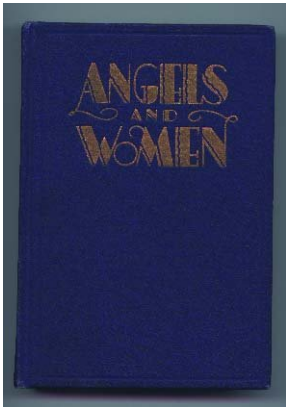


# Angels and Women<sup>1</sup>

By Ken Raines



**The revisor of this book is of the opinion that the original manuscript was dictated to the woman who wrote it by one of the fallen angels who desired to return to divine favor.**

*Angels and Women*, 1924 p. 5.

## **God's Curse on all these things**

**The Scriptures group all these forms of devilry in two verses, in Deuteronomy 18:10, 11.... Reviewing this passage we see that one who uses divination is one who receives information from the fallen angels by means of omens or oracles. The manner is immaterial.... A witch is a medium or mouthpiece of the fallen angels...**

*The Golden Age*, April 13, 1932 p. 431.

In 1878 J. G. Smith published a novel titled *Seola*. In 1924 it was revised by a Bible Student (JW) and published under the title *Angels and Women*. It was recommended by the Watchtower Society in two *Golden Age* magazines.

*Angels and Women* is an automatic writing book. The Foreword states that the woman who wrote it was "impelled to write it after listening to beautiful music." [1] It also said that the spirit that "dictated" the novel to Mrs. Smith was one of the fallen angels who desired to return to God's organization. [2]

Why then did the Society endorse this book? The Society at the time believed that some demons or fallen angels were honest and could be saved and return to God's organization. *Angels and Women*, they believed, was channeled or "dictated" to the author by one such fallen angel who was honest and told the truth about pre-flood conditions on earth. They endorsed the book and said it shed some "light" on the subject since it came from an 'honest' fallen angel who was there at the time. They therefore claimed to receive new "light" from a demon according to their own statements.

This is a clear example to me of Rutherford and the Society believing in and endorsing the views of "honest" demons and also a direct involvement with the occult and spiritism which they would call "devilry" or "demonism." Today we would call this channeling.

## **The Foreword**

*Angels and Women* has a three page Foreword. No author for it is given. The Foreword was apparently done by the reviser. The reviser here is said to have been "a personal friend of Pastor Russell and one who was close to him in his work" [3] and one who "was formerly his confidential associate." [4]

The theology, words, and phrases used in the Foreword can be found in Rutherford's writings. Whoever wrote it was at least familiar with the Society's writings on the book's topic.

The Foreword in part states:

TRITE but true is the saying, "Truth is stranger than fiction." Fiction sometimes illumines the truth.

A number of years ago Mrs. J. G. Smith published a Novel entitled *Seola*. She claims to have been impelled to write it after listening to beautiful music. She made no pretense of a knowledge of the Bible. Yet so many of her sayings are so thoroughly in accord with the correct understanding of certain scriptures that the novel is exceedingly interesting and sometimes thrilling.

The greatest Bible scholar of modern times read this book shortly before his death. To a close personal friend he said: "This book, if revised according to the facts we know about spiritism, would be instructive and helpful." Long prior thereto this noted Bible scholar had written and published the first clear presentation of the Bible teaching on spiritism. He advised his personal friend to revise the novel *Seola* and to publish it if opportunity afforded at some future time.

This book deals with the events transpiring between the date of the creation of man and the great deluge. The principal characters figuring in the novel are Satan, fallen angels and women. Angels are heavenly messengers. There was a time when all angels were good. The time came when many of them allied themselves with Satan and became evil, hence called "fallen angels.".... Evil angels and bad women have made countless millions mourn.

The Bible story of fallen angels or evil spirits is briefly told as follows:

Lucifer, once a good spirit being,... deceived Eve, the first woman, causing her to sin. Adam, the first man, joined her in the transgression. The sentence of death and expulsion from Eden resulted.... there was born to Adam and Eve a number of children. Sixteen hundred years later, among these descendants of Adam and Eve, were Noah and his family.

Lucifer, now degraded, was named by Jehovah the Dragon, that old Serpent, Satan the Devil. God had permitted the angels, prior to the flood, to have supervision of the peoples of the earth. (Hebrews 2:3.) These angels had power to materialize in human form and mingle amongst the human race. Satan seduced many of these angels and caused them to become wicked or fallen ones. They in turn debauched the women descendants of Adam. The materialized angels, called "sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Genesis 6:2) A mongrel race resulted from these fallen

<sup>1</sup> C:\My Documents\SCHOOLofLocalChurch\Lessons\30TheNephilim\Articles\Angels&Women.doc

angels with the offspring of Adam. These filled the earth with wickedness and violence. Their wickedness became so great that the Lord Jehovah brought upon the world the great deluge that destroyed all of this mongrel race.

The sons of God who succumbed to the temptations and thus became the fallen angels are alluded to as "Devas" in this book; their offspring as "Darvands."

The fallen angels or evil spirits were not destroyed in the flood, but imprisoned in the darkness of the atmosphere near the earth. Upon this point the inspired words of holy writ are: "For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter 2:4.) "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.)

Since the flood these evil angels have had no power to materialize, yet they have had the power and exercised it, of communicating with human beings through willing dupes known as spirit mediums. Thus have been deceived hundreds of thousands of honest people into believing that their dead friends are alive and that the living can talk with the dead.

All students, familiar with the Bible teaching concerning spiritism, will read this book with the keenest interest because it shows the method employed by Satan and the wicked angels to debauch and overthrow the human race. The reviser of this book is of the opinion that the original manuscript was dictated to the woman who wrote it by one of the fallen angels who desired to return to divine favor. It is believed that reverential persons now examining the revised edition of this book will have a better understanding of the evil influence about us and be better fortified in the Lord's word and grace to shield and protect themselves from these evil influences.

Spiritism, otherwise named demonism, is working great evil amongst men. It should be studiously avoided. To be forewarned is to be forearmed. Hence this publication. [5]

Truth is stranger than fiction indeed! Here the Bible Student who wrote this Foreword says that reading this book will help one avoid spiritism!

How?

Why did they believe that reading a book "dictated to the woman who wrote it by one of the fallen angels" or "evil spirits" could help one be "forewarned" about spiritism and be "forearmed" against it? Did they believe it clearly showed the dangers of being under such demonic control and deceived as the author J. G. Smith was here? Did it show how spirit mediums like J. G. Smith were "willing dupes" of fallen angels or demons? Did it clearly demonstrate how a person could become a channel for the fallen angels and thus become a "witch"?

I believe they recommended the book because they believed the demon who channeled it was not deceptive, but honest.

#### **Finding the Manuscript**

*Angels and Women* opens in the "NORTH SYRIAN MTS., May 23, 19&endash;" where a group of people on their way to "Jahrada" take a rest "along the steeps of the Anti-Libanus" mountains. (p. 7) There, one in the group, "Edmund," finds by accident a triangular rock with a figure on it that covers an entrance to a cave about ten feet square which had been cut out of the mountainside. (pp. 8, 9)

After sending for help in the valley to remove this rock they find inside a cylindrical object made of pure amethyst. (pp. 9, 10) Engraved on it on one side was "the representation of a terrible flood" and on the other a man, woman and children. (p. 10)

**In removing the dust from the crystal a spring was touched, and the cylinder opened, disclosing a linen roll like those of Egypt (though incomparably finer), covered with minute characters which, under the rays of the sun, became intensely blue.** (p. 10)

**It occurred to one of our number, an enthusiastic archeologist, that this was a memorial of the great deluge; that the man might represent Japheth, the son of Noah... the woman was his wife and the other female figures his daughters.** (p. 11)

After comparing this with the tenth chapter of Genesis, they find that the names of the men and women correspond with the Genesis account:

**... the mother's name proved to be Aloma, those of the daughters Samoula, Altitia, Apardis, Loamba and Jardel.** (p. 11)

Thus:

**The mystery was unraveled, and we found ourselves in possession of the greatest archeological discovery of the twentieth century &endash; an antediluvian memoir, The Journal of Aloma, wife of the patriarch Japheth!** (p. 11)

With the help of the archeologist the manuscript of Aloma's Journal or diary was translated. It was in such fragile and delicate condition that "almost before the last pages were finished it crumbled to powder." (p. 12) The rest of *Angels and Women* is this "translation" of Aloma's Journal chronicling her life.

#### **Aloma's Journal: Child of the Hermitage**

Aloma's diary or journal starts out with her life on the west bank of the Euphrates. Aloma's father Allimades (Noah's brother) is the one who suggested to Aloma that she keep a journal of her life. (pp. 13, 14) Aloma is a happy, contented person who is puzzled by her parent's melancholia. (pp. 15, 16)

On pages 16 and 17 of *Angels and Women* Aloma reports overhearing her father talking to her mother about her birthday. Her father laments that Aloma is beautiful and he wishes that she was deformed instead. (p. 16)

#### **Allimades' Story**

The next chapter is mainly a record of Allimades' response to Aloma after she questions him about his remarks concerning her beauty. (p. 20)

Allimades' response (pp. 20-34) is as follows:

Adam and Eve were "driven from their happy home" because they "admitted the Deceiver to their counsels." Since then sin and death have attended mankind. The Tempter "enticed other "Star-spirits" from their allegiance to the Almighty, promising to establish them as great princes in the world." These Star-spirits [angels] materialized as men on earth and took women as wives. (pp. 21, 22)

**A race of magnificent but frightfully depraved creatures, giants in intellect and stature, were the products of these unnatural marriages, and they, with despotic cruelty, aided their sires in the subversion of the world. The story of the crimes and abominations which prevailed would be too shocking for your ears. The worshipers of God struggled in vain to stem the tide of diabolical iniquity. Those who resisted the imperious will of these Devas or the Darvands<sup>1</sup> their children, were disabled or put to death. [6]**

Allimades states that Satan (or Satan) himself materialized on earth and "established his court at Balonia[!] City of the Sun" where the world's learning and wealth was concentrated. (p. 22)

It was near the City of Balonia that Allimades was raised. He had a single brother named Noah and was unsure if he was still alive. Noah, he said, "denounced the foul living of the Evil Ones, and called upon God for deliverance." (p. 23) He must have had a charmed life he said for all attempts by the Devas at assassinating him failed. (p. 24) After their parents died Allimades said that:

**... we, with our few servants, were left in the world sole worshipers of the true God.** (p. 24)

Noah "journeyed to a distant country in the North" and found a "noble family," married one of their daughters and returned to Balonia with a daughter of another family. This person's name was Samoula. (p. 24) Samoula is Allimades' wife and Aloma's mother. (p. 28)

On pages 25-28 Allimades relates his last conversations with his brother Noah. During one of these conversations Noah has his third revelation from God. Noah is commissioned as a prophet of God. He tells Allimades that God will destroy the world because of the violence and evil caused by the Devas and Darvands. Noah is to build a boat to save himself. Allimades is to flee the city with Samoula and take her as his wife. He marries Samoula and does not flee but stays near the city studying the works "of a purer age" such as those written by Seth.

During this time some Darvands (offspring of the angels and women) see Samoula's beauty and decide to try and capture her to give to Satan and receive a reward from him. Noah warns them again to flee saying they only have a few hours to escape as Satan has been told of Samoula's beauty and has sent out a search party for her. (pp. 30-32) They flee and this is how they arrived at the Hermitage. (p. 33)

Allimades gives Aloma the writings from a "purer age" to read and study which tells of all these things and more about the history of man, Satan's kingdom, etc.. (pp. 33, 34)

After this the following is said to have occurred:

**Glancing upward, we beheld directly overhead, in an opening between the cypress-tops, some object passing swiftly, and heard a peculiar sound of exultation ring out above the forest. I looked at my father in amazed inquiry. His face was ashly pale; he trembled, and fixed an earnest gaze upon the canopy above. Breathless, he cried, "The Devas!"** (p. 36)

After escaping from the Devas Allimades decides that they should make a pilgrimage to Eden. He said "It has been considered a sacred duty that every human being, once during life, make a pilgrimage to the site of ancient Eden" and offer sacrifices and to pray. "I fear I have incurred the displeasure of the Almighty by deferring this rite" he says. (pp. 36, 37)

### **Hesperus**

The next chapter ('Change,' pp. 39-74) deals with their journey to Eden and its consequences. It also introduces an important individual in *Angels and Women*, Hesperus, a fallen angel.

They journey to Eden by boat down the Euphrates river and offer a sacrifice that God accepts by consuming it with fire. (pp. 46-47)

On their way back from Eden while sleeping in the boat, Aloma is awakened by a flash of light. (p. 49) Behind her are two beings in the form of men. These turn out to be Satan and Hesperus a fallen angel who are after Samoula. (pp. 49-51) Satan tells Hesperus to kill Allimades which he does by sending "a slender shaft of light" from his finger which "quivered" over Allimades' heart. He next tells Hesperus to kill Aloma as well. (p. 51) Hesperus, however, admires her beauty and asks Satan that she be spared and given to him.

Aloma lay in the boat in a "swoon" until the morning when she was awakened by her mother Samoula shrieking at seeing that her husband was dead. Two 'men' appear on the shore and offer assistance. Samoula lets them help and they tell her Allimades died of a rare disease peculiar to the region. They accompany them on their journey back to the Hermitage. Aloma however, recognizes the two as the ones who were responsible for her fathers' death. This is discerned by her and not her mother because she recently acquired the "gift of prophecy." (p. 52)

After arriving at the Hermitage Satan and Hesperus stay a few days and then leave. (p. 56) Aldeth (one of their servants) comes to the conclusion that these 'men' are actually Devas. (pp. 57, 58) She tells Aloma they are no longer safe. One day after this Aldeth's husband Cheros (their other servant) is killed by a flash of light from the sky. (pp. 58, 59)

On a day soon after this the two 'men' (Satan and Hesperus) are seen coming down the river on a boat. They just so happen to be passing by and decide to see how they are doing. Samoula tells Satan about Cheros' death. Satan comforts Samoula while Hesperus makes a "move" for Aloma saying:

**Samoula will depart with Satan.... Thou wert born to be an angel's bride. Become the partner of Hesperus.... I have prepared a paradise in the west...** (pp. 61, 62)

Aloma refuses this advance and "The Devas soon left us." (p. 63)

Next, "various afflictions assailed" them. Cattle die, trees are set on fire, floods & you name it. (p. 164) Of course this was the work of Satan and Hesperus. Next thing you know they both show up again as 'men' after this with some Darvands who bring them baskets of fruits, meats, etc., and packages of fabrics and jewels. Aloma's admiration for the help of their new friends is tempered when she notices that all of the packages and also the headbands and upon the tunics the Darvands wore had an emblem on them & a winged serpent!



The "winged-sun-disc" symbol that appeared on Bible Student literature from about 1911 to 1920.

The description here of the Darvand's apparel sounds like a 1940 Watchtower illustration of the nephilim, fallen angels and the offspring of fallen angels and women in Rutherford's book *Religion*. (see 'The Priests of Satan's' and the reproduction of this illustration below.) Also, the emblem of a winged serpent sounds similar to the Egyptian winged-sun-disc symbol with two serpents that adorned Russell's books and booklets and has been attributed to Russell's alleged involvement with Freemasonry. [7]

Aloma tells Samoula that God has enlightened her about the identity of their two new friends and that she doesn't want anything to do with them. (pp. 67, 68) Samoula does not listen to Aloma and leaves with Satan's after he offers her a jeweled bracelet. (p. 70)

Hesperus again tries to convince Aloma to be his bride and to leave with him. (pp. 71-73) He tells Aloma that Satan's has had numerous wives and when he tires of them he persuades them to drink "of the amaranthine cup," and they die "by a petrifying poison!" (p. 71) Hesperus says that he has the antidote for this poison and that he can save her mother from this fate if Aloma will leave with him. (p. 72) He says that he left "the service of the eternal" for ambition, not pleasure; he wants to be not just a peer of Satan's but his dictator. (p. 72)

Aloma refuses this latest advance by saying:

**Hesperus, not even the safety of my mother shall tempt me. Sin is more dreadful than death, holiness is more to be desired than glory.... so far you may be restored. If I yield to your persuasion, we shall sink into everlasting perdition.** (pp. 73, 74)

With this, in the melodramatic style of the book, Aloma pulls out a small dagger and says:

**... I love you not, O Hesperus, yet would I plunge this weapon into my own heart to save you from the sin of my embrace.** (p. 74)

Hesperus withdraws to try again on another day.

#### **Greater Change**

The next chapter is the longest one in the book. (pp. 75-191)

It opens with Aloma finally deciding to go with her mother, Satan's, and Hesperus to Balonia after she realizes that she has no other choice. When asked by her mother to join her and Satan's she says:

**Our garden is overflowed, our date-trees are destroyed, our camels and kine have perished, my father and Cheros are dead. I can but go with you. God save me from sin!** (p. 78)

Before going with them she goes with Aldeth and gets the "manuscripts and writing materials of Allimades, and the amethyst cylinder" presented to her at her last birthday. (p. 78) She then leaves with them together with a fleet of Darvands mounted on white elephants [!] headed for --

#### **Balonia.** (pp. 79, 80)

During the journey Aloma hears a voice, apparently God's, encouraging her to remain righteous. (p. 81)

Page 84 records Aloma, while entering Balonia, seeing a "dignified man" on the mountainside nearby "directing the removal of timber" and resembling her father in appearance. This of course is her uncle Noah preparing the ark, referred to in this book as the Tebah. Much space is devoted from page 82 to 90 in describing the "towers and palaces" of Balonia and its gardens, furnishings, and so forth.

#### **Hesperus From Outer Space?**

On page 91 there is an interesting allusion by Hesperus to his former home in the stars. ("exceedingly interesting" to the Society's reviser?) Hesperus says the following to Aloma apparently in reference to his former estate in heaven:

**... O Aloma, beautiful, beloved, look forth into the western sky! Seest thou the brightest of yon celestial group, a star radiant and tender as thine own eyes? There once I dwelt, happy and pure. I would return unto mine ancient realm. I have seen thy soul,... and I tire of earth, its baseness and sin.... Have pity, Aloma!**

This is interesting and important to me for two reasons. First, when this book was revised and published by a Bible Student and recommended by the Watchtower Society as shedding new light they believed and taught that Jehovah was a being who eternally existed in the time and space of this universe. This place was the Pleiades star system! From there Jehovah sent his angels to earth. This view of God and the angels by the Society and the demon behind *Angels and Women* sounds more like the gods from outer space in Erich Von Daniken's "ancient astronaut" theory! (See the article [Jehovah Ancient Astronaut From the Pleiades?](#))

Second, Hesperus as a fallen angel or demon expresses a desire to return to God's organization. He is, apparently, the "fallen angel" who the revisor believed "dictated" the novel to Mrs. Smith.

#### **Minerva the Sorceress**

While in the Palace at Balonia Aloma meets a woman named Minerva. Aloma notices a wooden structure in the distance from her balcony and asks her what it is. She is told that it is "Tebah" or the Ark. (p. 97). It is being built by a fanatical old man and his sons, she says, as they believe that a great flood is coming. (p. 97) The old man's name is Noah. (p. 98)

Aloma asks Minerva how she came to be in Balonia and why she is unhappy. Minerva relates how she was a daughter of a prince who governed a happy people who followed God. Devas attacked her father's kingdom. (pp. 102-3) Unlike the rest from this kingdom, Minerva's life was spared because of her beauty. She married the Deva Uronion, apparently as the price for having her life saved. (p. 104) They both entered the service of Satan at Balonia where she has lived unhappily ever since. She says she briefly retained her former faith in God until hearing of other similar cases of conquest by the Devas. Satan now rules the world, she says, and God, if there be one, does not care about this sorry state of affairs. (p. 105)

In accord with the Society's belief at this time, Minerva states that Satan "seduced" Hesperus and the other Devas (fallen angels) from their place in heaven.

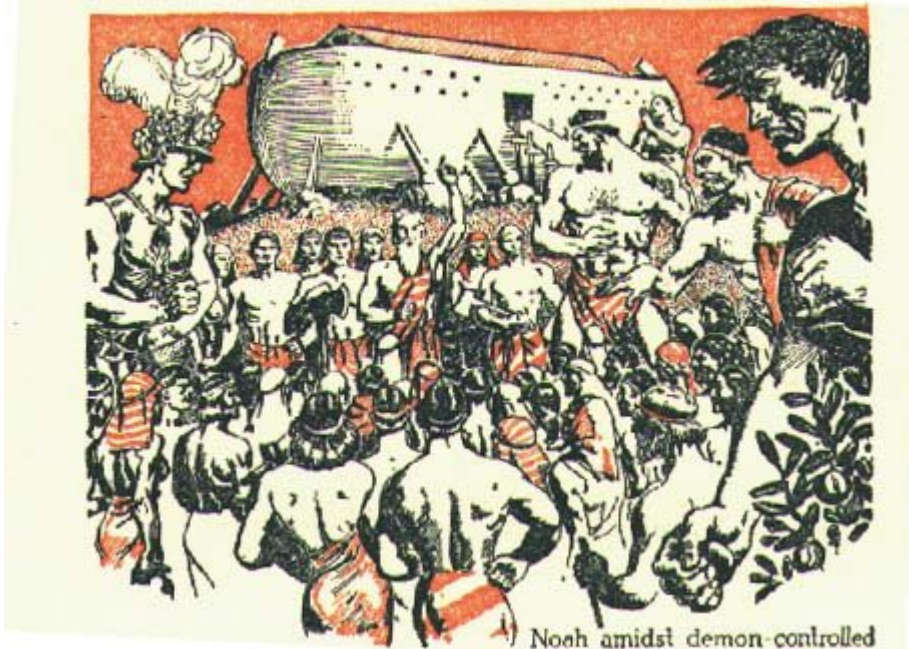
### **The Priests of Satan**

On page 106 is a description of a processional of "the priests of Satan." These are described as:

**... a band of men, hideous in aspect, with scarlet feathers on their heads, upon their bodies purple tunics, emblazoned with yellow dragons, and in their hands sharp scimitars.**

This description reminds me of a 1940 Watchtower Society illustration in Rutherford's book *Religion* titled 'Noah Amidst Demon Controlled.' This drawing (reproduced on the next page and enlarged on the cover) shows Noah preaching to the sons of God, nephilim, giants, and humans.

On the heads of one of the "giants" are some feathers. He looks to have some winged design on his breastplate. This is apparently one of the nephilim that were the so-called "Priests of Satan" described in *Angels and Women* (But not mentioned in the Bible). He does not have a scimitar in his hand as the "priests of Satan" are said to have had in *Angels and Women*. (Unless it is in his left hand which is nondescript) Instead he and the other giants (except one) have a round object in their right hands. Perhaps this is a rock to throw at Noah. Perhaps it is a talisman. (see below)



*Religion*, 1940, p. 16.

The other giants have headbands of cloth or leaves on as the "Darvands" are described as having. (This is true of other Watchtower illustrations of the "giants" as well.)

It appears to me that the artist here could have received his ideas or "inspiration" on what the nephilim, fallen angels and their offspring wore from the description of them in *Angels and Women*. If this is not simply a coincidence, the book had effects on their views of this issue years later.

### **Japheth**

During a pageant to show Balonia's residents Samoula as their next queen, Aloma sees Japheth, the son of the prophet Noah, and they manage to meet for the first time. They meet outside the pageant and discuss their attraction to each other. (pp. 115-117)

Japheth implores Aloma to stay with him in his father's house for safety and that only a miracle will save her from the "sins and crime" of Balonia.

Aloma reports:

**Again my mind was suddenly illuminated, and the purpose of the Most High revealed. The gift of prophecy was bestowed for my own salvation and that of others; and I answered confidently— "The miracle has been performed. I am possessed of a talisman more potent than the wiles and violence of Deva or Darvand. We shall meet again.** (pp. 118, 119)

[Perhaps this is an allusion to Devas and Darvands having talismans. If so, perhaps in the Watchtower illustration reproduced above, the round object in the right hands of the nephilim or giants are talismans.]

### **The Sorceress and the Prophet**

In the morning Aloma is awakened by Minerva the sorceress. Minerva tells Aloma that her "innocence and purity" reminds her of her youth before the pursuit of pleasure and power corrupted her. She doesn't think God would forgive and accept her now. As she put it:

**I love you because you are what I once was, and I abhor myself for what I have now become.** (p. 124)

She decides to pursue pleasure and to blot out her troubles with sorcery. She throws a few crystals down which fill the air with an intoxicating odor and she tries to persuade Aloma to take a drink of an intoxicating and perhaps hallucinatory concoction. She refuses and tells Minerva that God is forgiving.

Minerva apparently tires of pursuing pleasure with drugs for she decides to go and visit the old prophet Noah who is going to preach that day. (pp. 126, 127) They both go to Noah and after hearing him Minerva repents and wants to know how she can serve God again. (p. 131)

### **Third Day at Balonia**

The next day Aloma joins Noah's family in offering sacrifices to God (pp. 137, 138) and agrees to marry Japheth and join them on the Tebah or Ark. (pp. 138, 139) She says she must return to Balonia and participate in Samoula's wedding first. (p. 139)

She returns to the Palace in Balonia and finds Uronion (Minerva's Deva husband) waiting for her with a note from Minerva. The note states that she is about to be put to death at the hands of the "demons" for her faith in God. (pp. 140, 141)

Aloma decides to rescue Minerva from her fate, possibly with the help of Hesperus. (pp. 142, 143) She comes to a place where, hiding, she overhears Uronion pleading with Hesperus for Minerva's life. (p. 144, 145)

After Uronion mentions that Aloma was also with Minerva to hear Noah preach, (pp. 145, 146) Hesperus gives Uronion a key to "liberate" Minerva. (p. 146)

### **The Council of the Devas**

As Uronion departs with the key Aloma is unable to flee from her hiding spot as a group of Devas approach. (pp. 146, 147) A 'council of the Devas' takes place that Aloma listens to. Satanus presides over this council. What follows (pp. 148-151) is apparently another section in the book that the revisor thought was "exceedingly interesting" and perhaps "thrilling" due to its "correct" interpretation of certain scriptures.

Satanus is described here as the "Light&dash;bearer" (Lucifer means light&dash;bearer) who aspired to the Almighty's glory. A myriad of the "host of heaven" accompanied him and together they subjected the earth and married women. (p. 148) However, Satanus' hold of the earth is in "danger." (pp. 148, 149) Thus the reason for this council. Various Devas in Satanus' kingdom are called upon to report on this situation:

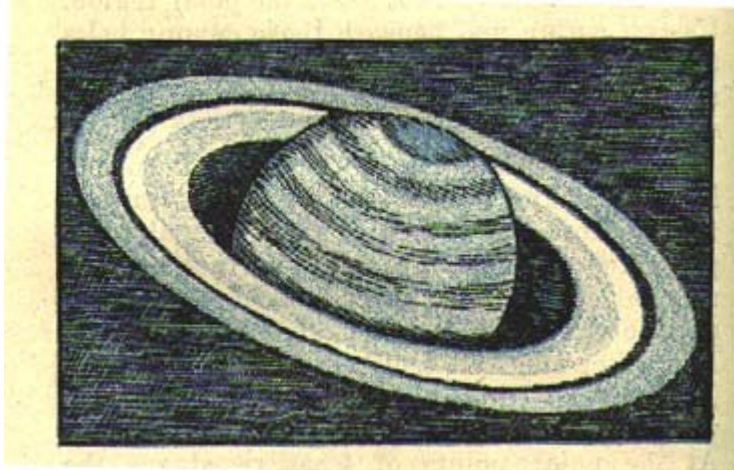
**... the aerial voice of Prince Owadu is heard. In his realm there is a great planet uninhabited, cracked and fissured, deep&dash;seamed and rent by volcanic fire. Deep, jarring, splitting sounds now issue from the center of this desolate orb, it is about to fall to pieces. Its disruption will endanger the earth.** [Perhaps this refers to the planet that disintegrated and became the asteroid belt between Mars and Jupiter.]

**Hesperus is called.... The balance of the worlds is unsettled, the Earth is threatened with dire catastrophe. [by asteroids?] Tempests will prevail; a great deluge will come, by the breaking of the last great watery canopy which envelops the Earth, letting in a mighty flood of waters.** <sup>1</sup> **A cry of horror burst from all the band, succeeded by a hush of fear.** (pp. 149-150)

The footnote that was put in the text here by the reviser refers the reader to note 20 in the Appendix that was added to explain the book's "correct" theology.

In the footnote they explain their belief in the 'Vail' or 'canopy' theory which held that the flood was caused by the collapse of a ring of water vapor that surrounded the early earth. The demon who supposedly dictated the *Angels and Women* book apparently believed this explanation. The note in the Appendix states:

**Isaac Vail, author and scientist, corroborates the Biblical account of the Flood in his theory of creation, which is briefly but thoroughly and convincingly reviewed in STUDIES IN THE SCRIPTURES, Vol. VI, chapter 1.... The earth at this period must have resembled Saturn with its "rings." The breaking down of these rings, long periods apart, furnished numerous deluges. The water, strongly mineralized, covered the entire surface of the earth, just as described in Genesis.** (p. 259)



Early earth with vallian rings.  
"The Truth Shall Make You Free," 1943 p. 60.

According to a quote of Vail's by Russell in the Studies, Vol. 6, *The New Creation*, (p. 29) Vail first proposed his theory in 1874, four years before *Seola* was written.

The reference to a ring or "canopy" of water surrounding the earth collapsing and creating the Flood apparently came from Vail and was not original with the demon who dictated the novel. I do not have a copy of the original *Seola* book to see if this reference to a watery "canopy" causing the flood was in the original or was simply inserted here by the reviser.

The theology of the book is in so remarkable an agreement with Bible Student theology that I was suspicious at times reading *Angels and Women* whether it was simply "revised" to agree with Society doctrines.

The note concludes on p. 260 by referring the reader to the Watchtower Society's book, *Scenario of the Photo Drama of Creation* pp. 2, 3, and 19. Page two of the Scenario has an interesting comment. It says:

**There are scientists who claim that the earth still has one ring about it, an electrical ring, which, falling, will in a few years destroy fermentation, microbes and parasites, and greatly assist plant and animal life.**

This last ring would fall during the Millennium, I guess, which would reverse the negative effects of the water vapor ring collapsing that created the flood. It would end the fermenting of grapes for example (discussed below). It would help in the transforming of earth back to Paradise conditions as plant and animals would be "greatly assisted" as this would destroy microbes and parasites. This would reduce disease and eliminate decomposition.

[After the Rutherford period the Society still relied on the "canopy" theory of Vail.] [9]

### **Hesperus Repents**

On page 156 of *Angels and Women* Aloma prays for her mother's restoration to righteousness. She also prays for Hesperus, the fallen angel, to be saved. While thus praying Hesperus appears at her balcony, hears her praying, groans, and leaves. (pp. 156, 157) Aloma goes to the balcony where she hears below Hesperus saying to Satan that he no longer wants to be in his service. (p. 157)

On pages 157 and 158 he says:

**"I can serve you no longer.... The Almighty Law is eternal fitness: it cannot be broken. We are not revolutionists, but rebels, who conspire against a beneficent ruler. I repent, I shall resist no more.... I remember that I have sinned; and I will sin no more. This for myself, the rest with God." <sup>1</sup>**

The footnote to this comment by Hesperus refers the reader to note 22 in the Appendix. In this note they explain their belief in demonic salvation:

**Will those "spirits in prison," the angels which kept not their first estate and became fallen ones, ever have an opportunity to repent of their sin and return to the service of God?.... they, as well as mankind, will have a trial under the reign of Christ and the church. "Know ye not that we shall judge angels?" (1 Corinthians 6:3)**

The Society's belief in a salvation for the demons was addressed in the previous journal. We also saw in the previous journal that the Society at this time believed that some demons who were repentant were honest and thus told the truth. They endorsed the reading of *Angels and Women* because they believed it was dictated to the author by one such "honest" fallen angel ("Hesperus?") who shed some light on the book's subject.

Hesperus was repenting as a result of Aloma's life and prayer.

On page 158 he also said to Satan that "this change is but the weakness of passion" that, "... the love of woman may sink an Angel to perdition, or bear him upward to the gates of glory." He tells Satan that he will leave his service after the wedding pageant.

### **The Pageant**

The description of the wedding pageant is on pages 159 to 172. It is uneventful and dull.

### **Retribution**

On pages 172 to 175 Aloma, after returning to her "chambers" in the Palace sees a vision of "pure" angels and hears them sing "A Song of the Angels" announcing the judgment against Satan, the Devas, and the Darvands.

### **The Beginning of the End**

Satan calls his Devas to arms against these angels. (p. 176) Hesperus refuses to take up arms against them. Satan draws a sword above his head:

**"Traitor!" he shouted, "mount upwards, and receive thine honor and fortune!" "Traitor no longer," returned Hesperus; "loyal at last to my rightful king." With a howl of rage, Satan disappeared...** (p. 177)

Meanwhile Aloma and Aldeth her servant hear a scream and rush to the bridal chamber. (pp. 179, 180) They find Samoula on the floor a victim of a steel sword's wound in the bosom. Samoula whispers, "Saved, O my daughter!" and dies. (p. 180) Aloma runs outside and finds Hesperus:

**"Aloma, I repent fully of my disloyalty to God. Nevermore will I rebel against my holy Creator. No more will I take the form of a human. I must again assume my normal spirit condition...." In a moment Hesperus vanished and I stood alone.** (p. 181)

### **The Prophetess Aloma's Vision**

Aloma leaves the city for the Tebah and has a vision of God and heaven and writes:

**And above all was the Great Center, which binds the sweet influences of the stars.** (p. 183)

This sounds like the Society's doctrine that heaven was in the Pleiades star system which was the center of the universe and had "sweet influences" on the rest of the universe.

The vision continues and reveals the battle between the angels and the demons in the atmosphere of the earth. When Satan and his demons appeared to be winning the battle, "from the northern sky" [the Pleiades apparently] a "Shadow of a Hand" fell

upon the demons. (p. 185) This "Hand" of God restrains the "angels that sinned" to the atmosphere of earth, again in accordance with the Society's doctrine at the time.

When Aloma 'comes to' she is greeted by Japheth and they enter the Tebah. (pp. 187, 188)

#### **The Tebah and Its Inmates**

The next chapter of the book (pp. 192&ndash;239) deals with the Ark and the flood.

The following is written by Aloma on page 216 regarding the future of those who have died and to Hesperus:

**The bodies of these, my loved ones, now lie beneath the mighty waves. In death they will sleep their long sleep&ndash;&ndash;perchance many cycles until the awakening time and Paradise is restored on earth. All except the Deva, Hesperus. Ah, Hesperus! &ndash;&ndash;though now chained with other fallen angels, in the distant future, when thy Day of final judgment come, thou wilt come forth purified, restored, forgiven!**

#### **Noah's Intoxication**

Pages 237 to 239 deals with Noah's intoxication from drinking fermented grape juice after the flood. (Gen. 9:20-27) His intoxication is explained on pages 238 and 239 as follows:

**His marvelous mind quickly grasped the significance of this startling event. He instructed his sons that a new thing had happened. The juice of the grape had fermented. This had been impossible before the Deluge. But the climate was greatly altered after the flood, causing food to ferment and spoil very rapidly.**<sup>1</sup>

I guess they believed that when the final electrical ring falls to earth during the Millennium this fermentation will cease. This description and explanation of Noah's intoxication is in accord with the Society's views. Again, the footnote to this passage refers the reader to note 29 in the Appendix which explains the book's "correct" theology on this.

On page 239 of the book it is stated:

**Here the manuscript abruptly ended, but on the back of the linen roll was an inscription in bolder characters, which after careful study we found to be&ndash;&ndash;**

This introduces the final chapter of the book.

#### **The Story of Javan**

The events in the last chapter in *Angels and Women* occur five hundred years after the flood. This was written by Aloma's seven sons after her death. (p. 240) It records her last words about God-given visions of the future Golden Age.

Aloma tells how Satan's and his "cohorts" (Yes, the same term used by Rutherford later&ndash; is this where he picked it up?) were "restrained in darkness at the time of the Deluge, that they might no longer appear in human form." (pp. 240, 241) She tells also of a future "Paradise" on Earth when she would be resurrected with Japheth. (p. 241) Both of these statements merited footnotes that explained this "correct" theology. (Notes 30, 31 on page 263)

Another of Aloma's visions of the future tells of the coming "messenger of Jehovah." (p. 243)

**"I Behold he dies as a man and is raised out of death a powerful, glorious being and elevated to the highest position in the universe next to Jehovah."** (p. 244)

This is a common occulticly derived Christology and is of course in accord with the Watchtower Society's view. In fact, the Society has stated their position in almost the exact same way. For example, The *Watchtower* of February 1, 1978 said on page 18 about Jesus that:

**... he was the chief son of Jehovah, next to him in the universe.**

By saying Jesus is next to Jehovah in the universe this implies a belief that they exist in the universe, perhaps the Pleiades or some other "place" in space. Unless they meant by this that in the universe in which we live Jesus is "next to Jehovah" in power and authority.

The following statements taken from the last chapter about the future [occultic] "New" or "Golden" Age sound as if they could have come from the Society's own *Golden Age* magazine:

**"At last the mighty Prince appears again. Now he comes in power and great glory... to overthrow and destroy the power of Satan's the usurper. There is great commotion on the earth and all the nations are in distress and perplexity. Wars, pestilences and famines afflict the peoples of all lands.... a terrible time of trouble... and the hearts of men are melted because of the trouble. The world reels to and fro and staggers like one who is drunk, and men are at their wits' end.... then stands forth the Prince of Peace..., and sweet peace settles down upon the earth."**<sup>1</sup>

**"With the mighty Prince I see a glorious company, the most beautiful creatures I have ever looked upon.... from all nations and kindreds.... I see these become the judges, not only of men, but of the Devas, whose judgment must come in the great Day of the Almighty."**<sup>1</sup>

**"I see poor, depraved humanity, so long benighted and fettered by the power of Satan's and the fallen angels, being gradually lifted up out of their degradation by these chosen ones of Jehovah...."**

**"I see the beauty and glory of Eden restored. The deserts are blossoming as the rose; the whole earth yields its increase and is made as the Garden of Eden. There follows a government that satisfies the desires of honest men.... Wars are forgotten, sickness is no more.... Sorrow has passed away. There is no more death.... The vision of Aloma is ended!"** (pp. 244-248)

Sounds like the "vision" of the "Golden Age" by the Watchtower Society. Aloma speaks of the resurrection of all including Allimades, Samoula, Cheros, and Minerva.

What will become of fallen angels such as Hesperus? She says:

**Hesperus, too, I see once more in beauty, having been restored to harmony with his Creator.... ' I see a host of angels in heaven, who respond: 'Joy to thee, Hesperus, thou who hast loved the light.'** (p. 247)

*Angels and Women* then ends with a few words by Javan. (p. 293)

#### **The Author or Channeler**

Seola was written down by a Mrs. J. G. Smith. No information about her is given in either the Foreword to *Angels and Women* or the two *Golden Age* magazines that promote the book. In fact, the two *Golden Age* issues on the subject of the book do not even mention it's author!

In his lecture, Angels of the New Light, Duane Magnani says the book was written by "a close associate of Charles Taze Russell." I don't know if he meant J. G. Smith or the Society's revisor of the original *Seola*. I assume it was the latter. I have no information on the author. Readers who do are encouraged to write.

#### **The Publisher**

The publisher of the book is also something of an enigma to me as well. It was published by the A. B. Abac Co. of New York city. [11] I do not know what if any connection this company had with the Watchtower Society.

There is no street address given on the book's title page or in the *Golden Age*. *The Golden Age* of Dec. 3, 1924 on page 151 gives a P.O. box number to order the book. The second page of the book itself says:

#### **COMPOSITION, PLATING BINDING BY W. B. CONKEY COMPANY HAMMOND & INDIANA**

Perhaps the Bible Student who revised the book had a company in Indiana print the book and sold it through a P.O. box in New York city. In this case it could have been a book published in a similar way to *What Pastor Russell Said* by Leslie Jones.

#### **For Further Research**

The above documents what I know of *Angels and Women* and the Society's endorsement of it. It contains what I believe is the most important and interesting quotes and information on this subject.

There is more I would like to know on this issue. For example, I do not have, as stated above, a copy of the original 1878 *Seola*. I would like to compare the original *Seola* with the revised edition to see exactly what was "revised."

I would also like more information on who "Mrs. J. G. Smith" was and her relationship with Russell. Who was the reviser? Exactly what was the new "light" presented in this book? Who was the A.B. Abac company? [12]

#### **References and Notes:**

1. J. G. Smith, *Angels and Women*, 1924, A. B. abac Co., p. 3. (Emphasis mine)
2. *Angels and Women*, p. 5.
3. *The Golden Age*, July 30, 1924 p. 702.
4. *The Golden Age*, December 3, 1924 p. 150.
5. *Angels and Women*, pp. 3-5.
6. *Angels and Women*, p. 22. The footnote in this quote after the word Darvands refers the reader to Note 6 in the Appendix on page 254. This explains the Darvands as being the offspring of the fallen angels or "Devas".
7. Fritz Springmeier, *The Watchtower & the Masons*, 1990, 1992.
8. Sorcery refers to the use of magic potions (or drugs) for occult purposes. "Potions include poisons, but there has always been a magical tradition of herbs gathered and prepared for spells, and also for encouraging the presence of spirits." (*Theological Dictionary of New Testament Theology*, Vol. 2, p. 558.) The Greek word for sorcery used in the New Testament (Gal. 5:20; Rev. 9:21, 18:23) is farmakeia&ndash; pharmakeia, which is where we get our words pharmacy, pharmaceuticals, etc..
9. *The Truth Shall Make You Free*, 1943 pp. 57-66.
10. *The Golden Age*, March 3, 1920 pp. 380, 381.
11. *Angels and Women*, title page, *The Golden Age*, Dec. 3, 1924 p. 151.
12. A JW who I have purchased old JW literature from in the past has told me he learned who the revisor of *Seola* was. He claimed he spoke with Ray Setiquist (a JW who recently died) about old JW literature in a Kingdom Hall. Ray brought up the subject of the *Angels and Women* book. He said it was written (revised) by Ed Brenisen (Brenneisen). Brenisen was one of the five individuals named by Russell in his will as suggested members of the Editorial Committee that would be responsible for determining the contents of Zion's Watch Tower upon his death. (See *Watch Tower Reprints*, p. 5999; *Proclaimers*, 1993 p. 64) Brenisen was, therefore, close to Russell and could have been the revisor. This person also told me that the A.B. Abac Co. was Brenisen's company. The W. B. Conkey company he said was a publishing firm that printed much of the Society's early books. I have no way of verifying this.