

**THE TRUTH ABOUT
EVOLUTION AND THE BIBLE**

CURTISS

**THE TRUTH ABOUT EVOLUTION
AND THE BIBLE**

"THE CURTISS BOOKS"

COMING WORLD CHANGES
THE VOICE OF ISIS
THE MESSAGE OF AQUARIA
REALMS OF THE LIVING DEAD
THE KEY TO THE UNIVERSE
THE KEY OF DESTINY
LETTERS FROM THE TEACHER, VOLS. i, ii.
GEMS OF MYSTICISM
THE TEMPLE OF SILENCE
THE SOUNDLESS SOUND
THE DIVINE MOTHER

THE CURTISS PHILOSOPHIC
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THE TRUTH ABOUT EVOLUTION AND THE BIBLE

BY

HARRIETTE AUGUSTA CURTISS

AND

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Founders of

THE ORDER OF CHRISTIAN MYSTICS

and

THE UNIVERSAL RELIGIOUS FOUNDATION, INC.

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EVOLUTION

They quiver, shift and change like human hope,
These myriad forms in the Kaleidoscope,

Abide their little hour and are gone,
As Life's fast flying wheel whirls ever on.

Each flows out from one evolved before
In equal charm, or may be less—or more.

But naught remains unchanged. All things must shift
Into such forms as next may be the gift

Of Him who turns the wheel. Yet see the Law
With certitude serene, infinite, draw

A golden thread forever through the maze
Uniting present, past and future days.

Though men with tints and colors may essay,
They work inside of lines drawn yesterday.

To-morrow shows a scene of woe or weal,
A sequence sure of this day's sloth or zeal.

Thus runs the Law, life's atoms bright arranging,
And combinations new reflect the changing.

Each form has intimate, complete relation
To that just past, its source and derivation.

Learn day by day similitudes to scan;
See in this toy, somewhat the way of man,

From out the Spiritual Sun a Ray,
Held by the magic of the Law in clay.

Who knows what fairest form of all
Shall last—and perfect—on our shoulders fall?

FRED BURBANK LEYNS, *Fellow O.C.M.*

Courtesy of *The Square and Compass*, Denver.

INTRODUCTION

"Get wisdom, get understanding: forget it not. . . . Forsake her not, and she shall preserve thee; love her, and she shall keep thee." *Proverbs*, iv, 5, 6.

"Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the on-lookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance." Prof. Robt. A. Millikan, *Collier's*, Oct. 24, 1925, 6.

"Wisdom is the principal thing," Solomon tells us. "Therefore get wisdom: and with all thy getting get understanding." If we have a real understanding of a principle we can grasp and comprehend the many seemingly conflicting aspects of its manifestation and thus solve the problems its diverse aspects may present. This is particularly true of the apparent conflict between the doctrine of evolution and the statements of the *Bible* as to the origin of man. For, if we really understand what evolution means, and if we understand what the *Bible* really says as to the origin of man, we will find that there is no conflict between science and religion or between evolution and the *Bible*, only between misconceptions on both sides. Both sides are right in a way, but both are talking about entirely different things.

Since it would require several volumes to expound

and fully corroborate the philosophy presented in this volume, especially its theological implications, and altho many theological card-houses will necessarily be toppled over, because they are built upon the shifting sands of human speculation instead of upon Cosmic Law and the Rock of Eternal Truth, nevertheless, we will have to confine ourselves more to an outline than to a complete exposition of the subject.

In the subsequent pages if we do not give more elaborate corroborative examples and arguments, or if at times we may speak somewhat dogmatically, it should be remembered that only sufficient of the philosophy can be given herein to substantiate our main thesis. We will endeavor, however, to give sufficient illustrations and to point out the same laws working in Nature all about us to convince the average unprejudiced mind that does not have a thesis of its own to modify or discard ere it can grasp a new conception. Those who are studiously inclined will find many of the points more fully elaborated in our other volumes.¹

To gain a true understanding of any principle or problem we must have, firstly, a willingness to accept truth when it is proved to us, and secondly, we must have minds whose channels of thinking are not fossilized into grooves by traditions which mould and distort every fact according to preconceived conceptions. In other words, not only must we have minds

¹ Particularly *The Key to the Universe*, *The Key of Destiny* and *The Voice of Isis*.

that are plastic enough to grasp new ideas, but we must have the willingness to accept new points of view, new conceptions and new truths when they are demonstrated to us. Also we must not permit our emotions—whether religious or of scientific impatience or intellectual contempt—to enter into what should be a calm, rational and scientific examination of the *proved facts* of the case and the *unvarying laws* of Nature back of them. For, if we do, the resulting emotional storm upsets the quiet balance of our reasoning and even of our intuitive faculties, and blinds us to the truth, no matter how unassailably presented, both logically and scientifically. As we have said elsewhere: “It is well to heed the past, yet not to live in it and say that that which has been is all that can ever be, but to reason intelligently from the underlying principles which are the same yesterday, today and forever, altho they find ever greater facilities for more perfect expression as evolution advances. The Tree of Life grows from age to age and puts forth fresh branches and leaves and fruit perhaps undreamed of when it was but a sapling; nevertheless it grows always from the Everlasting Root, and but expresses that which was present altho unmanifested within the seed. And ever it is the same fundamental process of Nature which puts forth its new experiences.”²

Proved facts are realities, while appearances may be but certain aspects of those facts seen under vary-

² *The Message of Aquaria*, Curtiss, 25.

ing and often limiting conditions. With the investigations of science and the progress of knowledge, both our understanding and our interpretation of facts must progress and enlarge. New scientific interpretations of facts often require some time for their general acceptance, because of the inertia of the mind and the power of habit or the impetus of former ideas. Yet, because of the willingness, even eagerness, of the truly scientific mind to arrive at the truth, and its willingness to thrash out objections in the open, the period required for the acceptance of new conceptions and new truths in the scientific world is relatively short. But in religious matters the case is far different.

The spiritual realities, the eternal verities, are ever the same. Yet with the advance of knowledge and the expansion of man's consciousness their interpretations should also advance as greater light is shed upon them. However, in the religious field there is not the willingness to face truth and modify old conceptions, even if those old conceptions were interpretations made by a handful of men during the Dark Ages. The minds of a majority in the Christian world today are still shackled and limited by the creeds and dogmas formulated so long ago by their respective churches. They fail to realize that there are no creeds or dogmas in the *Bible*: that all such are but man-made interpretations of certain spiritual truths, made by groups of men as fallible as ourselves in long bygone ages when the knowledge of Nature and her

laws was limited: was speculative instead of scientific.

Many religious conceptions today are in much the same class as were the conceptions of science and medicine during the Dark Ages. Since the Fundamentalists are literalists they may be regarded as materialists in religion, failing to recognize that they are living in the age of radium, the radio, television and the aeroplane. They fail to realize that mankind will no longer tolerate the oxcart or the one-horse-chaise interpretations of either scientific or religious truths, but insists on mental and spiritual aeroplanes in which they can rise above the literal, materialistic and earth-plane conceptions of former ages and get an aerial view of the spiritual landscape and so judge as to the relative value of mere appearances.

Yet the Fundamentalists are right in holding to their inner realization that man was created in the image of God and not of an ape. But it depends upon their conception and definition of man.

On the other hand science is right in claiming that all *forms* of life on Earth—both plant and animal—have evolved gradually from the simplest beginnings, and that these forms have developed—altho not uniformly—through successive stages of complexity until they culminate in man.

Apparently these two ideas are contradictory, diametrically opposed and irreconcilable, and yet in truth they are not. The conflict is only between the respective definitions of man. One refers to the

Spiritual Man and the other to his physical vehicle or body, yet both these two men are distinctly mentioned and accurately described in the *Bible*. It is the failure to make the distinction and discrimination between these two that has caused the confusion and led to the controversy between the two schools of thought. Both are sincere and both stand firmly for their honest convictions, and *both are right* from their point of view. But in both cases their point of view is limited by their lack of understanding of all the facts in the case and to their lack of consideration of the other's view-point.

It is just this lack of understanding each of the other which we hope to remedy in this volume by pointing out to both the plain statements of the *Bible* which *support both sides* and thus reconcile all their differences through true understanding and its resulting wisdom.

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