

authority in Divine Science for considering God masculine as we have for considering Him feminine, for femineity gives the last (and therefore the highest) idea of Deity."

I suppose this remarkable woman will be a leader of women's rights. I have not yet come across, in her books, the reversal of 1 Cor. xi. 3, but I would not be surprised to do so at any moment. It reads as follows :

"But I would have you know, that the head of every man is Christ ; and the head of the woman is the man ; and the head of Christ is God."

Yes ; a complete reversal, and place woman at the head of affairs. That would not be out of the way if it is "All-God." But remember, as Mr. Patterson says : "All-God as little meets the wants of the human heart as No-God."

Here we stand on the threshold of Polytheism as found throughout the world. Instead of the thirty-three gods of the Rig-Veda, we now get a glimpse at three hundred and thirty million. Macaulay well describes this Hindooism or Pantheistic mythology : "In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of the people."

This is in harmony with what Professor Monier Williams says in regard to the effects of this All-Godism as producing fetishism : "Everything good or evil is held to be permeated by the presence of divinity. There is not an object on earth or in heaven which he is not prepared to worship—rocks, stocks and stones, trees, pools and rivers, his own implements of trade, the animals he finds most useful, the noxious reptiles he fears ; men remarkable for any extraordinary qualities—for great valour, sanctity, virtue, or even vice ; good and evil demons, ghosts and goblins, the spirits of departed ancestors, an infinite number of semi-