testaments was ever presumed by the writer to be of inspiration in the Bible

sense of the term, the inspiration idea came much later, woven into whole cloth, just like the making of many gods by the deification of men who had never entertained a shadow if suspicion that such reverence would be thrust upon them after death. Deification is another fine art that lost its popularity, along with miracles and dreams as education forged ahead through the slowly awakening generations.

Having reached this conclusion concerning the erstwhile Holy Bible, I shall try to be thoroughly consistent and logical, and by that standard am compelled to contend that the book is of no value to us as a guide to God's laws. Is of little value as a part of world history—because its statements are so surcharged with the miraculous, mythological, and superstitions, that they attribute accomplishments to their actors that are illogical, unreasonable, impossible, and therefore, untrue. And that its value which justifies its preservation and a place in our libraries is in that it assists us in tracing the circuitous advance of the human family in its gropings toward the light of science and civilization.

All people have a religion. Thoughtful people who contemplate the mighty and perfect handiwork of God cannot and should not try to escape the idea that man, even in his apparent high state of development is not the “last word” in the ultimate plan of the Great Creator. There is an insatiable longing implanted in man's intelligence for something better, something more enduring, something more satisfying than has yet been vouched safe to earth's inhabitants. That is and ever has been the source of that inspiration that has actuated the promulgation of philosophies, mythologies, dogmas, and profound promises of future rewards and punishments around which all the religions of history have been built. In this investigation, I have not claimed that science contravenes religion. I have been pointing out its impossible reconciliation with the Bible. The scientist reveres his religion. He adores and worships God—and I am convinced that the God to whom he offers praise and thanksgiving is a thousand times more adorable than the God of the Bible.

I would interject here that we need a new Bible—one that can be revised (kept up to date) without fear of eternal torment. The world has lived over the unfavorable prognostications which attended the ushering in of one new Bible (of course, it was made “sacred” by many bloody executions and spectacular martyrdoms), and it is inevitable that sometime we shall have a religious code, constitution, or Bible (whatever we shall choose to christen it) that will reflect the present (or future) conception of God and man's relations to Him. The sooner this important work is consummated, the more rapid will be the spiritual evolution of man, who can then untrammelled by bewildering superstition, look up to a God whose every act the tenderest soul can contemplate with love and reverence, and whose immutable law may be read by science only. I would not be understood to mean that a college education in the “sciences” would constitute the only qualification—indeed not. The things that God has made, everything, is included in that “Very Word of God” that “he who runs may read”. An education in the Liberal Arts and Sciences will aid beyond the power of my vocabulary to describe—that is the primary reason why all people should have an opportunity to obtain a practical education—but the unlettered can comprehend the laws

written down by God's own hand much better than he can decipher that unintelligible scramble of conflicting bunk that we call the Bible. The new code should contain no flattering promises or pardon of sins. I am not inclined to eulogize the propaganda of the Russian atheist, but it is my sincerest opinion that no more hypnotic "opiate" to human morals could ever have been compounded than the doctrine that God will pardon my body's sins on condition of prayer, faith, penance, or anything else. This dogma has been fed to us from the cradle. It is so universally preached and accepted without thought or question, that few, probably, ever stop to compare it with all the known laws of God. It constitutes, at once, a dastardly, unwholesome reflection on His perfection, and creates Him, again, after our own image. Laws made and executed by man are prone to contain many imperfections. Penalties prescribed may be, and most likely are, out of harmony or proportion to the offense. Selfishness, perjury, and all kinds of degrees of chicanery may acquit the guilty or punish the innocent. In such a state of malajudication and undeserved punishments a Board of Pardons is in harmony with sound judgment and is most desirable, but God's laws are perfect. The penalties consequent upon their violation are exactly consonant and are automatically invoked without the slightest exception. The principle of exact justice pervades all created matter, and no amount of zeal in prayer, no degree of faith, no torturing penance, nor any power or combination of powers, known to us, can convert, retard, or prevent sentence. If one dives into the water, he gets wet. If he comes in contact with fire, he is burned. If his center of gravity is removed from within the base of his supports, he falls. In all God's creation there is not only no hint of pardoning interference, through special executive clemency, but, without the slightest deviation from the universal law, the penalty for every infraction is executed without favoritism or mitigation through any influence of any kind of bribery. No priest or preacher can exert any power to induce special providential interference. There are no mistrials, no hung juries, no prejudiced opinions. All the facts are in the record (plain and unvarnished). No perjury can ever enter the court's sacred precincts. The sentence is always right—to reverse it would be criminal. There are no pets; no influential politicians; no defense attorneys to appear with a plea of insanity, or ask for continuance, or stay of execution. The Lawmaker is perfect. The law and its attached penalty are perfect. It is puerile to beg for special providence.

The world's literature is saturated with the thought of God's pardoning sentiment. Our poetry, our songs, sermons, and histories sparkle with eloquent perorations on this appealing theme. I mentioned bribery as a means of grace—it is too well known that pardon of sins was commercialized centuries ago. The great evangelists, known for their reputation as soul-savers, will go anywhere to engage in this grand and glorious work provided the monetary guarantee is sufficiently attractive. The most intelligent basis for pardon, stipulated in the Bible, is restitution (some of our most learned dogmatists have contended that pardon was impossible without it.). The Old Testament is teeming with rich material gifts from the people to appease the righteous wrath of an angry God. For a commercial consideration, in proportion to the individual case, sins are pardoned, even after one has already been, for any length of time, committed to

purgatory (and this practice may be successfully defended by appeal to Bible inference). One may arrange and pay for his post mortem service long before he takes his lonesome departure hence, while he is in possession of sufficient funds and disposing memory. Human creatures are deeply anxious to avoid hell. Even if the detour is expensive and fraught with the direst hardships here, where it is but a temporary burden, for the dispensers of profitable tips from heaven's courts have thrown their best card when they stress the endlessness of the deserved torture of all who do not heed their advertisement.

I may profit immensely by the education wrought by reflections upon my past errors (on this conception great volumes might be written), but in the scheme of eternity there can be no annihilation. There can be no eternal forgetfulness. What has transpired has to remain as a fact whether good or bad. I may restore what I have stolen, apologize for overt misdeeds, pay assessed penalties to mankind, and mend my conduct for the future, but I can never get back in this one-way trail to obliterate the fact that has been made part of eternity.

Would it not be supremely better to teach this truth of God to our children than to exhibit such piffle as "Though your sins be as scarlet, they shall be made like wool." "One drop of the blood from Calvary's brow shall wash all of my sins away." "While the lamp of life continues to burn, the vilest sinner may return." The vilest brute, the habitual thief, murderer, rapist, or arch fiend is exhorted to believe an unreasonable tale in ancient mythology and assured that, predicated upon his instantaneous acceptance is a pardon, that immediately fits him to take the seat of honor among the sanctified angels on the right hand of God, where, day and night, he may bask in the pleasing smiles of his Creator, who is so delighted at the conversion of this erstwhile villain that He bursts into beautiful plaudits of a welcome address, inviting him to feel perfectly at ease, and to "Enter heartily into the joys of his Lord". He is as good as if he had spent all his energies in following after righteousness,, enduring self-denials, and grievous hardships in an effort to live as a good citizen. Why try to be pure and righteous if such pardon but awaits the asking, especially when arrangements may be fixed whereby said pardon is secure even if sudden dissolution should end one's career in the midst of the meanest transgression of his life?

If this idea of the futility of the doctrine of pardon of sins is logical and agreeing with all God's laws written in His Created Universe and bound to be revered by science, then I see a very great probability that the Bible, by its emphasis on such an unnatural dogma, has done more harm to human righteousness and moral evolution than any other agency since the vilification of our first progenitor, whether it was a created man or a slimy amoeba. It looks like we had better let science take its course, and accept its findings even if we have to give up our most revered mythology—the gods performing wondrous legerdemain in our sacred mountains.

Chapter V

In a previous chapter I have expressed a desire to discuss my conception of God. The finite mind cannot comprehend the infinite. God is the very absolute of infinity. I try to picture Him as the Spirit of the Universe. Then all of limitless space, with infinite worlds, any one of which is millions of times bigger than our own little planet, and, probably, inhabited by intelligence much older and more advanced than ourselves, constitutes a “body” for Him, as my body is the house in which I live. In all this vast universal body there is not an atom that is not continually furnished with its ability to even exist by contact with the Great Spirit. There can be no single cell, animal, vegetable, or mineral whose very characteristic and corporal continuity does not depend upon God’s presence for its being. Pantheism in this sense is monotheism as the one God is big enough to extend to every portion of everything in infinite space. If inter-stellar space contained nothing else, it would be filled with God, for even space could not exist without his perpetual presence. God constitutes the ultimate—the absolute of intelligence. All intelligence holding characteristics in common, allows some basis for the idea that man bears the “image of God”. If we could portray an image of the universe on a postage stamp, it would be millions of times too big to carry the proportion which man’s intelligence bears to that of God’s limitless intelligence. The total of all the laws of nature, all of them immutable and eternal, and, allowing that every law of soul, mind, or spirit is included, constitutes God’s activities. Science in its completeness covers this field. It is therefore the language of God. We usually refer to science as that part of the above total which has been discovered by man; and that known part includes the knowledge that these laws are recognized by their unchangeableness. The Bible is surcharged with instances of suspension, interference, and disregard for this universal law of the immutability of all God’s laws. God could not reverse a single law of his own legislation without placing himself in a position of being forced to acknowledge His own frailty is that the law was imperfect and therefore should not apply in such case.

At first glance we might be made to wonder how any well-balanced person whose education from observation of all that his human senses enable him to contemplate, and who had had advantages in obtaining a knowledge of the simplest rules of logic, and who has attained the age of maturity, and has meditated upon the equilibrium maintained throughout all nature, could, possibly, ever claim to be an atheist. But the avowed atheist may be, at least some of them, entitled to our most sincere sympathy. He may have been so over-stuffed with the unreasonableness of what the vendors of dogmatic mythologies have fed to him, as the very Revelation of the God that is going, sometime to derive great pleasure in sentencing him to eternal torment for his inability to accept as eternal truth the fable of the Zoroastrian Magi, the God, himself, had just been born of a virgin Jewess, that, in disgust, he rejects everything that has ever been said or written concerning such God. I suspect that, even the atheist might believe in the God of the universe, who had not been created after man’s own

image, and who was not designed to confirm His attention to this little earth. I have concluded, after meditative contemplation of the ancient mythologies, and what I would claim to be a careful study of the Bible for half a century, that the supreme god of the Egyptians, Re, the sun god, had a much greater justification for having been created than any of the great galaxy of deities ever heading any other popular religion. The sun is much more representative of the source of life and power than any man, whether he was reputed to be born of a virgin woman or descended from a goddess.

Many of the gods were born of virgins. Some were the progeny of stately matrons, but any good mythology would contrive to have them born at the Winter Solstice, when the sun was born again from his southernmost journey, and those who met death, but could not remain dead, should be consistent enough to burst forth from the grave at the Vernal Equinox, the glorious Eastertide, when all nature was being resurrected from the long death of winter. Great beauty was displayed in these early philosophies, the latest of which is the God of the New Testament, but how impossible to reconcile any of them with the twentieth century light. The Great Architect of the universe, whose ineffable name we do not know, but which we substitute with the sacred word of our artificial vernacular and call it God, has had no more to do in the manufacture of any of these great religions than He was in the writing of the history of China. Despite the fact that there is no consistency in retaining the God of Christendom, since the Atonement, which constituted the only valid reason for his creation, miscarries completely if there were no estrangement wrought by Adam's fall, the record of his creation is not sound enough to justify one in accepting his deity. There are but two witnesses in all the Bible to testify concerning the first thirty years of his life, and undertake to establish his citizenship and the certainty of his Godship through his lineage. One of these was one of his chosen, and the other claims himself that he had perfect knowledge of all the question from its beginning. (Luke may have been a good physician but that does not convince me that he knew who was the father of Jesus.) The major question in determining whether he was the real god that had been expected (the one who would rehabilitate the Jewish crown) was whether or not he was the son of David. So these two witnesses in recording God's Word to his creatures for all time, itemize every generation of his genealogy from the great-grandpa David. Matthew names every one and sums them up to be twenty-eight. Luke is very specific and also much more liberal, and enumerates forty-two generations. Matthew then proceeds to dream troublesome dreams, and hurries the family off to Africa where, in mortal fear of Herod, they remain in silence until Herod died, when they assayed to return, but heard discouraging news from Jerusalem, and detoured to the old homestead up in Nazareth, with no more tidings til the babe had grown to manhood (afraid to visit the capitol city). But Luke announces, with perfect fearlessness, that when the boy was forty days old his fond parents took him over to the temple in the city where much ado was made over the fine looking baby, and the usual sophisticated forecast was ventured that he would turn out to be a great man. All this was a great surprise to his mother. (Seems she had forgotten, so quickly, the momentous visits of the over-shadowing angel.) Luke

continues to cast doubt on Matthew's testimony by affirming that they visited Jerusalem and the temple every year and on his twelfth visit he tested out for the highest I.Q. that had ever been recorded by the learned doctors about the temple—this also was a great surprise to his parents who never seemed to comprehend that there should be anything unusual about the boy.

If two witnesses should testify that way in one of our present day courts, no body of men in the jury box could accept both stories. Which is true? Does either convince you that this is the God that did all the work of creating the universe? Do not both of them jingle with the smack of an afterthought, constructed for the purpose of bolstering up an otherwise unsupported theory. This fails, woefully, to describe the God that I choose to honor and worship. If there had never been any theory of evolution, if nothing had ever been brought to life by scientific research, if the chronology of human life on earth had never disproven the chronology of the Bible, it would still be absurd to contend that the God of heaven and earth would condemn one to eternal suffering in hell for disbelief of this fabulous tale of the making of another god. But, as stated by Thomas Moore, "Faith, fanatic Faith, once wedded fast to some dear falsehood, hugs it to the last." The antithesis of this idea was covered by Claude Bernard when he declared that "In science, the thing is to modify and change one's ideas as science advances." Huxley said, truly, "It is the customary fate of new truths to begin as heresies and to end as superstitions"; while De Montaigne said, "Nothing is so firmly believed as what we least know."

It is plainly evident that all the writers of the Bible considered that the creation of earth and its inhabitants constituted the crowning work of Jehovah. That anything else, visible in the beautiful vault of the heavens, was for sidelights to earth, for signs and seasons, and that somewhere "up" there he had a great white throne around which was built the eternal city which was for the accommodation of the redeemed of the earth. The city takes all the prizes for fine architecture and internal decoration. Gold pavement, pearl gates, precious stones decorating the walls; a crystal river whose transparent waves lapped the foot of the throne, and along whose banks the cool shades of the arbor vitae would call attention to the therapeutic value of its healing leaves. Nothing that is dear the heart of man here could be omitted from the ready supplies of heaven, even to an abundant supply of medicine. Medicine being about the last thing we take in this life, it must be fresh in the memory when we would describe the scenery at the other end of the journey. Even if some overzealous orators rave over the fact that "there is no pain or sickness there", an epidemic might break out at any time. It would be no more logical than the outbreak of war, and it is a matter of heaven-history that they had at least one war up there. Further, if one of the holy angels developed into the greatest old devil we have ever had, it might be a good idea to be prepared for the yellow fever.

I still believe in, and praise and worship God—the great universal God who will never do me the least harm. He made me and will take care of me. I am safer when I am committed to His love, and while I am striving to know Him by His perfect laws than if I try to show Him by following after man-made dogmas and mythologies.

Chapter VI

The conflict between science and the Bible, or, for that matter, between science and the dogma of every popular religion since men began to evolve from sub-human psychology, has been marked by an almost unbroken record of successful scores for the scientific side, and ultimate defeat of the dogmatic. I say ultimate defeat, for in many instances the struggle has been long and heated, and in these struggles any impartial referee would be compelled to announce that the advocates of dogma, fighting, as they claimed, the battles of Jehovah, have not waged a fair fight. I would indict the Jehovah defenders, both in the Old Testament period and in the New Testament or Christian times, on the charge of personal fouls and physical destruction of the opponent, while the tactics followed, all the time by the defenders of science have been peaceful, educational, and a wholesome appeal to reason. In olden times Jehovah was constantly in personal touch with His generals, counseling them to utterly destroy, not only non-combatant women and children, with the armies of those who would not be proselytized to their God, but sometimes to complete devastation of domestic animals and food stores. While in our Christian era God has consistently remained snugly basking in His heaven, having deputed imperial counsel and generalship to his duly elected vice regents on earth, who have so often graced the stake and the gallows, and with such vengeance wielded the Christian Sword, that the landscapes of earth's Eastern Hemisphere have been bathed in the blood of those who would dare to think for themselves or advocate the righteousness of the untrammelled exercise of reason.

Does not this age-long war furnish sufficient grounds to conclusively show that there is a very real conflict between science and the Bible, and all the religions that are founded upon the Bible or any part of it? Science wins every battle, and after the armistice the religionists either quit stressing the text or else announce that they have discovered that it never did mean what it says. It has come to be a very flexible volume in its meaning as well as in its physical binding. The victories of science have become rapidly more numerous and momentous in the last few years. It is now no disgrace to be a scientist. It is commendable to enter into profound research in that field, as big as the universe itself, to discover more of God's Word. Science will never stop. It may continue to be hindered by the interference furnished by those whose minds are still unable to pierce the fog of superstition, but the world is coming out of the dark ages more rapidly as science is accepted or at least condoned. Evolution is persistent and will prevail. If we could forget that gross scandal on the Real God of the Universe—the dogma of “Pardon of Sins”,--and along with that annihilate the fallacious and dangerous idea that prayers constitute any system of healing the sick or the prevention of epidemics, from that time science would have a more open field to lead our minds to real advancement in every other line of progress.

Of course, it is just as easy to say, “thy sins are all forgiven thee”, as to demonstrate healing incurable disease by touching a “bleeding” monument on the Emerald Island of Erin, or gazing wistfully on the summer snows on the

slopes of one of our rugged Rocky Mountains, whose snow-retaining canyons happen to be set in the shape of a broad topped “Y” which by a little strain of one’s imagination is christened “The Holy Cross”, or still by fondly and reverently embracing a grave stone of a priest long dead, down in New England. It is a great boon to priest craft and mythic theology as well as to the great variety of divine healers and commercialized cults who cultivate in the minds of ignorant and superstitious the idea of an easier and more direct course to health and happiness than by the more or less laborious program of application of Nature’s (God’s) law of life. It cannot be expected that people will advance in the line of highest physical and mental perfection while such “beautiful” examples of instantaneous therapeutics are carefully exhibited at frequent intervals. Why should one take upon oneself the extra labor and care required to keep community sanitation up to the standards which science dictates—why have his physical examinations, immunizations, isolations—when a few words of invocation to a loving God can remove both sins and sickness? (There may be some considerable fee to a mediator, but what of that? It would cost no less to take the sensible course.) Science has within two generations doubled the average length of human life in spite of the fact that religionists and cultists have maintained an active crusade of resistance all the time. It would be the most patent inconsistency for one who undertakes to uphold the Bible as God’s Word, thoroughly furnishing all necessary information for all good works for all times, to criticize the prayer healers or miracle-workers for all we know that they can take down the old book, letting it fall open at most any page, and produce a “thus sayeth the Lord” in 100% defense of their premises. They can read that a daub of mud in the eye of the blind can instantly restore the sight to one who was blind from his birth, and you need not argue to them that a little precaution on the part of the midwife might have prevented this “blindness from birth”. They can also turn and read where some snakes made of brass were placed on totem poles in the Sinai desert and a regular pandemic of fatal copper-head venom was suddenly squelched. Any conflict between science and the Bible? I frankly wonder what otherwise intelligent people hope to gain in holding tenaciously to ancient mythologies, and at the same time being engaged in teaching their fellows the principles of logic. Yes, college professors, even, argue that science and the Bible are in perfect accord—each the hand-maiden of the other.

Just why do we, with such burning zeal, hold that the Bible is the “Very word of God”, while we try so hard to convince the Chinese, the Japanese, the Mohamadans, and Zend worshipers that their several sacred books are spurious fakes? Did they not all come about in very much the same way? Are they not all Simon pure products of the human mind? I am perfectly willing to admit that they all, or any one of them, evolved from an honest effort to establish some uniform standard for community thought and government. I admit that community morals may be enhanced by a system of conventions based upon the conclusions reached by the best minds, but why disgrace the Eternal God by attributing it to Him as His special and final revelation? If it is a reflection of man’s efforts—yes, his highest ideals—at certain periods of his progress; it may be changed as his knowledge and environments change. It may continue to evolve and serve a

great purpose, but if it represents God's last will and testament, the disturbing conflict with demonstrable scientific TRUTH must continue.

There are many serious-minded, good and loyal citizens who will be deeply offended at much that I have written. They will not try to disprove what I have said. They will not even meditate on the possibility of the truth of my conclusions. They will just take offense. Some dear souls will offer a prayer for my salvation and then raise their voices in singing, "Twas good enough for mother, and it's good enough for me". Another semi-logician will agree that there may be a lot of truth to my contentions, but why agitate the question? Why not let every body believe this or that if there is consolation and happiness in such faith? Briefly the answer is that human progress is inhibited in ways that I have already mentioned. I would ask why not let people continue to believe that the earth is flat, and if it should revolve on its axis, the oceans would spill out? Why not continue to let them believe that epidemics of small pox, yellow fever, cholera, and many other pestilential diseases are special providences from God? Why interfere with soothsaying and witchcraft? These things are supported by the Bible Word of God and by the practice of the saints. The standards of humanity can be best elevated and maintained by educating all the people. There may be offense now, but if we are not satisfied with elevating a few, and take the Education Crusade boldly to all, many years may be lopped off these dark ages. Offense to some may bring them no profit, while it will stimulate many others to investigate and the result of honest investigation is always wholesome. It is the fellow who is wholly satisfied with the status quo that is hopeless as to further progress. The fellow who is content to hearken to the dolesome sound from the tomb, will never scale the heights of Nature's beautiful evolution. But I am optimistic enough to believe and support the hope that humanity will break the shackles that hold it fettered to the dead past, frightened like children at the threats embodied in a perfectly ridiculous theology, and that a brand new theology will evolve, in which the Supreme Intelligence of the Universe will speak to us continually through his immutable laws which constitute Science. Then there will be no prayers through which he is importuned to change his law so some poor sinner may get advantage of some other poor sinner. The gods will cease to assume human form, and pure selfishness will no longer characterize their activities. Miracles will take their rightful places among the discarded relics of superstition, and the poor will understand that the infractions of Nature's laws constitute sin, and there is no pardon, but that nature collects from the last farthing, every debt which her laws assess. No sinner because Adam fell from a state of perfection (since there was no fall); no pardon because of a dying god's purchased at-one-ment (since there was never an estrangement); no God demanding blood, whose savory odors were required to appease his wrath when things went wrong. No gaunt, hungry bears to eat up little children. No fallen angel—converted into the old devil—who paraded up and down and to and fro in the earth, seeking, as a roaring lion, whom he might devour. No, none of these, but a glorious renaissance when science is invoked to seek more light from God's fixed Word. And to contribute to man's education and upward advancement without hindrance from the powers of darkness.

The philosophy of Zoroaster in which the activities on earth were depicted as a moral struggle between Light and Darkness seem to possess considerable elements of prophetic vision. His Light and Darkness are clearly comprehended as Intelligence and Ignorance. That warfare will continue throughout ceaseless cycles of time until, with the light of God's limitless intelligence, every nook and cranny of the universe shall be illumined. Every aspiration of our souls should inspire a craving for more of that Light. Superstition, that incorrigible offspring of ignorance, can not exist in that light. Whatever consolation and happiness that have been born of pathos surrounding the cruel murder of the gods of any or all mythologies will be displaced by the supreme happiness of an intelligent consciousness of the righteousness of scientifically right living. The perorations of eloquence engendered by the expectation of heavenly sanctification wrought by a sanguinary bath in the blood of the crucified God, will give way to the musical rhythm of unselfish service to our fellow men, which will continue the highest possible services of God—worship, pure and undefiled. There will be no occasion for an angelic glee club to awaken sleepy shepherds to broadcast the news item that another god is born to add another scintillating star to the already overcrowded galaxy of mythological deities, for one God, the Eternal, unchangeable, Omnipotent Spirit of nature's universe, who has never ordained burnt offerings, nor human crucifixions, will reign supreme in the hearts of men who will honor and worship Him by yielding loyally to the supreme laws of nature. Ghost stories, whether emanating from the Cave of Endor, or from the Sabbath dinner at Emmaus, will be forgotten in the pursuit of scientific clarification. The ghost of a dead god is no more staggering to the analytical mind than are the noisy ghosts of the haunted house in a lonesome and dreary old graveyard. The Bible is long on ghosts of varying styles, but the ghost of a dead god is holy, and is credited with such rapid evolution that soon after its recognition it became an undivided and an indivisible one-third of God Himself. It was a great stroke in god-making that evolved the Holy Ghost concept. Hitherto the gods had been, necessarily, limited in their appearances on the human stage, No record had assumed the boldness to assert that any of the multitude of gods had ever made, or attempted to make, appearances at two or more places simultaneously. As the human comprehension of the necessary attributes of "One God" expanded, it was necessary to incorporate a Spirit God. This was, indeed, an evidence of much improvement, and approached a near scientific and logical deduction, but most of our Bible has been compiled before this stage of theological evolution was reached. If so many changes have been accepted already, why should it be judged unpardonable heresy to suggest, as I am doing, still another mutation in our theology. Some of the patent anomalies in this Holy Ghost God are shown in the inability of His creators to be content without corporal manifestations. All the gods have possessed "body, parts, and passions"; so this fraction of God was seen, now as a dove in the air or perched upon a human head, now as forked tongues, like the tongues of snakes, except that they were veritable blazes of fire, which were enormous in size, even filling a large room in which there was a vast congregation, composed of people from every country in the world.

This earth has groped through four thousand years without God, and without hope in the world, but for the last two millenniums our theologians have access to this one-third God who has been christened the "comforter", and who is capable, as any very useful and powerful God should be, of appearances anywhere and everywhere at the same time.

Chapter VII

Resurrection and Immortality

The evolution of the idea of the “resurrection of the flesh” progressed very slowly through the centuries, but when once it had reached the point that justified its incorporation into the Word of God, it became one of the most essential dogmas of Christendom. The Jews agitated the question before the advent of the new heresy promulgated by Jesus of Nazareth and his followers, so much so that it became one of the principal articles of faith which so widely separated the Pharisees and the Sadducees, two leading factions of Judaism. It is true that the Old Testament records examples of the raising of dead bodies to life again, but these miraculous manifestations did not form any logical basis for the dogma as we have it developed later, since these revived individuals were destined to die all over again. They were not capable of ascending into heaven because the atonement had not been made, and no human flesh could enter the presence of God. The Jews were not anticipating any such resurrection as the Christian heresy adopted. They were looking for a Messiah or chieftain who would sit on the throne of David in Jerusalem, their holy city, and relieve them of all their civic troubles, and protect them from their numerous enemies, and that this glorious reign would be perpetuated throughout the ages. Their fondest dream—their highest ambition—was to reach that degree of national rehabilitation that would enable them to conquer any or all of their neighboring peoples who had so often over run their armies and wrought such bloody havoc with their national prosperity. Since it is quite patent that, in their case, “the wish was father to the thought”, it is possible that the same is true in our dogma of the resurrection of the body.

The Christians had a great deal of trouble, several centuries after the date of their charter, in determining whether they believed in this corporal resurrection. Paul, the eloquent logician of the New Testament, had penned such beautiful proof that the body which we should possess after the resurrection would be a spiritual body, and yet he had befogged the picture so much with his illustration of the new crop of wheat arising from the old dead grain which had been planted, and which, of course, was no more material than the new grain that, when planted, would have the same transformation as the old, and which would be bound to continue ad infinitum. Some desired to accept Paul’s thesis of the spiritual body, but after all the arguments were in, they adopted that creed (which has seen many changes, but which still has “I believe in the resurrection of the flesh”) that forms an important part of the dogmatic structure of scores of our present day churches. Paul wrote this theory a good many years before any of the “eye-witness” stories of the resurrection of Jesus had been recorded, and it may be that the gospel writers had knowledge of Paul’s contentions for they made extraordinary efforts to show that the body they saw after it arose from the tomb was the same body they had known and loved before. It ate ordinary food several times, and when some, who had probably accepted Paul’s “inspired” writings as the truth, expressed some doubt as to the material resurrection,

Jesus himself made the startling statement that “a spirit hath not ‘flesh’ and bones, as you see me have”, and one still expressing agnosticism was converted when he had been privileged to handle the body putting his fingers into the nail holes in the feet and hands as well as introducing his hand into the incision in the side. If the creed makers accepted the stories of the eye-witnesses, how could they question the fact that the Bible teaches the resurrection of the flesh?

Science could not accept the idea of the resurrection of the flesh. Science would contend that since human bodies began to inhabit the earth that they have continued to disintegrate into their original elements and have served to renew the soil of Mother Earth to produce new vegetation to supply animal flesh to nourish new human bodies, to repeat this cycle millions and even billions of times, and that any particular human body may contain parts of thousands of other human bodies. Whose body would it be? Furthermore, if, as demonstrated by the only body that has ever been described in its resurrected state, the risen body retains the exact physical lineaments that it had at the moment of its demise, even all the death marks inflicted by murders, diseases, or accidents, how many of us would desire such a thing? If that Christ example is not satisfactory then at what age or condition of life would we come forth? Shall still-born infants and centenarian grandpas burst forth from their tombs as flaming youth? Will we be allowed to choose? Most of us would, very likely, feel a great urge to choose some other body, than to take his own, even at its very highest physical attainments. Personal recognition of our friends and loved ones has furnished the theme for a big share of the exquisite eloquence of our songs and sermons, and has inspired that consoling hope that has comforted so many billions of the bereaved, and robbed death of its sting, and the grave of its victory. It has so ameliorated the fears of the anxious souls of earth, and so profoundly sustained faltering and wavering hopes and faiths of those who have been overwhelmed by the horrors of separation that it seems almost a crime to raise any questions of the soundness of its logic, or the truthfulness of its philosophy. And I would refrain from doing so if such hopes and beliefs did not unfavorably influence the vision for a rational and scientific analysis of the subject in the light of Nature’s manifestations.

I quoted “The wish father to the thought”. There has, recently, arisen a peculiarly interesting philosophy, however fallacious, that “Whatever man can imagine, he can accomplish”. I mention this, not to argue its weaknesses. I believe its own advocates would abandon it in a discussion like this; but it bears some similarity to the self-satisfying dogma that “every craving in man has a satiating provision in God’s bountiful store”. Man is hungry, thirsty, tired, or sleepy. God has, in His fullness, tendered the antidote. Man wants his old body and those of his friends raised from the dead. God has arranged for a glorious resurrection morn. Man wants gold, endless comforts, and beauty of environment. God has made a heaven which is largely constituted of these things. If these premises were true, they would not substantiate a tenable philosophy, but the serious feature of it all is that it is not true, and will not admit of extension.

The same theology of the Bible that offers this consoling dogma of the resurrection of the flesh is veritably teeming with the beautiful doctrine that the friends and loved ones of the past, who have gone on before through the gates of death, are now, and have been since their departure hence, in the blissful presence of God and His angels, surrounded by all their friends except those few who have for a few days tarried here below. That they have no stint of perfect elysian bliss. That the beauty, the loveliness, the richness, the inexpressible splendor in which they are forever basking, and the bountifulness with which every possible want or desire is filled, is so sublimely complete and glorious, that if all the artificial languages of the earth were literally exhausted in an effort to portray their grandeur and dazzling loveliness, that the half would still not be told. It has not entered into the mind of men, the vastness, the infiniteness of this ineffable happiness. Now will some one who is frequently reiterating "I believe in the resurrection of the flesh" please speak up and give at least one logical reason why these liberated souls would want to come back here on that resurrection morning, and in all eternity and again be enshrouded in their several old frames of flesh and bones? How prosaic! What a disappointing anti-climax! Science would contend that the God of the universe would never ordain anything so ridiculously paradoxical. If the spirits of the departed are already in their glory land, it is not in consequence of any resurrection, neither could it be in anticipation of a resurrection.

Paul's example of a resurrection has no application whatever to human bodies. It could be applied only to the vegetable seeds and to those very low forms of animal life in which the parent dies in order to reproduce its kind. The new wheat is only the offspring of the old, and if such a type is applied to the human kind, it could mean nothing more nor less than that we are to be perpetuated in our children. If his illustration is extended to its logical conclusion, it would completely disprove the idea of any resurrection at all, since the old grain is never to come forth again, but becomes soil for future crops.

My conclusion would, of necessity, be that the resurrection idea is a sample of as pure mythology as the playful antics of the citizens of Mount Olympus. It is possible that for those who sought some material or tangible explanation for all their "mysteries" evolved the resurrection concept, as a plausible basis for the still more desirable consummation—immortality. While the resurrection idea was in the process of evolution, it inspired the ancients to make very elaborate preparation for the happiness and convenience of the newly resurrected body. Choice foods and favorite viands were placed in reach of the buried body in the belief that, after so long a fast, the body would certainly want nourishment upon arising. Trinkets and beautiful gifts, associated with which there may have been rich memories during this life, were placed so they would greet the eyes at the moment of the awakening. Cemeteries were placed at most inconvenient places, for the living, because it was thought that these localities would be most delightful places to enjoy the splendors of the resurrection morning.

But how could this unfaltering faith in the resurrection of the flesh work any injury to the human family? Again, why try to disturb any comfort that may be

predicated on this innocent belief? Because this very same innocent belief is so deeply lodged in our emotional intelligence that it continues to this day to prevent the proper disposition of dead bodies. The earth is heavily encumbered with totally useless cemeteries, and it is an unnecessary evil, not only in the realm of economics, but in the more important sanitation and health. We are willing to cremate the carcasses of the lower animals because we entertain no hope for the resurrection of their flesh. Of course, many would say that cremation could not interfere with the resurrection of the body, certainly it could not, but there is that mystic sentiment lingering in many good souls that the body should all be buried together, and amputated limbs are preserved or disinterred, to be placed with their fellows in the tomb. Science might tolerate beautiful sentiments on account of their beauty, but would ever remain unable to attach any more sacredness to a human carcass than to that of any other animal. They are exactly similar in composition. A comparison would prove favorable to some of the lower animals except in the arrangement of the similar substance of the brain.

But the Bible teaches the doctrine of the resurrection of the flesh in no uncertain terms, and all who accept it as the very Word of God cannot dismiss it from their confessions of faith any more than they could falter in their belief in the virgin birth. The Joshua edition of astronomy, or Elisha's bears at Jericho. If, as is my contention, the Bible is the product of the times, as comprehended by its many authors, then we should feel free, yes even under a profound obligation, to resort to our God-given reason in such a manner as not to produce disgust at the very possessions of the powers for reasoning. And we should harbor no more fears of God's displeasure than when we are bold enough to disagree with a contemporary politician, or the Divine Authority of Kings. Human souls are timid in the use of the only characteristic that differentiates them from the lower animals—Reason.

We are prone to harshly criticize the dumbness which the adherents of other religions manifest in their tenacious faith in the sanctity of their sacred writings, while we yield all our powers of intelligence and reason in a still more tenacious adherence to the wildest claims of a composite volume that has been impressed upon our tender, childish minds as the last word from the Great Creator to all the inhabitants of our little globe. Are we not just as dumb as they? Are we going to be able to break the shackles of that peculiar monster—fear—that holds us, soul and body, to the mythologies of the past?

It has been, apparently, much easier to produce great master-pieces of poetry and eloquent art, in portraying the sentimental climaxes to people who have felt that a special providence watched over every individual who lived on earth, and that the power held a whip-hand to fall at the slightest infraction of priest-craft legislation, than to expatiate the wondrous beauty of uniform compliances with fixed laws that knew no special providences nor could be invoked to vary here to enhance the pleasures of an ardent lover, or here to round out the sanguinary assault of some aspiring military chieftain bent upon a protracted slaughter. How appropriate it was to point to little children, who are naturally the very example of credulity, as the type of human soul who should

constitute the great kingdom visualized by the builders of our newest mythology. Such beautiful examples of eloquence and perorations have appealed to minds that had been trained or attuned to that type of appeal. It is just the same whether in paganism or in Christendom. The fact that our literature would suffer a great loss if all that has been written and sung about dying Gods, and the consoling ecstasy of being freed from sin and its awful consequences, and the glorious transformations wrought by miracles, is easily paralleled by the potentialities of a literature that could be produced upon themes of a God who never allows His program to be interrupted by selfish invocations from those who are continuously thinking up something new to request about special visitations to them and their friends. Analyze every prayer heard from the pulpit and figure, for yourself, how God could answer all of them and not produce a regular cyclone of pandemonium.

It has been very reasonably claimed that if you would give your child over to the whole charge of any cult during the first 6 or 12 years of life that said child would be safe for that cult ever after. Is it any good argument for any question? Is a theory to be tested by its power to create such a fear in the child-mind that when he grows up he is still afraid of the curses threatened to befall any exercise of his reason? On the face of the picture, would it not appear that a theology or any other "ology" would be strongest of it appealed to the mature mind? Why are religionists so insistent upon gaining access to the tender, credulous minds when they emphasize the consoling thought that if their dogma is accepted any time between birth and death (and some even give extended grace) that the result during all eternity is just the same? Some cults have exercised the perfectly logical business acumen of establishing infant asylums and hospitals for the sick for the very good reason that when the mind is attenuated by infirmity or immaturity is the propitious time for those impressions that are hard to dislodge by any kind of argumentative effort. So, the dogma of the resurrection of the flesh, along with many other no less illogical premises appeal to the aspiring youth as well as to the chronic and confirmed invalid. Then when the mind grows into the analytical adolescence it is continuously harassed by the specters of early impressions, and he who is able to unlearn as well as make new acquisitions is the one on whom the world's progress rests. What a pity that we have this burden so securely cinched about our vitals when we are young, and then have such fearful experiences in the process of disillusionment. If all the fairy tales of the nursery could be bereft of the miraculous, and let the impressionable minds of our next generation acquire an early habit of realities, how much easier would it be when we begin to face the stern realities where sentiment has no prestige, and where genii and fairies and tin gods fail to relieve us of all exertion or responsibility.

Death is bound to be either a dreamless sleep from which there is never any awakening, or else it is the laboratory of Eternal Science in which the intelligence (the Ego) is separated from this corporeal dross, and I would contend, never again to be reunited. Immortality is a purely scientific hypothesis. That is not undertaking to outline what immortality is to be like throughout the ceaseless ages. There might be many more evolutions, but immortality means

immunity from death. If I am immortal, I shall not die. This corporal frame is but a habitat, a house to live in, it is not I, but even the elements with which it is constructed are not subject to annihilation. They enter into other bodies ad infinitum. They are earth bound for they are a part of the earth. My ego may be able to make other connections, but it cannot re-enter this house that has burned to its original elements in the combustion of dissolution. Those elements have taken up other abodes in other structures like the one I have deserted. I say "if I am immortal". Science is to be credited with revealing the indestructibility of all things. If the carbon, oxygen, phosphorus, etc. in my body are indestructible, the intelligence which I have, and the character that I have constructed, shall continue interminably. There is no way to obliterate the historical fact that I am today. I shall have to be tomorrow whether in this house, in another house, or out in the wide open spaces.

Whether I shall be a separate entity, with my erstwhile individuality, capable of differentiating myself by references to the specific memory of this existence here, with its experiences and associations, thereby recognizing my friends of earth, and being recognized by them, or whether I shall be but one microscopical cell in the aggregate of all intelligence, merged for some great work, I am unable to even project an answer. If, however, I am unable to employ my memory in such a way as to know my friends, I shall be unable to recognize myself, for my own identity would have to be established and maintained by reference to where I had been and what I had done and the contacts I had made while constructing my character and my personality.

I am convinced, then, that immortality is a tenable dogma, not because sacred writings record the return of versatile spirits in the form of ghosts and angels, nor because modern spiritualists profess to keep up a running communication with the souls of the departed, but because the ever trustworthy demonstration of nature's science patently support a basis for such faith.

The spiritualism and the psychic séances of our day fail to materialize in the presence of those who allow no fraud. The application of the same yard stick to the manifestations vouched for in the Bible record, would no doubt, would have detected an equal amount of fraudulence. The ancients should not have required so much dexterity, since their audiences were not as liable to contain those who were prepared to resort to the stubborn criticism of cold, deliberative science. I have sat in the awe-inspiring atmosphere of the séance, and have been literally disgusted at the ease with which even intellectuals in the audience were convinced that they had actually received messages from their dead friends. Not one word has been spoken from spirit land that could not have been uttered by an attendant. "I am very happy." "We are awaiting your arrival with a great joy." "I was bewildered at first but am able now to move about without difficulty." "This is a very busy place." And an endless sluice of similar chatter, characterizes the average séance. And when I would be so rude as to ask for answers that I knew no one behind the curtain could possibly know, but which would be well known by the spirit whose presence had been announced, all the spirits would be stricken with sudden and complete aphasia.

What small wonder that we accept, without question, the deisms, theisms, demonisms, and spiritualisms that any and all peoples of the past have incorporated into their "sacred" literatures when we not only accept but run after such rubbish from the princes of fakirs. Immortality, even, cannot equip an intelligence to use articulated words of an artificial language. If I am to speak my vernacular when I go hence, I shall really need my old body again so that I can modulate the words and renew the old task of holding my infinitives from splitting, and keep my adverbs and adjectives from clashing. No, I still hope to get away from all the artificial languages, both ancient and modern.

The hope of a glorious immortality is not fraught with the detrimental consequences upon our lives and conduct here in this world like a belief in miracles, pardon of sins, and the special providences invoked by prayers, but such hope should furnish inspiration to aspire to the greatest perfection in the comprehension of (and obedience to) the unchanging laws of nature's God. He never changes, and we may confidently expect that natural laws will prevail in His spiritual realms. Then the greatest preparation we can have for any other form of existence in God's eternal and limitless universe is training in accepting those laws as fixed, always right, and never to be waived or altered as a consequence of our selfish importunities. The same cause will always produce the same effect, whether it operates on one of the planets in our solar system, or on any of the billions of worlds to the remotest parts of infinite space. Geometry is the same wherever there are dimensions to comprehend or to measure. Two atoms of hydrogen and one of oxygen will form water in the heavens as on earth, if they have an opportunity to combine. The law of gravity, and the effect of the ultra-violet light, with all other natural laws are necessarily universal. That science that is as eternal and as immutable as God is the sum total of all these laws. We have enough of that science demonstrated to justify our adherence to its findings and faithful obedience to its mandates, while we earnestly search for more light.

To those who demand something to fill the void if we remove the foundation of their faith in the sacredness and divinity of the Bible, what more should be tendered than the greatness of the Creator of science and the ineffable perfection of all His laws, with all that is implied in that comprehension? What injury is wrought to any human soul by the removal of falsehood and by razing the foundations of a but fancied security. If the Bible evolved as we agree all other "sacred" books evolved, then it would confer a great good, rather than injury upon all future generations to replace the confidence hitherto reposed in its all-sufficiency, by emphasis on the theme that makes its appeal to our reason and intelligence rather than our emotions and our admiration and craving for the mysterious and miraculous. Our abiding faith in the holiness and divinity of the Bible may be as much pure credulity as some other human being's abiding faith in the sacredness of a white elephant, or still another whose confidence reposes in a sacred cow. The very unreasonableness of the claim that the Bible is the Word of God ought to set us thinking. It will not be harmful; to any average mind to meditate upon this extremely important subject.

Science does not destroy religion. It enhances the real beauty of service to God. It suggests that the means of service are contained in the perfect and immutable laws of nature's Universal God, rather than in ritual incantations and blank adorations based upon formulae, mysterious and miraculous, offering sanctification and parole from a mortal sin that most of us, now, agree that Adam never committed. And Adam's transgression must remain the principle leg on which Bible theology must stand.

Chapter VIII

I shall feel well repaid if I have said anything in these pages that will stimulate that most desirable attitude of logical questioning of all things before they are adopted into our stock of facts and philosophies as Truth. The scientist is continuously doubting his own demonstrations until the facts are established beyond even the shadow of a doubt. After an idea has been commonly accepted, the scientific mind is still trying to disprove it. No other course is commendable. We, if we would be classed as truth-lovers, should doubt our own conclusions. We may have no faith tomorrow in that which we accept to-day. No, that does not disrupt society, nor lead to indecision and pandemonium. It is the safe road to soundness of philosophy and to greater certainty of the foundation on which our faith is predicated. The child-like credulity that accepts everything advanced by a friend in whom great confidence is reposed is not, necessarily, a desirable characteristic. If we cultivate the attitude of intelligent agnosticism, we shall be less upset when we find ourselves the object of criticism, and thus life will be more filled with happiness for us. Even if our critics are supposed to be less informed than ourselves, we should carefully and coolly analyze every phase of the argument advanced. If we become angry or incensed at criticism, we are violating the law we would have every body else obey.

There are a great many good things written into our Bible. Ultra modern sermons are largely confined to these passages. Any new "Bible" that is to be adopted in the future, should be justified in including such material. Our New Testament writers borrowed much from the text of Judaism, and felt that no injustice was done. Our preachers still take great pride in acknowledging authority for present-day dogmas in the Old Testament, which the New declares becomes obsolete on the adoption of the New. And any civil court, in the governments of all the world, would hold that two wills from the same person could not be admitted to probate. (A testament is but another name for a will). So our Old Testament is superseded in toto, and has no value in Christendom, and can serve no good purpose other than its value as a reference in the study of ancient history, national and religious.

Because there are many beautiful mottoes and deeply inspiring proverbs as well as rules for human conduct and moral and social conventions expressed in the Bible, it is no proof that it is the Word of God. Any good book on etiquette should contain those things, and many of those found in the Bible were taken from still older books and traditions whose authors laid no claim to inspiration. They did not even accept Jehovah as their Deity. Those very worth-while features were based on human experience, and therein rests their value. Paul declares, long before the New Testament was compiled, that the old regime (Old Law or Testament) was taken out of the way on the day of the crucifixion of Jesus. That it was nailed to the cross. Two centuries or more elapsed before the New Testament compilation, and still several generations before it was accepted as the authoritative word of God; so it may be that the Roman Catholic contention has some merit—that is, that their church was established before the

New Testament was written and after the old was superannuated; therefore they are not compelled to take either as their authority. In that was they are certainly not embarrassed by the possibility of egregious errors in transcribing and translating fragmentary original manuscripts. Furthermore, they are not subject to every wind of doctrine, for nearly every doctrine that can originate in the minds of men may be substantiated by a "thus sayeth the Lord", if the Bible is accepted in its entirety. Spiritualism, theosophy, sooth-saying, fortune telling, divine healing, witchcraft, and ritualistic pantomime of every imaginable kind and character have good and sufficient endorsement in "holy writ".

I believe I have sustained my affirmation that there is an insurmountable conflict between science and the Bible, and that the controversy can never be reconciled as long as the Bible is regarded as infallible, not only when it presumes to discuss secular and material subjects but even in the realm of moral and religious codes. My final conclusion is that the Bible is not the Word of God, but that science is. And that we shall continue to comprehend more of science and that humanity shall continue to enjoy richer blessings in exact proportion to our conformity to its mandates.

I also trust that I have not left any kind of room for any one to call me an atheist. If I have, I want here, to re-affirm my abiding and unfaltering faith in that Eternal and Universal God who infinitely surmounts all the gods of all the sacred literatures of all the hitherto recorded religions of earth whose deities stooped to perform purely human artificial and ridiculous antics. I believe in that God who has not spoken to us or any other mundane creatures except through the lawful and regular behavioristics of His immutable science.

And now may the choice and rich blessings of that God—Science—be the reward of all who will join me in an honest and sincere exercise of that power to think and reason, which are a part of that Word of God that we should highly honor and obey. And I am convinced that there is a rapidly increasing number of intelligent people who sympathize with my continued inability to understand why we should remain fettered to the mythologies of superstition, even if some of them occupy positions that seem to make it impracticable for them to endorse or subscribe to my philosophy.

(Note: Here ends the typed portion of the manuscript. The remainder is written in pencil on several kinds of paper. The next few pages are written on stationery from the "New Kenmark Hotel, 17th and Welton Streets, Denver, Colorado." There are also two pages that are on un-marked stationery, though I am unsure where in the sequence these belong. The remainder of the manuscript is written on lined "Big Bear" tablet paper. Although very good penmanship, in places the script is smeared or otherwise rather difficult to read. Areas where I cannot make out for certain what is written are so noted. Also, the manuscript is noticeably rougher from here on, not having had the benefit of a first revision when typed from these notes.—ed)

Chapter IX

We are able to trace the evolution of the world's sacred writings and the reception and veneration they have enjoyed among the peoples of the earth since the dawn of history. It is rather easy to discern the real advance in intellectual conception which marks the product of each succeeding Renaissance introduced as the new replaced the old order of things. Civilization, marked by religious conception, has not evolved in a smooth and even course. Every advance has been literally fought by the then orthodox, and the new thought has ever been denominated "heresy" and the heretic has been punished in the most cruel fashion that the fertile imaginations in the established order could muster.

It is a most commendable trait of human character that men are not quick to give up a treasured idea or inclined to be moved easily by the reformer—it is, of course, far safer for the common good that the new should be carefully analyzed before allowing it to replace the old tried and consoling doctrines of the fathers. The tenacity with which this principle has marked human thinking was verily the prime reason for the necessity of miracles in the establishment of every regime or system of religion in the past, and miracles would still wield an enormous influence in any new movement even in our present generation with a large percent of the people. But the ever increasing number who are guided by reason and logic and not by the mysterious (?) and supernatural continue to reduce the importance of the miracle worker in the promulgation of advanced thought. One of the beauties (?) in the picture of this evolution is in the established fact that the heretics who shattered precedents and offended the orthodox became the orthodox in the next step of progress. It will always be thus. Every spirit of intellectual evolution has been established on the ashes of the past, which accounts for the further fact that every succeeding system incorporated what was conceived as the best in the old. The systems of Egyptian religions had experienced several such revisions with the typical fluctuations of orthodoxy and heresy before Osiris (?) was created, according to our, now, orthodox chronology. The Book of the Dead was hoary with age and Zoroaster's theology had given consolation to teeming millions before the Sinai code was promulgated, and, yet, our New Testament, the latest and best of all, incorporates, among its veritable gems of beauty, the central thoughts of three of these great monuments—the greatest and best the world had ever known in the times that they governed the thinking of men.

So we see that the evolution of thought includes a peculiar reverence for the trends of the past, just as evolution in material things depends upon what has been—when unhindered, both perpetuates the best in the forbears.

When I criticize the pressure of recounted miracles for the purpose of forcing acceptance of any system of religion, I feel that I want to excuse the very earliest reformers on the grounds of the great ignorance of the people of the times. And when I do that, I also comprehend the almost necessity that the next "heretical" reformers found it exceedingly difficult to impress their higher culture upon the adherents of the old order, without resort to folk-lore stories of miracles of even more convincing style, and emanating from a higher type of god. This

kind of campaign also continued its evolution until almost any body could personally contact his god, report conversations, even bring back handicraft samples of great excellence that were graven (?) by the actual finger of the God, in person. First, none but the Gods could do the miracles, but later this greatest of all accomplishments was carried on with remarkable success by mere men. Here we are able to trace the processes of the evolution of miracles down through the ages to our own sacred creeds—waxing ever more wonderful and awe inspiring. Early gods made it thunder or caused the sun or moon to become eclipsed to impress the ignorant people. It is, indeed, most interesting as well as instructive to trace the evolution of human thinking by the masterful influence of a conception of something in man that forever craves the answer to those momentous questions that shall remain throughout all time as the most important: What is it all about? What means this life on earth? Is there any explanation as to what next? Man seems to be the sole creature in all earth's countless species of life that has ever bothered about the answers to such questions. And man's answer has assumed many forms. The scientific research into the story of the origin of species, or the trends of development in the kingdoms of animals and plants, while most entrancing, is not as clearly outlined as the evolution of the intellectual mutations. There is something surely worth our serious contemplation in the fact that in some ten or twelve thousand years the human comprehension has made such tremendous strides. A dozen millenniums may appear to be quite a long period to come from the Dawn man, but it, probably, required many times that many years to make an orchid from slime. When once the mind of man takes an epoch-making step, he moves much more rapidly than anything in the lower kingdoms, and when a certain stage has been reached the progress becomes more and more rapid—Man has now reached such a high degree of mental acumen that every day brings forth some new marvel of thought and invention—and the pace is now so rapid that it sets a hard task for one who would keep informed. More progress has been made during the last century than had been made throughout all time prior thereto, In the social and material setup, while it was not accomplished all at once, it has been the custom to discard the old, (though they may be called our schoolmasters to bring us to the present fullness of living), when the highest intelligence demonstrated the desirability of leaving the crude and unreasonable, for the better. But what principle has not worked so well in the most important thing of all—may be its very infinite importance has actually been the cause of slowness of change. Of course, great improvements have been attained in the spiritual (the religious) world, but we cling to the old with so much more tenacity when we enter the spiritual realm. Surely we can stand on the last chapter of Revelations, pull the cord and ring the bell on the first chapter of Genesis—even more we may hear a faint chime on the temple of Amenhotep I, three or four thousand years ago.

There may be some “missing links” in both Evolutions, but they parallel each other, not only in accounting for the same things, but in the mode of mutations (?) – First the theological was far in advance but, owing to its own habits of being satisfied with the old, and trying always to utterly destroy anything new, it has been passed in this race with Science, until now it is so far back in the

dust that a complete renovation seems in order. It is admitted, frankly, that the public utterances of the Religionists have recently portrayed a most remarkable trend toward intelligent revision, yet they lean for their support upon the same old miracle-working theology. There is little difference, between the God that we worship in our most modernized churches, and the God that is visualized by the scientifically trained minds. But if the religionist is wholly conscientious in the claim for a belief in the scientific idea of evolution, it is absolutely necessary to give up the Garden of Eden theology which has come down to our generation as sole basis for the necessity of the still older human sacrifice on Calvary. I continue to insist that if man's evolution was anything like how we now believe it was, that he never enjoyed any pinnacle of perfection from which to fall, but while he scaled the crests and floundered troughs of the waves, he has continued, and will continue to advance toward perfection. Be he so woefully distant from such blissful paradise now, he is nearer to it than he has ever been before.

To accept this idea of unending change on every hand requires but to accept what we must observe every day of our lives, all nature exhibits this eternal succession of mutations—Nothing remains to-day exactly as it was in any of the yesterdays—This is bound to be the law of nature's God until perfection is reached, when no further change can be scheduled. Perfection can never turn back in retrograde, else it lacked in a very essential characteristic the elements of perfection—It would show prima facie evidence of imperfection in the very first drop toward imperfection. This same truth, extended, would nullify the very corner stone of our present orthodoxy—that man was created perfect, and then, so precipitately, apostatized to the lowest level of degradation—into total depravity—in so much that every thought of his mind and every meditation of his heart was evil continually. There was none (?) good,--no, not one.

It may produce considerable shock to our dignity and sense of personal approbation to turn from some deeply cherished dogma which we may have, often openly defended, but, after all, just such change toward demonstrated truth is the most profound evidence of strength of character. To refrain from acceptance of the logical deductions of our own judgment, is the strongest evidence of cowardly weakness. If the truth hurts, there is bound to be something materially wrong with the fortifications of our faith—a faith that will not shrink, though faced by every foe, no matter what may be its predicate, is not the object of my appeal. I would not hope to be of any assistance whatever. I would appeal to the millions who are willing to minutely analyze the evidence upon which their faith is predicated, governed only by the sense of reason and sound judgment. There is no question of the great number of human beings to-day who belong to this latter class.

The apostasy from the old order that has developed during the last few decades has caused a lot of the unrest in the world. Many who enter the transition stage are prone to announce disbelief in everything, and are seriously inclined toward a reckless indifference toward everything. No doubt it has led to outright lawlessness, to all that is included in the "jazz age" when an active but restless mind has reason to doubt the stringencies in the established schedule of rewards and punishments, that have been the governing force of youth and the

unthinking—There is liable to be an unholy reaction—it is well expressed in the old proverb that “a little knowledge is a dangerous thing.”—This transition is inevitable, if there is any progress. There is, positively, no way around. The same idea is manifest in many examples of human progress. No boy can become a man without passing through adolescence, a period that has well been labeled the “dangerous age”—It is impossible to leap from ignorance to enlightenment. It, like everything else, comes within the universal scope of evolution. Any change in theological conception must bear the burdens that come from a peculiar mixture of the two or more systems—There is nothing worse than floundering in the wrong element. Strychnine is not poisonous in its native habitat. Disease producing germs would remain innocent and harmless if they were never removed from the meadow where their nature would place them. When they get mixed up with animal cells they begin a struggle which upsets the regular functioning for the parts involved. Christianity—whose very excellence over every other system ever comprehended by man is acknowledged, had, noticeably, lost its controlling influence among men, due, as a matter of fact, to the restlessness and unfixedness of thinking that are consignant upon the dangers of transition from the old to the new order of theology.

What is evidently great evil, may be necessary to sturdy the wholesome development—It may require a blow between the eyes to set us to sober thinking. The theological systems of the world have to become horribly disjointed before they can be made over. The present woeful and mangled state existing among those who advocate the completeness of the Christian system is further reflected in the unstable and warbling (?) social and political wreckage. Rottenness as well as ignorance will crumble the sacred walls of even a holy city. There is a legitimate cause for everything—physical or metaphysical, and everything that is, or ever was, is or was the best that could result from the cause which produced it, for it is, or was, the only thing that said cause could produce.

The present transitional status, no doubt, was initiated by scientific research and study, the results of which have been accepted in part, at least, by the best thinkers among the exponents of theology, who, in turn, have, thank God, so emasculated the hoary theologies that modern thought has advanced rapidly during the last three decades. Troubles resulted? Surely it was inevitable beyond cavil, but the sooner we get through the age of instability, the better it will be for all.

Grave disturbances of necessity, followed the crucifixion of his Satanic majesty and the obliteration of his old and heretofore well established habitat—Hell—with its super-heated furnaces, stoked with sulphur, as obnoxious as it was hot. Highly intelligent preachers took away this apparent bugaboo, but it is easy to see that it also removed one of the principle restraining features of the established regime. Many sermons have been presented laden with an effort to explain away the miracles, by accounting for them as natural phenomena in the presence of marked ignorance. Still others have minimized the virgin birth, and so on, and any reader may add from his own knowledge a great many changes in modern theology. But there is too much of the old superstition still revered by

these same “modernistics” to allow the perfect working of this absolutely perfect law of Earth’s Creator.

In the annihilation of hell, it is impossible to retain heaven, else we destroy the cornerstone of our whole temple—the equilibrium of opposites. And if Satan is stricken from the picture, it delivers a mortal blow to the God of the Bible, by the same token. Hell may be defined, by the gentle mind, as anything else but a seething furnace, and heaven may not be paved with pure gold, and all the other material excellence may be non-existent, but if we insist that one is real, it is next to the impossible—it is illogical—to disclaim the reality of the other. If some among men are to be rewarded as a consequence of well-spent lives, those who have been less active in righteous living certainly should receive less desirable rewards. Thus we must have some system of grading—such laws are ever held in the natural kingdom, and the most logical deductions indicate that the spiritual domain follows in an unbroken policy—an extension rather than something entirely apart—thus the spiritual is entirely natural. Many of our time-honored teachings, including much of what is credited to Jesus of Nazareth, have depended upon the patent {Patient?} operation of what we call the natural laws to explain the phenomena of the spiritual realm.

If evolution has any valuable significance, whatever, it does seem logical that it is set to continue forever. It started with chaos (we have been taught to believe), but it is a much more beautiful and comprehensive picture to use the term God, who cannot be classified as chaos. In his very potentialities is contained all the building materials now in the whole of the universe. Protoplasm, if you want to call it that. We may name it “star dust” or any other nomenclature that has ever been suggested, but it always means the same—all the chemical elements that constitute all the myriads of worlds in the universe to-day existed then. There has never been any increase or any diminution in the number of elements, nor of their volume. If one thing in all nature grows (increases in size) by ‘adding’ material elements something has to diminish. This change is the very life of nature. Let us call it the spirit of the universe. There is, literally, “nothing new under the sun,” except new forms made up from the same old materials that have ever existed in the store house of God. If star dust once represented all that was in the material universe, it contained all that is now contained in the billions of worlds that are known to occupy space. It is a fixed law of God—more immutable than the law of the Medes and Persians—that every one of these elements will behave every time and always in the same way when placed in the same environment. If hydrogen and oxygen, in certain proportion and in certain environment, will produce water one time, it is impossible that they might produce wine at another time. And the same certainty throughout the whole schedule of nature. Not just for to-day, but it has always been so, and is bound to ever continue the same constancy. If it were not just that way there could be nothing gained by the study of the natural philosophies. Such fixed behavioristics includes the characteristic of change. (no, it is not paradoxical) This urge, or, at least, inclination to change position is the fundamental law of life and growth—but it does not disturb the established premise that everything continues to behave the same way, when in like environments.

It is by the contemplation of this law of beautiful constancy, that we are enabled to decipher what has been throughout all the millenniums of the past, as well as to project our vision deep into the future. No one claims that all the details of evolution are, at present, understood, Nor can any one lay claim to the understanding of all the recorded pronouncements of the Bible. The Theory of Evolution, even at its present development, is easier to support by known facts, than are the fantastic claims set forth in the Bible. In fact the Theory of Evolution is already so staunchly supported by Nature's own record, that it is accorded a place of honor in the minds of men. Nobody argues any more against the origin of species by mutations, due to changing environments. It is more or less commonly accepted that man is the progeny of something that simulated man, and, yet, was only anthropoid (man-like) and so on back through all time his remote ancestors came toward what he now is, by a series of countless mutations occupying still more countless years of time.

The greatest source of mental tragedy that has lingered with me for a long time lies in the unshakeable fact that this, now well-established picture of nature's mode of progress, can not be laid out in any way, conceivable to my mind, so as to harmonize with Bible Theology. And I feel that many thousands of other mere mortals have had to face the same disturbing dilemma. Nothing, then, can hold a more important position in our meditations, or furnish a more driving force to stimulate our pursuit of truth, than the inspiring hope that we may find portrayed in the library of natural laws, the most logical answer to that most profound of all questions—what is man's destiny? Or, is there a reasonable and perfectly logical basis upon which rests our hope of immortality. I am convinced that such a consummation is clearly forecast in the sacred pages of Mother Nature's open book.

Somewhere in the progress of the evolution of man there appeared a comprehension of the indestructibility of matter. Such an idea, naturally, was extended to a vague conception which included the continuity of the highest form or combination of matter, which was represented on earth by man. We may, easily, trace the development of this primeval philosophy of life through a few centuries, but are not able to go back very far, as time goes. The first concrete manifestations of this hope of a future existence for man, comes to us from what we call ancient Egypt.

Nobody knows how long the practice of placing food and other favorite articles in the tombs had been followed before the internment of the few whose silent abodes have been opened and examined—those whose story has been so revealed carry us back little more than three thousand years, but no argument is required to convince us that the custom necessarily had existed a very long time before reaching the stage manifested by such magnificence as has been discovered in the tombs of the Kings. There can be no other explanation of such procedure, particularly the store of food, than that they possessed some kind of hope or anticipation that the interred, mummified body had, at least, a chance of returning to life, with its characteristic of getting hungry. And the human trait (not at all ignoble) which is, to our generation, and I would conclude continued through all intervening generations a very solemn formality, led friends and

neighbors to do many acts of kindly consideration which they felt would be pleasing to the departed in case their bodies should ever be revived.

This was, apparently, the dawn of the anticipation and the expectation of the resurrection of the body—with all its former parts in positions as they were during life. The resurrection of the body finally evolved into a very real religious dogma, which seems never to have been universally accepted, but which persists to our time as a fundamental institution in the sincere philosophies of life revered by millions.

We should reek (?) no criticisms concerning this conception—it but states the case of Evolution so clearly that that there is no place for quibbling over the very steps that mark man's advance.

Judaism, the immediate predecessor to our Christianity, and from which we have borrowed more than from any other, recorded no concrete evidence of a hope of immortality in the earliest propagation of the system. "That thou mayest live long in the land," and, "That the Lord thy God shall prosper thee" stand among the high lights of the hopes predicated upon the observance of the law of Moses. In later records, however, there is plenty of evidence of the hope of the resurrection of the body, but instead of its general acceptance, it served as the principal bone of contention that divided the worshipers of the God of Abraham into two schools—the Pharisees and the Sadducees—The Pharisees upholding the dogma of the resurrection of the body, while the Sadducees denied any such phenomenon. It is not clear whether or not the Sadducees accepted the miraculous resurrections performed by the priests, such as were accredited to Elisha, when he came in late at night, to retire, and found the dead body of a lad in his bed, whereupon he stretched himself upon the corpse, and, it would appear from the record, performed artificial respiration by mouth-to-mouth insufflation—Such folk-lore stories as this, however, again, mark the progress of evolution of the idea of the resurrection of the dead.

The Christian system marks a great advance in its conception—while its continuation rests upon the old resurrection of the body, the old corpse is to be changed into a spiritual body—The raising of the same old body continued as a necessary part of the phenomenon, and while it was part of the conception that all bodies would be called forth about the same time—this was not quite conclusive for when St. John, the divine was in exile on Patmus, he announced a wonderful Theophany in which he was permitted to take a good look into the holy city, and he says he saw one hundred forty and four thousand, who had endured the tribulations of this life on earth, and who had "washed their robes and made them white in the blood of the Lamb". These had already had their resurrections and were basking in the glories and supreme loveliness of the immediate presence of God, the father, in the new Jerusalem. Of course, some noted theologians have found, and very eloquently proclaimed, the explanation for this apparent irregularity—These, twelve thousand from each of the twelve tribes of Israel, were the ones who were resurrected at the same time Jesus came forth from the tomb—many of these had been seen on the streets of Jerusalem on that memorable day, but no census was taken until John saw them in his most marvelous of all Theophanies.

It is apparent that it is not easy to determine, with certainty, whether the, now, nearly universally acknowledged hope of immortality rests upon the teachings we get in childhood, which certainly proceed from the records of past and present theologies, or whether it has a basic support in the natural evolution of man. I am thoroughly convinced that it is an integral element of the very soul of man. It might be argued that “the wish is father to the thought—maybe so, but whence came the wish? Nothing has ever existed, not even a wish or a thought, without a legitimate cause, and that cause could have produced nothing else. There is, then, a legitimate reason for the very first conception of such a hope. It could be nothing but the normal extension of man’s potentialities, in the evolution of the intellectual—the spiritual—the ego. There has been evolved in man something new. Something not found in any other corporal life on earth—This something is very complex—much more comprehensive in the human animal in which it resides. It is the real man. We are justified in the claim that “this body is not I—I live in this body”. This claim cannot be made until the tenant “I” has grown to the capability of recognizing its own individuality—It is as much the product of growth as is the body. Its proportions are not limited by the size or frailties of the body in which it develops, even if its material manifestations are so limited. – This characteristic is what makes it impossible for a fellow-man to measure its form, or to judge its possibilities. One can measure all the lineaments of the body, but nobody, however wise, can reckon the potentialities of another’s soul or ego. It is the connection with the infinite. It is the something that shall be born into eternity. It, of course, may be still-born, following the immutable law of nature. It certainly is possible, by the same token that this, developing, internal entity may be well nourished or it may mortally suffer from malnutrition—This sets the stage for the dramatization of the gestation of the spiritual, in the natural world—Extension of Nature’s laws until they are projects into the infinite.

I am unable to perceive how or why this process of Evolution should cease. It may be followed with satisfactory precision from that distant past when the earth supported no life of any kind. Everything connected with the earth was thoroughly sterilized—All the chemical elements that exist now were present in this cosmic mass. Their combinations were limited to the inorganic and even at that, of necessity, quite unstable, on account of the intense heat and continuous, cataclysmal, upheavals—It is entirely unnecessary to consume any time or exert any energy in an attempt to compute the duration of this instability—We have preponderant evidences that such condition has been experienced by our Mother Earth. If, then we grant this period of sterility, there must be some explanation for what followed.

Back in this dim past, in a temperature sufficient to reduce even the heaviest elements, such as iron, limestone and so on, to include everything; to the gaseous state, we seem to be a long way from the immortality of a soul that as yet had no existence. But here is where the start must be made. In the course of time, small matter, now, great changes were consummated—the earth cooled and calmed, gases condensed to vapor. Oxygen and hydrogen now found their favorite affinity—moisture rising, was condensed to fall in hot rain. And if all the water now represented on the earth was engaged in this wonderful spectacle,

just think of the torrential floods that deluged the earth day and night through many millennial cycles! Change—evolution—continued another long cycle of time, and, while still hot, water could maintain its form on the surface, formed by the cooling and condensing of heavier elements and combinations of elements. Now accumulations of water were more and more constant, until the earth began to assume something of its present appearance, though it was very much larger and entirely bare as to vegetation or any life.

But evolution never takes “time out”—all the elements which are now contained in trees, animals, and the beautifully tinted flowers of all earth’s fullness were present then. They formed their affinities—LIFE (as we know it now in the most primitive state) represented by the first vegetable cells—perhaps much less complex than cells that we demonstrate now by the aid of high power microscopes—all the elements necessary to the life of the simplest living cell in a suitable environment of warmth, moisture, and the vitalizing rays of the sun, the cosmic rays—aided by every necessary energy that now contributes to the life of a plant cell started what we, now, call spontaneous evolution of life—Creation has continued in the same manner, in similar environments, to this day, and we will continue as long as chemical elements retain their present and past characteristics.

Evolution in everything is easier and more rapid after the start is made—A fact so evident in all progress made by man. Organic came from, or was constructed upon inorganic—The inorganic kingdom is called the mineral kingdom. From it grew the vegetable kingdom, and constructed out of both these was the animal kingdom—Leaving eons of time behind us, we are now existing in the cycle of the animal.

You retort that God created life on this earth and my response is: a-men. God is life—no item of Nature’s abundance is separated from God—Nature is a department of God—whatever nature accomplished is done by Him—the fool, and only the fool, hath said: “There is no God”—Such noble perfection is the greatest of codes of laws must have been preceded by the noblest of all law makers. Without fault or weakness—hampered by no lack of understanding—omniscient—omnipotent. The absolute. So the laws created by Him are complete and perfect in every detail.

We must avow the highest admiration for all the great thinkers of the past, from the dynasty of the Amenhoteps and their teachers, down through the great procession of the present. They furnish us such beauty of thought—gems of profound excellence. Without their contributions we would be back where they began. The future, in everything, must be constructed from the best in the past, with new materials added as fast as they can evolve. Thus we go onward—ever upward in the march toward perfection.

Only a poor guess could be projected as to the time in the past in that remotely early period when there was nothing on earth but the inorganic. Nothing that represented living matter, and after the birth of the first plant cell, no guess may even approximate the lapse of time before the animal cell evolved. We do know that no plant life could exist without the mineral, and that there could be no animal existence without both mineral and vegetable. It is then a reasonable

conclusion that the evolution of the animal, from the birth of the first animal cell, until we had an animal that took thought of the great enigma: "What is it all about?"—Homo Sapiens—consumed another long period.

How can we avoid the conclusion that at a time closely associated with the advent of the first thought which emerged above what we term animal instinct, there was begotten a representative entity which was as much the beginning of another kingdom as the plant cell in its kingdom, or the first animal cell in its realm?—The march of the evolution of natural kingdoms! The immutable and unbreakable laws of the eternal, the absolute, the infinite—God—invoked, alike, in the institution, propagation, and perpetuation of all. This brand new kingdom bears the inspiring title of "The Spiritual Kingdom". It evolved from all the preceding and extends the continuity of Nature's scheme. Is this the last of such Evolution? Only the Infinite knows. In my weakness, I continue unable to understand why the procession of Evolution should discontinue operations at this time, or at any other period within the limits of human vision. Neither the vegetable embryo nor the animal foetus has the ability to apprehend its future destiny by the process of deduction and projection, but the embryonic citizen of the spiritual kingdom, while yet prenatal, is endowed with potentialities simulating the infinite. It is capable of contemplating the wondrous beauty and grandeur of its environment. All the progress that has been wrought by human effort has been due to the urge of this, as yet unborn, future citizen of the spiritual kingdom, whose gestation is accomplished within the human complexity.

The time must come when this new creature will be expelled from its habitat within the material and mortal element, and, if it has had normal prenatal care it will be able to live in a new environment—The change in adaptability so that it may, immediately, exist in an entirely different environment, would be no more sudden nor remarkable than the suddenly changed adaptability which transpired at the human birth of its erstwhile host. The human embryo is continuously submerged in water during the entire period of prenatal growth, and yet, almost suddenly it emerges, or rather is expelled, from its liquid habitat and is happily changed so that it is exactly fitted to live and prosper in air—No miracle, it is by due process of natural law.

So the spirit is born into a new kingdom, in whose twilight it had been developed while in the human body. As we observe in nature all about us, the more delicate and completely finished things are, the greater our anxiety concerning their care. The higher the breeding in domestic animals the more care is required to bring out their greater potentialities by proper nurture—As we proceed up the heights with evolution we observe this characteristic all along—No great argument should be required to convince one that fatal mishaps, from lack of proper care and nurture of this highest order of life that human intellects have, as yet, comprehended, are more to be expected than in the baser orders—Many new born spirits, no doubt, will be woefully deformed. It would be entirely within reason, after a careful perusal of nature's jurisprudence, that an alarming proportion of these would be monsters (monstrosities). May be still-born wrecks. Such determinations have been visualized by many great minds in our history. Looking with great foresight, even if from a very different standpoint, men have

pictured the doleful results of the careless Eugenics practiced in the nurture of the spiritual embryo. Effort—painstaking care, being prescribed that the best results might be acquired. Light in such matters, instead of flashing forth at once, is the result of the accumulation of human experiences. It was illustrated by two roads—one was a straight, but narrow path,—few there be that find it. The other a broad highway—many go in thereat. No effort or care is required to fail, but the most important of all things must be found. Another great thinker and logician expressed quite a similar idea when he announced that eternal life is the reward obtained through “seeking immortality by patient continence in well-doing.”

It seems to be well established that the soul—the spiritual entity—the real object of our present search—is generated and developed within this human body, and, at once, becomes an important part of the human picture—It is the union and co-operation that designates the elevation of man above, and superior to, the lower orders of earth’s occupants. There is but one, very small, part of the structure of the animal corpus of the human that shows any excellence over corresponding part in a great many of the lower animals. That is the cortex of the brain—the gray matter—most, if not all, other parts of the structural materials show superiority in the beasts of the field.

The gray matter, being the principle organic instrument employed in the operation of the several departments of the spiritual and mental composite, has supported the conjecture that the entire intellectual manifestation is a bio-chemical product. This is evidently correct. And if so, it inseparably connects it with evolution by natural law. But it does not justify the conclusion that when the gray matter ceases to function that it is the end of man. There has been a new entity produced, which has started a new kingdom. An extension of the creation that began way back in the, literally, misty past. And this new set-up, having been constructed upon, and out of, the preceding orders, must retain the best elements of all its predecessors—the crowning feature of which is represented by the mind—the intelligence—which had its birth at the time that the first living cell came into possession of the ability to react, to irritants (stimuli), for its own well being, either by taking food, or in search of protection. The whole line of evolution is, therefore, completely connected, and has the ring of Truth.

It is an egregious travesty on reason and on the God of the Universe for one who, though seriously engaged in profound research in pursuit of nature’s secrets, and really is entitled to be classed as a physicist, or a great scientist, to reach the conclusion that Evolution is not interested in immortality, and that each generation of human beings is but a bridge over which the next generation passes—The travelers having passed over, the bridge is deserted and, ever after, is but a part of the dead past. Such a picture belittles the whole scheme of Evolution and life—How imperfect and incomplete would be the works of God. What could have induced an all-wise-all powerful-perfect God to set the stage for great a nothingness? If it were not so grave and tragic, it would be a farce comedy—played beautifully for many millions or billions of years, and then stop without point or moral—Not just an anticlimax—a dead stop—just petered out, with the final curtain and no applause.

God reposed in man the appreciation of the beautiful, an urge to do so many noble things for the sake of being right (righteousness), then, indelibly foxed the hope of eternity—immortal life.—Why? Just to tease and unpardonably offend the intelligence which He permitted man to acquire? He did not allow the development of any appetites or desire, confined to the animal part of his composition, which were left hopelessly without any possibility of satiety. The it would, most assuredly, be next to blasphemy of God, to conclude that He supervised the construction of such great temples—the greatest and most to be desired of all human gratifications—Spiritual hunger, thirst, desire for better things, and, topping all with hope, then went away without any provision for their satisfaction and consummation. The most intelligent and logical conclusion of the whole matter is that evolution shall continue as long as there remains, anywhere in God's universe, an item of unfinished business. Anything which has not attained perfection. If the spirit-citizens of the newly organized kingdom, or any of them, are still below the standard of absolute perfection—then evolution must continue even there. This is no less reasonable than is the fact that the most remote ancestor of the human animal was a one-celled plant. If the plan of evolution has wrought all the changes in the past, we may be sure it will finish the job. There was no help nor hindrance from the creature, until that very interesting metamorphosis which resulted in the genus homo (man). Man, however, possesses different and more potential adaptabilities—man—can greatly accelerate or completely and permanently retard the aesthetic accomplishments of his human body, and, likewise, help or retard the development of the still higher order of creature that is now growing up within his corpus.

Great work is now being done by all those who teach and exhort human beings to increase their knowledge of their own frailties as well as their potentialities, to the end that the fewest, possible errors may militate against the new ward. The most fatal error that man has incorporated into his system of morals and dogma owes its origin to a very kindly human trait of sympathy. That is, after so dastardly and more or less willfully neglecting his proper nurture of the spirit-embryo until much anxiety arises concerning its ability to survive the stunted form—the sympathetic advisors devised and set up a schedule of pardons—a kind of application to a committee on appeals and grievances, by which procedure one could cure the deformed embryo--and everything continue as though no error had ever marred the progress. The best theology we know has lived and thrived upon this grievous error.

It is a theme around which the greatest eloquence has been built. It is, truly, a most consoling refuge for the one who has wasted a life in wrecking, not only, its own development, but who has seriously interfered with the progress and happiness of many others, to be assured that, though he has come to the last day of such a life of infamous depravity, he may still make his appeal for, and obtain, a full and complete pardon, so he basks in the hope that his soul will leave the body in the electric chair of earth, and, immediately hear those wonderful plaudits: "Well done good and faithful servant—Enter into the joys of thy God." As completely honored in the spiritual sphere as of his life had been well directed throughout his years on earth. There is no hint in all the code of

nature for such pardon. There is no place in the process of evolution for changing the past with its scars and disfigurements—There is, on every page of nature's record, the law of change, either for better or worse. One may change the ways of his own life, and, it is true, that with proper understanding of the error of the past, the change may work so much improvement that the future may find profit from such understanding of the cause and course of such error, but there can never be any chance to eliminate the error itself nor its effects. There comes no opportunity to erase the past—We can never get back there, where the error was registered—we go this way but once—The past is fixed as a part of eternity—What a field for preaching righteousness! What opportunity for serious and profound exhortation to the young, to avoid the error! It would be so much easier to establish this practice of righteousness with the youth of our world, if we could show them a picture like this, rather than continue to assure them that, no matter what they do, a full pardon is just around the corner, awaiting the asking. If we would reduce crime and lawlessness, we should accept the picture that evolution has left all over the canvas of time. Importune all men to forget the "sweet deception" of pardon and build a soul with the fewest possible blemishes, understanding that this embryo soul must be born in exactly the condition that it was allowed to acquire, while in the body.

Instead of such a course minimizing the necessity of preaching, and the ministry of noble souls in the field of religion, it would materially add to the importance of, even increased activities, in the wide expanse of all worthy endeavor, intended to deepen our reverence for a God who is always in accord with Reason, and Whose laws are so perfect that they shall never be broken, nor bent and twisted to suit our immediate desires. Such preaching of righteousness would be, at once, free from every vestige of superstition, would need no dogma or miracle, and all peoples would occupy the same level. No people "chosen to be his peculiar favorites". There would be no hope for gain by hypocrisy--No chance to gain fame or fortune among men, by unrighteous methods, with a subdued hope that before taking leave of earth, one might set it all, in an instant, as perfect as a saint, just by believing and accepting a wholly unreasonable "Article of Faith". The human family would be asked to follow a system of logical and scientific religion that would not, and could not, offend the seeker after Truth in whatever field of research one might engage. Every truth in every department of God's boundless realm must, of necessity, fit every other truth—Truth in theology must not clash with truth in chemistry, physics, biology or any other branch of science. There can be no conflict when nothing but truth enters the scene.

It is not sought here to establish the presumption that man can comprehend all the nature of the laws of evolution. That would be, patently, impossible—They are as infinite as God, but the laws and workings in the natural world constitute the only means by which we may learn of God—This is our sole textbook. And it is so full of educational facts and principles that even in a vacationless school, we shall not acquire all its knowledge while we live in the present body.

A primary objection to all previous theologies rests upon the claims set up that God reveled himself and his laws to a favored few, and all the rest of mankind were required to accept what these few promulgated. In every instance the frightful penalties attached to non acceptance or non adherence to their revelations, was enough to ensure a following among the timid. We have one superbly comprehensive example of acceptance of, and reverence for, these revelations. Our New Testament orator acquits himself of this: "God, who at sundry times and in divers manners spake, in times past, unto the fathers, by the prophets, hath, in these last days, spoken unto us by His son." Beautiful and impressive, isn't it? Who can be so foolish as to refrain from acknowledging such eloquence to be divine? Let me try my style along the same parallel—"God, the absolute—the ineffable Truth, who has always existed, who created all things everywhere, and who never changes—raised up man in a world rich in natural phenomena, all of which are amenable to analysis and explanation by following the directions of fixed and self-interpreting laws; and He speaks, without intermission, to all men of all time, old, young, great or small, in one language, intended to inspire them to research and investigation, offering an invitation to contemplate beauty and perfection, to the end that he may be developed to a degree that he may commune, and live, with God in a still higher order of life".

Artificial languages are indispensable in our communications among the human inhabitants of the earth. They have immeasurably contributed to man's progress, but we must keep in mind that they are, wholly, man-made, and have no appeal to God. We have been thrilled and edified by numberless examples of public invocations addressed to Almighty God, but if we analyze their content, we cannot fail to observe that they are intended for human consumption. And this represents the primary beauty of prayer. A silent prayer of adoration toward the infinite God, lifts the soul of the individual, offering it, to the highest plain of solemn meditation, and, by the same token, a public prayer, expressed with eloquent reverence for better things exalts the aspirations of the hearers. Again quoting the silver-tongued orator of all Christendom, Paul, we see that he held a similar conception of prayer. He discounted the public prayer, expressed in a dead language—"an unknown tongue"—on the grounds if the audience (human) could not understand the words used, the prayer would be a total loss—since its intended function was the edification of the people who heard it. Prayer is a wonderful and useful publication of our emotions and our desires, based upon our emotions and aspirations. It can work no change in the plan of God, but it can accomplish much in directing our own activities—Prayer is but the expression of our sincere desires, and all men, who possess any comprehension of their inherent frailties are compelled to pray—either in public or in private—It is our desires that leads us forever onward and upward—It is man's ability to desire something better that differentiates him from the lower orders of life. It is this potentiality that raises man to power by which he may accelerate his own evolution. Then, shall we pray? Most assuredly. If we should deign to dispense with it, it would still remain ever-present. Men pray. They shall remain unable to avoid it. Prayer is not limited to any form of religious manifestation. It is the universal language of the soul of man.

It is not necessary, in accepting what I have tried to portray (and, so far as my knowledge extends, it is new) as a natural, logical and scientific basis for the hope of immortality—free from any vestige of superstition—that we should arranged for any marked difference in the forms now followed in what we designate as the most up-to-date church service, with the beauty of holiness and exhortation to righteous living promulgated from the pulpit.—The occasional reversion to dogmas which are hinged to the supernatural, and borrowed from the miraculous and unbelievable, may be omitted from the picture, without distraction from the effectiveness of the effort. In fact it is bound to, verily, improve the influence of the entire program for good, upon all, since the predicates of faith would be freed from the trammeling doubts which must attend the recitals of folk-lore ghost stories and the weakening supports of witchcraft and blazing Theophanies. Furthermore, we cannot fail to evaluate the highly desirable influence which must follow the emphasis from the pulpit that the fullness of future life depends upon what we do and think all through our travels now, rather than upon a last-minute, death-bed reformation, at the closing scene of a wasted opportunity. If all of us, including those who make wars and those who practice every form of evil, for personal gain, and all who willfully continue in the foul morass and slime of the dark wilderness of every form of immorality, could be convinced that no hope could be established that such filth may be cleared up at the end, in the twinkling of an eye, or even if death overtakes one too suddenly for a personal repentance, it may still not be too late for friends to make intercessions for the dead, and secure a reversal of the judgment, this world would be a much more peaceful and desirable place to live. The hope of pardon of sins must be recognized as the greatest enemy to purity of life and conduct. It has done enough harm to human progress to condemn it forever, and may we open our eyes to see its direful consequences, and put it behind us along with the rest of the dead past. The obligation I owe to my unborn soul cannot be side-tracked for the time being with the expectation that it can be liquidated, even with crimson interest, at some more convenient time—after I shall have reached the decline of this life when unrighteousness shall have lost its appeal. Those who, by double-dealing deception, strive, during the prime of mental and physical powers, to arrive at a material acquisition which will relieve them of anxiety and decrepit age, with the hope of correcting every fault, when too infirm to do any more sin, will change their ways, when the unnatural and illogical hope of the pardon of sins is erased from high places, and the beauties of righteousness, for honorable recognition in the prospective spiritual life, shall be elevated to the place of merit which is so clearly indicated in the real book of God. Such education of men, would bring favorable results, which can never prevail, while we continue to foster mystic unrealities in the work of advancing human Evolution.

Chapter X

In closing this discussion of the most vital subject that man has ever contemplated, it is my sincere desire to express, very frankly, that nothing has been written from any feeling of disrespect for the opinions of those numberless thousands who have been followers of the several systems of religion that have prevailed, at one time or another, since the dawn of history. And if there were systems prior to recorded history which are not known to us to-day—I would say all honor to those who worshiped at such shrines—All these were following the best light they had known. It would not only be unkind and out of place to criticize them harshly, it would be downright sinful. Their labors and experiences, all the way down through the various dynasties of mythologies or theologies, are the sign-posts to direct our compass. It is not trite to say they were our school-masters to point the way to the higher plain of our time. If someone to-day should claim that a special god made his home at the river's source, and caused great floods when he was offended, but nice calm and clear water to flow when his wrath was appeased, we would not only criticize, we would adjudge him insane. Or if it were claimed that a whole colony of Gods were living in luxury and lasciviousness atop one of our beautiful mountains, whence they would influence the people according to their varying moods, no well-balanced minds would even turn to investigate. The idea would be frowned upon by small children, even. The human souls who did accept these, now ridiculous, ideas were honestly groping along in very dim light. Much later there was one God. While he still manifested himself first in the mountains, he represented a great improvement over all previous gods, but he was still created after the image and likeness of man. But in this God of Moses we can begin to see some of the grandeur and majesty that belong to the Supreme Spirit of the universe—a noble God in many respects. Much was attributed to Him, however, that was as puerile and unbelievably ridiculous as anything credited to His predecessors. This God is pretty fully described in our Old Testament, and with still some important embellishments he carries over into our New Theology—the greatest and best that has yet been promulgated among men. This same God, stripped of all the superstitions that have marred His majesty and perfection, evolves into the God that enlightened souls now accept as the Absolute—The God of power, love and justice, whose law is the life of all things, but who speaks to man only in natural language. In this we are able to trace the evolution of the human concept of the supreme power that has been revealed through the observation of nature's manifestations, in so many wonderful ways, all about him, that first set man to thinking of some great power which was unfolding itself in such inexplicable splendor. An effort to portray man's conception of this force, has given rise to all the mythologies and Theologies that have marked man's progress. Imagine the fear and trembling that came to early man made such incomprehensible, and to him, supernatural occurrences as the lightning and thunder of a major electrical storm—the greatness and regularity of the Great lights, the sun and moon. After his curiosity became sufficiently aroused, follow him in his study of the stars—no wonder that

he deified them, and that he would, almost naturally, turn the sun, which followed a fixed schedule across the heavens every day, into a golden chariot, exactly suited for a carriage in which the greatest of all personages might travel while he made his inspections of the earth and stars.

But the most enthralling of all the wonders of this world is the advancement of the high place that we humans occupy to-day. It is impossible to point out the spot upon the history record that marks the exact beginning of many of our greatest developments—it is easy to contrast the present with some particular date in the past, but the onward movement has been so gradual that it seems like it was regulated by some great supervisor—Indeed, that is just the explanation—The processes of evolution have been always operated under the supervision of the perfect law of God. It has brought us to this place where the average man is not satisfied with the explanation of important things, and happenings, that were given as final to our fathers. The old portrayals, however sacred they may once have been, are no longer accepted as truth. The modern mind will refuse to subscribe to miracles or dreams (and which, probably, never happened) as conclusive foundation for their most profound convictions. And, to-date, we have, in all our systems of popular theologies, no basis for the hope of immortality except which rests, solely upon such predicates.

Evolution, in its unremitting processes, has delivered the human family to this state of excellence, that it is now an opportune time to begin the establishment of a system of theology that will not offend the power of reason and analysis. Which will not be offensive even to the God of All Truth. What is sought here is not a return to Paganism, as critics will cry out, nor is it a materialism, but the very highest type of exaltation of the spiritual—a spiritual concept that comes from the universal and immutable laws of the Creator as they are interpreted in what He has made and set before us for our guidance. The world seems ripe for the reception of a perfectly rational system of religion. It is already impossible to hold the scientific mind to the old dogmas. This does not mean that they have withdrawn their support from the organized effort to uphold the best we have in moral and spiritual uplift, but it does mean that they are forced to reject the bases of our established faiths, and, it is too true that great numbers of our highest type of minds have actually scoffed at our best offerings of Theology. They have done so for the reason that there has been, hitherto, no rational set-up. Education has been greatly hampered, uncertainty is rampant, good men and, otherwise, useful men have tried to find solace in atheism, churches divided into modernists and fundamentalists, and a very general unrest—all these things, and much more that might be enumerated, because there has been so great a change in our ways of thought.

It would be an easy matter for the present generation to allow such things to pass into forgetful oblivion, but for the fact that all men are, inherently, religious. The Creator has so decreed it in the constitution of complex man. The embryonic spirit within man necessitates an environment that includes a reverence for, and devotion to, the idea of an existence of still greater excellence. Man can not dismiss this ideal. It is a part of his intellectual composition. And, as the human animal continues to evolve the ability to understand the cause of

natural phenomena, he must, of a necessity, look for a religion that bears the mark of reason. One that will fit, without clash, into the universal picture. It, therefore, seems futile to continue the promulgation of out-worn theologies that retain, as their very foundation the unbelievable miracles, and the persecutions, tortures and ignominious executions of gods, even the one who created all things. It offends human reason to contend that a human child can be born without a human father—many of the deities of human creation had such beginnings. It is no less extravagant to claim that the God, creator of everything that was made, was also gestated within a virgin womb, and except for the absence of a human father, was born, grew to manhood as men do, with human appetites and general characteristics, and was persecuted and finally executed for heresy because he literally gave his life in an effort to improve the, then, orthodox theology. Similar fate has been meted out to many another who persisted in an effort to persuade men to change their orthodoxy to a higher and better system.

While I anticipate a certain kind of persecution following any publication of this effort of mine, it is not to be expected that I shall be literally crucified or burnt at the stake. The environment is very different now from any that has ever been in the past. We are about ready for the reign of Reason, in whose dynasty conclusions will be reached by logical deduction. We shall no more accept faith in immortality because we are told that in the remote history of man, human bodies were miraculously raised from the dead, but because we shall be able to see that immortality is a natural consequence—that the great drama of life would be incomplete without it. Our sacrifices, and anxieties consequent upon incentives and ambitions toward righteousness and purity would be futile and empty dreams, without hope of any goal, if there shall be no immortality.

The question will arise in the analytical mind—is this projection of evolution into the future demonstrable?—A perfectly legitimate interrogatory. I would reply that many logical deductions have led to reasonable conclusions which extended into unexplored regions. Two of the planets in our solar system of worlds have been located in such, hitherto, unexplored regions, by the process of deduction, based on specific behavior of the known material (other planets). It is just as logical to locate a spiritual kingdom by logical deduction, beginning with the well-known behavior in the other kingdoms of nature. If the existence of another planet was assured because a known planet leaned toward it, when in certain positions of its known orbit, why not apply the same reasoning to the leanings of the highest type of life, known, toward another form of life whose twilight is but dimly visible, but whose attraction is felt and registered in the human aspirations? The human, with all its excellence over more primitive life, has evolved into a transitional sphere, where, now, it is more than a portion of the animal kingdom—it is the connecting link between the animal and the spiritual—Man is living in the mingling glow of two twilights, neither, nor even both of which, furnishes sufficient illumination to make everything clearly visible. When such glorified light is reached, there will remain no need for further deductions. There will be no place for further research and analysis—we can see, by that eternal light, the details of a brand new environment. When man first felt the urge to

press on to greater light, he started his journey toward a life that was far superior to the animal, and in him was begotten a new creature, which by its own cravings has assisted in steering his craft over this uncharted sea of the human cycle.

Man, in the purely scientific field, has deduced the staggering picture of the structure of the atom. In one atom, he concludes, to the satisfaction of all, are many bodies, moving at least as fast as light and electricity can travel (more than seven times around the earth in a second), and each keeping its own orbit, which is as far from the orbits of its neighboring bodies, according to size, as the distance separating the planets in our own solar system,--All this by projection of the known into the realm of the unknown. The scientists who announced this marvel of nature, had never magnified the atom, itself, to the point of visibility, much less to see the galaxy of worlds that were spinning around within its interior, and, yet, this is accepted as demonstrable.

It is easier to observe the deflections of our compass, caused by the pull of the spiritual world upon the human world, than it was to catch the deviations in the behavior of a solar planet by the pull of an undiscovered planet. It is, likewise, easier to, definitely, chart the activities of an unborn soul with the human incubator, than to portray the internal operations of that infinitesimal atomic universe.

Yes, the spirit-kingdom is a demonstrable reality, and the persistence of evolution is the instrument, employed by the Architect of the Universe in its creation, after the fashion of the creation of all the other institutions of nature—The same, unchangeable laws and plans projected from life to life, and from Kingdom to Kingdom.

It has been my purpose, in the foregoing discussion, to portray, to the utmost of my ability as an artist, a basis for the ever-present hope of immortality which shall be freed from every vestige of superstition, and from any coloring by the injection of the miraculous or supernatural, which have encumbered this beautiful outlook of the human soul since its first annunciation. I believe I have succeeded in leaving a rough sketch of the picture, with enough outlines that it is comprehensible to the average mentality. If so, it sets up a foundation for a more perfect theology. When we reach the answer to the possibility of eternal life, we have, at once, the climax of all theologies. There is left no place for cavil over the dead or dying dogmas of the past. The all-important thing, now, is to inform ourselves as to nature's code to be invoked for the best accomplishments in nurturing and directing the spiritual embryo--spiritual eugenics—that it may be better born—strong enough to live in its newly-acquired environment. No small task. The high-pressure potentialities of all our pulpil orators may be useful in the propagation of new emphasis upon righteousness—not sanctimoniousness—action, intelligent and effective living—Not how to die happy—that will be too late—but how to live through this twilight zone, for the gestation of a better soul. This topic, by its very nature must, interest itself in every human activity. It must permeate business and governments. Every human being, whether of his own wish or otherwise, is big brother to a soul which depends upon him for a good home. It being already able to help, materially, in the life-long job, by crying out, as it were, for a life of prudence and justice—temperance and tranquility.

I invite careful consideration and constructive criticism, but I shall continue to hope that no one shall call me an atheist nor denounce me as a pagan. I am sincere in my acknowledgement of the Supreme God, without whom there is complete oblivion—the stillness of nothingness—a state, wholly impossible in human imagination—I am not paganistic (however, this word is flexible enough that anybody may splash it into the face of everybody else who disagrees with his pet theory)

If I have arrested the attention of young folks enough to inspire them to drop the anticipation of late reformation,, with the idea that it is “just as good,” and, thereby, impress upon them the supreme importance of “faithful continuance in well-doing.” I shall be very happy indeed. There is, probably, little hope in changing the tenure of those who have grown old, and are fortified, in what “was good enough for Paul and Silas, and it’s good enough for me” idea.

I would contend that immortality by the natural process of evolution constitutes an important contribution to science, since, without a definite destination, science, hitherto, has lacked that inspiring interest which is dependent upon some desirable goal—A climax which fixes more values to research than has heretofore existed. Until the recognition of what we are pleased to call spontaneous evolution of life, science was short at both ends. And it remains deficient, in having no desirable destination, unless and until it is extended into another and more sublime kingdom, which is as natural and logical as the baser kingdoms of the vegetable and the animal. It should not be difficult for the scientific mind to accept this new idea, for it must reflect beautiful illumination upon the motives and operations of evolution in the innumerable mutations, already demonstrated, and which must, of necessity, have pointed to something more valuable than merely a better animal, or a more brilliant coloring of the rose. Furthermore, it will beget no embarrassment for the scientist, but, rather, will set the seal of complete approval upon the great accomplishment he has consummated in his research after the intricacies of nature’s well-laid plans. Without just such untiring investigations of scientific minds, we should remain impotent in the establishment of any system of religious philosophy superior to those which have depended, for their support, upon superstition and unreasonable claims of miraculous personal experiences, which are now outlawed in the logical conception of the great God of the Universe.

And, too, I am sincere in my conviction that we have a very real contribution to Theology. Or if the term theology is objectionable in this connection, we may refer to the same picture as “a system of religion. It obviates the necessity of linking the faiths and hopes of the religionist to a crude and poorly-established series of miraculous and unbelievable happenings in some remote and badly disconnected history, the earliest records of which were made a good many years after they are claimed to have transpired. Even, them, the authenticity of the records is seriously questioned by those friendly to the product. A reasonable doubt, continues, as to whether any of the four canonical records of the great awakening in Judea and Galilee, ushered in with many thrilling miracles, was recorded by eye-witnesses or by understudies who had heard the stories from their principles—years before.

I freely agree with the highly intelligent pronouncements of modern ministers, who, to a considerable degree, minimize the original settings of the Christian system, contending that the virgin birth and the death of God may be deleted and still have a great religion. But the fact remains that with these deletions they have nothing to tie to more than a beautiful system of morals with no promise of immortality. The Christian system cannot dismiss the atonement made by the dying God, and maintain the hope of a life after this earthly existence fails, unless something is adopted to bridge this chasm. If the evolutionary bridge, herein proposed, is accepted it would fit nicely into the modern scheme, except that it would displace, not only the miracles of the Judean period, more crowded with the supernatural than any other generation, but it would automatically remove, for all time, every link in the theological chain which supports the orthodox contentions. The reason for saying it would fit the modern sermon is that the modern preaching is so nearly nothing but a moral lecture on righteousness. And that same moral teaching would, logically, become the proper exhortation in the evolutionary conception. The very definite differences seen in the modern sermon in Christendom, when compared to what most of us elders can remember, is a beautiful exhibition of the work of evolution—the changes wrought in religious thought since science came into her own, has evolved an environment which is, soon, to compel a general revision of the religious set-up. Until very recently religionists bitterly opposed every scientific advance which, by its very nature, cast any shadow of doubt upon the bulwarks of orthodoxy—Science has won every struggle, and the highest type of practice by the, once, orthodox has been to make some shift in position toward a more intelligent exposition—This is as it should be, and the noble moves on the part of religious leaders, have made it possible now to contemplate, together, a more perfect system, exactly in accord with the advance in scientific thinking. And, also, so clean and pure, in that it is limited only by the unchangeable laws of God, rather than made to fit any bewildering claims of folk-lore manufacture.

I submit this picture of “Immortality by Evolution” for the consideration of all who are interested in this, the consummate goal of human hopes and anticipations—the pearl of transcendent beauty.—The end to be sought above every other human ambition, in the sincerest hope that it may meet with favorable reception. And with the further hope that any faults or short-comings in this brief sketch may be corrected, and the beauties of its adaptation be amplified to the fullest, by sincere minds of more and wider information than I profess. And I should like to emphasize my highest tribute to all those who during nineteen centuries have had part in the evolution of the crowning system among the religions of the past—Christianity. Because I am of the opinion that it should now be supplanted by something better, just as it supplanted its own predecessors, is not to be interpreted to mean that I would shrink from its praise—It has been the best that man has ever devised throughout all time down to the present. Everything created by the process of evolution, fill their mission, become outmoded and decline to be followed by something else which is more adaptable to the changed environment.

So, for the present, at least, I give you this little volume as my contribution to science, with a final exhortation to all to be watchful of every step in life, as we pass this way but once. Therefore we shall remain unable to return, even one step, to erase a blunder.

(ed. Note: The tablet pages end here with page 76, i.e.: 76 pages of written manuscript, not the previous typed pages. This would appear to be the end of the manuscript itself but for two more pages, numbered themselves 1 and 2 on smaller paper, which give a more generalized conclusion. As these pages are somewhat repetitive of earlier material, I am not altogether certain which is the "real" end here. The next two pages may be an after-thought or an alternative ending. It is impossible to tell by the numbering scheme.)

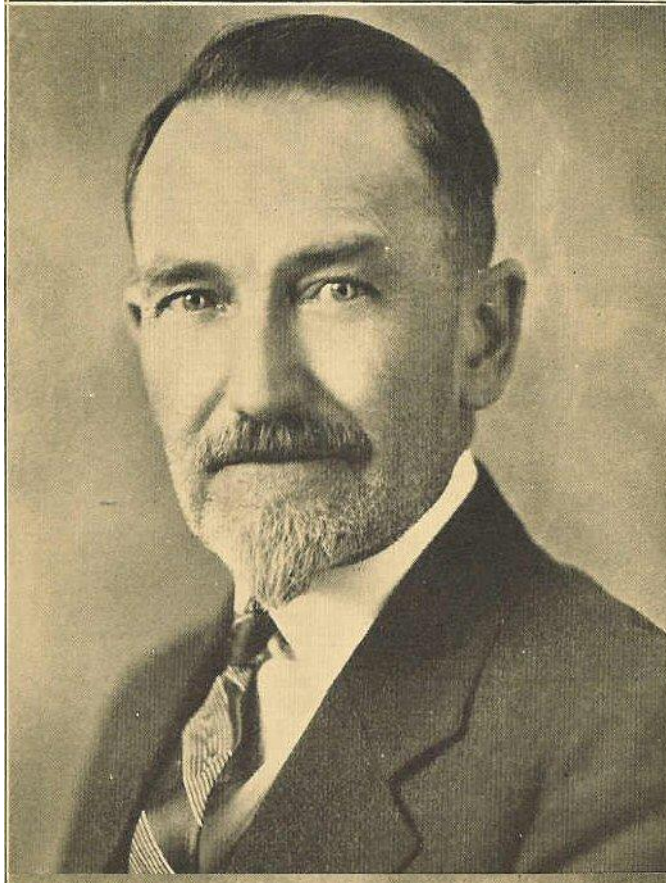
By this conception of the completeness and continuity of God's creation by the operation of Nature's plan of Evolution in all things—kingdom after kingdom, from the chaotic cosmos to the glorified spiritual—we are enabled to dismiss forever the powerful rule and reign of Mythology, which, while robed in ancient and medieval magnificence, has served, not too well, but too long as the director of humanity's highest hopes. It assures a logical and dependable foundation for our further advancement, and removes the unbelievable and uncertain support of sporadic miracles as a basis for faith.

Come, let us reason together. Let us acquit ourselves like men. Let us inaugurate a new era of religious thought, in which god remains unchangeable, and his laws immutable. Let us read his will in that which we know He has revealed in what He has created and set before our eyes. Let us contemplate the naturalness of the spiritual, and observe the continuous application of the same motif through it all. Let us, also, rejoice in the reasonableness of immortality as a natural goal, and let us render reverential thanks to Almighty God for the wisdom and the beauty displayed in all his revelations to us through nature's manifestations.—Then, there shall remain no place for the many hundreds of religious sects, each supporting its schismic dogmas by its own favorite mythical pronouncements of the supernatural and miraculous revelations, in some remote past, to a favored few, but all may read the same "Word of God" in the things which he has made, and all can agree that all human creatures are members of the same family, worshiping the same God. Why not experience that fond hope of the soul: "Peace on earth, good will among men" which must become more easily accessible when the source of the most irreconcilable of all differences shall have been entombed along with the dying gods of superstition and credulity?

The Outer-most House

We need another and a wiser a perhaps more mystical concept of animals. Remote from universal nature, and living by complicated artifice, man in civilization surveys the creatures through the glass of his knowledge and sees thereby a feather magnified and the whole image is distortion. We patronize them for their incompleteness, for their having taken a form so far below ourselves. And therein we err, and greatly err. For the animal shall not be measured by man. In a world older and more complete than ours the move finished and complete, gifted with extensions of their senses we have lost or never attained, living by voices we shall never hear. They are not brethren, they are not underlings; they are other nations, caught with ourselves in the net of life and time, fellow prisoners in the splendor and travail of earth.

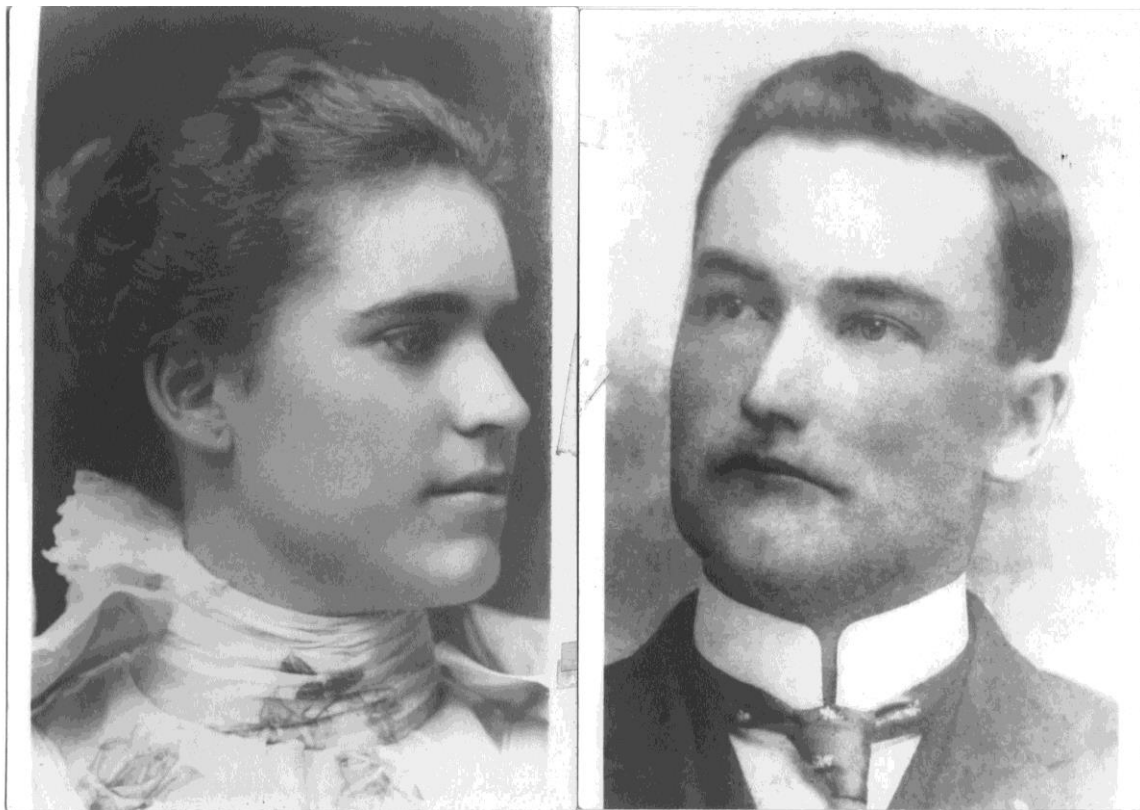
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Elum M. Russell, about 1941



Elum M. Russell, date unknown



Lucy Hart Russell and Elum Mizell Russell, about 1900.



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INTRODUCTION

I submit this little volume to the reading public in the hope that it may be approved by all those who aspire to persist in the conscientious pursuit of Truth. The imperfections in what I have written are due, solely, to my own limitations of ability. And not to any lack of zealous aspirations to emphasize the legitimate worthwhileness of such an investigation. The brevity of the discussion is the result of the belief that enough has been said to stimulate in all who are interested, that spirit of thoughtful research and inquiry which will result in a logical and wholesome conclusion, and which cannot do otherwise than benefit mankind.

I feel that the idea that Evolution must extend into the spiritual, as naturally as it operates in the material, constitutes a very real contribution to science, and adds beauty to religion -- clarifying the field of theological and scientific deduction.

Re-affirming my faith in God, I commend, to all, a careful perusal of the great books of Nature which He has opened before us, and, on every page of which He declares that Evolution is His way of accomplishing all things. Truth is, verily a two-edged sword which cuts to the quick, but a little pruning, now and then, is necessary to the greatest progress.

Let all who feel so inclined, criticize, freely, what I have written herein, but please credit me with that most commendable yearning for knowledge of the plain and simple Truth, and a desire to perform a valuable service to my fellow man. If I have

A page from the typed portion of the manuscript.



The
New

KENMARK HOTEL

17-TH AND WELTON STREETS

DENVER
COLORADO

2

or inclined to be moved easily by
the reformer - It is, of course far
safer for the common good that
the new should be carefully analyzed
before allowing it to replace the
old, tried, and consoling doctrines
of the fathers. The tenacity with which
this principle has marked human
thinking was verily the prime reason
for the necessity of miracles in the
establishment of every regime or
system of religion in the past, and
miracles would still wield an imor-
mense influence in any new
movement even in our present
generation with a large percent of
the people. But the ever increasing
number who are guided by reason
and logic, ^{and not by the mysterious and supernatural} continue to reduce the
importance of the miracle worker
in the promulgation of advanced
thought. One of the beauties in the

ONE • BLOCK • FROM • EVERYTHING • IMPORTANT

Several pages were written on hotel letterhead

(74)

That any faults or short-comings in this brief sketch may be corrected, and the beauties of its adaptations be amplified to the fullest, by sincere minds of more and wider information than I profess. And I should like to emphasize my highest tribute to all those who during nineteen centuries have had part in the evolution of the crowning system among the religions of the past - Christianity. Because I am of the opinion that it should now be supplanted by something better, just as it supplanted its own predecessors, is not to be interpreted to mean that I would shrink from its praise - It has been the best that man has ever devised throughout all time down to the present. Everything created by the processes of evolution, fill their mission, become out-moded and decline to be followed by something else which is ^{more} adaptable to the changed environment.

So, for the present, at least. I give you this little volume as my contribution to science, with a final exhortation to all to be watchful of every step in life, as we pass his way but once. Therefore we shall remain unable to return, even one step, to erase a blunder.

Last page of the written manuscript



The tablet used for the bulk of the written manuscript.

