

the war might have been changed and European interference attempted.

Ericsson's latest machine for making war, or rather for eliminating war-ships, was the "Destroyer." This is an iron vessel, one hundred and thirty feet long, carries a submarine sixteen-inch gun thirty feet long, which discharges a projectile weighing one thousand five hundred pounds, and containing three hundred pounds of gun-cotton, against an iron-clad's hull, beneath the customary water-line armor belt, with such effect that the water-tight compartments will

be of no avail. The last years of the inventor's life were devoted to the perfection of the sun motor and to the investigation of the problem of how to make the sun's heat as available as steam in mechanics.

Captain Ericsson leaves many relatives in Sweden. The amount of property he left and the disposition of it are unknown. The body has been embalmed and will be sent to Sweden.

Honesty is the oak around which all other virtues cling.

MAN'S RELATIONSHIP TO DEITY.

III.

WHAT is most perplexing about the Bible narrative of this work of creation is that two accounts are given of it; and apparently there is an irreconcilable difference between them. In the first chapter of Genesis is a statement of the creation in respect to this earth and the heavens connected with it, from the time it was without form and void until it was a fit dwelling place for man: or, to put it in other words, the account seems to reach from highly attenuated nebulae to the solid earth clothed with its wealth of vegetable and animal life, with man placed upon it as the crowning excellence of the Creator's work. But after this elaborate account of the creation contained in the first chapter of Genesis, we are startled to read in the second chapter—

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

One naturally pauses here to ask, what had become of the grasses, herbs, and trees spoken of in the first chapter of Genesis? what of the fishes of the sea, the fowls of the air, the beasts of the field? what of man, male and female, of whose creation we have just

read? and of the commandment to multiply and replenish the earth? Is it not strange that after reading of the creation of man in the first chapter that we should be told in the second that there was not a man to till the ground? Proceeding with this second account of creation the Bible says:

"But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food. * * * And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living thing that was the name thereof."

What is especially difficult in this second account of creation is that it reverses the order of that work as given in the first. The first account commences with the formation of the earth from chaotic matter and then records the various steps of progress in succinct and natural order—the same order, too, that science insists upon—up to perfection: the second begins with an account of the creation of man, the planting of a garden as the beginning of vegetable existence, and then the creation of the

fowls of the air and the beasts of the fields.

The writings of Moses as revealed to Joseph Smith, in December, 1830, and now contained in the Pearl of Great Price, make this matter of the creation of man first still more emphatic by saying:

"And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, *the first flesh upon the earth*, the first man also."

But if these writings of Moses make emphatic the apparent contradiction in these two accounts of creation, they also furnish the key by which the whole matter may be understood, and, as I think, explained. After giving an account of the creation, much as it is contained in the first chapter of Genesis, it is then stated:—

"And behold I say unto you, these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created, but, spiritually, were they created and made according to my word.*

As to the character of this spiritual creation nothing is known; nothing, so far as I know, has been revealed in relation to it. Here let me say, by way of caution, that those who accept the revelations of God as truth need not be alarmed or worried if they meet with things in the sacred writings that they cannot explain or understand, as in the

case of this spiritual creation of the heavens and the earth which preceded the natural, or what we regard as the actual creation of the earth. In this and in all cases of like character we claim for those who accept the revelations of holy writ for facts what Professor Huxley claims for those who build up theories on their conception of facts in nature, *viz*—"There is a wide difference between the thing you cannot explain and the thing which upsets your theory altogether." This idea is a pendulum which should swing just as high for the believer in revelation as for the scientist. Not that there is anything wrong with revelation, the difficulty arises from our inability to comprehend it; but when increased intelligence shall give us enlarged views and keener powers of penetration, we shall then find that the revelations of God are in strict accord with the facts in the case, and perfectly simple however incomprehensible they may have seemed to us in the day when we saw as through a glass darkly. But this is a digression.

Though we cannot understand the nature of this spiritual creation, yet to learn that the first account of the creation in the Bible is of a spiritual creation and the second of an actual or natural one, gives some comfort, from the fact that it does away with all charges of inconsistency or contradiction between the two accounts. For since they are descriptions of two different things instead of one thing, there is nothing in the law of consistency requiring the accounts of different events to be alike.

In these articles, however, what turns out to be an account of the spiritual creation of the earth has been spoken of and treated as the natural or actual creation.* It has been treated so

* I do not wish in making this distinction between the spiritual and natural creations, and in using the word "actual" to be understood as implying that the spiritual creation was *not* an actual creation. It may have been just as tangible and actual as the creation on which we walk. I only use the expression to make a distinction between the natural and spiritual creations.

*Pearl of Great Price, p. 6.

purposely, because I believe the natural in the order of its creation and development corresponded with the creation and development of the spiritual. Furthermore, I believe the account in the first chapter of Genesis could be safely accepted as the announcement of the general plan of creation, not only of our planet but of all worlds; and in it will be found ample scope for the belief that the earth came into existence by the accretion of nebulous matter; that it took thousands of years, yea, millions, perhaps, for the condensation and solidification of that matter; granting as long periods as geologists may demand for the formation of the earth's crust; that then followed the changes which were wrought during the six great periods named in Genesis; beginning with the production of light, and ending with placing man upon the completed planet as its lord and sovereign under God.

The careful reader of this paper will say, however, that the statements in the last paragraph permits all the old difficulties to surge back upon us; all the old apparent inconsistencies between the first and second accounts of creation in Genesis remain unreconciled. For if the natural creation of our planet corresponded to the spiritual creation of it, the spiritual standing in the same relationship to the natural as the well devised plan of the architect does to the actual erection of a building—then the account given of the spiritual creation of our earth may as well be regarded as the account of the actual creation of it also. But this leaves all the difficulties between the two accounts of creation in the Bible untouched, and we must look to other facts than those yet considered if we would see them removed.

The Prophet Joseph Smith is credited with having said that our planet was made up of the fragments of a planet which previously existed; some mighty convulsions disrupted that creation and made it desolate. Both its animal and vegetable life forms were destroyed. And when those convulsions ceased,

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and the rent earth was again consolidated, and it became desirable to replenish it, the work was begun by making a mist to rise that it might descend in gentle rain upon the barren earth, that it might again be fruitful. Then came one of the sons of God* to the earth—Adam. A garden was planted in Eden and the man placed in it, and there the Lord brought to him every beast of the field and every fowl of the air, and Adam gave names to them all. Afterwards was brought to Adam his wife, whom, since she was derived from man, he named woman; and she became his help-mate, his companion and the mother of his children. In this nothing is hinted at about man being made from the dust, and woman manufactured from a rib, a story which has been a cause of much perplexity to religious people, and a source of much impious merriment to reckless unbelievers. We are informed that the Lord God made every plant of the field before it was in the earth, and every herb before it grew† on our planet. As vegetation was created or made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his help-meet were brought from some older world to our own, to people it with their children. And though it is said that the "Lord God formed man of the dust of the ground"—it by no means follows that he was "formed" as one might form a brick, or from the dust of this earth. We are all "formed" of the dust of the ground, though instead of being moulded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some older world. And as for the story of the rib, under

*Lest any one should doubt that Adam was one of the sons of God, I call attention to the verse of Luke, iii chapter; where, in tracing the genealogy of Jesus back to Adam, and coming to Cainan it goes on to say that "he (Cainan) was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

† Genesis ii, 4, 5.

it I believe the mystery of procreation is hidden.

Of the things I have spoken, this is the sum: There was a planet created on the plan of the spiritual creation described in the first chapter of Genesis; beginning with the condensation of nebulous matter to a "fire ball," then the cooling of the surface and thickening of the earth's crust, and the envelopment of it in water; then came light, and by internal eruptions portions of land were thrown above the surface of the water—"the dry land appeared;" then came the simpler forms of vegetation; then the sunlight visited the earth, and doubtless higher forms of vegetation, fruit-trees and flowers and grains were brought forth; then came the creatures that abound in the ocean, that fly in the air, and the beasts of the earth. Not by the process of evolution, but by the various species suitable to the condition of the earth's development being brought from some other and older sphere, with power to propagate their kind, until the changed conditions of the earth become unfavorable to them, when they became extinct and were replaced by other species of a higher type. Then came the mighty convulsions which, for some cause or other, and doubtless for some wise purpose, disrupted that planet; and when from its fragments a new world—our present planet—was brought into existence, it was made the abode of man, as described in the second account of the creation in Genesis, which begins by placing man upon the earth and then the inferior animals.

Accepting this statement of Joseph Smith's, relative to our planet in its present state being created or formed from the fragments of a planet which previously existed, one may readily understand how the supposed differences between scientists and believers in revelation have arisen. Scientists have been talking of the earth's stratta that was formed in a previously existing planet; they have considered the fossilized flora and fauna imbedded in those stratta, and have speculated as to the probable elapse of time since those animal and

vegetable forms of life existed; and have generally concluded that the age is so far remote that there is no possible chance of harmonizing it with the account of the creation as given in the Bible. Believers in the Bible, on the other hand, have generally taken it for granted that the account of the creation in the sacred record, would give to the earth no greater antiquity than six thousand years; and have held that within that period the universe was created out of nothing by the volition of Deity—an idea so palpably absurd that intelligence, despite all Church authority to the contrary, everywhere rejects it.

The theory set forth in this paper that before Adam was placed upon this earth to people it with his offspring, the matter of which it is composed existed in another planet, which by some mighty convulsions was broken up, and from its ruins was formed our present earth, at once affords a means of harmonizing those facts established by the researches of men and the facts of revelation. If scientists shall claim that myriads of years or of centuries must have been necessary to form the earth's crust, it may be allowed by the believers in revelation, for there is nothing that would contradict that idea in the revelations of God on the subject. If scientists shall claim that the fossilized remains in the different stratta of the earth's crust reveal the fact that in the earlier periods of the earth's existence only the simpler forms of vegetation and animal life are to be found, both forms of life becoming more complex and of higher type as the earth becomes older, until it is crowned with the presence of man—all that may be allowed. But that this gradation of animal and vegetable life owes its existence to the processes of evolution is denied. As explained in a previous paper the claims of evolution are contrary to all experience so far as man's knowledge extends. The great law of nature is that every plant, herb, fish, fowl, beast and man produces his kind, though there may be slight variations from that law, those variations soon run out either by reverting to the

'original stock, or else by becoming incapable of producing offspring, and thus become extinct.*

Furthermore, since we have learned that God made "every plant of the field before it was in the earth, and every herb before it grew" (*i. e.* in our earth), the gradation of life forms which the naturalists discovers in the various strata of the earth's crust may reason-

* Since writing the first paper of this series, in which the subject of evolution was treated at some length, I have found some remarks on the subject by the late President John Taylor, which cannot fail to be of interest to the student of the subject: "The animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to beasts, fowls fish and creeping things, to the insects and to all animated nature; each one possessing its own distinctive features; each requiring a specific sustenance, each having an organism and faculties governed by prescribed laws to perpetuate, its own kind. * * * These principles do not change, as represented by evolutionists of the Darwinian school, but the primitive organisms of all living beings exist in the same form as when they first received their impress from their Maker. There are, indeed, some very slight exceptions, as for instance, the ass may mix with the mare and produce the mule; but there it ends, the violation of the laws of procreation receives a check, and its operations can go no further. Similar compounds may possibly be made by experimentalists in the vegetable and mineral kingdoms, but the original elements remain the same. Yet this is not the normal, but an abnormal condition with them, as with animals, birds, etc.; and if we take man, he is said to have been made in the image of God, for the simple reason that he is the son of God; and being His son, he is, of course, his offspring, an emanation from God, in whose likeness we are told he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryotic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity he will be like his Father—a God, being indeed his offspring. As the horse, the ox, the sheep and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate His.—*Mediation and Atonement*, pp. 164, 165.

ably be accounted for aside from the theory of evolution—viz, by the animal and vegetable life forms of some older earth being brought to our own; different species being transplanted as changed conditions in the soil and atmosphere and temperature of our earth rendered it favorable to their production, the older species becoming extinct as the changed conditions of the earth became unfavorable to them.

Then too, the theory advanced in this paper gives ample room for the reconciliation of another serious difficulty between the scientist and the believer in revelation. To the latter Adam is the first man; the former maintains that there are evidences which prove the earth to have been inhabited before Adam's time. Whether or not the planet which existed previous to our own, and out of the ruins of which our own earth was organized was inhabited by man as well as by vegetation and animals, I cannot say; all remarks on this subject would be conjecture merely. But if the researches of scientists prove beyond all question that there were pre-Adamic races, then doubtless they were inhabitants of that world which was destroyed, but the evidence of their existence as well as the evidence of the existence of animals and vegetation was preserved in the re-creation of that planet to form this earth. Though, in this connection, I must say that so far as I have examined the works of those who treat on the subject of pre-historic man, or pre-Adamic races, they have hung the heaviest weights on the slenderest of threads; and I am inclined to the opinion that Adam was the progenitor of all races of men whose remains have yet been found.

So much then for the different theories as to the origin of things pertaining to our earth; as to the beginning of the universe, that is beyond the scope of this enquiry, and may be dismissed by saying that it had no beginning. We conclude this part by quoting one of our hymns:*

* L. D. S. Hymn Book, 252, 17 ed.

If you could hie to Kolob,†
 In th' twinkling of an eye,
 And then continue onward,
 With that same speed to fly,
 D'ye think that you could ever,
 Through all eternity,
 Find out the generation
 Where Gods began to be?
 Or see the grand beginning,
 Where space did not extend?
 Or view the last creation,
 Where Gods and matter end?

† A planet near the residence of God.—Book of Abraham, Pearl of Great Price, p. 30.

Methinks the Spirit whispers—
 No man has found "pure space,"
 Nor seen the outside curtains
 Where nothing has a place.

The works of God continue,
 And worlds and lives abound;
 Improvement and progression
 Have one eternal round.

We may now turn our attention to the more immediate object of these articles—the relationship between man and Deity.

B. H. Roberts.

MATERIAL FOR A FUTURE MACAULAY.

One of Macaulay's famous passages is his description of the spectacle of Warren Hastings' trial. It is an admirable illustration of that glowing rhetoric which, giving every richly decorated detail of fact and allusion and suggestion, gradually rises into a work in literature which is like one of Paul Veronese's pictures in art, presenting a great feast, with profuse wealth of costume and stately architecture, corridor and gallery opening to the sky, and picturesque grouping of the human form. The trial of Hastings had been often described. But the accounts were like the dry record of a catalogue or the summary mention of a newspaper. Macaulay had no new material. He dealt with the old familiar facts. But the sensitive eye of the literary artist saw the pictorial possibility of the details, and by choosing each of them, coloring it in due relation to the rest, and mingling and fitting all of them together, he produced the page which makes the famous spectacle visible to every reader, and, because of the interpreter, more impressive than to those who were its living parts.

An event recently occurred, also before an English tribunal, which, from its relation to imperial politics, and from its singularly dramatic circumstance and probable consequences, must become historic. It had not all the elements which Macaulay brought so dexterously

and effectively into his picture, but its significance and results will undoubtedly make it one of the striking passages of contemporary English annals. Before the Special Commission England and Ireland were practically summoned. There is nothing more typically and traditionally English than the London *Times*, and in Parnell the cause of Ireland is now embodied. The haughty, insular and unreasoning English intolerance of the Irish movement as a scheme of reckless and unprincipled demagogues to aggrandize themselves and to annoy England, to foment discontent and to divide the empire, and therefore a movement summarily to be suppressed, has found its expression in the *Times*, which finally brought the case against Parnell to a distinct charge of complicity with crime.

This was what the England represented by the *Times* believed. It felt that directly or indirectly Parnell was responsible for the Phœnix Park assassinations and for the outrages of every kind which have marked the long agitation. To prove this fact the *Times* relied upon letters which it had published, and to show that Parnell wrote them was to ruin him totally, and to brand the Irish movement as a base and murderous conspiracy. But not to prove this was an alternative which apparently the *Times* had not considered.