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# "PSYCHIANA"

A MOVEMENT OF THE SPIRIT OF GOD ON THE EARTH

## STUDY LESSON NO. 30

By  
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### "MAN CAN NOW TALK WITH GOD"

(Continued from Lesson 29)

I shall open this Lesson 30 with something which is not so nice to read. Yet as we are studying to find out what is truth, and what is not truth in the realm of the eleven great living religions, and as our Studies together have so far disclosed the fact that there may be much more error than truth in them, I want to reproduce here an item from the Portland Oregonian of August 24, 1938. This happening was broadcast from one end of the country to the other, and while it is but one isolated case, I could submit to you, if I cared to, thousands of crimes which have been committed in the name of God and religion. In this particular case, this woman had been reading the "sacred writings" of the Christian religion. She took it so seriously that she gouged out her eye and cut off her hand. One fact to be noted here is that these "sacred writings" which she was following actually told the followers of this system of religion to do the very thing she did. Was that command inspired of God, think you? Or is it not on the same order as the chronology of Bishop Ussher, the "saints arising from their graves" the "crucifixion" and other similar stories? What do you think? Here is the item. It's ghastly reading, but the "sacred writings" of her religion as she interpreted it, told her to do that very thing. And this is the twentieth century.

### Woman Digs Out Eye, Severs Hand

MERCED, Cal., Aug. 24. (AP)—A story of how his wife, obsessed with the idea she had sinned, chopped off her left hand and gouged out her right eye, was told from a jail cell here Wednesday by Woodrow Harwell, 20-year-old Texas cotton picker.

District Attorney F. A. Silveira quoted Harwell as saying he and his two young stepsons knelt in prayer Tuesday afternoon in their one-room cabin while his 26-year-old wife read from the Bible.

She read Matthew XVIII:8, 9:

"And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee; it is good for thee to enter into life maimed or halt, rather than to have two hands or two feet to be cast into eternal fire.

"And if thine eye causeth thee to stumble, pluck it out, and cast it from thee, for it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire."

Mrs. Harwell rose from prayer, her husband related, saying her left hand offended her and she wished forgiveness for her sins.

#### Eye Gouged With Scissors.

She went outside the cabin, Harwell said, and gouged out her eye with a pair of scissors. Then she placed her hand against a concrete pipe and hacked it off with an ax. Harwell said she struck her wrist three times before she severed the offending hand.

The cotton picker said his wife came back into the cabin "apparently without pain." He bound her wrist and two hours later summoned an ambulance. At Mercy hospital doctors said the woman was in good condition and would survive.

The wrist was so badly mutilated surgeons had to sever the arm further up. Her husband was held for questioning because authorities did not believe she would cut off her own hand.

It seems pitiable that such things should occur in a supposedly civilized country and in the name of religion. One can hardly pick up a paper in which there is not some incident, horrible though it may be, which was perpetrated in the name of religion and God. I have been keeping a list of such for years. It is not fit to publish. However, we are after the truth—that is all. A little later I shall show you how these untrue and pagan writings may be turned into beautiful spiritual experiences. But first we must call them by their proper name. We must see



just exactly what they are. Then, and only then, after this has been done, will the general public see how the True God has been prostituted by these eleven great "religions."

At this point I want to look into the different "resurrections" of some of the world-saviors we are studying here. It's very interesting.

We find presented in the canonized histories of several of the demigod saviors the following remarkable coincidences appertaining to their death:—

1. Their resurrection from the dead.
2. Their lying in the tomb just three days.
3. The resurrection of several of them about the time of the vernal equinox.

The twenty-fifth of March is the period assigned by the Christian world generally for the resurrection of Christ, though some Christian writers have assigned other dates for this event. They all agree, however, that Christ rose from the dead, and that this occurred three days after the entombment. Bishop Theophilus of Cesarea remarks, relative to this event, "Since the birth of Christ is celebrated on the twenty-fifth of December, . . . so also should the resurrection of Jesus be celebrated on the twenty-fifth of March, on whatever day of the week it may fall, the Lord having risen on that day." (Cent. ii. call. p. 118.) "All the ancient Christians," says a writer, "were persuaded that Christ was crucified on the twenty-third day of March, and rose from the dead on the twenty-fifth." And accordingly Constantine and contemporary Christians celebrated the twenty-fifth of March with great eclat as the date of the resurrection. The twenty-third and the twenty-fifth, including the twenty-fourth, would comprise a period of three days, the time of the entombment.

Nearly all the phenomena represented as occurring at the crucifixion of Christ are reported to have been witnessed also at the final exit of Senerus, an ancient pagan demigod, who figured in history at a still more remote period of time. And similar incidents are related likewise in the legendary histories of several other heathen demigods and great men partially promoted to the honor of gods. In the time-honored records of the oldest religion in the world it is declared, "A cloud surrounded the moon; and the sun was darkened at noonday, and the sky rained fire and ashes during the crucifixion of the Indian god Chrishna." In the case of Osiris of Egypt, Mr. Southwell says, "As his birth had been attended by an eclipse of the sun, so his death was attended

by a still greater darkness of the solar orb." At the critical juncture of the crucifixion of Prometheus, it is declared, "The whole frame of nature became convulsed, the earth shook, the rocks were rent, the graves opened, and in a storm which threatened the dissolution of the universe, the scene closed" (Higgins). According to Livy the last hours of the mortal demise of Romulus were marked by a storm and by a solar eclipse.

And similar stories are furnished us by several writers of Caesar and Alexander the Great. With respect to the latter, Mr. Nimrod says, "Six hours of darkness formed his aphanasia, and his soul, like Polycarp's, was seen to fly away in the form of a dove." (Nimrod, vol. iii. p. 458.) "It is remarkable," says a writer, "what a host of respectable authorities vouch for an acknowledged fable—the preternatural darkness which followed Caesar's death." Gibbon alludes to this event when he speaks of "the singular defect of light which followed the murder of Caesar." He likewise says, "This season of darkness had already been celebrated by most of the poets and historians of that memorable age." (Gibbon, p. 452.) It is very remarkable that Pliny speaks of a darkness attending Caesar's death, but omits to mention such a scene as attending the crucifixion of Christ. Virgil also seeks to exalt his royal personage by relating this prodigy. (See his Georgius, p. 465.) Another writer says, "Similar prodigies were supposed or said to accompany the great men of former days."

Let the reader make a note of this fact—that the same story was told of the graves opening, and the dead rising at the final mortal exit of several heathen gods and several great men long before it was penned as a chapter in the history of Christ.

Shakespeare, in his Hamlet says:—

"In the most high and palmy days of Rome,  
A little ere the mighty Julius fell—

The graves stood tenantless, and the sheeted dead  
Did squeak and gibber in the Roman streets."

These historical citations strongly press the conclusion that this portion of the history of Christ was borrowed from old pagan legends.

Many cases are reported in history of the light of the sun being obscured at midday so as to result in almost total darkness, when it was not known to be produced by an eclipse. And it is probable that these natural events furnish the basis in part for those wild legends we have brought to notice. Humboldt relates in his Cosmos, that, "in the year 358, before the earthquake of Numidia, the darkness



was very dense for two or three hours." Another obscuration of the sun took place in the year 360, which lasted five or six hours, and was so dense that the stars were visible at midday. Another circumstance of this kind was witnessed on the nineteenth of May, 1730, which lasted eight hours. And so great was the darkness, that candles and lamps had to be lighted at midday to dine by. Similar events are chronicled for the years 1094, 1206, 1241, 1547, and 1730. And if any such solar obscurations occurred near the mortal exit of any of the gods above named, of course they would be seized on as a part of their practical history wrought up into hyperbole, and interwoven in their narratives, to give eclat to the pageantry of their biographies—a fact which helps to solve the mystery.

#### **Origin of the Story of the Aphanasia at the Crucifixion**

There is but little ground to doubt but that the various stories of a similar character then current in different countries, as shown above, first suggested the thought to Christ's biographers of investing history with the incredible events reported as being connected with the crucifixion. The principal motive, however, seems to have grown out of a desire to fulfill a prophecy of the Jewish prophet Joel, as we may find many of the important miraculous events ingrafted into Christ's history were recorded by way of fulfilling some prophecy. "That the prophecy might be fulfilled" is the very language his evangelical biographers use.

Joel's prediction runs thus: "And I will show wonders in the heavens, and in the earth, flood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel ii. p. 30.) A little impartial investigation will satisfy any unprejudiced mind that this poetic rhapsody has not the most remote allusion to the closing events in the life of Christ, and was not intended to have.

But his biographers, writing a long time after his death, supposing and assuming that this and various other texts, which they quote from the prophets, had reference to him, and had been fulfilled, incorporated it into his history as a part of his practical life. The conviction that the prophecy must have been fulfilled without knowing that it had, added to similar stories of other gods, with which Christ's history became confounded, misled them into the conclusion that they were warranted in assuming that the incredible events they name were really witnessed at the mortal termination of Christ's

earthly career, when they did not know it, and could not have known it.

This view of the case becomes very rational and forcible when we observe various texts quoted from the prophets by the gospel writers, or, rather, most butcheringly misquoted, tortured or distorted into messianic prophecies, when the context shows they have no reference to Christ whatever.

I am not particularly fond of writing in this strain, but these Lessons go into theological seminaries, universities, convents, and many other places. Many attempts are made to pick them to pieces—BUT NO ATTEMPT HAS YET SUCCEEDED. It is very necessary, I have been told, that this Teaching be stopped and my mouth be closed. I don't think so. Once more may I remind you that only the TRUTH will find God. All eleven of these great religions may be founded in error—they probably are, and that may be the reason for their absolute impotence in being able to help this war-cursed, degenerated earth today. I shall, of course, be laughed at here because of my statement that man exists on the earth as he came from God, no matter what form the creation took. But just a minute. Had the truths of God ever been given to man, by any of these existing eleven great religions, the world would not be in the mess it's in today. THE REASON FOR THE TERRIBLE CONDITION OF THIS WORLD AND MEN TODAY IS BECAUSE THE TRUE PICTURE OF GOD HAS NEVER YET BEEN GIVEN TO IT BY ANY OF THE ELEVEN GREAT RELIGIONS. AND MAN, SENSING THAT MORE LIES AHEAD THAN HE HAS BEEN TAUGHT, IS TRYING TO FIND PEACE, SATISFACTION, AND POWER BY HIS OWN EFFORTS, COMPLETELY LEAVING GOD OUT OF THE PICTURE. That will never be done.

Had these great religions ever taught the truths of God, any of them, this earth today would be a paradise. But it begins to look as if they never knew the truths of God, doesn't it? They cannot give out what they do not possess. Hence we find a world with more than a billion people following one or the other of these eleven great religions, and still the world soaked in unrighteousness up to its eyebrows. Let us face the truth as it exists. Very little of the Power of God do any of these great religions know, if what we are finding out is true. And it is. You may depend upon it. I should never write one single word along this line that I did not know to be true. I would rather lie still in death first. But, what a glorious work this is. BRINGING



TO THE WORLD FOR THE FIRST TIME, THE KNOWLEDGE THAT "MAN CAN NOW TALK WITH GOD."

You know—I have a secret longing deep down in my heart. That longing is that one of these great religions may see the light as an organization. And they may. They have no hope if they don't. But then again, to preach the Power of God as we do here, would mean the complete upsetting of all of their religious machinery. And they'll think twice before they do that. However, it's just possible that the greatest revival of Spiritual Power may come upon one of these religions, or on one of their many "sects," and I am hoping and praying that it does. I shall be glad to stop any time that happens. I happen to know that in many parts of the United States, members of the Christian religion, for example, are meeting together, and, having found the TRUE LIGHT through "PSYCHIANA," they are reading my Lessons, and the Light is breaking more and more in their lives. That's a wonderful thing. Of course, they don't tell the bishop or the priest, but that is going on just the same.

I don't think there are many cities in America where little groups are not gathering together to study this Teaching. Watch out for the fire breaking out before long. IT HAS TO. IT WILL. Will you try to help that happen in your neighborhood? We have many Students near you. Some of them want others to know who they are, others don't. So put a little Classified Ad in your local paper, and it will surprise you how many Students of mine will reply. In the next Lesson I'm going to show you how many "saviors" descended into hell. That has always supposed to have been a doctrine of the Christian religion. But like many other things we have found it goes back much farther than that. We shall finally get at the truth though, and, when the true Light begins to shine, it will be worth all of our efforts, won't it?

Now mark, Quetzalcoatl of Mexico, Chris of Chaldea, Quirinus of Rome, Prometheus of Caucasus, Osiris of Egypt, Atys of Phrygia, and "Mithra the Mediator" of Persia did, according to their respective historians, rise from the dead after three days'

burial, and the time of their resurrection is in several cases fixed for the twenty-fifth of March. And there is an account more than three thousand years old of the Hindoo crucified Savior Chrishna, three days after his interment, forsaking "the silent bourn, whence (as we are told) no traveler ever returns," and laying aside the moldy cerements of the dead, again walking forth to mortal life, to be again seen, recognized, admired, and adored by his pious, devout and awe-stricken followers, and thus present to the gaze of a hoping yet doubting world "the first fruits of the resurrection."

At the annual celebration of the resurrection of the Persian savior "Mithra the Mediator," more than three thousand years ago, the priests were in the habit of exclaiming in a solemn and loud voice, "Cheer up, holy mourners; your god has come again to life; his sorrows and his sufferings will save you." (See Pitrat, p. 105.) The twenty-fifth of March was with the ancient Persians the commencement of a new year, and on that day was celebrated "the feast of the Neurone," and by the ancient Romans "the festival of the Hilaria." And we find the ancients had both the crucifixion and the resurrection of a god symbolically and astronomically represented among the plants. "Their foundation," says Clement of Alexandria, "was the fictitious death and resurrection of the sun, the soul of the world, the principle of life and motion." The inauguration of spring (the twenty-fifth of March), and the summer solstice (the twenty-fifth of June), were both important periods with the ancients.

Hence the latter was fixed on as the birthday of John the Baptist (as marked in the almanacs), when the sun begins to decline southward—that is, decrease. How appropriately, therefore, John is made to say, "I shall decrease, but he shall increase." And the consecrated twenty-fifth of March is also the day marked in our calendars as the date of the conception and annunciation of the Blessed Virgin Mary.

Cordially your friend and teacher,

*Frank B. Robinson*