

PSYCHIANA Program #15

ANNOUNCER: In the past several years a new word has come into our language - or rather, I should say, into many languages. For you hear it used in practically every civilized country in the world. That word is "Psychiana". What does it mean? What is there about it that has brought it into such widespread use? Just this: - "Psychiana" is the name of a system of philosophy - a system of thought - which has made thousands upon thousands of converts. And why has it made so many converts? Because it is something they can apply in their daily lives - because it actually works - because it enables them to get out of life things they've never been able to get before. Wouldn't you like to hear about this philosophy? I'm sure any thinking person would. And so, we are about to introduce the man who evolved that philosophy - that you may hear about it from his own lips. . . hear him discuss it from his study in his own home. That man is Dr. Frank Robinson - and your guide will take you to him.

(SNEAK IN MUSIC BEHIND FOLLOWING)

GUIDE: So once more we arrive in the little town of Moscow, nestling among the hills of northern Idaho, and approach the home of Dr. Robinson. Here is the very center - the very birthplace - of a philosophy which is rapidly changing human thought - giving men an entirely new conception of their Creator. We might expect some elaborate sort of palace - pomp - and ceremony. But what we find is a simple, pleasant, comfortable home. We might expect hours of waiting before we are admitted to Dr. Robinson's study. But instead we find the door ajar in anticipation of our arrival. As we enter, Dr. Robinson is seated at the console of his magnificent pipe organ, and we tiptoe softly into the room so as not to interrupt his playing.

(SWELL MUSIC AND COMPLETE THE NUMBER)

DR: Oh - ~~well~~, hello! Sneaking in on me again, eh?

GUIDE: Yes - and I'm sorry you turned around. Otherwise we might have had more music.

DR: Oh, I was only killing a little time while waiting for you. I'm not really a musician, you know.

GUIDE: Well, next time I'm going to wait outside the house; because you always stop playing when I come in.

DR (laughing): I'll wager you didn't come here to listen to me play, at all.

GUIDE: That's not true, Doctor, I -----

DR: I'll wager you're all ready to try to stump me with a question.

GUIDE: Well, I - I have got a question; but ---

DR: I thought so. All right - out with it. What is it this time?

GUIDE: Dr. Robinson, do you remember some time ago when we were talking, you said that the principle which governs the universe - the God-law, as you called it - created the earth?

DR: Yes - I recall making that statement many times.

GUIDE: Well, why do you prefer to believe that the earth was created by this God-law instead of the account which is given in Genesis?

DR: That's a very good question - and my answer is that I regard the story of the creation, as it is set forth in Genesis as contradictory - in other words, Genesis contradicts itself.

GUIDE: I don't think I quite follow that, Doctor.

DR: Well, let's start back a little way, and analyze the whole subject. To begin with, you'll admit, won't you - that of two contradictions one must be false, If one person says an object is white, and another says it is black, one of those statements must of necessity be false.

GUIDE: Yes - I'll admit that.

DR: Now you will also admit, I think, that the Bible is held up to us as a

divinely inspired document - and that we are told we must believe everything in it without question.

GUIDE: And I'll admit that, also.

DR: Very well. Now let's review the Genesis account of the creation. The first chapter specifically declares that creation took place in six days. On the first day, light, and day and night were created. Yet mark you - the sun, which causes day and night, was not created until the fourth day. How are you going to believe that?

GUIDE: Say - I never thought of it in that way before.

DR: Well, lots of people haven't thought of it. But, setting aside that discrepancy, on the second day the firmament of heaven - whatever that is - was created. On the third day, the dry land, the seas, and growing things. On the fourth day, the sun, moon and stars. On the fifth day, every living creature that moveth in the waters and every winged fowl. And on the sixth day, all manner of beasts and cattle - and then, afterwards, on that same day, God created man in his own image; "male and female created he them." Is that correct?

GUIDE: As nearly as I remember it, that's correct.

DR: Thus, according to the first chapter of Genesis, in six days all creation, including man and woman, was finished. Now let's review the second chapter, beginning with the fourth verse, which states - "These are the generations of the heavens and of the earth when they were created in the day when the Lord God made the earth and heavens." So here we have the earth and heavens being created in one day while in the former account, the heavens did not appear until the second day and the earth was not formed until the third day.

GUIDE: Yes - I see.

DR: But that is not the only contradiction. In the first account, - Genesis 1:12 - after creating the dry land, God commanded and the earth brought forth

grass, herb yielding seed, tree bearing fruit, and so on. But in the second account - Genesis 2:5 - no plant of the field was yet in the earth and no herb of the field had yet sprung up. And here is another contradiction. In the first version - Genesis 1:24, 25 - God made every beast, and animal on the sixth day. . . before man was created. But ~~in~~ the second version tells us that man was created first and after that God "formed every beast of the field and brought them to man." And here is still another glaring contradiction. According to the first account, all of creation - including man and woman - was finished on the sixth day. But in the second account, we have man created alone and put in the Garden of Eden alone - and then follows the creation of woman from man's rib. If we had time, I could cite many more contradictions. But the point I am making is this: - Here, ~~in~~ the Bible itself, supposedly a divinely inspired document - we have two totally contradictory stories of the creation of the earth. Consequently, one of them MUST BE false. If one of them IS false, then it cannot be divinely inspired. And if a portion of the Bible is not divinely inspired, we may reasonably doubt the inspiration of all of it.

GUIDE: But if the story of creation is not divinely inspired, how do you account for it?

DR: Well, from the fact that it contains two widely varying and conflicting accounts, I would say that it is the work, not of Moses, but of two different writers and probably a third, who pieced these two accounts together. And here is something else: - Genesis states that the Garden of Eden contained every created ~~species~~ <sup>species</sup> of animal and plant. It must have been of tremendous proportions. And yet, we are told, one man - Adam - was able "to dress and to keep it." Does that sound reasonable?

GUIDE: No, I'll admit that it does not.

DR: And can you - or any other intelligent person - believe that the earth was created in six days when every fact of geology, astronomy and anthropology shows conclusively that our world was countless ages in the process of formation?

GUIDE: But, Doctor, couldn't the word "day", as it appears in Genesis, have been used simply in a figurative sense? In other words, a day might have meant many thousands of years.

DR: Yes - I was expecting that ~~answer~~ *question*. Now let me tell you something: - in the story of creation, the word for day is the Hebrew word yom. This same word is used in the Old Testament 1153 times; and in no instance does it mean anything more than 24 hours. Why, then, should a different interpretation be put upon it in the book of Genesis. However, to answer your question directly - Genesis itself defines the word yom by saying - "And the evening and the morning was the first yom" - the first day. When the book of Genesis mentions the word "day", it means evening and morning - that is 24 hours. And in the phrase "evening and morning", evening comes first due to the fact that the Jewish day began at sunset. No, the old Hebrew writers who concocted the story of the creation were not subtle enough to put any interpretation upon the word other than its literal meaning. When they said that God created the earth in six days and rested on the seventh, they meant actual, 24 hour days. And do you know why they selected 6 days instead of some other number?

GUIDE: No, I do not.

DR: Because the writers, without very much doubt, had in mind a similar story of creation - namely, the Babylonian story. Moreover, these six successive steps in creation also occur in the Zend-Avesta, the sacred writings of the Parsees, and in several other pagan myths. Like most of the supposedly divinely inspired accounts of which the Bible is composed, the story of the creation was taken from pagan mythology.

GUIDE: Well, all this has been very enlightening, Dr. Robinson; and now there is something else I would like to ask you. Do you differ with the Bible explanation of heaven and hell.

DR: Yes - I most assuredly do.

GUIDE: Will you tell me why?

DR: That's a pretty large question to answer; and I'm afraid we'll have to put it off until some other time. If you'll notice the clock there, we have only a few minutes left.

GUIDE: Say - I didn't realize that it was getting that late. But anyway we have time for some music, haven't we?

DR: Yes - I guess we have time for that. (FADING) ~~And I'm going to play a number that's been running through my mind all day.~~ *And here's the number I'm going to play.*

(MUSIC - ALONE FOR BRIEF INTERVAL)

DR (on cue from control): Recognize it?

GUIDE: Why, yes - it's - <sup>my paradise</sup> (NAME OF NUMBER) - and a favorite of mine.

DR - *It's a favorite of mine too - and I'm playing it by spec request.*  
(FADE MUSIC BEHIND FOLLOWING)

ANNOUNCER: These fifteen minute programs are much too short for Dr. Robinson to give you his complete message of Psychiana. But you can have that complete message - without charge - and without obligating yourself in the slightest degree. In fact, Dr. Robinson will be glad to send it to you. Simply write him a letter - or a postcard - and say, "Please send me your complete outline." Then address your letter to Dr. Frank Robinson, care of the station to which you are listening - or to Dr. Frank Robinson, Moscow, Idaho. If you write to Moscow, Idaho, be sure to include in the address the words, "Radio Department." Dr. Robinson will be on the air again very soon; and we return you now to your local announcer who will give you the exact time and date.

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