



# **THE GARDEN OF EDEN**

**VICTORIA CLAFLIN WOODHULL**

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# THE GARDEN OF EDEN

OR,

THE PARADISE LOST AND FOUND

BY

VICTORIA CLAFLIN WOODHULL

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The Garden Of Eden By Victoria Claflin Woodhull.

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suffers pain and brings forth fruit, the character of its waters was constantly changing by reason of its giving food and receiving refuse from the land through which it ran; and in this land there were things of great value, besides the bdellium and the onyx-stone."

This is the full meaning of the 10th, 11th, and 12th verses of the second chapter. The 13th verse reads thus: "And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia." This, transposed into its signification, would read thus: "And the second river of the garden bursts forth as a fountain, or from the womb, from the valley of grace, in which valley it flows in darkness and in heat."

The first clause of the 14th verse reads thus "And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria." The translation of this, into its signification, would be as follows: "The third river of the garden runs with a swift current and a sharp sound into the light. Furthermore, this river, being in that part of the land known as Mesopotamia, which, interpreted, means 'in the midst of the rivers,' is surrounded by the other rivers of the garden, and is, therefore, situated in their midst."

The last sentence of the 14th verse is: "And the fourth river is Euphrates." The rendering of this, according to the significance of this word, would be this: "And the fourth river is that one which makes the garden fruitful; that is, in which the garden yields its fruit."

Summing up the signification of the several rivers and countries, we have, first, the river that is the extension of the mouth, which, changing the character of its waters as it flows, encircles the whole of that which suffers pain and brings forth; second, a river that bursts forth from the valley of grace, which is in darkness, and where there is heat; third, a river that runs with a swift current and a sharp sound to the light, in front of the happy land; and fourth, a river that makes the garden fruitful.

The meaning of this summary is too evident to be escaped. The signification of these rivers is descriptive of the functions and of the various physical facts and capacities of the garden; they inform as how that garden is fed with new, and how drained of refuse or old and worn-out matter; they set forth the method by which the garden is made

productive. Can there be anything more added to point the application with greater directness and force, save to designate the garden by the name by which it is now commonly known?

This Garden of Eden is a very much despised place; and if I were not to prepare the way, and guard every word I utter about it with the most scrupulous care, some of you might be so very innocent (by innocence, you must know, I mean that kind which comes of ignorance), or so modest (by modesty, you must know, I mean that kind which is born of conscious corruption, and which blushes at everything, and thus unwittingly proclaims its own shame)--I repeat that, if I were to approach the culmination too abruptly, such innocence and such modesty as that of which I speak, should there happen to be any present, might be too severely shocked.

At the outset, I must ask you to remember that it is out of the most despised spots of the earth that the greatest blessings spring; that it is out of the most obnoxious truths that the forces are developed which move the people heavenward fastest. It is the same old question, "Can there any good thing come out of Nazareth?" It should also be remembered that Jesus was conceived at the most despised of all the places of Galilee. The Jews could not believe that a Saviour of any kind could come from such a source. The promulgators of the new truths have ever been, and probably ever will be, Nazarenes; that is, will be the despised people of the world--though the meaning of that term in the original language is, "consecrated or set apart." It was in this sense that Jesus was a Nazarene. It was in this sense that the prophets were able to foretell that he would be a Nazarene. They knew that he would be set apart to do the greatest work of the ages, and therefore that, at first, he would be despised by the great of this world. Therefore, when we shall find the Garden of Eden, we may expect that it will be among the most despised, ignored, and ostracized of all the despised things of the world.

Lo, here--or, Lo, there--is Christ! is the cry of the world, which is always looking in the wrong direction for Him. Jesus said, "The Kingdom of God is within you." Suppose we find that the Garden of Eden is also within you? If the human body be a place worthy to be, and indeed is, the Kingdom of God, it cannot be sacrilegious to say that it is also worthy to be, or to contain, the Garden of Eden. There cannot be a more holy place

than the Kingdom of God; although I am well aware that too many of us have made our bodies most unholy places. Paul said, "*Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will God destroy.*" Then, the human body is not only the Kingdom of God, it is the Temple of God. Suppose, I say again, it should, after all, turn out that the long-lost Garden of Eden is the human body; that these three, the Kingdom of God, the Temple of God, and the Garden of Eden, are synonymous terms and mean the same thing--are the human body? Suppose this, I say. What then? Would not the people be likely to regard it with a little more reverence than they do now?--and to treat it with a little more care? Would they not modify their pretences that, in their natural condition, any of the parts of the body can be vulgar and impure, and unfit to be discussed either in the public press or the public rostrum? Is it not fair to conclude that, with a higher conception of the body, this ought to be the result? Certainly it would be, unless the doctrine of total depravity is true, in its literal sense.

I am well aware that there must be a great change in the present thoughts and ideas about the body before it can be expected that there will be any considerable difference in its general treatment. But a great change has to come, and will come. Certain parts of the body--indeed, its most important parts--are held to be so vulgar and indecent that they have been made the subject of penal laws. Nobody can speak about them without somebody imagining himself or herself to be shocked. Now, all this is very absurd, foolish, and ridiculous, since, do you not know, that this vulgarity and obscenity are not in the body, but in the associated idea in the minds of the people who make the pretence; especially in those who urge the making of, and who make these laws, and who act so foolishly as to discover their own vulgarity and obscenity to the world in this way. How long will it be before the people will begin to comprehend that Paul spoke the truth when he said, "To the pure all things are pure." He ought to be good authority to most of you, who profess him so loudly. But I must confess that I have yet to find the first professing Christian who believes a single word of that most truthful saying. I fear that the hearts of such Christians are still far away from Jesus. But give heed to the truths to which I shall call your attention, and they will help to bring you all nearer to Him both in lip and in heart.

The despised parts of the body are to become what Jesus was, the Saviour conceived at Nazareth. The despised body, and not the honoured soul, must be the stone cut out of the mountain that shall be the head of the corner, though now rejected by the builders. There can be no undefiled or unpolluted temple of God that is not built upon this cornerstone, perfectly. And until the temple shall be perfect there can be no perfect exercise by the in-dwelling spirit. "The stone which the builders disallowed, the same is made the head of the corner."--1 Peter ii. 7. Christians have been thinking of taking care of the soul by sending it to heaven, while the body has been left to take care of itself and sink to hell, dragging its tenant with it.

"That through death he might destroy him that had the power of death, that is, the devil."--Heb. ii. 14.

"And deliver them who through fear of death were all their lifetime subject to bondage."--Heb. ii. 15.

"God hath chosen the foolish things of the world, to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen."--1 Cor. i. 27, 28.

"And those members of the body, which we think to be less honourable, upon them we bestow more abundant honour."--1 Cor. xii. 23.

The last two chapters of the Revelation refer to the human body saved, and as being the dwelling place of God. The first two chapters of Genesis refer to the body, cursed by the acts of primitive man (male and female), through which acts they became ashamed and covered themselves, because they had done evil to the parts that they desired to hide. Remember, that to the pure all things are pure; and do not deceive yourselves by believing that anything which can be said about the natural functions and organs of the body can be otherwise than pure. From Genesis to the Revelation the human body is the chief subject that is considered--is the temple of God, which through long ages He has been creating to become, finally, His abiding place, when men and women shall come to love Him as He has commanded that they should; and this important thing is the basis of all revelation and all prophecy.

The objection that will be raised against accepting the evident meaning of the 2nd and 3rd chapters of Genesis will be that the things of which they really treat could never have been the subject of scriptural consideration. The degradation of the human race, following the transgression of Adam and Eve., through which purity was veiled from their own lustful gaze, and virtue shut out of the human heart, can never be removed until the world can bear to have that veil lifted, and to look upon and talk in purity about the whole body alike. It was not because they ought to have been ashamed of the nakedness they desired to hide, but because their thoughts were not pure and holy, and because their eyes could not endure the sight without engendering lust within them. So it is now. Only those are ashamed of any parts of the body whose secret thoughts are impure, and whose acts represent their thoughts whenever opportunities present themselves, or can be made.

People talk of purity without the least conception of the real meaning of the term. The people who do no evil because they have no desire to do it, are infinitely more virtuous than are they who refrain because there is a legal or any other kind of penalty attached thereto. So it is with the relations of the sexes. They are the really pure who need no law to compel them to do the right. I do not say that the law has not been useful, nor that it is not useful still. It is better to be restrained by law from doing wrong, than not to be restrained at all; but it is those who need restraint who ought to be ashamed, and not those who have grown beyond the need of law and wish for freedom from its force. In one sense, as Paul said it was, "the law was our schoolmaster;" but those who have graduated from the school, no longer need a master. Shall they, however, be compelled to have one, merely because all others have not yet graduated? Shall everybody be compelled to stay at school till everybody else has left? Think of these questions with but a grain of common sense, and you will see that they who urge the repeal of law are the best entitled to be considered pure at heart, as well as pure in act.

Jesus said, that "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Judged by this standard of purity, who are not adulterers? I will tell you who, and who only. Only those are not who can stand the test of natural virtue; and this test is never to do an act for which, under any circumstances, there is cause to be ashamed. Adam and Eve were not ashamed until they had

eaten the forbidden fruit--the fruit of the tree which stood in "the midst of the garden," "whose seed is within itself;" but the moment they had done what they knew to be a wrong, when they had learned of good by knowing evil as its contrast, by reason of having done the evil, then they were ashamed and made covers for themselves. They are sexually pure and virtuous who enter into the most sacred and intimate relations of life just as they would go before their God, and by being drawn to them by the Spirit of God, which is ever present in His temple.

This is to have natural virtue. This is to have natural, in place of artificial purity. People who are pure and virtuous may be brought into intimate relations, and never have a lustful thought come into their souls. Now, this is the kind of virtue, purity, and morality that I would have established; it is the kind I advocate as the highest condition to which the race can rise. Suppose that the world were in the condition in which I speak, do you not know that it would be a thousand times more pure than it is? But do you say that all this is too far in the future to be of any use now? This plea is often made--that it ought not to be given to the people till they are ready to receive it and live it. I cannot have a more complete endorsement than to have it said that the people are not yet good enough to live the doctrines that I teach. But if they really do imagine this, I can assure them that they do not give the people credit enough for goodness. Bad as they are, they are not half so bad as some would make them out to be. Place men and women on their honour. You are all familiar with this principle, but you never think of applying it to the social relations, while it is really more applicable to them than it is to almost anything else. But, if the people are not good enough to live under the law of individual honour, then it is quite time that some one should have the courage to go before the world and begin to advocate the things that are needed to make them so.

Before leaving this part of my subject, I wish again to impress it upon you that when there is purity in the heart, it cannot be obscene to consider the natural functions of any part of the body, whether male or female. I am aware that this is a terrible truth to tell to the world, but it is a truth that the world needs to be told; one which it must fully realize before the people will give that care and attention to their creative functions which must precede the building up of a perfected humanity. Who shall dare say that the noblest works--nay, this holy temple--the

kingdom of God--is obscene? Perish the vulgarity that makes such thoughts possible.

Where should the Garden of Eden be found if not within the human body? Is there any other place or thing in the universe more worthy to be called an "Eden"? Then let who may, esteeming himself a better judge than myself, condemn this garden as impure. If the gravity and grandeur of this subject were once realized you would never think meanly of, or desecrate your own body, but instead, you would do what Paul commanded (1 Corinthians vi. 20): "Glorify God in your body."

Anyone who will read the second. chapter of Genesis, divorced from the idea that it relates to a spot of ground anywhere on the face of the earth, must, it seems to me, come to, or near, the truth. I have shown, conclusively, that it is not a garden in the common acceptance of that term: indeed, that the Garden of Eden, according to Moses, is a physical absurdity, if it be interpreted to mean what it is held to mean by the Christian world.

The Garden of Eden is the human body; the second chapter of Genesis was written by Moses to mean the body; it cannot, mean anything else. Furthermore, Moses chose the language used because it describes the functions and uses of the body better than any other that he could choose without using the plain terms. Could there have been a more poetic statement of what really does occur? What more complete idea could there be formed of Paradise than a perfect human body--such as there must have been before there had been corruption and degradation in the relation of the sexes? "*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.*"--(1 Cor. iii. ver. 16, 17.) "*What! Know you not that your body is the temple of the Holy Ghost which is in you? Therefore glorify God in your body.*"--(1 Cor. vi. ver. 19, 20.)

But now let us go on with the application of our former inquiries into this garden: "And a river went out of Eden to water the garden, and from thence it was parted, and became into four beads. The name of the first river is Pison, as we have seen. It will be remembered that this term signifies changing and extension of the month. Now, apply this rendering to the body and see if we cannot find the river Pison in this



Havilah, which we failed to find in the Arabian land. How is the body watered and fed? Is it not by a stream which is the extension of the month, and that changes constantly as it encircles the system? Does not the support of the body enter it by the month, and by the river which is the extension of the mouth run to the stomach? "And from thence it was parted, and became into four heads." Now this is precisely what is going on in the body all the time. From the stomach, or rather from the small intestines, where the separating process in the chyle, which is the digested contents of the stomach, begins, this river Pison has four principal heads; that is, it divides and becomes into four heads, giving off three branches, while the main current continues on its course to compass the whole land of Havilah. This current--this river Pison--empties itself into the heart, and then into the lungs, where it is decarbonized and oxygenized, and returned to the heart to be distributed over the entire system by the arterial circulation. In its course toward the extremities it gives to the various parts through which it passes their necessary supplies. This constant giving-off changes the character of the current as constantly, until the circumference of the body is reached. From thence it is returned to the heart through the venous circulation, gathering up the worn-out matter to expel it from the body. This is the process by which the river Pison compasseth the whole land of Havilah, which is the land "that suffers pain and brings forth," and in which there are precious things, besides the bdellium, and the onyx stone. This land that suffers pain and brings forth is the land of Havilah, which is compassed by the river Pison. Can anyone conceive a more graphic description of the process by which the body is nourished and fed? A river, to water the land of pleasure or delight, enters by the mouth, and extending by the way of the stomach, intestines, heart, lungs, arteries, and veins, waters the whole land that suffers pain and brings forth. What is there in the world to which this description of the river Pison and the land of Havilah could be applied, save to the body? It cannot be found. I challenge the world to find it. It would be absurd, simply, to say that the district south-east of Sanaa, in Arabia, which is called Havilah, suffers pain in bringing forth. Nevertheless, this is the conventionally accepted land of Havilah.

"And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia." The first branch that divides

from the main river of the body is that which drains the body by way of the intestines. This is the river Gihon, which is the valley of grace. Could there be a more appropriate name than that of "grace" for the process by which the refuse from the river Pison is discharged from the body? or than the valley of grace for the operations that are performed within the abdomen for the elimination from the body of the refuse that is gathered there. Is not this a process of grace?--a process of natural and involuntary purification? If it were not for this purpose of grace we should be lost through the *débris* of which the system is relieved by this bursting forth of the river Gihon from this valley of grace.

And this is the river that compasseth the whole land of Ethiopia--the land of blackness (darkness), and where there is heat (see Psalm cxxxix. 12). That is to say, the intestines occupy the abdominal cavity, which is the land of darkness in Eden. All the movements that are made therein are made in darkness, and therein also is the heat which signifies the warmth that gives and maintains life; that maintains the old and that produces the new; that sustains the temperature of the body, and that gives it the power to reproduce. Physiologically this is absolutely true, just as are all the other descriptions and allegories that are given by Moses of the garden.

"And the name of the third river is Hiddekel, that is it which goeth toward the east of Assyria." Next in importance to the maintenance of the human economy is the river that drains the system of another class of impurities, running by the way of the kidneys, uterus, bladder, and urethra. This is the river Hiddekel; or the stream that runs with a "swift current" and a "sharp sound." Search the language through and through for a more appropriate description for the elimination of the waste matter, by the means of the urinary organs than this one given by Moses. And this river of Eden runs toward the east of Assyria, which is the "land of the garden," in the midst of which is the tree of life. That this may be still more evident, it is proper to remark here, that it is the female human body which is referred to by Moses, because it is her body that suffers pain in bringing forth; and it was the producing part of the garden--the reproductive female power--that was the land which was cursed in Eden by the transgressions, *by eating of the fruit of the tree of life improperly*. It was by this curse that woman's "*sorrows and conceptions were multiplied*," as stated by Moses. So the Garden of Eden is the producing

land of the human family into which the Lord God put the man whom he had formed, "to keep it and to dress it," so that it might be fruitful. Do you not see how perfect the allegorical statement is, which Moses made?

"And the fourth river is Euphrates." The last river of the Garden of Eden is that one which renders it fruitful; that makes it yield its fruit, and that flows through the reproductive system. Euphrates means fruitfulness, and this river, the last one in the order of physiological sequence, is the fruit or the result of the perfected action of all the others combined. This river was in its natural, healthful, primitive state of purity, from which physical purity primitive man and woman fell by the improper use of the functions of the garden, which were committed to their care, the same as people continue to do, and are cursed--die in Adam.

At the time when knowledge began to find root in the brain of man, it is pretty evident that the human animal, man, was pure and perfect physically; that is, that they were like the other animals, and that they are to be judged of as we judge of animals now. Considered in this light, what are the differences between man and the animals? This is a question of the most vital importance, since, if there was a fall of man from the original state of purity, it is necessary that we know of what that fall consisted before we can provide intelligently for an escape therefrom. It was not a moral fall certainly, since morality is not an attribute of animals, unless physical purity is morality. This view of ethics is not legitimate, since morals are the last development in the growth of man, are an outgrowth of, or a building upon, intellect. Nor could that fall have been intellectual, since as there had then been no knowledge of good and evil, there was no intellect; there had been no power of comparison in the human brain. We are obliged to conclude, therefore, that that sin committed by man was a physical sin.

Now what was this sin? Well, go to the animal world and compare its physical habits with our own, and it will not be difficult to discover differences sufficient to account for all that has occurred to mankind; indeed, we shall find such a disparity that we shall be left only to wonder that a second deluge has been so long deferred. What is the central point towards which all these differences gravitate? It is clearly the relations between the male and female. Undoubtedly, before the fall of man, if we accept the Biblical story, these relations between the sexes were the same

then, as they are now, between the animals; that is, they were solely for propagation, and in this respect the female was and is supreme mistress.

But what has been the result of this desecration of woman? Look again to the female animals and learn; for here woman stands in lurid contrast to her sex in that domain! Where is, the animal that wastes her very life at every changing moon? There are no such, except among the monkeys, and the fact exists there for the same reason that it exists among women.

Menstruation is an hæmorrhage or exfoliation of the mucous membrane of the uterus. Some of the higher mammals have something similar at the period of æstus or heat, but monkeys are the only mammals which menstruate like women. Monkeys are the only mammals which copulate for other purposes than reproduction.

Apes were kept 'n. confinement thousands of years before King Solomon's ships brought home from Tarshish "ivory, apes and peacocks" (2 Chron. ix., 21). A monkey (kaf) appears under the chair of a person who lived in the reign of Cheops, 4th dynasty, proving that the word is much older than the Sanskrit form (Wilkinson, Ancient Egyptians, vol. iii., p. 269: See also vol. ii., 1). 190). Aristotle, who wrote upon the resemblance of man to the monkey, takes no note of this fact; "some animals unite in their natures the characteristics of man and quadrupeds, as apes, monkeys, &c."

Pliny in his "Natural History" speaks of human beings and of monkeys, but of the things *wherein they are alike* no mention was made. Was Pliny ignorant of this fact? Monkeys and women are the only animals which menstruate. They are the only mammals which copulate promiscuously and at every season. Monkeys are still monkeys in spite of this fact; they have not evolved to something higher, so neither menstruation nor the increased excitation of the generative organs could have been the cause of subsequent development.

Pflüger has said "that menstruation is the result of the growing follicle action, as an irritant to the terminations of the nerve fibres embedded in the stromas of the ovary. This irritation finally brings about congestion of the genital organs by an afflux of blood to these organs. Other animals besides monkeys and women. have ovaries and yet the pressure of the growing follicles does not cause congestion of the genital organs out of

season. Moreover, if menstruation were analogous to the æstus of animals, this only appears at certain periods. The sum of the irritations of the growing Graafian follicles is not the same, evidently, as in monkeys and women. But I might ask why should the sum of these irritations become so great at periodic intervals causing the periodic congestion of the genital organs? When the ovaries become atrophied and menstruation ceases the woman is no longer capable of producing life; hence the expression, turn of life. Upon the maturity of the Graafian follicle menstruation commences, and it indicates that the female is able to produce life. Menstruation itself is not essential to life as animals who never menstruate produce life, and girls have become pregnant who have never menstruated. The essential principle of life is seated in the ovaries, and it is the excitation out of proper seasons which has brought on menstruation in the female organism. We say we cannot re-pot or transfer plants if it is not the proper season, we must not disturb the roots while the sap is running. If the ovaries are cut out of a girl before she has menstruated she never does so. Thousands of years ago the ancients must have arrived at some idea of the truth when they caused the ovaries to become atrophied by puncturing with needles which had been dipped in chemicals. Did this custom have its origin in some attempt to solve the phenomena of life?

The ovaries are not only essential for the function of menstruation, but they are also essential for the development of the female generative organs. If the ovaries are degenerate, atrophied, or arrested in their growth, the pelvis remains narrow, the uterus, the breasts, &c., are undeveloped. In diseased ovaries menstruation is intermittent or ceases; in diseased ovaries the secondary sexual characters are apt to reproduce themselves. The ovaries are responsible then for menstruation, its cessation, and the development of the generative organs. Tilt in his book on Ovarian and Uterine Inflammation, says, "when there is no ovary the uterus, should it exist, does not menstruate. It is the ovary which calls the uterus into action, imparting to it a stimulus which is either healthy or morbid, periodical or continuous. . . Menstruation is a species of parturition. *The reproductive organs are indeed the only organs of the body whose function is painful even when healthily performed.*" . . . Dr. Tyler Smith sought to prove that the bulk of diseases of women originate in the *hyper-secretion* of the mucous glands of the neck of the womb. . . .

Dr. Ashwell says, Of all the organs of the human body scarcely any seem so prone either to functional or organic disuse as the ovaries; for I can with truth say that I have rarely when examining these important organs after *death found* them entirely *healthy*. . . . In Germany, Neumann did not scruple to remark that, of all the organs of the human frame, none are so often affected by disease as the ovaries. . . . If menstruation does not take place when the ovaries are absent, it follows that menstruation had its origin in something which affected or related to the ovaries. As no mammal menstruates where coition takes place for reproduction only, it was the copulation for other purposes than the perpetuation of the species which brought on menstruation--the undue excitation of the ovaries. The fact that menstruation ceases when the fertilized ovum becomes attached to the uterus would seem to prove that menstruation is the hereditary result of the *excitation of the ovaries* for other purposes than for propagation, for if there are no ovaries there is no menstruation.

It may be asked, what stimulated monkeys to copulate for other purposes than propagation? When the transition took place from the attitude of the quadruped to that of the biped, the pelvic viscera, by impact, were pressed down towards the pelvic outlet. Undue secretion of the mucous glands of the vagina corresponding to the *æstus* or rut of animals may have been the result. This may have incited the males to rape the females.

This truth was realized by the most ancient religious sects. They found it necessary to check the superior brute force of the male from desecrating the female by promulgating such religious laws as these. "The birth of a child is a defilement to its parents, especially to its mother who is declared impure for as many days as have elapsed months since her conception, and her purification shall be accomplished as after her natural seasons." (Manou in the Vedas.) In Leviticus we read that "her purification shall require sixty days." In the Veda--"the husband should respect his wife in her natural seasons as we respect the blossom of the banana which announces fecundity and future harvest." If we study different religions we find it has been necessary to make religious laws to protect woman from violation. There stands the fact, ye women of the world, and there is where ye differ from the animals; and in this fact all the results of the original sin have had their source. Let any female brute lose the control of her procreative functions, as woman has been

deprived of hers, and let her be subjected to the unbridled passion of the male, and she will soon begin to menstruate.

No animal menstruates which copulates for reproduction only. Some scientists have suggested to me that this may have been the cause of the subsequent intellectual development of the human race. I see no scientific truth in this theory.

Idiots have their generative organs abnormally developed. There is a great scientific truth in this which I am investigating for a future work. Except in morbid pathological conditions, the cerebral soul develops in degree as it overcomes the abdominal soul. The licentious monkeys and savages with their thick protruding lips, indicating great sensuality and small mental capacity would negative this hypothesis were there no other refutation. But if it needed any further refutation I have only to give an example from history.

History is a great teacher--it enables us to learn by the experience of others. The Spartans were taught self-control, simplicity in their way of living, that their actions must be directed by Reason, and that the vital law manifested through their beings was not to be made the instruments of beasts but the creator of gods. Here licence was not accorded, but restraint was enforced. What was the result? The Spartans were known as the Invincibles, powerful both in body and mind. History teaches us another lesson. At Rome in the days of Juvenal when there was no such thing as self-control; Reason was a myth, civilization a mockery, and purity a jest. Energy directed too much in one direction must be at the expense of some other part. There must be an equivalence. We cut back the leaves of a plant when we want abundant bloom and pick off the bloom when we desire foliage.

An athlete who expends his energy in muscular exertion has not that energy left to expend in the artistic perception and muscular work of the eyes, or the musician of his cars. There is in either case mechanical work done and energy expended, but one is at the expense of the other. The energy of the human body is limited. If we use up our energy in diseased appetites, we have not that energy left for noble thought and artistic pursuits. The brain has developed by the *exercise* of the reasoning faculties, more exact or cumulative methods of observation. Every new scientific discovery is the means of adding to our knowledge. We have an

example of what education and training can do with the youthful mind in the great disparity between men and women in this regard--the systematic collegiate education of boys and the makeshift education which has been in vogue heretofore with regard to girls.

We still further see the result of this sin in all those false ideas which are being, disseminated with regard to preventive checks or means to prevent conception, for the cure for bad population. We are told that the amative impulse may be allowed full scope, so long as children be not produced, save as and when desired. Science is cited as the instrument which enables us to have many domestic comforts--that the aid of science is called where it would be injurious to the mother to have a child--why not under other circumstances? These books are criminal in their ignorance of natural laws.

Menstruation being the hereditary result of the undue excitation of the ovaries, there could be no greater condemnation for those who advocate preventive checks.

Morbid menstruation or excessive excitation of the ovaries induced by sexual excitement is the cause of ovarian and uterine inflammation, of uterine tumours, of ovarian cysts, of ovarian dropsy, of cancer of the cervix uteri, and various other pathological conditions of the generative organs. And this pathological condition is by no means confined to the individual life. It may be handed down from generation to generation for diseased ovaries are found in mere children; cases are on record where ovariectomy has been performed on young girls, one only eight years of age, for ovarian tumour. Cysts are found in the ovaries of new-born children, showing that these pathological conditions are hereditary. And yet these ovaries influence the whole body, often rendering existence one lifelong martyrdom. Poor mortals doomed to a living death! Degenerate organs of reproduction produce monsters of every description. The enormous percentage of women who die from these causes can only be realized by reading medical books on diseases of women. Constant irritation of the ovaries reacts upon the nervous centres, producing all kinds of morbid effects, headaches, lassitude, irritability, nervous chills, hysteria, hypochondria, melancholia, epilepsy, paralysis, hyperexcitability, lethargy, catalepsy, somnambulism, strange alienation, and various degrees of insanity. It is not the frequent child-bearing



which is so disastrous to the mother, but the constant drain upon her available energy by too frequent sexual excitement and consequent exhaustion.

Why is it that when the testes are extirpated in the male the secondary sexual characters do not produce themselves? And when the ovaries are extirpated in the female, the secondary sexual characters do produce themselves? This would show that the testes react upon the body of the male to cause increased vital activity. It is just the opposite with the female, though with savages and in some parts of the East where ovariectomy is performed for certain purposes, it is said that the women develop unusual strength. In the female the ovaries drain to themselves and store up energy for the future embryo, and when the ovaries become atrophied or are extirpated, the energy not being needed for the ova reacts upon the whole organism.

Ovarian activity therefore always means a loss to the female, a drain upon her available energy. The female organism being called upon to produce aborted life in the form of the monthly or frequent maturation of the Graafian follicle, the false corpus luteus of menstruation is a drain upon and waste to the maternal organs and no benefit to the race. Woman, as she is to-day, can be said to be undergoing perpetual childbearing, her generative organs are never at rest, except before puberty, and after she has ceased to be fruitful. The hypothesis has been advanced, that longevity or length of life is the adaptation to the needs of the offspring, that where animals deposit a large number of eggs, there is more likelihood of some surviving, therefore the maternal organism dies young, in some instances death follows immediately. In those cases where there are a small number of offspring, or the number is limited, there is a tendency for the life of the maternal organism to be prolonged to secure the perpetuation of the species.

If this hypothesis is true, the frequent maturation of the Graafian follicle is so much loss of vitality to the human race. In those races where puberty of the female is retarded she retains her youth longer, and the average duration of the life of the race is the longest. And in those countries where the sexual sentiments have been worked by the custom of early marriages, the hereditary result has been early menstruation, shorter life, and deterioration of the race. The vital principle is developed

and determined by the female and is followed by the male. Even the greater developed mental capacity of the male is largely dependent upon the mother who bore him.

In repeated pregnancies the weight of the child and the bulk of its head are increased. Schroeder, in his "Manual of Midwifery," says: "The weight of the child increases with the age and especially with the number of the previous labours of the woman. . . . The heads of male children are larger than those of female, and the most important diameter of the head--and the biparietal--increases quite out of proportion to the number of labours and the age of the mother, so that the broadest skull may be expected in a male foetus of a pluripartæ somewhat advanced in age . . . . consequently not to expect very large heads in young primiparæ, whilst in an older woman who has often borne children, a head of a considerable size may be looked for. This proves that the function of gestating is developed in successive pregnancies, that the foetus is better nourished, and has had the advantages of the more fully developed maternal organs. But our civilization would provide means to avoid conception when the mother has had one or two children, so that those children, who would be more developed physically and mentally, should not be born, or if born in spite of preventive checks should have the injurious effects resulting to contend against.

Sir Spencer Wells, in his book on "Ovarian and Uterine Tumours," published in 1882, gives a brief sketch of the history of Ovariectomy, and quotes the following:--

"A paper was laid before a late meeting of the Anthropological Society of Berlin for publication in their Transactions which reports that the aborigines of Australia and New Zealand performed ovariectomy on young girls (the age is not mentioned) by incision in both inguinal regions. They do this for two purposes: first to *prevent the propagation of hereditary diseases and deformities, and other disabilities*. The writer met a woman born deaf and dumb who had been spayed to hinder her from bearing deaf and dumb children. . . . For the same reason of personal defect men are made impotent."

The preceding indicates that certain savages have at least some regard for the future members of their community. It is to be hoped, however, that when the responsibilities of parentage become more fully recognized

that neither method--preventives nor spaying, will be necessary; the force of educated public opinion will deter the unfit from propagating their kind: but if human beings have not sufficiently evolved to realize that the function of their generative organs is reproduction, I would recommend the remedy of the ancient Greeks.

Scientific propagation is not a new idea which has originated with our nineteenth century civilization.

Menstruation is the result of the excitation of the ovaries, and the function of the ovaries is to develop and bring to maturity the Graafian follicle; and, as function has always preceded structure, we must seek the cause of the deviation of structure in the pathological condition of the ovaries--inflammation, cystic degeneration, dropsy, &c. The same may be said of the changes which the fertilized ovum may undergo in the uterus, or why is the purity of an animal's blood lost when it has once been crossed? It cannot be that the developing foetus can affect a future ovum which is not yet mature. It is because the function of gestation is affected, and, if so, what effects uterine inflammation, tumours, cancer, &c., must have! What functional derangements may not be given to the developing foetus? This negatives the hypothesis that differentiation of species is the result of the segmenting female and male pronucleus, and that only. When the generative organs are diseased they react upon the nerves governing nutrition, and this is of vital importance to the pregnant woman, for how can she impart to her child energy and rich blood when there is hyperæsthesia or anæsthesia of the nervous centres affecting these organs? And if psychical processes are to be traced back to physical processes the mother moulds the character of her child.

If we sought for the cause of nine-tenths of the insanity which is the curse of the nineteenth century, I think we should find it in sexual debauchery; that those insane had inherited weakened nervous systems through the sexual debauchery of their ancestors, or abuse in childhood of their own generative organs, or debauchery in maturity. Only the doctrine that under no circumstances ought humanity to propagate unless healthy both in body and mind, will perfect the human race. The loss of the prerogative of becoming creators when they sin against the God who gave them the right to be, would be an incentive to our sons

and daughters to study such laws of life as will produce physical and psychical perfection by appealing to one of the most powerful instincts.

The maternal and paternal instincts to propagate are natural instincts; but these instincts have become diseased, and this disease is known by the term lust.

Is it not to be wondered rather that the human race enjoys anything that can be called health? Aye, still more, is it not astonishing that it even lives at all--that it has not long since been swept from the face of the earth, as it soon will be if it do not repent of this sin?

All this is feminine, since it is from the waters of the river Euphrates that the fruit of the tree of life (whose seed, as Moses said, is within itself) is developed and perfected. But this stream of life was turned to blood by the transgressions of primitive man, and has been entirely wasted to the race save that small portion which is utilized during gestation. The supposition that this river is something of which the female system ought to be relieved--that it is lifeless and corrupt--is false and wrong.

If it had no physiological value, why does menstruation cease during the period of gestation? Nature does not deem this blood corrupt and valueless then. From the Veda of ancient India is the following: "The blood is the life, it is the divine fluid that waters and fecundates the matter of which is formed the body. It is through the blood that the pure essence emanating from the Great Whole, and which is the soul, unites itself to the body."

But this river of life has been left to waste away the health and strength--the vigour and vitality--of the race, and no efforts have been made to remedy the destruction which it threatens, a disaster involving the fruitfulness of the garden itself, and the consequent wiping out of the race. This wasteful process is considered to be a natural function, and necessary to health and life, and so indeed it is, in the unnatural conditions in which we live, and in which the world has lived since this river was turned to waste, as described by Moses, allegorically, in the 4th and 7th chapters of Exodus. This wasting away of the life of the race is the vicarious atonement by which death is averted for the time. The fulness of time is not yet; the race, for a time, must rush madly onward toward destruction and extinction; but when the New Jerusalem (which

is the purified woman) shall come in the new heaven and the new earth, as seen by St. John on Patmos, then this river of waste will return again to be "a pure river of water of life proceeding, out of the throne of God"--proceeding out of His highest creative place, the Garden of Eden, through which flows the fruitful river Euphrates.

The Garden of Eden then is the human body, and its four rivers, which have their source in the extension of the month, are the Pison, the blood; the Gihon, the bowels; the Hiddekel, the urinary organs; and the Euphrates, the reproductive functions. By these four rivers the whole garden is watered and fed or nourished and supported, drained of refuse matter, and its fruit produced. It was in this garden that mankind was planted by the Lord God after the same manner in which He performs all His other works--through the agency of law and order, as exemplified in evolution. It was the ground of this garden that was cursed, so that in sorrow man should "eat of it all the days of his life," and that it should bring forth "thorns and thistles," as Moses said it should, instead of the pleasant and agreeable fruit of perfect and beautiful children. Has not this allegorical picture been literally verified? Paul said he had only "the first fruits of the spirit;" that is to say, having the intellectual comprehension of the means for redemption of his body only.

"If any man defile the temple, him shall God destroy." Does He not do this? Does not death follow the defilement of the temple? In the temples that man has erected, and into which he enters on every seventh day to worship God, He does not dwell. These are the figures or the images only, as Paul said, of the true temple. Neither in this mountain nor at Jerusalem shall man worship; but in spirit and in truth, said Jesus. The fact that there are so many temples made with hands, into which all the professedly Christian world feels it to be necessary to enter and worship, is a certain evidence that their temples, not made with hands, are not yet the abode of God. Not having consciously the kingdom of heaven within them, where God comes and dwells with them, they still go after Him; and they are so blind that they do not see their own condemnation in the act. If a person has God dwelling in him, he need not go to church to worship Him, nor by so doing to make it evident to others that he is one of God's people, to whom He has come, and with whom He has taken up His abode. Those who have to make a profession of faith to make it

appear that they have God, only expose their own hypocrisy, for God's presence in any human being is self-evident proof of the fact.

Consider for a moment what would be the result if the people could come to recognize that their bodies are God's holy temples, and that their sexual organs, being the means by which His crowning work is created, ought never to be defiled by an unholy touch or thought, or ever made the instruments of selfish gratification merely. If the people should enter into these sacred relations only as if they were communing with God--with the same spirit in which really earnest and honest Christians enter into the temples made with hands, which they have falsely thought to be God's temples--and not with unbridled passion, what would become of the debauchery that now runs riot in the world? No; let the sexual act become the holiest act of life, and then the world will begin to be regenerated, and not before. Suppose that those who read the Scriptures, and pray regularly before eating, should go through the same ceremony before entering into the relations which should be the holiest of all relations, how long would the beastliness that now holds high carnival under cover of the law continue? If praying people believe the Bible--believe that their bodies are God's temple--why should they make such hot haste to defile them by their selfish lust and inordinate lasciviousness? Let these people become consistent at least, and in the most important act of life ask God's blessing to rest upon it.

But John saw that these fruits were to be fully realized in the new heaven and the new earth, meaning the new man and the new woman.

"Adorned as a bride prepared for her husband." Can there be any mistaking the significance of this figure? Can it mean anything save the perfected union of the sexes; and in the understanding that this perfection is coming to the world?

Why has God permitted His people to live in darkness and death (all die in Adam) so long, the Christian will ask; and if there is any truth in the Bible as being God's truth, why did He not make it so clear that none could misunderstand it and be lost thereby, the scientist will retort. Now, here is precisely where the reconciliation between religionists and scientists will come. The very thing that the Bible declares to be a gift of God, which is to be revealed when the mystery shall be solved, is the very thing after which all science seeks--the perfect life. The ultimate fact

after which both religion and science bend their energies is the self-same thing. The Spirit--God--tells what this is inspirationally in the Bible; men delve for it among the laws of nature scientifically. At the same time that it shall be discovered to the world of what this mystery of God consists: it will be demonstrated by actual life in individuals. Inspiration and evolution mean the self-same thing, spoken from the opposite extremes of the development by which it shall come--the former being the spiritual comprehension of the truth before it is "made flesh and dwells among us," and evolution being its actualization in experience.

Interpret the arbitrary commands of the Bible by the language of natural law, by which alone God works, and the reconciliation between God and nature, between religion and science, between inspiration and evolution, is completed. Inspiration is the language of men who were permeated with Divine essence, but knew nothing about the law of cause and effect. They attributed the destruction of a city by fire or by an earthquake, in short, every visitation of painful effects upon men, as a direct and arbitrary command of God as punishment for sin; while by the light of science they are only the natural effects of immutable laws, occurring because they must occur, in the evolution of the universe. All the sins and punishments of which man has been made the subject are of the same order. It was impossible that man, being an animal, should be made a son of God, save by the very process through which he has had to pass.

That the law of evolution which makes growth the method by which intellectual altitude is reached, is also the law by which physical development goes forward; the perfected creation of man and his consequent salvation from death being physical and not moral, as has been falsely taught by almost the whole of Christendom. With a perfect physical body--man reconciled to God--all other perfections follow as its fruit, necessarily. The opposite proposition to this is the stumbling-block over which all Christians have fallen; they have given all their attention to saving the soul hereafter, when this salvation depends entirely upon saving the body here and now.

Is it not palpable how the acceptance of this fact, and the adoption of its logic as a rule of human action, would harmonize the relations of man? With this view, everything that occurs is a part, and a necessary part, of

the evolution or the growth of man. *Suppose criminals were to be treated by this principle, what a reform might be inaugurated in this regard!* Suppose this precept were to be made a rule of life, the world could be at once transformed into a brotherhood. But this must also be a result of growth.

"And out of the ground (female-male) the Lord God formed every beast of the field, and every fowl of the air." The two sexes must have been comprised in each species, evidently a rib was not taken out of each male to make a corresponding female.

In the first dawn of the life-principle there was no such thing as sex. Life was a unit, that is, a homogeneous mass, gradually becoming heterogeneous until two sexes were evolved. The Biblical allegory of Adam and Eve, that the two sexes were evolved from one, accords with science. Had this a deeper meaning than even Moses comprehended? Still more curious was the supposition that the male animal was the first distinct sex, before the male animal, it was the two sexes in one of the female-male animal. And the male organs of the latter becoming gradually degenerated or suppressed the distinct female animal was evolved to correspond with the male animal.

Here we have the ideal marriage. The two unite to become as one from which the human family had its birth. Onward from the family next were formed the roving tribes which had a chosen head, who ruled the whole with arbitrary will in all respects.

Next cities sprang into existence, and reaching over provinces united into nations, making their kings or queens, their rulers absolute. From this, the concentrated form of power, the sway began to re-dispose itself among the people.

Through monarchs limited in rule to constitutions and republics has the power descended and now it is about to be assumed again by each and all individuals who have become a law unto themselves, into whose hearts Almighty God has put His law of love.

From individuals such as these a brotherhood of man can form and live, but not from any other kind.



And from a brotherhood wherein the good of each becomes the good of all, the higher and the holier family will spring into existence, whose King and Queen and Lord and Prince shall be the living God who from creation's dawn through long experience, sometimes dark but often bright, hath brought us kindly on our way to this exalted place as His abode.

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# THE REVELATION OF ST. JOHN THE DIVINE

## CHAPTER XXI.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of that city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city was pure gold, like unto clear glass.

19 And the foundation of the wall of the city *were* garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald.

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eight, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

## CHAPTER XXII.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her the fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve them:

4 And they shall see his face: and his name *shall* be in their foreheads.

5 And there shall be no light there; and they need no candle neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy let him be filthy still: and he is that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold I come quickly; and my reward *is* with me to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates in the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

India, according to the Vedas, entertained a respect for woman amounting almost to worship.

#### MAXIMS FROM THE SACRED BOOKS OF INDIA.

"He who despises woman despises his mother."

"Who is cursed by a woman is cursed by God."

"The tears of a woman call down the fire of Heaven on those who make them flow."

"Evil to him who laughs at woman's sufferings: God shall laugh at his prayers."

"It was at the prayer of a woman that the Creator pardoned Man: cursed be he who forgets it."

"Who shall forget the sufferings of his mother at his birth shall be reborn in the body of an owl during three successive transmigrations."

"There is no crime more odious than to persecute woman."

"When women are honoured the Divinities are content; but when they are not honoured all undertakings fail."

"The households cursed by women to whom they have not rendered the homage due them find themselves weighed down with ruin, and destroyed, as if they had been struck by some secret power."

"The infinite and the boundless can alone comprehend the boundless and the infinite, God only can comprehend God."

As the body is strengthened by muscles, the Soul is fortified by virtue."

"The wrongs we inflict upon others follow as like our shadow."

"It is time to appreciate all things in their true Value."

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Let us repeat that story from Sufi: "There was a man, who for seven years, did every act of charity, and at the end of seven years he mounted the steps to the gate of Heaven and knocked. A voice cried, 'Who is there?' 'Thy servant, O Lord,' and the gate was shut. Seven other years

he did every other good work, and again mounted the three steps to Heaven and knocked. The voice cried, 'Who is there I?' He answered, 'Thy slave, O God,' and the gates were shut. Seven other years he did every good deed and again mounted the steps, to Heaven, and the voice said, 'Who is there?' He replied, 'Thyself, O God,' and the gates wide open flew."

And why?

Because, as the scripture saith,--"The good that is done in the earth, Thou, Lord, doest it."

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