

THE CHURCH OF  
"PSYCHIANA"

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

ADVANCED TEACHING  
NUMBER TWO

by  
DR. FRANK B. ROBINSON



"PSYCHIANA"



LESSON NO. 12

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# "PSYCHIANA"

## THIRD ADVANCED TEACHING

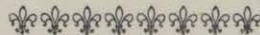
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### LESSON NO. 12

BY

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#### THE SACRAMENT OR EUCHARIST OF HEATHEN ORIGIN

At the feast of the Passover, Christ is represented, while distributing bread to his disciples, to have said, "Take, eat; this is my body" (Matt. xxvi. 26); and while handing round the consecrated cup, he enjoined, "Drink ye all of it, for this is my blood of the new covenant, which is shed for many for the remission of sins" (xxvi. 27). Here is a very clear and explicit indorsement of what is generally termed "the Eucharist or Sacrament." And nothing can be more susceptible of proof than that this rite or ordinance is of pagan origin, and was practically recognized many centuries prior to the Christian era.

So we observe, by the text above quoted, the Christian Savior and Lawgiver copied, or reproduced, an old pagan rite as a part of his professedly new and spiritual system, one of the most ancient and widely-extended formulas of pagandom. And stranger still, the catechisms of the Christian church represent this ordinance as having originated in the design and motive to keep the ancient Christian world in remembrance of the death and sufferings and sacrifice of Christ, while we find it existing long prior to his time, both among Jews and pagans, this being virtually admitted in the Bible itself, so far as respects the pagans, thus proving that it did not originate with Christ,

and therefore is not of Christian origin. For in Gen. xiv. 18, we read, "And Melchizedek, king of Salem, brough forth bread and wine, and he was the priest of the Most High God." Because the Melchizedek here spoken of is represented as being "a priest of the Most High God," and showed so much respect to Abraham, it is presumed and assumed by Christian writers, that he was a Jewish priest and king; and Mr. Faber (vol. i. p. 72) calls him "an incarnation of the Son of God." But there is no intimation throughout the Jewish scriptures of the Jews ever having had a king or priest by that name. And besides, Eupolemus (vol. i. p. 39), tells us that the temple of Melchizedek was the temple of Jupiter, in which Pythagoras studied philosophy. Then, again, according to some writers, the name is synonymous with Moloch, the god of war among the Greeks. Strange, then, that Melchizedek should be claimed as a priest and king among the Jews. Be this as it may, the case proves that the ceremony of offering bread and wine existed long before the era of Jesus Christ.

And then we have much more and much stronger proof of this fact than is here furnished. The Christian Mr. Faber virtually admits it, when he tells us, "The devil led the heathen to anticipate Christ" with respect to several things, as the mysteries of the Eucharist, etc. "And this very solemnity (says St. Justin) the evil spirit introduced into the mysteries of Mithra." (Reeves, Justin, p. 86) Mr. Higgins observes, "It was instituted hundreds of years before the Lord's death took place." Amongst the ancient religious orders and nations who practiced this rite we may name the Essenes, Persians, Pythagoreans, Gnostics, Brahmins and Mexicans. For proof of its existence and antiquity among the last-named nation, we refer the reader to the "Travels" (chap. ii.) of that Christian writer, Father Acosta. Mr. Marolles, in his Memoirs (p. 215) quotes Tibullus as saying, "The pagan appeased the divinity with holy bread." And Tibullus, in a panegyric on Marcella, wrote, "A little cake, a little morsel of bread, appeased the divinities."

And here we discover the idea which originated the ceremony. It was started, like animal sacrifices, for the purpose of appeasing the wrath or propitiating the favor of the angry Gods. Tracing the conception still further in the rear of its progress, and apparently to its primary inception, Mr. Higgins observes, "The whole paschal supper (the Lord's supper with the Christians) was in fact a festival of joy to celebrate the passage of the sun across the equinox of spring."

We find one pagan writer who had intelligence enough to ridicule this senseless ceremonial custom, called "the sacrament." Cicero some forty years before Christ, shows up the doctrines of the sacrament, or transubstantiation in its true light. He asks, "How can a man be so stupid as to imagine which he eats to be God?" A writer quoted above says, "Mass, of the sacrifice of bread and wine, was common to many ancient nations." (Anac. vol. ii. p.62)

According to Alnetonae, the ancient Brahmins had a kind of Eucharist called "Prajadam." And the same writer informs us that the ancient Peruvians, "after sacrificing a lamb, mingled his blood with flour, and distributed it among the people." Writers on Grecian mythology relate that Ceres, the goddess of corn, gave her flesh to eat, and that Bacchus, the God of wine, gave blood to drink. Nor is there any evidence that Christ and his followers made a better use, or different use, or a more spiritual application of the sacrament, or ceremonial offering of bread and wine, than the pagans did, though some have claimed this. It was a species of symbolism with both, notwithstanding Mr. Glover, a Christian writer, declares that in the sacrament of the altar are the natural body and blood of Christ, verily and indeed." (See Glover's remarks on Bishop Marsh's Compendious Review.) It may be noted here that the Persians, Pythagoreans, Essenes and Gnostics used water instead of wine, and that this mode of practice was less objectionable than that of the Christians, who (as sad experience proves) have too often laid the foundation for the ruin of some poor unsuspecting devotee, by luring him to the fatal fascination of the intoxicating bowl, by holding the sacred and ceremonial wine to his lips, while administering the sacrament of the Lord's supper.

#### ANOINTING WITH OIL OF ORIENTAL ORIGIN.

The custom and ceremony of anointing with oil by way of imparting some fancied spiritual power and religious qualification seems to have been extensively practiced by the Jews and primitive Christians, and still more anciently by various oriental nations. Mark (xiv. 4), reports Jesus Christ as speaking commendingly of the practice, by which it was evident he was in favor of the superstitious custom. The apostle James not only sanctions it, but recommends it in the most specific language. "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." (James v. 14.)

The practice of greasing or smearing with oil, it may be here noted, was in vogue from other motives besides the one here indicated. We find the statement in the New American Cyclopaedia (vol. i. p. 620), that anointing with perfumed oil was in common use among the Greeks and Romans as a mark of hospitality to guests. And modern travelers in the East still find it a custom for visitors to be sprinkled with rose-water on their head, face and beard anointed with olive oil. "Anointing," we are also told, "is an ancient and still prevalent custom throughout the East, by pouring aromatic oils on persons as a token of honor. It was also employed in consecrating priests, prophets, and kings, and the places and instruments appointed for worship." (IBID.) Joshua anointed the ten stones he set up in Jordan, and Jacob the stone on which he slept at the time of his great vision.

The early Christians were in the habit of anointing the altars, and even the walls, of the churches, in the same manner as the images, obelisks, statues, etc., had long been consecrated by the devotees of the Oriental systems. Aaron, Saul, David, Solomon, and even Jesus Christ were anointed with oil in the same way. David Malcom, in his "Essay on the Antiquity of the Britons," p. 144, says, "The Mexican king was anointed with Holy Unction by the high priest while dancing before the Lord. (VIDE the case of David "dancing before the Lord with all his might.") Dr. Lightfoot, in his "Harmony of the New Testament," speaks of the custom among the Jews of anointing the sick on the Sabbath day (see Works, vol. i. p. 333; also Toland, Sect. Naz p. 54), as afterwards recommended by the apostle James, as shown above. This accords exactly with the method of treating the sick in ancient India and other heathen countries several thousand years ago. For proof consult Hyde, Bryant, Tertullian and other writers. The custom of anointing the sick, accompanied with prayer and other ceremonies, was quite fashionable in the East long before the birth of either Jesus or James. One writer testifies that the practice of anointing with oil, so much in vogue among the Jews, and sanctioned by Christ and his followers, was held in high esteem in nearly all the eastern religions."

The foregoing historical facts furnish still further proof that Christianity is the offspring of heathenism.

### HOW MEN, INCLUDING JESUS CHRIST, CAME TO BE WORSHIPPED AS GODS

#### JESUS CHRIST A DEMIGOD, ACCORDING TO CHRISTIAN WRITERS.

It is fully surprising to observe the damaging concessions of some of the early Christian writers, ruinous to the dogmas of their own faith with respect to the divinity of Jesus Christ, placing him, as they do, on an exact level with the heathen demigods, proving that the belief in his divinity originated in the same manner the belief in theirs did, by which it is clearly shown to be a pagan derived doctrine. Several Christian writers admit the belief in earth-born Gods (called Sons of Gods), and their coming into the world by human birth was prevalent among the heathen long prior to the time of Christ. Hear the proof.

We will first quote St. Justin relative to the prevalence of the belief among the ancient Greeks and Romans. Addressing them, he says, "The title of Son of God (as applied to Jesus Christ) is very justifiable upon the account of his wisdom, considering you have your Mercury in your worship, under the title of Word or Messenger of God." (Reeves Apol. p. 76.) Here is the proof that the tradition of the Son of God coming into the world, and "the

Word becoming flesh," was established amongst the ancient Greeks and Romans long prior to the era of Christianity, or the birth of Christ.

And yet more than a hundred millions of Christian professors can now be found, who, in their historic ignorance, suppose St. John was the first writer who taught the doctrine of "the Word becoming flesh," and that Jesus Christ was "the first and only begotten Son of God" who ever made his appearance on earth. How true it is that "ignorance is the mother of devotion" to creeds.

How "the man Christ Jesus" came to be worshipped as a God, is pretty clearly indicated by Bishop Horne, who shows that the doctrine of the incarnation was of universal prevalence long before Jesus Christ came into the flesh. He says, "That God should, in some extraordinary manner, visit and dwell with man, is an idea, which as we read the writings of the ancient heathen, meets us in a thousand different forms." If, then, the tradition of God being born into the world was so universally established in heathen countries before the Christian era, as here shown, why SHOULD not, and why WILL not, our good Christian brethren dismiss their prejudices, and tear the scales from their eyes, so as to see that this universal belief would as naturally lead to the deification and worship of "the man Christ Jesus" as water flows down a descending plane?

And, certainly a thousand times more reasonable is the assumption that his deification originated in this way, than that, with all his frailties and foibles, he was entitled to the appellation of a God--a conclusion strongly corroborated by the testimony of that able Christian writer, Mr. Norton, who tells us that "many of the first Christians being converts from Gentilism, their imaginations were familiar with the reputed incarnation of heathen deities." How natural it would be for such converts to worship "the man Christ Jesus" as a God on account of his SUPERIOR MANHOOD!

Again, that ancient pillar of the Christian church, St. Justin, concedes that the ancient oriental heathen held all the cardinal doctrines of the Christian faith relating to the incarnation long prior to the introduction and establishment of Christianity. Hear him: Addressing the pagans, he says, "For by declaring the Logos the first begotten Son of God, our Master, Jesus Christ, to be born of a virgin without any human mixture, and to be crucified, and dead, and to have risen again into heaven, we say no more in this than what you say of those whom you style the sons of Jove." (Reeves, Apol. vol. i p. 69.) Now, Christian reader, mark the several important admissions which are made here:--

1. Here is traced to ancient heathen traditions the belief in an

incarnate Son of God.

2. The doctrine of a "first begotten Son of God."
3. Of his being born of a virgin.
4. Of his crucifixion.
5. Of his resurrection.
6. Of his final ascension into heaven.

All these cardinal doctrines of Christianity are here shown to have been in existence, and to have been preached by pagan priests long anterior to the Christian era, thus entirely oversetting the common belief of Christendom that these doctrines were never known or preached in the world until heralded by the first disciples of the Christian religion. A fatal mistake, truly! This suicidal admission of St. Justin (a standard Christian writer) thus entirely uptrips all pretensions to originality in the fundamental doctrines of the Christian faith, and shows it to be a mere travesty of the more ancient heathen systems.

And we have still other testimony to corroborate this conclusion. The French writer Bazin says, "The most ancient histories are those of gods becoming incarnate in order to govern mankind." Again he says, "The idea sprang up everywhere from confused ideas of god, which prevailed everywhere among mankind that gods formerly descended upon earth. The fertile imagination of the people of various nations converted men into gods."

And to the same effect is the declaration of Mr. Higgins, that "There were incarnate gods in all religions."

Sadly beclouded and warped indeed must be that mind which cannot see that here is set in as plain view as the cloudless sun at noonday, the origin of the deification of "the man Christ Jesus." No unbiased mind can possibly stave off the conclusion that such a universal prevalence of the practice of god-making throughout the religious world would cause SUCH A MAN as Jesus Christ to be worshipped as a GOD--especially when we look at the various motives which promoted men to gods, which we will now present.

#### MOTIVES TO INCARNATION, OR THE CAUSE OF MEN BEING WORSHIPPED AS GODS

The causes which led to the conception of gods and sons of god be-

coming clothed in human flesh--the manner in which the absurd idea originated of an infinite being descending from heaven, assuming the form of a man, being born of a pure and spotless virgin, and finally being killed by his own children, the subjects of his own government, are palpably plain and easily understood in the light of Oriental history.

And at the same time it is so shockingly absurd, that the rapid march of science and civilization will soon inaugurate the era when the man or woman who shall still be found clinging to these childish and superstitious conceptions--the offspring of ignorance, and the relics of barbarism, and a certain proof of undeveloped or unenlightened minds--will be looked upon as deplorably ignorant and superstitious. We will proceed to enumerate some of the causes which promoted men to the dignity of gods.

1. God MUST come down to suffer and sympathize with the people.

The people of all ancient religious countries were so externally-minded, that they demanded a god whom they could know by virtue of his corporeity, really sympathized with their sorrows, their sufferings, their wrongs, and their oppressions, and, like Jesus Christ, "touched with a feeling of our infirmities" (Heb. iv. 15)--a god so far invested with human attributes, human frailties, and human sympathies, that he could shoulder their burdens and their infirmities, and take upon himself a portion of their sufferings. Hence it is said of Christ, "himself took our infirmities." (Matt. iii. 17.)

The same conception runs through the pagan systems. One writer sets forth the matter thus: "The CREATOR occasionally assumed a mortal form to assist mankind in great emergencies" (as Jesus Christ was afterward reported as being the Creator. See Col. i. 16.) "And as repeated sojourners on earth in various capacities, they (the saviors) became practically acquainted with all the sorrows and temptations of humanity, and could justly judge of its sins while they sympathized with its weaknesses and its sufferings. When they again returned to the higher regions, (heaven), they remembered the lower forms they had dwelt amongst, and felt a lively interest in the world they had once inhabited. They could penetrate even the secret thoughts of mortals."

The people then demanding a god of sympathy and suffering (as shown above), their credulous imaginations would not be long in finding one. Let a man rise up in society endowed with an extraordinary degree of spirituality and sympathy for human suffering; let him, like Chrishna, Pythagoras, Christ, and Mohamet, spend his time in visiting the hovels of the poor, or consoling their sorrows, laboring to mitigate their griefs, and in performing acts of charity, disinterested alms and deeds of benevolence, kindness and love, and so certain would he sooner or later command the homage of a god. For this



was always the mode adopted, in an ignorant, undeveloped, and unenlightened age, for accounting not merely for moral greatness, but for every species of mental and physical superiority, as will be hereafter shown. We will proceed to notice the second cause of men being invested with divine attributes.

2. The people must and would have an external god they could see, hear, and talk to.

All the Oriental nations, as well as Christian, taught that "God was a spirit," but no nation or class of people, not even the founders of Christianity, entertained a consistent view of the doctrine. Only a few learned philosophers saw the scientific impossibility of an infinite spirit being crowded into the human form. Hence they alone were contented to "worship God in spirit and in truth." Every religious nation went counter to the spirit of this injunction in worshipping for a god being in the human form. Even the founders of Christianity, though making high claims to spirituality, were too gross, too sensuous in their conceptions, too externally-minded, and too idolatrous in their feelings and proclivities, to be content to "worship God in spirit." Hence their deification of the "man Christ Jesus" to answer the requisition of an external worship, by which they violated the command to "worship God AS A SPIRIT."

That the practice of promoting men to the godhead originated with minds on the external plane, and evinces a want of spiritual development, is clearly set forth by the author of "The Nineteenth Century" (a Christian writer) who tells us, "The ideas of the primitive ages were wholly sensuous, and the masses did not believe in anything except that which they could touch, see, hear and taste." A true description, no doubt, of the ancient pagan worshippers of demigods. But we warn the Christian reader not to cast anchor here, for we have at our elbow abundance of Christian testimony from the pens of the very oracles of the church to prove that the same state of things, the same state of society, the same state of mind, the same proclivity for god-making, existed with the people among whom Christ was born, and that it was owing to this sensuous, idolatrous state of mind among his disciples that he received the homage and title of a God.

Hence the famous archbishop Tillotson says, "Another very common notion, and rite in the heathen world, and a great source of their idolatry, was their deification of great men fit to be worshipped as gods."--"There was a great inclination in mankind to the worship of a visible deity. So god was pleased to appear in our nature, that they who were FOND of a visible deity might have one, even a true and natural incarnation of God the Father, the express image of his person." Now, we enjoin the reader to mark this testimony well, and impress it indelibly upon his memory. According to this orthodox

Christian bishop, Jesus Christ appeared on earth as a God in condescension to the wishes of a people too devoid of spirituality, and too strongly inclined to idolatry, to worship God as a spirit. For he admits the worship of a god-man or a man-god is a species of idolatry. This tells the whole story of the apotheosis of "the man Christ Jesus." We have no doubt but that here is suggested one of the true causes of his elevation to the Deityship. And he says, "The world was mightily bent on addressing their requests and supplications, not to the Deity immediately, but to some mediator between the gods and men." (See Wadsworth's Eccles. Biog. p. 172) Here, then, we have the most conclusive proof that the belief in mediators is of pagan origin.

We will now hear from another archbishop on this subject. In his "Caution to the Times" (p.71), Archbishop Whately says, "As the Infinite Being is an object too remote and incomprehensible for our minds to dwell upon, he has manifested himself in his Son, the man Jesus Christ." Precisely so! Just the kind of reasoning employed to account for the worship of man-gods among the heathen. This logic fits one case as well as the other.