

are to be 'sealed as spiritual wives' to some of the basest creatures the Church produces' The young lady describes the horrible situation of the girls brought to Utah, and the prayers of the poor creatures for that release which is impossible under Mormon rule."

From this mess of rubbish it will be seen that whatever the Coultre woman has learned from Presbyterianism, she has failed to comprehend or at any rate to put in practice those two divine commandments: "Thou shalt not lie," and "Thou shalt not bear false witness against thy neighbor."

We never heard of Inez Coultre before we saw the name in the New York papers. She may or may not have been in this city. She may or may not have hoodwinked the emigration officials enough to gain employment as a "detective." But this is certain: If she told the stuff reported in the *Press Telegram*, and which appears in several other prominent Gotham dailies, no information she furnishes will be worth a cent to her employers. That is, if they really want information. She will fool them to the top of her bent. She is evidently capable of drawing upon her imagination and feeding the popular mind with the sensational fiction which it craves.

This person, however, may be made quite useful by that class of sectarian preachers that delight in anti-"Mormon" stories, however improbable and false. Among them she will be made welcome. She will "secure evidence," no doubt. But proofs, none. These are not necessary. There is not a scintilla of truth in the stories this person told to the representatives of the New York press, and if they wanted facts instead of romances there are means by which they could have obtained them from reliable sources. We pity the false creature who is selling herself to the father of lies for money, and we pity the deceived or deceiving preachers and others who have employed her to do their dirty work.

ON CREATION AND EVOLUTION.

It is curious to observe how the sages of the world, in their speculations upon the origin and government of the universe have shifted ground at various times.

The inspired narrative of Moses opens up with the brief statement that "In the beginning God made the heavens and the earth," a declaration which reveals at least three important facts, impossible of discovery and

proof by any known method of reasoning. It tells that there was a beginning; that the universe was made, and that the maker is God (or, rather, the Gods, *Elohim*). The details of the stupendous work, that is, how everything was made, have never been revealed beyond the mere statement that God spoke, and creation was effected. We are left to infer that in this "beginning," God, the Eternal, was surrounded with mighty messengers who, at His supreme command, were able and willing to execute the divine ideas that were expressed in the command, and which they gave a comprehensible form in the existing creation.

The statements of Moses concerning creation might well have been taken for granted by any true philosopher; they might have been made the foundation of any real system of speculative philosophy. Had they been accepted as the first axioms, the world would by this time have been far advanced in a knowledge of the truth. As it is, it appears that the world has been moving farther away from the truth all the time.

The old accounts of the creation given by heathen philosophers and preserved in the sages of the people are crude enough and yet stand very near the truth in some particulars. When, for instance, the Chinese represent their god, *Pan-kou-che*, as a little man who, with hammer and chisel, hewed the globe out of chaos, broke the granite crusts and carved his way through every obstacle, until the earth, by his indefatigable diligence, had been reduced to a habitable world, they have at least preserved two important truths: That the creation was effected by a personal being, and that it is in the result of personal diligent efforts.

Ideas somewhat similar to these we find in the ancient Scandinavian mythology. Thor drives through space on his rumbling vehicle and with the mighty blows of his hammer breaks his way through chaotic nature, while, with his thunderbolts, he sets the forces in motion on which creation depends. Under the direction of the "All father," as he is called, this thunder god and his fellow-gods fight the evil powers and plan the present world, making it a fit habitation for men, in whose affairs they take a lively interest until the time of the consummation of everything.

In all the ancient mythologies we trace the truth more or less plainly expressed, that creation is the

work of intelligent beings, even if the details are very much below our present conceptions. There is always some matter existing out of which personal gods organize or arrange the visible world. In this the heathens although without the light of the Bible always believed, in a crude way, one of the truths expressed by the inspired record.

As we, however, draw nearer our own age, we find the "Christian" philosophers, who pride themselves upon being the only ones favored with the true knowledge of things, gradually drop out of the philosophy, the truth, that the worlds were formed or organized out of already existing matter. The "Christian" sages are satisfied with the indistinct idea that the universe has been made out of nothing. They have retained the idea of a personal creator, partially adopting the first part of the inspired statement: "God (or gods) made the heavens and the earth." But the act of creation itself they hold to have consisted in the uttering of words. God, they hold, spoke, and as He formed His words one by one, these abstractions, as it were, called the infinite variety of concrete objects into existence, one by one, where there previously was nothing—an absolute vacuum. It is needless to make any comment upon the qualities of a mind that can be satisfied with such an idea, but it is very curious to notice that the "Christian" sages are just one step further away from the revealed truth than were the framers of the heathen mythologies.

To our own age belongs the dubious honor of having retrograded another step, inasmuch as it is becoming more and more popular to ascribe the formation of the worlds to Evolution. The philosophy of evolution discards the idea of a personal Creator altogether. It sees no intelligent design in the magnificent structures of the universe. It supposes the existence of matter and an inherent force by which the various motions have been caused and whereby the present forms have been effected.

It is indeed a matter of serious consideration that the world has at last been requested to accept as the result of the closest investigations, by the acutest thinkers, that there is no creator at all, that the originator of the universe either does not exist, or, what practically amounts to the same thing, is absolutely unknowable. And to this we have