THE CHURCH OF

"PSYCHIANA"

(THE TEACHING WHICH IS BRINGING NEW LIFE TO A SPIRITUALLY DEAD WORLD)

ADVANCED TEACHING
NUMBER THREE

by

DR. FRANK B. ROBINSON

"PSYCHIANA"

LESSON NO. 4

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THIRD ADVANCED TEACHING

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BY

DR. FRANK B. ROBINSON

Fellow American Society Psychical Research, Author "AMERICA AWAKENING" "THE GOD NOBODY KNOWS" "CRUCIFIED GODS GALORE." "LIFE STORY OF FRANK B. ROBINSON" "WHO AND WHAT GOD IS" "IS THE STORY OF JESUS FACT OR FICTION" "THE NAME OF THE BEAST" Editor "PSYCHIANA" Quarterly, Founder "PSYCHIANA" Brotherhood, and author and founder of The Church of "PSYCHIANA."

Dear Friend and Student:

In this Fourth Lesson we shall continue to study what are offered as the Truths of God according to the present day church. I would like to say once more that to be true to myself, my country and my God, I must investigate the story the church comes to us with and I must make my findings known. Someone says, "Well do you mean to say that all the churches are wrong and you are right?"

In reply to that statement I say that such a condition might very easily be. The present day church did not originate the doctrine it holds, nor did it originate the story of Jesus Christ. It just simply took the story handed down to it from father to son, and without making any investigations of any sort, or without wanting to make any investigations of any sort, it continued along the path of least resistence preaching the same doctrine that it preached two thousand years ago. Yes, it might very easily be that the story of the deity of Jesus Christ is open to question and it might very easily be that the story is utterly and entirely false.

If the story is true, there would be perfect unity and perfect harmony among these churches adhering to the story. Its power would be so

pronounced that there would be no room for discordance and strife. So clean cut would be the issues and the philosophy that none could ever go astray. The church would be able to prove beyond any shadow of a doubt, historically and every other way, that its story is true and none would dare to refute it. But we don't find that. We find between three hundred and four hundred different branches and sects and "isms" of the church, and I understand that in New York one organization is claiming that God is on the earth once more. This God is a negro.

In passing, it might be well to state that if the Bible record of Jesus Christ is true, then he was not a white man either. If we are to accept the Bible genealogy of Jesus Christ, he was a Syrian Jew. Now I saw lots of Syrian Jews a couple of years ago when I made this calamitous trip to Europe and they are not white men by any means, and if Jesus Christ was a Syrian Jew, he certainly was a very dark-skinned individual. This I mention in passing.

The very diversity of sects and organizations is absolute proof to me that none of them are sure what they are talking about. Here comes the great Baptist denomination with all the holiness it thinks it has and it splits up into sects. Half of it is a little better than the other half and thinks it is a little holier than the other half, or one half cannot agree with the other half on theological dogma, so they split.

Mr. Campbell comes along and he forms the Campbellites or "Christian" church as it is known today. We find the same thing in the Presbyterian denomination. One half of that denomination says a belief in the Divinity and Vicarious Atonement of Jesus Christ is not necessary to be a minister of the gospel in the Presbyterian denomination. The other half says it is necessary, so they split up and form another Presbyterian church and at the present writing the whole mess is in the courts. One half is trying to stop the other half from using the name "Presbyterian Church of America."

Now along comes the Methodists and they have a lot of fights and splits and even the Catholic Church has not been exempt. All this goes to prove that there is no agreement of fundamentals of the Christian story. If the miraculous birth and Immaculate Conception, the Vicarious Atonement of Jesus Christ was a provable fact, there would be no need for arguments over this proposition. The issue would be so absolutely clear cut and the evidence so preponderously overwhelming that all could accept it, but that's the picture today. The half of the Presbyterian Church which claims that belief in the Divinity of Jesus Christ is necessary has no more proof of its theory than has the other half which claims that such belief is not necessary.

I think to any logical reasoning mind these statements will appeal.

Certainly there is no evidence which would hold in any court of law regarding the Divinity of Jesus Christ, or his miraculous birth or anything else connected with him, and in the absence of such evidence, quite naturally fights and divisions and splits happen. You have a sordid picture here of the church, the one organization presumed to know something about God, fighting back and forth with itself as to what is not truth. Now in the name of God, what is the man on the street going to do and what is he going to believe if the church itself doesn't know what it believes?

There is no room for argument here. The church doesn't know what it believes, nor does anyone else know what it believes. It is not in a position to prove any philosophy it has and the entire structure with all of its philosophy is founded on pagan superstition. Now if this is a fact, and there is all this consternation and doubt right in the Church itself, why should they be so rabid when someone else comes along and states very plainly that the church's story is not true but he believes that he can point the way to the absolute truth regarding the Realm of God? Why, the church should welcome such a one with opens arms, but does it? Oh no, it doesn't do that. It begins to scheme around and plan and plot and see if it can't find some way it can put that man in the penitentiary because, rotten as it is, the church wants to hang on to its hold of the people. It wants to keep its livelihood. It wants to dictate to politicians what they shall do and what they shall not do, so it fights every effort to get at the bottom of the God proposition. It cares not whether its story is true or false. That doesn't enter into the picture at all. It's something like "Aimee" in Los Angeles--"That's my story and I'm going to stick to it."

At this point in Lesson Four I am going to reproduce Clarence Darrow's speech in the famous Scopes case at Dayton, Ohio. I happen to have the word for word report of that trial and I think it highly interesting to introduce the statement of this famous man at this time. At the time of this trial on July 10, 1925, Dayton was the center and the seat of this trial and that was largely by circumstance. I have been told that more words have been sent across the ocean by cable to Europe and Australia about this trial than have ever been sent by cable in regard to anything else happening in the United States. Now this wasn't because the trial was held in Dayton, Ohio--It wasn't because a school teacher was subject to the danger of a one hundred dollar fine, but I think it illustrates how people can be drawn into prominence by attaching themselves to a great cause.

The case itself was of little consequence, but it raised an issue and that issue will sooner or later be settled right. It's interesting to note that they opened court with prayer. I won't quote much of Darrow's statement as it is too long, but I will quote a few pages here, for it is directly in the picture I am trying to paint.

"NO LEGISLATURE CAN SAY WHAT IS
DIVINE--DISCUSSES BIBLE

"Now let us pass up the word 'divine!' No legislature is strong enough in any state in the Union to characterize and pick any book as being divine. Let us take it as it is. What is the Bible? You Honor, I have read it myself. I might read it more or more wisely. Others may understand it better. Others may think they understand it better when they do not. But in a general way I know what it is. I know there are millions of people in the world who look on it as being a divine book, and I have not the slightest objection to it. I know there are millions of people in the world who derive consolation in their times of trouble and solace in times of distress from the Bible. I would be pretty near the last one in the world to do anything or take any action to take it away. I feel just exactly the same toward the religious creed of every human being who lives. If anybody finds anything in this life that brings them consolation and health and happiness I think they ought to have it whatever they get. I haven't any fault to find with them at all. But what is it? The Bible is not one book. The Bible is made up of sixty-six books written over a period of about one thousand years, some of them very early and some comparatively late. It is a book primarily of religion and morals. It is not a book of science. Never was and was never meant to be. Under it there is nothing prescribed that would tell you how to build a railroad or a steamboat or to make anything that would advance civilization. It is not a text-book or a text on chemistry. It is not big enough to be. It is not a book on geology. It is not a book on biology; they knew nothing about it. It is not a work on evolution; that is a mystery. It is not a work on astronomy. The man who looked out at the universe and studies the heavens had no thought but that the earth was the center of the universe. But we know better than that. We know that the sun is the center of the solar system. And that there are an infinity of other systems around about us. They thought the sun went around the earth and gave us light and gave us night. We know better. We know the earth turns on its axis to produce days and nights. They thought the earth was created 4,004 years before the Christian Era. We know better. I doubt if there is a person in Tennessee who does not know better. They told it the best they knew. And while suns may change all you may learn of chemistry, geometry, and mathematics, there are no doubt certain primitive, elemental instincts in the or-

gans of man that remain the same, he finds out what he can and yearns to know more and supplements his knowledge and hope and faith.

"BIBLE IS IN PROVINCE OF RELIGION--
ACCOUNTS OF CREATION CONFLICT.

"That is the province of religion and I haven't the slightest fault to find with it. Not the slightest in the world. One has one thought and one another, and instead of fighting each other as in the past they should support and help each other. Let's see now. Can your Honor tell what is given as the origin of man as shown in the Bible? Is there any human being who can tell us? There are two conflicting accounts in the first two chapters. There are scattered all through it various acts and ideas, but to pass that up for the sake of argument no teacher in any school in the state of Tennessee can know that he is violating a law, but must test every one of its doctrines by the Bible, must he not? You cannot say two times two equals four or a man an educated man if evolution is forbidden. It does not specify what you cannot teach, but says you cannot teach anything that conflicts with the Bible. Then just imagine making it a criminal code that is so uncertain and impossible that every man must be sure that he has read everything in the Bible and not only read it but understands it, or he might violate the criminal code. Who is the chief mogul that can tell us what the Bible means? He or they should write a book and make it plain and distinct, so we would know. Let us look at it. There are in America at least five hundred different sects or churches, all of which quarrel with each other on the importance and non-importance of certain things or the construction of certain passages. All along the line they do not agree among themselves and cannot agree among themselves. They never have and probably never will. There is a great division between Catholics and Protestants. There is such a disagreement that my client, who is a school-teacher, not only must know the subject he is teaching, but he must know everything about the Bible in reference to evolution. And he must be sure that he expresses his right or else some fellow will come along here, more ignorant perhaps than he and say, "You made a bad guess and I think you have committed a crime." No criminal statute can rest that way. There is not a chance for it, for this criminal statute must be plain and simple. If Mr. Scopes is to be in-

dicted and prosecuted because he taught a wrong theory of the origin of life why not tell him what he must teach. Why not say that you must teach that man was made of the dust; and still stranger not directly from the dust, without taking any chances on it, whatever, that Eve was made out of Adam's rib. You will know what I am talking about."

You notice that Mr. Darrow did not mince any words in this trial. He did call attention to what the Bible story is and although Mr. Bryan, his opponent started a University of Orthodoxy immediately after that trial, this University finally petered out because it couldn't get enough students who believed in orthodoxy to attend.

Now to get on, or rather to go back a little way, I stated that the present day religious structure called the church is trying to continue to exist on the same religious philosophy of the past two thousand years. Every honest preacher must at least admit that there is room for grave doubt as to the authenticity, or truth of the entire story but they are not honest enough to investigate and find out for at this point religious fanaticism enters the picture. It's a case of "My church--right or wrong, but always my church." They accept donations, they solicit funds and send these funds to foreign countries when God knows there is lots of need for them here.

So I think it perfectly in order for someone who has investigated to question the entire story. Certainly truth can never be found by one who blindly accepts what he is told to accept. It isn't through the believer that truth becomes known. It is through the doubter, and this has always been the case. Away back yonder in the days of The Reformation, Mr. Luther got sick and tired walking up marble steps on his knees and all the rest of that, and he politely stepped out of the picture and formed a religion of his own. This is exactly what Saint Paul did too, by the way.

Michael Servetus, a physician, disagreed with the Presbyterian Church and with John Calvin its founder and very plainly said so. Of course, John Calvin had the man brutally murdered which was a very Christ-like thing to do, but anyway he did it, and this was simply because Dr. Servetus wrote a little booklet stating that he did not believe the Trinitarian Doctrine. Later the Presbyterians built a monument to this poor fellow, but that didn't bring his life back again. There was a time when the church considered Tom Paine and Bob Ingersol two of the greatest atheists and infidels the world had ever seen. Now they want to build a monument to them and this was taken up with Congress last year. Both of these men were the most religious men this country has ever seen and Tom Paine did more to form the Constitution of the United States than did any other one man, yet he doubted orthodox theology.

Harry Emerson Fosdick doubted it too so the Presbyterian Church kicked him out too.

These things all go to show that, regardless of whether the story is true or not the church is attempting to continue its existence. I happen to know that the road is very thorny these days. People are leaving the church and going to ball games and the picture shows. They just simply are not interested in the church as it exists today.

So in this Fourth Lesson it has been my purpose to look once more into the very heart of the story the church offers to us as an original and devinely inspired story. It even goes so far as to state that unless we believe this story, we all shall "be damned." Now I am often criticized for making that statement, yet it is written into the ritual of every major church organization in existence. They may tell me they don't believe it, but there it is. According to the Westminister Confession of Faith of the Presbyterian Church, belief in the creation of the world in six days of twenty-four hours each is mandatory.

Now you and I, and most Presbyterians will admit that it is not a fact that the earth was created in six days of twenty-four hours each. Yet when you join the Presbyterian Church you agree with that philosophy. No attempt has ever been made to throw it out. It still stands there and I suppose it will stand there for some time yet, but you and I know that the story is not true.