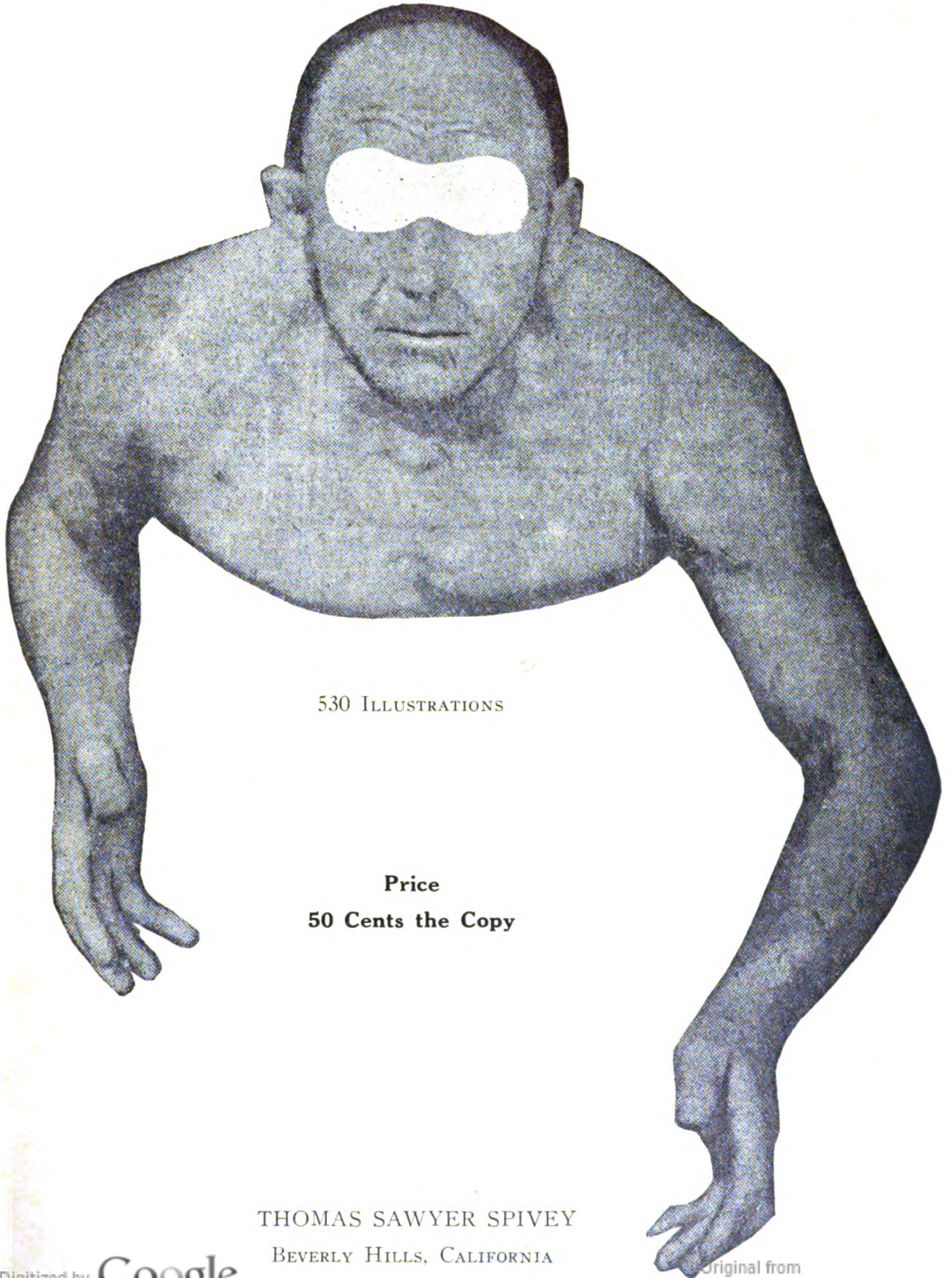


VISIBLE EVOLUTION



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VISIBLE EVOLUTION

by

Thomas Sawyer Spivey



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Visible Evolution

This is not a technical treatise. It is not offered as a text book.

It is merely a superficial display of a part of the known forms of life upon this planet. The arrangement does not pretend to be a scientific classification, but it does prove, beyond all necessity for disputation, a visible and logical sequence in the progressive development of animal life, from the first forms to the highest physical being. The fact that law, order and purpose are apparent in every feature of this life stream, makes a purposeful evolution inevitable.

Each step forward may say to the preceding step; I am higher than thou, and all will speak the truth. In like manner, each lower step may say to the next higher: Without me you could not have manifested, and all would speak the truth, therefore, each is an essential part in the whole. This is **ascent**, not **descent**.

Who would stultify himself by attempting to deny a visible evolution from the lowest to the highest, with the living processes surrounding him?

Are we standing still? Are we going backwards? Are we going forward? We must admit one of these. In view of all the evidences, isn't the forward progression the only logical course? We cannot name a static condition evolution; a backward movement is involution, therefore, the forward motion naturally is evolution, no matter to what applied. It is a basic law in nature that evolution shall not regurgitate.

Evolution means an unrolling or unfolding, in an act of growth, spreading out, or extension. If there was no promotion in species and types, all nature would consist of a single type. Chemistry very readily teaches us the method of growth by new elemental combinations wholly unlike the original types. No sane person may logically deny that, all new types are born of selection, necessity and environment. Animal life especially, demonstrates this law. The desire for food is the strongest developer of physical types. It developed every form exactly as best to equip it to procure its food, and protect and promote itself in its particular element, fins, beaks, claws, feet, hands, long necks—all are essential evidences of an enforced evolution of form and mental capacity. In the higher animals sagacity and alertness succeed strength and special parts.

Because of pride and vanity, shall we be compelled to turn up, our anything but pretty noses at the lower animal types, which raised us to our proud estate?

The specious statement that man has **descended** instead of **ascended** is a base lie to bolster the damnable doctrine of the fall.

Are the present enlightened races no farther advanced than our undisputed ancestors, the savages? Only the **tents** of the Nomadic tribes stand between the higher state and savagery. Only the **caves** as places of human abode, stand between the savage and the primitive man. What, then, is this original man? When we trace the word man back to the original Sanskrit, we find it signifies the "thinking animal." By what authority may we appropriate to the modern animal—man, the sole power to think—the original definition explicitly couples **thought** with **animal kinds**. Where does the line of separation begin? If that is to be our guide, our ancestry extends far back of the monkeys, which have so impudently claimed kinship with us in recent debates upon evolution.

Unfortunately the bigoted, Christian fundamentalist must admit he is something more than a mere static **gargoyle** attached to the roof of his church, even though he does **spout**. He has found it absolutely necessary to evolve along with other forms of sensation mongers, or he would lose his job.

His own bible attempts to explain the missing link. The scripture frankly tells us that, Esau was a **hairy man**. Jacob, his dishonest brother, who evolved from a mean thief to a **prince of God**, says:

"Esau my brother is a **hairy man**, and I am a smooth man." (Gen. 27:11.)

Esau could testify that his brother Jacob was smooth enough to skin him.

But this was only the origin of the smug attitude of the priest — "I am holier than thou."

We are nowhere told that the special dispensation created in the first chapter of Genesis was a hairy man.

Edom was the country in which man developed.

"Edom fell into the possession of Esau and his posterity." (Gen. 36:8.)

This is clearly intended to make of Esau a branch of the lower hairy animals.

Seir is the **hairy animals**.

Esau is the **hairy man**.

Lotan was the son of Seir. The name signifies **hidden**. He becomes the father of Hori—the **cave dwellers**. (Gen. 36:22)—those who hid themselves in caves.

Jacob, the smooth man, becomes the head of the Hebraic system, out of which evolves the Christian scheme, and he does not dispute that the **hairy ape** is his brother.

Where in is the shame of admitting that, at some remote period a form of ape was the highest type of animal kind? At what period was any other type of man hairy, excepting the age of the ape as the highest type? The

modern high-class man evolved out of the savage, why not the savage out of the ape? And so on up the ladder.

No modern thinker, scientist or teacher, even hints that the present high type of man is an immediate offspring of the hairy ape. Only the dishonest, addlepated asses, who love to deceive the unthinking masses, suggest such an idea, to the disgust of the thinkers and reasoners in their own churches. With their blather about "monkey fathers," they belittle their calling. No decent, self-respecting monkey would care to claim kinship with these **blatherskites**. Don't believe for a moment that the ape is proud of the record of his "smooth" brother Jacob.

That is sufficient digression.

Let us prove, by church history, that evolution is as inevitable as life itself. No growing system can evade it, if progression is sought. Law and order rule evolution: chaos and disorder rule involution.

In the beginning the Christian church met in the **sylvan woods**. That was the original home of the hairy men, **the monkeys**. **Esau**.

They next held their meetings in **caves** by candle-light. These were the original homes of the **cave-dwellers**, and later, the **monks**, whence the use of candles in the churches today—**Hori**.

Monk is derived from the Latin **monachus**, and monkey is derived from the old Italian **Monicchio**—and the monk assumes practically the habits of the monkey—living alone in solitary places, or in communities, or as strollers, but always concealing themselves, whence, no doubt, the name.

The next place was the **tent** and **tabernacle** of **Cuccoth**. The tent also was the covering of the **Nomadic tribes**—typical of the itinerant braying jackasses called evangelists of today. Jacob builded booths at Succoth for his cattle, before Moses began to thunder at **Israel**.

Not until A. D. 321, did Emperor Constantine issue the first decree enabling the Christians to erect and own church buildings, like civilized beings.

The crowning act in this evolution may be recognized in the pompous, modern temples of today, costing millions, wrung from the energy of deluded and enslaved humanity.

Is there no evidence of evolution in this? It has trailed humanity in its progressive trend. Never once has it led. Mankind had blazed the trails centuries before Christianity was dreamed of.

The First Chapter of Genesis

It is senseless to speak of the Cosmogony of Genesis: there is no such thing. Raw assertions do not demonstrate truths and facts. Not one sentence in the first chapter of Genesis conveys one scientific fact or instructive truth—to the contrary, there is not one logical sequence in the whole text. Any ten-year old school boy who would present an essay of this character would receive scant applause.

Before we reveal the hidden significance of this Genesis stuff, by an interpretation of the code words, we propose to tear to pieces the literal face of it, to show how puny, how simple-minded, and how inconsistent it is. By assuming an impolite and drastic attitude, we are only accepting the challenge of the bigoted church element, impudently thrusting into the faces of men who desire to think and do those things which promote the best interests of humanity, their imbecilic doctrines, which have cast the world into chaos and cheated mankind of his original birth right—the right to think and reason for himself.

To begin, we declare as an utter false pretense the existence of such an individual as **Moses**. **Mo** means **water** and **uses** means he who draws out of the water. **Moses is a fake**. **Waters** mean **the multitude of peoples** of the world. **Water** also means **ordinances** and **afflictions**. The law is personified in Moses, hence the laws are drawn out of the people in their afflictions. Therefore, the declaration that Moses is the author of Genesis is premeditated false pretense.

We shall offer no apology for anything, because, in seventy years experience, we have never heard a clergyman admit that he was wrong, or make an apology.

Verse one:

“In the beginning God created the heaven and the earth.”

With no qualifying explanation regarding the identity of this **God**, or when this **beginning** was, or the significance of the words **heaven** and **earth**, what sense or reason do these first ten words in the bible convey? None whatever. Only an addle-pated ass would give it any scientific credence. Before it can mean anything we must know what **God** means, what **heaven** means and what **earth** means.

Take your standard bible dictionary and you will find that **God** means **good**. The opposite of good is evil, whence we have **God** and the **devil**. **Heaven**

means to **heave up, an arch**. In the same bible dictionary you will find that **Earth** means **producer**.

We shall assume that the literal significance of **heaven** and **earth**, as conveyed by the bible text is, that **heaven** is the broad expanse of visible sky, or preferably, the broad expanse of space with myriads of visible, heavenly bodies, and the **earth** is this planet upon which we reside. This, however, is not the hidden meaning.

The first **sob** to which we must call attention is, the egotistical idea, that the God of the vast and infinite universe should select this planetary **atom** as his seat of power. What possible evidence may be adduced to prove that, the sky, with all its untold numbers of living bodies, and this planet, were produced simultaneously? None whatever.

Now, let us emphatically state, right here. We deny the existence of such a personal God as is suggested in this Christian scheme, therefore, we eliminate from all consideration, that impudent attitude of the church, which gives to its arguments that finality of **divine authority** which forbids questioning the authenticity of the bible statements on any moot question.

This puts all questions right up to the raw truth and to make this clear, we deny that any part of the bible is truth, or that it has any peculiar inspiration back of it, other than the inspiration of pure, cussed selfishness, egotism and rank hypocrisy. It was plagiarized from every available source of knowledge previous to its origin.

We thus state our position in order to put our opponents where they cannot evade our questions, by their specious claims of immunity. The question concerns humanity; we do not care a tinker's blank for the smug and pompous attitudes of well paid church dignitaries. Their righteous indignation is only suppressed wrath.

Now we shall return to our task. By what authentic, or even plausible authority may it be established as a scientific truth, that, this planet was created before the **visible sun, moon and stars**? Any simple minded fool may blindly accept an unqualified statement as truth, but men with some regard for common sense, and ordinary intelligence, have a right to demand a reason for vital phenomena, before accepting them in the codes and rules governing the conduct of community life. There are no special dispensations among men, who may pose as lords and masters over men and deny this right.

Three questions must be answered before the first ten words of Genesis may be given the slightest consideration. ~~!!!!!!~~

1. Who is this alleged God, and what are the credentials of him who utters these ten words? We find no particular evidence of Mosaic inspiration. Moses himself was a murderer and a fugitive.

2. When was this beginning? When is the ending? That which has a beginning must have an ending. Then what?

3. Was the alleged heaven a blank previous to this beginning? A thing which is created had no previous existence.

Before we proceed, let us determine the identity of this God who is strenuously declared to be a personal being, with all the ordinary human traits, passions and frailties.

This bible proposition is taught literally. If it is all figurative, it means nothing. By these three biblical statements it is evident that no personal god ever existed to give divine authority to any body.

"God is all and in all." (1 Cor. 15:28.)

"God is light, and in him is no darkness at all." (1 John 1:5.)

"God is spirit." (John 4:24.)

If this be true there is no personal God.

Good and evil.

God and devil.

Light and darkness.

These are all one in the dual attitude of negative and positive forces in nature. Back to its Sanskrit origin, God means good, merely a qualifying word.

Verse second.

"And the earth was without form and void: and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

Here is a phenomenon; a **formless void** with depth, two faces and a surface of water, and surrounded or covered with utter darkness.

What kind of monkey chatter is this?

Darkness may only be recognized by a comparison with light, which did not yet exist. John does not say that God is a **spirit**, he says he is **all spirit** and this is corroborated by another John.

"No man hath seen God at any time." (1 John 4:12.)

But to be doubly sure Luke tells us:

"Spirit hath not flesh and bones." (Luke 24:39.)

Now, we should like to have some all wise Christian expert explain how God, who is "all light, having no darkness in him at all" could split himself in parts and go prowling about over a body of water in utter darkness, for he had not commanded the light to appear.

Furthermore, if the earth was "without form and void," what was the form and nature of this body of water, and to what was it attached? Where did it begin and end in its relation to the earth? Does it not limit and individualize the spirit of God to have it moving upon the surface of this particular body of water? Moreover, does it not suggest that God had a body which did not accompany his spirit? It surely does leave the impression that the "spirit

of God" left his body to move, walk, swim or fly upon the surface of a body of water without form and void. How could a spirit utter human words and in what language?

This necessitates an examination to see just what a spirit means.

2 Thess. 2:8—"The spirit of the Lord is his breath."

Ah, now we have it. God blew his breath upon the waters. Webster says breath means the air.

Eccl. 3:19—"All have one breath; so that a man hath no preeminence above a beast."

1 Cor. 15:28—"God is all and in all," hence, he is the same spirit and the same breath as are in man and beast.

1 Cor. 11:3—"God is the head of Christ."

At last, we know the truth; the head of Christ was prowling about on the dark waters.

Necessarily, for it to have any appreciable affect upon the waters, this spirit had to be an entity. Therefore, its state of being was vibratory or gaseous. We are not informed why the spirit was there. The very fact that he was moving on these particular waters, at this particular time, is evidence that, before he began to move there, the water was devoid of contact with God, hence God is not "all and in all." We believe, however, this was a childish way of giving to the earth an atmosphere.

The following questions must be answered:

1. What was God moving on the face of these waters for?
2. Did he move only upon their face, or did he penetrate the body?
3. Had his spirit left a body somewhere else that it might come here?
4. What was all the balance of the universe doing for godly contact during this time?
5. How can God be "all and in all," yet be able to separate a part of himself from himself to move about upon his own face?
6. If God is **light**, how could he be moving in darkness, for he had not yet created the light?

Do these questions appear any more inconsistent than the language of the text itself? The text of the verse conveys no sense or logic whatever. Praise of its instructive value is pure blather.

Verse three.

"And God said, Let there be light and there was light."

Study this and see for yourself how little reason, logic or true knowledge it contains. No more than though the space were blank.

The author was merely making general reference to the accepted scientific knowledge of that period.

We challenge anybody to scientifically demonstrate a process which will produce light by word of command without some well known mechanism for producing it.

Remember, the sun, moon and stars were not yet made.

Science very clearly teaches us the source of natural light, and the mechanical processes by which artificial light is produced. There can be no other sources and certainly not by the childish hocus-pocus of this bible stuff.

Before he has provided any means of producing light, this fabulous being, who is "all light," conceals himself in total darkness, snaps his fingers and turns himself on or off at will. What child's prattle.

If God is "all and in all," including light, why go to all the trouble of making the sun, moon and stars, and requiring them to perform well defined motions, in relation to each other's positions, to distribute light upon their surface?

These questions are pertinent and must be well answered to put sense in the verse.

1. From what source did this first light emanate?
2. Did it shine alike on all parts of the earth?
3. What was the technical nature of this light?
4. If its nature was unknown, how was it distinguished as light at all?
- Nothing had been created with the sense of sight?
5. If God is light, "with no darkness in him at all," how does he convert himself into darkness?
6. Darkness is defined as the absence of light. Is God absent when darkness comes? If so he is not "all and in all." If he is present, then, he is darkness as well as light. He is a dual being. This makes God both good and evil, for God "saw the light that it was good," and good means God, and evil means devil.

We warn the reader that all this apparent simplicity is but a camouflage, to conceal an enterprise requiring the wit and genius of the wisest men in the world. In three other volumes, **The Revelation**, and **The Resurrection**, both now on sale, and the third volume about ready to go to press, we expose the underlying exploitation in an interpretation by a secret code, and we reveal the Gnostic origin of it all.

We are, here, merely revealing the methods used to deceive and mislead the unthinking masses. As long as they may keep the masses in ignorance that long, they may coerce the learned. The true ecclesiastical trinity is **ignorance**, **superstition** and **fear**.

Verse four.

"And God saw the light, that it was good: and God divided the light from the darkness."

Here we discover this God has eyes. There can be no dispute about this, for it says: "God saw the light." It is a well known fact that, vision is the only way by which light may be distinguished, hence, they had to give this God eyes. Moreover, it is acknowledged that he was aware that there existed inferior lights, otherwise there would have been no basis of comparison by which he could distinguish this light as **good light**. Let us suppose that his engineer had misunderstood his wig-wag, and had pushed the wrong button and flooded the world with **bad light**. There could not possibly be a good without the comparative bad. Good is God, hence we would have had the devil to pay instead of the priest.

But that is not nearly so interesting as the **dividing of light from darkness**. They undoubtedly had to be one originally, else he could not have divided them. But, how is this astonishing feat accomplished? If we could blow, shove or push darkness out of a dark room and leave the light, why pay electric light bills? The light itself dispels darkness. When the light is extinguished it is dark; that is a simple and palpable truth, proving conclusively that, God as light, is not omnipresent.

Nature, for some curious reason, declares that a substance may not be, at one and the same time, cold and warm, dry and moist, nor solid and fluid, and it would seem that maybe the same nature has decreed that light and darkness shall not occupy the same space at one and the same time.

Now let us again ask questions.

1. Did this creative God have eyes?
2. If he did not, how could he have distinguished the light?
3. If this first light was a different light, coming from no visible source, by what process did he divide the light from the darkness? At what point did he turn off the light? All light must emanate from a source.

Verse five.

"And God called the light day, and the darkness he called night, and the evening and the morning was the first day."

Right here we must call attention to an all important matter. At the time of the writing of the so-called book of Genesis, the belief still prevailed, that the sun pursued a course around the earth. Six hundred years before the Christian enterprise it was known, that the earth was a globe, but not until centuries after, did Galileo, and others, advance the theory of the earth turning upon its axis appear, almost costing them their lives.

So great a shock was this discovery to the ecclesiastical enterprise, for a long time it was undecided just what course to pursue. The false pretense of Joshua commanding the sun to stand still, exposed their ignorance, and made a fool of their God of Genesis 1st. Hence, they hustled the nice, fatherly, half-bald, silken bearded old Galileo to a dark cell in prison, so he could no longer embarrass them with this star gazing, and his foolish notions, which did not jibe with the childish cosmogony of Genesis and the fictitious Moses.

Let us now analyze the fifth verse.

Webster tells us that day signifies the time between **sunrise and sunset**. How blasphemous of Webster to thus intimate that the sun has anything to do with day. Especially when he could have taken the family bible, which he no doubt possessed, and by referring to Gen. 1:5, ascertained beyond dispute, that the sun was not in existence, in so far as the world was concerned, when God named the light day and darkness night.

To make it worse, Webster declares that night signifies from **Sunset to Sunrise**.

Now we may gasp. When God named the light day he was only speaking figuratively. When he was speaking of light he must have meant something else. In the original Sanskrit (day is **dah**, meaning to **burn**: hence, fire must have been involved in producing the light which God called day, and this brings the problem out of the divine field and right into the camp of the enemy—science, chemistry and demonstrable truth, which God must conceal in figure. Oxidation of matter creates heat, and rapid oxidation evolves light, the visible manifestation of heat.

Let us now consider the figurative teaching of the very basic elements of life. The absurdity of such a method casts suspicion upon the institution which concealed the truth, for concealment signifies duplicity.

“It is the glory of God to conceal a thing.” (Prov. 25:2.)

It is the glory of science to reveal things.

Take your choice.

As far as we are able to find by the examination of customs, the day begins with the dawn, the sunrise. How does it occur that in this first day of Genesis, it begins in the evening? It was necessary to reverse nature to have it begin in darkness. Had the light been already present, the God of Genesis could not have snapped his fingers and commanded light to appear, and one-half of the show would have been spoiled. When we get into the true interpretation, however, it will be found that the original purpose of ecclesiasticism was to begin its work in darkness and secrecy, necessitating the submersion of humanity in the night of ignorance, that the church might claim the glory of raising humanity into the light of intellect, and cheat previous civilization.

Sixth verse.

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

Again we suggest to the wise ones: try to extract from this amazing idea some ordinary common sense.

Now, we shall make even the ecclesiasts sit up and take notice.

In the Sanskrit the word firm is **dharman**, meaning **support, law, order, to hold fast**.

Firmament means to **make firm, a fixed foundation, established basis**. This is why firmament and heaven are one, meaning a government.

Waters mean **peoples and ordinances**. Therefore, the making of a firmament merely signifies the establishment of law and ordinances in the "midst of the people," and the separation of those **above the law** the church; from those **under the law** the people. This is why they chose the name of Ecclesia.

If this interpretation is not correct, we invite the ecclesiasts to make known a different explanation.

The questions are:

1. What is meant by firmament?
2. What is meant by the "midst of the waters?"
3. What is the intent and purpose of this division?
4. How were "waters" distinguished from "waters"?
5. By what process was the separation made?

We frankly admit, we have here, set you a hard task, but come across. You must make known the secret significance of your hocus-pocus. Either you must admit that your alleged cosmogony is all a false pretense or you must reveal its ulterior meaning and purpose. If you do not we shall do it for you. You having plagiarized well established scientific theories gives you no credit.

The 7th verse is merely a confirmation of the sixth, but gives no intimation of what is meant. Both are utterly devoid of scientific significance from a literal view.

"And God called the firmament heaven and the evening and the morning were the second day."

Now we have light. This was a big day's work, crowded into limited words.

No one, that we are aware of, who is properly advised on the interpretation of Ecclesiastical figure, denies that, the word **heaven**, in the first verse of Genesis means an **Ecclesiastical government**, and the word **earth**, in the same verse means **productive humanity**.

It is a significant fact that the name **Ecclesia** is derived from the Greek word **Ecclesia**, the legislative body ruling over ancient Athens. In view of this, we shall take it upon ourselves to interpret the **firmament** as named in the 6th, 7th and 8th verses, and called **heaven**, to mean the establishment of the **civil government**, the church posing as the waters, or people above the law, and the common people as the waters which were under the law.

This was done on the second day.

We are told by the older bible vocabularies that a day as named in Genesis, signifies an **indefinite gospel period**.

Up to this point not one word with scientific value has been found in the text.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so."

If this were meant as literal truth, it would be not only untrue but unscientific, for practically all of the lands now visible upon the earth's surface are due to volcanic upheavals and constant readjustments. Periods which have been very definitely determined by geological research, proving that the God of Genesis had no possible connection with this work, because a large part of it has subsequently occurred.

This verse merely signified the organization of nations. The word **land** is commonly used to signify a **nation of people**.

When Bartlett, in his 'Glossary' said that **nation** was a corruption—perhaps meaning a contraction—of the word **damnation**, he probably spoke advisedly, for the word fitly describes national life.

"And God called the dry land earth: and the gathering together of the waters called he seas."

We have seen that earth symbolizes the masses of **productive humanity**, as opposed to government, **the heaven**. The people are the nation, the land. The seas are symbolic of warfare, the sea in motion meaning an army. The word sea is derived from the Greek **See**, which is from the Latin **Sedes**, signifying a seat of power and authority. Originally it was the seat from which the Greek philosophers delivered their lectures and orations. **In the church it has been adopted as the jurisdiction of a bishop, or his throne.**

We may safely assume that both **sea** and **see** merely distinguish the ruling class from the masses ruled.

Now we plainly see that God was merely establishing himself as supreme authority over earth, **the people**, and sea, the **government**, for he ceases to **create** things in the earth, but **commands** the earth to produce, thus assuming authority.

In verse 11, he commands the earth to produce **grass, herb** and **tree**. In the 12th verse the earth obeys and God merely approves.

"And the evening and the morning was the third day."

Reader, do you believe that vegetation appeared upon the earth before the **sun**, moon and stars appeared? Of course you do not, and yet you are expected to believe this. Every farmer knows that both sunshine and rain are absolutely essential to produce vegetation. The earth itself eloquently preaches this doctrine, yet neither sun nor rain have been produced. Don't be impatient, there is a reason for this.

Let us pass over verses 14 and 15 and get at the important "lights."

Should we ask what bodies were set in the firmament of the heaven to divide the day from the night, as stated in verse 14, no scientific answer could be made, for the sun and moon are the only bodies which are capable of performing this function, and they are not yet **made**. We especially call attention to this: God did not make the lights referred to in Verses 14 and 15, but he did make the two **great lights** in verse 16.

The first lights have two functions: the one to **divide the day from the night**, and the other to **give light upon the earth**.

These especially have reference to the separation of the church work from the functions of government, and the education of the ignorant masses. Night signifies a condition of **adversity, affliction and ignorance**. Day means a **gospel period**. Light also means **joy and prosperity**.

"And God made two great lights; the greater light to rule the day and the lesser light to rule the night; he made the stars also."

The last clause in this verse should abruptly end all controversy as to the value of Genesis as an educational force.

How could the author of this childish prattle know that some of those stars, so casually mentioned, were many times greater than the sun of this system, which he has so boastingly placed in supreme authority.

This **greater light** means the **sun**, the **lesser light** means the **moon**, and these are associated with the stars, and they symbolize the **various forces governing and controlling mankind**.

Let some doubting Thomas question this interpretation.

Now, you zealots, go forth and preach the truth and you will be laughed at.

We have all been wrong in believing that the sun and moon had something to do with **seasons, days and years**. Here we are told that some other kind of lights measured off these periods before the sun and moon were made. Gen. 1:14.

Another curious error appears in verse 16. The moon does not always appear to all parts of the earth each night, whereas the sun does make its appearance each day, yet the moon rules the night.

Now for some more questions.

1. To make something, we must gather suitable materials and systematically assemble them into that which we desire to produce. Did God follow this process?

2. What was the nature of his materials and how did he assemble them?

3. It is said that he **made** the sun, moon and stars, and did many other tremendous things in a single day—that is, on the fourth day. Evidently this signifies the usual day of twenty-four hours, for **the sun rules the day**. This is

even more emphatic by his specifying that the evening and the morning was the fourth day.

4. In what manner did the function of the moon differ from that of the sun in dividing the light from darkness?

Where did they put the darkness?

It is not sufficient to say this is all figurative; that is what we say it is, but that eliminates God. The only way to keep this God in the story is to preach it literally, which is false pretense.

"And God said: Let the waters bring forth, etc., etc., etc."

If God had not suggested this, would these natural productive powers remained dormant in the waters? Why was it necessary to command the performance of that for which nature had duly made provision? Why, to establish the **word** of authority and command?

It is plain that the object of this is to make each kingdom a special creation to avoid a consecutive evolution, and to promote the Godly authority which is later to be inherited by the church through the **son of God**.

It is noticeable that all the great, and wonder inspiring things are the direct works of God, for instance, the sun, moon and stars, and, now, after having commanded the earth and water to produce of their own energy, he created **great whales**. This was the fifth day.

After this, God said, let the earth bring forth living creatures, nevertheless, he takes upon himself the responsibility of **making** these, merely a weak purpose to evade the law of natural evolution.

This all has the aspect of amusement, for someone who is not exactly certain as to what he shall next make. His creation of the animals is apparently the end of his play, when it suddenly occurs to his imaginative mind to make a living picture of himself, and he says to himself, Let **us**—note the plural **us**—make man, in **our**—note the plural **our**—image, after **our** likeness, and let **them**—again note the plural **them**—have dominion. God is either dual or plural. This is intended to account for the male and female animals.

That is sufficient. This creature made offhand, male and female man, is the **special dispensation** of the whole scheme. He, or they, have no place in the previous evolution. Nevertheless it was necessary to make man male and female, just like all the other animals, so God would not have to make millions of men and women to people the earth. This special dispensation, because God is just like men and women, shall take possession of the world and have dominion over all the living creatures thereof. Now why couldn't God have taken charge himself?

Now, reader, we are gonig to hand you a jolt. This special dispensation symbolizes the priesthood, and all the other living creatures symbolize the common herd of humanity. The evidence of this is in the fact that civil rulers,

not associated with the church, are named **beasts of the field**, the field being the place in which the church workers are busy cultivating the crop of converts.

Rain will now be in order to fertilize this earth, symbolizing humanity. Rain means the **church doctrines**, poured upon humanity. Dew means **conversions**. "My doctrine shall drop as the rain." (Deut. 32:1.)

The extent of this Genesisitic creation is, that God did this and that, guided merely by his whims. No reason or purpose is given that does not reflect to his credit and power, yet not a single word identifies this human, personal God.

That is the basis of faith. It does not concern you who God is. God is God, and that is final. How dare you question who God is? He created the **heaven**; he created the **earth**; he commanded the **light** from no source; he made **night and day** before he made the **sun** and **moon**; he didn't make the waters, but he made a **firmament** to divide the waters; he commanded the earth to produce vegetation before there was either sunshine or rain, then he made the animals, including man.

What more, in heaven's name could you expect an ordinary, personal God to do? Some people are never satisfied. But, this has not answered one of our questions.

Apology

We have used some pictures in this demonstration as a compliment, because they best portray the intent and purpose of nature to enthrone power, beauty, art and refinement as the culminating revelations of a logical sequence in the evolution of living beings upon this planet. Creative nature must have a motive, and that which is most pleasing and edifying to humanity must be accepted as the highest manifestation of the evolution. These portraits are intended to occupy that position and have our most sincere respect and regard.

—The Author.

The Gnostic Story of Man

The Perfected Man of Flesh



"God created man in his own image, male and female created he them." (Gen. 1:27.)

"God manifests in the flesh."

Shem symbolizes the flesh.

The perfected human being is the highest manifested plane of physical and organic evolution—the thinking animal with mind developed to the power of abstractive reason.

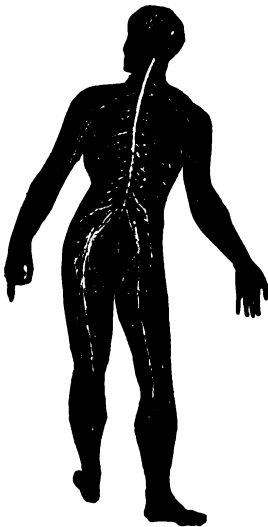
He is the mystery, because, beneath his calm and graceful exterior are concealed all these other natures performing a myriad of invisible functions. Therefore God is manifested in the flesh—visible.



The Nitrogen Man---The Nerves

Shem—the man of flesh.

(The physical body of the holy ghost revealed.)



“Know ye not that your body is the temple of the holy ghost which is in you?” (1 Cor. 6:19.)

If the nervous system could be wholly dissected out of the tissues and made stiff enough to stand alone, it would in a ghost-like manner reveal the entire contour of the body and its organs.

The tree of life manifested.

Note the conserving nature of this nervous net-work, so closely interwoven that it is impossible to dissect it out from the tissues it surrounds and penetrates.

It gives impulse to every thought and act of the human organism. It does not differentiate between good and evil.

Shem symbolizes the flesh and skin which cover and protect the nerves and muscles.

Noah is the brain.

No means place.

Ah is an abbreviated form of Jah, Jehovah, God, hence Noah signifies the place of God, which identifies God as the thinking power of man, located in the brain, the potential center, out of which emanate will, speech and action, the spiritual manifestations of Shem, Japheth and Ham. (John 1:12-13) and the physical manifestation of God.

The Oxygen Body---The Muscles

Japheth—enlarged, persuader

The Son (The Christ Body)



**SUPERFICIAL MUSCLES OF
THE BODY**
Each is fastened to bones that lie
underneath.

Christ manifests in the muscles.

This muscular man at once reveals expansive powers. Note the tendency for the ligaments which extend out from the ends of the muscles to radiate in fan-like forms, revealing the expansive, radiating nature of oxygen. The entire surface of this man is covered by the network of nerves which distribute and regulate the expenditure of physical impulse and energy. This is the executor of the body.

“God shall enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant.” (Gen. 9:27.)

The muscles are concealed beneath the flesh and skin, and give impulse and guidance to the bones, hence the idea of Christ mediating between God and man.

The Carbon Body---The Man

Ham—black, burned

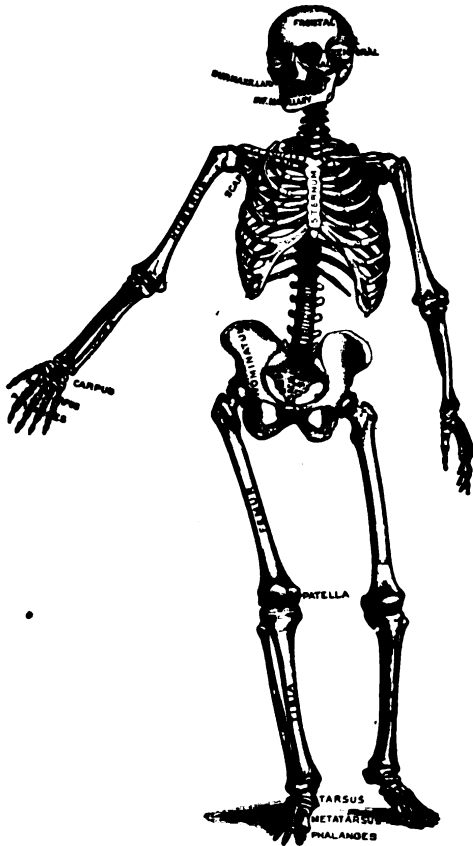


FIG. 10. The Skeleton

“Cursed be Canaan (Ham) ; a servant of servants shall he be unto his brethren.” (Gen. 9:25.)

The bones bear all the burdens of the body, and are the charred evidences of chemical combustion in the human system.

Man manifests in the bones.

The muscles govern and dictate to the skeleton its every action, nevertheless, the skeleton is absolutely essential to carry out the commercial functions between the body and the external world, hence, Ham becomes Canaan, commerce and trading, the natural exchanges and compensations of life.

“And the body is not one member but many.

“But now are they many members yet one body.

“And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.” (1 Cor. 12.)

This is an important truth. The feet alone can give the body axial motion. They may take us to a thing but we must grasp it with our hands. The eye can guide us but it requires physical action to move the body, and muscular action would be useless without the bony structure. The lymphatics center in the hands because of the necessity for a myriad of discriminations in performing its functions.

The Hydrogen Body---The Lymphatics

The Woman, the Mother of all Living



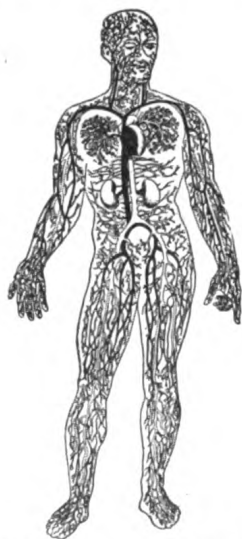
LYMPHATICS OF THE HAND
Smaller tubes lie near the surface, larger ones lie deeper

Organic life is first manifested in the waters. All impulse for physical action must pass through the four creative waves, terminating in the lymphatics, the hydrogen coil.

Woman manifests in the lymph and medullated matter. Her dual nature in the planetary scheme is in the waters associated with the land, and the moon as the satellite to the planet. Eve means life, the waters. Evi means desire, the attraction between the moon and the earth.

The Tree of Good and Evil

“In the day ye eat of the tree of good and evil ye will be as Gods.”
The arterial and venous circulation.



VEINS and ARTERIES

Black tubes represent veins through which impure blood goes to the right side of the heart from all parts of the body; light-colored tubes represent arteries through which pure blood from the left side of the heart goes to all parts of the body. Notice that the large tubes of each kind lie near one another.

This proves that good and evil are inseparable.

Now we are at the real facts regarding man. He has a spirit which dictates to the physical body, which expresses the will of the composite being.

The seat of the spirit is in the brain and the seat of manifestation is in the members of the body.

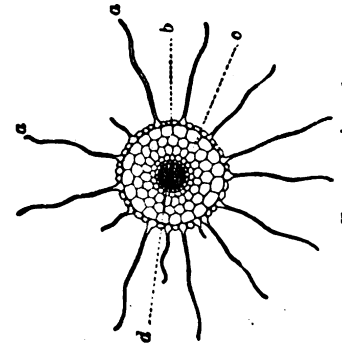
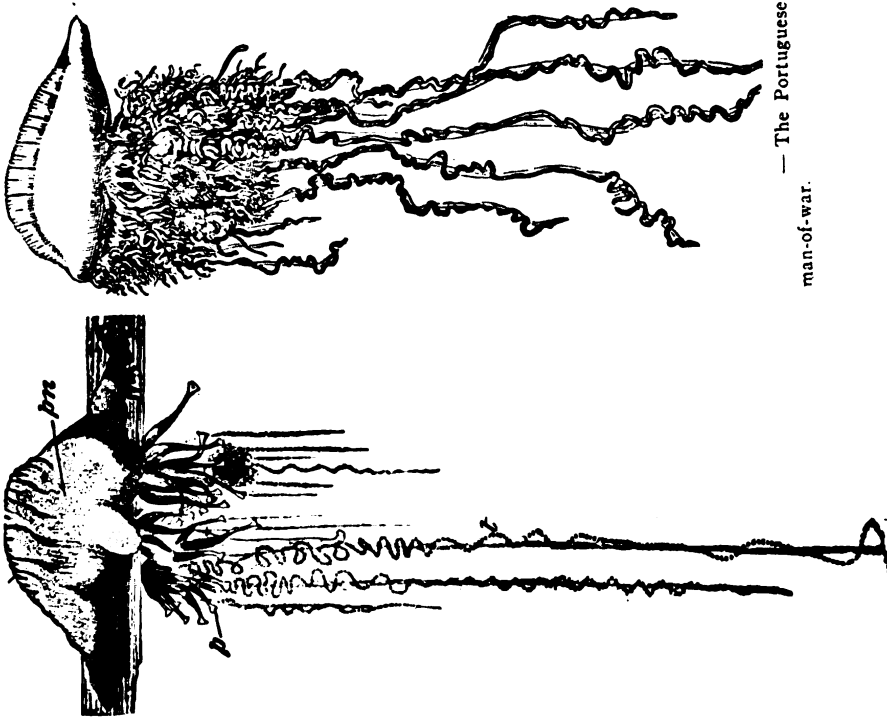
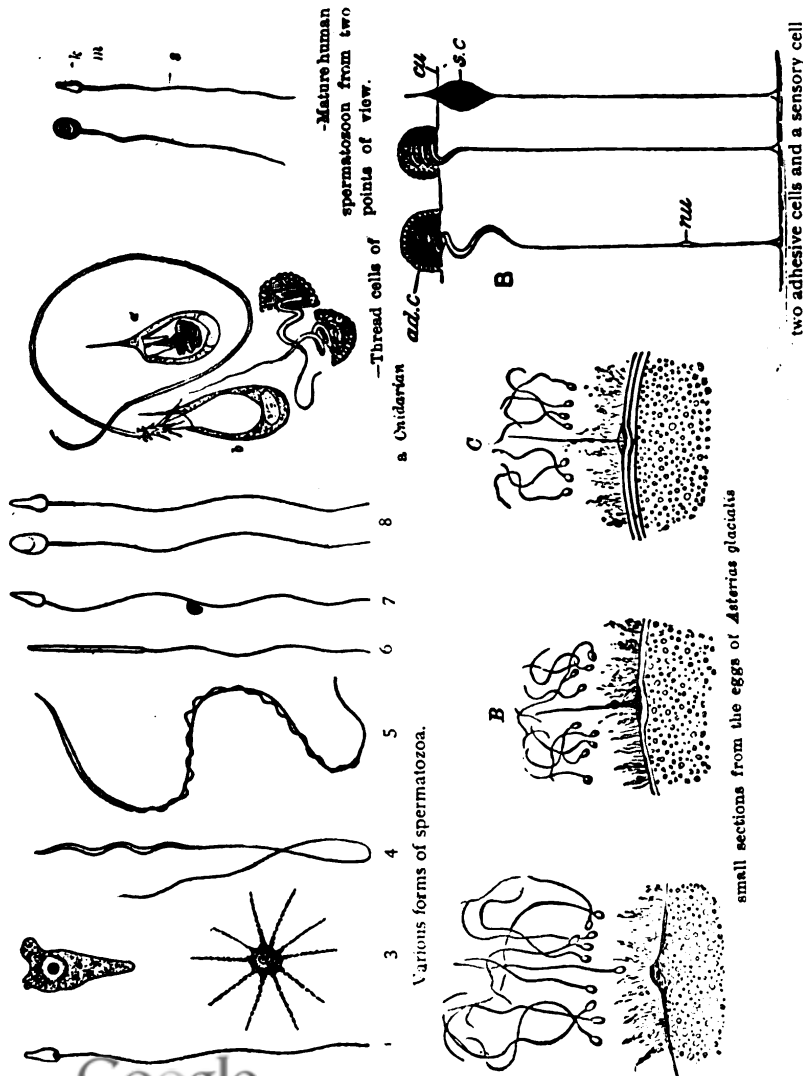
“God is the head of Christ; Christ is the head of man and man is the head of woman.” (1 Cor. 11:3.) Flesh, muscle, bone and marrow.

Woman, we have seen, represents the hydrogen coil, hence the lymphatics also represent the woman or female principle, and give expression to the mental impulses of the organic being.

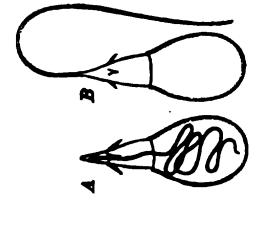
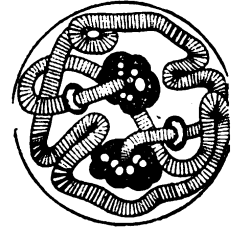
THE LINEAR PERIOD

The Beginning—the Worm

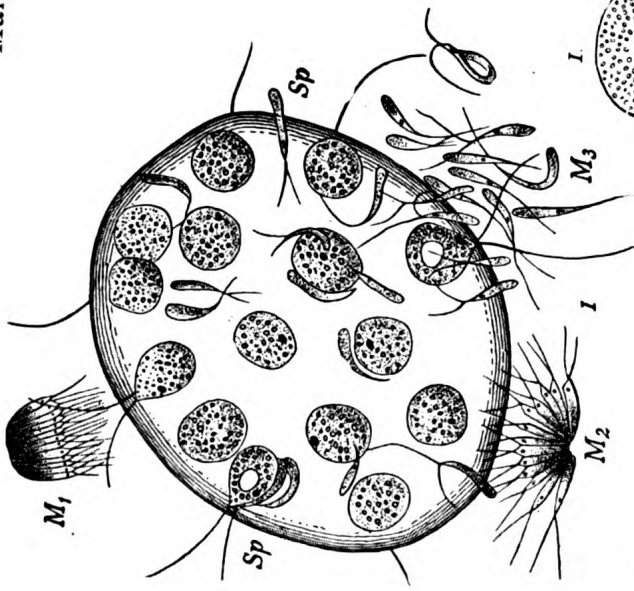
“The son of man that is a worm.” (Job. 25:6)



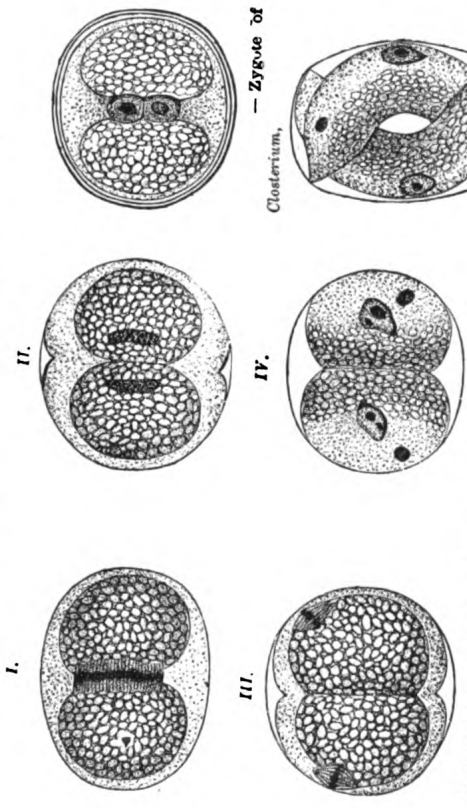
— Cross section of a young taproot.



THE GLOBULAR PERIOD
 Unity in Duality—Wedlock—Conception
 “Male and female created he them.” (Gen. 1:27)



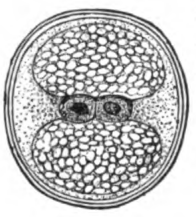
Eudorina elegans, female colony



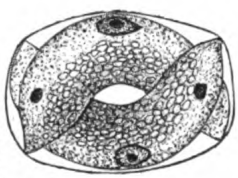
Various germinal stages of *Closterium*.



— Leucocyte from the peritoneum of a Salamander larva.



— Zygote of *Closterium*.



— Two *Closteria*, which have developed from a zygospore.

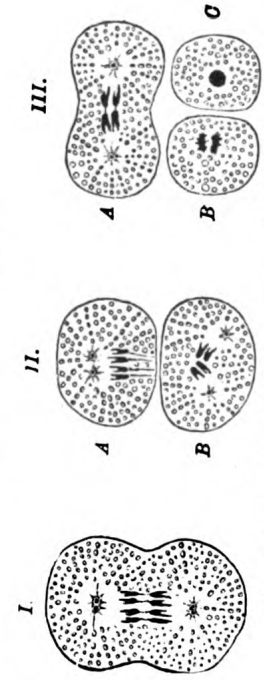
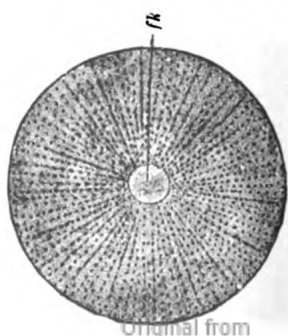
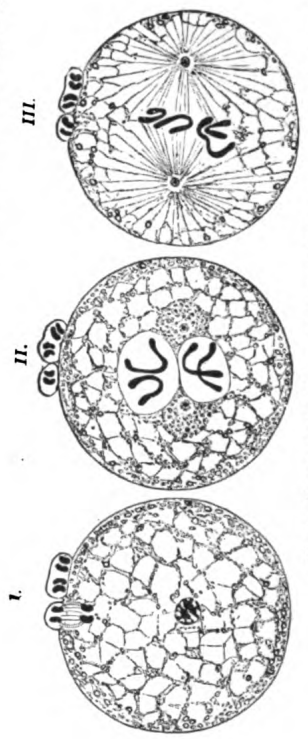


Diagram showing the development of sperm-cells from a sperm-mother-cell

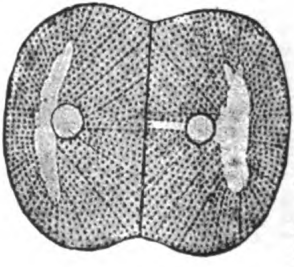


— Egg of a Sea-urchin just after fertilisation has been completed

Dividing egg of *Ascaris megalocephala*.



Three diagrams depicting the course of the processes of fertilisation

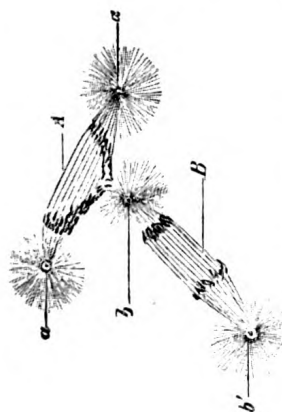


— Egg of a Sea-urchin when division is just taking place

THE RADIANT PERIOD

Cellular differentiation—subtraction—separation—birth.

"The day of death is better than the day of birth." (Ecc. 7:1)



Two nuclear spindles from the yolk of the germinal disc of a Trout's egg

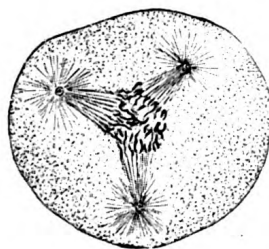
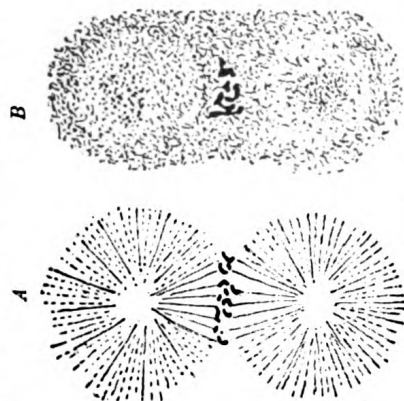
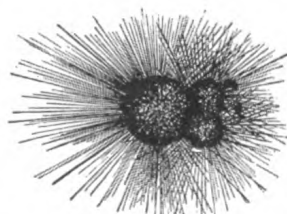


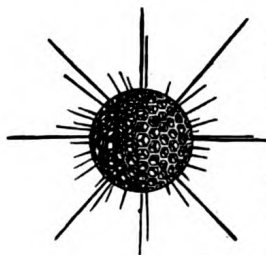
Fig. 135.—Cell with a tri-centrosomic nuclear figure: from a Trout embryo.



— A Nuclear figure of an egg of *Strongylocentrotus*, one hour and twenty minutes after fertilisation.



Gibbiger'ia greatly enlarged.



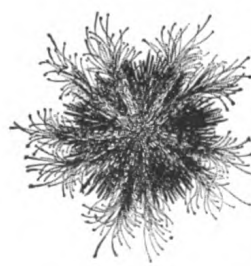
Heterosphaera chinensis greatly enlarged.



Animalcules in Earth.



Animalcules in Stone.



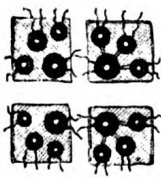
Strongylocentrotus showing long filaments reaching the protective spines.



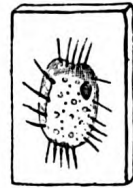
Drop of stagnant water.



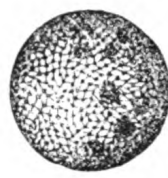
Animalcules in Flint.



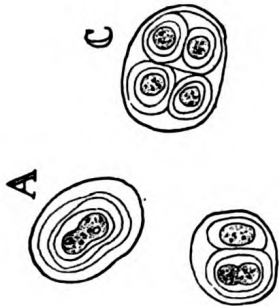
Increase of the *Gonium*.



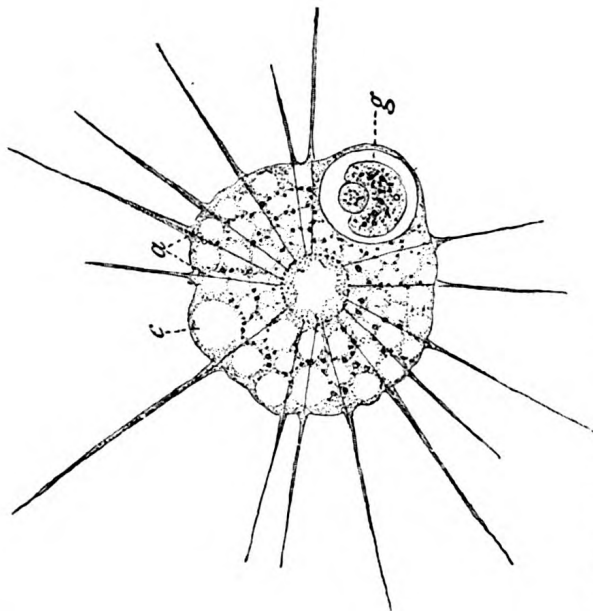
Euplæa Charon.



A living Globe.

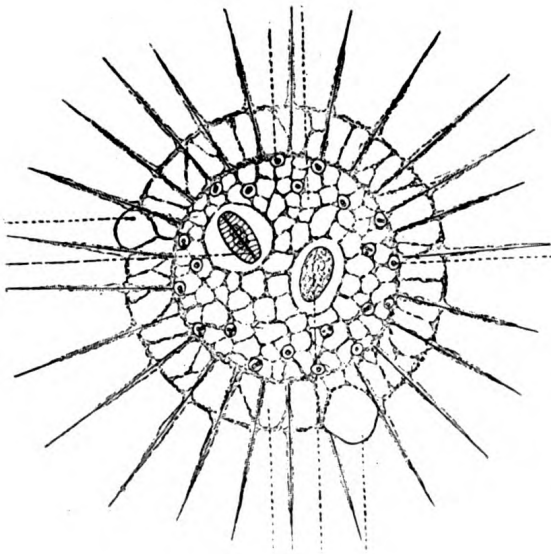


— Three stages in the division of a one-celled alga (*Gleocapsa polyderrica*): A, division of a cell just beginning; B, division further advanced; C, four cells after division, remaining in contact.

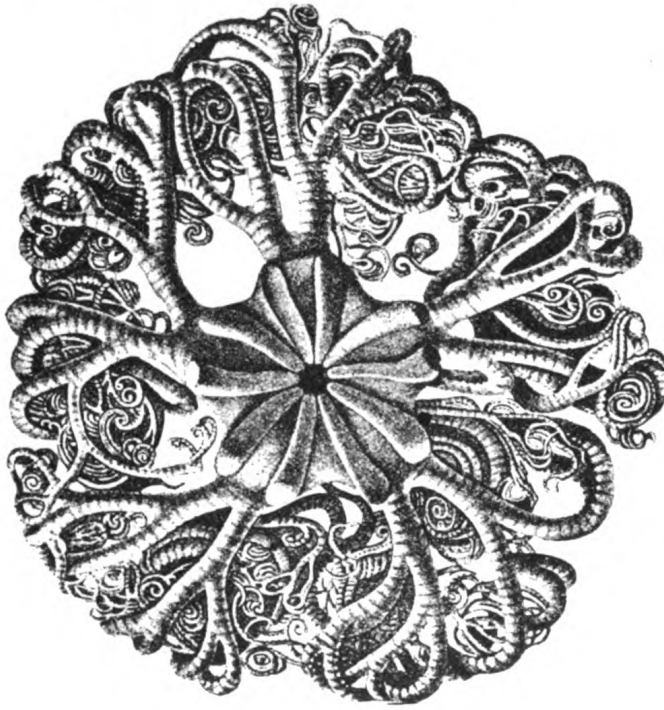


Actinophrys sol, a Heliozoön.

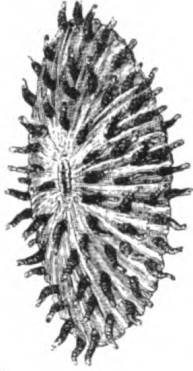
THE FORMATIVE PERIOD
 Bodily Extension—Addition—Growth
 “Let them grow into a multitude in the midst of the earth.” (Gen. 48:16)



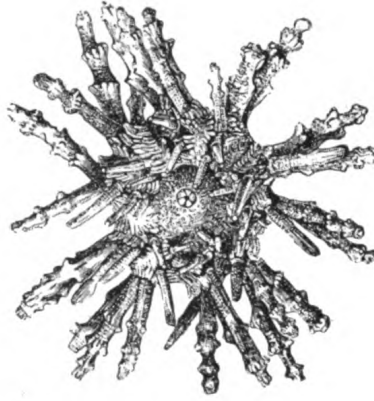
—Actinosphaerium Eickhorni



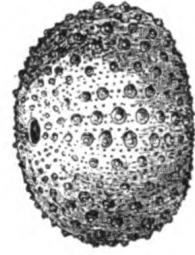
Astrophyton aborescens, basket fish



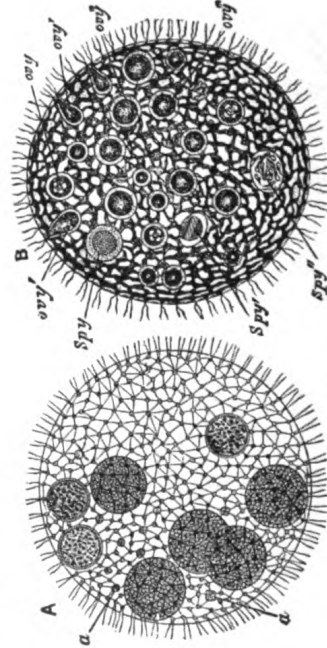
Fungia actiniformis.



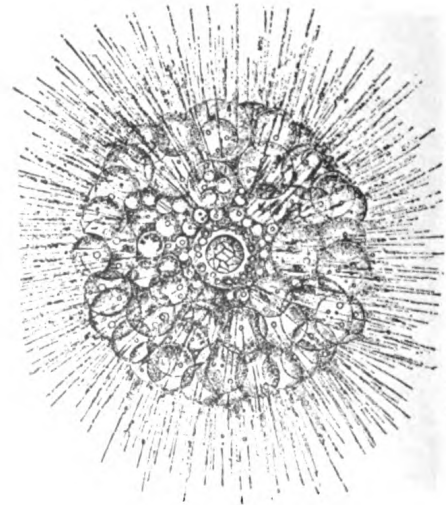
Echinus verticillatus



Echinus without spines.



Volvox globator. A, colony containing several daughter colonies

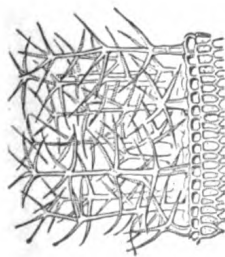


Thalassiosira pelagica, a Radiolarian.

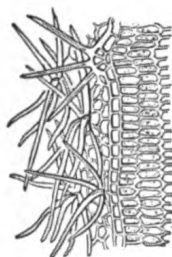
THE REPRODUCTION PERIOD

Reproduction of forms by spores—multiplication

"And the earth brought forth grass and herb yielding seed after his kind." (Gen. 1:12.)



256

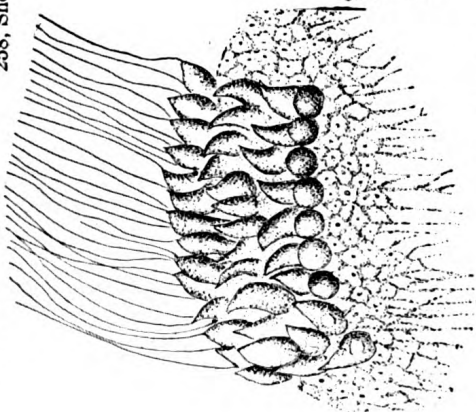


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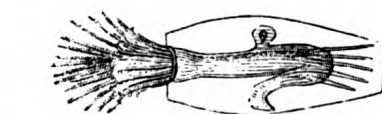


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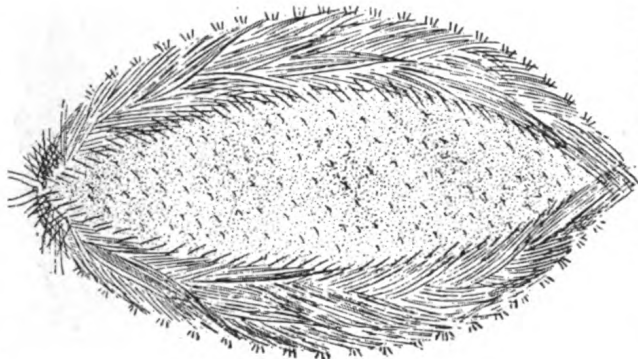
FIGS. 256-258. — Protective hairs magnified: 256, mullein; 257, cinque-foil 258, Shepherdia.



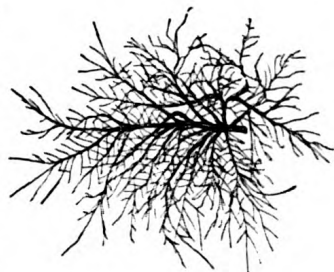
— Plant of sundew.



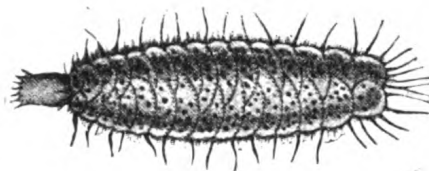
Polyp of *Flustra carbacea*.



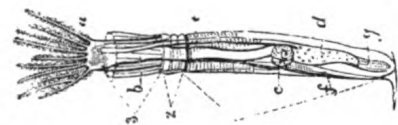
— A fruiting plant of winged pigweed (*Cycloloma*),



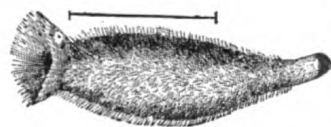
— Winter spray of elm.



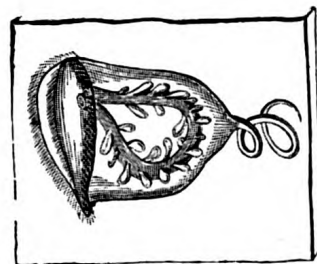
— Pine seedling/



Polyp and cell of *Valeria imbricata* (young) magnified: 1, horny base; 2, soft part of tube; 3, bristles supporting a filmy transparent web.



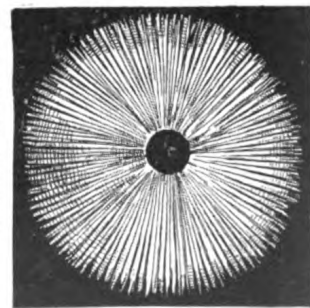
Sycon cell.



The Vorticella.



Fossil *Emericus*.

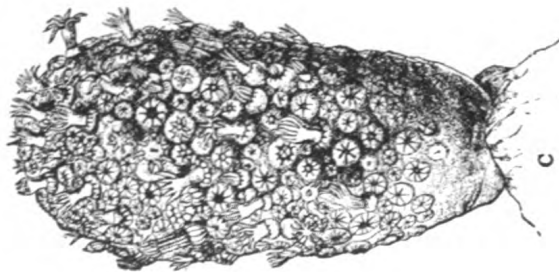
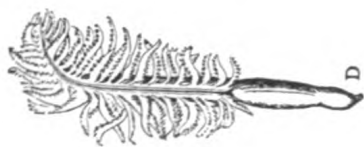


— Spore print of a gilled mushroom.

Noctiluca miliaris. Spore formation.

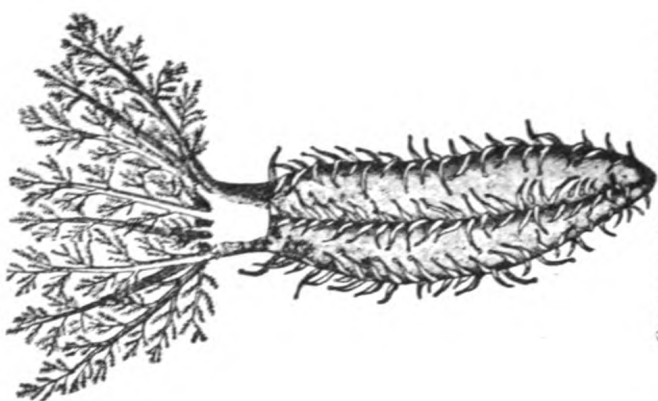
Cellular expansion—birth of imagination

"He shall grow up as a tender plant having no form nor Comeliness." (Isa. 53:2.)

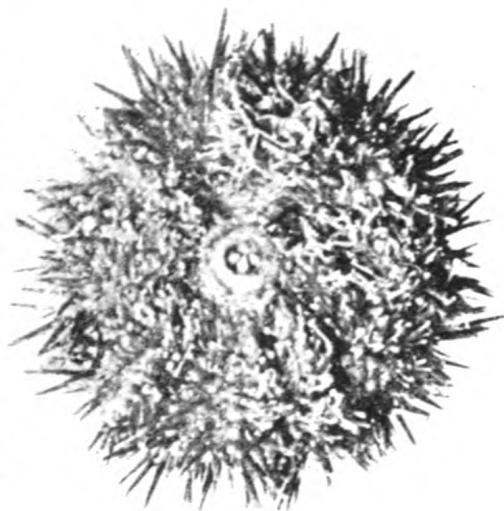


— Different kinds of coral.

A, organ-pipe coral; B, dead men's fingers; C, precious red coral; D, sea-pen. (From Sedgwick.)



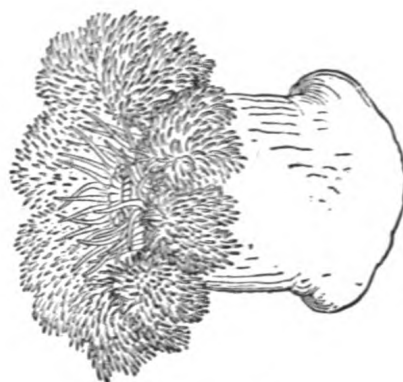
Cucumaria planca, Ventral aspect, with tentacles expanded and tube feet extended.



A sea urchin.



Che nide' tis e chd na' ta. Mushroom Coral.



A common sea anemone.



— A sea cucumber



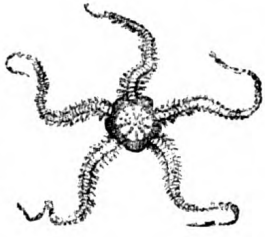
— Sea anemones.

THE PLANETARY PERIOD

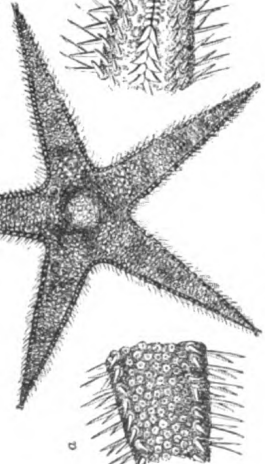
Forms suggestive of planetary influences—birth of order
 “Shall the things formed say, why hast thou made me thus?” (Rom. 9:20.)



Ophiurus.

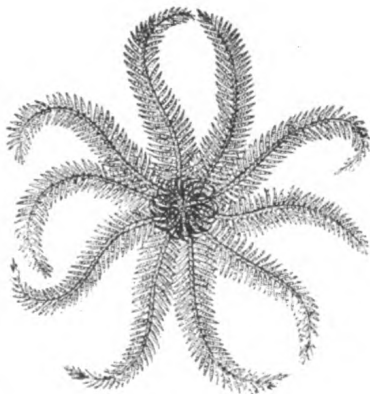


THE DAISY BRITTLE STAR.



Golden Sea-star. (Under side.)

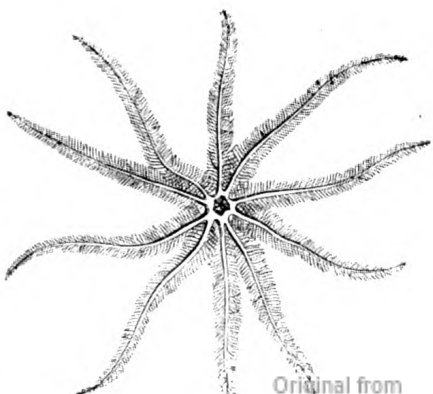
a, Portion of one of the rays, under side; *b*, portion of one of the rays upper side. These figures exhibit the beautiful fringed spines and star like processes which cover the shell. *c*, Side view, magnified, of one of the little star-like points. *d*, Sectional view, magnified, of the spine on the edge of the shell.



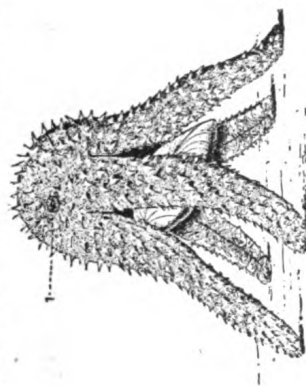
Rosy-feather Star.



Brain Madre-pore

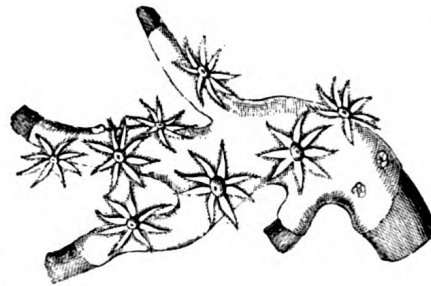


Comatulæ carinata.



a mussel.

— Diagram of starfish eating



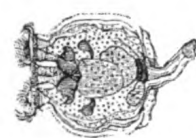
Coral of Commerce. The ends of the branches are represented as stripped of their living envelope.



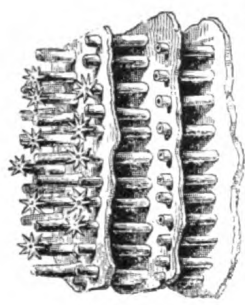
Nummulites a little ca. Rhizopod.



Synapta girardi i. Girard's Sea-cucumber.



Wheel-bearing with tail-like appendage.



Tubipora. Polyps protruding from some of the tubes.



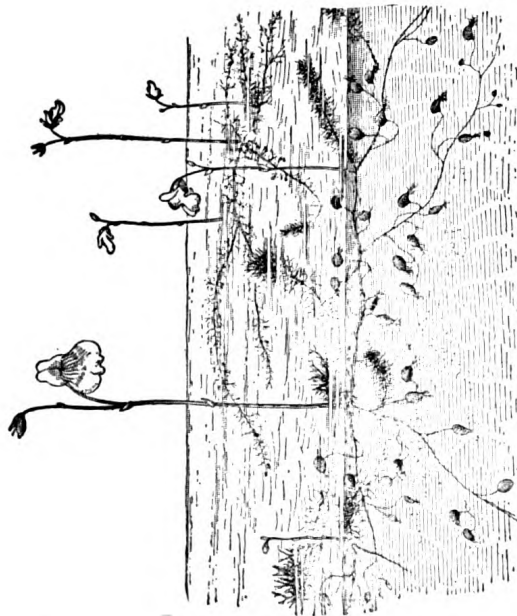
The Green Hydra in various positions. The lowermost figure shows it gorged with food. The figures are of the natural size.



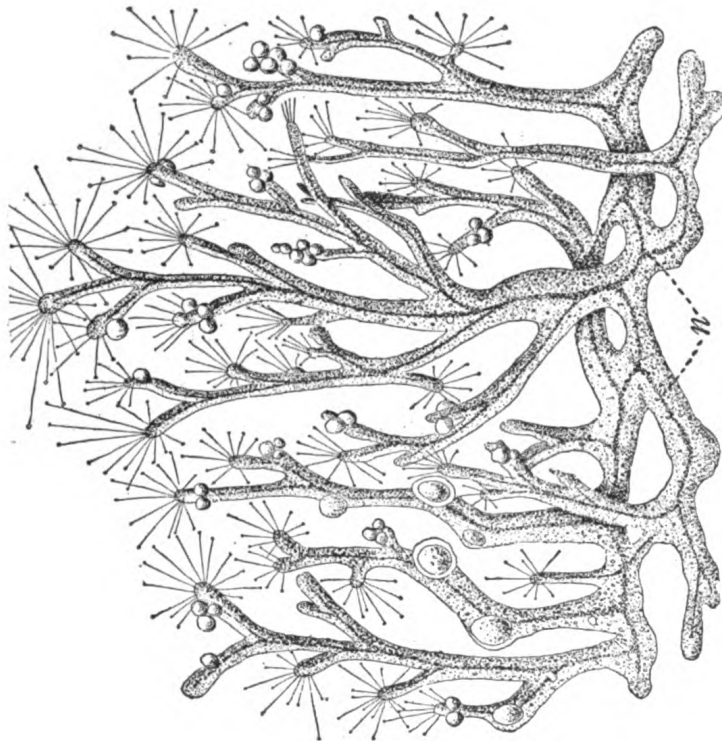
Corallium rubrum. Red Coral. The hard central axis is seen projecting toward the left.

THE CONSERVATIVE PERIOD

First Carniverous Instinct, and Sense of Conservation of Seeds
 "Feed me with food convenient for me." (Prov. 30:8.)



— Bladderwort, showing finely dissected submerged leaves bearing bladders for capturing animalcule.



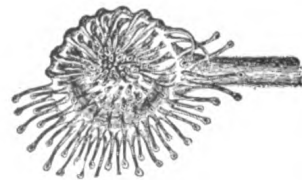
Suctorium radians, a colony of Suctorium. *n*, nucleus.



Serpula with their tubes.



261



262



263

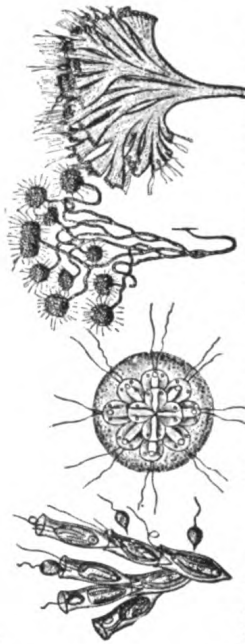


360



361

— Leaves of sundew magnified: 261, leaf expanded; 262, leaf closing over captured insect; 263, leaf digesting a meal.



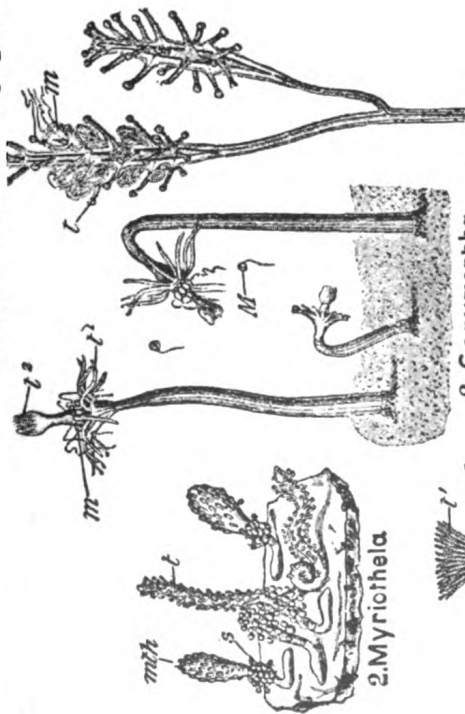
1. *Dinobryon* 2. *Syncrypta* 3. *Anthophysa* 4. *Rhipidodendron*
 Various shaped colonies of Flagellata.

— Protection of pollen in the thistle: 360, position at night, or during wet weather; 361, position in sunshine.

PERIOD OF TRANSMUTATION

Links between vegetation and animals—sense of feeling.

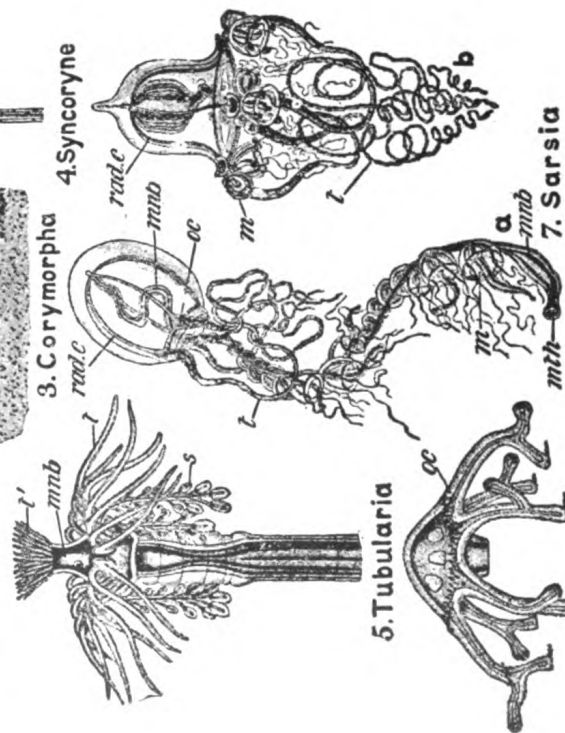
The sense of feeling gave to Jacob Esau's birthright. (Gen. 27:12.)



2. Myriophella

3. Corymorpha

4. Syncoryne



5. Tubularia

6. Clavatella

7. Sarsia



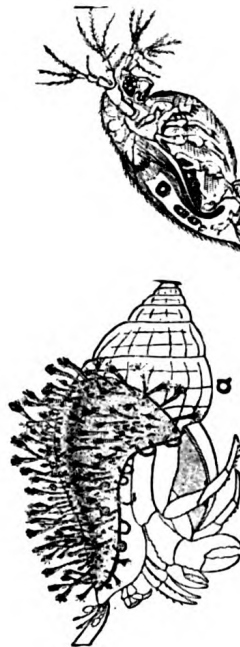
Cypris pubera, shell removed.



Cypris pubera, in its shell.

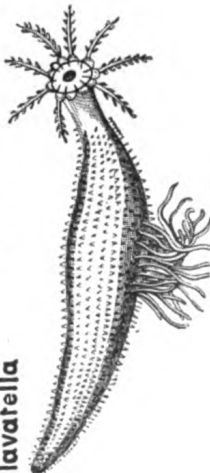


Cyclops quadricornis. a, Body of four segments; b, tail of six; c, c, antennae; d, d, smaller antennae, four-jointed; e, e, limbs, of which the first pair are the most powerful.



Daphnia pulex.

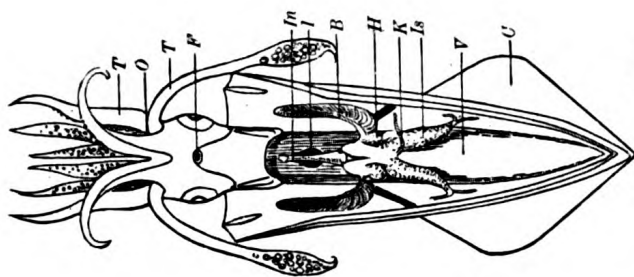
1. Hydractinia



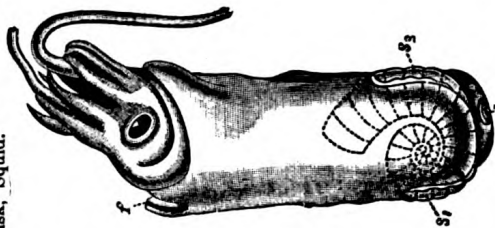
Holothuria fusus.



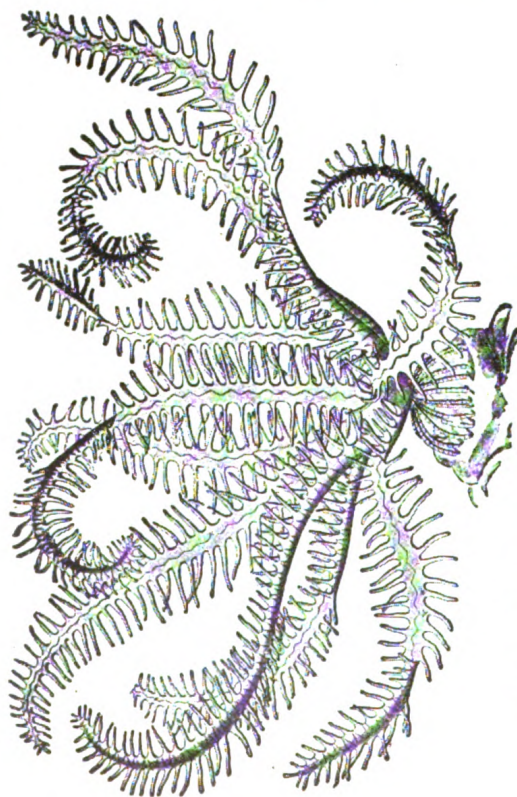
Loligo bartramii 1. Squid, Atlantic. (1.)



Loligo pealei 1. Anatomy of a Cephalopod Mollusk, Squid.



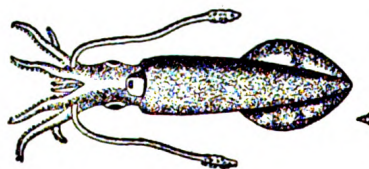
Spaula peronii, d



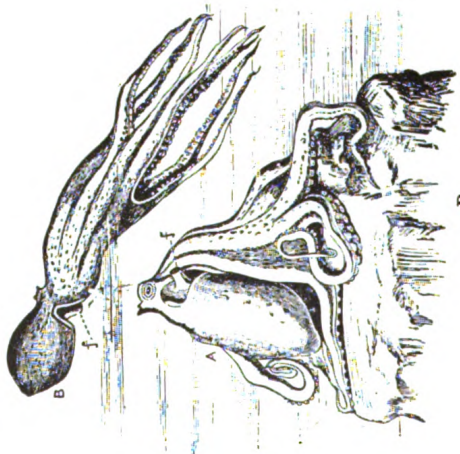
Crinoid. An unattached crinoid of Europe, lateral aspect.



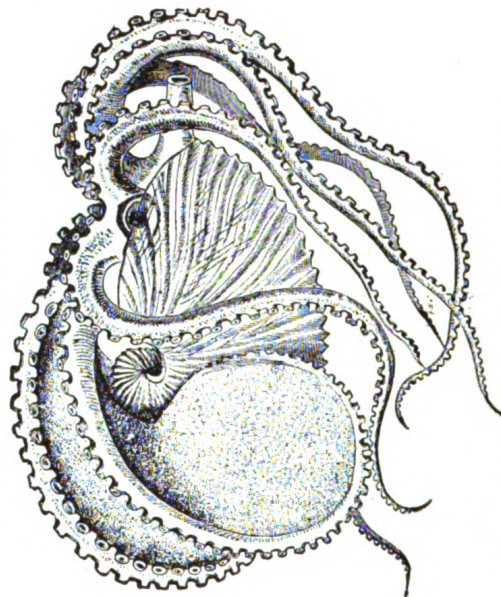
Octopus vulgaris. Devil-fish, or Poulpe.



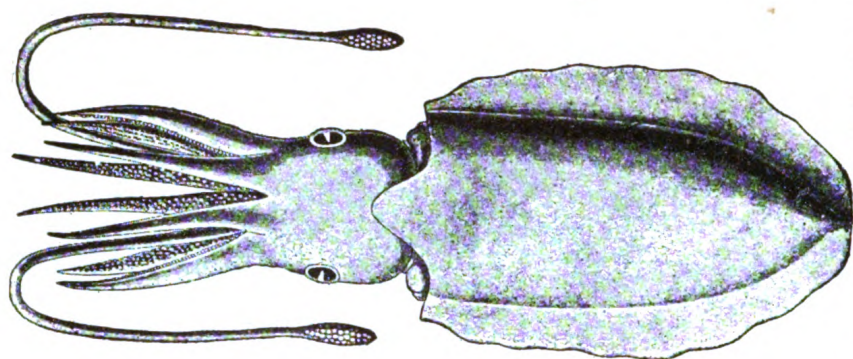
— *A*, the squid.



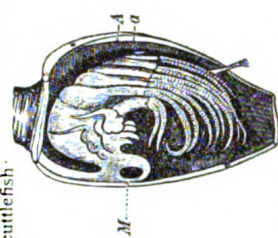
B, the octopus; *A*, at rest; *B*, in motion.



Argonauta argo, the paper nautilus; female in shell.



Sepia caltrata. A New Zealand cuttlefish.



Lepas anatifera. Goose Barnacle.

THE AGGRESSIVE PERIOD

Early forms of offense and defense



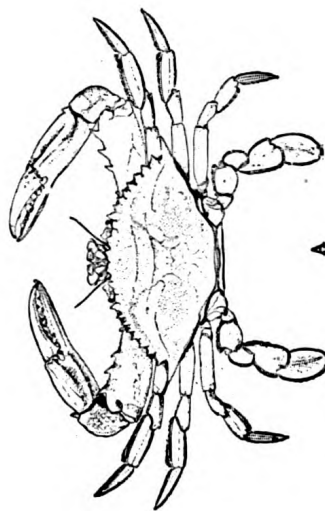
Hermit Crab.—*Pagurus miles*.



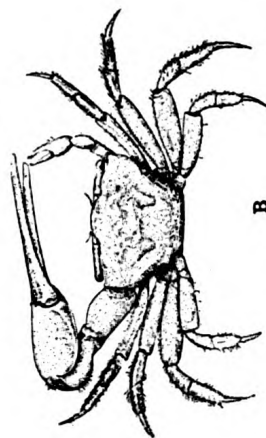
Violet Crabs on their inland route.



Brigus latro, on a Cocoa-nut Palm Branch.



A

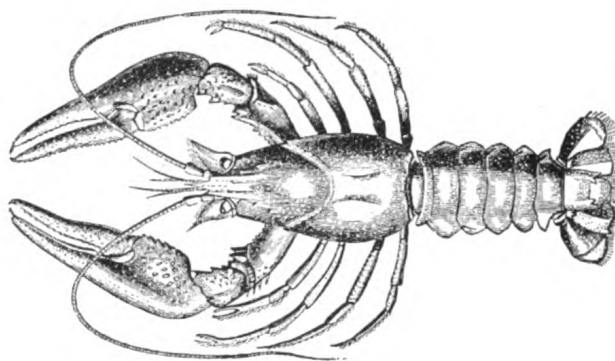


B

—A, edible or blue crab; B, fiddler or soldier crab. (Paulmier.)

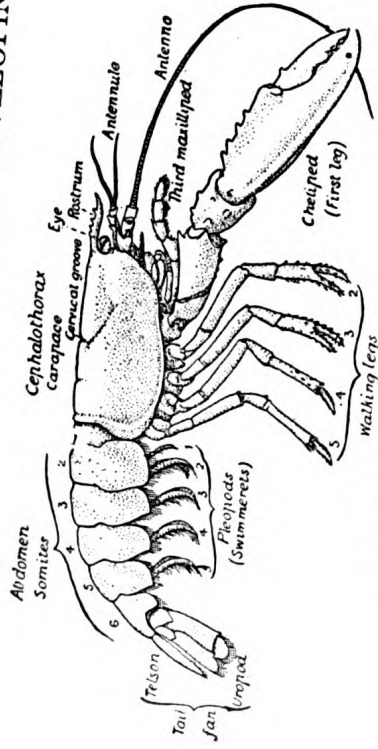


Parthenope

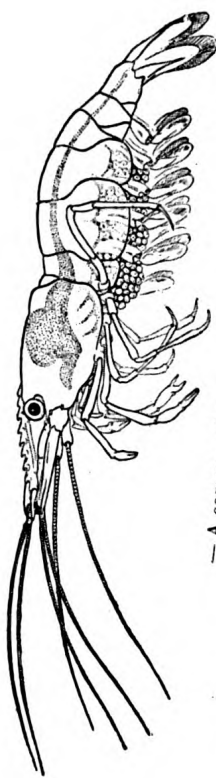


Crayfish.—*Astacus fluviatilis*.

EARLY FORMS DEVELOPING MEANS FOR FLIGHT FROM DANGER



— External anatomy of a lobster. (After Calman.)



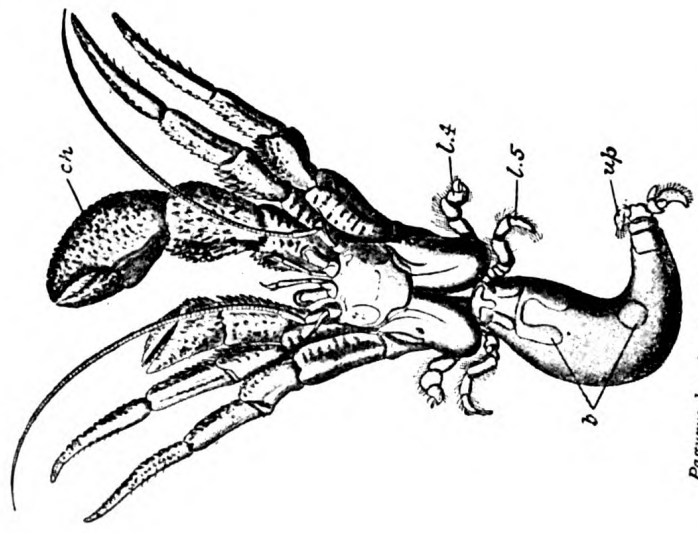
— A common shrimp From Davenport.)



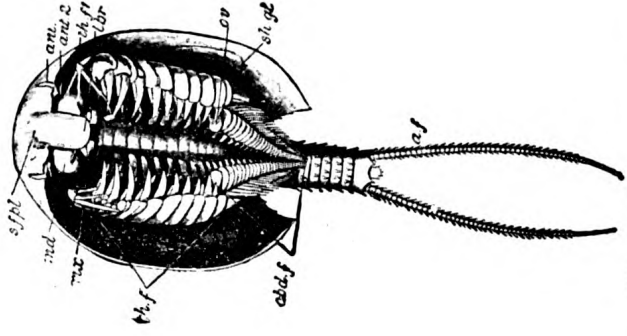
A LOBSTER.



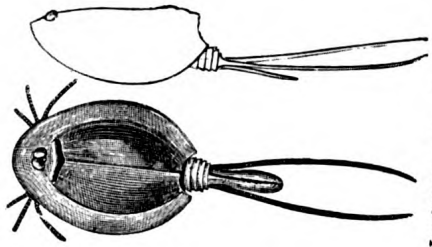
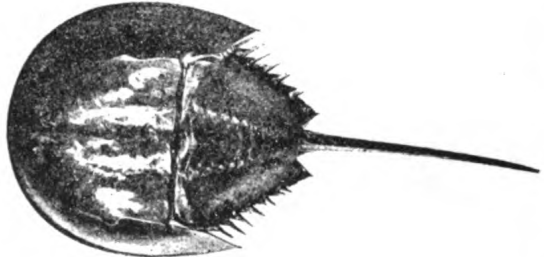
Section through Brachiopod, showing anatomical peculiarities.



Pagurus bernhardus, the hermit crab of Europe

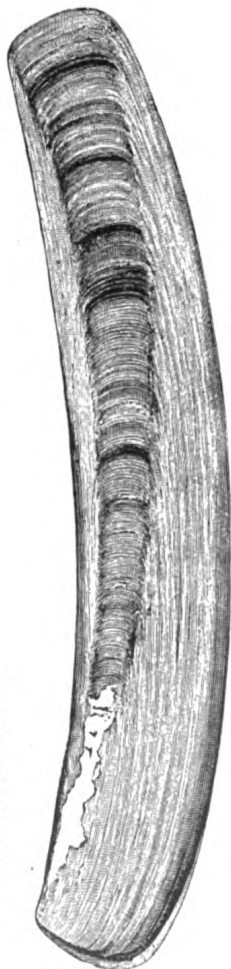
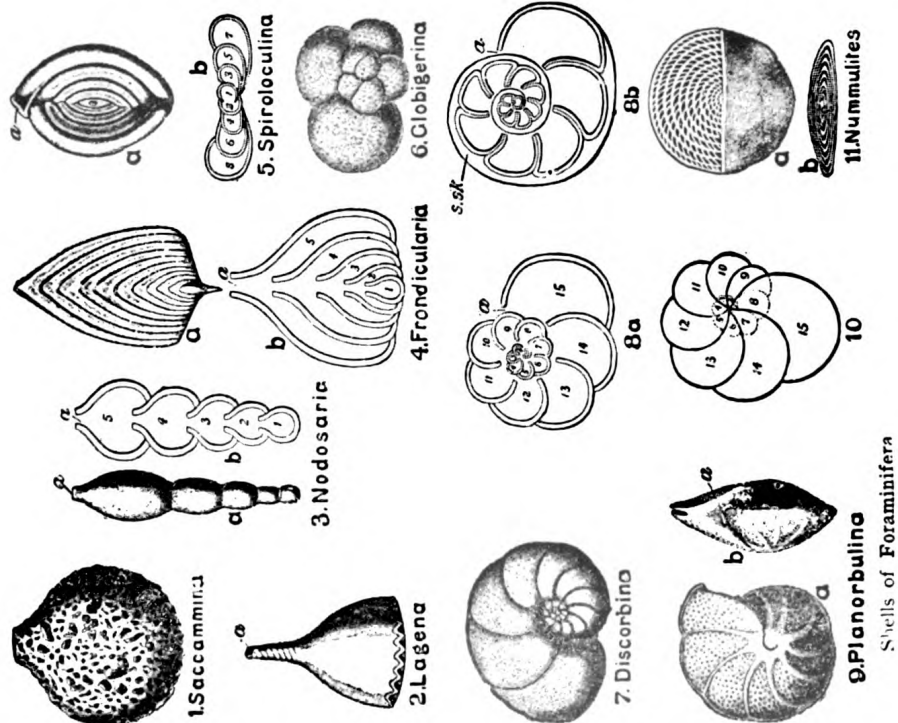


Limulus polyphemus, the horseshoe crab, adult female

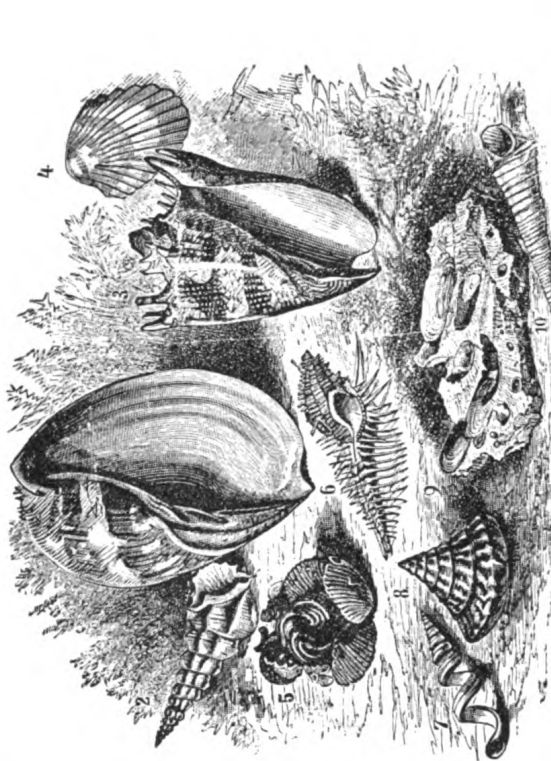


Lepidodermus concolor

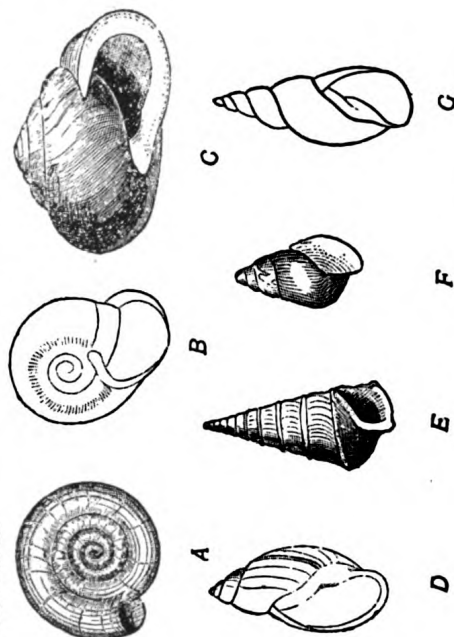
FORMS HAVING EXTERNAL PROTECTING SHELLS Sense of Hearing



Solen edax.
Razor-clam Shell.



Shells used for Ornaments.—1. *Cym' d' um bròd z r'p' i*. 2. *Ce r'ik' i um*. 3. *To l'at' ta im- per' d' ta*. 4. *Car' d' um e l'at' um*. 5. *Phò' rus ag gh' t' naus*. 6. *Mu' res ten i' s'p' l' naus*. 7. *Ver' m' lus e bur' n' e*. 8. *Trò' chus nà l'at' cus*. 9. *Là thòd' d' mus t' thòph' d' gua*. 10. *Tur' r' t' l'at'*.

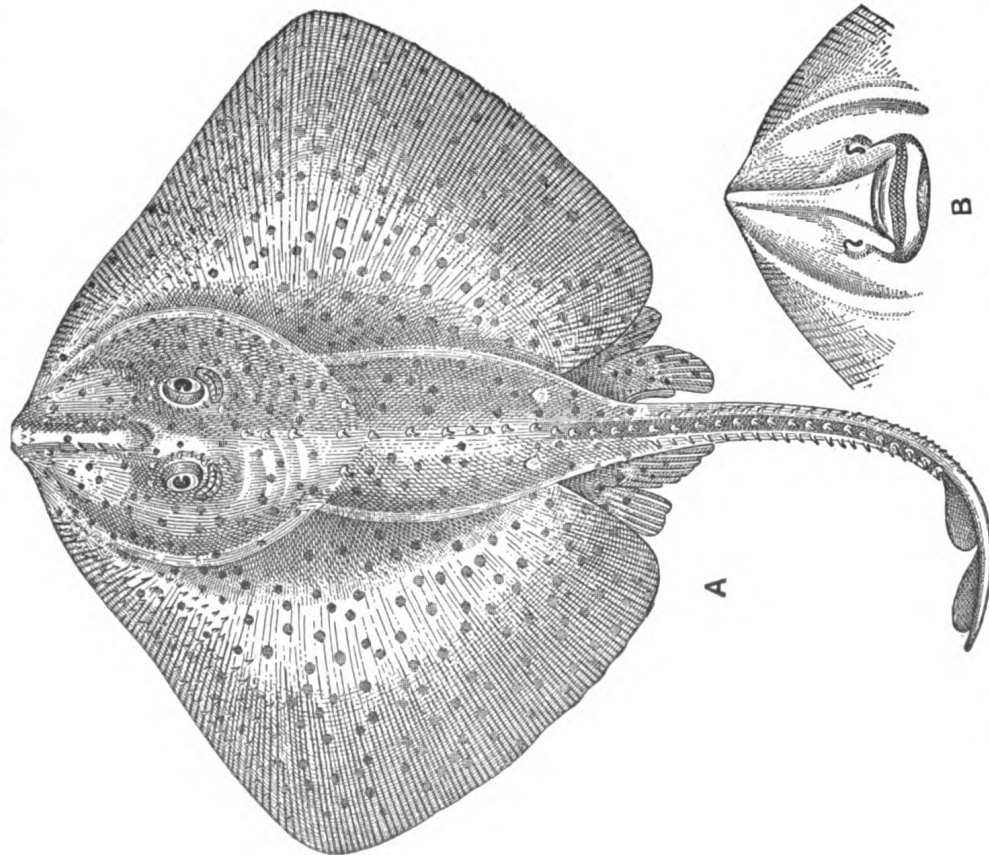


Shells of common snails.

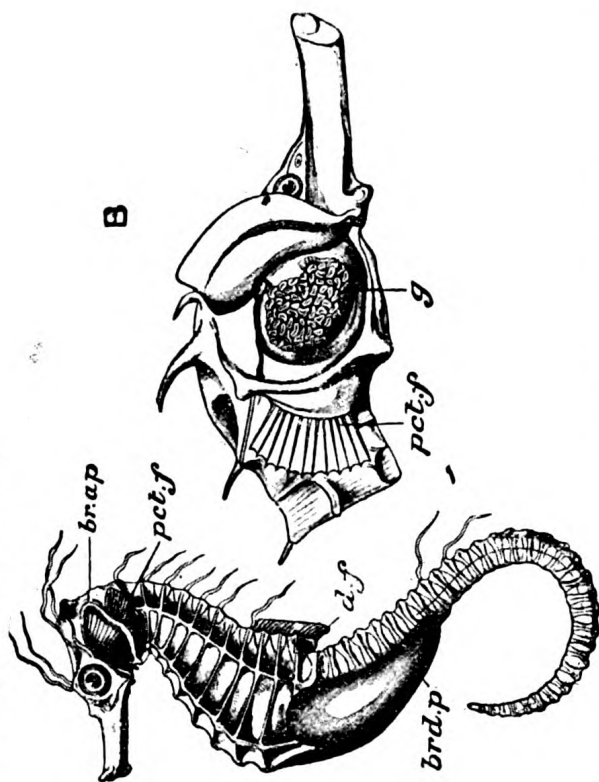
A, helicodiscus; B, planorbis; C, polygyra; D, physa; E, pleurocera; F, goniobasis; G, lymnæa.

FORMS OF CAMOUFLAGE

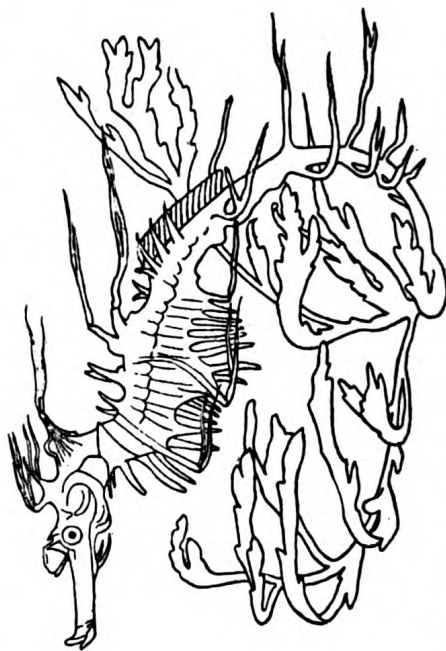
"It is the glory of God to conceal a thing." (Prov. 25:2.)



Raia maculata, a skate. A, dorsal surface, showing spiracles just posterior to the eyes; B, ventral surface, anterior end, showing nasal pits and mouth.

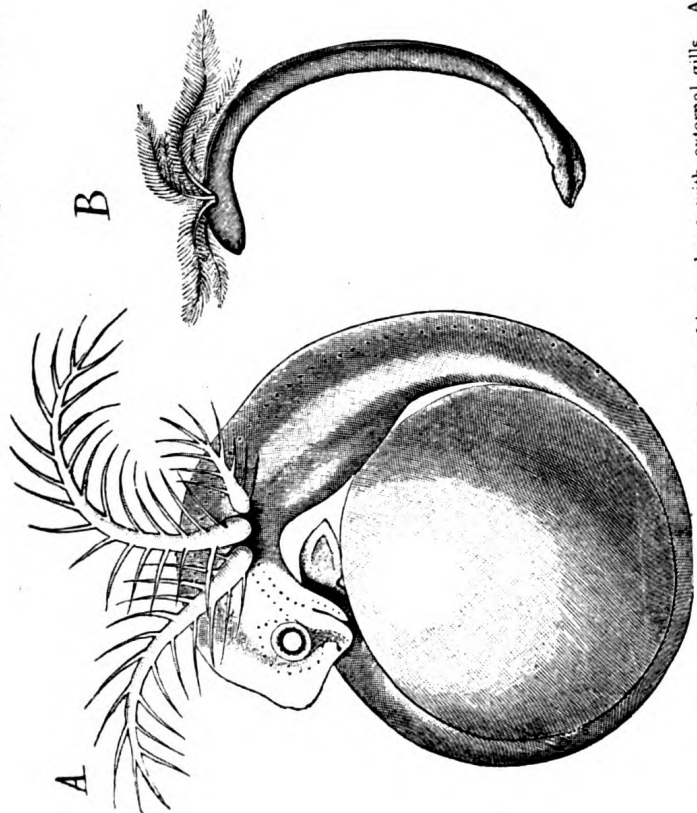


Hippocampus, a sea horse. In B, the operculum is raised to show the gills. br.ap, branchial aperture; brd.p, brood pouch; d.f, dorsal fin; g, gills; pct.f, pectoral fin.



Phyllopteryx eques, an Australian sea horse closely resembling in form and color the algae amongst which it lives.

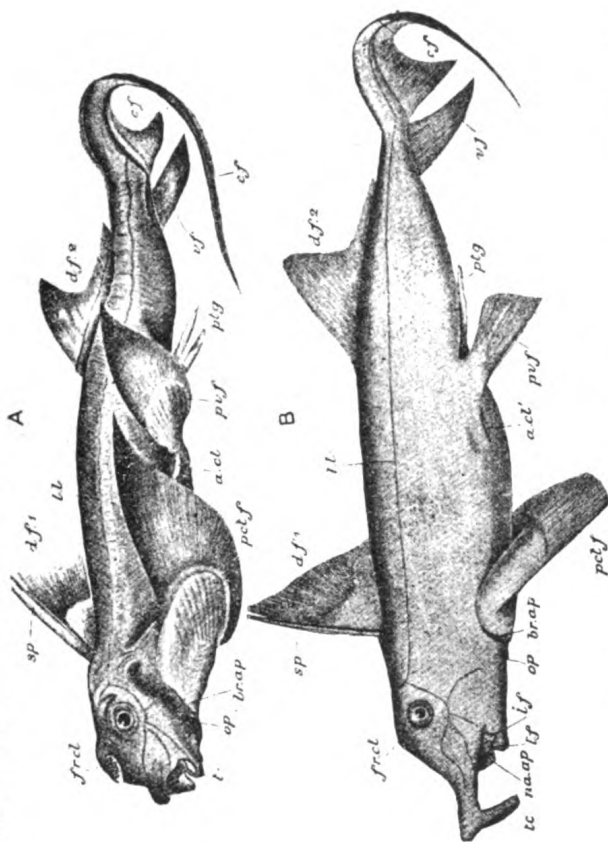
FORMS TO CREATE FEAR
 "I will put my fear in their hearts." (Jer. 32:40.)



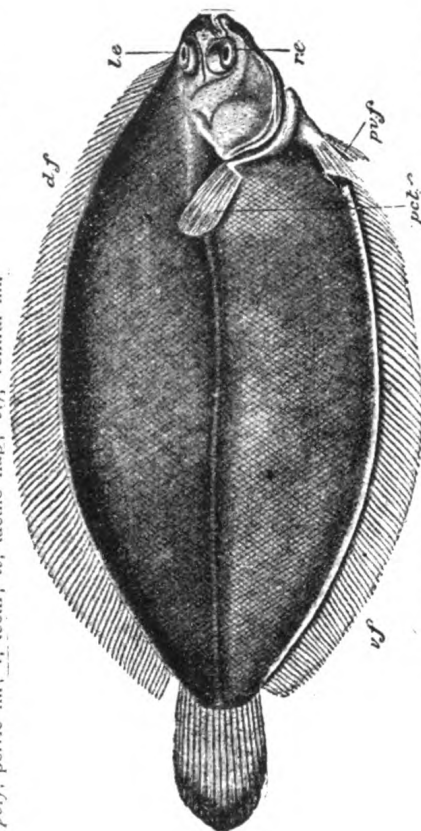
Epicrion glutinosum: larva, with external gills. A, early stage, with large yolk mass; B, more advanced.



Sphyrna zygaena. Hammer-headed Shark. (Ch.)



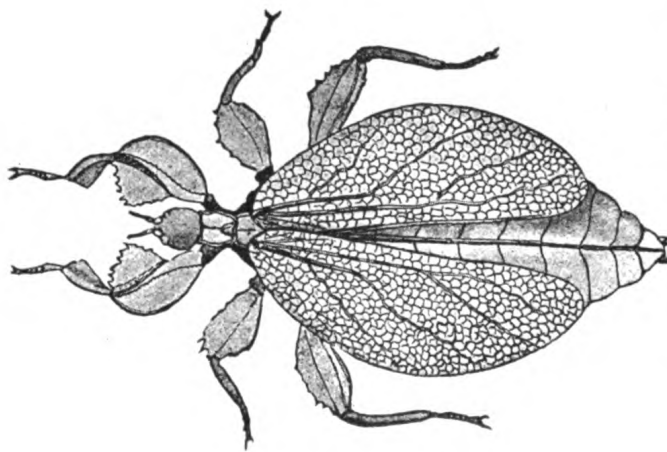
A, *Chimera monstrosa*; B, *Callorhynchus antarcticus*. a.cl, anterior clasper; a.cl', pouch for its reception; br.ap, branchial aperture; c.f, caudal fin; c.f', its whiplike prolongation; d.f.1, d.f.2, dorsal fins; f.cd, frontal clasper; l.f, l.f', labial folds; ll, lateral line; na.ap, nasal aperture; op, operculum; pcd.f, pectoral fin; pfg, pterygopodia; puf, pelvic fin; t, teeth; tc, tactile flap; v.f, ventral fin.



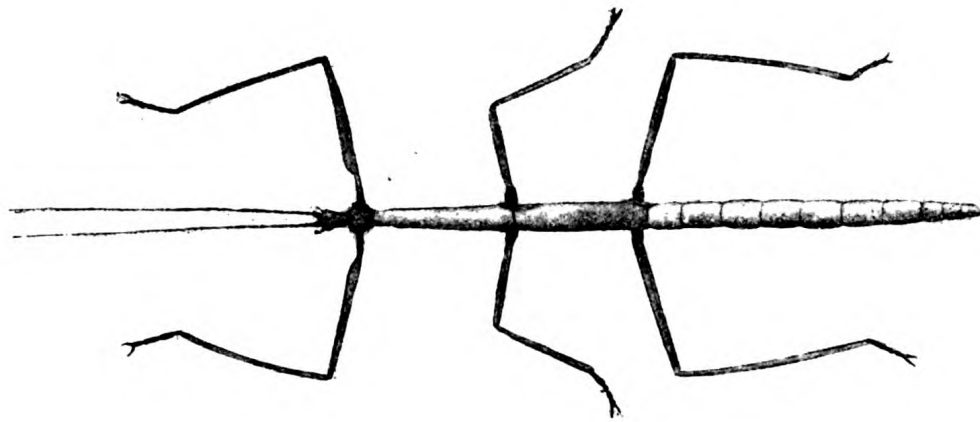
Pleuronectes cynoglossus, from the right side. d.f, dorsal fin; l.e, left eye, s.d, pectoral fin; p.v.f, pelvic fin; r.e, right eye; v.f, ventral fin.



Aeschna cyanea, a dragon fly emerging from its pupal skin.

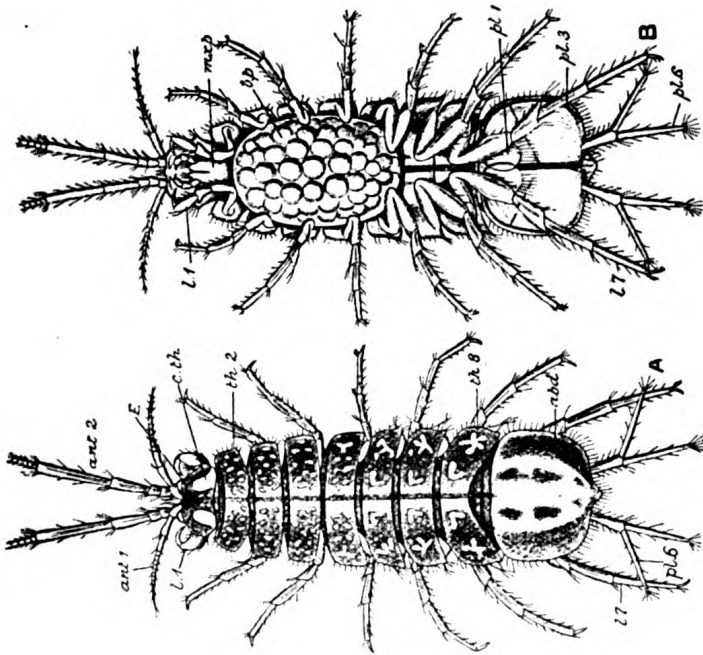


Phyllium succifolium, the leaf insect.



Diaperomera femorata, ♀, the common walking stick of the United States; natural size.

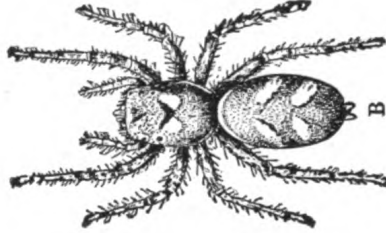
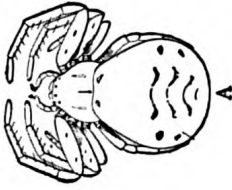
PARASITES



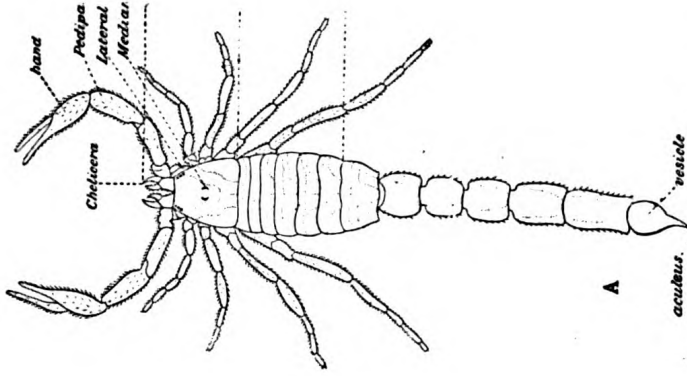
Asellus aquaticus. A, dorsal aspect; B, ventral. *ant. 1*, antennule; *ant. 2*, antenna; *bp*, brood pouch; *c.th*, cephalothorax; *E*, eye; *l. 1-17*, legs; *pl. 1, pl. 2, pl. 3*, pleopods; *th. 1-th. 8*, free thoracic segments.



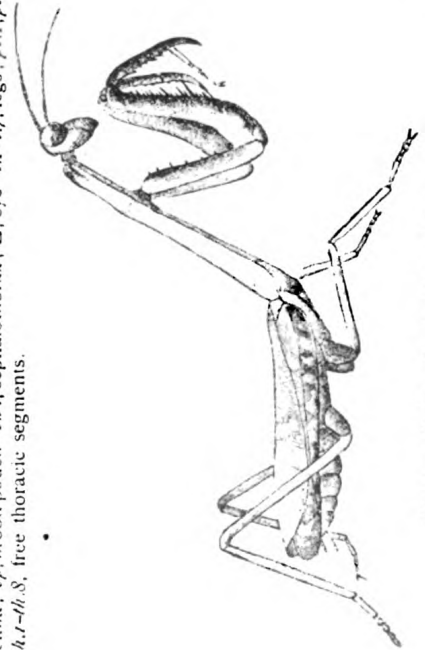
Nereis du-rum, jumping-spider, *meriti*. Natural size.



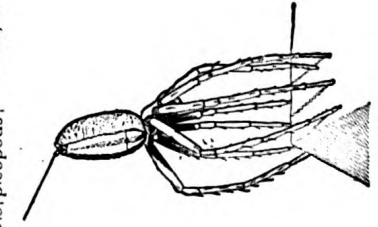
— A, crab-spider; B, jumping-spider, *meriti*.



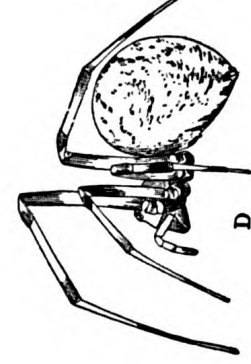
— Scorpion: A, dorsal view



Mantis religiosa, the praying mantis.



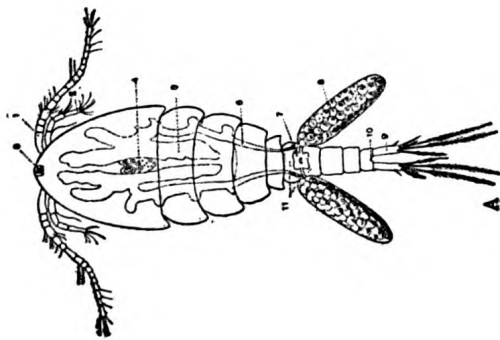
C, young spider preparing for an aerial voyage.



D, house-spider



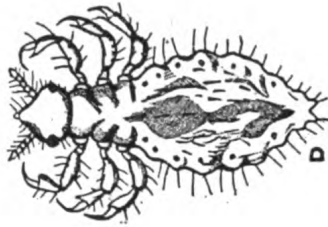
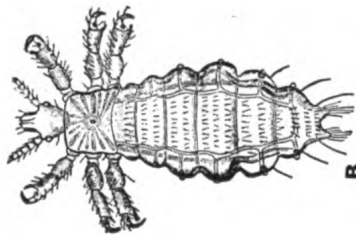
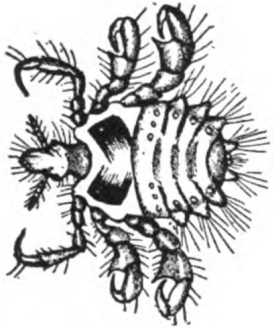
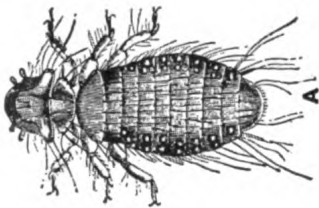
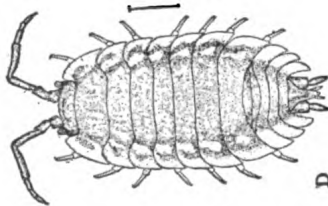
Bd' thus car o lin y d' nus. Scorpion. (1.)



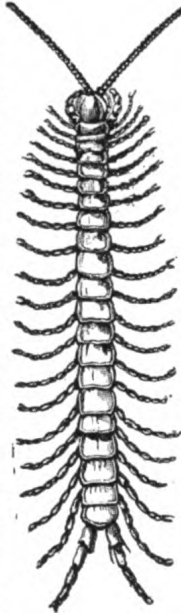
Cat and dog flea: A, adult; B, Egg; C, larva in cocoon.



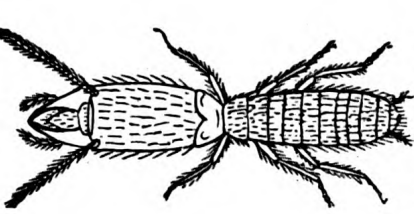
A, cyclops; B, a water flea; C, the fairy shrimp; D, a sow bug.



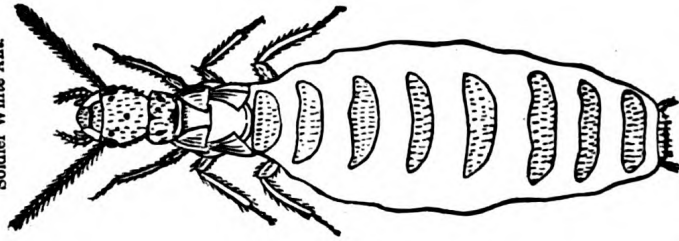
— Four different kinds of lice.
A, chicken louse; B, head louse; C, crab louse; D, body louse.



Au tō' y tus cor nē' tus, subdividing into two individuals.

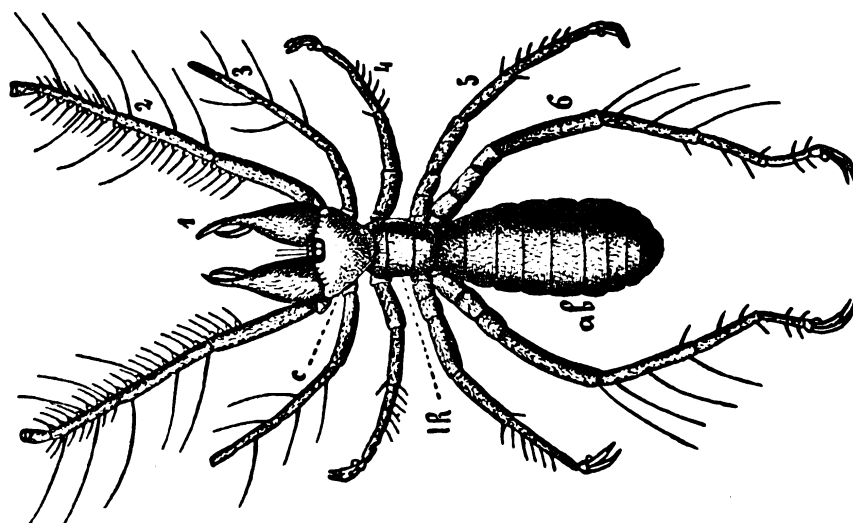


Ter mes lu cē' ō gwa.
Soldier White Ant.



Female White Ant, swollen
with eggs.

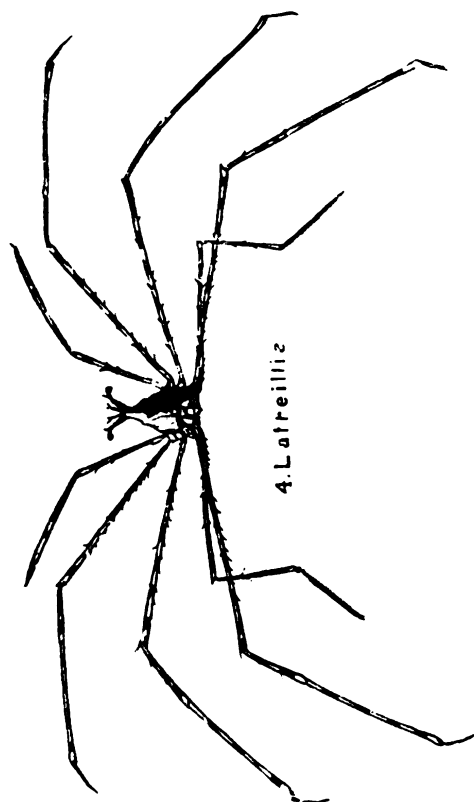
FORMS OF NECESSITY AND CONVENIENCE



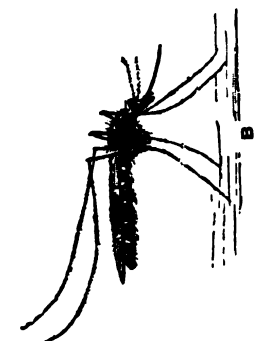
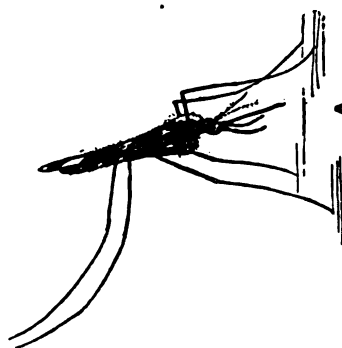
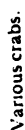
Galleodes dastuguei, ♀, natural size. *ab*, abdomen; *c*, head; *th*, thorax; 1-6, the six pairs of appendages; 1, chelicerae; 2, pedipalpi.



pha lan gi um dor si' tum.
Daddy-long-legs.



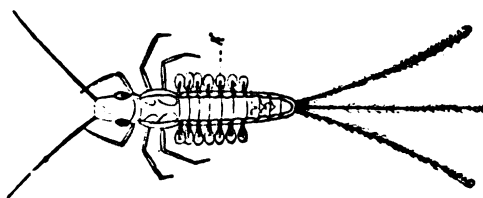
4. Latreilliz



—A, position of malaria mosquito (*Anopheles*) when at rest.
B, position of common house mosquito (*Culex*) when at rest.



— A harvester.



— Young of
may fly showing
tracheal gills (*k*).

THE LINKS BETWEEN THE WATER AND THE LAND— Amphibious



Pe trom' y con na rā nus. Lamprey. N, Nasal orifice.



Prō ð us an guā nus.



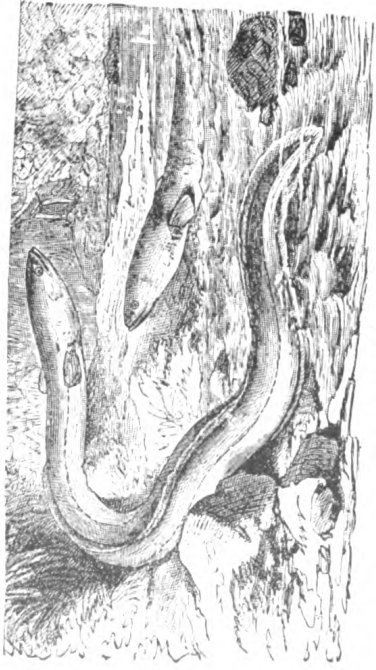
— Photograph of living mud puppy.



Amphiuma tridactyla.



Necturus maculatus. an, anus; br. 1-br. 3, external gills; br. 4, 1 and 2, gill clefts.



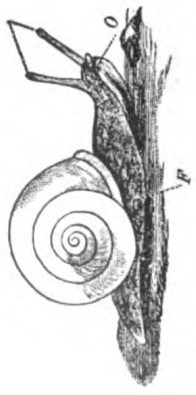
An guā' ta vūl gū' rā. Broad-nosed Eel.



An' ð lū s prān cōp ā lū s. Southern Chameleon.



1. Tongue of Chameleon. 2. Foot of Chameleon.



EP' lū al bo lū' bris. Land snail.



Limax cam pē' tris. Slug.



ST' ren lac er ā na. Mud eel.

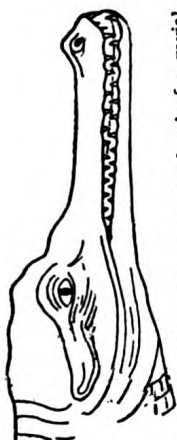


Nec tū' rus mac u lū' tus. Menobranchius.

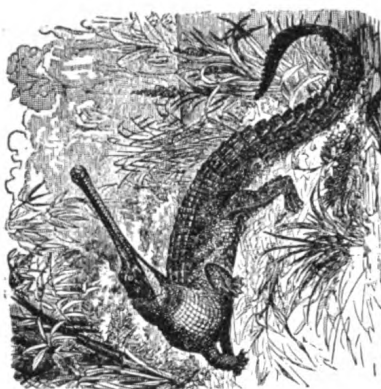
EVOLUTION FROM SEA TO LAND—REPTILIANS



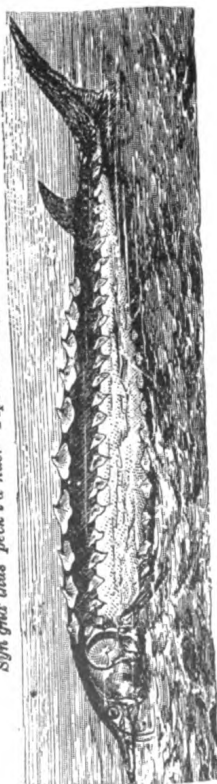
Siphonophora pectinata. Pipe-fish. (1.)



Gavia gangetica; head of a gavia.



Gavia gangetica. Gavia.



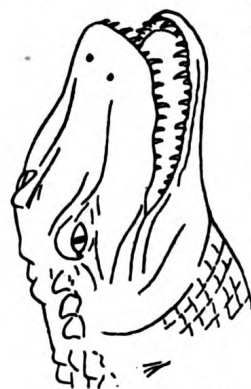
Acipenseridae. Sturgeon.



Crocodilus. Crocodile.



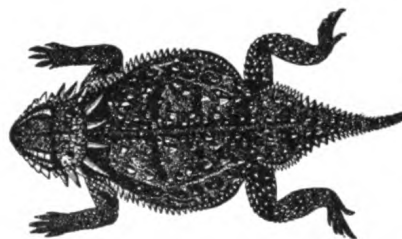
Alligator mississippiensis.



Alligator mississippiensis; head of the American alligator.



Crocodilus vulgaris; head of the Nile.

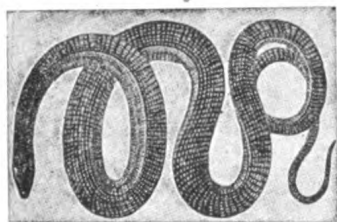


Phrynosoma. Horned Toad. (1.)

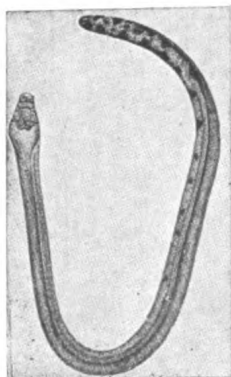


Iguana.

FORMS FOR CREEPING UPON THE EARTH WITHOUT LIMBS
 "Now the serpent was more subtil than any beast of the field." (Gen. 3:1).



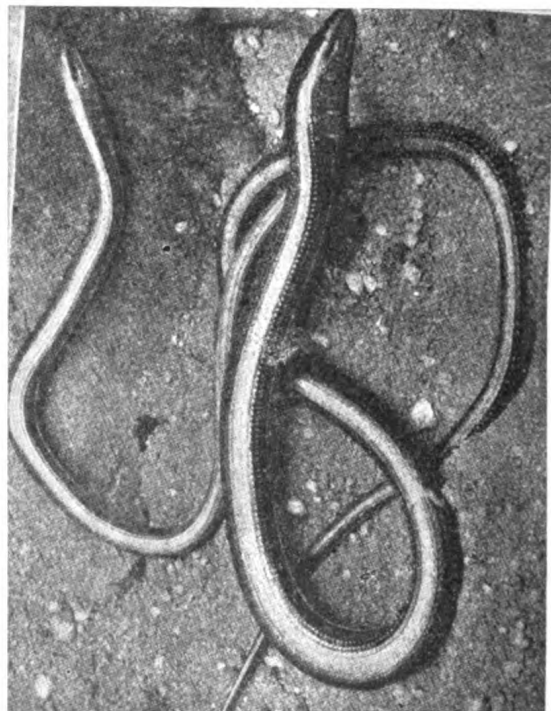
Glass Snake.



Sea Snake.



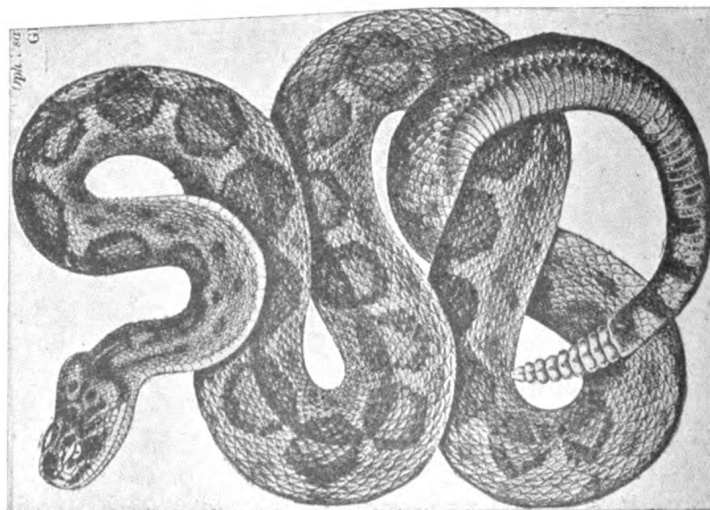
Water moccasin.



Glass "snake."



Poison apparatus of rattlesnake.



The Texas rattlesnake; reduced.

EVOLUTION FROM WATER TO EARTH

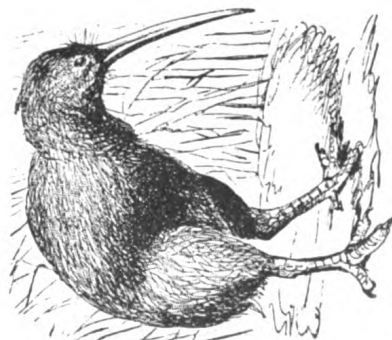
Scales, feathers, quills



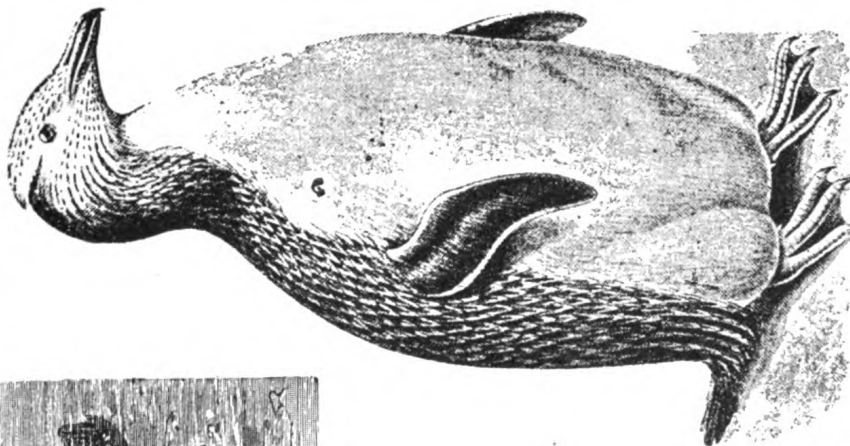
Eretmochelys imbricata. Hawk-billed Turtle.



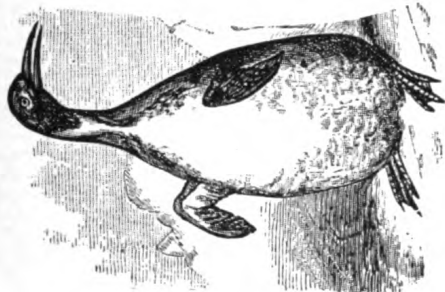
Ornithotyrannus chus. Duck-bill. (4.)



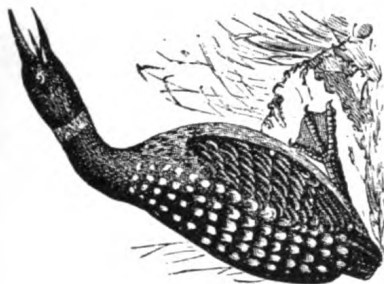
Ap'teris manu-tell'i. Apteryx. (13.)



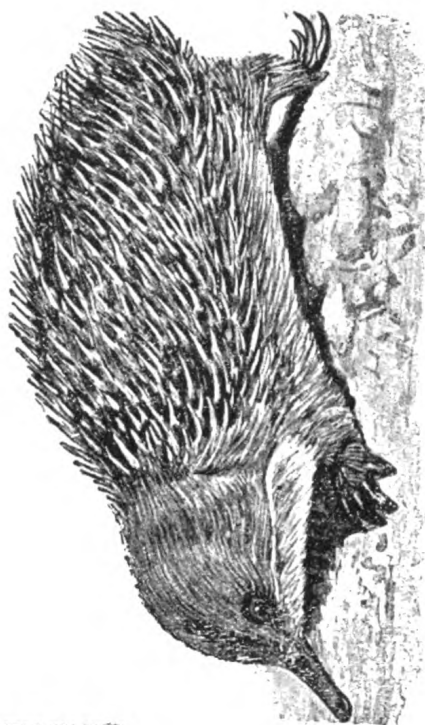
Eudyptes antipodum, a penguin.



Sphe'niscus de mersus. Penguin.



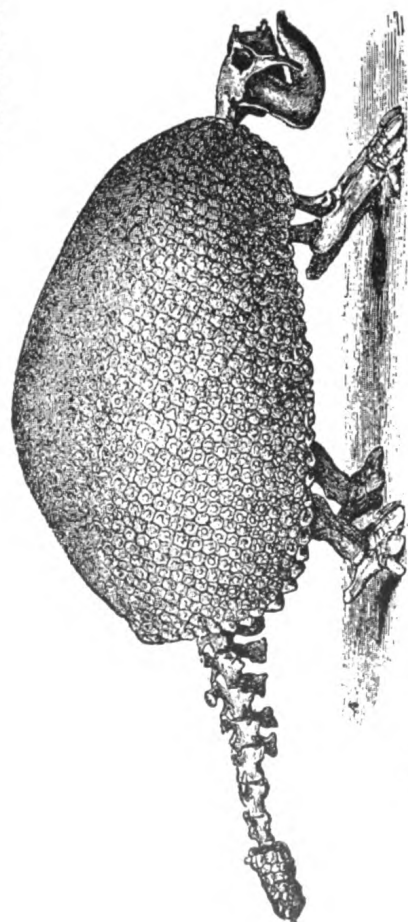
Colymbus torquatus. Loon. (15.)



Echidna oculata, the spiny ant-eater.



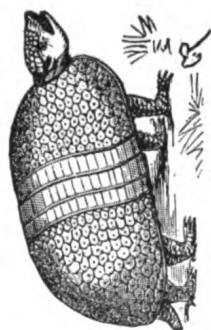
Echidna hystrix. Porcupine Ant-eater. (1.)



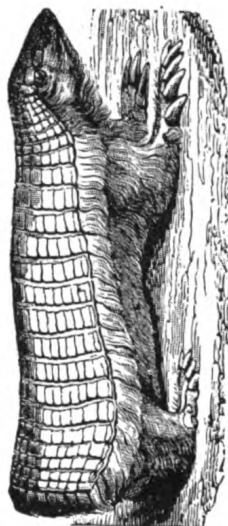
Glyptodon clavipes, a fossil Edentate resembling the armadillos.



Manis longicauda. Long-tailed Pangolin.

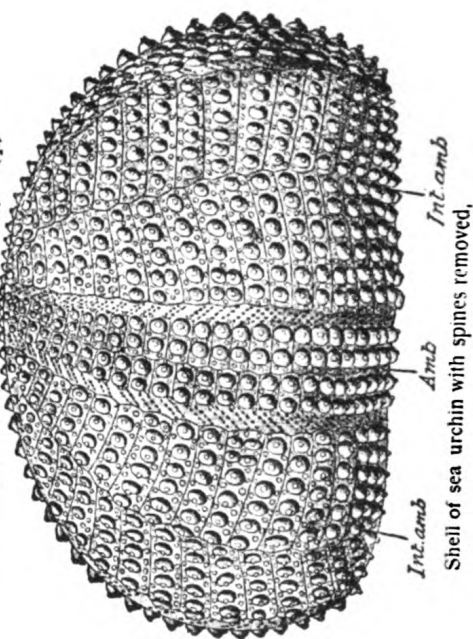


Tatoupeu de tri-cinco.
 Three-banded Armadillo. (T.)

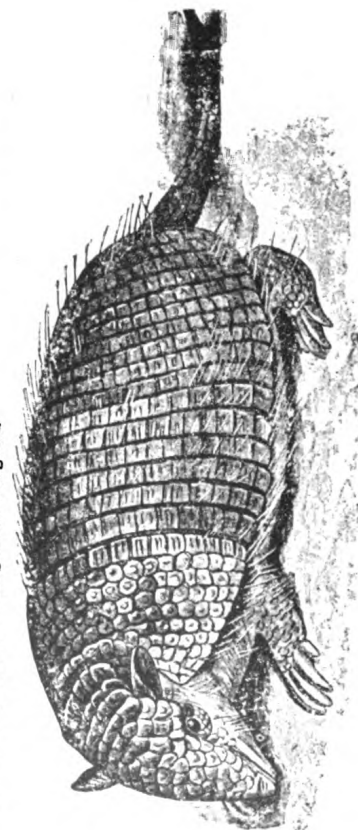


Dasypus novemcinctus. Nine-banded Armadillo. (N.)

Chlamys trinitatis. Pichiciego. (P.)



Shell of sea urchin with spines removed.

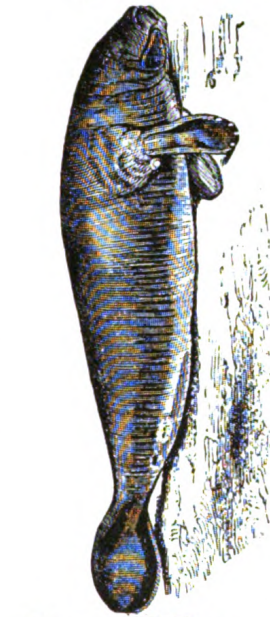


Dasypus sexcinctus, the six-banded armadillo.

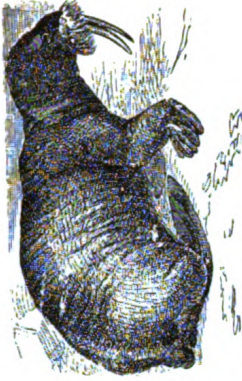
EVOLUTION FROM SEA TO LAND—PACHYDERMS
In the Apoc. 2 Esdras 6:49-50 Enoch is named Behemoth
—the Hippopotamus, and is Separated from Leviathan—the
the Crocodile



Ba lae' na may ti c'e' tua. Right Whale. (180.)



Trich' e' chus man' a' tua. Manatee. (180.)



O do boe' nus ros' ma' rua. North Atlantic Walrus. (180.)



Hip po pde' a' mus am pde' i' us. Hippopotamus. (180.)



Rhi' núc' e' ros bi corn' is. Two-horned Rhinoceros. Africa. (180.)



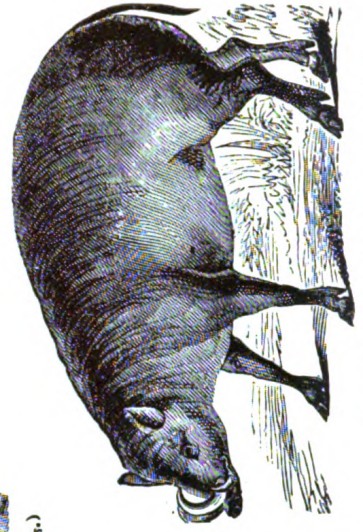
Cul to rhi' nus ur si' nus. Fur Seal. (180.)



Rhi' núc' e' ros u ni corn' is. One-horned Rhinoceros. India

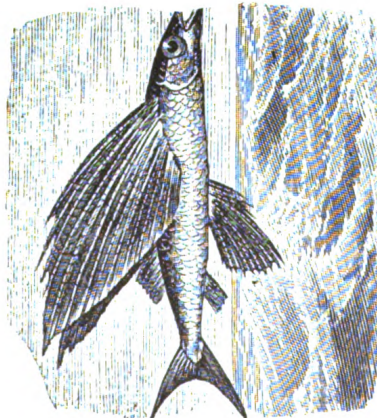


Tu' pia us bi corn' or. Indian Archipelago.



Sus ba bi ru sa. Babirusa Hog. (180.)

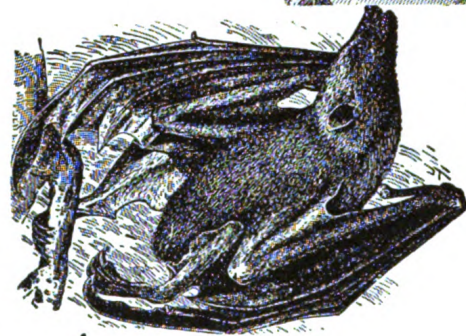
Evolution from the Sea to a Position Between Earth and Air. Flying Fish, Birds and Animals



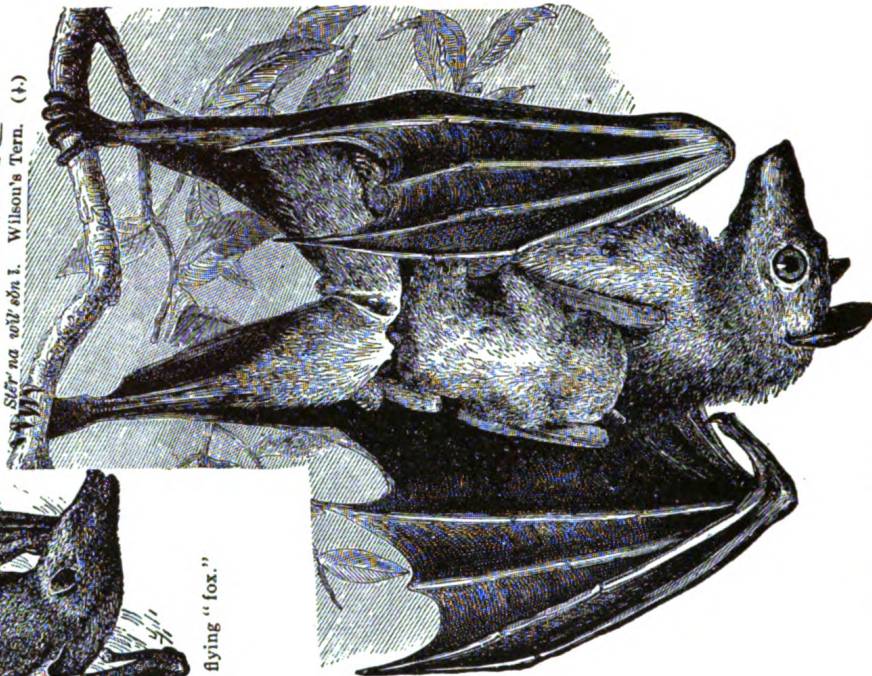
Ex o ce lus red i t. us. Flying-fish. (1.)



Nau' cū rus fur cū tū. Swallow-tailed Hawk. (1.)



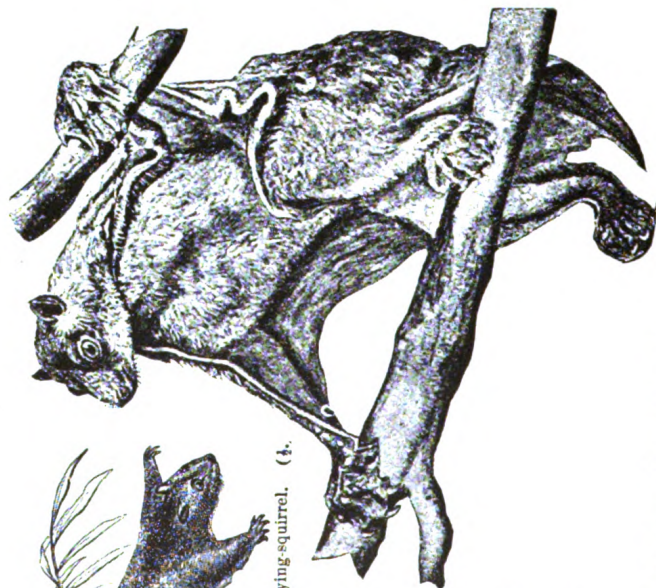
— A flying "fox."



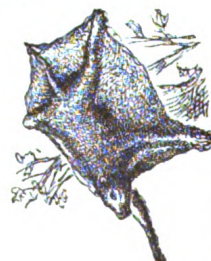
Xantharpyia collaris, an African bat; female and young.



Sa u rop' tū rus red u cū lū. Flying-squirrel. (1.)



Galeopithecus volans, the colugo

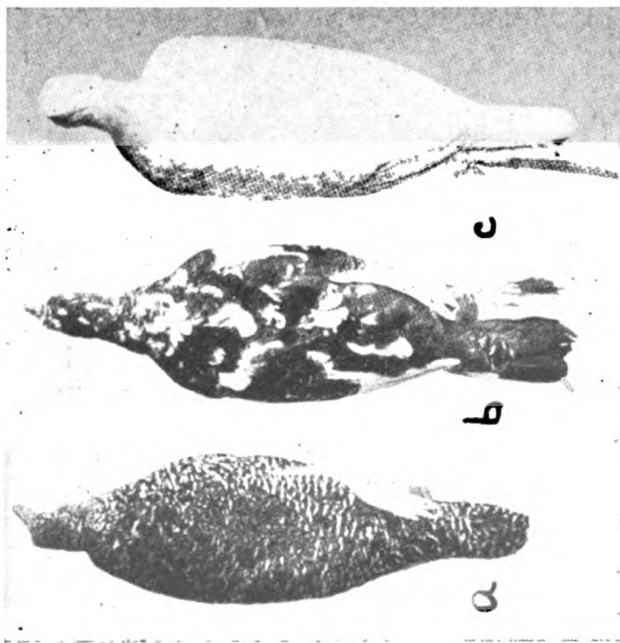


Ga le o pū thē' cus vol' lū. Colugo. (1.)

FOWL OF THE SEA



Sea gulls in the wake of a garbage scow cleansing New York harbor of floating refuse.



Seasonal plumages of ptarmigan.



Woodcock on nest showing protective coloring. The beak is ever stuck under twigs and straws till it looks much like them.

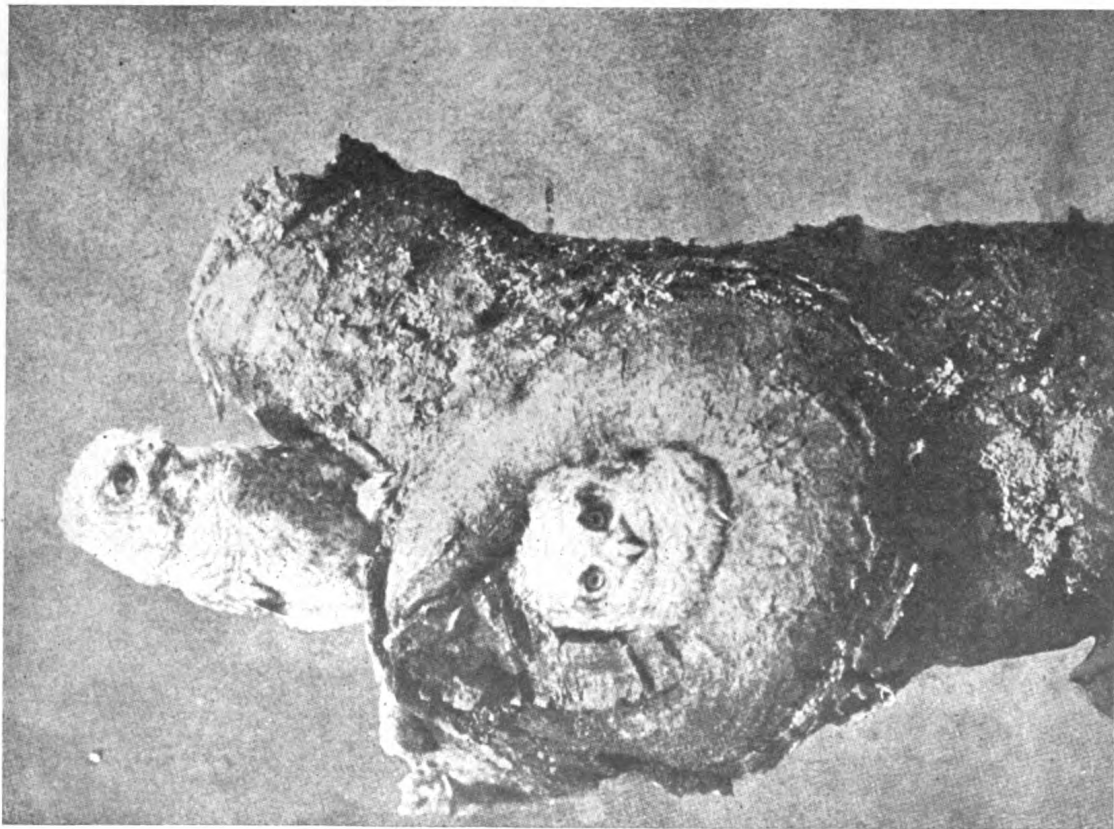


Young grouse confident they are hidden from the camera man.

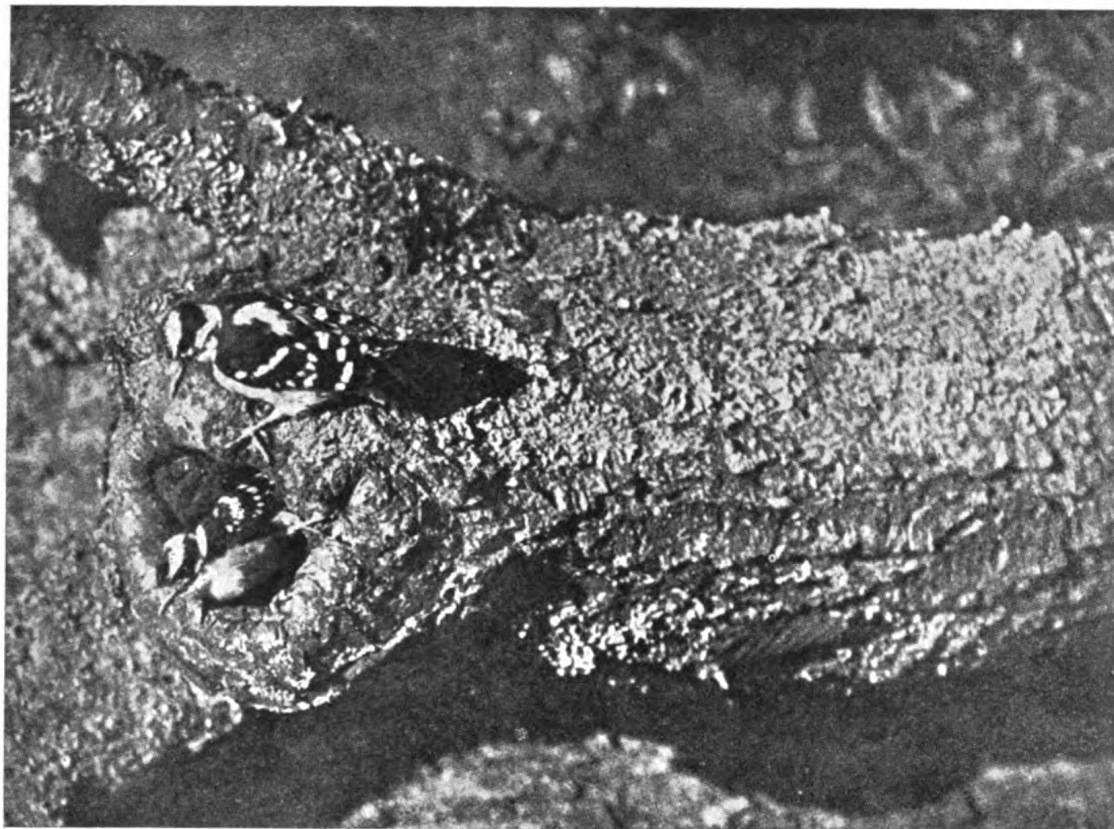


Young whippoorwill feels a sense of security from protective coloring.

BIRDS BETWEEN EARTH AND AIR—CAVE-DWELLERS



Permanent residents without the flocking habit—young screech owls.



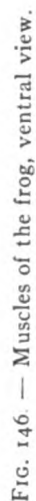
The home of a pair of downy woodpeckers.

FOWL OF THE AIR

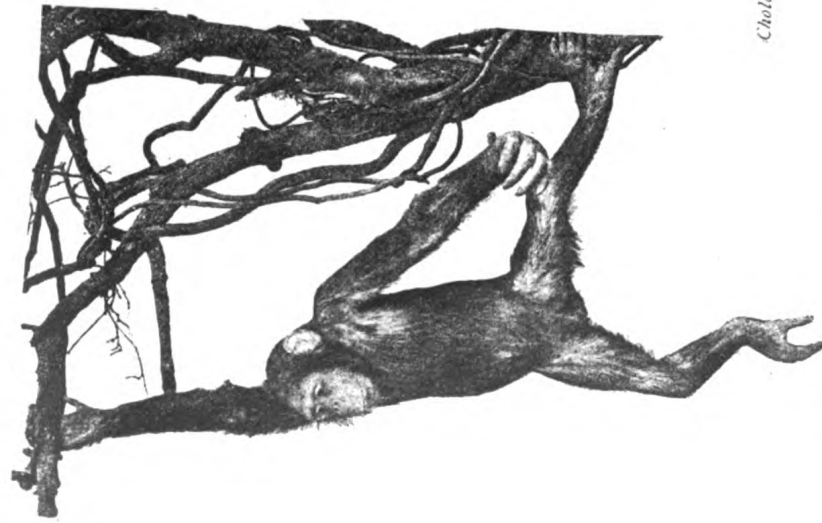


A Self-constituted Health Department: Vultures feeding on carrion.

Digitized by Google



THE MONKEYS



Simia troglodytes or *Troglodytes niger*, the chimpanzee.



Loris gracilis. Graceful Loris.



Choloepus didactylus, the two-toed sloth.



Semnopithecus naus. Proboscis Monkey. After Hornaday.



Haplorhina or *sa'ân as*.

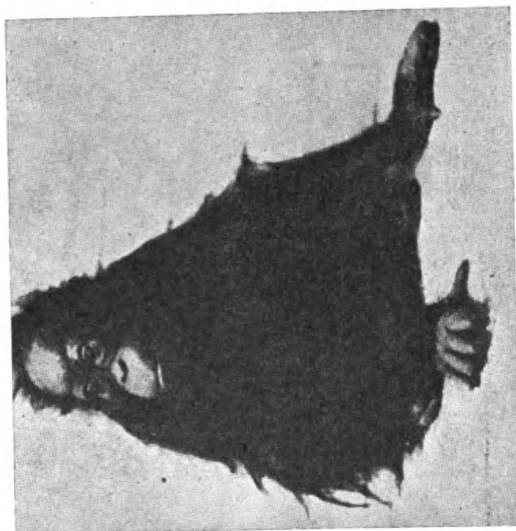
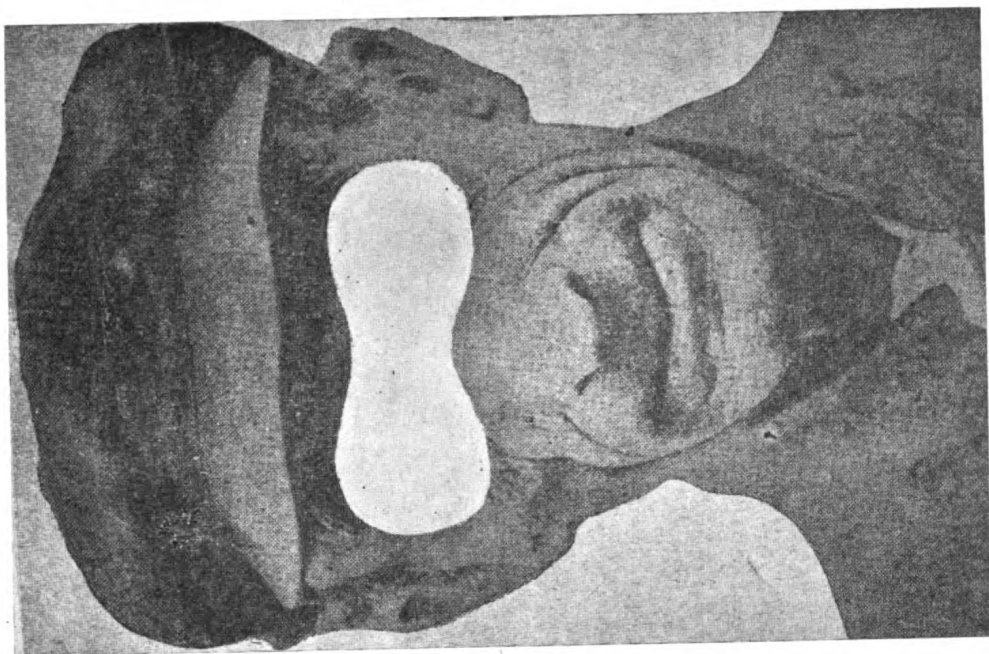


Haplorhina or *sa'ân as*. Marmoset. (J.)

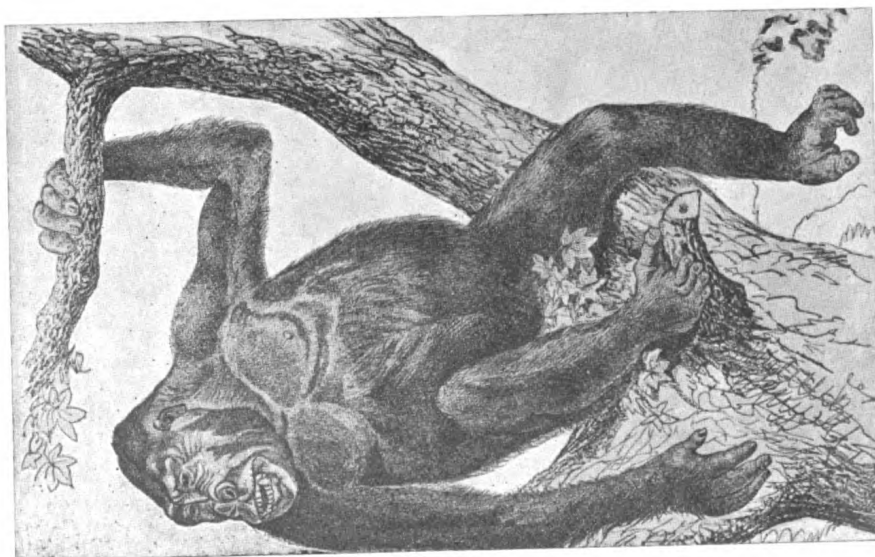
THE APES—ESAU



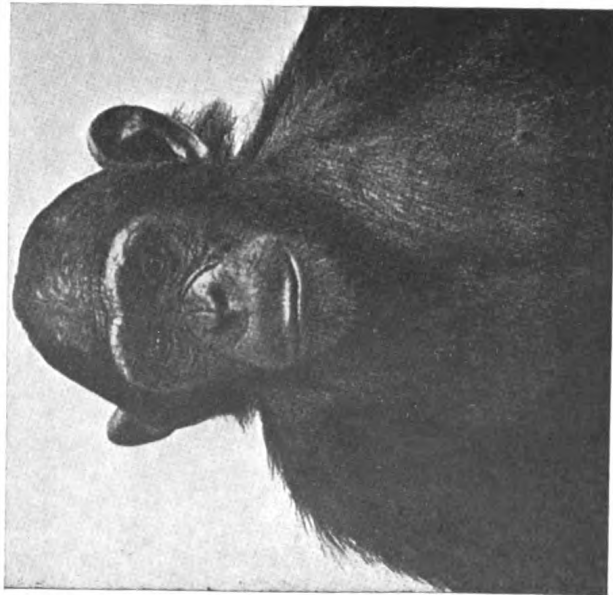
Bengal macaque, an Old World monkey.



The Bornean orang-utan.



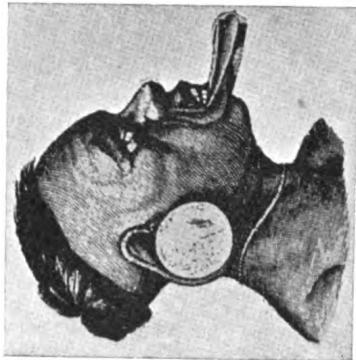
Gorilla.



Chimpanzee.



Woman of the Fuala clan
(east coast of New Caledonia).



Stylish young Botocudo Indian
(Brazil). Psychological
orthogenesis. (After Brinton).



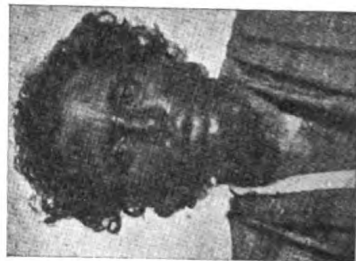
Chimpanzee.



Negrito chief of Middle Andaman.



Santal of the Bhagalpur hills.



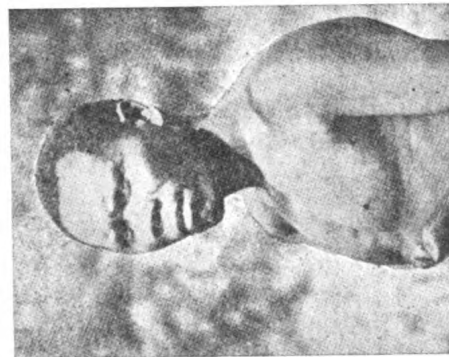
THE SAVAGES



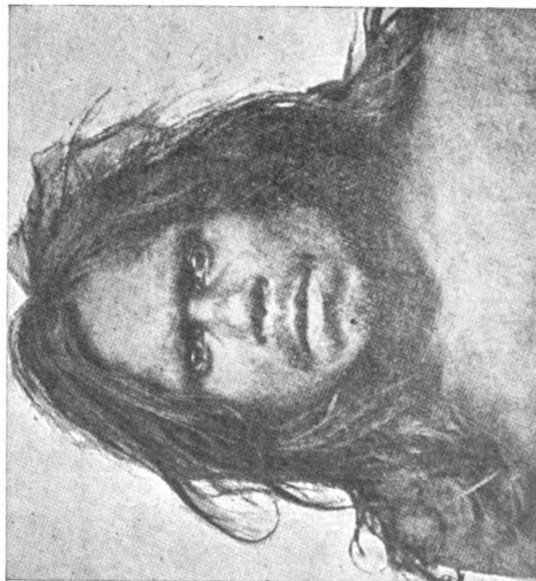
Pure Veddah of Dangala Mountains of Ceylon.

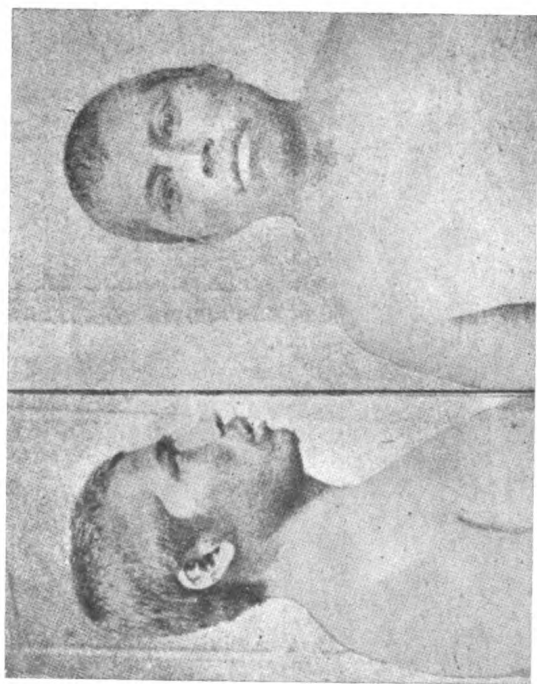


Jenny, Australian woman of Queensland.

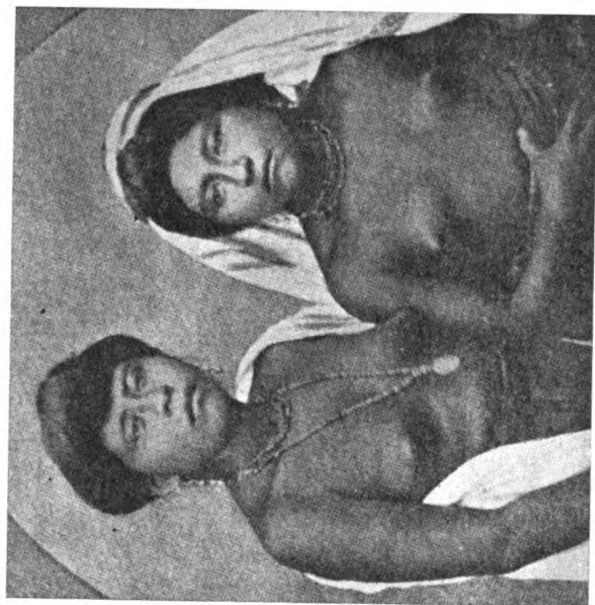


Black Sakai of Gunong-Inas (Perak, Malay Peninsula).





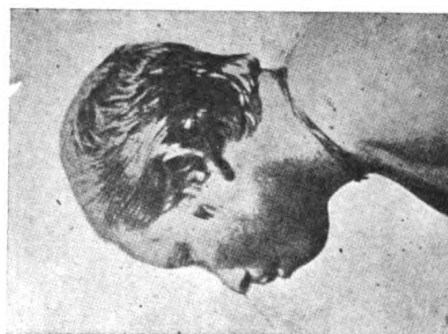
Miztec Indian (Mexico), Central American race.



Miztec women (Mexico).



Kalina or Carib of Dutch Guiana.



Same subject.



Bakairi, Carib tribe of upper Xingu.

THE NOMADS



Miranha Indian of Rio Yapura.



Same subject.



Gurkha of the Kus or Khas tribe, Nepal.



Khamti of Lower Burma,
Assam frontier.



Tualanpintsis, Yahgan Fuegian and his wife Ticoaeli.



Bonna M'Baré, Mandingan-Sossé; height, 1m. 74; ceph.



Young Papuan woman of the Samarai people.



Bororo woman (unclassified tribe of Matto Gross).



Tahitian woman of Papeete, twenty-six years old.
Polynesian race.



Hova of Tananarivo.



Aramichau Indian (Tupi or Carib tribe of French Guiana).



Educated Chinaman of Manchu.



Leao-yu-chow, Chinese woman.



Tong King artisan of Son-tai.



Young Japanese women.



Japanese officer (old style), born at Tokio.



Woman of Wichita tribe, Pawnee Nation, Indian Territory, U. S.



Yoro Combo, fairly pure Fulah of Kayor
(Futa-Jallon)



Kundrof Tatar (Turkoman) of Astrakhan.



The same in profile, with skull-cap, which is
never removed, worn under the cap.



Jew of Algiers. Example of convex and
prominent nose.



Natives of Mekran (Baluchistan); on the right, Afghan
type; on the left, the same with Negro intermixture.

AGE OF INDUSTRY



Cheremiss of River Volga.



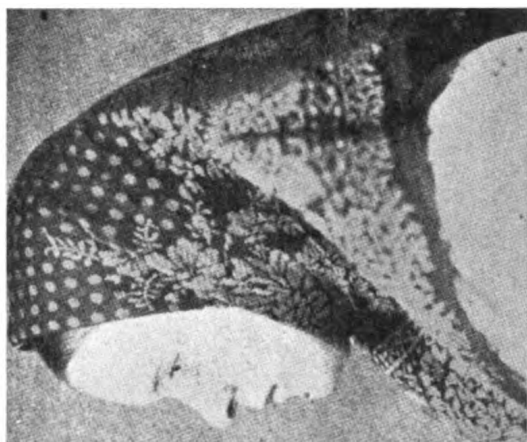
Russian—same subject.



Chechen of Daghestan



Russian woman of the district of Veréla
(Gov. Moscow).



Same subject.



Same, seen in profile.

AGE OF REFINEMENT



Englishwoman of Plymouth.



Young Sussex farmer.



Englishman (Gloucestershire), Saxon type.
(After Beddoe)



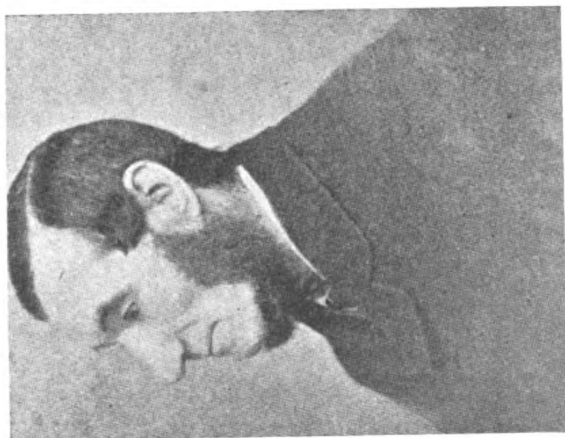
Anglian type, common in north and north-east
of England.



Pure type of Highlander (clan Chattan): grey eyes, hair dark brown.



Fisher people of Island of Aran (Ireland).
North-western race (?)



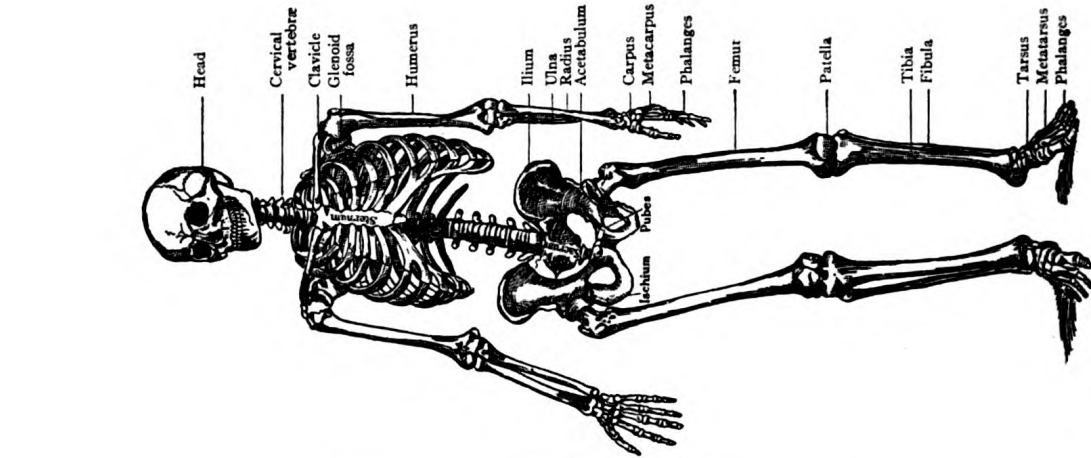
Welsh type of Montgomeryshire. Eyes and hair dark.

TYPES OF THE AGE OF INTELLECT AND REASON
(With Apologies)

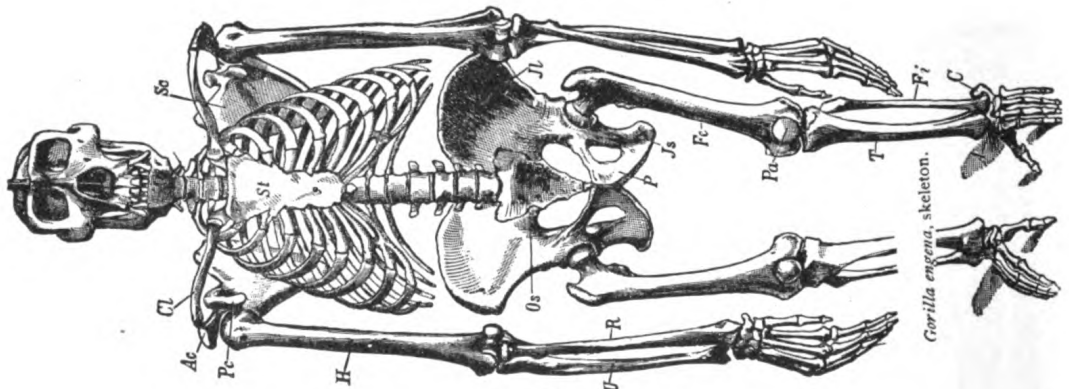


AGE OF ART AND BEAUTY

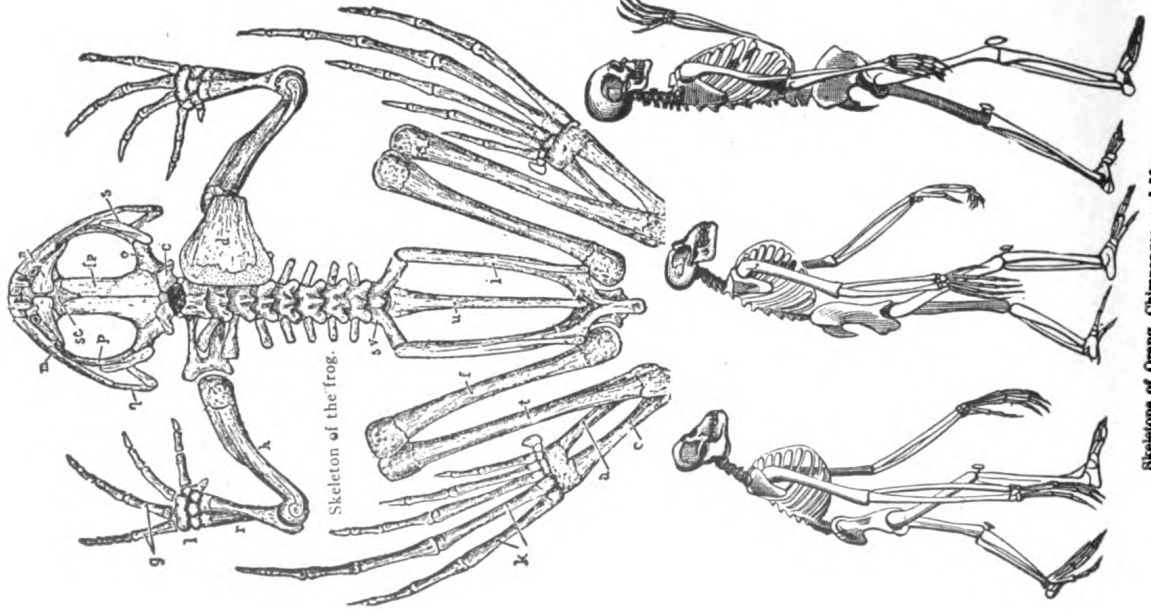




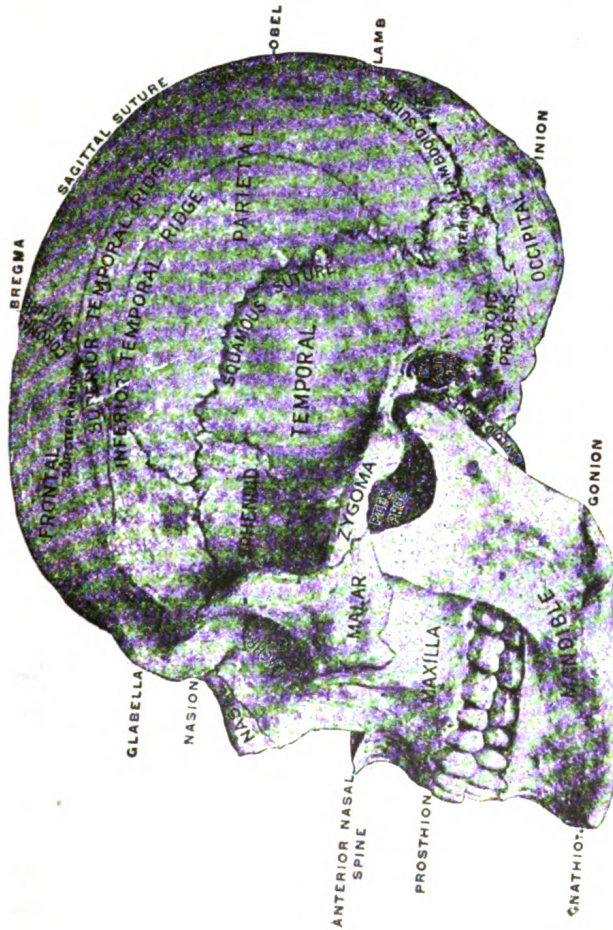
—BONY SKELETON.—



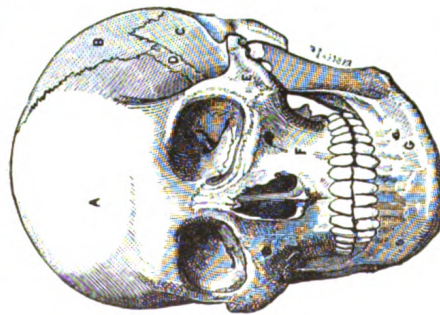
Gorilla engela, skeleton.



BONE—HEADS

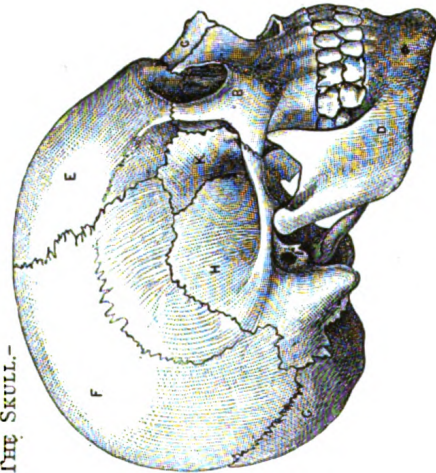


THE SKULL.



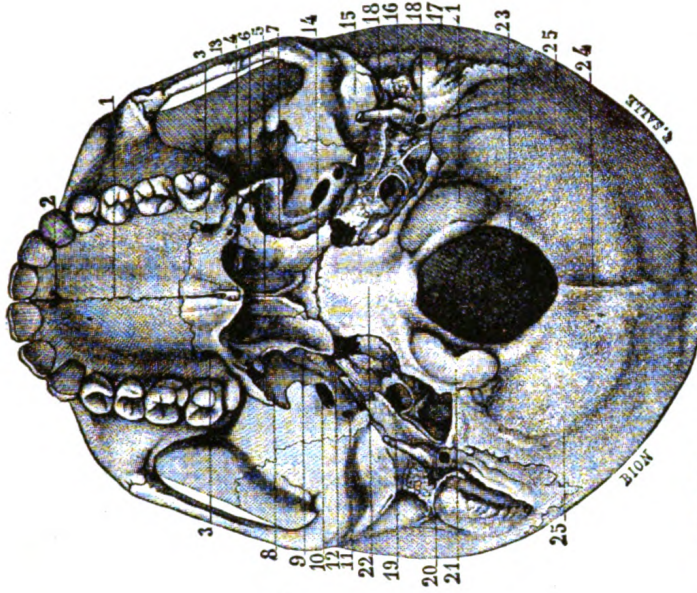
The Skull. (Front view.)

A, frontal bone; B, parietal bone; C, temporal bone; D, sphenoid bone; E, malar bone; F, upper jawbone; G, lower jawbone.

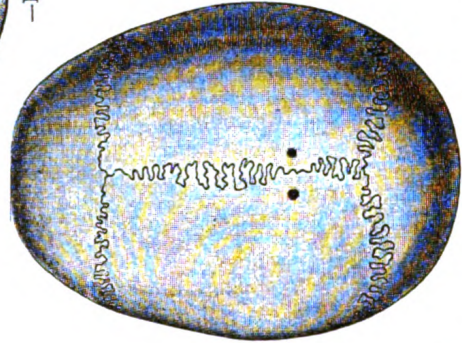


The Skull. (Side view.)

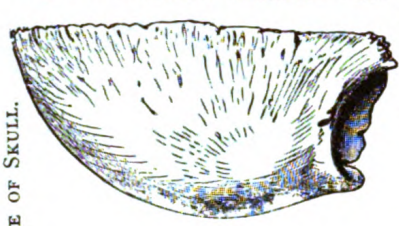
A, upper jawbone; B, malar bone; C, nasal bone; D, lower jawbone; E, frontal bone; F, right parietal bone; G, occipital bone; H, temporal bone; K, sphenoid bone.



—BASE OF SKULL.

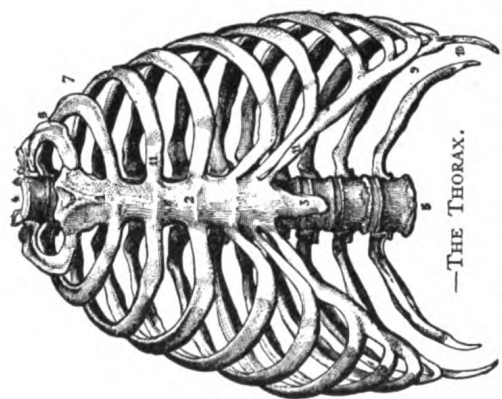


The Top of the Skull, showing the Sutures.

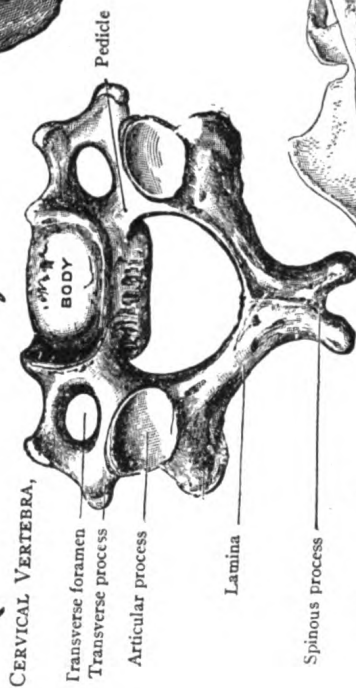


—FRONTAL BONE, SHOWING THAT IT ORIGINATES IN HALVES.—

BE SEATED AND SIT ERECT



—THE THORAX.



CERVICAL VERTEBRA,

Transverse foramen

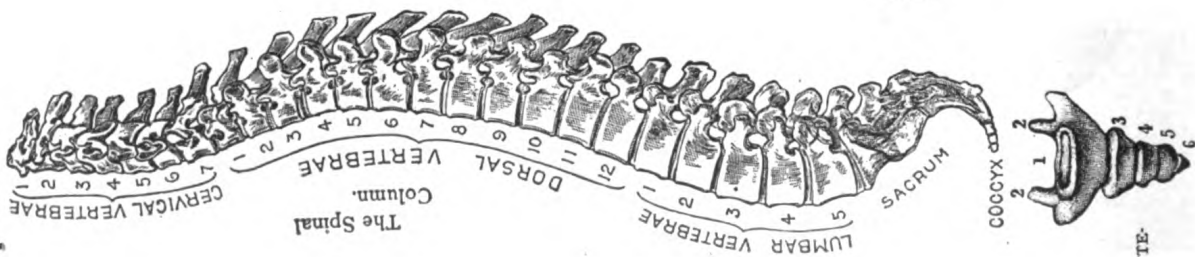
Transverse process

Articular process

Lamina

Spinous process

Pedicle



The Spinal Column.

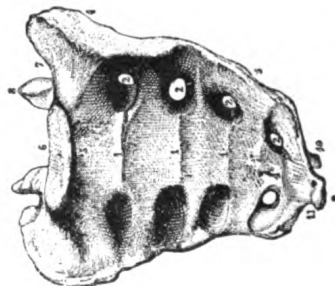
CERVICAL VERTEBRAE

DORSAL VERTEBRAE

LUMBAR VERTEBRAE

COCCYX

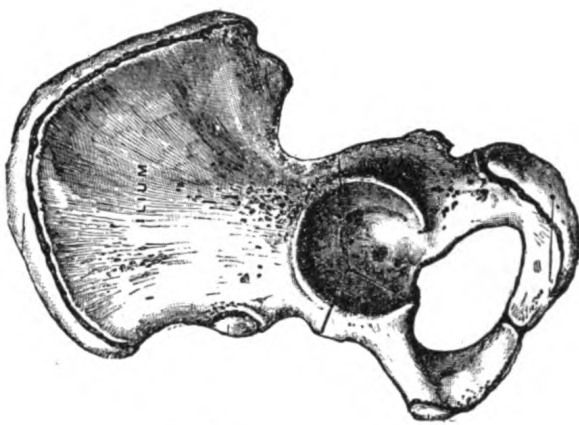
—COCCYX, ANTE-
RIOR ASPECT.



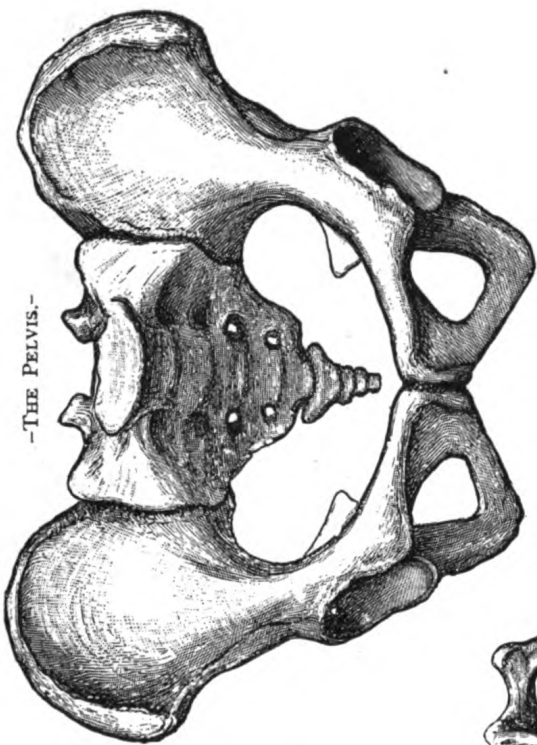
—SACRUM, ANTERIOR ASPECT.



The Scapula.

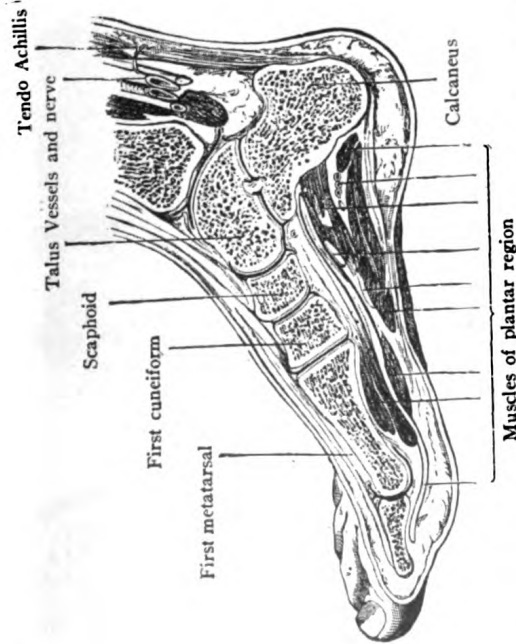


—HIP-BONE, EXTERIOR.—



—THE PELVIS.—

HANDS and FEET



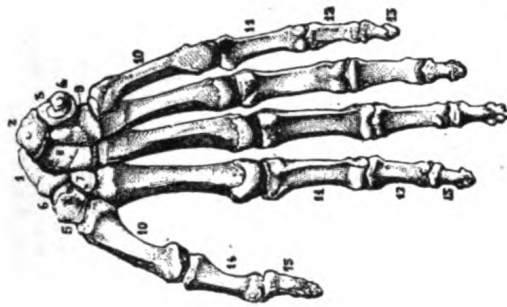
—MEDIAL BORDER OF RIGHT FOOT, SHOWING BONES IN POSITION.—



The Bones of the Foot.

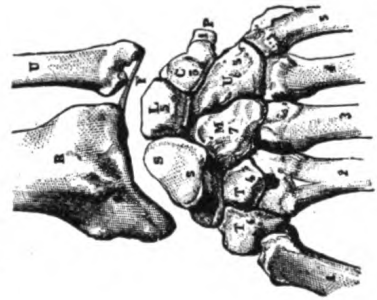


Ligaments of the Foot and the Ankle.

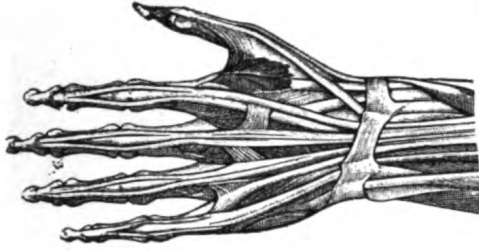


—RIGHT HAND, PALMAR OR VOLAR SURFACE.

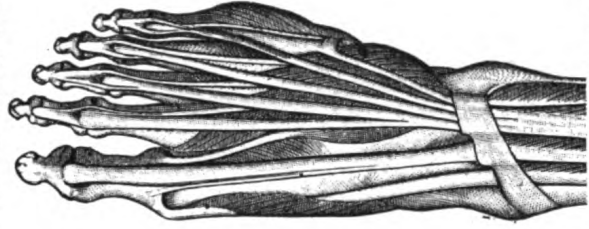
1-9. Carpus, and grooves for tendons; 10-10, meta carpus; 11, 11, phalanges; 12, 12, 2d phalanges; 13, 13, 3d phalanges; 14, 15, 1st and 2d phalanges of thumb.—



—BONES OF CARPUS, DORSAL SURFACE.

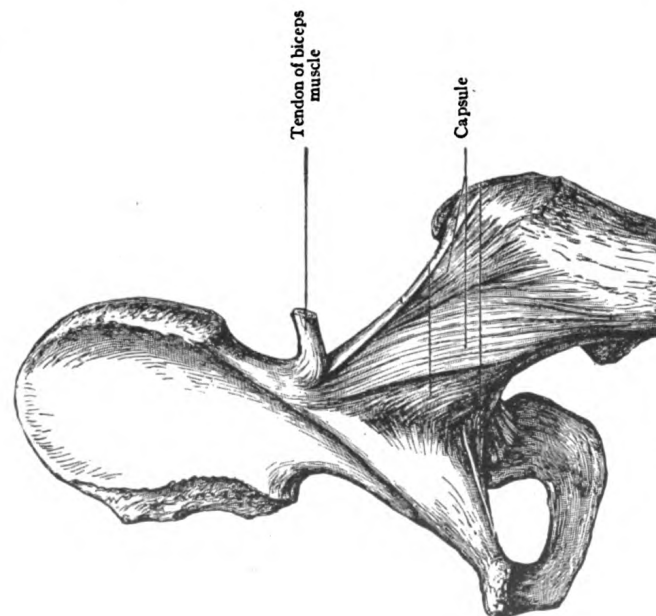


Tendons on the Back of the Left Hand.

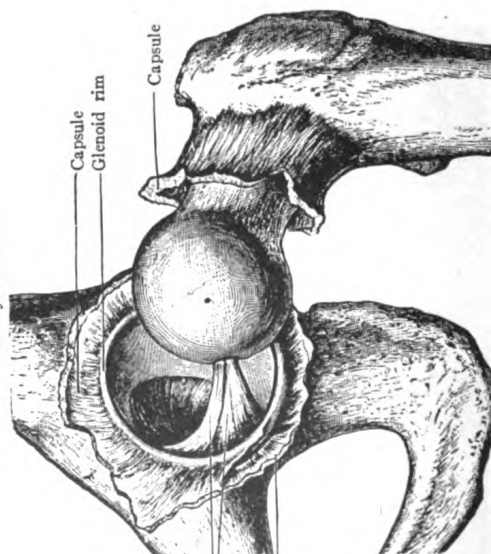


Tendons on the Top of the Right Foot.

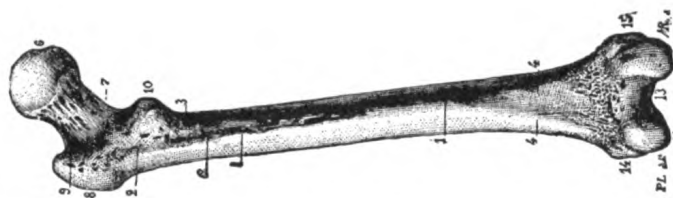
BONES—JOINTS



—HIP-JOINT.—



—LIGAMENTUM TERES.—



—THE FEMUR, LEFT POSTERIOR ASPECT.



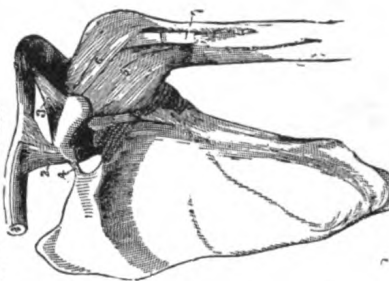
—LEFT HUMERUS, ANTERIOR ASPECT.



—LEFT TIBIA AND FIBULA, ANTERIOR ASPECT.

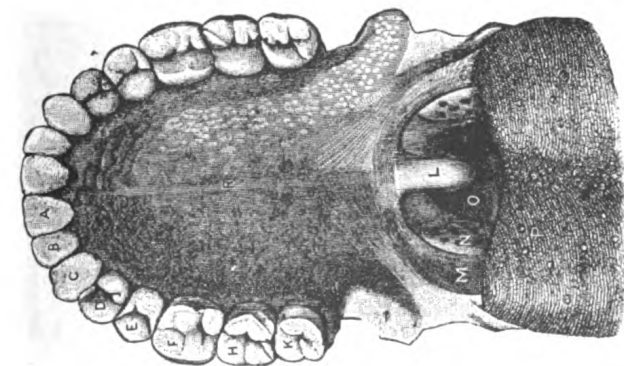


Showing how the Ends of the Bones are shaped to form the Elbow Joint.

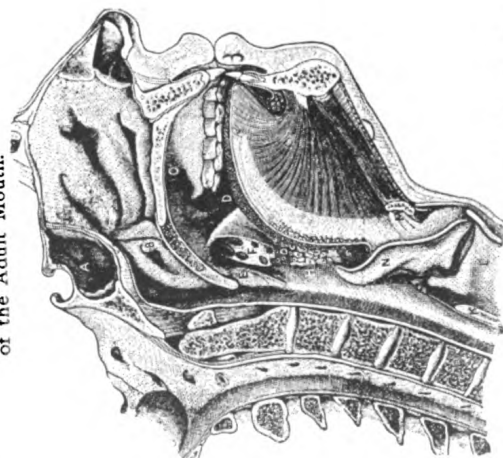


—LEFT ACROMIOCLAVICULAR AND SHOULDER-JOINTS.

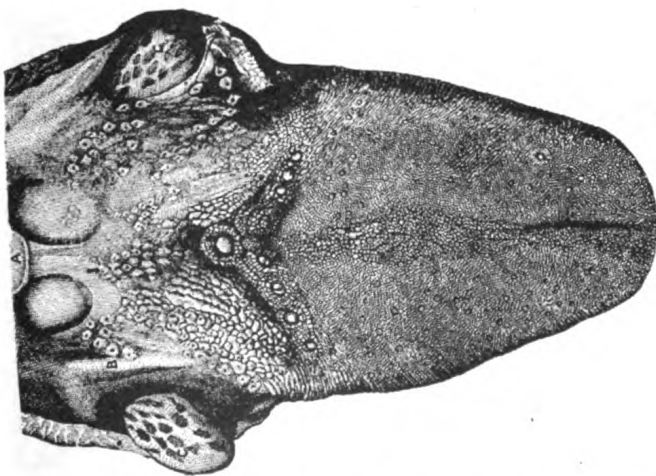
ORGANS AND PARTS OF HEAD, FACE AND THROAT Hearing and Speech



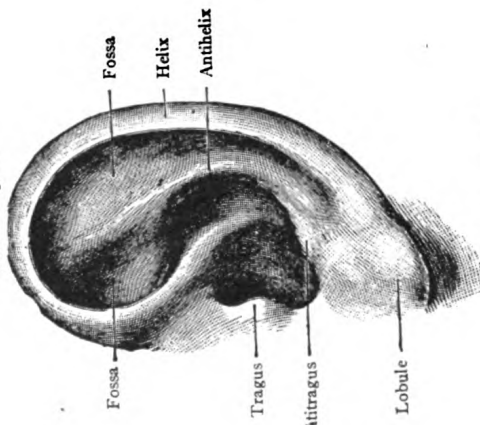
A View of the Back Part
of the Adult Mouth.



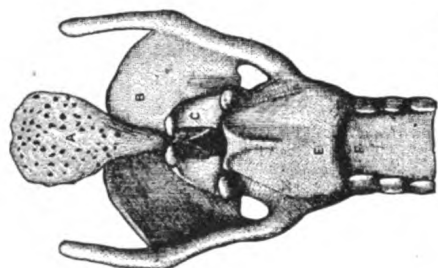
Cavities of the Mouth, Pharynx, etc.



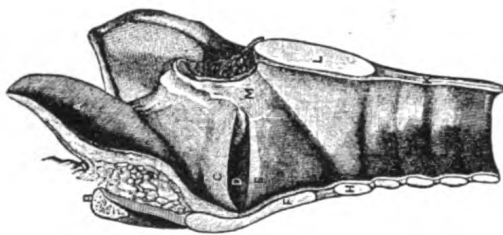
The Tongue.



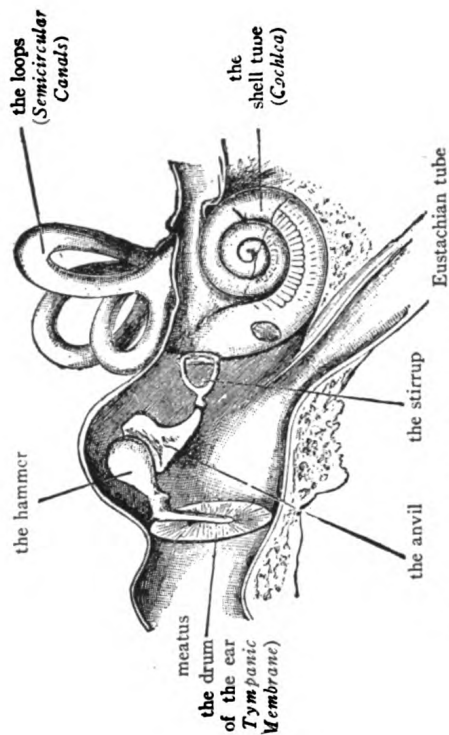
-THE EXTERNAL EAR



Cartilages and
Ligaments of the Larynx.

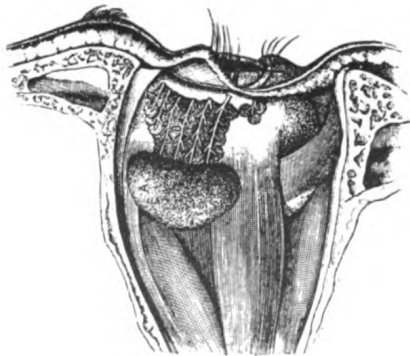


Arrangement
of the Vocal Cords.



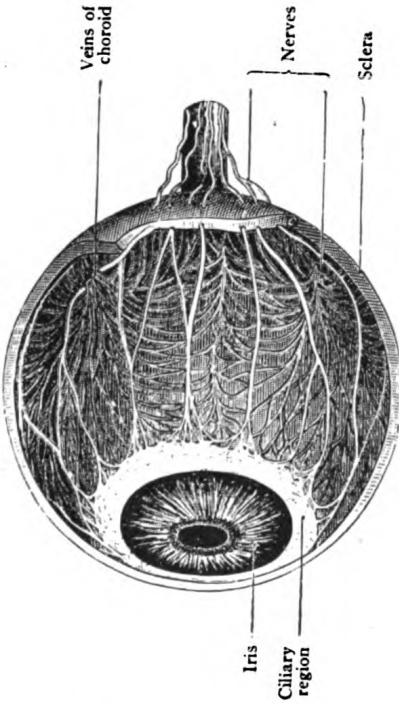
- Middle and inner human ear.

EYES and FACE Seeing

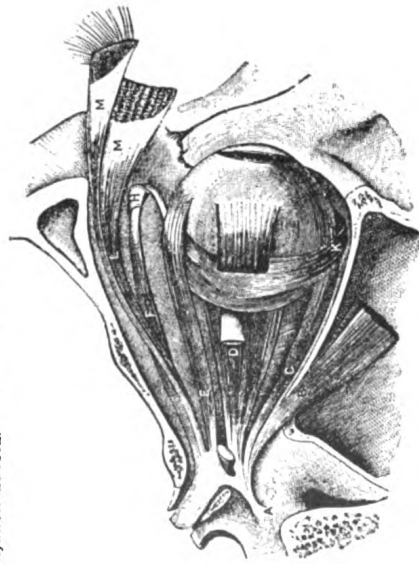


Lachrymal Gland and Ducts.

A, lachrymal gland, the size of a small almond, lodged in the upper and outer part of the orbit; *B*, lachrymal ducts, which form a row of openings into the conjunctival fold.

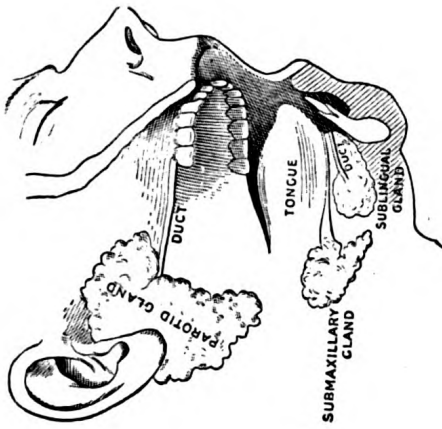


—THE CHOROID AND IRIS (Holden).

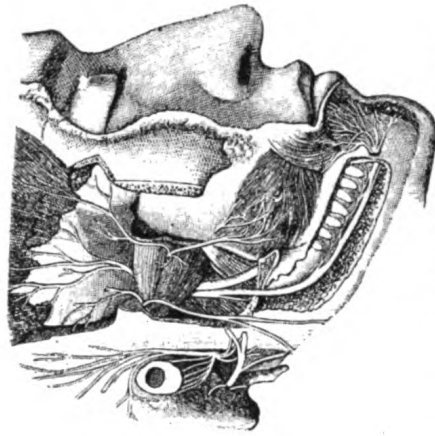


Muscles of the Eyeball.

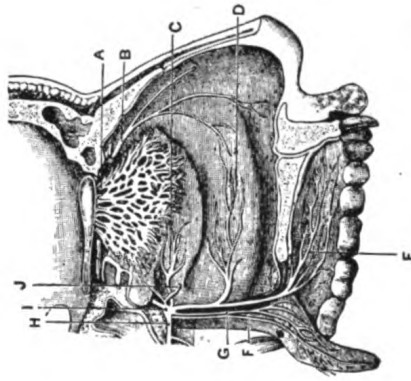
A, attachment of tendon connected with the four recti muscles; *B*, external rectus, divided and turned downward, to expose the internal rectus; *C*, inferior rectus; *D*, internal rectus; *E*, superior rectus; *F*, superior oblique; *H*, pulley and reflected portion of the superior oblique; *K*, inferior oblique; *L* and *M*, portions of the muscle which raises the upper eyelid; to the right of *D* and to left on same line are seen cut ends of the optic nerve.



BLACKBOARD SKETCH.
Salivary Glands of the Right Side.



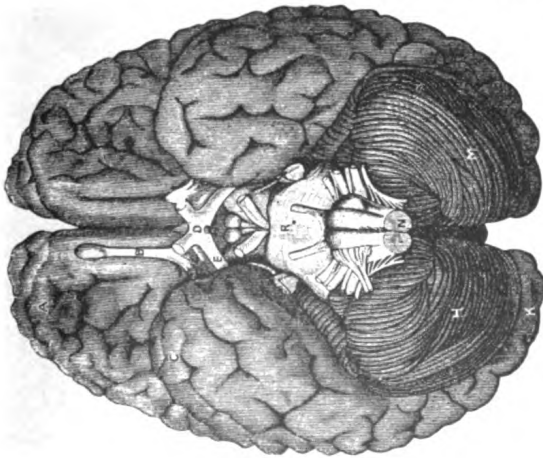
Dental Branch of One of the Divisions of the Fifth Pair of Cranial Nerves, supplying the Lower Teeth. Branches from the motor root, distributed to various muscles, are also shown.



Distribution of Nerves over the Interior of the Nostrils. (Outer wall.)

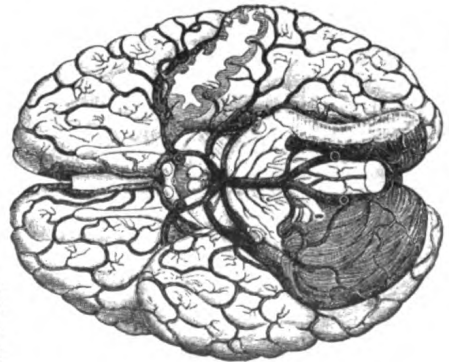
A, branches of the nerves of smell; *B*, nerves of touch to the nostrils; *E*, *F*, *G*, nerves to the palate springing from a ganglion at *C*; *H*, a branch of the facial nerve, from which other branches, *D*, *I*, and *J*, spring to be distributed to the nostrils.

BRAIN Seat of the Senses



The Base of the Brain.

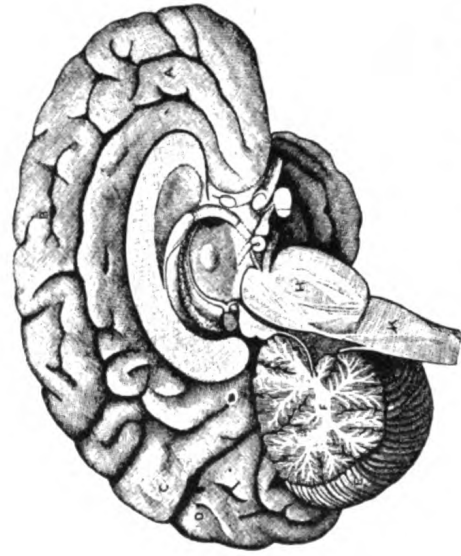
A, anterior lobe of the cerebrum; *B*, olfactory nerve; *C*, portion of the posterior lobe; *D*, optic chiasm; *E*, optic tract; *H*, *M*, hemispheres of the cerebellum; *K*, portion of the occipital lobe; *N*, medulla oblongata; *K'*, pons Varoli.



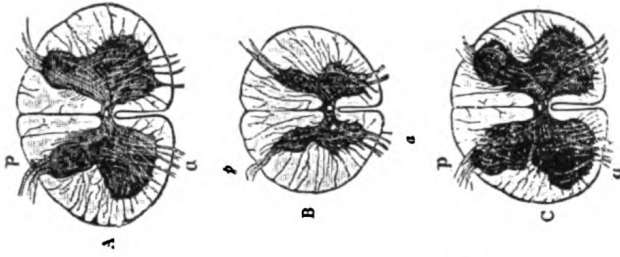
Arteries and their Branches at the Base of the Brain.



—MEDIAN SURFACE OF A HEMISPHERE, SHOWING THIRD AND FOURTH VENTRICLES; ALSO THE CORPUS CALLOSUM DIVIDED, AND THE STRUCTURE OF THE CEREBELLUM WITH THE PONS IN FRONT OF IT. THE PITUITARY BODY IS SUSPENDED FROM THE FLOOR OF THE THIRD VENTRICLE



The Left Half of a Vertical Median Section of the Brain.
A, frontal lobe of the cerebrum; *B*, parietal lobe; *C*, parieto-occipital lobe; *D*, occipital lobe; *E*, cerebellum; *F*, arbor vitae; *H*, pons Varoli; *K*, medulla oblongata.



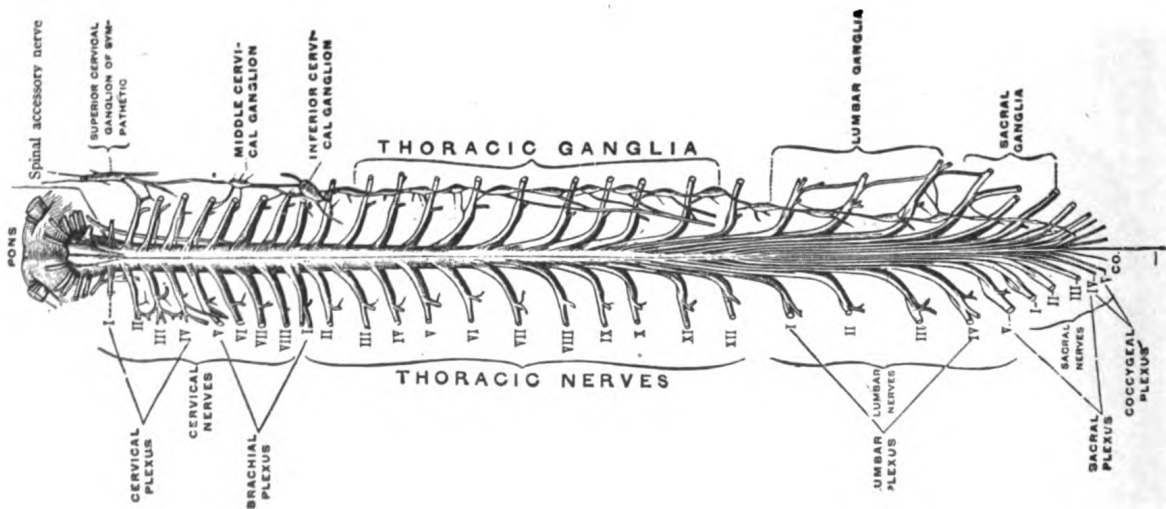
—THREE SECTIONS OF SPINAL CORD.

A, Cervical region; *B*, thoracic region; *C*, lumbar region; *p*, posterior horn; *a*, anterior horn

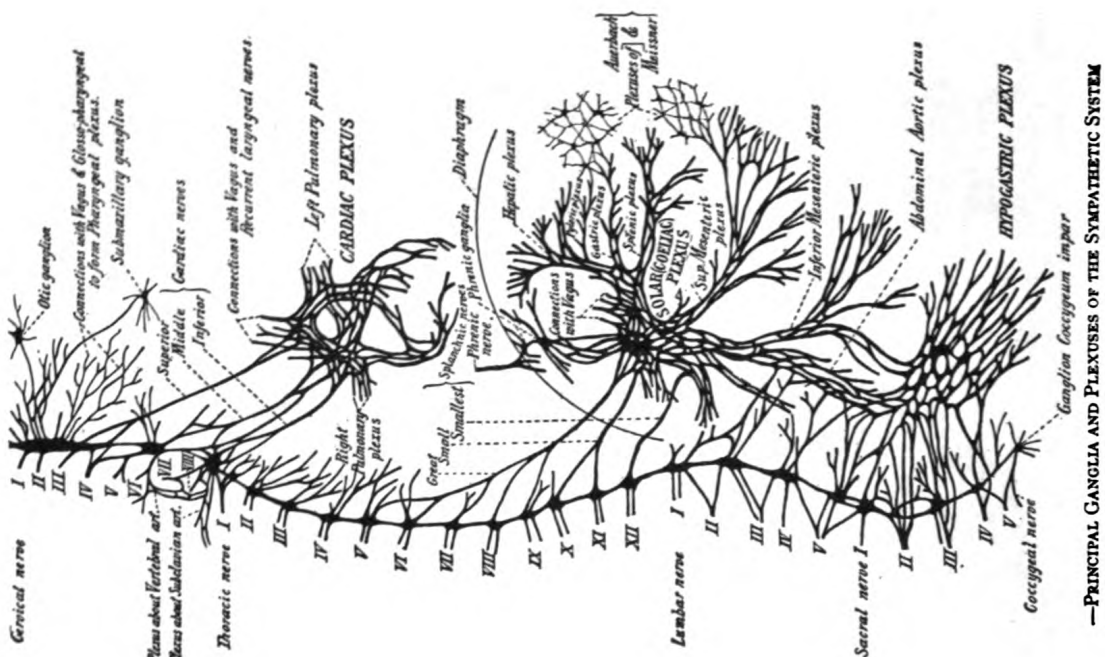


Nerve Cells from the Gray Matter of the Brain.

NERVES The Path of Impulse

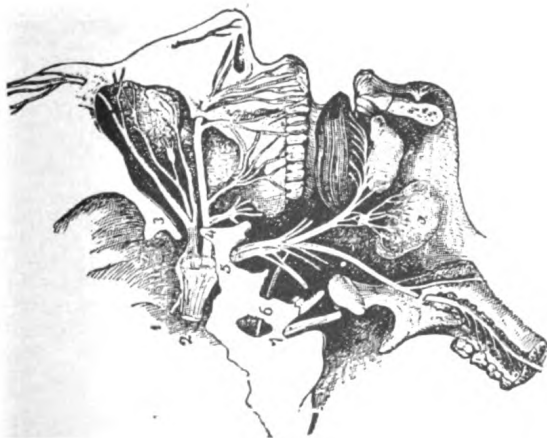


LEFT SYMPATHETIC GANGLIA SHOWING COMMUNICATIONS WITH SPINAL NERVES

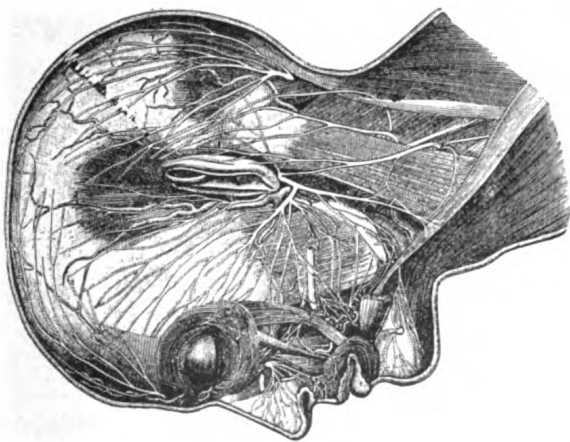


—PRINCIPAL GANGLIA AND PLEXUSES OF THE SYMPATHETIC SYSTEM

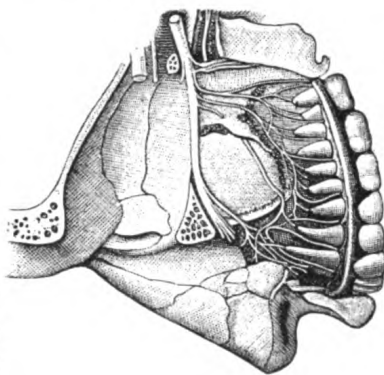
NERVES Organs of Execution



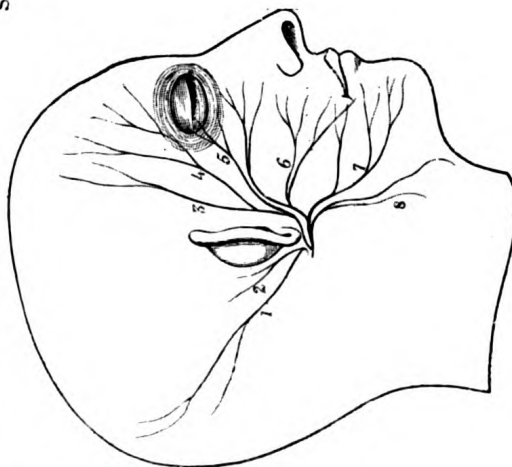
—THE DISTRIBUTION OF THE THREE
DIVISIONS OF THE FIFTH NERVE



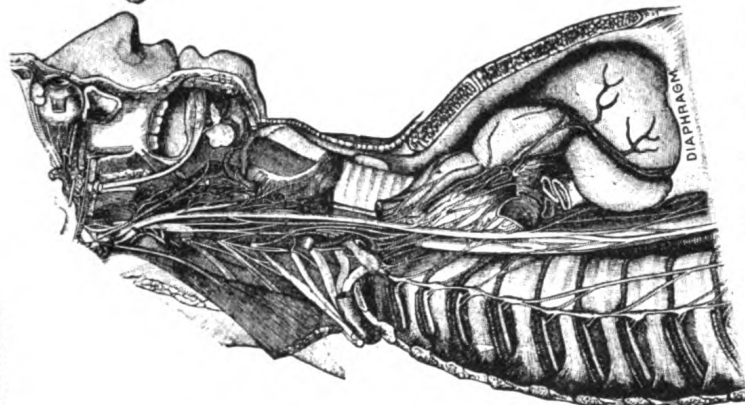
Showing some of the superficial nerves on the left side of the neck and the head. A few superficial muscles and arteries in the same region are also shown.



Dental Branches of One of the Divisions of the Fifth Pair of Cranial Nerves, supplying the Upper Teeth.



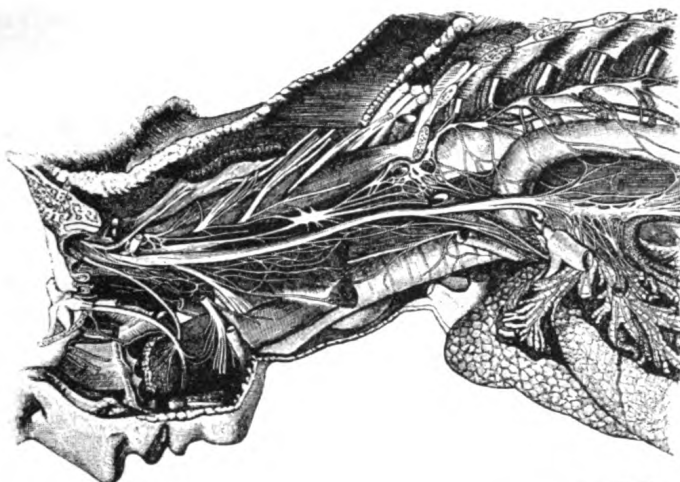
The figures mark the branches of the seventh or facial nerve



The Cervical and Thoracic Portions of the Sympathetic Nerve and their Main Branches.

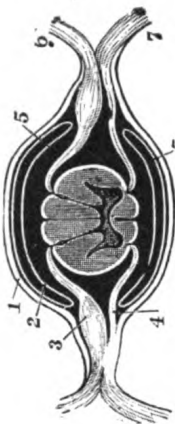
In the center of the figure, running almost vertically, is shown the right pneumogastric nerve. To the left may be seen a chain of ganglia of the sympathetic nerve, running along the vertebrae. The distribution of some smaller ganglia and nerve branches in the neck and chest regions are also shown.

The name "sympathetic" was given to this part of the nervous system because it was believed that, through its agency, distant organs have sympathy with one another's afflictions.



Trunk of the Left Pneumogastric Nerve.

Showing its distribution by its branches and ganglia to the larynx, pharynx, heart, lungs, and other parts.



—SHOWING DIVISION OF NERVE.
1, Dura mater; 2, arachnoid; 3, ganglion of post. root; 4, ant. root; 5, space containing spinal fluid; 6, post. division of nerve

NERVES Agents of Execution

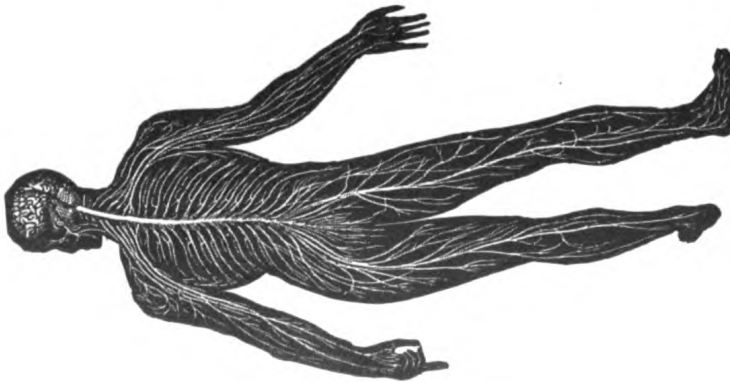
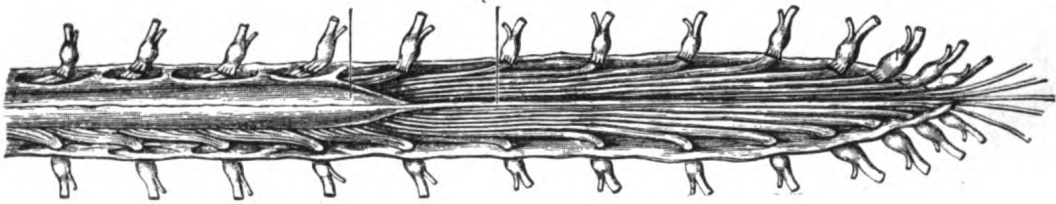
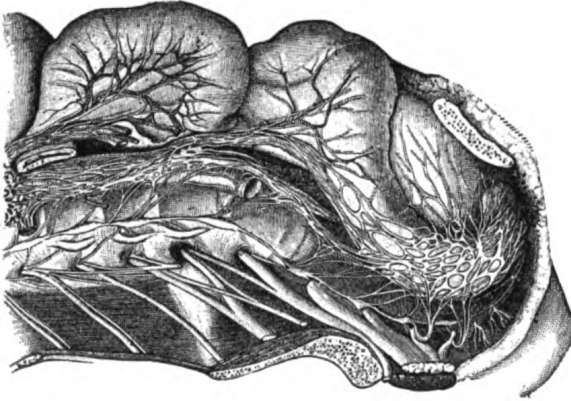


Diagram illustrating the General Arrangement of the Nervous System.

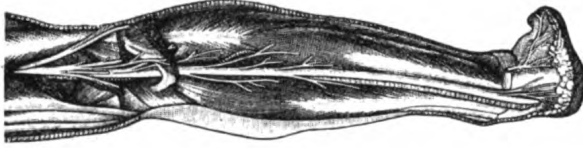


Terminal filament

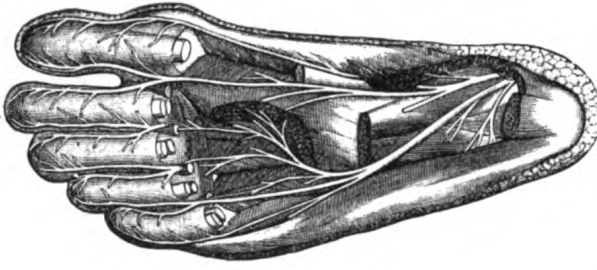
-CAUDA EQUINA



Showing the distribution of some of the great plexuses of the sympathetic nerve in the lumbar and sacral regions.



A Great Nerve: (Posterior Tibial) on the Back of the Leg, with its Accompanying Artery of the Same Name.

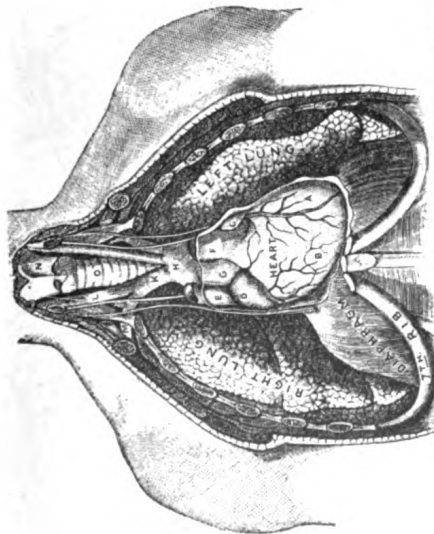


A Great Nerve (Plantar) and its Branches which supply the Bottom of the Feet.



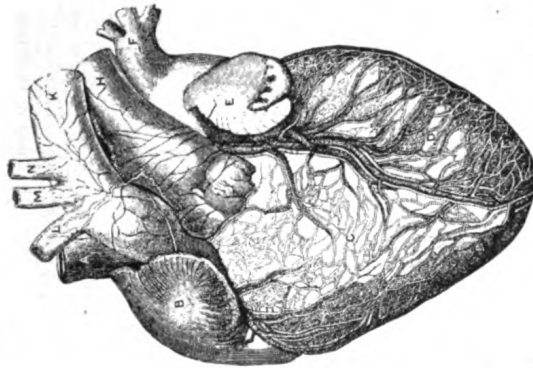
The Main Nerve Trunks of the Right Forearm, showing the Accompanying Radial and Ulnar Arteries.

HEART and LUNGS Organs of Respiration and Circulation



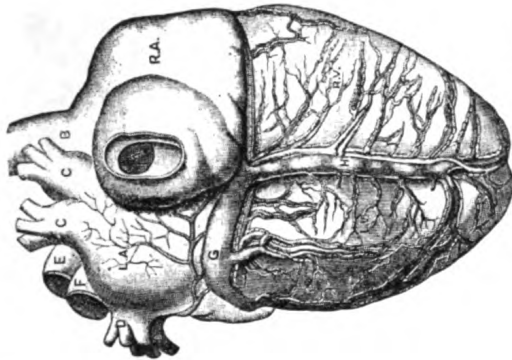
Relative Position of the Lungs, the Heart, and Some of the Great Vessels belonging to the Latter.

A, left ventricle; *B*, right ventricle; *C*, left auricle; *D*, right auricle; *E*, superior vena cava; *F*, pulmonary artery; *G*, aorta; *H*, arch of the aorta; *K*, innominate artery; *L*, right common carotid artery; *M*, right subclavian artery; *N*, thyroid cartilage forming upper portion of the larynx; *O*, trachea.



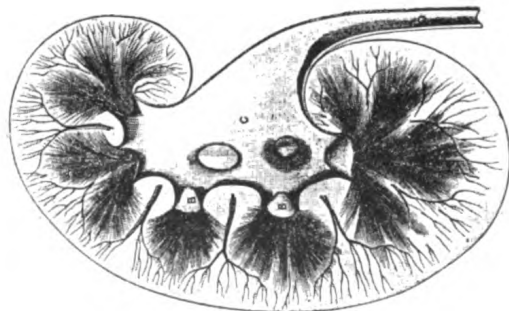
Anterior View of the Heart.

A, superior vena cava; *B*, right auricle; *C*, right ventricle; *D*, left ventricle; *E*, left auricle; *F*, pulmonary vein; *H*, pulmonary artery; *K*, aorta; *L*, right subclavian artery; *M*, right common carotid artery; *N*, left common carotid artery.

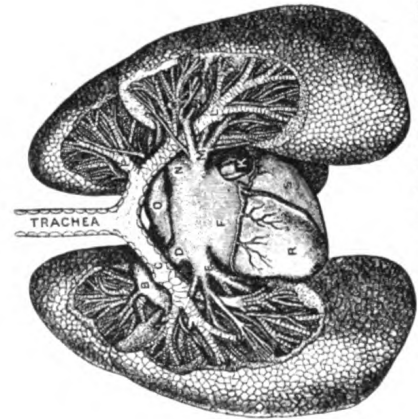


Posterior View of the Heart.

L.A., left auricle; *R.A.*, right auricle; *L.V.*, left ventricle; *R.V.*, right ventricle; *A*, opening of the inferior vena cava; *B*, superior vena cava; *C*, right pulmonary veins; *D*, left pulmonary veins; *E*, aorta; *F*, left branch of pulmonary artery; *G*, great cardiac vein; *H*, middle cardiac vein. The cardiac lymphatics which follow the course of the cardiac veins are also shown.



Vertical Section of the Kidney.

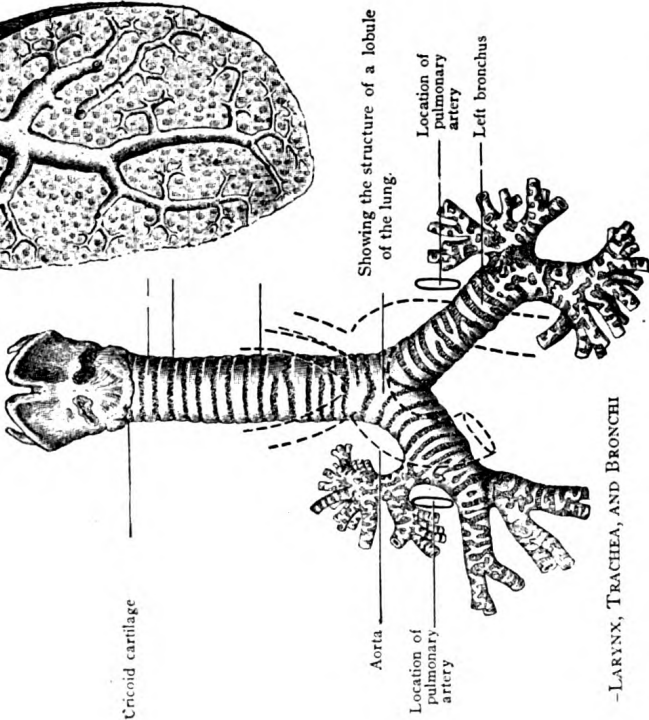
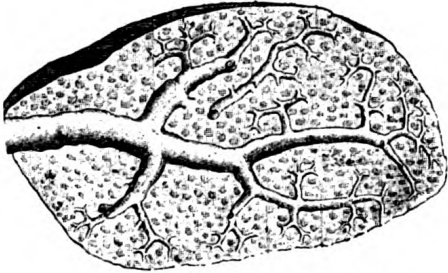


The Lungs, with the Trachea, Bronchi, and Larger Bronchial Tubes exposed.



Muscular Fibers of the Auricles.

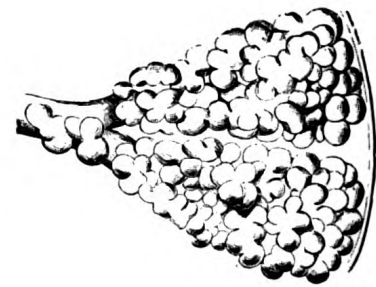
IMPORTANT PARTS



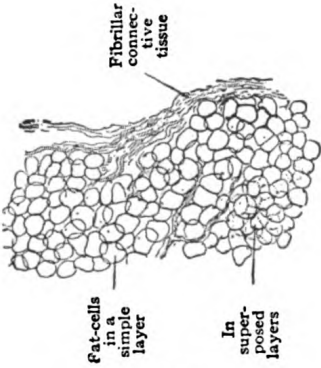
-LARYNX, TRACHEA, AND BRONCHI



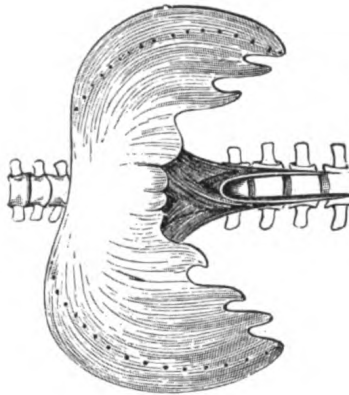
-CONNECTIVE-TISSUE BUNDLES OF VARIOUS THICKNESSES OF THE INTERMUSCULAR CONNECTIVE TISSUE OF MAN.



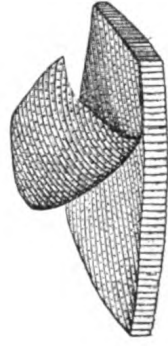
-CLUSTERS OF AIR-CELLS



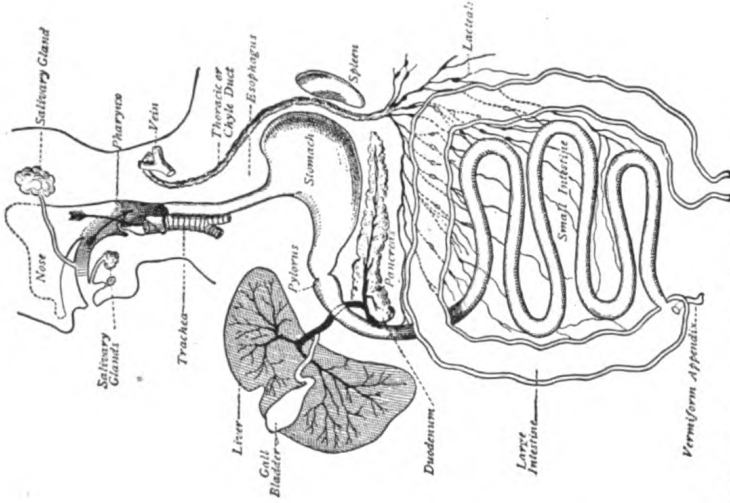
-ADIPOSE TISSUE.



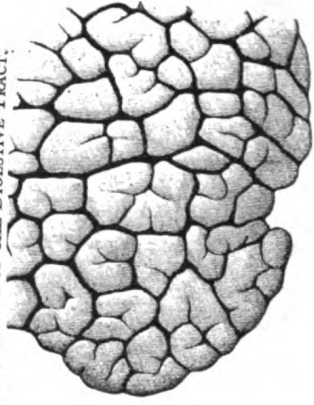
-THE DIAPHRAGM.
Dotted lines indicate descent in contraction.
-(Holden.)



A Layer of the Outer Skin from the Palm of the Hand.

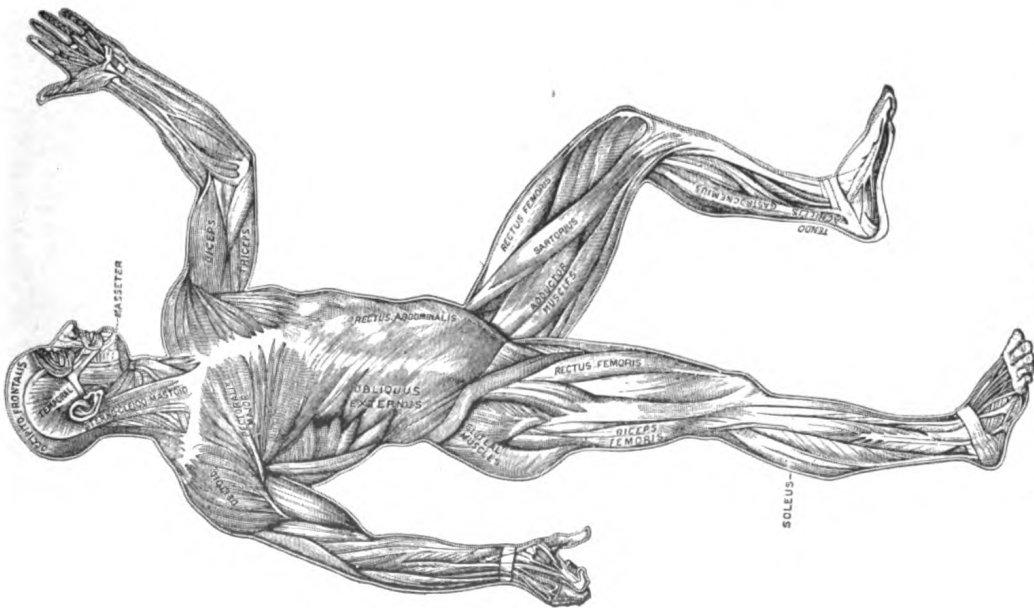


GENERAL SCHEME OF THE DIGESTIVE TRACT.

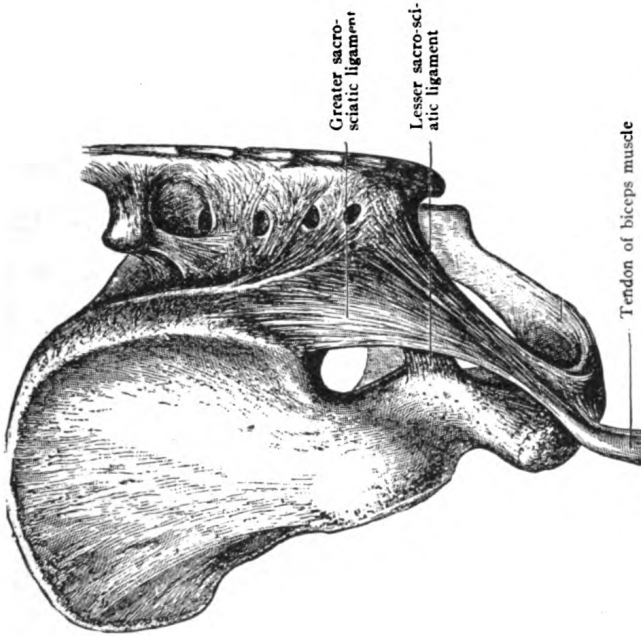


A Portion of a Child's Lung.

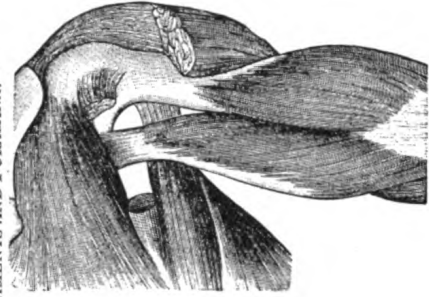
MUSCLES The Executioner



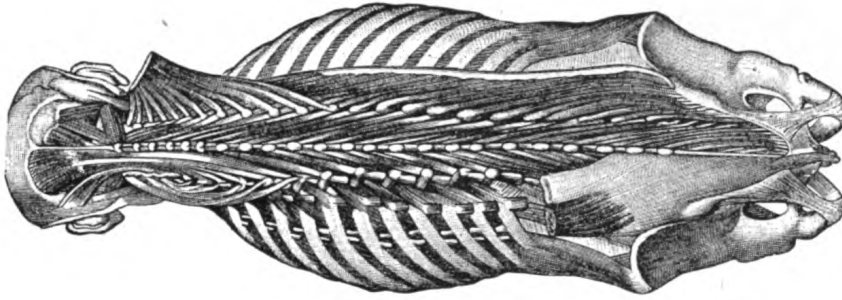
Superficial Muscles of the Body. (Front view.)



GREATER AND LESSER SACRO-SCIATIC LIGAMENTS AND FORAMINA.—

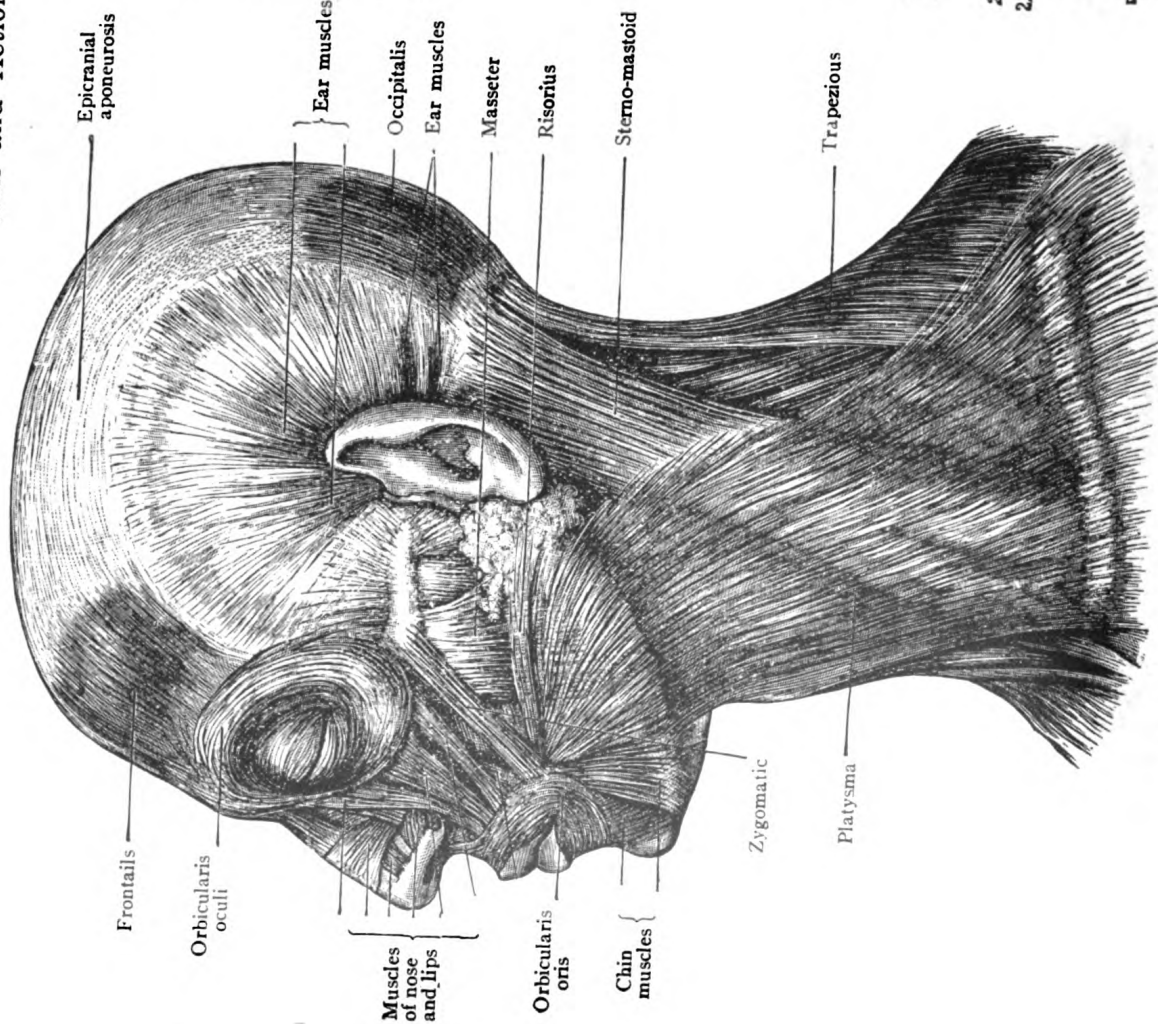


Some of the Larger Muscles on the Back of the Shoulder and the Arm.

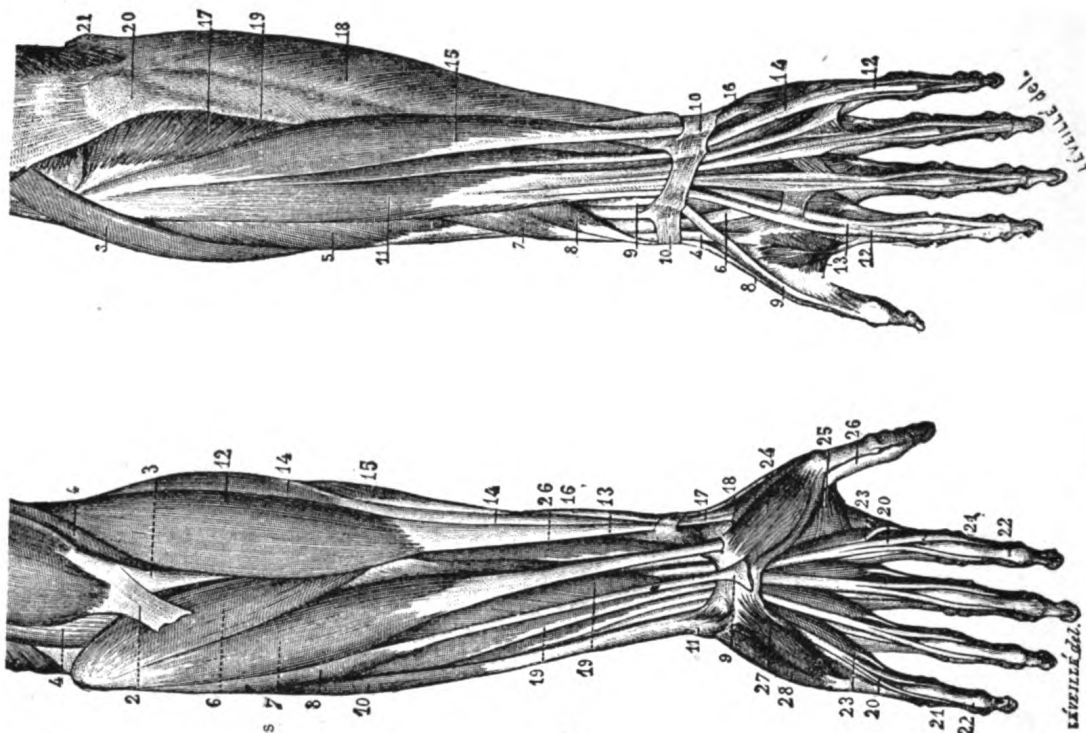


One of the Deep Layers of Muscles of the Neck and the Back.

MUSCLES Will and Action



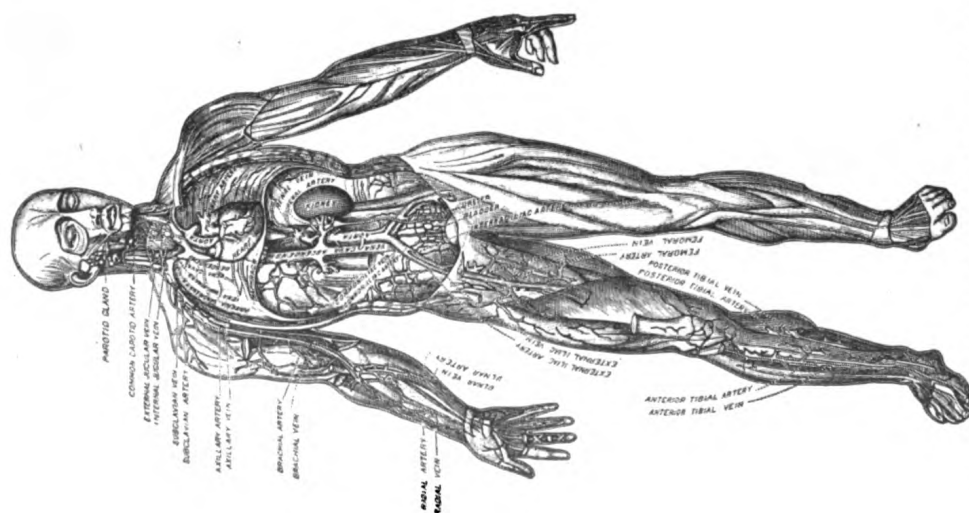
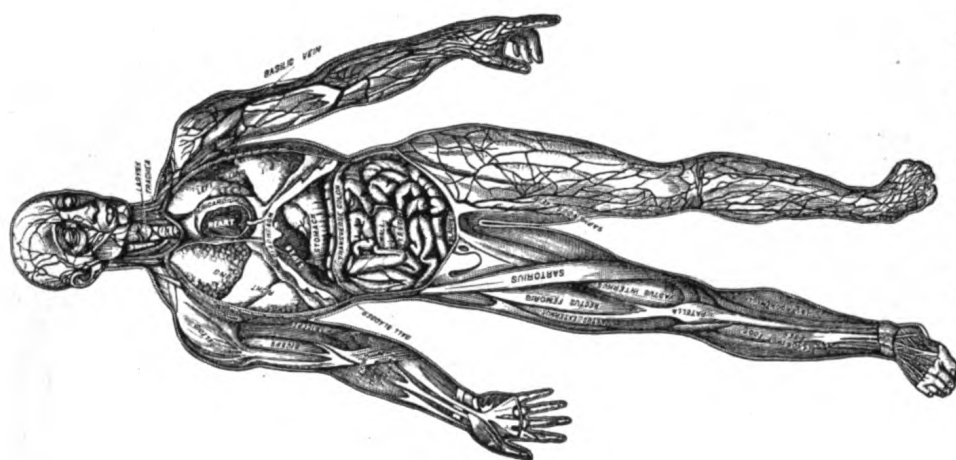
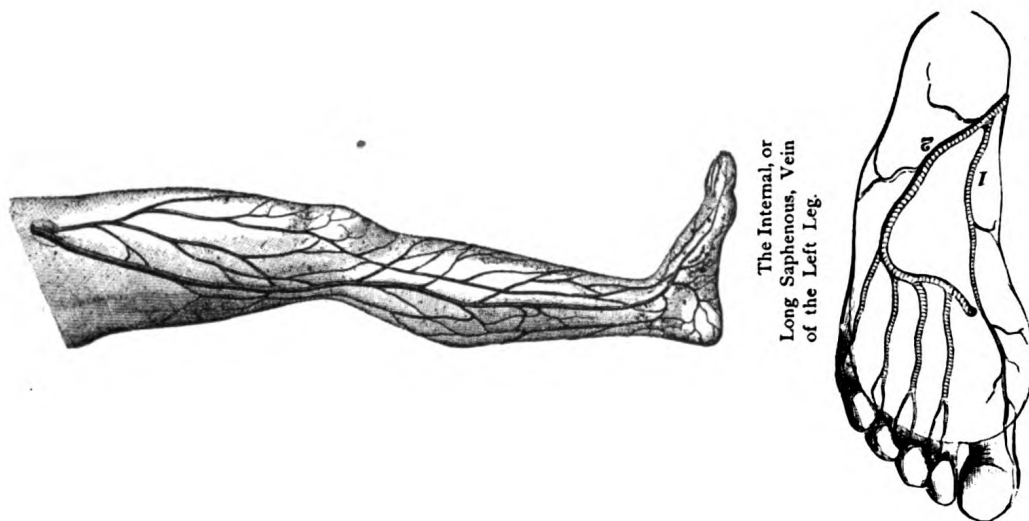
—MUSCLES OF THE HEAD AND NECK.—



—MUSCLES OF THE FOREARM.

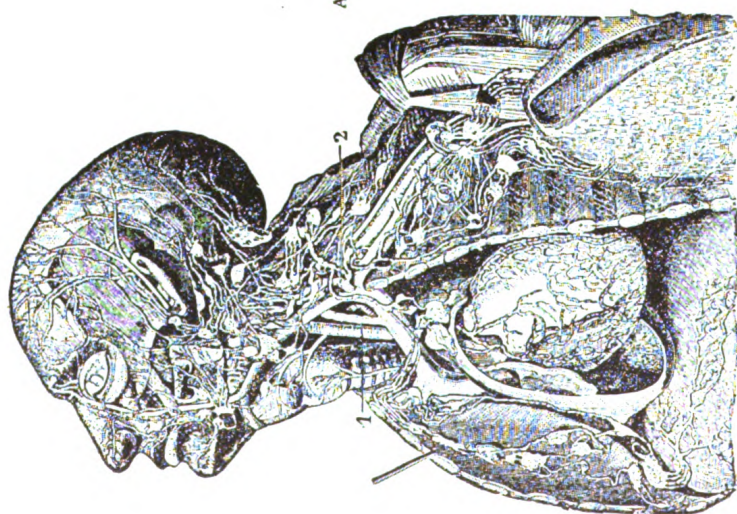
—MUSCLES OF THE FOREARM,
DORSAL ASPECT.

ORGANIC MAN Circulation



THE LYMPHATICS

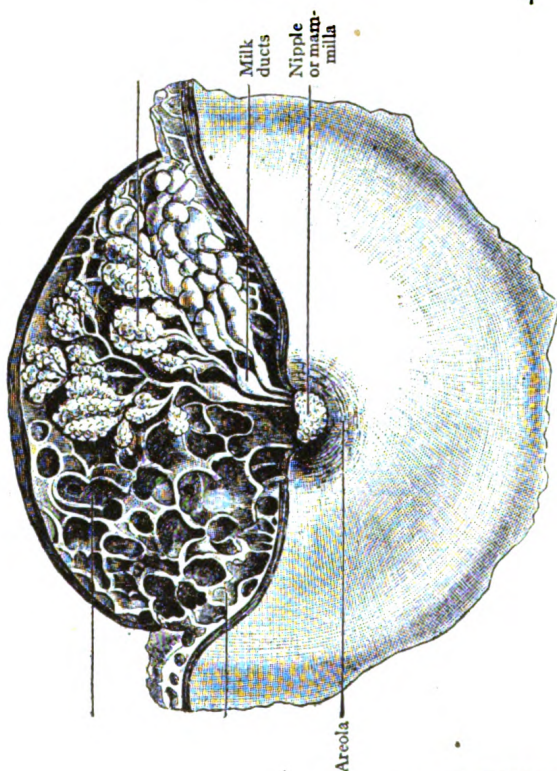
Touch—discrimination



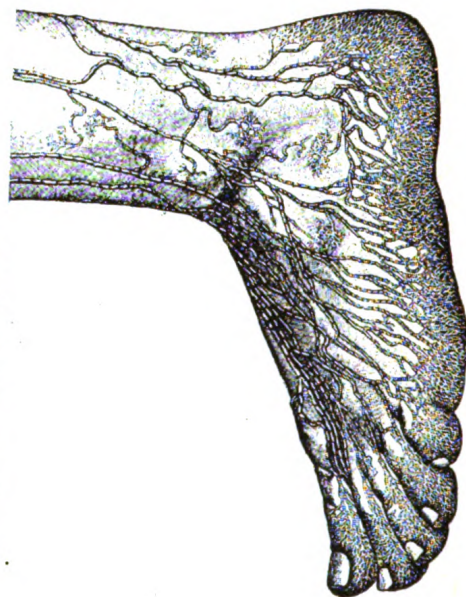
—LYMPHATIC VESSELS AND NODES.
1 and 2 are portions of the THORACIC DUCT



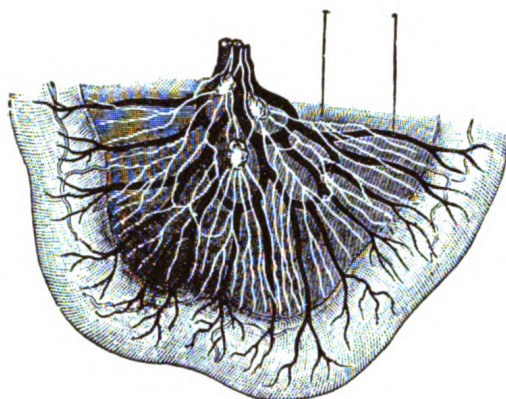
Superficial Lymphatics of the Finger.



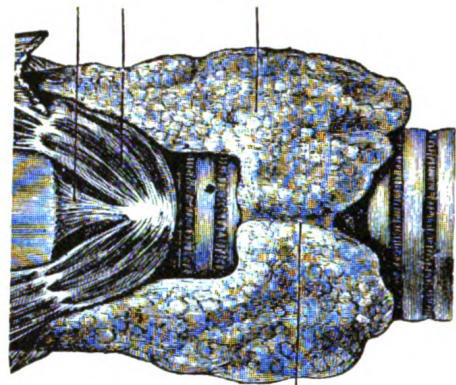
Showing enlarged milk ducts during lactation



Superficial Lymphatics of the Foot.



—LOOP OF SMALL INTESTINE WITH LACTEALS



—THYROID BODY

ORGANIC CO-ORDINATION

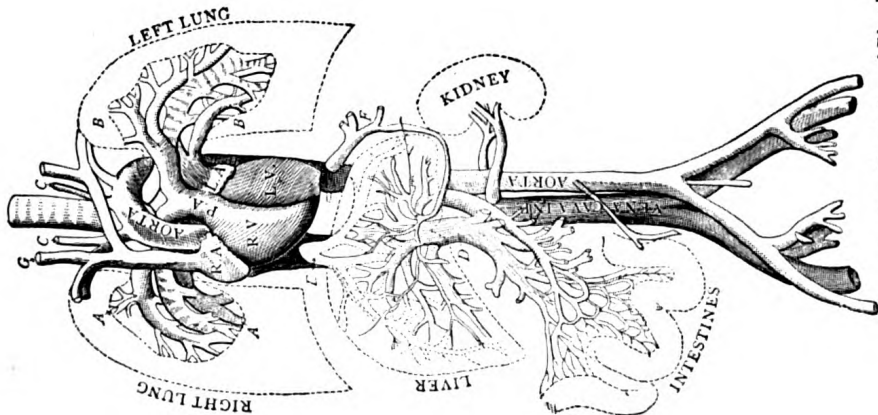
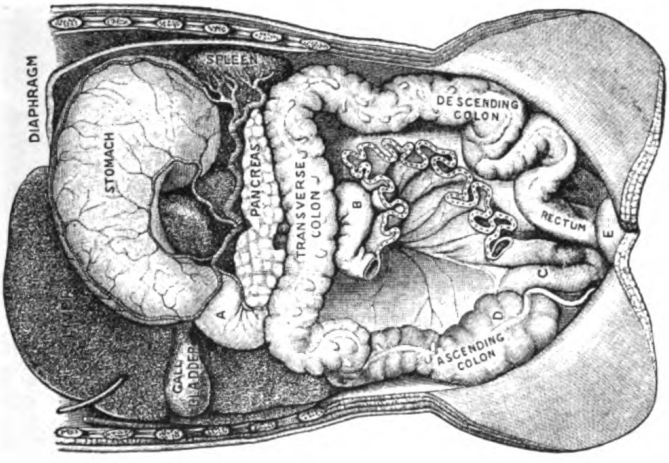
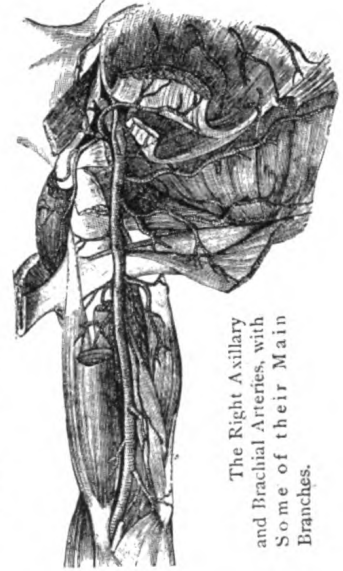


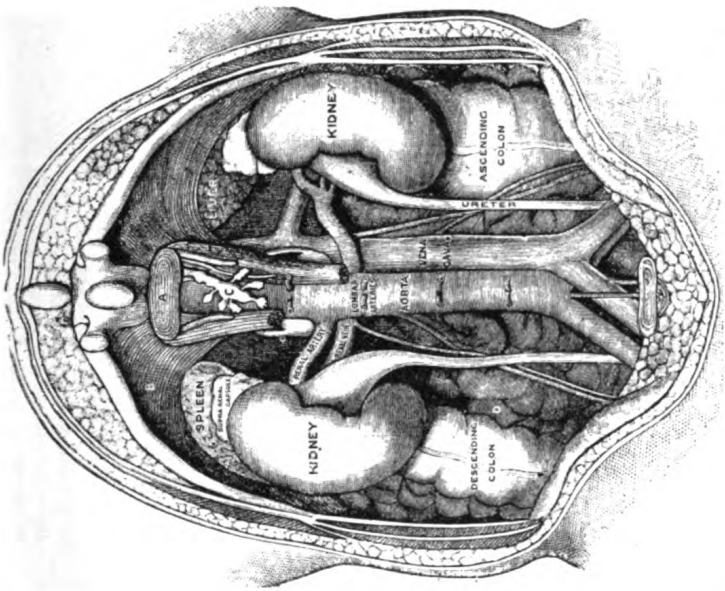
Diagram of the Circulation of Blood.
R.A., right auricle; *L.A.*, left auricle; *R.V.*, right ventricle; *L.V.*, left ventricle; *P.A.*, pulmonary artery; *P.V.*, pulmonary vein; *A.*, aorta; *I.A.*, inferior vena cava; *S.A.*, superior vena cava; *L.*, left lung; *R.*, right lung; *K.*, kidney; *L.*, liver; *I.*, intestines; *B.*, branch of left subclavian artery; *D.*, portal vein; *F.*, hepatic vein; *G.*, superior vena cava, bringing blood from head and upper limbs to right auricle.



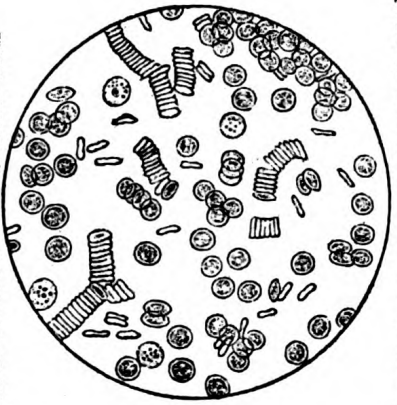
Showing the Relations of the Stomach, Liver, Intestines, Spleen, and other Organs of the Abdomen. (Front view.)



The Right Axillary and Brachial Arteries, with Some of their Main Branches.

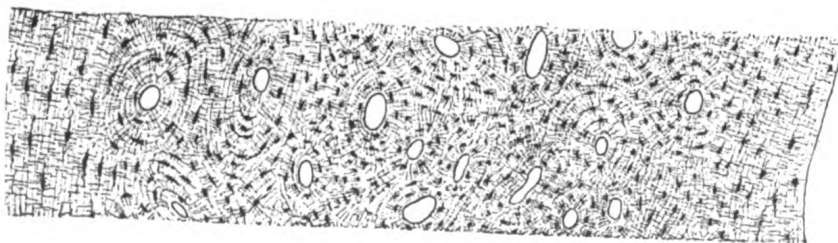


Vertical Section of the Back. (Posterior view.)



—CORPUSCLES OF BLOOD, AS SEEN UNDER THE MICROSCOPE. Four white ones are shown. The red ones have a tendency to form rows

TISSUES and GLANDS



Cross-Section from Shaft of a Long Bone.



Yellow Elastic Tissue.



Connective Tissue from a Lymphatic Gland.
Consisting of a very fine network of fibrils, around which are cells of various sizes.

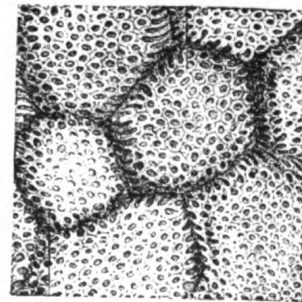
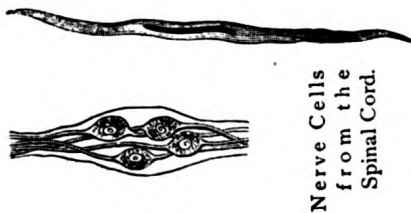


FIG. 72. The Inner Surface of the Stomach, from which the Epithelium has been removed, showing the Openings of Gastric Glands.



Nerve Cells from the Spinal Cord.

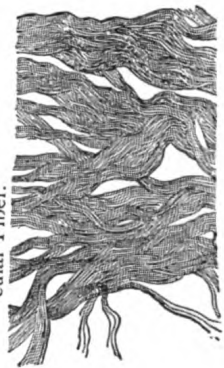


Vertical Section of Intestinal Villi; Cross-Section below, with Black Dots representing Glandular Openings.

A Spindle Cell of Involuntary Muscle.



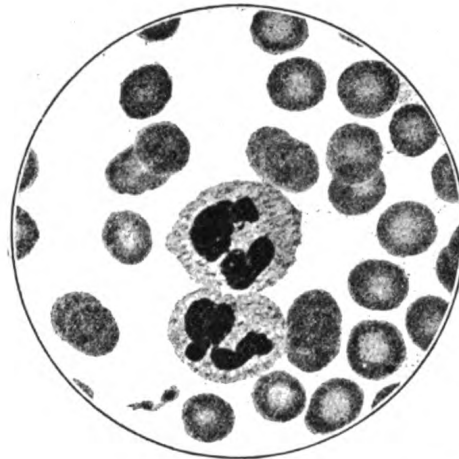
A Portion of a Striped Muscular Fiber.



White Fibrous Tissue.



A Gastric Gland.



Human Blood Corpuscles, as seen under the Microscope.

Magnified 1000 diameters.

The dark circular disks are the red corpuscles. Near the center two white corpuscles are seen, with their nuclei stained so that they look black.

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