

THE SECRET OF REGENERATION

Part 1



**By
Hilton Hotema**

THE SECRET OF REGENERATION

BY
PROFESSOR HILTON HOTEWA



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Dr. Walter Siegmeister, writing in *How to Live* magazine of February, 1935, says: "If modern society was not controlled by Money Kings whose henchmen govern our educational institutions, the press, the church, etc., Professor Hilton Hotema would be considered as one of the greatest scientists of our day. For in his marvelous course of Post-Graduate Orthopathy (*Secret of Regeneration*), he presents a discovery that is fully as great as that made by Dr. Charles Darwin, -- in fact, greater, because it is truer, viz., that instead of spring from lower beings (apes), Man descended from Superhuman Beings -- The Gods of the Ancients. If the scientific world possessed the intelligence to appreciate this discovery, the name of Hilton Hotema would be placed in the shining galaxy of mankind's intellectual geniuses."

Lawyer C. F. Weagner, of Houston, Texas, writing in *How to Live* magazine of November, 1934, remarks: "In my opinion, there has never been a man with a deeper understanding of the Riddle of Life than Professor Hilton Hotema. His Post-Graduate course of Orthopathy (*Secret of Regeneration*) is the most wonderful work that I have ever read or studied, and I have been studying without a stop for twenty-two years. His explanation of Biblical history and his interpretation of Biblical passages have opened a new world to me out of a mass of tangled matter, neither understood nor making sense."

Mrs. Rev. Richard Otto of New York, in her letter addressed to Professor Hilton Hotema; writes: "The profound truth contained in Chapter 53 of *Secret of Regeneration* touched me very deeply; in fact I had to weep for awhile. It is so sad that humanity wanders in such darkness, as shown by this course."

AN APPRECIATION OF PROFESSOR HILTON HOTEMA'S COURSE SECRET OF REGENERATION

Dr. Walter Siegmeister, of New York, says: "In Professor Hilton Hotema's Post-Graduate Course (*Secret of Regeneration*) is revealed a mass of knowledge so startling, so revolutionary, and so original, that one who has gone through it must declare that it is the greatest work he has ever read. It is undoubtedly one of the greatest contributions to anthropology, archeology, history and religion that has been made in modern times.

"Each lesson of this marvelous course grows more and more interesting. It is a most remarkable and revolutionary body of information. The following facts are revealed.

"1. That man did not evolve from the ape, but degenerated from a previous race of Supermen or Gods.

"2. That the Gods of antiquity were a race of superior human beings who were our remote ancestors; and that the "Sons of God" represented a more inferior race which degenerated from the previous race of Gods. The race of men represents a still greater degeneration.

"3. That originally there are only one sex, not two and that these superior, fruitful beings reproduced parthenogenetically, but virgin birth. In other words, the virgin Birth was the normal method of reproduction in the early days of the race. Through degeneration, the male sex appeared, and then came sexual generation, with sexual debauchery.

"4. Women still possesses the latent capacity for virgin birth, manifesting in the development of 'dermoid cysts', or malformed embryos, in virgins, which is recognized by the medical world.

"5. Originally the embryo is hermaphroditic. Through degeneration, imperfect males and imperfect females come into being. The perfect person that once existed before the race degenerated, was like the embryo in its early stages of development. Only through degeneration did the two imperfect sexes arise.

"These are a few of the high points of the marvelous teachings of this course, which reveals knowledge not to be found in our modern schools and colleges."--Dr. Walter Siegmeister.

PUBLISHER'S FOREWORD

This course was formerly known as The Science of Human Regeneration (Postgraduate Orthopathy). Professor Hilton Hotema wishes the title in this new edition changed to The Secret of Regeneration. This is the third course in Orthopathy -- The Great Law (Advanced Orthopathy) -- being the second course. We will publish the Elementary Orthopathy course in 1963. The three courses are to be studied together. We are grateful for the response and interest shown in The Great Law.

Prof. Hilton Hotema is now eighty-five years of age. He is a disciple of the Ancient Masters, of Astrology, Anthropology, Biology, Psychology and Cosmogony. He is not available for any engagement, receives no visitors, grants no interviews, and refuses to become "Exhibit A" for curiosity seekers. He has no message for the public except that contained in his writings, and he discusses with no one the things about which he writes. He does not reside in Mokelumne Hill as many believe.

Those who condemned Professor Hilton Hotema several years ago, are now his most enthusiastic readers. Those who run may read. We have no authority to comment upon the opinions expressed or the postulates presented in this great work, nor to give anyone the address of the author. We cannot forward correspondence to him, nor discuss Prof. Hilton Hotema in any way. Books and folios are sold to be accepted or rejected, and the purpose of these writings is to dissipate darkness and to stir the mind to make people think.

No claim is made as to what any method cited in this course may do for any one in any given case, and it is understood that the author and publisher assume no responsibility for any opinion expressed (or implied), nor the results that may occur in any case wherein the reader decides to pursue any path presented in this volume. Yesterday the medical profession said fasting was dangerous; today they praise it! (Readers' Digest, December, 1962 -- Wall Street Journal, 1962). We have been publishing books on fasting for over ten years. Do not condemn the teachings herein until you have checked all authorities and have mediated deeply.

HEALTH RESEARCH
Mokelumne Hill,
California.

January 15, 1963.

INTRODUCTION

STRANGEST DISCOVERY OF MODERN TIMES

Inter-Sexuality

Inter-Sexuality is a condition in which the person is neither male nor female. There are multitudes of these cases. In fact, a condition of inter-sexuality, both physically and psychically, appears more or less in every person.

Otto Weininger, a German genius, in his "Sex and Character", a monument of erudition and encyclopedic information, worked out an absolute formula, proving that composite male and female characteristics, in varying proportions exist in every individual. Furthermore, medical literature reports numerous cases in which certain individuals, after a careful medical examination, were pronounced female, whereas, the opposite condition was later proven.

These records contain evidence to show that sexual differentiation is simply certain variations of one main trunk, and not due to the creation of two distinct types. The evidence clearly shows that sexual variation and differentiation are the result of certain degenerative changes, with many individuals representing, in a more or less degree, both sexes in one body.

The last assertion is supported by the research work of biologists. They produce evidence to show that man is really a degenerate woman. "The male is secondary to the female", says Swiney (p.12). To be more specific, the male is a malformed female, with the cause of such malformation arising from the action of Devolution.

This underdeveloped, degenerate female is sterile, barren, unproductive. It cannot create itself, nor procreate itself. It must depend for its existence and perpetuation upon the fertile, functional female that unfortunately produced it. When she rises out of her present degeneracy and regains her lost power to reproduce herself absolutely instead of relatively, she will then give birth to no more degenerate, sterile, barren, unproductive offspring, and the degenerated, deformed organism that we call male will disappear.

The dawn of that day is appearing. Leading biologists are sensing its approach. Dr. David Causey, University of Arkansas, before the American Association for the advancement of Science, on January 1, 1936, at St. Louis, Mo., read a paper entitled, "The Decadence of the Male in the Animal Kingdom," in which he cited numerous facts to support his assertion, that "a twilight is settling over masculinity in the animal world, and the male of all species is slowly becoming extinct." He adds:

"Sexual reproduction appears to be an afterthought of Nature that she is slowly trying to forget. Some species already show evidence of swinging back to the time when life was perpetuated without the benefit of masculine support.

"I wonder in those days long ahead, will your daughters and my daughters some day point with amusement, in some great museum of the future, to the beautifully preserved specimen of the last man, standing alongside the great auk and the dodo?"

This is not the observation of the “ignorant and superstitious ancients”, but of a modern biologist. Nor do we believe that the “ancient myth” of the Virgin Birth constrained or influenced Dr. Causey to make these remarks. We do not believe that he was influenced by the rumors of the Dark Ages that “the Devil and his imps frequently cohabited with women, and that children resulted from such unions”.

Let us observe another important feature. If the time should be when parthenogenesis is the rule of propagation, men will be reduced to the status of “drones”. Worse than that will come to pass: It will mean the disappearance of Man. Blood and War, unrighteousness and wickedness, fornication and female slavery (Gen. 6:2-5), will come to the final end. There will be only a happy, harmonious homosexual group of friendly, fruitful beings, in whom the quality of sexual consciousness, by reason of non-use, will again lapse into dormancy, and the race will rise from its Edenic Fall. Then the quality called love will have no more relation to the organs of generation, than it had in the case of Jesus and in others of that exalted class (Chapters 163-4). This is the heaven described by the Ancient Masters (Rom. 14:17).

Under the law of parthenogenesis there will be no sterile men, no separation of the sexes, no differentiation of type. The organism is then of the fruitful kind, having been regenerated and resurrected from its previous sterile or semi-sterile state. This fact of Nature is proven by the experiments of modern biologists. Dr. Gregory Pincus of Harvard proved it in the case of rabbits.

At a recent Washington meeting of the American Society for Experimental Biology, states the press of April 5, 1936, Dr. Pincus presented a paper in which he disclosed his more recent work in this mysterious field. He put the ovum of a female rabbit in a salt solution, and lo, the egg, when transplanted into a female rabbit, grew into an embryo. He found that even the salt solution could be discarded. High temperature (113 degree F.) was sufficient.

In this work Pincus made another discovery that proves our philosophy: He found that Asexual Reproduction in mammals resulted always in the production of females. He says, “Without the sperm of the male, human society would consist of females.”

And so Dr. Causey is not exactly crazy in his assertion that a “twilight is settling over masculinity in the animal world, and that the male of all species is slowly becoming extinct”. He says that there is evidence “that we are swinging back to the time when life was perpetuated without the benefit of masculine support.” He indicates that there was a time in human history when the immaculate Conception and the Virgin Birth were the regular order of human generation (Is. 7:14), and that the race even now shows signs of swinging back to those former days, when the earth was free from sterile, barren, dormant, degenerate males, and was inhabited only by fertile, productive organisms, like the Adam that lived 130 years beget a son in his image and likeness (Gen. 5:3).

This declaration by Dr. Causey confirms our statement to the effect, that it is impossible for the Creative Principle to produce a sterile organism, and that the condition of sterility in an organism appears as the result of degenerative changes (Chap. 227).

Unbiased investigation will show that there is much more science than non-sense and superstition in certain parts of the Bible. This remark does not mean that theology correctly interprets the esoteric teaching of the Bible, nor that the Bible contains nothing that is absurd and ridiculous. But to be free from prejudice, we must give credit where credit is due. When modern science makes discoveries and presents evidence that confirm certain things contained in the

Bible, we should be broad-minded enough to admit that the ancients were not so dumb and superstitious as modern science proclaims.

The Adam described in Chapter five of Genesis appears to be neither male nor female, but was both in one superior organism, and generated under the Law of Agamogenesis and the further Law of Arrehenotokous Reproduction, making the offspring the automorphic counterpart of the parent, as stated by the ancient scientists.

This opinion is supported by ancient legends, and Dr. Causey appears satisfied that these legends are based upon scientific principles in Nature as yet unknown to modern science, which arrogantly sets aside the Law of Creation, and produces living creatures by the unsound and unscientific process of Evolution.

How can we question the correctness of this philosophy when we see females degenerating into males right before our eyes? Medical literature cites numerous instances of this amazing phenomenon. Students in many lands have sent Hotema newspaper clippings of accounts of cases of transformation. Some of these have been mentioned (Chap. 153).

On March 30, 1936, the press contained the picture of a girl who changed to a boy, and under the picture stated:

“At 18, this Turkish girl, Ines Mitrani, was a student at the Italian Girls’ College in Turkey. That was two weeks ago. Today ‘she’ is a boy, Nashim Mitrani. Dr. Avni Mustafa Aksel made the transformation in Istanbul.”

On December 28, 1935, the leading papers of the world reported a case in which a “girl athlete changed sex and became a man”. One of these reports reads:

“Prague, Czechoslovakia, Dec. 28. -- Zdenka Koubkova, 24, who won athletic fame as a girl, has had her sex changed and now is working as a man the Prager Abend Zeitung said today”.

The change of sex, the press states, was due to a slight surgical operation, but failed to give the nature and details of it. If modern men and women were not the degenerate descendants of a common, bisexual ancestor, no minor nor major surgical operation could change a woman into a man.

Accounts of this girl athlete changing into a man recall a similar case that occurred in Cincinnati, according to Dr. Raymond Hilsinger, deputy county coroner, as reported in the Cincinnati Post of December 30, 1935, which says:

“The Cincinnati case was that of a young woman who, as she reached adolescence, developed masculine characteristics. She underwent an operation, became a man, married, and was the father of six children.

“In the Cincinnati case, as in similar cases, Dr. Hilsinger stated, the ‘girl’ was born with dual characteristics (of creation like Adam -- Hotema). During youth, the less dominant traits of the feminine sex rule, he said. As adolescence approaches, dormant masculine traits appear. A surgical operation brings the new personality to the fore,

leaving the old inactive.”

Only a fool would doubt the theory of Evolution if he thus saw monkeys turning into men. That event would then be a fact of observation which no one but an ignoramus would attempt to deny. No surgical operation can make a man of a monkey. Not even the breeding of men with female apes has been able to produce the “missing link” of the Evolutionist (Chap. 138).

“There is no man that is all man, nor is there a woman who is all woman”, declares Dr. Emil Novak, prominent biologist of the Gynecological Department, Johns Hopkins Medical School.

Dr. Novak made that statement on June 14, 1935, in a paper read before the Section on Pathology and Physiology at the 86th annual convention of the American Medical Association, Atlantic City, N.J. Hotema has been able to procure a copy of this paper, a printed booklet of 20 pages, in which Novak says:

“There is no more interesting biological or clinical problem than that of intersexuality. What, as a matter of fact, does one mean by sex? Biologists answer that there is no such biologic entity and that the concept of sex is confused with that of the sexes. The latter term, again, merely indicates our concept of what constitutes maleness on the one hand and femaleness on the other, and opinions are quite apt to vary on this point.

“To begin with the absurd, a visitor to earth from some sexless planet might soon deduce that the males of our population are those wearing trousers and the females those wearing skirts. But the trousered Marlene Dietrich on the one hand and the kilted Scotch Highlander on the other would later convince him of the fallacy of such generalization.

“Such sex attributes as hair distribution, character of voice and body contour are certainly unreliable criteria, for many females of the ‘virago’ type exhibit extensive hairy overgrowth, possess deep voices and show the large frame, flat breasts and angular body contour commonly associated with the male. Conversely, one sees the effeminate ‘pansy’ type of man, with little or no beard, a rounded figure, large fat breasts, and a soft, high-pitched voice. . .

“The external genitalia are not safe criteria in the distinction between the sexes, for typically female external organs have been found in individuals in whom the gonads, and perhaps the only gonads, were testes. Furthermore, in some intersexual conditions it is difficult to determine whether the external genitalia are primarily of male or of female type.”

Scientists seem to be ruled by the same prejudice displayed by Paul. He warned his audience in advance that he was “determined not to know anything among you, save Jesus Christ, and him crucified” (1 Cor. 2:2). Modern science is determined not to know anything among us, save two sexes that are complements of each other.

Like Paul, the mind of science is closed. It is not seeking truth. It suppresses every fact

that fails to support its assertions. Paul said: "being crafty, I caught you with guile" (2 Cor. 12:16). So with similar craftiness science beguiles the credulous masses.

Science enters the field of sexology with its belief already formed and fixed, like Paul. His only desire was to sustain his belief, even though he must resort to guile. And so science winks at facts and law, and works diligently to twist its findings to support its assertions and suppress truth. But the evidence of primordial Bisexualism is too positive and conclusive for science to silence the assertions of the thinkers.

Reverting to Novak's paper:

"Even the character of the gonads, on which the decision of actual sex has been commonly based in doubtful cases, is as incorrect criterion, as the biologic studies of recent years have shown. It is really this consideration, more than any other, that has served as the incentive for the preparation of this paper. The usual classification of hermaphrodites and pseudo-hermaphrodites, that originally suggested by Klebs, is based on the concept of gonadal characters, and, if recent studies of sex determination and sex differentiation are to be accepted, this classification is incorrect and should be abandoned.

"It is my purpose in this paper to review, at least sketchily, some of the newer biologic points of view concerning the general question of sex, more particularly as they bear on clinical problems in the field. Biologic knowledge in this field is still lamentably incomplete, and the studies of this question involves methods of approach which those of us who are primarily clinicians do not find it easy to grasp. And yet certain general truths seem to be crystallizing out fairly sharply, and familiarity with these should be of great practical interest and value to the clinician."

Dr. Alexis Carrel states that "the science of man" has not yet been written (Man, the Unknown, p. 42). Dr. Novak asserts that biologic knowledge in this field of sex "is still lamentably incomplete". Then by what authority do writers presume to declare that imperfect unisexuality is the normal state of humanity, or that Bisexuality is "an absurd proposition" to which "no scientist can give credence" -- Wall, Sex Worship, p. 59.

Scientists are only men. Like other men, they are saturated with the prejudices of their environment and of their epoch. They willingly believe that facts which cannot be explained by current theories, do not exist. They quickly suppress evident facts that have an unorthodox appearance. By reason of these difficulties, the inventory of the things that could lead us to a better understanding of humanity, has been left incomplete (Carrel, p. 40).

Darwin, Huxley, Causey, Novak, and others have presented evidence that will solve the problem of human development if properly considered. In the case at hand, Novak offers surprising information on the question of sex. His paper contains the account of a girl 19 years old, considered in early life as a normal female. As she developed, her instincts had been typically feminine. She had well-marked libido toward males, and had "frequently noted turgidity of the clitoris". She had a strongly developed maternal instinct. But when menstruation failed to occur, and masculine qualities commenced to appear, he was consulted.

An examination of the external genitalia disclosed no marked irregularities, except an

enlarged clitoris. The vulva was well developed, with a small vaginal orifice, protected by an intact annular hymen.

Rectal examination showed an apparently complete absence of the uterus, although two oval bodies, evidently the ovaries, could be palpated at the usual site.

An operation was performed, disclosing an unusual picture in the pelvis. There was a complete absence of the uterus and tubes. In the broad-ligament-structure, at the usual site of the ovaries, were found two glands "which grossly suggested testes rather than ovaries. Curled over each gonad was a structure that grossly suggested an epididymis". (p. 5).

Here is the case of a person who, to all appearances, is a woman, but having testes instead of ovaries. Shall we dismiss such strange incidents as "freaks" in Nature? as conditions inexplicable? To do so is unscientific. Yet the world of science merely regards them as monstrosities that cannot be accounted for, and asserts that there are "two sexes".

In the case at hand, the gonads were removed by an operation, and so was the hypertrophied clitoris. Following this, the external feminine qualities immediately began to assert themselves, with a corresponding retrogression of the masculine.

In other words, men and women are made to order while you wait, by a simple surgical operation. "There are two sexes", says science. But it is the work of man, not God or Nature, that produced the present divided condition of humanity. To produce "two sexes" it is necessary for surgeons to work the body over and resort to operations and thus change the formation of Creation. The "two sexes" are not made by God or Nature. They are a myth of modern science.

Medical records teem with accounts of persons who were neither male nor female, being made the one or the other by surgical operations, somewhat similar to the case at hand. No one knows how long this has been going on. The further back we search, the more frequently we find accounts of it.

When we observe that persons must be worked over to make them either male or female, it discredits the assertion of science that man and woman are two positive and distinct types, and that there are "two sexes".

This artificially made woman, some time later, in a letter to the surgeon, wrote:

"Every normal desire that a woman ever had is doubly strong in me now. Naturally, the fact that I can never have my own children is probably the most poignant and greatest disappointment of my life."

In his comment on this case, Novak observes:

"Every zygote is bisexual, though the characters of one sex dominate and those of the other are submerged. This bisexual potency is carried through life, and its results are illustrated in the occurrence of organs and tissues, which are exactly homologous in the two sexes. For example, every woman has a potential testis in the rete ovarii; every man has a potential uterus (the uterus masculinus in the floor of the prostatic urethra); the woman has a vas deferens (Gattner's duct), and so on" (p. 12).

If every woman has a potential testis in the rete ovarii, the development of this potential or rudimentary testis would result in a condition of Bisexualism, and reproduction would occur under the Law of Parthenogenesis. The solution of the problem lies in a discovery of the cause that prevents the development of this rudimentary organ.

Leading biologists assert that the initial cause for the failure of proper development of any organ of the body is primarily the work of degeneration, and that the queer cases of Intersexuality represent reversionary attempts of the forces of the organism to revive and restore the original perfect forms. By adopting this view of the matter, we find an answer immediately to many otherwise mysterious problems that appear in the present physical and psychical condition of the race.

WOMAN APPEARS FIRST

We have said that modern religion is exclusively masculine (Chap. 203). In man-made religious philosophies and theoretical dissertations, the masculine principle and the male organism are primary in the cosmic scheme. The feminine principle and the feminine organism are secondary. But Natural Law, at all points, reveals the fact "that originally and normally all things center, as it were, about the female. In a word, 'life begins as female'" (Ward, p. 313). Frances Swiney says:

"Life is feminine. On the physical plane the first living organism was a mother-organism, the first organic substance was mother substance, the first standard of form was the mother-form, and the purpose throughout creation is to bring, relatively, all units approximately to the full development of the potentialities that creative life possesses; to evolve the highest expression of the forces of Life through the creative powers and the transmissive functions of the female" (Woman & Natural Law, p. 10).

Clement Woods endorsed the above assertions:

"The Female Sex is Primarily, the Male Secondary, in Life, Originally and normally all life centers about the female. The male, not necessary in the scheme of life, was developed under the operation of the principle of advantage, to secure organic progress through the crossing of strains. This explanation, staggering under the ponderous title of the Gynaeconcentric or woman-centered theory, is the most impressive contribution to the thought of the world by Prof. Lester F. Ward, the great sociologist who taught so long at Brown University" (Evolution of Sex, p. 8).

"The female sex, which existed from the beginning, continues unchanged; the male sex, which did not exist at the beginning, makes its appearance at a certain stage, has a certain history and development, but never becomes universal. There are probably many more living beings without it (the male - Hotema) than with it, even in the present life of the globe.

The female is the primary and the original sex, and continues throughout as the main trunk. The male element was added afterwards for purposes of variation" (Evolution of Sex, p. 19).

Swiney again remarks:

“The female organism is the one on which Nature has bestowed the most care, prevision, and attention. This is only logical when it is considered that organized forms begin their existence in the elementary womb of the all-mother - the center of nutrition, of conservation, and of self-reproduction. Life is feminine, formative, and organic forms begin with the single mother-cell.” . . .

“Modern science asserts that in the mysterious evolution of sex, the male element was first non-existent; and on its initial appearance was primarily an excrescence, a superfluity, a waste product, discharged or expelled by the formative female or mother organism, and, unless reunited to the parent, perishes” (p. 19).

Geddes and Thompson wrote:

“At the very threshold of sex difference, we find that a little active cell or spore, unable to develop of itself, unites in fatigue with a larger, more quiescent individual” (Evolution of Sex).

Prof. Bjerregaard observes:

“All facts point to the Feminine as the primary and fundamental basis of organic existence. Modern biological studies have also shown that the masculine is secondary” (Eternal Feminine).

Prof. Drummond endorses this view:

“Life is exalted in proportion to its organic and functional complexity. Woman’s organism is more complex, and her totality of function larger than those of any other creature inhabiting the earth. Therefore her position in the scale of life is the most exalted, the sovereign one.”

Not only do modern scientists admit that woman appeared on earth many ages before man, but they admit that woman is “the main trunk”, a more substantial type, a higher order of being. Wm. J. Fielding writes:

“Woman is the Eternal Primitive. Woman is closer to primordial nature, and is therefore more primitive than man” (p. 6). “Woman is more in harmony with nature than man” (p. 47).

Overwhelming evidence compels modern science to admit that --

1. Life is feminine (creative, constructive);
2. The female is primary; the male is secondary;

3. The female is the main trunk of the race;
4. The female produced the male by parthenogenetic generation;
5. The female is superior to the male;
6. The female is closer to Nature than the male;
7. The female is more in harmony with Nature than the male.

The "superstition of a higher feminine nature" is well founded, as we have seen. When the facts are known, this universal "superstition" is not so superstitious and stupid as it may appear to modern science. Every unprejudiced investigation discloses the fact that woman is of a higher order than man.

Why should this not be so? In the book of Nature, from the lowest to the highest organism, the whole work of creation and propagation rests upon the fertile female. She fills a higher function than the male. It is only logical that she should be of a higher order than the male. It is only reasonable that Nature has devoted the greatest solicitude to the female.

Woman is of a higher order than man because of the fact that man is the product of degenerative influences that affected this Virgin Mother. Man is merely a degenerate woman. His existence is due to a condition of degeneration. Under adverse influences the formative female suffered certain degeneration, and man came into being as a result, just as woman came into being as the result of adverse influences that affected her godly progenitor.

Conditions of degeneration suffered by the parent, are transmitted to the offspring in an augmented degree (Darwin). Such affected offspring fails to develop normally. In this case, the affected offspring failed to develop in a functional degree, the bisexual qualities of creation. The offspring developed into an infra-normal, semi-sterile creature, possessing in an atrophied and rudimentary state the fruitful organs of its ancestry. This creature is present man, as admitted by Darwin when he said:

"There is a parallel resemblance in the sexes that proves and shows their conformity in essential parts to some remote ancestor or progenitor, which preceded them before division of the sexes" (Original of Species, p.211; this course, Chap. 147).

"When any deviation of structure or constitution is common to the parent, it is also transmitted in augmented degree to the offspring; hence we may feel sure of the theory of descent with modification" (Origin of Species, p. 102; this course, Chap. 148).

There is the conclusion of science that explains the separation of the sexes. The condition of degeneration produced an abnormal, unbalanced condition of the body. The Dual qualities of creation did not develop evenly and harmoniously. The positive (male) qualities of the organism continued to develop, but the receptive (female) qualities withered and atrophied. The sex hormone excreted by the positive glands promoted the development of these glandular qualities. But the sex hormone excreted by the receptive glands was deficient as the glands were deficient, and the receptive (female) qualities wasted and withered, because of their not being furnished with sufficient nourishment. The unbalanced sexual deficiency continued the atrophy of the receptive qualities, until there finally came a time when the receptive qualities appeared as latent, dormant, rudimentary traces of that perfect condition which once had been.

"This transformation", says Wiggam, Wood and modern science, "was accomplished only by slow stages throughout long cons of time". Very true, but the law of this marvelous and mysterious transformation, which so completely confuses modern science, is clearly revealed by and in the sexual changes suffered by lower organisms, when they are subjected to unfavorable influences.

Under the Law of Devolution, the male appears, long ages after the female. In this finding of science is revealed the truth of the ancient legends and traditions of the Virgin Mother. The male appears after woman had been on earth for many ages, and he appears as the product of degenerative influences. So asserts modern science. But it commits the error of making man superior to his Virgin Mother under the "drive called Evolution", which is always "upward into new, more complex and higher forms."

Research workers in the field of health agree that humanity is in a decadent state. Dr. Alexis Carrel says that present humanity is degenerating, and adds that "the groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker" (Man, the Unknown, p. 28).

Diseased and degenerate creatures are not progressing "upward into new, more complex and higher forms". They are devolving, going down, like diseased fruit trees. The race is generally diseased. It has been so for thousands of years. Hence it has been devolving for thousands of years.

Under the Law of Devolution, the weakening formative females were slowly but surely transformed into semi-sterile males. These males still possess, unto this day, the indelible evidence of their descent, under the Law of Modification, from their remote Virgin Mothers, as Darwin, Huxley and other leading scientists have shown.

This is the first logical and consistent explanation offered in modern times of the "unsolved mystery" of the reason why "Mother Nature ever took a husband". This explanation is supported by the findings of science, and it is in harmony with the established facts of Nature and the known laws of the universe. It is ignored by science because it disagrees with the theory of Evolution.

TWO LAWS OF GENERATION

Our course, The Secret of Regeneration, explains the Two Laws of Generation referred to in the Bible -- the (1) Spiritual Law and (2) the Carnal Law.

Of these laws Paul says:

"I see another law in my (generative) members, warring against the (creative) law of my mind, and bringing me into captivity to the (creative) law of sin (carnal copulation) in my (generative) members." -- Rom. 7:23.

The deepest secrets of Life are hinted at in the Bible, but they are unknown to the church and a mystery to the clergy. In our course they are explained for the first time in the history of the modern world.

THE DEGENERATE WOMAN

A thorough study of humanity is indispensable. The emptiness of scientific data arises from the fact that scientists have never apprehended Humanity in its entirety with sufficiently penetrating effort.

To learn something of Man in past ages requires that we must do more than consider the aspect of him at a certain period of his history, in certain conditions of his existence. To know him, we must grasp him in all his stages of development and in all his activities, those that are ordinarily apparent as well as those that remain potential. Such information can be had only by looking carefully not only in the present, but in the past, for all the manifestations of his organic and mental powers. Also by an examination, both analytic and synthetic, of his constitution and of his physical, chemical, and mental relations with his environment.

There is no privileged territory. In the constitution and the construction of the human organism everything has a meaning. We cannot reach our goal by choosing only those parts that please us, according to the dictates of fancy, our imagination, the scientific and philosophic form of our mind. Because a subject is difficult and obscure, it must not be neglected. Darwin, Huxley and Wallace, whose discoveries cannot be described in algebraic formulas, were as great scientists as Galileo, Newton, and Einstein. Their discoveries should be as faithfully considered.

Darwin, Huxley and other scientists have shown, that the rudimentary organs in man indicate that Bisexuality "was the primitive, first, or earliest condition of the sexual apparatus or reproductive organs; and that unisexuality is but the result of partial abortion of the other sex". In other words, man is merely an unbalanced organism by reason of the fact that the male element is hypertrophied while the female element is atrophied.

This view seems to offer a reasonable cause as to the development of two imperfect unisexual organisms from a prior condition of Bisexualism.

Modern man and woman are both degenerates. But the fact that woman is still fruitful while man is sterile, is conclusive evidence of greater degeneration in the male organism. Were it not for woman's productive capacity, the race would end with the end of the present generation.

The capacity of creation is lost in organisms most seriously deteriorated. Man is degenerated to such extent that his organs of fecundity are atrophied and functionless. His mammary glands, as we have seen, may occasionally develop to an active stage; but his fructiferous glands are unable to engender the child that he might be able to suckle at breast (Chap. 152). The total extent of his fructiferous capacity is that of the very minor aid which he can render woman in the function of fertilization. Take from him this minor function, and he becomes a useless figure.

The sexes do not form two distinctive groups. They shade gradually into each other, both psychically and physically, like daylight into darkness, with the heterosexual woman at one extreme, and the heterosexual man at the other (Chap. 163). But it is absurd to assert that this development of man arose as "a mere after-thought of Nature", who apparently forgets to complete her work, like a thoughtless child. The only logical conclusion to be derived from the facts presented is, that man is a degenerate woman, for (1) woman appeared first, and (2) man evolved from woman under the Law of Devolution.

We assert, and we believe, that the Supreme Principle of Creation not only is, but that it is a self-generating Unit (Chap. 219). Therefore, the first forms engendered by the Creative Principle would necessarily and lawfully be self-generating Units. For under the Law of Heredity, it would be impossible for the Creative Principle to produce a barren sterile organism. Nor was a sterile organism ever produced until that condition was caused by the work of degeneration (Chapters 222, 229).

It is the dream of a dunce to suggest that God made Man, the sterile creature we know him to be, and then, seeing His mistake, had said that "it is not good that man should be alone", and proceeded to "make him an help-meet" (Gen. 2:18-23), so that these two halves of a productive unit might cooperate, cohabit and copulate with each other in order to perform the process of reproduction (Gen. 4:1).

The same law that rules the Supreme Principle of Creation, reaches down and governs every living organism. Under the Law of Heredity, woman, a normal, fruitful female, cannot produce nor reproduce any type other than her kind. Under the law of like begets like, woman, who has produced all humanity and still produces all humanity, could not, cannot, give birth to a distinct type, a sterile creature, such as man seems to be.

"Life begins with the female (fruitful) organism and is carried on for a long distance by means of the female alone" (Ward, p. 313). "Here we come face to face with a long-forgotten truth", says Swiney, who adds, "The first male, the first son of the mother, was ever virgin born" (p. 11).

Man has always been born of woman. She is still his mother, and he is still her son. Under the Law of heredity he bears in his body, and will always bear in his body, certain anatomical marks and certain psychical manifestations as evidence to prove that he is born of woman.

Because of the newness of the thought presented, it may be difficult for the student to grasp the deep significance of these statements. But as a matter of fact and of law, we behold, no doubt with some surprise, that the male is only a secondary female, a degenerate, sterile, barren, unproductive female (Swiney p. 12). Swiney writes:

"If the female sex is the reproductive, the fertile, sex, the male the fertilizer, is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the female. Thus there is only one sex, the female" (Mystery of the Circle, p. 28).

Wiesmann, in "The Germ Plasm", recognizes the basic unity of the sex by the implied deduction that the male is but a disintegrated part of the female; while Ward points out the obvious fact, that the mother forms the son, the male in most organisms gradually assuming more importance and ultimately approaching the size and general nature of the female.

Due alone to the fact that woman has been abused, enslaved, and treated as an inferior for so many ages, Prof. Ward asserted:

The idea that the female is naturally and really the superior sex seems incredible,

and only the most liberal and emancipated minds, possessed of a large store of biological information, are capable of realizing it” . . .

“That which might naturally surprise the philosophical observer is not that the female is usually superior to the Male, but that the male should have advanced at all beyond its primal estate as either a fertilizing organ attached to the female, or, at most, a minute organism detached from her but devoted exclusively to the same purpose. In other words, while female superiority is a perfectly natural condition, male development requires explanation” (Pure Sociology).

But modern science has made no logical effort to explain the “male development”. It has been left for us to perform this task, a task which modern science rejects because a logical explanation of “male development” upsets the scientific theory of Evolution.

The process of creation operates according to fixed law. But when the process is obstructed by any cause, its work will be faulty, and the organism will fail to produce its kind absolutely. The resemblance will be relative only, and the offspring appears as a new type.

The product of faulty function should be what we would reasonably expect. It would be an abnormal, deformed, malformed creature, possessing the female elements in a rudimentary state, while the male elements would appear in a hypertrophied state. This would be a decline of the fruitful organs in the direction of barrenness, a positive indication of degeneration.

In conditions of decay, the higher, formative, productive qualities suffer first and most. Fruitful mothers are healthy mothers. Diseased women are barren or partially so, depending upon the degree of their decadence. Their sterility is the surest sign of their degeneracy. Their creative organs are atrophied and consume less nourishment. The law of balance maintains the equilibrium of the organism by diverting to the male elements the nutrition not needed nor used by the atrophied female elements. For this reason we find maleness appearing in women as they advance in age and their formative organs atrophy (Chap. 224).

This briefly describes why present men and women appear as the two unbalanced, developed, self-generating Unit. In the course of time all knowledge of the previous condition of Bisexualism would be lost and forgotten, and the unbalanced organisms, called male and female, would become a racial characteristic, and be regarded as normal structures.

This statement agrees with the Law of Modification, “that when any deviation of structure or constitution appears in the parent, as the result of degenerative influences or other causes, it is transmitted to the offspring in an augmented degree” (Darwin). Under this law, a time would eventually come when the modified creature would assume such a marked variation from the original type, that it would be considered a “new variety”, as Darwin says. But under the Law of Heredity, this modified creature, which we now call man, could be nothing more nor less than a woman, presenting supernormal male qualities and infra-normal female qualities. To be more exact, this modified creature would be nothing more nor less than a degenerate woman.

Under the Law of Atavism, there would be occasional returns toward the more original type through partly modified descendants, such, for instance, as those queer creatures called Hermaphrodites (Chap. 153), who are such a mystery to science but not to the student of Nature. In these peculiar persons we behold physical evidence of the efforts of the Creative Principle’s attempt to revive, restore, and resurrect that which has been.

Atavistical reversion may reach back to the very beginning of humanity, and some qualities of the first Great Mother may appear in the child of today. It is another law of Nature that Hermaphrodites could never be, had not the original type of humanity possessed in one supreme body the dual elements of creation. Nothing can be that never was, and anything that has been can never entirely disappear (Chap. 152).

In attempting to account for the appearance of man, Clement Wood observes:

“The adult male represents a reversion to an inferior early type, which in man means a more bestial type” (Evolution of Sex, p. 9).

Wood, consistent with the theory of Evolution, has exactly reversed the order of development, and indirectly admits it by asserting “that long after the female had been the race itself, the male developed” (Ibid.)

The Evolutionist must constantly contradict himself to support his theory. He fails to account for the appearance of woman, but asserts that she came first, and that man descended from woman by the process of the Immaculate Conception and the Virgin Birth. Then Wood says that man “represents a type.” Such as the ape, for instance, from which man ascended, we assume.

How can this opinion be true, if woman appeared on earth first, and man descended from her? If man descended from woman, as science asserts, he did not ascend from an ape. If man is an inferior type, as compared to woman, the inferiority arises from degeneration, and not from reversion.

When man reverts toward the type of his ancestry, he does not become an ape. He develops his dormant and rudimentary female qualities, and becomes an Hermaphrodite. This is Atavistical Reversion. This fact of observation is more proof of the correctness of our philosophy of Devolution, and more proof of the erroneousness of the theory of Evolution.

Equally as important, this fact of observation shows that to reach the Higher Life, man must first rise above the Law of Sexuality. He must revert to a woman, and then revert to a god by the development of the Dual Elements of Creation.

“This is Regeneration and this is the only plan of Salvation”, says Dr. Raleigh (p. 109). These are the stages through which man has passed in his descent; and these are the stages through which he must pass in his ascent. Only by reversing the process can man ascend to the Higher Life from which he has fallen under the force of the Law of Devolution.

Our doctrine is the lesser from the Greater, the Lower from the Higher; man from woman, and woman from a god. If present man represents an improved ape, why has he stopped short in his ascending progress? If man came up from nothing, then he has within himself the power to develop into the Infinite by virtue of the force of Evolution.

“We hold that if man has ever improved in the slightest degree from his original starting point, then, as we have said, every relation of Cause and Effect must fail, and not only Science but the Human mind be proved incompetent to form any conclusion.

The Secret of Regeneration, reveals and explains mysterious secrets of the Creative

Centers of the human body unknown to modern medical science, but familiar to the ancient Wise Men who knew that the Virgin Birth is the Primal Law of Human Generation. Of this Law John says:

“Whosoever is born of God (spiritual generation) doth not commit sin, for his seed remaineth in him. . . . In this the children of God are manifest” (1 J. 3:9, 10).

MAN A DEGENERATE WOMAN

Since modern thought has increasingly encouraged our doubts in the objectivity of knowledge, it would not be amiss to approach with great caution every problem of Living Existence. The one-sided view expressed by modern science as to the development of humanity, leads to such a vast amount of confusion, that a new theory offered on the subject, if considered without prejudice, may make it necessary to re-write the history of humanity.

Science states that “the female is the primary and the original sex”, and that “the first male, the first son of the (virgin) mother, was ever virgin-born”. “The female is the fertile sex, and whatever is fertile is looked upon as female” (Ward). At this point Swiney says:

“In the second stage of reproduction, the female produces a fertilizer. Instead of endless daughters, she forms an organism that is unlike herself, but made by herself, of herself, to meet a certain end. It has no power, like the daughter, to reproduce of itself, but yet the mother the fertile sex, destines it to be a fertilizer (p. 27).

“If the female sex is the reproducing, the fertile sex, the male (generated in her body), the fertilizer, is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the female.

“Thus there is only one sex, the female -- sex differentiation being a transitory phase of existence to attain certain ends in the variation of type and species. The male, the immature, (the degenerate organism -- Hotema) is produced by the female, of the female, from the female, for the female alone” (Mystery of the Circle and the Cross p.28).

In the primary state of reproduction when the organism is perfect, the function of generation is performed by one supreme Unit, in which the dual elements of creation appear in a functional degree. In this stage the offspring is produced by the perfect process of parthenogenesis.

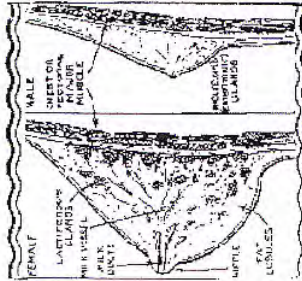
As ages come and go, a course of degeneration adversely affected the Unit. The perfect organism is weakened; it must have aid or the race will end. Eternal Intelligence is equal to the occasion. It develops “help-meets”, as we have said, to assist their kin and kind to perpetuate the race (Chap. 223). The “help-meets” appear as “immature organisms”, says Swiney, and their function is that of fertilization.

Here appears the “second stage of reproduction (Swiney). The function is now performed by two imperfect unisexual halves. They must co-operate, co-ordinate and copulate with each

SEX SCIENCE

Strangest Discovery
Of Modern Times

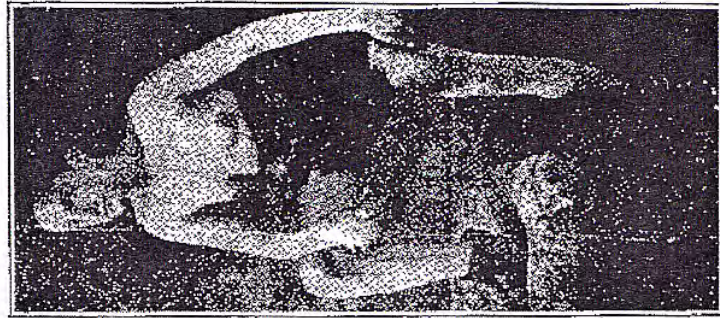
MAN



The breast differs from the male in its development, caused by sex hormones. This injection will stimulate the male breast to give milk.

The Degenerate

WOMAN



A young man with the mammary glands developed as in woman.

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other in order to perform the creative work that was previously performed by a more perfect and powerful Unit. (Chap. 222). The two halves represent the positive and the receptive elements of creation that were present in the original Unit.

It is shown by all the facts bearing upon the subject, that in this stage of existence, the "fertilizer" was originally, and still is, produced "by the female, of the female, from the female", and that "the fertilizer is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the (true) female" (Swiney).

In very early times the male much resembled the female in appearance. Many scholars have observed this and Buzzacott says:

"The ancient Egyptian kings had pronounced feminine features, corroborating the fact that bisexuality existed to a large extent at some remote period of pre-human existence. True, such is an abnormal happening today; but the evidence is irrefutable that, at the beginning of human history, it was a normal event, indicating that evolution from the bisexual to the partial and separate state was gradually developed, evolved and acquired" (Mystery of the Sexes, p. 173).

Modern science declares that the fertile female is not only the primal and original sex, but continues throughout human existence as the main trunk of the race. This being a fact, the conclusion is that any variation from the "main trunk" must be considered as conditions or abnormality and malformation. Out of these conditions came forth the proud creature called Man, making him a direct product of degeneration arising from an unfavorable environment and evil habits. Therefore Man is an incomplete, undeveloped, degenerate female.

According to law, Like begets Like. The bisexual organism, under favorable conditions, produces its kind. The first imperfect, positive, male cell, and the first "male" organism, as an entity separated from its bisexual ancestor, was an initial failure on the part of such ancestor to produce its kind. Some scholars hold that this "was due to a chemical deficiency in the metabolism or the physique" of the ancestor.

In the "evolution of Sex", by Geddes and Thompson, and in "The Determination of Sex", by Prof. Lenhossek of Budapest, this fact is insisted upon with constant reiteration and demonstration.

Biology has shown that the female is superior to the male, It has shown that the somatic cells of the female contain more chromosomes than those of the male. The nuclear lines of protoplasm that carry the hereditary and the individualistic qualities of the unit, are more numerous in the complex organism of the female than in the more undeveloped organism of the male. In some species the male-cell has ten chromosomes while the female has twelve; in another, the female-cell has 38, while the male has only 35. Due to this anatomical fact, Professors Hurst and Castle, of the Mendel school of biologists observe:

"Femaleness is due to the presence of a chromosome absent in the male . . . We may, therefore, regard the female as of more complex organization than the male. And, in that sense, the female may be said to be physiologically the superior sex. We may thus

further conceive that either the female is an extra-developed male, and has arisen by the addition of a new factor to maleness, or perhaps more probably, that the male has arisen as a defective variation from the female" (Mendelism & Sex, Mendel Jour., October, 1909).

Commenting on this phase of the matter, Swiney remarks:

"The male-cell, therefore, is a variant daughter-cell not developed to the full potentiality of the female." -- Woman & Natural Law, p. 19.

Physiologists are at last grasping the anatomical truth, that man is only a degenerate woman. Prof. Albrecht, writing on the obscure diseases of men, clearly avers that "males are rudimentary females". T. H. Montgomery concludes, from a general review of the leading facts of development, physiology, and anatomy, that the male is less developed and more embryonic than the female. He draws attention to the fact, that when one sex is rudimentary in comparison with the other, it is almost always the male.

Some scholars and students of Nature have long recognized the fact that man is only a degenerate woman. They assert that "the distinctive sex organs of the male are the organs of the female placed outside the body" (Swiney).

Galen said that woman had the same sexual parts as men, only, on account of their colder, more apathetic nature, they are placed within her body. The ovaries are testicles and furnish female seed. He said that there are as many cavities in the uterus as there are in the mammary glands. This is the theory of Uterine cotylendons. Averrohoes (1120-1198 A.D.) believed the female testicles to be useless: they merely secreted moisture for lubricating the vagina during coition, now referred to by some as "sympathy fluid".

Fallopious, about 1523, A.D., first recognized the similarity in the structure and in the formation, as the erogenous zone, between the clitoris and the penis. Vesalius about the same time taught that the sexual organs of the male and female were alike, only, those of women were within the body. Leland says that "the prostate in man (Chap. 146) is simply a womb out of employment" (Alternate Sex, p. 33).

John Fernelius, about 1558, A.D., called the ovaries "female testicles", and believed that they produced seed. It was not until about 1562 A.D. that Eustachus gave modern science the first correct description of the uterus. During the long Dark Ages, when the church was all-powerful, dissection of the human body was prohibited under strict penalty, on the grounds that it was sinful for man thus to attempt to pry into the secrets of God.

Biologists declare that the fertile organism alone has been the crucible and workshop in which has been formed the handiwork of Creation. Obviously, it would be the fertile embryo that would suffer from a change to unfavorable conditions and would accordingly appear as an incomplete and undeveloped organism, thus being "transformed from a normal to an abnormal phase of being -- abnormal, until by repeated hereditary transmissions over a long period of time, the changed condition or structure has become a racial characteristic" (Swiney), misleading to the Evolutionist who knows not the original state of humanity, and who considers as normal the present unisexual organism.

The male is because the organism is more masculine and less feminine; because the receptive (female) element is under-developed, while the positive (male) element is over-developed. Darwin and Huxley believe that this abnormal, unbalanced state arises from the excessive use of the one set of organs to the neglect or non-use of the other. Some scholars think that the unbalanced state begins in the embryonic period, and results from unfavorable conditions. The latter view is supported by the weight of authority.

But conditions of degeneration may work certain changes in the body, even after birth, and the development of the body may be affected by the Mind, as we shall later see.

The fact that separation of the sexes is not the ideal state is shown by sexologists, who point out that there is a continual struggle on the part of both imperfect sexes, seeking for completion. The physical expression of the law under which this occurs is called Polarity or Chemical Affinity. When a couple unite in marriage under the influence of this law, such union is more likely to be harmonious if the "man" is approximately eighty percent "maleness" and the "woman" possesses twenty percent of this quality. Such couple would possess between them the evenly balanced percentage of the positive element and the receptive element, which is required to form a harmonious union.

As few of our imperfect uni-sexual individuals fall in this class, it is easily understood why "marriage is a failure". When a man and a woman unite who do not come in this class, there is that condition of one sex largely predominating over the other. This lack of balance is ever being felt, although unrecognized by modern science as to its real character. Consequently, there is a continual struggle on the part of both sexes, seeking for completion. When the balance is absent from a union, there will be partings and new efforts, each seeking the lacking portion.

Until the Law of Polarity was recognized and understood (The Great Law by Prof. Hilton Hotema, Chap. 28), the peculiar attraction between the sexes, with all its accompanying vagaries and variations, seemed unaccountable and arbitrary. Sexologists now recognize that it is Nature's way of seeking to restore the disturbed balance arising from a separation of the sexes.

George Bernard Shaw states:

"Sexually, woman is Nature's contrivance for perpetuating its highest achievement. Sexually, Man is Woman's contrivance for fulfilling Nature's behest in the most economical way. She knows by instinct that far back in the evolution process she invented him, differentiated him, created him in order to produce something better than the single-cell process can produce" (Man & Supermen).

There is no disagreement among scholars as to whether the male or the female appeared first. They all invariably assert that the female preceded the male not only, but that the female produced the male. At this point confusion arises because consistency is disregarded.

In every consideration, man attempts to show that woman is his inferior. In this attempt he has no respect for the (1) Law of Heredity, and the (2) Law of Cause and Effect. He disregards the fact that (1) Like begets Like, and that (2) the Effect can never rise superior to its Cause. He ignores the fact that Man, as the offspring of Woman, may rise to her level under the law of improvement, but that he can never rise above the being that gave him birth.

Conditions of Degeneration

We have observed the surprising similitude of the sexes (Chap. 146), and the hidden meaning of the rudimentary organs. We have seen how the psychical and the physical states gradually vary from feminine to masculine and vice versa. We have seen that the gulf between the hetero-sexual man and the hetero-sexual woman is filled with types that can be classed as neither male nor female (Chap. 145). We shall now notice more in detail some of the many peculiar conditions of degeneration that show how sexual variation and differentiation rise out of certain abnormalities and malformations.

Brodhurst tells of the absence of the vagina and the uterus in a girl of 16. At the age of four the patient showed signs of pubescence, for the mons veneris was covered with hair. At the age of 10 the Clitoris (Chap. 146) was three inches long and two inches in circumference -- a regular penis. The breasts were well developed but the lips of the vulva expanded into folds, resembling the male scrotum.

To complete this attempt at transformation requires only a uniting of the lips of the vulva to form the scrotum, with its raphe or seam that marks the line of union, followed by a descent of the ovaries into the scrotum, where they become the testes -- and this girl becomes a boy.

Nature is not only "a prodigious economist", as Johnsons says, but a marvelous mechanic. When the form which she is shaping will not make "the main trunk" (fertile female), she produces some variations from the "main trunk", and thus attempts to transform what would be a useless, barren female, into a fertilizer, called the male.

If this attempt fails, as it frequently does, the form is neither male nor female. It falls in that class of hybrid types that fill the gulf existing between the two extremes (Chap. 145.) Sometimes a surgical operation partially completes what Nature attempts, and then the "neuter organism" becomes either male or female, as the case may be. But usually such creatures are barren and sterile -- a condition of degeneration.

In these few words appears the secret of the separation of the sexes -- a condition so mysterious to science, and yet so simple that only the wisest will be able to grasp this great truth and accept this philosophy.

It will enlighten the student to observe more instances of these strange cases so little known to the lawman. Lieutaud and Rickerand dissected female subjects in whom no uterus could be found. Many other examples are recorded in medical records. Phillips speaks of two sisters, both married who showed congenital absence of the womb. Sedgwick tells of a family of five daughters of whom three had this anomalous condition.

Ferguson examined an 18-year-old prostitute and found that there was no vagina, uterus, nor ovaries. Coitus had been affected through the urethra, which was much distended. Vicq-d'Azyr is reported to have seen two similar cases where the vagina was absent. The women copulated via the urethral canal, leading to the bladder, in consequence of which it was greatly enlarged.

Since we find no authorities who assert that there is an erogenous zone in the urethra, it is plain that these women copulated to please their lovers and not because they experienced any sexual pleasure in or from the act.

Fournier tells of a Venetian prostitute who had an osseous (bony) clitoris. This organ may grow so large as to prevent coitus, making its circumcision necessary for the act.

Otto of Breslau reported seeing a negress with a clitoris measuring 4-1/2 inches in length and 1-1/2 inches in diameter -- larger than the penis of some men. It projected from the vulva, and, when relaxed, completely covered the vaginal orifice.

Rogers described a 25-year-old woman who had an enormous clitoris. Adroit questioning elicited the fact that she had masturbated considerably. A number of other observers have described cases where excessive development of the clitoris was due to continued masturbation. As an organ is enlarged by use, it may have been the practice of female masturbation that finally developed the clitoris into the male penis. Some authorities declare that the Edenic parable is an account of masturbation and incest.

The perverted practices that had become habitual with the tribades and subigatrices (passive tribades) in Rome, led to an enlargement of the clitoris in many of these women. Telpius tells of a woman who was publicly flogged and then banished from the city for having misused an excessively large clitoris.

Various travelers have reported excessive development of the clitoris as being quite common in the Orient. Jacobs, for example, tells of the frequency of tribadism among Balinese women, many of whom have an enlarged clitoris. Bertherand cites instances of enlarged clitoris in Arabian women.

Dr. Paul Eram, who practiced for many years in the Orient, says that tribadism "is a condition extremely common with the young girls in the Orient". Among the Hottentots no secret is made of the practice, and in the stories and fables of the country it is continually mentioned. The practice is reported to be as wide-spread among the girls of Europe and America as in the Orient.

Some women have a clitoris that is larger than the male penis. Kaufmann quotes the case of a boy of 12 years whose penis was only three-fourths of an inch long, with the diameter of a goose-quill. Binet speaks of a mature man in his fifties, whose genitals were no larger than those of an average boy of 8 or 9. The penis was about the size of a little finger, and the testes were not much larger than a couple of peas.

The student will observe that in the female the urinary canal opening is just back of the clitoris (Chap. 146), ("meatus urinarius"). In some males there is no urinary canal in the Penis, hence their penis is purely an enlarged clitoris. Hypospadias and epispadias are designations used to describe this malformation, in which the walls of the urethra are deficient either above or below. These anomalies are frequently found in male hermaphrodites, the fissure giving the appearance of a vulva, since the scrotum is sometimes included, and even the perineum may be cleft in continuity with the other parts, thus increasing the deception.

Heuremann describes a family of females who for generations had produced males with hypospadias (congenital opening of the urethra on the under side of the penis). Belloc mentions a man with a urethra terminating in the base of the frenum who became the father of four sons showing the same deformity.

Broudarnel published several cases to prove that individuals afflicted with hypospadias are not necessarily sterile. One instance cited was that of a servant who appeared to be and was

brought up as a girl, but who practiced tribadism with one of her female companions and caused her to become pregnant. The latter gave birth to a child showing the same malformation of the genitals as the girl-father. The hereditary transmission of the malformation removed all about as to the paternity and excluded all suggestions of collaboration.

Penis palme is the name given by French physicians to those cases in which there is a single skin envelope for the penis and the testicles. The penis adheres to the scrotum by its inner face, only the glands being free. This makes erection impossible. Chretien described an instance in a 25-year-old man, and Schrumpf reported an example in a baby boy. The penis and testes were enclosed in a common sac. At the upper part of this strangely formed scrotum there was a projection about one-fourth inch long, representing the glans (head) of the penis.

Polyorchidism (extra testes) is a condition that exists more frequently than is generally known. The Medical Record in 1895 published a report signed with the name of A. M. Davis, Recruiting Officer, relating the case of a man who had four testicles, three on the left side and one on the right side.

Arbuthnot Lane operated on a boy of 15 bearing a small, painful growth in the right portion of the scrotum, and found an extra testicle (Clinical Society, Nov. 23, 1894). In 1896 Pean performed an operation to remove a neuroma of the scrotum and uncovered two right testes, separated and regular in form. The left testicle was normal.

Dr. Sundaesa Ayzer of the British India Medical Corps tells of a native male, age 19, who had two testicles on the left side, one above the other. Widhalin reports the case of a man 47 years of age with two testicles on the left side. Fernel speaks of a family whose male members presented this oddity. Sinibaldi relates a similar fact about a family of Bergamo, almost all of whose male members were triorchids.

Just as there are anomalies through excess, there are others from deficiency. Many hermaphrodites have been labeled anorchids (without testes). But double anorchidism is rare, although cases have been noted and verified by autopsy. In the living subject, it is impossible to distinguish it from bilateral cryptorchidism (failure of the testes to descent into the scrotum).

Gruber, in his memoirs, notes eight cases in which no seminal glands were present. The first is that of a soldier hanged for having raped a young girl. The autopsy showed that there were no seminal glands present in the executed man. Dr. Cabanes uses these instances as evidence to show that the testicles "have no influence upon the sexual appetite", and adds:

"Are we to infer that individuals afflicted with double anorchidism are not comparable to eunuchs?" (Erotikon, p. 198).

It appears that castration is a cause of impotence only when it has been effected in early childhood. Though eunuchs castrated at an adult age are perforce sterile, they quite often remain capable of coitus, a dual peculiarity known for a long time, and one which Juevna reports as highly esteemed by certain Roman ladies. The penis of the eunuch, deprived of his testes in childhood, remains undeveloped and atrophied like the clitoris of the female. The general characteristics of such persons are feminine.

Numerous authors tell of cases in which the testes fail to descend into the scrotum, stopping instead at some intermediate point. If there is merely a halt in this descent, and the

testicle remains inside the abdominal cavity in the lumbar region, it is called abdominal lumbar ectopia. If the gland remains in the iliac fossa, it is an example of the abdominal iliac ectopia. When it lies in the inguinal canal, it is an inguinal ectopia, and lastly, if it stops just below this canal, it is a case of cruroscrotal ectopia, etc. (Dr. Oraison).

In March, 1643, an election was contested at Salisbury, Connecticut, on the allegation that the Whig Party had included a woman among the electors. Dr. Bary was appointed to make the investigation. He examined the suspected elector and verified that the penis was not perforated, but that he found a testicle. He concluded that the person was a man. Several days later, it was learned that this "man" had married as a woman and had feminine tastes. A further examination showed the presence of a menstrual period, a uterus, and that which Dr. Bary had regarded as a testicle was recognized to be a herniated ovary (P. Brouardel *Le Mariage*, p. 18).

Dr. Tourneux and Gasperoux tell of a 17-year-old person who was considered as a female, and who was one of the ballet-dancers at the Theatres des Nouveautes. She had entered the hospital for a painful swelling of the right lip of the vulva, which had developed about ten days after some unsuccessful attempts at coition. The chest was broad and with fairly well developed mammary glands. The pubis was covered with an abundant growth of hair that also spread over the external genital organs. At first glance, there was nothing to indicate that one was not in the presence of the female sex, for one could discern the existence of two normal-sized labia majora, the right lip bearing a small tumor as big as a pigeon's egg, hard, quite painful to the touch, and extending along the whole length of the inguinal canal by a sort of cord the size of the index finger.

The impression was totally altered when the genital region was examined. On spreading apart what represented the labia majora, it was found that the inner lips (labia minora) were entirely absent, and that under a somewhat overdeveloped hood there was a flat-headed genital organ about the size of the tip of the little finger. There was no urinary meatus at its base, but two small folds were observed leading to a vulviform opening situated in the middle of the perineum, and the insertion of a catheter showed that this was nothing other than the extremity of the urethral canal. There was no vaginal orifice, and no uterine body could be felt upon examination of the rectum. These findings showed that the examiners were confronted with a case of perineal hypospadias with rudimentary penis, vestiges of a urethral canal, and a cleft scrotum containing a right testicle. Exploration of the abdomen revealed no trace of a uterus, but on the left side, towards the inner opening of the inguinal canal, was discovered another testicle which, like the one on the right side, had a deferent duct leading up to the rudimentary prostate gland.

The *Bulletin Medical* of Jan. 28, 1912, described a case where the "secretion of sperm occurred through the urethra of a woman". Magnus Hirschfeld and E. Burchard reported the case of a woman, aged 20, who had no menstrual periods, and at the time of venereal orgasm, ejaculated semen through the urethra which contained living spermatozoa (*Deutsch, Med. Woch.*, No. 52).

Just as in the case of supernumerary testes, so in women there have been found instances of extra ovaries. Wickler, De Sinety, Paladino and others have given accounts of such cases.

We have related cases where men have suckled infants (Chap. 151, p. 8). Medical literature mentions many cases where the male breast may attain the size of a woman's and

become functional. Buffon states that --

“The breasts of men may furnish milk like those of women. We have had several examples of this sort, and the condition seems to occur particularly at the age of puberty. I have seen a young man of 15 expel a tablespoon of real milk from one of his breasts” (Erotikon, p. 209).

A famous French medical encyclopedia of 60 volumes says:

“Sometimes the mammary glands (of the male) swell and become painful. Young boys have been seen who could discharge through the nipples a whitish, serious fluid presenting all the physical properties of milk.”

Von Humboldt and Auzias-Threnne tell of having examined men whose mammary glands excreted milk (Courrier Medical, 23, Janvier, 1910).

In a letter written by the Bishop of Cork to the Earl of Egmont appears an account of an old man about 70 years of age who had suckled a child of his own after his wife died when the child was only two months old. He gave the child his breast to suck to keep it quiet, and the sucking of the child aroused the glands into activity to such an extent that he had milk to rear the child. The report states that the man’s nipples were larger than those of most women.

In 1798 Dr. Juan Castelar reported a case in which a woman gave birth to twins, with not enough milk for both. The father sought to quiet the crying youngsters by alternately letting them suck his breast, with the result that milk appeared and he helped to suckle the children for five months. M. Bonpland later examined the man’s breasts and “found them wrinkled like those of women who have nursed children”.

An instance of the marvelous power of Mind over Matter, and the manner in which Nature responds to meet conditions confronting her, appear in the case of a “young Chippeway Indian (named Ogemawwah Chack) who became separated from his tribe on a beaver hunt, accompanied only by his wife, then in her first pregnancy”. Harve and De Lanoye report the case as follows:

“After giving birth to a son, the woman died in the desert. The husband was inconsolable, and took a vow to remain a widower. His grief over the decedent was soon complicated by anxiety over the infant’s welfare. Not wishing to neglect anything that might possibly save the child’s life, the father undertook to fill all the maternal duties, degrading as these appeared in the eyes of an Indian brave. After wrapping the baby in a pelt lined with soft moss, he suspended it from his shoulder, and after the fashion of a squaw carrying a papoose. He fed it on broth prepared with his own hands, but in a moment of desperation, finding himself unable to quiet the infant’s wailing, he offered his breast as a mother would have done. The power of paternal love than produced a phenomenon: milk began to flow from the Indian’s breast, permitting him to save and rear the child.” -- Erotikon, p. 212).

In the Gazette Medicale de Paris (t. IV, p. 689; 1836) Dr. Bedor, chief-surgeon of the Hotel-Dieu at Troves, expressed himself thus:

“Over a period of some twenty years I have often been called to participate in the medical inspection of the military training school in the Aube department. During that time I came across three instances of this very peculiar anomaly. Despite the demand for soldiers under the Empire, these three young men were declared unfit for service, since the uniforms buttoned over their chests were unbearable painful and oppressive.”

Nelaton tells of a young man of 23 whose mammary glands produced milk, Jean-Benoit Edandellius tells of a “dirty little beggar” boy of 9 “who could expel a stream of milky fluid from his breasts by compressing them”. Herteloup reports the case of a man 79 years old who discharged from his breast “two glasses of thick, creamy, whitish liquid having the physical, chemical and microscopical characteristics of milk”.

Dr. Renaudlin reports the case of a man of 24 with mammary glands like a woman. Dr. Daday tells of a man of 44 whose mammary glands produced milk.

Further evidence that man is a degenerate woman appears in the fact that in addition to having female breasts in many instances, there are also cases in which they are “subject to regular Menstruation”, says Dr. Cabanes.

Barth and Leri tell of a patient aged 75 who entered the woman’s ward of the hospital. Examination showed that the patient was a man. But, strange though it may seem, this “man” had menstrual periods, “regular and prolonged”.

Dr. Leboeuf was called to examine a shepherd of a dairy-farm who had fallen and injured his breastbone. The patient admitted that for more than two years he had been subject to a menstrual discharge as well regulated as the revolutions of the moon. The flow came through the urethral canal and lasted two days. Leboeuf made sure of the sex organs, and found them well formed. What amazed him more was to learn that there were 15 brothers and one sister in the family, all of whom menstruated, and that their father showed the same peculiarity (Anec. hist. med. t. II, 68-70).

Gloninger reports the case of a 36-year-old man who had regular signs of menstruation from the middle of his 17th year. Each period was accompanied by pains in the back and the lower part of the abdomen, feverishness, and a sanguineous discharge via the urethra showing all the characteristics of the menstrual flow (Amer. Med. Rec., Phila., 1819).

Pinel mentions the case of an army captain who had a regular monthly discharge from the urethra. If exposed to fatigue, cold privation, etc., the man showed symptoms of catamenial suppression, just as commonly happens in woman.

The theory that man is a degenerate woman is verified by the following scientific facts:

1. The female is the primal and original sex, and produced the male. Under the Law of Heredity this actually makes the male a deformed female.
2. Maleness results from excessive development of the positive qualities and a corresponding atrophy of the receptive qualities.
3. The male penis is an excessive development of the female clitoris.

4. The male scrotum is formed by a union of the lips of the vulva and their expanding into folds, leaving a raised seam (raphe) that divides the scrotum into two parts, and extending from the anterior portion of the anus to the extremity of the penis.

5. The testes appear as herniated ovaries, with the positive element of the ovaries developed to a functional degree, while the receptive element is rudimentary and atrophied.

6. The mammary glands of the man occasionally develop to a functional degree and produce milk as in woman.

7. The diseased condition of menstruation appears in some men as well as in some women.

8. The prostate gland in man is a rudimentary uterus.

9. Some people appear with the male and female qualities so equally developed that they are neither man nor woman.

10. If man and woman were distinct types, neither would possess the qualities of the other so fully developed, in some instances, that they cannot be classed as either male or female.

When the sex problem is properly presented and considered, we observe that the mystery of the sexes becomes so simple as to solve itself. All the scientific confusion existing as to the various phases of sexual consciousness, described in Chapters 158 to 165, which are such an enigma to science, is readily and easily disposed of, and scientific knowledge takes the place of confusion.

Professor Hilton Hotema

Honolulu, 1963.

SECRET OF REGENERATION

INDEX

Subject	Lesson No.	Col.	Page
Abram (Abraham).....	31	1	18
Age of Earth.....	3	2	8
Age of Ignorance.....	1	2	7
Age of Man.....	3	2	9
Alexandrian Library.....	40	2	15
Amazons.....	58	1	2
Ancient Culture.....	5	2	16
Ancient Men.....	6	2	2
Ancient Mysteries.....	36	1	18
Androgynous.....	44	2	7
Antediluvian World.....	4	2	13
Antiquity of Man.....	5	1	18
Apostles.....	30	1	14
Ascension.....	30	1	14
Asexuality.....	52	1	21
Atlantis.....	5	1	19
Babylon.....	11	1	18
Babylonia.....	36	1	15
Babylonian Captivity.....	10	2	16
Bible.....	12	1	1
Biblical Contradictions.....	14	2	10
Bisexuality.....	69	1	9
Body Should Live For Years.....	65	2	11
Chaldeans.....	8	1	7
Chemical Impregnation.....	71	1	15
Christian Strife.....	19	2	5
Crucified Saviors.....	28	1	1
Church.....	39	2	13
Church.....	40	2	18
Copernicus.....	2	2	6
Creation.....	41	1	19
Cross.....	27	1	22
Crucifixion.....	22	1	19
Death, Act of.....	62	1	23
Degenerate Woman.....	77	1	26
Degeneration of Gods.....	46	1	18
Despots & Tyrants.....	6	1	1

Subject	Lesson No.	Col.	Page
Drama.....	31	2	14
Edenic Garden.....	43	1	2
Egyptians.....	35	1	12
Essenes.....	18	1	1
Evolution.....	45	1	10
Exodus From Egypt.....	9	1	11
Exodus From Egypt.....	14	1	9
Eye, Single.....	39	1	12
Female Rule.....	58	1	1
Forgery.....	11	1	22
Fraud.....	19	1	8
Galileo.....	2	2	6
Generation and Longevity.....	63	1	4
God's Chosen People.....	11	2	20
Hammurabi's Kingdom.....	7	1	4
Heaven.....	2	2	6
Hebrews.....	8	2	8
Homosexuality.....	53	1	1
Hypatia, Murder of.....	57	2	19
India.....	35	2	13
Israel, Glory of.....	9	2	13
Israelites.....	8	2	9
Jerusalem.....	10	2	13
Jesus.....	23	1	1
Knowledge Lost.....	81	2	5
Law of Creation.....	73	1	3
Law of Sex Separation.....	72	1	23
Lemuria.....	32	2	19
Letters of Students.....	85	1	11
Lies pub. by U.S. Pub. Health Service.....	2	2	7
Life's Great Law.....	50	2	12
Lion's Paw.....	39	2	7
Male & Female.....	44	1	7
Man's First Ancestors.....	1	1	3
Man's Original Home.....	4	2	15
Marriage.....	58	2	3
Melchizedek.....	38	2	1
Menstruation.....	59	1	6
Mind Governs.....	82	1	6
Mystery of Impregnation.....	68	1	3
Nineveh & Assyria.....	7	1	5

Subject	Lesson No.	Col.	Page
Osiris.....	32	1	22
Paul Of The Epistles.....	21	2	16
Perfect Man.....	46	1	17
Perfect Man.....	79	1	1
Pyramid.....	36	2	16
Red Dragon.....	39	2	10
Resurrection.....	28	1	3
Rudimentary Organs.....	1	2	3
Rudimentary Organs.....	48	1	1
Secret Doctrine.....	65	2	10
Serpent of Eden.....	44	1	5
Sex and Seed.....	47	2	19
Sex In Religion.....	54	2	6
Sex Symbols.....	43	1	1
Sexual Generation Secondary.....	75	1	15
Sexualism.....	1	2	3
Shinar.....	8	1	8
Solar Impregnation.....	71	2	17
Spiritual Plane.....	66	1	12
Sphinx.....	38	1	5
Sun God.....	33	1	1
Sunken Continent.....	4	2	12
Symbols of Creation.....	73	2	4
Tree of Knowledge.....	43	2	3
Woman Appears.....	48	2	4
Woman Appears.....	77	2	24

CREATIVE SCIENCE

CREATION

Science of Human Regeneration

By G. R. Clements, L.L.B., N.D., D.C., O.D., Ph.D., Hugo, Oklahoma, U. S.A.

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Lessons Nos. 1, 2, 3, 4, 5

Postgraduate Orthopathy

LESSON NO. 1; CHAPTER NO. 1 TRUTH

In Elementary Orthopathy, Lesson No. 1, it is said that Truth means, *that which is!*

For countless centuries the world may teach as Truth *that which is not*, and all people may come to believe such teaching; but human belief does not make Truth of Error, nor does Error become Truth because it is universally taught.

Men think they want Truth, The student of Elementary Orthopathy was asked, Are you searching for Truth? Every student answered in the affirmative, as we expected. But when some of them reached Lesson No. 25 of that course, they showed by their unethical conduct that they are not searching for Truth. They will accept nothing that unsettles their beliefs, based on theories taught in their schools.

Some students went so far as to write us insolent letters, because we had the courage to present certain facts of history in Lesson No. 25, that failed to square with the doctrines of their schools. Some went farther, and requested the removal of their names from our subscription roll.

Ages ago an Ancient Master said:

"It is not wisdom to unsettle the minds of the undeveloped with these thought—let them labor on, each doing the best that he can — but do thou and the other wise ones, work in harmony, with me and endeavor to render all action attractive to them. And this is best done by the force of example."—Bhagavad Gita, p. 41, translated from the original Sanscrit Text. (This work, according to Rev. Thomas Maurice, was written over 4,000 years ago, supposedly by Vyasa, "whose personality is veiled in doubt"—Indian Antiquities.)

Also, the account of the crucifixion of Jesus is a typical illustration of the manner in which the world accepts and deals with Teachers, who are so bold as to cast the precious pearls of Truth before the ignorant swine.

The Seers of Antiquity knew that people will not receive and accept Truth until, by a course of proper training, their mental capacity is prepared for it. The instruction of man must be conducted within the Limits of his developed intelligence. That is

why the teachers of Truth are forced to silence by the general prejudice of the masses, who are the slaves of ignorance not so much from a lack of education, as from being the blind victim of false education, purposely designed to lead men astray.

Less than three hundred years ago, men were burned for teaching Truth. The secrets of Nature had no place in the popular mind. Even the higher classes had not dared to look beyond the limit set for them by their educational institutions. So great was the gulf between the common intelligence of the masses and the trained intelligence of the few thinkers, that it was dangerous, until recent years, to attempt to teach the Science. Truth, and Religion underlying the philosophy of this work.

No effort was ever made in any age, to teach the masses in a general way, the secrets of the universe. The great Masters of the past taught the masses freely, but they concealed the deep, inner meaning of their teachings in symbol and parable, in allegory and proverb.

Public teaching of any kind of knowledge necessitates, first, a common knowledge; next, a terminology clearly expressive of the thoughts and ideas to be taught, and finally, a desire for instruction on the part of the student.

The knowledge gained by the disciples of Nature, is not concealed from the masses because of selfishness. The transmission of that knowledge merely waits upon the preparation and hospitality of the general mind. The dearest ambition of every scientist is to impart his knowledge. How to impart it has been the problem of the ages. He finds, to his discouragement, that the task of acquirement is far less difficult than the task of impartment.

The discoveries of the past century have awakened the intelligence of the people to the fact, that for many ages they have been the victims of cunningly prepared teachings, designed to conceal Truth and inculcate Error. The pick and shovel of the archaeologist have brought these discoveries to light. They have come from the ruined cities, temples, and libraries of great civilizations of the remote past. Before the advance of the knowledge arising from these discoveries, established institutions are tottering, and the false teaching of fifteen centuries is crumbling.

The student may not realize it, but he is living in an age of greater change than has occurred in a thousand years. For

instance, what would our grand-parents have said, had they been told that within two generations, one of the leading nations of the Earth would repudiate and reject the Old Testament of the Bible? Yet that has happened.

To remain ignorant is to remain a slave. And, an education based on error, is more dangerous than no education. For by enslaving the mental with false teaching, we enslave the physical yet more firmly.

Ignorance is the real bondage of mankind. Knowledge based on Truth is the power that makes men free. It is a condition precedent to every right action. It is the only solid ground in a world of chaos and confusion.

The humblest intellect can predict with certainty the result of any event based on Truth. But the mightiest intellect loses its way and can form no correct conclusion that may flow from actions based on error.

In this course are revealed certain Secrets of Nature, known to the Masters of fifty centuries ago. These Secrets were taught in the Ancient Mysteries to the Initiates. They were carefully concealed from "the vulgar herd," says Emperor Julian (361-3 A.D.), who writes:

"And if too I should touch upon the unspoken and ineffable mystagoga that the Chaldean (Mysteries) revealed in the Bacchic rites about the Seven-Rayed God raising up the souls through Him, I should tell that which is not known and very unknown to the vulgar herd at least, but well known to the blessed theologians. Wherefore I will be silent about these things at present."—Oratio, V. p. 172.

When the Supermen of antiquity were persecuted and slain for teaching Truth, and their temples and libraries were destroyed, these precious secrets were lost to the world. They are now being recovered by the labor of the archaeologist, digging in ruined temples and libraries, buried under the dust and debris of a thousand years, and more.

It is difficult to determine how old these ancient records are. We are told that "Noah lived after the flood 350 years" (Gen. 9:28). It is ten generations from Noah to Abraham (Abram), covering a period of 292 years. Abraham was 58 years old when Noah died. He was born in the city of Ur of the Chaldees" (Gen. 11:28).

We learn from ancient history, that centuries before the birth of Abraham, Sargon, "the great king of Babylonia," sat on his throne in his royal palace near Nineveh, which palace covered more than twenty-three acres, and contained two hundred apartments and over three hundred open courts.

When Alexander the Great conquered the city of Babylon, more than three hundred years before the dawn of the Christian era, the Chaldean priests told the Greek philosophers who followed his army, that they had continued their astronomical calculations through a period of *more than forty thousand years!*

In 1900 the excavations of the archaeologist disclosed the ruined remains of the ancient city of "Calneh, in the land of Shinar" (Gen. 10:10). The city was found to contain an imposing temple, a library, a school, and even a museum of antiquities, showing that these ancient people were collecting the records and relics of still more ancient people.

A great shock was suffered by the archaeologist, when he discovered the Babylonian epic giving an account of Creation. The clay tablet that contains it was taken in a thousand fragments from a royal library at Nineveh. It is a copy of a still older account, which goes back to the greatest antiquity.

Samuel Fales Dunlap, in the best work of its kind that we ever read, gives the Ancient Mysteries, to which we shall later make frequent and copious references, the credit for the origin

of the account of Creation. In speaking of the foregoing tablet, he writes:

"On a Chaldean cylinder there is the following representation: In the center, a tree, with the two lower branches coming out of opposite sides at the same level, and bending downwards, terminate each in a bud in the shape of a pine cone apparently. On one side of the tree sits (what Dr. F. Delitzsch defines to be) a female, from her headdress. On the other side sits a male figure with a pair of horns appearing on his head. Adam in the Samothracian Mysteries was called the 'horn of Mene' (Luna)... Behind the Woman, a serpent stands erect upon its tail, in elongated coils . . . The man's right hand points to the trunk (of the tree), the woman's left hand, to the lower branch next to her, which ends in a bud or pine cone pointing downwards. . .

"The Mysteries bring us now to the first man, Adam; also to the last Adam. Adam is the interior formation in which the Spirit consists . . . This is the Mystery of Man, of whom it is written (Gen. v:1): 'This is the Book of the Generations of Adam,' and (Gen. v:2) 'at the time when God had created him.'

"Here the earthly Adam is meant, because in that section two Adams are mentioned. The first Adam was the mystical earthly Adam, the other, on the contrary, the mystic heavenly Adam. The earthly is contained in those words where, through the word *Toledoth*, the production of the species is spoken of; the following words, on the other hand, tell prophetically of an Adam that was created later. This is the Messiah, for even the rabbins taught that in the Messianic time the disposition of sexuality will no longer prevail."—Ghebers of Hebron, p.523.

In collecting the fragments of this tablet, the English archaeologists were unable to find the portions relating to the Tree and the Serpent; but Babylonian gem engravings show that these incidents were evidently a part of the original legend.

In referring to the matter, George Smith, of the British Museum, says:

"Whatever the primitive account may have been from which the earlier part of the Book of Genesis was copied, it is evident that the brief narration given in the Pentateuch omits a number of incidents and explanations—for instance, as to the origin of evil, the fall of the angels, the wickedness of the serpent, etc. Such points as these are included in the cuneiform narrative."—Chaldean Acct. of Gen., pp. 13,14.

For many ages, the green elevations rising like miniature mountains from the Mesopotamian plain, were believed to be nothing more than hills. Modern civilization was shocked when the shovel of the archaeologist showed, that these green hills are in reality the ruined cities of an ancient civilization, greater in many respects than our civilization of today.

If you are sincerely searching for Truth, if your previous training has prepared you for Truth, if your mind is not closed by fear and blind prejudice, if you are ready to renounce many erroneous theories that you may have been taught to believe as Truth, then "*take up your cross, and follow me.*"

CHAPTER NO. 2 MAN'S ORIGINAL STATE

In Elementary and Advanced Orthopathy the student is scientifically taught the fundamentals of Health and Disease. He learns, to his surprise, that there is only One Disease, with many variations, all arising from a Unitary Cause, and that there is but one safe and successful method of treatment.

We have now reached a deeper study. We saw in Advanced Orthopathy that modern man is the degenerate representative of humanity. It is our purpose here to trace, in a scientific manner, the long line of degeneration, and amaze the student with the findings. For we shall show that —

1. The First Ancestors of Man were a Race of Gods (Let us make man in our image, after our likeness — Gen. 1:26).

2. This race was composed of the Sons of God (Gen. 6:2).

3. The Primordial State of Man was that of Bisexuality (God created man in his own image, in his own likeness, after his kind, male and female (bisexual beings) created be them — Gen. 1:27).

4. In the original state Man was Perfect and Immortal, as indicated by the fact that Death is the final effect of Degeneration (For the wages of sin is death — Gen. 2:17; Rom. 6:23).

5. In the original state Man was without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God — Heb. 7:3.

6. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. — I John 3:9.

7. When Man returns to the former Perfect State, there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. — Rev. 21:4.

It appears as a rule without any exception, that all living things, when left to their own resources, pass through a course of continuous degeneration. As to some plants and animals, this course runs so far, that certain species in time become extinct, passing out of existence. There is no evidence of record that either plants or animals experience a course of regeneration, except under the guiding influence of man.

Students of Advanced Orthopathy were surprised by the evidence there presented, showing the extent of human degeneration that has occurred in recent times. We must remember that the mental and spiritual capacities of man degenerate along with the physical.

A man with no brain would have no mental spiritual capacity. An adult has greater mental and spiritual capacity than has a child, for the adult has the greater brain development. If the brain is affected the mental and spiritual capacity is affected. With the degeneration of the physical brain, comes a corresponding degree of degeneration of the mental and spiritual capacity.

It is asserted by some authorities that the physical degeneration of man has been so great during his long course of existence, that we have no reliable evidence of man as he appeared when he first came into being. But modern man carries in his body certain evidence that may be used to describe and determine the physical condition of Primordial Man. This evidence brings us to consider the first of several propositions —

1. We are going to learn, that there is a less difference between the sexes than is generally believed. They are, in fact, but slight variations from one original plan. Anatomists maintain, with plausible arguments, that there is no part, nor organ, nor gland in the one sex, but has an analogous part, or organ, or gland in the other sex, similar in structure and similar position (George G. Napheys, M.D., in *Physical Life of Woman*, p. 11).

Originally, the Sexes were combined in one composite, perfect body. This Superhuman Being was complete, and capable of self-fertilization and self-propagation, and generated himself, all without the function of sexual intercourse. In that

perfect state, man was not conceived in iniquity and born in sin. He was actually born of God, and did not sinneth against his body. For his seed remained in him; and he could not sin, because he was born of God (I John 3:9).

This Perfect, Immortal, Bisexual Being was not sex conscious, and had no reason to be. Adam became sex conscious first and only after he transgressed the law — after the Fall. Then we observe the marked changes that occurred: (1) His eyes were opened, and he gained knowledge of Good and Evil (Sex Consciousness). (2) He was ashamed, and covered his body with fig leaves. (3) He was afraid, and attempted to escape from the consequences of his sin. For he was warned that the wages of sin is Death (Gen. 2:17; Rom. 6:23).

Huxley, after the death of Darwin, was by universal agreement the greatest of all English-speaking scientists. The science of Biology is practically his own creation. He was honored by Oxford University, and his career was crowned by the highest distinction that a British scientist can receive: the presidency of the British Association for the Advancement of Science, and of the Royal Society. In one of his great works he wrote:

“There is every reason to suspect that Hermaphroditism (Bisexuality) was the primitive condition of the sexual apparatus, and that Uni-sexuality is the result of abortion of the other sex, in males and females, respectively.”—*Anat. Inverte.*, p. 67.

Hermaphrodite: A term applied to human beings, in whom both sexes are really, or apparently combined; androgynous; part male, part female (*Cent. Dict.*).

Unisexuality: The state of having but one sex, either male or female; the opposite of Hermaphroditism or Bisexuality (*Chambers Ency. Dict.*, Vol. 8, p. 6620).

Every man and woman still possess the vestigial rudimentary organs and glands of the other; which fact, science affirms, is evidence of the existence of the once Perfect, Immortal, Bisexual Being. These organs and glands are the remains of structures which have been better developed in an earlier state of existence, in the same individual. They are significant anatomical remains of what has been, or of a former state of existence or being. They are used by scientists in tracing lines of descent with modification, and in determining probable ancestry.

Darwin says:

“It is generally conceded in Biological Science that agreement in structure, implies and can be accounted for and explained only by unity of descent. And Homologous construction is intelligible if we consider and admit descent from a common progenitor, — and in order to understand the existence of rudimentary or vestigial organs, we have only to assume that a former progenitor possessed the parts in a perfect state, and that under changed or modified habits of life, they become reduced, by non- or dis-use thereof.”

These findings and assertions of science, affirm the records recently unearthed, as well as the most ancient Egyptian accounts, which declare, that the age of the Gods was prior to the age of man, and that these Gods were self-existent, self-producing double Gods, or beings possessing father-mother qualities, who existed thus for ages, or remote cycles of time, before separate female divinities began to appear, as later and lesser Gods.

Regarding this state, F. H. Buzzacott, F.N., A.G.S., writes:

"We note that from the father-mother Gods, or age of the Gods, came the age of the 'Sons of the Gods,' and that here the Feminine is strangely co-existent, and identically begins with these times . . .

"Certain it is, too, that the world's greatest Egyptologists, archaologists all admit that we have much yet to learn from the venerable records of antiquity, and agree that future discoveries may yet form the key to a might past, of which, they admit, we know almost nothing" — *Mysteries of the Sexes*, p. 84.

2. The second leading proposition now comes before us. If it be true, as the findings and records appear to indicate, that modern man is but the degenerate representative of a primordial race of Immortal, Super Beings, who were complete and perfect both sexually and otherwise, capable of self-fertilization and self-propagation, without the function of sexual intercourse between two beings of opposite sex, and the consequent loss of seed and vitality, is it possible for this degenerate man to regenerate and return to his original, perfect state?

The able Robert Walter, M.D., gives us great comfort in his answer to the question. He writes:

"Anything is possible, yet everything is certain within the limits of that possibility." — *Vital Science*, p. 204.

Darwin holds out high hope when he declares:

"Organs not fully developed are of high physiological importance to their possessors, and are capable of re-development." — *Descent of Man*, p. 23.

Again he says:

"In every living creature, we feel assured that a host of long characters lie ready to be evolved or restored again under proper conditions." — *Variations of Species*, p. 369.

Huxley adds his favorable testimony:

"If of no use, rudimentary organs, or parts, should have disappeared along ago; but if they are of use, they are arguments for telegony, which means that they are of special value, of past and future service, both." — *Anat. of Vertebrates*.

3. This brings us to the third proposition: Since it seems possible for degenerate man to regain that high state which he has lost, how shall it be accomplished? We have only to remember that the Law of Regeneration is as certain and positive as the law of Degeneration. By a reversal of conditions, the Law of Degeneration ceases to operate, and the Law of Regeneration becomes active, as explained in *Advanced Orthopathy*.

Dr. Walter shows the way:

"Certainty is the product of unchanging law; anything done is proof that it will always be done in the same manner, under the same conditions. Variety of production comes secondarily from the same cause. Under the same conditions the same result is obtained; under change of conditions, it is evident, there must be a corresponding change of result. And this is true whether in chemistry, mechanics, or physiology. The causes of things are dependent upon occasions or conditions, as these bring into operation the law of production." — *Vital Science*, p. 204.

**1. Under the same conditions the same result is obtained.
2. Under a change of conditions, there must be a corresponding change of result. This formula of Walter's is the great representative formula of a great law, the basis of a great science.**

The first real step toward exact knowledge is a discovery of the Law, as shown in *Advanced Orthopathy*. All the investigations, speculations, and inductions that man can invent or employ, are valueless until the work is completed by this one discovery.

If we supply conditions that set the Law of Degeneration into action, we shall reap as we sow. If we supply conditions that set the Law of Regeneration into action, we shall receive as we give. Furthermore, it is a law that any result is possible of attainment, if the conditions necessary to produce such results can be supplied.

We have much evidence to prove the existence of both the Law of Degeneration and the Law of Regeneration. We know that the finest live stock, within a few generations, may be degenerated, by improper breeding, to worthless mongrels. By a reversal of the conditions of breeding, a corresponding change of results occurs, as Walter says.

The fine show stock of this country is the product of years of careful breeding. The breeders began with the best of their mongrels. By careful selection and mating, they proved that there is a Law of Regeneration, and showed what it will do. They set the Law into operation, and in due time were rewarded for their work. The results obtained are amazing when the best bred stock is compared with the degenerate mongrels with which the breeding-start was made.

The fact of demonstration proves that Walter is right when he says: The causes of things are dependent upon occasions or conditions, as these bring into operation the law of production.

There is one vital point to be observed: The breeders of fine stock do not depend for results upon food alone. They know that proper food is one of the essential conditions; but they also know that more than food is required to produce fine stock. No matter how well we feed a mongrel, it will always remain a mongrel.

Our health writers seem to feel that Food alone is the secret of human improvement. They appear to believe that Food is the beginning and the end of the task of regenerating humanity. If a person eats certain food, and certain combinations, he has reached the acme of perfection.

This path leads to discouragement; for people follow such teaching, yet violate other rules of health, and are disappointed when they fail to experience the results they expect. We shall learn in this course that such writers and teachers are in the elementary stages of this great work.

In *Advanced Orthopathy* we have observed and explained some phases of the Law of Regeneration. The highest phase of this Law is now to be unfolded. It is the highest, for it goes right down to the root of the individual's existence.

LESSON NO. 2; CHAPTER NO. 3 THE DARK AGES

We have before us a big subject. We must lay our foundation deep, that the superstructure may be firm. Hence it is important here to digress somewhat, that certain facts of history may be considered.

The student has heard about the Dark Ages, yet a history of that period he perhaps has never read. If he has studied *Elementary and Advanced Orthopathy*, he knows that our present civilization, about which we boast and vaunt, is still in the Dark Ages.

Miss Goldie S. Jaeger, of Milwaukee, Wisconsin, completed the two courses mentioned. She writes that she is still studying them, and expresses her pleasure of the opportunity to enroll for this, the Post-Graduate Course. She states:

"I am highly pleased to learn that you are issuing another home-study course — The Science of Human Regeneration. I would not miss this for a great deal, so inclosed is my remittance for the same. There is not a day passes that I am not glad, when I look around and see how blind other people are, that I have had my eyes opened by Orthopathy."

Humanity in general still lives in the Dark Ages. You will know this too, and "see how blind other people are," after you have studied Orthopathy. You will be surprised to learn that established institutions control all the channels of learning, and permit nothing to pass that carries Truth to the people. For these institutions live and thrive on the unconscious ignorance of humanity, and promptly move to crush any one so bold as to give Truth to the masses.

We shall give an example: Physical Culture magazine engaged John L. Spivack, an able man, to investigate the work of the medical profession, and relate his findings in a series of articles to appear monthly. The first appeared in the May, 1927, number. It was a scorcher. It told the naked Truth. The medical trust acted. It sent an ultimatum to Physical Culture. It pointedly and bluntly stated that if any more such articles appeared, it would see that said journal was boycotted by the newsstands of the country.

That ended the matter, so far as Physical Culture was concerned. But it did not end it with Spivack. He had spent much time and effort in his investigation and in the preparation of his report. He would not see that time and effort wasted. So he persuaded Louis S. Siegfried, Editor of the Quest, New York City, to publish his bindings in book form, under the title, *The Medical Trust Unmasked*.

The book is a bombshell. The author makes no charges. He simply allows the Medical Trust to convict itself out of its own mouth. There is the unimpeachable evidence staring you in the face on page after page of documentary proof. And what harrowing evidence it is.

Thus we observe how Truth is hid from the deceived masses. No newspaper, no big magazine, dares to publish Truth about any established institution. But they quickly tell the truth, and more, about those which the "powers that be" want to crush.

In this series of lessons we dare not state all we know against established institutions, and the manner in which they deceive the masses. The minds of many of these deceived individuals are not yet ready for the whole Truth. In many instances, what Truth we may set forth, will be too much to please some persons. But we desire to offend no one. We shall relate certain facts and findings, and the student may be guided by his own conscience. If he thinks we are wrong or prejudiced, he may make his own impartial investigation. This he is urged to do, not only to open his eyes the more, but to exonerate us of any prejudice he may think we entertain.

Also, to understand better the conditions under which we are now living, the student should read the best unbiased history of the Dark Ages that he can find. To do so will make clearer some things included in this course.

The advice is given because the student has been taught, that our present civilization has advanced in knowledge of the secrets of Nature far beyond a point reached by previous civilizations. But we shall show in due time that the classic

civilization of remote antiquity possessed many secrets of Nature that were lost to the world during the Dark Ages, and have remained lost for fifteen hundred years.

As the archeologist digs in the ruins of these remote civilizations, we are discovering to our astonishment, that the Gods of the ancient Greeks are but the deified personages of remote races of Supermen. One of these ancient races was known as Hyperboreans, a fabulous people that dwelt on the high elevations of mountains, subsisted on fruits, lived in a state of health and happiness, and attaining ages greater than a thousand years.

In the fifth century A.D., with the wreck of the Roman Empire, schools, colleges, law-courts, postal service, all disappeared. Ancient temples of worship were razed to the ground, cities were robbed and ruined, and people were slain by the tens of thousands. Then humanity turned its back on progress, and went down, down, into the back dungeon of the Dark Ages. For a thousand years the morals of human conduct degraded to the lowest depths, all systems of learning vanished, and kings were unable to read and write.

Early in the sixteenth century the dawn of modern civilization began to dispell the darkness. Drowsy humanity, arousing from the long nightmare, began reaching out for knowledge. The principle literature consisted of the Christian Scriptures, and from these it was learned that Adam was the first man and father of humanity, and that God created him in 4004 B.C.

As learning increased, men eager for more light began studying the planets in the sky, which appeared fixed and stationary in their respective places. This study in time led to amazing discoveries.

It was the general belief that the earth was flat. Cosmas Indicopleustes insisted that the scriptures showed that it was built after the fashion of the Jewish tabernacle — "boxlike and oblong."

That there might be inhabitants at the antipodes was held by the authorities to be rank heresy that was "not only dangerous, but damnable" (White, i., 103). This position was amply sustained by the scriptural texts. To teach the contrary, was to "give the lie to King David and to St. Paul," said Augustine, — and his word dominated for a thousand years (*De Civitate Dei*, xvi., 9).

Early in the 14th century, in Italy, Cecco d'Ascoli, an astronomer, lost his professorship at Bologna and was burned alive at Florence for his teaching in this "and other scientific matters" (White, i., 106).

Orthodox fossilism on this point was the greatest obstacle in the way of Columbus in the 15th century, when he sought aid to enable him to make the voyage that resulted in the discovery of America.

It was not until the voyage of Magellan had shown to European eyes the inhabitants of the antipodes, that there were considerable breaks in the ranks of the geographers. Even after this demonstration, and others, there were many leading men so incapable of grasping Truth in conflict with the teachings of the times, that for two hundred years more, the hopeless battle was waged against the fact of the antipodeans.

At this time, those in power vigorously opposed the study of astronomy and geography. Hence, little was known in general regarding the size, shape, and surface of the earth, and less regarding the sun, moon and stars. Due to this attitude of those in power, it was dangerous to attempt to acquire knowledge of these things, and the greatest of ignorance prevailed.

There was a general and hazy idea that the stars were the homes of angels, who moved the stars about from place to place, as they did the sun and moon.

The time of which we write is not five thousand years ago. It is less than five hundred years ago. It is hardly two hundred years ago. In fact, it is so close to our generation, that we can find people now living who look to the sky as the home of spirits and angels. They have not yet learned that as we leave the earth and ascend into space above, the temperature rapidly decreases, until severe cold is soon encountered.

Ripley reports in his "believe it or not," that the lowest temperature ever recorded was 150 degrees below zero, obtained on the snow-covered top of Mt. Kenya, which straddles the equator beneath the tropical skies of Central Africa. This proves how rapidly the temperature falls as we ascend into the thin air above; whether it be in the tropics or the frigid zone.

Prof. Piccard, in 1932, risking his life for knowledge, made an excursion of more than ten miles up above the earth, into the stratosphere. He went in a powerfully built, air-tight globe, lifted by a lighter-than-air machine, carrying his own supply of oxygen, and returned with important information.

Ten miles up, he found the air pressure only one-tenth as much as at sea-level. He found everything calm and still, except for the regular motion of the air from the East, caused by the Earth's turning on its axis. He found it bitter cold — sixty below zero, centigrade. Higher up, where our atmosphere ends and the "imponderable ether" begins, he asserts there is "absolute zero" — more than 400 degrees below zero as we measure it.

This appears as a poor place to put Heaven. But these facts were unknown to the sixteenth century A.D. allocators of the human home of eternal bliss. Yet, with all our boasted knowledge, many people of this generation are satisfied to leave it where it was put during the Dark Ages, because there seems to be no other place for it. Why is it that we still gaze into the sky as the heavenly abode of angels, when knowledge based on Truth teaches us that this fable has no foundation in fact?

After the globe theory of the earth was at last accepted, it was held that encompassing the earth were excessive transparent spheres, rotated by angels about the earth, and each carrying one or more of the "heavenly bodies with it" (White, i., 114). The tenth heaven was immovable; it was the boundary between creation and the outer void. In this — the Empyrean — was God's throne. Attending him were three hierarchies of angels, "one serving in the empyrean, one in the heavens between the empyrean and the earth, and one on the earth" (ibid., i., 118).

The first hierarchy was divided into three choirs, or orders — Seraphim, Cherubim, and Thrones. The second was composed of the order of Dominions, of Powers, of Empire. The third consisted of the principalities, the Archangels, the Angels. Underneath the earth was hell, the abode of Lucifer and his followers, the fallen angels and the spirits of bad men. Some of the fallen angels, however, still roamed the planetary spheres and made existence tedious to the good angels, while others inhabited the earth's atmosphere and carried hail, lightning, tempest, and drouth, and still others "infested earthly society, tempting man to sin" (White, i., 119).

All this nonsense and stupidity was contained in the Ptolemaic system. It constituted the solemn teaching of the day; and to challenge it was to invite death. In view of this, the student can understand why Bruno, Galileo, Copernicus, and their fellow astronomers and thinkers, found it almost impossible to secure a hearing.

In this age, the thinkers in the field of healing are persecuted and cast into prison for teaching theories contrary to those of

the orthodox medical world. But fates far worse came to the men in the days of Bruno for teaching theories contrary to the order of the day.

Copernicus, after waiting thirty years for it to become safe to give his thoughts to the world, prepared his "revolutions of the Heavenly Bodies." He sent it to Osiander at Nuremberg for publication. Osiander wrote an abject preface, making apologies for Copernicus, and falsely asserting that the author had advanced the doctrine of the earth's movement not as a fact, but as a hypothesis. Thus the great truth sneaked into the world. The printed book was put into the hands of Copernicus while he was on his death-bed, a few hours before he passed away. That was in 1543 A.D.

For nearly seventy years the authorities allowed the theory to slumber. Osiander's preface had put the doctrine in the category of hypothesis; but when Galileo announced it as a truth, the authorities acted. The statements of Copernicus were con-demned; Galileo was forbidden to teach or discuss the theory, and people were prohibited from reading "all books which affirm the motion of the earth."

At Nuremberg, the people "caused a medal to be struck with inscriptions ridiculing Copernicus and his theory." Professors were forbidden to make known to their students the facts revealed by the telescope. This condition of affairs lasted for generations during the Dark Ages. This condition of affairs is what made the Dark Ages.

But the thinkers in a world just emerging from the Dark Ages, bravely fought on for Truth, as the valiant drugless doctors are doing today, against their shameful persecution by the medical trust. Bruno and others died at the stake. Galileo was arrested, brought before the authorities, and under penalty of death, was forced to make the following abjuration:

"I Galileo, being in my seventieth year, being a prisoner on my knees and before your Eminence, having before my eyes the Holy Gospels, which I touch with my hands . . . I abjure, curse and detest the said errors and heresies of the movement of the earth and the stationary sun, etc."

We take the foregoing from the works of Joseph McCabe, who says:

"I have compared this with the original and find that each of these phrases is in it." — Truth about Galileo, p. 45.

This occurred in 1663 — only 270 years ago. The authorities forbid the publication of new editions of Galileo's works, and of other works of similar nature. Europe was flooded with the "refutations" of the Copernican theory. It was not until 1835 A.D., less than 100 years ago, that people in general were permitted and allowed to read works affirming "the motion of the earth."

The preceding statements help to show why civilization was plunged into the Dark Ages. They help to show why we are so long in getting out of the Dark Ages. They help to show the manner in which the Thinkers, the real saviors of humanity, have battled with the tyrants and despots, have shed their blood and died, in the bitter struggle to bring humanity out of the Dark Ages. But we are still far from victory.

The teaching of astronomical and geographical truths was prohibited in universities in the 17th and 18th centuries; and knowledge of biological and anthropological truth was denied in the universities in the 19th century. In fact, erroneous, false, and deceitful teaching still continues in our schools, as every student of Orthopathy knows.

Science at this hour denies the existence of the Life Principle (Spirit), and universities must teach the chemical theory of animation. Science has espoused the germ theory of disease, and that theory, right or wrong, but be taught as truth in medical schools. Science holds that vaccination prevents smallpox, and nothing is allowed to be taught in our schools against the injection of pus from a diseased beast into the blood of humanity.

Thus we could consider the whole list of subjects taught in modern schools, and point out false and degrading doctrines advanced as Truth. In this so called enlightened age, the chief duty of the authorities is to see that Truth does not reach the multitude.

As an illustration, the Chicago Herald and Examiner, one of the biggest newspapers in the country, in its issue of April 16, 1933, gave nearly a half page to Dr. Hugh S. Cumming, Surgeon General of the U.S. Public Health Service, who is "charged with conserving the health of the nation," says the editor, in order that this Conservator of the health of the Nation might further deceive the people.

Listen to what Dr. Cumming says:

"Nowhere is progress more manifest than in the profession of medicine. Its members have reduced the causes of death and lengthened the span of life. They have discovered the means of control of many diseases, such as smallpox, tuberculosis, diphtheria, diabetes, typhoid, and yellow fever, and that knowledge has saved innumerable lives. We no longer flee in terror before the menace of plagues and epidemics, but stand firm and meet them with hope.

"The red flag signalizing smallpox has almost disappeared: sanitation has practically rid the world of yellow fever and greatly reduced malaria; and vaccines and antitoxins have routed typhoid fever, diphtheria and many other dread causes of death. We have entered a new era—the era of preventive medicine. The accomplishments of the past are just cause for pride, and other bright promise of similar victories in the future."

Now let us have Truth: The Boston Transcript printed the following (January death reports of the Metropolitan Life Insurance Company):

"The January, 1933, death rate of 10.8 per thousand is the highest recorded for the first month of any year since 1929, and with the exception of 1929, is the highest for more than a decade. . . Deaths from cancer, diabetes, cerebral hemorrhage, heart disease and suicides increased sharply over a year ago. The death rate for diabetes reached a new high figure in January, which has never been even closely approached in any month of any preceding year."

To show that Dr. Cummings knew that he was not stating Truth, we present figures supplied by the U.S. Public Health Service of which he is the head, showing how deaths from the three leading diseases in the United States have increased faster than the population. The figures tell their own story, and for Dr. Cumming's information, the figures on Diabetes alone one of the diseases he claims is now under control, should silence him and make him blush with shame:

Year	Population	Heart Disease	Diabetes	Cancer
1920	87,745,921	169,282	17,024	72,931
1925	103,108,100	212,970	20,539	95,504
1930	116,317,515	262,578	23,313	111,569
Percentage Increase	32.5	55.1	36.9	52.9

These figures show how the authorities misrepresent facts; how Truth is suppressed. In the progressive state of California, in 1933, the Legislature enacted a law, bill No. 1277, which is

in violation of the Federal Constitution. It denies free speech and public lecture on the subject of correct eating for better health. This is the work of the medical trust, trying to suppress Truth, carrying to the people by public lecturers.

The thinkers are still battling to bring humanity out of the Dark Ages. They have bought with their precious blood every Truth that we have today. The authorities are battling just as hard to keep Truth suppressed. The deceived and ignorant masses make the task easier by demanding the blood of the teachers of Truth.

Pilate asked the multitude whether he should release the murderer Barabbas, or Jesus, the Great Teacher of Truth. The chief priests and elders, knowing that ignorance makes peaceful slaves, persuaded the multitude that they should ask for the release of the murderer, and destroy the Great Teacher of Truth. That is the order of the present day.

During the long centuries of the Dark Ages, people knew nothing of Universal or Natural Law. They were solemnly taught, and they as solemnly believed, that all phenomena were the juggleries of superhuman or supernatural creatures. Upon this false teaching the ruling class found a firm foundation and a fat living. The authorities predicted all sorts of dire calamities to come to those who rebelled against the order of the day.

At this hour the lingering flicker of the Dark Ages is slowly passing, and we are emerging into the Dawn of Learning of this civilization. The "powers that be" are still fighting hard and using every available means and method to suppress Truth and keep people in darkness. These facts being known, they should constrain the student to peruse these pages with an open mind, and let the present information prepare him to expect the strange philosophy that will follow.

If the student assumes this friendly attitude, it will aid him to receive more readily the great knowledge of the Ancients that will appear before his surprised eyes, as we lead him back, back, through the Dark Ages, far out into the light of the preceding centuries, and reveal a classic civilization that was hoary with age long before the biblical Adam saw the light of day. He will behold an ancient civilization, with great cities and temples and pyramids, constructed thousands of years before the Dark Ages arrived, and yet unknown to the people of the Dark Ages, and before which our men of modern science stand in silent astonishment.

CHAPTER NO. 4—AGE OF IGNORANCE

In *The Great Law*, Lesson No. 9, Chapter 25, it is stated that skeletons have been found, supposed to be those of the first men on earth, which indicate that man appeared as early as 550,000 B.C.

The Christian Scriptures state that in 4004 B.C. in six successive days, all things were created, and "on the seventh day God ended his work, which he had made; and he rested on the seventh day" (Gen. 2:2).

For more than fifteen hundred years this information was solemnly taught to the people, and by them was literally and generally accepted. For this reason, thinking men who held contrary opinions remained silent.

Less than three short centuries ago the theologians dominated the councils of the great Universities of the world. They sat at the right hand of kings. They were the repositories of "scientific knowledge, of God and things Divine." They claimed to know whereof the heavens were made, what constituted Matter, and what was the shape of the earth. They were regarded by the general public as omniscient, and their persons were sacred and inviolable. Their doctrines were inculcated with the sword, and blood flowed freely in defense of their opinions.

Less than three short centuries ago, "to believe in the duration of the earth as greater than six thousand years was

deadly heresy," declared St. Augustine. Such was the doctrine held throughout a thousand years.

"We know on the authority of Moses, that longer ago than six thousand years the world did not exist," said Luther. Dr. Andrew D. White wrote:

"Men who would have burned each other at the stake for their differences on other points, agreed on this; Melancthon and Tostatus, Lightfoot and Jansen, Salmeron and Scaliger, Petavius and Kepler, inquisitors and reformers, Jesuits and Jansenists, priests and rabbis, stood together in the belief that the creation of man was proved by the scripture to have taken place between 3900 and 4004 years before Christ."—*Warfare of Science*, p. 253.

It may be well understood that, in the face of such united opposition the Egyptologists, Assyriologists, and archeologists had a hard and dangerous task in placing before the people the Truth concerning the age of the earth and the antiquity of man. Down to the latter part of the 17th century, "in some parts of Europe," says White, "a man holding new views on chronology was by no means safe from bodily harm" (*ibid.*, 254).

At the beginning of the 19th century, the old chronology seemed more strongly entrenched than ever, in spite of the great mass of evidence already collected in support of a vastly greater age for man. Dr. Adam Clarke asserted that "to preclude the possibility of a mistake, the unerring spirit of God directed Moses in the selection of his facts and the ascertaining of his dates" (*ibid.*, I, 256).

The Egyptologist, Sr. J. G. Wilkerson, announced as late as 1850 "to the effect that he had modified the results he had obtained from Egyptian monuments, in order that his chronology might not interfere with the received date of the deluge of Noah," says White.

But the startling discoveries in the Nile valley and in Assyria showed that the scriptural account as to the date of the Flood could not be correct, and that man and the earth were much older than 6,000 years. It was clear that at the time of the alleged Flood, there was a flourishing civilization in Egypt, and that it was not interrupted by the Flood (*ibid.*, i., 257). For the records found in the Nile valley, the revelation of philosophy, of archeology, and of architecture, "there is not adequate explanation save the existence of man in that valley thousands on thousands of years before the longest time admitted by the sacred chronologists (*ibid.*, i., 263). The discoveries made the Assyria and Babylonia confirmed those made in Egypt.

The French revolution of 1830 gave the research workers a slight breathing spell. This was soon checked, for the reactionists in authority rallied their forces, and another season of darkness settled over civilization.

The diligent research workers continued to gather material that was proving the existence of men on the earth hundreds of thousands, if not millions of years, earlier than the date assigned to the creation of Adam and Eve.

Rude drawings of extinct animals were found upon the bones discovered in caves, caverns and drifts. Boucher de Perthes announced the discovery of thousands of flint implements and weapons in the high drift beds near Abbeyville, in France. He had spent ten years in the work of excavation, with a force of men, when he was met by what he calls "a conspiracy of silence," and for years his discoveries were concealed. So it went wherever the researchers were at work.

In 1861 Edward Lartet published the results of his excavations in the Grotto of Aurignac. "The proof that man had existed in the time of the Quaternary animals was complete"

(*ibid.*, i., 273). But these discoveries made no impression upon the people, and they were ridiculed and rejected by the authorities.

In 1863 Lydell published his "Geological Evidence of the Antiquity of Man." This seemed to arouse a general wave of interest. Reviews were established, societies formed, and investigations pursued in many countries. In America, Italy, Spain, Germany, England, Egypt and India were found more evidences of man's great antiquity.

"Thus it was that the six or seven thousand years allowed by the most liberal theologians of former times, were seen more and more clearly to be but a mere nothing in the long succession of ages since the appearance of man" (*ibid.*, i., 279). It was seen that far back in the Quaternary period there were great differences of race, arguing a yet more remote antiquity. Mortillet and Quatrefages united in the conclusion that man lived earlier than in the Quaternary period, that is, in the Tertiary period. Alfred Russel Wallace put man in such an early stage as that of the Miocene, about fifteen million years ago.

The student will thus observe that what we have learned of Ancient Civilizations has been acquired in the last 70 years. Before that time we had not the slightest knowledge of the antiquity of man; and we believed that our civilization was the greatest ever known. This has all been changed by the discoveries of the last 50 years in particular. What we have learned of early man and early civilizations has shocked the world.

Regarding modern ignorance of what has been, Donnelly writes:

"We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvelous civilizations revealed in the remains of Yucatan, Mexico, and Peru.

"We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that a hundred years from now the great museums of the world may not be adorned with gems, statues, arms and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of our day" (*The Antediluvian World*, p. 480).

LESSON NO. 3; CHAPTER NO. 5 AGE OF THE EARTH

In *Advanced Orthopathy*, Lesson No. 9, Chapter 24, the formation of the Earth is described and its age is stated, approximately, as ranging from four million to billions of years.

As the Dark Ages began slowly to vanish, and it became more safe for thinking men to conduct research work, investigations into the age of man and the antiquity of the Earth moved rapidly forward.

Geologists began to study the stones, and on their findings based various conclusions as to the age of the Earth. Now comes the discovery of the "Radio-active Clocks," which Eternal Formation has left along the path of the ages. These appear to indicate that the Earth is much older than previously supposed. An article in the press of April 3, 1932, states:

"The way that these clocks work is through the gradual disintegration of radioactive atoms. In a small bit of radium,

for example, there are billions of atoms, so tiny are these ultimate units of all kinds of matter.

"Every second for as long as the radium lasts, a definite percentage of these radium atoms explodes. Atomic particles are shot out by the explosions, as are also a kind of rays, like X-rays . . .

"One thing that occurs when radium atoms explode is, that there is formed from each such radium atom, when its whole series of successive explosions is completed, one atom of lead. This is the way that scientists read the radium clock.

"Imagine that a layer of rock is being laid down somewhere on Earth as one of the steps of the gigantic staircase of Life. "This rock contains, perhaps, bones of animals, or leaves of plants, representing living creatures of the time. It may contain, as well, cracked mud layers or buried sand dunes, or other things, to indicate the kind of climate then prevailing on the Earth at that spot.

"It may happen, furthermore, that the rock contains bits of minerals composed in part of radium or other radioactive elements, as these minerals frequently are formed by hot water rising from inside the Earth, or in other ways.

"As soon as the radioactive mineral is formed, the process of explosion of the radioactive elements begin. It continues forever at a constant rate. Every second, for billions of years, just so many radium atoms will explode, and just so many atoms of lead with result.

"Modern scientists read these radium clocks, therefore, merely by analyzing the amount of radioactive material now, and the amount of lead that has been formed. . . .

"To read these radioactive clocks, chemists must make a whole series of laborious and highly accurate analyses. To be useful for clock purposes, furthermore, any sample of radioactive material must have been collected carefully from rocks, the nature and fossils of which are known accurately. Otherwise the ancient clock might be accurate enough but the reconstructors of early history would not be sure of exactly which step of the long staircase of Life that clock had been deposited.

"Because of such uncertainties, Prof. Knopf's committee has rejected, for accurate timekeeping purposes, hundreds of analyses and other studies made of radioactive minerals. Only the seven referred to are believed to be fully satisfactory."

The article asserts that the youngest of these clocks, started about 260,000,000 years ago. The next started about 450,000,000 years ago. The third, about 900,000,000 years ago. Then we are told:

"Finally, there are two satisfactory radioactive clocks that have been running longer still. One of them started 1,465,000,000 years ago in a radioactive mineral found near Keystone North Dakota; the other started 1,852,000,000 years ago in a mineral found in what is now Russia.

"The last specimen proves, the geologists agree, that the Earth's crust must have been a good deal the same as it is now, as much as 1,852,000,000 years ago.

"Indeed the true age of the Earth must be greater still, for this oldest of the radioactive clocks was found in a vein of still older rocks that must have been in existence millions of years before this clock was started.

"That is why the majority of the geologists now believe that the beginnings of the history of the Earth itself, and probably of the history of Life on Earth, must be looked for as far back in the mists of time as two billion years ago.

"To biologists, the chief surprise of this enormous history is, that Life took so long to grow.

"The familiar Age of Reptiles, well known from the thousands of fossils of the great Dinosaurs and other beasts that

lived at the time, turns out to be less than 200,000,000 years back in the past.

We pause to observe that the professors of biology believe that Life grows. Students of Orthopathy know that Life does not grow any more than that gravity grows, or that Electricity grows. These students know that organized forms grow, but not the Animating Principle. Some day we may have an opportunity to teach biologists plain facts relative to these propositions. Such teaching is needed to lift our Educated Institutions out of the darkness in which they live, and move, and have their being.

Continuing:

"A billion years ago Life already had been on Earth, it is probable, for almost that many years. Yet the highest creatures evolved by that time were some seaweeds, even less complicated than the modern ocean vegetation, and perhaps some extremely simple worms, like those that have left discoverable burrows and tracks in rocks deposited in what is now Canada . . .

"Land life did not begin at all, the record shows, until more than three-fourths of the record of Life on Earth had passed.

"Mammals did not begin until more than nineteen-twentieths of the record was over. Man did not begin until 1,998,000,000 parts of the present 2,000,000,000 had elapsed.

"Age by age, the record also shows, the progress of Life is faster and faster. Evolution has moved farther in the last 100,000,000 years than in the whole 4,900,000,000 years that preceded."

According to these findings and estimates, the first Man appeared on Earth about 2,000,000 years ago.

We shall not notice the reference made to Evolution. That is discussed in Advanced Orthopathy, where it is shown that Living Forms develop, but never change. An ape was always an ape; man was always man.

It is ridiculous to compare the highest type of Monkey found with the Lowest type of Man known. Even in this case, the gulf between the two is so great that it can never be bridged. The "missing link" will never be found. It is just as easy for the Eternal Processes of Existence to make a man as to make a monkey. It is much easier to make a man, than to make a monkey, then transform the monkey into a man.

CHAPTER NO. 6; AGE OF MAN

La Peyrere, a Dutch ecclesiastic, a learned and sagacious priest of the orthodox faith, was a man of much courage.

Back in the days when it was more dangerous than now to utter statements that did not square with the written word of the Bible, La Peyrere conceived that certain passages of Paul's Epistles clearly imply the existence of men before Adam.

In 1655 a brochure appeared in Paris, which had for its theme the novel and alarming subject of Pre-Adamites. Its full title, translated from the Latin, in which the work was written, is as follows:

"Pre-Adamites, or a Treatise on the Twelfth, Thirteenth and Fourteenth Verses of the Fifth Chapter of the Epistle of Saint Paul to the Romans, from which it is concluded that the First Men existed before Adam."

The book appeared anonymously, to save its author from the stake. The work was an attempt to prove, from biblical statements, that men must have lived on the earth before Adam.

As was to be expected, the book provoked the anger of the authorities, and denunciation, malediction and defamation were the unanswerable arguments employed to forestall conviction

awakened by the sober and logical argument of La Peyrere. Prompt investigation was made to learn the identity of the author. He was discovered, arrested, imprisoned, and forced on penalty of death to retract his statements. His book was burned by order of the Parliament of Paris.

La Peyrere's sagacity surpassed the age in which he lived. His thesis was argued with keenness, candor and logic; and the slender secular evidence with which the state of contemporary learning enabled him to fortify his exegesis, was pertinent and legitimate. We shall present concisely a statement of the principal points made in his work:

1. The "one man" (Rom. V, 12) by whom "sin entered into the world was Adam," for in verse 14 that sin is called "Adam's transgression."

2. "Transgression" is a violation of "law"; therefore "the law" (verse 13) signifies the law given to Adam—natural law, not that given to Moses.

3. The phrase "until the law" (verse 13) implies a time before the law—that is, before Adam; and as "sin was in the world" during that time, there must have been men in existence to commit sin.

4. The sin committed before the enactment of the natural law was "material," "actual"; the sin existing after Adam, and through him, was "imputed," "formal," "legal," "adventitious," and "after the similitude of Adam's transgression."

5. Death entered into the world before Adam, but it was in consequence of the imputation "backwards" of Adam's prospective sin; nevertheless, death before Adam did not "reign."

6. All men are "of one blood," in the sense of one substance—one "matter," one "earth."

7. The Hebrews are descended from Adam; the Gentiles from Preadamites. The first chapter of Genesis treats of the origin of the Gentiles; the second, of the origin of the Hebrews. The Gentiles were created aborigines, "in the beginning," by the "word" of God, in all lands; Adam, the father of the Hebrews, was formed of "clay," by the "hand" of God. Genesis, after the first chapter, is a history, not of the first men, but of the first Hebrews.

8. The existence of Preadamites is also indicated in the biblical account of Adam's family, especially of Cain.

9. Proved, also, by the "monuments" of Egypt and Chaldea, and by the history of astronomy, astrology, theology and magic of the Gentiles, as well as by the racial features of remote and savage tribes, and by the "recently discovered parts of the terrestrial structure."

10. Hence, the epoch of the creation of the world does not date from that beginning commonly figured in Adam.

11. The deluge of Noah was not universal, and it destroyed only the Hebrews; nor is it possible to trace to Noah the origins of all the races of men.

La Peyrere seems to have reached sound conclusions by a special intuition; for it is not true that all these points are adequately defended from a secular position; nor was it possible, in his day, to give them such defense.

The positions which, in the time of La Peyrere, were regarded as unscriptural, but which may now be defended on scriptural as well as scientific grounds, and which, moreover, are mostly accepted by the modern church, may be usefully summarized as follows:

1. The existence of preadamites, who lived under the reign of universal law.

2. The unity of mankind is expressed in the identity of their organization, and in their common psychic nature, instead of their common descent from Adam.

3. The biblical history of Adam's family implies preadamites.

4. The existence of preadamites is proved by the monuments of Chaldea and Egypt.

5. It is proved by the findings of geology, biology and other physical sciences.

6. It is proved by the great racial divergences that exist among men.

7. The earth's commencement dates back to remote ages long before Adam.

8. The flood of Noah was restricted to the regions then occupied by the Hebrews.

The doctrine of the Preadamites passed into disesteem, and was mentioned only as a curious relic of opinion, until the bright glare of recent discoveries forced attention to the crudities and impossibilities of the traditional belief.

Preadamitism was maintained by Bory de St. Vincent and by Hombrohn. W.F. Van Amringe took up the defense of the subject in a work entitled "Outline of a New Natural History of Man Founded Upon Human Analogies, New York, 1848. Speaking of the incompleteness and obscurity of the Mosaic account of the creation of man, he asks:

"Whence came Cain's fear that some one, finding him, should slay him, if the only persons living at the death of Abel were Adam, Eve and himself? And why the reply of the Lord that 'whosoever slayeth Cain, vengeance shall be taken on him sevenfold'? And whence the necessity of putting a mark on him? Surely, his father and mother and their descendants would not have killed him.

"The departure of Cain, his marriage, the birth of his son Enoch, and his building of a city, took place before the birth of Seth, the next human being, according to Moses.

"The intermarriage of the 'sons of God' with the 'daughters of men' was the cause of the wickedness punished by the Flood.

"There were also 'giants in the earth in those days,' who cannot be referred to Cain as their progenitor, because four generations from Cain are mentioned among whom there were no giants; and these are sufficient to cover the whole intermediate time" to the Epoch of the Flood. —p. 57.

These circumstances point to a race of men independent of Adam. Even though all the descendants of Adam, except Noah and his family, had perished in the Flood, there may have been other men, in regions not reached by the Noachian deluge, who escaped.

Dr. J. P. Thompson holds that the Biblical Adam was a representative of the Mediterranean race, and was simply the remotest ancestor to whom the Hebrews could trace their descent (*Man in Genesis and Geology*, 1875).

Dr. A. Winchell contends that the first men were geologically preglacial, and their antiquity comparatively great; it may reach a hundred thousand years; but the prehistoric Europeans, so far as inductively known, were postglacial, and their antiquity cannot extend, on archeological and ethnological grounds, beyond 5,000 or 6,000 B.C.

Winchell wrote 53 years ago, in 1880, when investigation into the age of man was just beginning. Since then, discoveries have been made which constrain some students to contend that man first appeared on earth over a million years ago.

In April, 1933, Dr. Davidson Black, professor of anatomy at the Pekin (China) Union Medical College, found a human skull in earth formation that indicates great age, perhaps a hundred thousand years or more.

The skull, believed to be that of a Chinaman, was found about 37 miles from Pekin, in a collapsed limestone cavern, in red earth. That is proof of its age. Long since the red earth was covered by yellow earth, in some places to a depth of hundreds of feet. The cavern was in a range of hills. At that place the yellow earth had eroded away, leaving the red earth near the surface.

Clement Wood asserts that primitive man emerged from the "vast geological history of the earth at the end of the Pliocene

and the beginning of the Pleistocene, the Ice or Glacial Age, immediately following, about 475,000 years ago (Stone Age, p.9). He writes:

The important thing always is to trace the stages in the development of man—not the exact date when he reached these stages . . . There was first a period whose tool remains cannot be identical; because the stones and wooden clubs were used without any shaping changes. Then came the Eolithic Age, or dawn stone age—scientists are still disputing its remains.

“The tools of this age, called eoliths, have only the rudest working. After this came the Paleolithic, or Old Stone Age—the age of chipped stone. This varies from the crudest flaking to the exquisite laurel-leaf pattern of the Solutrean stage of tools making (named from the implement station of Solutre, near the Saone River, in France).

“This Old Stone Age is the period, stretching over more than a hundred thousand years, that we will study here. Next came the Neolithic, or New Stone Age—the age of polished stone. After this came the Bronze Age, and then the Iron Age, blending into the Steel Age. We are still in the last-named period.” —Stone Age, p. 13.

The student will observe, by referring to an atlas, that a group of islands, called the East Indies, extend from the northern coast of Australia to the southeastern point of Asia. These islands are said by some to be the high elevations of a sunken continent that once extended from Australia to Asia. Being located entirely within the tropical zone, this vanished continent is held by many, as we shall see, to be the cradle of man.

The island of Java is in this group, separated from Asia by Sumatra and Borneo, and by water. On this island, in 1891, Dr. Eugene Dubois, while excavating for early human remains, discovered near Trinil, says Wood, “a deposit of numerous mammal bones, a single upper molar tooth, and, a short distance away the top of a skull. Further digging revealed a second molar tooth and a left thigh bone, all imbedded and fossilized in similar fashion.” He continues:

“In 1894 Dubois described these scattered parts as the remains of the type of *Pithecanthropus erectus*, or the erect ap-man. The erectus was determined by the thigh-bone, which demonstrated that the creature had the same upright posture as man, and walked on two legs.” —Stone Age, p. 17.

This discovery, called the “Java man,” apparently fixes the time of primitive man’s appearance about 475,000 to 500,000 years ago. There is nothing certain about this. Subsequent discoveries may show the existence of man many centuries before the time of the “Java man.”

According to present classification, the next is the Heidelberg man, appearing about 250,000 years ago. This discovery was made by Schoetensack in 1907, in the Mauer sands near Heidelberg, Germany, when a single jawbone was found and named as indicated. With the bone were found the remains of the ancient elephant and a rhinoceros.

Then came the Piltdown man, about 75,000 years ago, and so named because in 1911, near Piltdown, England, were discovered two portions of a skull with which were found the remains of Pliocene mammals, such as the mastodon, mammoth, and hippopotamus.

The Neanderthal man now appears, about 50,000 years ago. This discovery, made in 1848, near Forbes Quarry, on the north face of the Rock of Gibraltar, was practically the first of a long series. It occurred a little more than eighty years ago, and that is an extremely short period in which to fathom the mysteries of a million years. Perhaps we are just at the beginning of our discoveries as to primitive man.

Following the Neanderthal man came the Grimaldi, the Cro-

Magnon, the Brunn, the Grenelle and other races within the last 25,000 years.

It appears, that for ages, man was largely an outdoor dweller. But an important exception to this is found in the great grotto of Castillo, near Puente Viesgo, Spain. Wood writes:

“This cavern was filled with deposits to the depth of 45 feet, from the floor to the roof. Obermaier, who first explored these deposits, found here thirteen layers, covering eleven stages of industry, and presenting a natural museum of the history of western Europe from Acheulean times (fifty to seventy thousand years ago) to the Age of Bronze, in Spain.

“For fifty thousand years or more this great grotto was used, and then abandoned, by tribe after tribe. It is a monumental volume of pre-history, which can be read by the archeologist almost as clearly and precisely as though it were in printed type.

“It is in the first period found here, the Acheulean, that the first positive evidence of the use of fire by man is found, in the shape of charred wood and bones. The discovery of fire has been made. Man is on his road to what we call progress.” —Stone Age, p. 25.

The use of fire is too important to pass this point without special comment. The first trace of the use of fire by man appears with the remains of men in the Acheulean times, in the days of the Neanderthal race, between fifty and seventy-five thousand years ago. Based on these findings, and assuming that man has existed on earth for a million years, it will be observed that during about nine-tenths of the period of his existence man has subsisted on uncooked food.

A machine made to handle (1) uncooked food, and that has (2) handled uncooked food for about (3) nine-tenths of the time of its existence, cannot be converted into a cooked-food machine in one-tenth of the time of its existence, as unscientifically claimed by some, who contend that man has lived so long on cooked food, that such a general change has occurred in his anatomy and physiology as a result, as to make it inadvisable now for him to attempt to subsist entirely on uncooked food. The student should remember this when a later chapter on food and feeding is reached.

Before closing this chapter, it is well to notice in particular the Cro-Magnon man. The name arises from the fact that the skeletons were found in Cro-Magnon, France. But the first Cro-Magnon skeleton was found in 1823 in “the Paviland cave, in western Wales,” says Wood, who writes:

“The bones were stained red. This was long called the ‘Red Lady.’ It is identified now as a Cro-Magnon male.

“In 1852, seventeen skeletons were discovered at Aurignac, France. These gave the name to the culture. In 1868, in Cro-Magnon, portions of five skeletons were unearthed; these gave the name to the race. A number of subsequent discoveries have been made, including the fourteen skeletons in the Grimaldi grottoes.

“The race was exceptionally tall; the face broad, the eye orbits long and narrow; the skull was long and large, with marked brain capacity, indicating that here was a high racial type belonging to *Homo Sapiens*.

“The head is disharmonic, that is, long and at the same time broad across the face. The upper part of the face is almost vertical, as in modern races. The men on this race varied from 5 feet 11 inches to 6 feet 4; the women were noticeably shorter. With the average male height well over six feet, it may well be said that ‘there were giants in those days.’ . . .

“The race, with a cranial capacity average 1,800 c. cm., was one of the finest that the world has ever seen. The appearance of the face most resembles tribes living today north and south

of the Himalayas. The characteristics were definitely Asiatic rather than African. . . .

"It may be worth while to look for a moment at the vanished Guanches of the Canary Islands, who were conquered by Spain in the 15th century. The average height was over six feet for the males, and less for the females. The heads had points of resemblance to the Cro-Magnon.

The offensive weapons in warfare consisted chiefly of three stones, a club, and several stone knives; the defensive weapon was a simple lance. They also used wooden swords with great skill. They lived in large, well sheltered caverns, whose walls were always decorated. The ceilings were covered with red ochre, the side walls with various geometric designs in red, black, gray and white. Hollowed-out stones served as lamps. Here is surely evidence of kinship to the vanished Cro-Magnons." —Stone Age.

Wood lists the cranial capacity of the different races as follows:

	Brain Capacity c. cm.
Pilttdown race (about 75,000 years ago)	1400
Neanderthal race (75,000 to 25,000 years ago)	1296-1723
Brunn race (75,000 to 25000, years ago)	1350
Grimaldi race (75,000 to 25,000 years ago)	1580
Cro-Magnon (average brain capacity)	1800
Modern man (average)	1400-1500
Ofnet race	1500

There is some variation among authors as to the brain capacity of modern man. Prof. Winchell records an average brain weight of 1375 c. cm. out of 241 European male human brains examined (Preadamites, p. 172). From Broca's tables the mean weight of the brain in modern men generally is 1325 (M. Paul Topinard).

If natural intelligence depends on cranial capacity, then modern man finds little in the foregoing to make him feel proud. While his cranial capacity, on the average, is not the smallest, still it stands near the bottom of the list.

The Cro-Magnon man, living 25,000 years ago, and maybe longer, with an average height of well over six feet and an average cranial capacity of 1800 c. cm., appears as the Superman of the world so far as discoveries are concerned.

It may be that this race developed the great civilization which we shall notice in due time, and that these people erected the marvelous structures, which the excavations of the archeologist are now revealing to an astonished world, and which stand before us today as unimpeachable proof of profound wisdom and wondrous skill of some ancient race.

LESSON NO. 4; CHAPTER NO. 7 SUNKEN CONTINENTS

After the fall of the Roman Empire, Europe floundered in the Dark Ages for more than a thousand years. During these dark years, to assert that Man appeared on earth prior to the reputed time of the biblical Adam, was to invite death.

For this good reason, such assertions were not publicly made, and people in general, during the long period of these ten or more dark centuries, firmly believed that the Human Race began with the biblical Adam about 4000 B.C. Even now many persons will not be persuaded to believe anything to the contrary.

For some seventy years the archeologists have been searching for the Cradle of Man. They did not begin their searching earlier because to do so was not safe. It would be stopped at this hour, and all archeologists put to death or cast into dungeons, if a certain institution possessed the power it once had.

The findings of the archeologists appear to indicate that the Cradle of Man is now submerged somewhere in the sea; and these findings furnish support for the biblical account of the Flood, which is discussed in Advanced Orthopathy. The student is there shown that several floods have occurred; also, that there was a time when the earth had no water upon its surface. The moisture contained in the particles of matter of which the earth is composed, was reduced to vapor and driven far from the Earth by the intense heat, when the earth was a mass of molten matter.

It is explained in Advanced Orthopathy, that as the earth's surface cooled sufficiently, pools of water began to form upon it from the rain falling from the heavy, dense clouds which surrounded the earth. As the earth grew cooler, its surface began to undergo various changes from the effect of the boiling and bubbling occurring underneath. These changes resulted in the appearance of depressions and elevations of the surface, with the depressions forming lakes and seas, while the elevations formed hills and mountains. As the depressions and elevations increased in size, more water drained from the higher land into the deeper valleys, leaving much level land free of water, and forming the oceans.

In the early days of the primitive earth, changes in its surface were vast and frequent, due to the effect of the boiling and bubbling of the heated mass within. These changes resulted in elevations rising out of lakes and seas, bare and bald, and devoid of living things, while land above the water, covered with vegetation and primitive animals, sank back under the waves, and the vegetation and animals perished.

This is not the work of God nor Satan. It is the effect of Universal Law, which neither loves nor hates, and operates under fixed principles. It destroys or preserves according to the conditions supplied. It kills the minister as readily as the murderer, when they both step into the air from the top of a ten story building.

These changes in the earth's surface are not so great nor frequent now as they were a million years ago, or a hundred thousand years ago. This is due to the fact that the cool crust of the earth has grown thicker with the flight of the centuries, and is now more resistant.

But changes are still occurring, as shown by terrible volcanic eruptions and earthquakes. Prof. Winchell writes:

"We are in the midst of great changes, and are scarcely conscious of it. We have seen worlds in flames, and have felt a comet strike the earth. We have seen the whole coast of South America lifted up bodily ten or fifteen feet and let down again in an hour. We have seen the Andes sink 220 feet in seventy years. . . . Vast transpositions have taken place in the coast line of China. The ancient capital, located, in all probability, in an accessible position near the center of the empire, has now become nearly surrounded by water, and its site is on the peninsula of Corea. . . . There was a time when the rocky barriers of the Thracian Hosphorus gave way and the Black Sea subsided. It had covered a vast area in the north and east. Now this area became drained, and was known as the ancient Lectonia; it is now the prairie region of Russia, and the granary of Europe." —Pre-Adamites, p. 437.

The fort and village of Sindree, on the eastern arm of the Indus, above Luckput, was submerged in 1819 by an earthquake, together with a track of land 2,000 square miles in extent. Regarding this, Prof. Lyell observes:

"In 1828 Sir A. Burnes went in a boat to the ruins of Sindree, where a single remaining tower was visible in the midst of a wide expanse of sea. The tops of the ruined walls still rose two or three feet above the level of the water; and, standing on

one of these, he could behold nothing in the horizon but water, except in one direction, where a blue streak of land to the north indicated the Ullah Bund.

"This scene presents to the imagination a lively picture of the revolutions now in progress on the earth—a waste of waters where a few years ago all was land, and the only land visible consisted of ground uplifted by a recent earthquake."—*Principles of Geology*, p. 462.

The press reports that in July, 1933, following a hundred or more violent earthquake shocks, Augustine Island, Alaska, 20 miles long and 5 miles wide, disappeared beneath the waves of the ocean.

An airman flying over the southern part of the Dead Sea in the summer of 1933, reported having seen the remains of a city beneath its waters. It is conjectured that this is one of the five cities of the plain destroyed at the time of the destruction of Sodom and Gomorrah.

Regarding changes in the earth's surface, Donnelly states:

"All the continents which now exist were, it is well understood, once under water, and the rocks of which they are composed were deposited beneath the water. More than this, most of the rocks so deposited were the detritus or washings of other continents, which then stood where the oceans now roll, and whose mountains and plains were ground down by the action of volcanoes and earthquakes, and frost, ice, wind and rain, and washed into the sea, to form the rocks upon which the nations now dwell; so that we have changed the conditions of land and water; that which is now continent was once sea, and that is now sea was formerly continent.

"There can be no question that the Australian Archipelago is simply the mountain tops of a drowned continent, which once reached from India to South America. Science has gone so far as even to give it a name; it is called 'Lemuria,' and here, it is claimed, the human race originated."—*Atlantis*, p. 31.

In support of the contention that a time was when a great continent connected Asia with certain parts of America, Charles W. Brooks read before the California Academy of Science a paper in which he observes:

"According to Chinese annals, Tai-Ko-Fokee, the great stranger king, ruled the kingdom of China. In pictures he is represented with two small horns, like those associated with the representations of Moses. He and his successors are said to have introduced into China 'picture writing,' like that in use in Central America at the time of the Spanish conquest. He taught the motions of the heavenly bodies, and divided time into years and months; he also introduced many other useful arts and sciences.

"Now, there has been found at Copan, in Central America, a figure strikingly like the Chinese symbol of Fokee, with his two horns; and, in like manner, there is a close resemblance between the Central American and the Chinese figures representing earth and heaven. Either one people learned from the other, or both acquired these forms from a common source. Many physico-geographical facts favor the hypothesis that they were derived in very remote ages from America, and that from China they passed (westward) to Egypt. Chinese records say that the progenitors of the Chinese race came from across the sea."—*Atlantis*, p. 427.

The Chinese, in their early legends, connect their origin with a people who were destroyed by water in a tremendous convulsion of the north. Associated with this catastrophe is a personage they call Niu-va.

Prof. Flower writes:

"It is quite as likely that Asiatic man may have been derived from America, as the reverse, or both may have had their source in a common center in some region of the earth now covered by the sea."—*Nature*, p. 61.

Sir Wm. Jones observes:

"The Chinese believe the earth to have been wholly covered with water (at one time), which, in works of undisputed authenticity, they describe as flowing abundantly, then subsiding, and separating the higher from the lower ages of mankind; that this division of time, from which their poetical history begins, just preceded the appearance of Fo-hi on the mountains of Chin."—*Asiatic Researches*, vol. ii., p. 376.

Humboldt writes:

"It appears most evident to me, that the monuments, methods of computing time, systems of cosmogony, and many myths of America, offer striking analogies with the ideas of Eastern Asia—analogies which indicate an ancient communication, and are not simply the result of that uniform condition in which all nations are found in the dawn of civilization."—*Exam. Crit.*, tom, ii., p. 68.

Ferguson remarks:

"In the ruined cities of Cambodia, which lies farther to the east of Burmah, recent research has discovered teocallis like those in Mexico, and the remains of temples of the same type and pattern as those of Yucatan. And when we reach the sea, we encounter at Suku, in Java, a teocalli that is absolutely identical with that of Tehuantepec. As we advance eastward from the valley of the Euphrates, at every step we meet with forms of art becoming more and more like those of Central America." (*Builders of Babel*, p. 88.)

CHAPTER NO. 8; THE ANTEDILUVIAN WORLD

Solon, the celebrated Athenian legislator, was born about 639 B.C. At one time he journeyed to Egypt. In conversation there with a priest of Sais, the priest said to him:

"You Greeks are novices in knowledge of antiquity. You are ignorant of what passed either here or among yourselves in days of old. The history of eight thousand years is deposited in our sacred books; but I can ascent to a much higher antiquity, and tell you what our fathers have done for nine thousand years; I mean their institutions, their laws, and their most brilliant achievements."—*Ignatius Donnelly in Atlantis*, p. 285.

Upon this occasion, as Solon conversed upon points of philosophy and history with the most learned of the Egyptian priests, he was told of a legendary, prehistoric continent, larger than Asia, situated west of the Pillars of Hercules, in the ocean, opposite Mount Atlas, and known as Atlantis.

There is much evidence as to the existence of this sunken continent. Some of it is summarized by Lillian Elizabeth Roy as follows:

"Medieval writers for whom stories of Atlantis were preserved by Arabian geographers, believed them true, and were fortified in their beliefs by the numerous traditions of islands in the Western sea, which offered many and various points of resemblance to Atlantis.

"As late as the 17th and 18th centuries the credibility of the Atlantis legend was seriously debated and admitted by Montaigne, Buffon and Voltaire.

"Plato also describes how certain Egyptian priests, in a conversation with Solon, represented the island, Atlantis, as situated beyond the Pillars of Hercules (Straits of Gibraltar), and larger than Asia Minor and Libya united. According to the priests, Atlantis was a powerful kingdom 9,000 years before the birth of Solon, with armies that had penetrated as far as Athens. Finally the sea had overwhelmed it.

"Homer speaks of the Continent Isle, as the Garden of the Hesperides, that existed off the west coast of Africa. He says they were famed for their enormous wealth and great beauty; and from the couch of Zeus sprang four streams of nectar to the Gardens of Eden.

"In one ancient record discovered in Egypt by a Master Seeker, it is written: Low cliffs fringed the coast of the Gulf,

which was semi-circular and of vast extent (presumably the Gulf of Neptune). Twenty miles inland from the city of Paradise rose seven hills, framing the beautiful city four-square with their purple crests. The capital spread from the center, which was at the water terraces, like a fan opened wide; the ribs being the broad avenues, and the edges fluted hills in the distance.

"Ancient Hebrew records say that there is a book, no longer in existence, that speaks of Adam living in Paradise, and says this Paradise stood in the wonderful land of Atlantis, and from this Adam came every true member of the race, down to Noah.

"The Isles of the Blest, or Fortunate Islands, were located by Greek mythology in the Western ocean, people by mortals on whom the gods had conferred immortality. They are represented as lands enjoying perpetual summer and an abundance of all things good, and are mentioned by Hesiod (*Works and Days*, p. 168) and Pinder (01, ii).

"Avalon, in Welch mythology, was an earthly paradise in the Western sea, the abode of heroes. Tennyson puts the legend in use when King Arthur is conveyed to Avalon after his last battle.

"One of the most celebrated of the medieval sagas of western Europe is the story of the voyage of the Irish St. Brendan across the Atlantic to the Promised Land of Saints, afterwards designated as St. Brendan's Island. The oldest extant version is dated about 1100.

"St. Brendan's Island was long accepted as a reality by geographers, being shown in a Venetian map dated 1367, in the unsigned Weimar map of 1424, and in B. Beccario's map of 1435.

"Columbus, in his journal of August 9, 1492, states that the inhabitants of Hierro, Comera and Madeira had seen the islands in the west.

"In 1526 an expedition under Fernando Alvarez left in search of St. Brendan's, again reported as seen by many trustworthy witnesses.

"At the mouth of the Ganges is said to have been a land known as that of Dionysos, the empire of Ad. To this day the Arabs of eastern Arabia speak that language which is called Ad, and this form of speech, as well as their manner of worship, is that of the ancient Templars.

"A vague account of the submergence of Atlantis is given in the Sanscrit. Ad-i-ma, with his family and following, sailed from The Isle and settled upon a far-off mainland, because the destruction of his own country was imminent. With him set sail the twelve Gods of Light, when they were warned by a vision to flee. These twelve are the twelve ministers of Seers, who were apportioned among the four divisions of the great exodus.

"Atlantis gave the name Atlantic to the ocean which now covers it; to the Atlas Mountains, in Africa, the center of a rich territory for the empire; to the city of Atlan, the city of Adam, and to Atlantis, in Alaska.

"The principal range of the Atlas Mountains runs from the west coast of Africa, paralleling the Mediterranean for some 1,500 miles, traversing Morocco, Algeria and Tunisia. Peaks of the main range have an average height of 11,000 feet. Tinzar attains an altitude of some 15,000 feet.

"An ancient caravan route—older than history—crosses the Atlas Mountains at the pass of Talghemt, connecting the Atlantic provinces (what is now Maureania) with Morocco and the countries lying east of it."—Prince of Atlantis.

Elian states that Theopompus (400 B.C.) related the particulars of an interview between Midas, King of Phrygia, and Silenus, in which the latter reported the existence of a great continent beyond the western ocean, "larger than Asia, Europe and Libya together." He stated that a race of men called Meropes dwelt there, and had extensive cities (*Varia Historia*, bk. 3, chap. 18).

Alexander Winchell, LL.D., writes:

"The Gauls possessed, also, traditions on this subject, which were collected by the Roman historian Timagenes, who lived in the first century before Christ. He represents that three distinct peoples dwelt in Gaul: (1) The indigenous population, which I suppose to be Mongoloids, who had long dwelt in Europe; (2) the invaders from a distant island, which I understand to be Atlantis; (3) the Aryan Gauls.

"Marcellus, also, in a work on the Ethiopians, speaks of seven islands lying in the Atlantic ocean near Europe, which we may undoubtedly identify with the Canaries; but he adds that the inhabitants of these islands preserve the memory of a much greater island, Atlantis, which had, for a long time, exercised dominion over the smaller ones.

"Notwithstanding these historical references to an extinct island, Atlantis has been pronounced a myth until recent investigations gave it substance and reality. In 1873 Her Majesty's ship *Challenger* made soundings in the Atlantic ocean, off the coast of North Africa; and in 1874 the German frigate *Gazelle* made further soundings in the same region. In 1877 Commander Gorringe, of the U.S. sloop *Gettysburg*, discovered, about 150 miles from the Straits of Gibraltar, an immense bed of living pink coral, in 32 fathoms of water.

"These various series of soundings, when located on a map, indicate the existence of an extensive bank of comparatively shallow water, in the midst of which the Canaries and the Madeiras rise to the surface. The location of this newly discovered mountain in the bed of the Atlantic lies within the fifteen thousand fathom line on the chart at the end of this work, and embraces the Canary and Madeira islands. Here is probably the stump of the ancient Atlantis. . . . During the historic period the isolated Canaries have stood as the only inhabited remnants of Atlantis, and the detached and degenerate Guanches, when at length rediscovered, complained, 'God placed us on these islands and then forsook and forgot us.'

"A 'Miocene Atlantis,' so styled, has been inferred by Unger and Goepfert, on the basis of the extinct floras of Europe and America; and this idea has been more fully elaborated by Heer and others. Leidy, Marsh and Cope have found, in the remains of extinct mammals of North America, similar indications of an ancient connection."—Preadamites, pp. 379-382.

Donnelly writes:

"Plato states that the Egyptians told Solon that the destruction of Atlantis occurred 9,000 years before that date, to-wit, about 9,600 years before the Christian era. This looks like an extraordinarily long period of time, but it must be remembered that geologists claim that the remains of man found in the caves of Europe date back 500,000 years; and the fossil Calaveras skull was found deep under the base of Table Mountain, California, the whole mountain having been formed since the man to whom it belonged lived and died."—Atlantis, p. 29.

"The Azore Islands are undoubtedly the speaks of the mountains of Atlantis. They are even yet the center of great volcanic activity. They have suffered severely from eruptions and earthquakes. In 1808 a volcano rose suddenly in San Jorge to the height of 3,500 feet, and burnt for six days, desolating the entire island. In 1811 a volcano rose from the sea, near San Miguel, creating an island 300 feet high, which was named *Sambrina*, but which soon sunk beneath the sea" (*Ibid.*, p. 43).

Plato observes that the destruction of Atlantis filled the sea with mud, and interfered with navigation. For thousands of years the ancients believed the Atlantic ocean to be a "muddy, shallow, dark and misty sea" (*Cosmos*, vol. 2, p. 151).

According to the Abbe Brasseur de Bourbourg, the inhabitants of Central America retained traditions of a cataclysm that swallowed up a vast country in the region now covered by Atlantic ocean. They also have in their sacred books an account of the Flood, with many similarities to the Chaldean legend.

They have pyramids similar to those of Egypt, Babylon and India.

In Mexico, pyramids are found everywhere. Cortez counted 400 of them at Cholula. The most ancient are at Teotihuacan, eight leagues from the city of Mexico. The larger one is 680 feet square at the base, about 200 feet high, and covers 11 acres. The Pyramid of Cholula, measured by Humboldt, is 160 feet high, 144 feet square at the base and covers 45 acres. The Great Pyramid of Egypt, when completed, was 481 feet high and is 746 feet square, covering about 13 acres.

There is evidence that the art of pyramid-building had a common origin, that the pyramids were all built after a common plan, and were erected for similar purposes. While some of the American pyramids are truncated, or flattened at the top, yet this is not a universal rule. Atlantis might have been the seat of the original pyramid builders, from which center they traveled east and west.

Of Atlantis, Donnelly writes:

"That it was the true Antediluvian world; The Garden of Eden; the Garden of the Hesperides; the Elysian Fields; the Garden of Alcinous; the Mesomphalos; the Olympos; the Asgard of the traditions of the ancient nations; representing a universal memory of a great land, where early mankind dwelt for ages in peace and happiness.

"That the gods and goddesses of the ancient Greeks, the Phoenicians, the Hindus, and the Scandinavians were simply the kings, queens, and heroes of Atlantis; and the acts attributed to them in mythology are a confused recollection of real historical events.

"That the mythology of Egypt and Peru represent the original religion of Atlantis, which was un-worship.

"That the oldest colony formed by the Atlanteans was probably in Egypt, whose civilization was a reproduction of that of Atlantis.

"That the implements of the 'Bronze Age' of Europe were derived from Atlantis. The Atlanteans were also the first manufacturers of iron.

"That the Phoenician alphabet, parent of all European alphabets, was derived from an Atlantis alphabet, which was also conveyed from Atlantis to the Mayas of Central America.

"That Atlantis was the original seat of the Aryan or Indo-European family of nations, as well as of the Semitic peoples, and possibly also of the Turanian races.

"That Atlantis perished in a terrible convulsion of nature, in which the whole island sunk into the ocean, with nearly all its inhabitants.

"That a few persons escaped in ships and on rafts, and carried to the nations east and west the tidings of the appalling catastrophe, which has survived to our own time in the Flood legends of the different nations of the earth."—pp. 1, 2.

We have before us a map of the ancient world, on which is shown the position of Atlantis. About 800,000 B.C. (before the first deluge), Atlantis extended from the western coast of Europe and Africa to North and South America. There was no Atlantic ocean, but some small seas or large lakes appear on both sides of Atlantis, separating certain portions of its coast lines from Africa and North America.

At that time, the northeastern portions of Atlantis was called the Province of Fomorach, and included the British Isles. East of Atlantis lay the Province of Afro (Africa), from the Ethiopian word Aorif, to fall asleep, the same being the root of the word Morpheus, the god of sleep. To the southwest Atlantis joined the Province of Peru (South America). On the west it joined the Province of Zuni (North America, Mexico, Central America).

About 200,000 B.C. (before the second deluge), the seas to

the east and west of Atlantis had increased in size, with a corresponding decrease in the land area of Atlantis. About 80,000 B.C. (before the third deluge), the seas had further increased, with a further decrease in the size of Atlantis. About 9,500 B.C. (before the final (biblical) deluge), Atlantis had decreased to about the present size of England and Scotland combined, the Mediterranean sea had appeared, but not nearly so large as now, and the water area surrounding Atlantis was named North Sea to the north, Sea of Atlantis to the west and southwest, and Amazon Sea between Africa and South America.

The Cro-Magnon man, mentioned in Chapter No. 6, never originated in what is now Europe. His bones have been found in France, in Wales, in Spain, and in the Canary Islands. This evidence of his existence points back to Atlantis as his home.

CHAPTER NO. 9 MAN'S ORIGINAL HOME

Donnelly makes some claims for Atlantis that are not shared by other authors. Winchell is one of these. His reasons are related in his Pre-Adamites, which we shall proceed to notice.

Man, as an animal, is unclothed and possessed of a delicate skin. All naked land-animals are natives of warm countries; and, indeed, they must be to endure ordinary climatic vicissitudes.

Man, similarly, it may confidently be argued, made his advent in a region of the earth where the elements did not oppose his appearance. Primitively he was a tropical animal, and only wandered into colder zones as he learned to protect himself by artificial coverings.

The mammalian fauna of the oriental world is highest and most approximated to the type of man; and on the principle of consistence of chorographic and organic correlations, it must be inferred that man is not only a tropical, but an oriental animal.

The Orient was long highest in rank; and now that the event has shown man to have been the destined culmination of organic development, it becomes apparent that the Orient was long designated as the appointed birth-place of the human species. This indication can scarcely be mistaken; and it concurs with the other evidences adduced.

Searching more particularly for the distribution of the Primates, we find that South America and Mexico afford 114 species, Ethiopia 104, and the Oriental region 66. Primates in general, therefore, give slight precedence to South America; but when we analyze the order, we observed that the American Primates occupy the lowest positions, while the Ethiopian and Oriental Primates are higher. In these two regions, in the stricter sense, as best fitted for the reception of the human animal.

It is suggestive that the honors should be divided between Africa and southeastern Asia, thus united in honors, may be only the extremities of an ancient continent, now largely wasted (lying under the waves of the ocean), whose surface in remote times was the grand theatre of the earliest activities of man. That continent would have been located in the Indian ocean, and would have included the Malagasy archipelago (Madagascar and contiguous islands), and would have stretched northeastward to the Malay peninsula.

Now, this happens to be a conclusion already reached, on more general zoological and geological grounds. M. Milne-Edwards, some years ago, suggested that an extensive area, which he designated the "Mascarene continent," had disappeared (beneath the waves of the ocean) from a region situated southeast of Africa.

More recently, Mr. Sciater, an eminent English ornithologist, has given the name Lemuria to a supposed obliterated land, including the Mascarene continent of Milne-Edwards, and stretching across the Indian ocean to Ceylon and Sumatra, and

including the Laccadives and Maldives.

There are indications that the Lemuroid Primates were developed within this region. Representative species occur at the now detached, extremities, and Lemurs are unknown in other regions. Many other forms which occur in the Malagasy islands reappear, or their close representatives reappear, in the Malay region. Among these are several genera of birds.

O. Beccari, in a recent work on the geographical distribution of palms, after describing the difficulties of the dispersion of their fruit, reaches the conclusion that when we find two congeneric species of palms or other plants upon widely separated lands, it is reasonable to infer that such lands were once united.

On the Mascarene islands, in Ceylon, the Nicobars, at Singapore, on the Moluccas, New Guinea, in Australia and Polynesia, occur various species of *Phycosperma*, all very difficult to dissemination. In this case, as in so many other, the indications of botanical distribution harmonize with those of zoological distribution.

Beccari writes:

"In order to explain the presence of closely related palm-forms in localities so separated, we must assume the former existence of obliterated lands in the very region where the Indian ocean, with its storms and tempests, is today exclusive monarch—exactly in the region where we must locate the hypothetical *Lamuria*, in order to explain the otherwise incomprehensible facts of the geographical distribution of animals."

When we examine the soundings of the Indian ocean, we find, correspondingly, that the graduations in depth are entirely consonant with the hypothesis of a primitive but now lost continent.

On this subject Andrew Murray writes:

"We may safely infer that a great continent stretched across between Africa and India. The numerous shoals in the Indian ocean are one indication of this; but a much more important one is the fact of the fauna of India and Africa, belonging, with few exceptions, to the same families which are peculiar to those two districts."—*Geographical Distribution of Mammals*, p. 29.

Prof. Winchell states:

"Lemuria lies in the region indicated by the facts of geographical distribution of Carnivores and higher Primates, as the quarter of the world reserved for the first appearance of the human being. It is now generally admitted that man's birth-place was in a region covered at present by the waters of the Indian ocean.

"North of the 'Lemurian' continent, the greater part of India was, during Tertiary time, covered by the sea. I shall venture the opinion that it was in Tertiary time that the primitive representatives of humanity were upon the earth."—*Pre-Adamites*, p. 361.

From southeastern Asia, shallow soundings extend beyond Australia and New Zealand. They also occupy large areas in the tropical Pacific. Lines of shallower surroundings show that the marine contour lines of one thousand feet pass between Celebes and New Guinea, joining to the Asiatic continent all the islands lying to the northwest, and leaving united with the Australian continent all the islands lying to the southeast as far as the Louisiade archipelago. These lines are thought to indicate ancient land areas.

Other land areas are supposed to have existed in the Polynesian region, and to have extended nearly or quite to the region now occupied by South America. A similar belt of islands and

shoals stretches toward North America.

Some authors assert that Australia is the most ancient land in the world. F. E. Compton writes:

"While most of Asia and Europe were still submerged beneath the ocean, Australia was dry land. Scientists tell us that it was once connected by a land bridge with Asia, and some believe with South America also. This bridge disappeared beneath the surface of the ocean in ages inconceivably remote."—*Compton's Enc.*, p. 261.

On the other (east) side of South America, a land connection very likely existed in early Tertiary times with western Africa, and afforded the means of communication between these regions. This land was the continent of Atlantis, which extended from the Province of Peru (now South America) to the Province of Afro (now Africa).

LESSON NO. 5; CHAPTER NO. 10 ANCIENT CULTURES

Prof. James H. Breasted of the University of Chicago, one of the leading American authorities on ancient civilizations, shows in his work that Greece owed much to the more ancient cultures of Babylonia and Egypt, which developed on both sides of the inter-continent bridge connecting Africa, Europe, and Asia. He writes:

"It brought forth the earliest civilization in the thousand years between 4000 and 3000 B.C., while all the rest of the world continued in Stone Age barbarism of savagery. Then about 3000 B.C., began the diffusion of civilization from Egypto-Babylonian culture center.

"The best illustration of what then took place is furnished by our own New World . . . Just as the Egypto-Babylonian culture center grew up at the Junctions between the two continents, Africa and Eurasia, as the oldest and original center of civilization in the Old World, so here in the New World the oldest and original center of civilization likewise developed along and on each side of the intercontinental bridge.

"The far-reaching labors of a great group of Americanists have shown clearly that from this culture-center in the intercontinental region of the Western Hemisphere a process of diffusion of civilization went on northward and southward into the two continents of the New World, and that process was still going on when the period of discovery and colonization began. That which we accept as a matter of course, as we study the New World center, was obviously going on for thousands of years around the Old World center, although a provincially minded classicism has blinded the world to the facts."—*Origin of Civilization*, Scientific Monthly, Dec. 1919, p. 577.

More recent discoveries in Central and South America, as well as in Egypt and Babylonia, now show that the Egypto-Babylonian culture, referred to by Breasted, did not flourish at a time when "all the rest of the world continued in Stone Age barbarism or savagery." Remains of what now appear to be still older civilizations than the Egypto-Babylonian described, have been unearthed in Central and South America since Breasted made his statement.

Even in the Eastern Hemisphere, the findings of the last few years carry civilization back to a time far antedating the third or fourth millennium B.C. Since the publication of Breasted's work just mentioned, several ancient tablets from Babylonian have been deciphered, which appear to constitute the oldest human document thus far discovered in that part of the globe. Concerning these Prof. Richard S. Lull writes:

"These several tablets are of black stone, of no very great

size, but bear engraven on their surfaces characters which give us a message out of the past, the time of which antedates that of Christ by some 5500 or 6000 years . . . Nor is this all. For the inscriptions are no longer in the so-called picture writing or ideographs, but in a form of writing undoubtedly derived from this. They have progressed so far along the evolutionary pathway, that the original pictures cannot in some instances even be guessed at. This, it would seem, implied a centuries-long development period before the beginning of inscriptive writings, and the inference is also justifiable that the protoscript could not have been invented, but by peoples of considerable intellectual powers, who had long since emerged from savagery and were vastly further yet removed from their ultimate beginnings." —Antiquity of Man, p. 2.

Granting the great antiquity of the Egypto-Babylonian civilizations, evidence is accumulating, as the archeologists continue digging into the ruins of the past, which seem to show that these ancient people may have been indebted to a still older culture for much of their progress in the arts and sciences. Discoveries made in 1922 and 1923 in Mexico, Central America, and Colombia, appear to indicate that a higher state of development had been attained in these regions at a time when the people in the Valley of the Nile had not yet built their first pyramid.

As the evidence accumulates, the ancient tradition of the "lost Atlantis" grows stronger. Dr. J. A. Mason, of the archeological department of the Field Museum, relates an account of the discovery in 1922 of an ancient city near Santa Mataa, Columbia, 40 miles from the Caribbean coast, "which may have been connected with Atlantis." Dr. Mason observes:

"There must have been a tremendous population here at one time, as the whole country is covered with house sites."

Thousands of roads traverse the mountains, while there are apparently wide roads connecting the main sites, these being paved with stone. "Large quantities of broken pottery have been found. A new species of glossy black pottery, incised or carved, also has been unearthed." Interesting specimens of gold bells, as well as gold figures, have reached the Field Museum.

The probable date of the ruins has not as yet been announced, but it is said by the museum authorities that the discovery of the ancient Columbian city "increases the probability that the continent of Atlantis, said to have been swallowed by the sea, and lying midway between South America and Africa, actually existed."

Dr. Auguste LePlongeon, in 1874, discovered in Yucatan the prehistoric ruins of an empire believed to have flourished from some thousands of years ago, down to the 16th century of our era. Certain inscriptions of vast antiquity mention a Queen Moo who, to escape the attentions of her husband's brother, fled eastward, intending to take refuge in the land of Atlantis.

When Queen Moo reached the ocean, she found that Atlantis was gone, that it had been sunk by great earthquakes. So she proceeded eastward in her ship until she reached Egypt. There she was recognized as a queen, and in time became queen of Egypt—the basis for the Egyptian myth of Osiris, and the builder of the Sphinx.

The region in and around Chichen-Itza, the ancient capital of the Mayas, near Merida, capital of Yucatan, has been described as "the Egypt of America." It is said that its treasures and art even rival the discoveries in the tomb of Tut-Ankh-Amen, 3500 B.C., and other sites in the Valley of the Kings in Egypt.

"The ancient Mayas had a knowledge of science and all the arts, comparable to that of the ancient Egyptians, Greeks, and Romans," says Dr. Sylvester Morley, leading authority on Maya culture. He states that their knowledge of astronomy equaled, not to say excelled, that of the ancient Egyptians and Babylonians. Their system of numbers included a bar and dot notation, similar to that of the Romans. They had also a "head system," similar to that of the Arabic notation. The "House of the Snail", at Chicken-Itza, is said to have been used as an astronomical observatory; and their mathematics, according to Prof. Morley, enabled them to record their dates in a way that was far more nearly accurate than our own. For example, their system enabled them to differentiate any given day from any other within a period of more than 370 years.

"They had reached a conception of zero as a mathematical quantity," says Morley, "and used a system of higher mathematics similar to our own."

The significant resemblance between the ancient Maya civilization and that of Egypt is strikingly revealed by the ruins discovered near Oaxaca City, on top of Monte Alban, and known as the Tombs of the Five Kings. They are said to be "strangely similar to the Egyptian Valley of the Kings."

On the sides of a small range of mountains, the Mexican government's archeologists discovered "wonderful terraces which were built many thousands of years ago." These lead up to the flat plateau on top of the range, where the five royal tombs were unearthed. Surrounding the central tombs are courtyards, and bordering these on four sides, are buildings of carved stone, with underground passages, yet to be explored.

In March, 1923, Prof. Cummings, archeologist of the University of Arizona, announced the discovery of heretofore buried ruins only fourteen miles from the City of Mexico, which he believes to have been a city that flourished some 8,000 years ago. He says:

"This race fashioned pottery . . . Their temples, devoted to the worship of the great Sun God, show traces of an artistry that might have gone to any heights had not the people suddenly been wiped out. Although we are unable to decipher their carvings on the temple, it is generally believed that famine or pestilence weakened them to such an extent, that a more hardy though ignorant race was able to annihilate them."

Prof. Ignacio Marquina of Mexico asserts that Teotihuacan "represents the most impressive seat of the American type of pyramidal architecture—pyramids stepped or terraced, ascended by the splendid stairways, and surmounted by fanes and altars—analogueous to the Babylonian temple-pyramids rather than to the Egyptian. In dimensions the Pyramid of the Sun at Teotihuacan is comparable in base to the Great Pyramid, and in height to the Third Pyramid of Gizeh."

Unusual interest attaches to the discovery in Argentina, in 1923, of a human mummy sealed in a huge earthen jar, demonstrating "better embalming than the Nile adepts practiced." It was stated that the hatchets and other implements taken from the tomb, suggest, through their method of joining, Egyptian inspiration may have been the other way, since recent findings appear to show that American culture was antecedent to that of the Nile, coming to America perhaps from Lemuria, the sunken continent on the west.

It is known that in Tertiary times a vast sea extended from the southeastern peninsula of Asia over much of Hindustan, Arabia, all of western Asia, and most of southern Europe, covering the basin of the present Mediterranean, but not connect-

ing with the Atlantic ocean. It connected, perhaps, with the Pacific on the east.

Prof. De Terra, research professor of geology at Yale University, reports the discovery of evidence in the Himalayas which satisfied him that the rise of this gigantic range of mountains continued into historical times, and that the present relief of the mountains is a recent development, comparatively speaking. Some appear to think that the great pressure of the waters over what is now the interior of Asia had much to do with forcing up this huge range to its great height.

Otto Caspari prepared a chart of ancient lands, in connection with an attempt to indicate the early distribution of mankind. There is little difficulty, on geological grounds, in mapping areas which are now covered by the sea and areas which are probably continental, in each successive period of geological history. But it is far more difficult to determine that the shores of land and sea were thus and so, at the time when Man first appeared and began to spread himself over the earth.

We find that the evidence appears to indicate that the continent of Lemuria, where the Indian ocean now is, not only once existed, but that it disappeared beneath the sea so much earlier than did Atlantis, that no definite tradition remains regarding it. The leading authors agree that Lemuria was the Cradle of Man.

It is impossible now to locate definitely the place where Man first appeared on earth. The more we search the more evidence appears to show, that, as Lesley says, the human race has been upon the earth "for hundreds of thousands of years."

CHAPTER NO. 11 ANTIQUITY OF MAN

We are learning that little can ever be known of the actual antiquity of the human race. The earliest men left no records of themselves that have come down to us, for the very country in which they lived as been swallowed up by the sea. Their monuments, if they erected any, now lie under the waves of the ocean. Their bones, if undissolved, are mingled with the fossil remains that must await another geological convulsion for their discovery and investigation.

However, the question of the measure of time since man appeared in Europe, is simply the geological question of the remoteness of the epoch of general glaciation. But long before that period, man existed in the tropics, and such men as migrated into Europe, as the ice retreated northward, came from the warm countries to the south.

There was a time, late in geological history, when nearly all of Europe was covered by glaciers, as they now linger in the valleys of the Alps. During the same period all of North America, as far south as the Ohio river at Cincinnati, was similarly glaciated, and so was northern Asia.

Man was absent from these regions during the prevalence of the continental glaciers. And as the evidence indicates that these first European men were far advanced beyond the lowest human type, we know that these men did not originate in Europe. It is very evident that humanity had been in existence in the tropical zone during the Glacial Period—and long before.

When we come to investigate the antiquity of the Stone Age man in Europe, it becomes simply an investigation of the remoteness of the last glaciation of the northern hemisphere. Many geologists have expressed the opinion that even this time is measured by tens, if not by hundreds of thousands, of years.

When we say that man was a witness of the disappearance of the continental glacier from Europe, we seem to imply that he lived in a remote antiquity. When we learn that since man's

appearance, England and Scandinavia have been jointed to the continent, the North sea has been dry land, and the Thames a tributary of the Rhine, we seem to sink back into geological time, where anything less than an antiquity of 100,000 years of man would be a ridiculous demand.

When we conclude that the Mongoloid came to North America over an isthmus which once existed at Behring's Straits, or reached South America at a time so remote that a continent has since disappeared; when we discovered evidence of the Red Man's existence in what is now Illinois while the prairie region was still the bed of a great lake, we feel strongly tempted to assert that a great cycle of geological history separates us from the Red Man's advent in America.

When we find his bones buried beneath cubic miles of ancient lava, and built into the very structure of mighty mountains, we feel a valid assurance of a geological date for immigration to America. When we find relics of pottery buried at a depth of ninety feet beneath the mud of the Nile, we feel that the Egyptians and Chinese have claimed an antiquity no greater than the evidence sustain.

The following is from a report of a lecture delivered by Prof. J. D. Whitney, late Director of the Geological Survey of California:

"During the Pliocene, California and Oregon became the theatre of the most tremendous volcanic activity that has devastated the surface of the globe. The valleys of the rivers in the Sierra were filled, and much of the country, particularly toward the north of California, was entirely buried in lava and ashes. Since then the rivers, seeking new channels, have made for themselves deep canyons, leaving their old beds deeply buried under the lava.

"These old buried river-gravels are rich in gold, and extensive tunneling into the sides of the mountains and under the old lavas has been done. In one of these old river-bottoms, under the solid basalt of Table Mountain, many works of human hands have been found, as well as the celebrated human skull of the Pliocene, now so well known in connection with 'Brown of Calaveras.'

"The age of these deposits under the lavas is known to be Pliocene, on account of the remains of the contemporaneously buried flora and fauna, which were almost totally unlike the flora and fauna of California at the present time. That the skull was found in those old, intact cemented gravels, has been abundantly proved by evidence that cannot be gainsaid. At the time it came into the speaker's hands, the skull was still imbedded, in a great measure, in its original gravelly matrix. In this condition it was taken by him to Cambridge, where, under his charge, and in the presence of Prof. Jeffries Wyman, of Harvard University, and Prof. W. H. Brewer, of Yale College, the imbedding matrix was chiseled away.

"In and about the skull were found other human bones, including some that must have belonged to an infant. Chemical analysis shows that it is a true fossil, its organic matter being almost entirely lost, and the phosphate of lime replaced by carbonate of lime.

"So far as human and geological testimony can go, there is no question but that the skull was found under Table Mountain, and is of the Pliocene age." —New York Tribune, April 30, 1878.

Regarding this Winchell writes:

"This is by far the best authenticated instance of Pliocene man which has been brought to light. There is only a presumption which weighs against it—the skull was not inferior to that of existing races."

"But we cannot counterpoise observation with presumption. I am ready to admit that man—probably Mongoloid man—wandered in California before the mighty peaks of the Sierra Nevada or the Cordilleras were upheaved; before the cataracts of the Yosemite or the Yellowstone began to flow; before the glaciers carried their freight of rubble and precious minerals into the lowlands, and even before the vast canyons were split through the solid rock."—Pre-Adamites, p. 428.

M. Francois Lenormant, an eminent archeologist and historian, freely recognizes the existence of man even in Middle Tertiary time—and that man not an undeveloped savage, but such an exalted being as Adam is pictured in the Bible. Subsequent savagism was the consequence of human degeneration. And modern science asserts that these degenerate savages are the primeval ancestors of the human race.

J. P. Lesley observes:

"Our race has been upon the earth for hundreds of thousands of years"—Man's Origin and Destiny, p. 66.

Sir Arthur Smith Woodward, eminent British anthropologist, told the International Geological Congress at Washington in July, 1933, that human fragments found a few months ago by Dr. L. B. S. Leakey in Tanganyika territory, southeastern Africa, not only indicate great antiquity for men of modern type, but also suggests that the birthplace of man may have been Africa. He asserts that man "may in fact be twenty million years old, instead of a mere million or so."

Almost simultaneously with Sir Arthur's argument in favor of Africa as the birthplace of man, came word that another scientist, Gregory Mason, archeologist of the University of Pennsylvania Museum, was finding evidence which indicated that man may have developed in America. He is now (August, 1933) in Central America making a study of the apes there.

CHAPTER NO. 12 PEOPLE OF ATLANTIS

The works that still remain of people who lived on earth so long ago that we can only conjecture as to their vast remoteness from us, is strong evidence of their physical skill and mental capacity.

Comparatively speaking, it has been such a short time ago since Atlantis sank beneath the sea, that tradition and legend bring us much information concerning these ancient people.

Plato states that Atlantis possessed a numerous population, and that the land was adorned with every beauty. Its powerful princes invaded Africa and Europe, but were defeated by the Athenians and their allies. He asserts that the people of Atlantis later grew wicked and impious, and that Atlantis was, in consequence, swallowed up in the sea in a day and a night.

Of the conduct of the people of Atlantis Plato says:

"For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned toward the gods, who were their kinsmen; for they possessed true and in every way great spirits, practicing gentleness and wisdom in the various changes of life, and in their intercourse with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly on the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtuous friendship with one another, and that by excessive zeal for them, and honor of them, the good of them is lost, and friendship perishes with them.

"By such reflections, and by the continuance in them of a

divine nature, all that which we have described, waxed and increased in them; but when this divine portion began to fade away in them, and became diluted too often, and with too much of the mortal admixture, and the human nature got the upper-hand, then, they being unable to bear their fortune, became unseemly, and to him who had an eye to see, they began to appear base, and had lost the fairest of their precious gifts; but to those who had no eye to see the true happiness, they still appeared glorious and blessed at the very time when they were filled with unrighteous avarice and power.

"Zeus, the god of gods, who rules with law, and is able to see into such things, perceiving that an honorable race was in a most wretched state, and wanting to inflict punishment on them, that they might be chastened and improved, collected all the gods into his most holy habitation, which being placed in the centre of the world, sees all things that partake of generation. And when he had called them together, he spake as follows:" (Here Plato's story abruptly ends.)—Ibid. p. 20.

Plato observes that in Atlantis there was "a great and wonderful empire," which "aggressed wantonly against the whole of Europe and Asia"—thus testifying to the greatness of its dominion and the vastness of its power. Its armies not only subjugated Africa as far east as Egypt, and Europe as far as Italy, but it ruled "as well over parts of the continent," to-wit: "the opposite continent" of America, "which surrounded the true ocean."

Roy writes:

"The inhabitants of the Atlas Mountains (bordering the northwestern coast of Africa) have been, from time immemorial, Berbers—a distinctively white race. They are agriculturists and townsmen. The surrounding Arabs are, on the other hand, herdsmen and nomads.

"The social structure of the Arab is built on the Korean, which teaches absolutism and aristocracy. But Berber society is based on individual liberty. Today, the Berber . . . gives the impression of being descended from men who lived in sturdy, self-governing independence."—Prince of Atlantis, p. 349.

Regarding the Berbers, Donnelly writes:

"Certain Egyptian monuments tell of invasions of Lower Egypt 1,500 years before our era by a blond tribe from the West. The bones found in the cromlechs (sepulchral monuments) are those of a large and dolichocephalous race. General Faidherbe gives the average stature (including women) at 1.65 or 1.74 metre, while the average stature of French carabineers is only 1.65 metre. He did not find a single brachycephalous skull. The profiles indicate great intelligence.

"The Egyptian documents already referred to, call the invaders Tamahu, which must have come from the invaders' own language, as it is not Egyptian. The Tuaregs of the present day may be regarded as the best representatives of the Tamahus. They are of lofty stature, have blue eyes, and cling to the custom of bearing long swords, to be wielded by both hands."—Atlantis, p. 407.

Donnelly asserts that these invaders came from Atlantis.

Dolichocephalous: Having a skull long in proportion to its breadth.

Brachycephalous: Having a skull very short in proportion to its width.

Of the Berbers, Prof. Winchell observes:

"The Berber type is distributed, somewhat mixed with Semites and Europeans, throughout the Barbary States, and includes the modern ethnic designations of Kabyles and Shil-

lous. The extinct people of the Canary Islands were Berbers.

"The Berber type was differentiated from the Egyptian at an early period; since the hieroglyphic inscriptions of Egypt designate them as Temhu, in distinction from the Retu of Egyptians; and, on the Egyptian monuments, the Temhu are recognizable by tattoo marks in the shape of a cross—a mode of ornamentation which still prevails among the Kabyl women of Algeria."—Pre-Adamites, p. 27.

It appears that art was highly developed by the Atlanteans. Their drawings, decorating the walls of caves found in France and Spain, show that they were far in advance in these respects of the earliest civilized races of historic times, such as the Egyptians and the Babylonians.

These drawings, archeologists assert, are from thirty to forty thousand years old. They reached their highest perfection in the caves of southern France and northern Spain, conspicuous among which are the caves of Font-de-Gaume and Altamira. But other artists were also working at the same time in such widely separated regions as Argentina and China. This fact furnishes evidence of a time when a continent stretched from southeastern Asia to South America.

In the better executed drawings, there is evidence of some deep meaning behind and beyond the mere art involved. The drawings appear to be symbolical of some secret teaching. Among the paleolithic paintings in the rock shelter at Cogul, Spain, appears a remarkable colored drawing of a group of women moving and circling respectfully around a tall man. One writer says that the "artist was apparently teaching women of 30,000 years ago, that she should revere man for his strength and superiority."

The Atlanteans were also skilled mechanics and engineers. They may have taught the ancient world the art of pyramid-building, and they developed the mechanics of the art beyond the knowledge of modern man. Roy says:

"The ancient pyramids of Egypt, Asia, South America, and the far North, are all patterned after those erected by Atlantean engineers. The force used in erecting them was the combination of tuned instruments, all pitched to a certain key, and the concentrated cosmic power projected by the will of the group.

"Prescott, in his *Conquest of Peru*, is filled with astonishment when he considers that the enormous mass of stone blocks, some 38 feet long, 18 feet broad and 16 feet thick, were hewn from quarries 15 leagues distant, brought across deep ravines and rivers, and elevated with precise accuracy to predetermined positions—without any indication of the use of machinery."—Prince of Atlantis, p. 347.

Here is evidence of the existence of people, so far back in the remote past that we can find no positive trace of them, yet possessing knowledge of the arts and sciences, of gravitation and levitation, so superior to our own, that we cannot even figure out, determine, and demonstrate how they did their work; how they constructed their great temples and pyramids—still standing before our astonished eyes as eternal proof of their wisdom and skill.

We have this evidence, that the ancient architects and engineers understood so well the laws of gravitation and levitation, that tons of huge material were quickly moved and placed by the intelligent application of those laws. Massive blocks of stone were lightly lifted and neatly placed as though they were straws, because of their knowledge of levitation. Is modern science justified in referring to such engineers as "cave-men and heathens"?

These temples and pyramids show by their appearance that they are more ancient than some traces found of the existence of the "cave-man," yet modern scientists have written so much

about the "stone-age" and the "cave-man," that people of this generation regard the civilized man of this age as the descendant of the "cave-man" of the "stone-age."

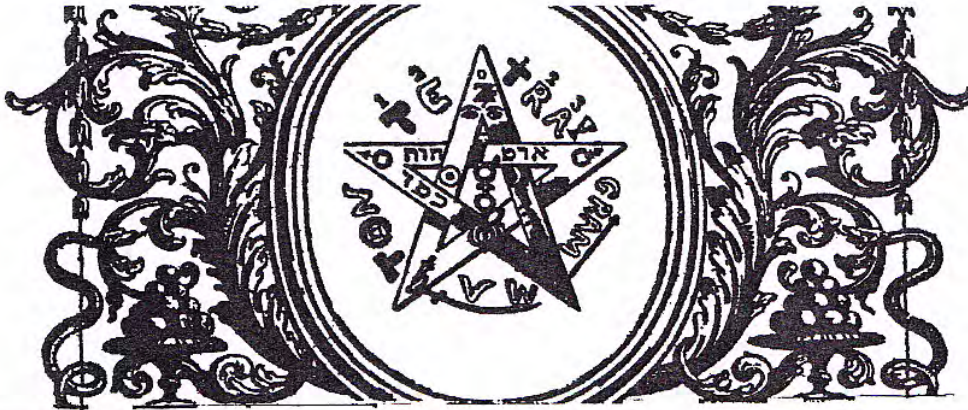
As the ancient engineers left us no formulation of the various Laws of Nature which they discovered, their secrets died with them, and so far, we have been unable to re-discover them.

In modern times we have records of discoveries made by keen students of nature, who used them in their lifetime, but guarded them so closely, that they died with their secrets locked in their breast, and their knowledge became lost to us.

A splendid example of this is the art of violin-construction, as developed by the great Stradivarius. His best instruments have so amazed the world with their wonderful tones, that long ago the best violin makers carefully made exact measurements of his best instruments, in their efforts to duplicate his work and the tone of his violins. The fact that they have failed, is proof that Stradivarius discovered some secret of Nature pertaining to the acoustic properties of wood and varnish which we know nothing about. The secret he never committed to writing nor imparted to any person, so far as is known. When he died, his secret went with him.

Questions for Lessons Nos. 1, 2, 3, 4

1. (a) Are men in general seeking truth? (b) Is truth accepted by the multitude? (c) How is it possible to get truth to the people?
2. (a) Is degeneration or regeneration the regular course of living things? (b) Is Man an exception to the rule? (c) Are there any exceptions to the rule?
3. (a) Give the period covered by the Dark Ages. (b) Are modern educational institutions trying to lift man out of darkness? (c) Are modern teachers of truth safe from persecution?
4. (a) How old was the earth as taught during the Dark Ages? (b) What happened to men who taught that it was much older? (c) How long has it been generally believed that the earth is older than about 6,000 years?
5. (a) How old is the earth? (b) How long has living creatures existed on the earth? (c) How old is the human race?
6. (a) Was Adam the first man, according to biblical evidence? (b) Who were the "sons of God" and the "daughters of men"? (c) How does the brain capacity of modern man compare with that of earlier men?
7. (a) Was the surface of the earth, as to land and water, always divided as now? (b) Is there evidence of vanished continents? (c) If so, where were they located?
8. (a) Did a continent ever occupy the space now occupied by the Atlantic ocean? (b) Is there evidence that South America and Africa were ever connected by land above the water? (c) Where do you think the Cro-Magnon man originate?
9. (a) Where is man's original home? (b) How do we determine as to the region in which man originally lived? (c) Name the continent believed to have sunk in the Indian ocean.
10. (a) Whence did the Greeks derive their culture? (b) Do traces of ancient people in America show connection with ancient people in Egypt?
11. (a) Can we hope to determine the actual age of man on earth? (b) Give some estimates of the age of man's existence. (c) Relate any account you may have found as to the great antiquity of man.
12. (a) Whence came the people who executed the drawings on the walls of caves in Europe?



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Lessons Nos. 6, 7, 8, 9, 10, 11

Postgraduate Orthopathy

Lesson No. 6, Chapter No. 13
DESPTS AND TYRANTS

As conscientious Orthopaths, we are searching for Truth. We shall be satisfied with nothing but Truth. It is Truth alone that makes men free from the fetters of Ignorance (John 8:32). For to remain ignorant is to remain a slave (Wayland).

Students of Orthopathy should be eager by now to search for Truth, since they have discovered some of the schemes used by the spoiler to keep people in ignorance, and make them easy prey. It is well to warn them in advance, however, that further search for Truth is certain to reveal many hidden facts that may destroy some of the pleasing tales taught them in the schools, all of which are controlled by the spoiler.

Knowing that Truth alone can release man from bondage, and bring him freedom and happiness, it is the student's duty not only to search for Truth but to accept Truth when found. By that course only can he be freed from the fetters of mental darkness, that make people the dupes of their deceivers. Proper education means enlightening the Mind. It means training the Mental part of man, that he may (1) understand the elements by which he is surrounded, (2) know something of the Laws of Nature, and (3) recognize the relationship between himself and his maker.

We must free the Mental in order to free the physical. For as the Mental rules the Physical, so by binding the Mental with false doctrines, we bind the Physical yet more firmly.

When man's education is based on Truth, it frees him from Ignorance, reveals the Laws of Nature, explains the phenomena of the Universe, and leads him on to health and happiness, success and long life. But when his education is based on Error, it leads to degeneration and decay, sickness and suffering, failure and early death, such as now oppress the race, and furnishes evidence that modern education is calculated to deceive, rather than to enlighten. How important it is then that our education be based on Truth.

For over fifteen hundred years, the literature of the Hebrews, a race that claimed to be "God's chosen people," has furnished the foundation of the education and religion of our people. The very culture of our nation, our morals and our mode of living, is based on this literature—as it has been inter-

preted to us by our teachers and preachers.

Two thousand five hundred years after the great Nebuchadnezzar led the Hebrew children away to captivity in Babylonia, the fragments of his once mighty empire are being patiently dug out of the dust of forgotten ages, while the "sacred book" of the Hebrew captives is reverently kissed by National presidents, governors, judges, law courts, lodges, and is enthroned in the hearts and homes, the churches and schools of the great nations of Europe and America.

These vital facts most certainly justify our making some investigation of the history and source of this literature, and of the people who are credited with having given it birth, that we may know whether or not, by placing such unbounded trust therein, we have acted wisely and well.

The Christian Bible was compiled, under authority, by the adoption of certain literature in the possession of the Jews, while other literature of theirs, just as sacred in their opinion, was rejected. Turning to the time when the Bible was taking form, and Christianity was developing, the most startling discovery we meet, is the appearance of the first dusky shadows of the Dark Ages, called the Middle Ages by some historians, in order to soften a hard fact by the use of a euphonious sound.

The student should not conclude from these statements that we are making any definite charges. We simply relate facts of history, as discovered by research workers, and from these the student may form his own opinion. But it is one of the greatest ironies of life that, coincident with the general development and enforcement of Christianity, the Dark Ages settled over Europe. The question is, did this result from the development of Christianity, or from the work of the despots who, by hook and crook, chanced to gain control of the situation? Let us see.

In June, A.D. 325, Constantine, Emperor of Rome, made the first official attempt to unify the various and dissimilar doctrines of Christianity, expounded by the bishops to the people. To this end, he issued an edict, calling for a convention, known in history as the First Council of Nice, which was attended by 318 bishops "who held the chief places among the ministers of God."

Then came the first Synod of Laodicea, held about 363 A.D., which assembly of bishops enacted sixty Canons, still extant in their original Greek. The 60th Canon is as follows:

"These are all the books of the old Testament, which may be read aloud: Genesis, Exodus, Leviticus, Numbers, Deuter-

onomy, Joshua, Judges, Ruth, Esther, First and Second Books of Kings, Third and Fourth Books of Kings, First and Second Books of Chronicles, First and Second Books of Ezra, the Book of the 150 Psalms, the Proverbs of Solomon, Ecclesiastes, the Song of Songs, Job, the twelve Prophets, Isaiah, Jeremiah and Baruch, the Lamentations and Letters, Ezekiel and Daniel.

"The books of the New Testament are these: Four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles; the Seven Catholic Epistles, namely, one by James, two by Peter, three of John, one of Jude; the fourteen Epistles of Paul, one of the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon."—Dean Dudley, Council of Nice, p. 94.

At subsequent conventions of the bishops, other changes were made; and it was not until 397 A.D., that the Bible assumed its present form, when the Council of Carthage adopted the list of books as contained in the Bible (Ibid., 96).

Now begins the destruction of books and libraries. The student has heard of the famous library at Alexandria, Egypt, founded by the Ptolemies. It was burned during the siege of Alexandria by Caesar. To compensate for this immense loss, the library collected by the King of Pergamus was presented by Antony to Queen Cleopatra. The despots that came into power, willfully destroyed this great library. As to this, Doane writes:

"The destruction of this library was almost the deathblow to free thought, wherever Christianity rules, for more than a thousand years.

"The death blow was soon to be struck, however, which was done by Saint Cyril, who succeeded Theophilus as Bishop of Alexandria.

"Hypatia, the daughter of Theon, the mathematician, endeavored to continue the old-time instructions. Each day before her academy stood a long train of chariots; her lecture-room was crowded with the wealth and fashion of Alexandria. They came to listen to her discourses on those questions which man in all ages has asked, but which have never yet been answered: 'What am I? Where am I? What can I know?'

"Hypatia and Cyril; philosophy and bigotry; they cannot exist together. As Hypatia repaired to her academy, she was assaulted by (Saint) Cyril's mob—a mob of many monks. Stripped naked in the street, she was dragged into a church, and there killed by the club of Peter the Reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. For this frightful crime Cyril was never called to account. It seemed to be admitted that the end sanctified the means. So ended Greek philosophy in Alexandria, so came to an untimely close the learning that the (Pagan) Ptolemies had done so much to promote.

"The fate of Hypatia was a warning to all who would cultivate knowledge. Henceforth there was to be no freedom for human thought. Every one must think as ecclesiastical authority ordered him (A.D. 414). In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed (Draper: Religion and Science, p. 55).

"After this followed the long and dreary dark ages, but the sun of science, that bright and glorious luminary, was destined to rise again" (Bible Myths, pp. 440-1).

By 400 A.D. the Dark Ages were rapidly settling over Europe, and the thousand years between 500 A.D. and 1500 A.D. are generally recognized as the period of the Dark Ages proper.

Prof. Boswell D. Hitchcock, D.D., LL. D., in his monumental work, "Complete Analysis of the Holy Bible," writes:

"In round numbers, the Dark Ages may be considered the thousand years between A.D. 500 and 1500. While as was just stated, a number of translations of the Bible were made during this period, still the chief tendency of the principal Christian church . . . was, to keep the Bible away from mankind, and to substitute the authority of the Church as a rule of life and of belief.

"During this period, therefore, the Latin version of Jerome (made between 385 and 405 A.D.), which when made was called "Vulgate", because its language was so common, had become unknown to the common people because its language had become a learned one. The Bible thus passed into a comparative obscurity; . . . translations were even made secretly for fear of the Church; translators were threatened, if not actually punished, with death; and the reading of the Bible was often prohibited by both church and state."—p. 1159.

With the birth of the Bible the night of the Dark Ages begins to settle over Europe like a stifling pall. But the birth of the Bible was not the cause of the advent of the Dark Ages. For the Bible was kept away from the people, and for the lessons thereof was substituted "the authority of the Church." In other words, the Bible was taken away from the people by a band of despots and tyrants, and in its place they put their yoke on the neck of humanity, and did it, they claimed, by the authority of the Bible, and the "Word of God."

The language of the Bible did not "become unknown to the common people because its language had become a learned one". It was because the despots, who gained control of the church and state, enacted laws that made it a serious crime to teach the people how to read and write, as we have related in a previous chapter.

This band of tyrants, beginning with Constantine and his henchmen, plunged all Europe into the most depressing nightmare of darkness and ignorance that the world has ever known; and they did it by the authority of the Bible, and the "Word of God."

In comparatively recent times, after long and bitter battles and the shedding of much blood, the despotic power of the tyrants has been somewhat weakened and the contents of the Bible has become more generally known to the masses. It has also grown much safer for us to inquire into the history of the Bible, and analyze, compare, and verify its statements, and learn something of its origin and source, and publish the findings for the information of the multitude.

That the student of Orthopathy may be more fully released from the fetters of ignorance, that he may not continue to grope in the darkness of the past, that he may know something of the literature on which are based his religion, and his moral, mental, spiritual, and physical training, we shall briefly examine the biblical literature, its history, and the history of the people who gave it birth. To do this in an intelligent manner, we must go back and review ancient history, and the development of the people in the region of the earliest civilization of which we have a historical account.

Chapter No. 14 ANCIENT MEN

By their fruits ye shall know them (Mat. 7:16).

The intelligence of man is reflected in his work. The Stone Age Savage, as portrayed by modern science, never chiseled the story contained on the "famous Rosetta Stone." He never hewed the great temples out of solid rock hills in India and

Egypt. He never built the great cities of Nineveh and Babylon. He never erected the Great Pyramid of Egypt. He never wrote the account of the Creation and the Deluge, contained on the clay tablets recently unearthed in Babylonia. When these works were being made, most of Europe was covered with ice, and the Late Stone Age Savage of Europe had not yet appeared.

According to the Old Testament, as interpreted to the masses, Adam appeared on earth about 4004 B.C.; and that date is found inscribed on the first page of Genesis, where it stands as proof that the mighty civilization which flourished and fell before that time, was unknown to those in authority who supervised the compilation and translation of the Bible, as it has come down to us.

Modern Masonry, based on the Old Testament, computes its years from the time of Adam as recorded in Genesis. George Oliver, D.D., writes:

"The birth of Christ is commonly given to the autumn of the year 5 before Christ, which is an apparent anomaly, and may require a few words of explanation. The era of the birth of Christ was not in use until about 532 A.D. in the time of Justinian, when it was introduced by Dionysius Exiguus, a Scythian by birth, and a Roman abbot; and which only began to prevail in the West about the time of Charles Martel and Pope Gregory II, A.D. 730.

"It has long been agreed by all chronologers, that Dionysius made a mistake in placing the birth of Christ some years too late; but the amount of difference has been variously estimated at two, three, four, five and even eight years.

"The general conclusion is that which is adopted in our Bibles, and which places the birth of Christ four years before the common era, or more probably a few months more. In Masonry we add 4000 up to the birth of Christ, and that sum constitutes the reputed year of Masonry."—Dictionary of Symbolical Masonry, p. 699.

Recent discoveries indicate that Man first appeared on earth much earlier than has generally been supposed. These discoveries constrain science to contend that two million years may have passed, since the first man trod the river's shining sand.

Knowledge grows out of experience, and experience grows out of time. Much experience is required for much knowledge, and much experience indicate the passage of much time. By a comparison of the knowledge exhibited by different tribes and races, we may form a fair estimate as to which is the older in development in point of time.

There is a passage in Samuel Pepy's diary, written in 1665 A.D., wherein he records his delight in first taking up the study of arithmetic. He is a man of middle age, holding the high office of Secretary of the Admiralty in England, and by no means an ignoramus in that day. He tells, with childish joy, of learning the multiplication table.

Blinded by pride, ignorant of the story of past ages, Pepy believed, as we now believe, that his country then stood at the very apex of civilization, and that his people were the light-bearers to all others, in time and place.

Pepy knew nothing of the mighty civilization that rose, lived and disappeared while his country was covered with ice. Contemplate his astonishment, had he been able to look back into the night of time, and behold the works of that civilization, which had then perished so long ago, that its very existence had passed from memory.

Two thousand years before Pepy's day, Alexander the

Great crossed the Hellespont and carried his conquering army into Asia. When he reached Babylon he found a city which, in "magnificence," writes Herodotus, "there is no other city that approaches it."

In the region of Babylonia rose the earliest civilization of which we have discovered any authentic record. The biblical scribe asserts that in this region was located the kingdom of Nimrod, who was the great-grandson of Noah. As Noah "lived after the flood three hundred and fifty years" (Gen. 9:28), then he was alive at the time Nimrod founded his kingdom.

When the biblical scribe was writing Genesis 10 and 11, it is clear from his story that he was preparing his work from accounts and traditions that were old and vague and dim. This grows more apparent as we proceed.

Methuselah, eight generations removed from Adam, had a son named Lamech, "and Lamech lived a hundred eighty and two years, and begat a son; and he called his name Noah; and Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth" (Gen. 5:25-32).

Ham, one of Noah's sons, has a son named Cush, who appears as the father of Nimrod, "and the beginning of his (Nimrod's) kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar" (Gen. 10).

From the ancient map before us, this kingdom was located on the Euphrates river, near the Persian gulf, in the land known later in history as Babylonia, but in the Bible called the "land of Shinar."

Two famous rivers, the Tigris and Euphrates, rise in the mountain fastness of Armenia, whence they issue to cut obliquely southeastward to the Persian gulf. As they leave the mountains, the twin streams approach each other to form a common valley, and then proceed in parallel channels for the greater part of their course. Long ages ago, each river emptied into the gulf by a separate mouth. This valley was called, by the Greeks, Mesopotamia (the land between the rivers). About 200 miles back from the gulf, the rivers enter a low plain, on which plain the biblical scribe says was located Nimrod's kingdom (Gen. 10:10) — the first kingdom described after the Flood.

When we get our first historical glimpse of the "land of Shinar," some six or seven thousand years ago, we find the region inhabited by a mixed people. Long ages before the historical curtain rises, different races had met and mingled on the "Plain of Shinar." One of these was the Semitic race, a type resembling the Hebrews. Another was a race of beardless men, in some respects like the Mongolians, also called Sumerians or Akkadians.

The Sumerians seem to have migrated from the mountains to the northeast, and it appears that they were the ones who drained the vast marshes of the level plain, confined the rivers where necessary, irrigated the dry land, and built the first cities.

The first of these cities, Eridu and Nipur, were originally seaports; but their sites are now some 200 miles from the sea—indicating that the Tigris and Euphrates have built 200 miles of land with their soil deposits in six thousand years, or that a gradual rising of the land there has forced the sea back.

It appears from their work that the Sumerians were scientists, architects, engineers, and skilled agriculturalists. From the earliest times the nomadic Semitic people, probably from the Arabian desert, mingled with them, joining in the work of development and progress.

The earliest Babylonian records discovered, take us back to

a time when the land was parceled out among a number of independent states, each with its city capital and king. Of their history we possess little detailed information. The political annals mainly tells of ceaseless struggles on the part of each community, as we find occurring now all over the world, to gain dominion over its neighbor.

Then rose the great king Sargon I, a ruler of Agade in northern Babylonia. He conquered the land and created the first Babylonian empire, according to the account contained on a number of clay tablets in the British Museum, covered with the cuneiform writing of the Babylonians. There could be some question as to the truth of this story, for some ancient rulers had a habit of ordering the destruction of all previous records, so that history will begin then, as in the case of Chin, the Chinese Emperor who built the great wall. Ripley, in his believe it or not, says that Chin called himself. "The One and Only First;" that he destroyed all Art and Literature in order that history would begin with him."

Sargon lived 3800 years before Christ, or long before the date of the Flood, and very near the date of Creation (McCabe, *Ancient Babylon*, p. 17). His mother, a royal princess, for some untold reason, bore him in secret. After his birth, she made a little boat of rushes, coated it with pitch, and placing the babe in it, set it adrift on the river. A kindly water-carrier rescued the babe and reared it as his own child, "until Ishtar (the goddess of conjugal and material love, of fertility) saw and fell in love with the youth, and made him king over the land (McCabe).

This no doubt is the origin of the biblical story of Moses, written many centuries later.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. (Ex. 2:1-3)

Sargon became a mighty monarch. He brought under his sway all the Tigris-Euphrates valley. Tradition informs us that he carried his victorious arms to Syria, and ruled over "the countries of the sea of the setting sun." If this be true, he appears as the first of the world conquerors that we have knowledge of, and his empire the earliest known to history.

Under Sargon, these nomadic people settled in fixed abodes in the plains. They adopted the customs of their former enemies, gaining new arts of peace and of war. They learned to make helmets of leather and copper, which are the earliest known examples of the use of metal for protection in battle.

In time the empire founded by Sargon went to pieces. The kings who followed him slowly weakened from luxurious living; a new, vigorous desert tribe of Semites invaded the land, and a series of small city-states arose again. This condition, continued until about 2160 B.C. when the great Hammurabi rose to power and conquered the various city states. During his reign the new kingdom reached its height.

Lesson No. 7, Chapter 15 HAMMURABI'S KINGDOM

Hammurabi was not only a wise ruler, but a humanitarian. Under his reign agriculture was extensively followed, the arts and sciences were more developed, and law and government made astonishing progress. He collected all the older written

laws and usage's of business and social activity, and arranged them systematically. He improved them or added new laws where his judgment deemed it wise. He then combined them into a great code of laws. It was written, not in Sumerian, as were some of the old laws, but in the Semitic tongue of the Accadians and Amorites.

A copy of this code, chiseled upon a splendid stone shaft of black diorite, nearly eight feet high, was set up in the temple of the great god Marduk in Babylon. Some later conqueror of Babylon, about 1100 B.C., stole it and carried it off to the hills, and in 1901 it was found in the ruins of Susa.

On the upper part of the shaft is a sculptured scene, in which a figure of Hammurabi appears in an attitude of worship before the Sun-god Shamash. H. G. Wells in his *Outline of History*, says that it is "Hammurabi receiving his code of law from the god." He cannot have read the law very closely, for the king emphatically says that he compiled the code himself.

The Hebrews found in this scene a thought which, many ages later, they put into effect, when they had Moses go "up unto God" on mount Sinai (Ex. 19) and receive their laws of tables of stone—

"And he (God) gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Ex. 31:18).

This stone shaft of Hammurabi's has survived to our day, and in it we possess the oldest preserved code of ancient law. Fragments of other copies on clay tablets, the copies used by the courts, have also been found.

Hammurabi's code insists on justice to the widow, the orphan, and the poor; but it also allows many of the old and naive ideas of justice to stand. Especially prominent is the principle that the punishment for an injury should require the infliction of the same injury on the culprit—the principles of "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. 21:24, 25), as copied many ages later by the Hebrews.

In view of its antiquity, the sentiment of justice that inspires the entire code is enlightening to us, who have been taught that the ancients are heathens, savages, and barbarians, living in darkness and that Babylon was "a sink of iniquity", and chastity was unknown in it (Rev. 14:8). Every conceivable kind of injury or injustice had its separate clause, and the fine or other punishment is assigned with almost mathematical proportion to the delinquency.

Marriage was already a relation requiring legal agreements between a man and his wife, and in Hammurabi's code they are covered and regulated, in a series of forty clauses, with a degree of justice to wives that women have never experienced under any code of laws of this civilization.

Regarding this code of laws, Joseph McCabe writes:

"One of the most astonishing discoveries was that 4,000 years ago, the Babylonian law laid down a minimum wage for every class of workers in the kingdom; a just enactment that is not found in the law of any modern civilization even today. . . The boat builder, the boatman, the agricultural laborer, the herdsman, the driver, the potter, the tailor, the mason, the carpenter—in short, every manual worker, skilled or unskilled, had his wage fixed by law. . . Wicked Babylon, the most calumniated of the old pagan empires, had a definite wage fixed by law 2,000 years before Christ was born, and 700 years be-

fore 'Moses.' But we shall see in the last chapter that the Laws of Moses' are simply borrowed (copied) from the Babylonian code, and are not as just as in that code."—Ancient Babylon, p. 18

To train children to read and write made schools necessary. These were usually in or connected with the temple. A schoolhouse of the time of Hammurabi, about 2100 B.C., has been unearthed. Prof. Breasted shows a cut of the ground plan in his work, *Ancient Times*, p. 138. The building, constructed of sun-baked brick, was about 55 feet square, with an open court in the center. On the floor were still lying the clay tablets of the pupils, with the exercises that they wrote on them more than 4,000 years ago.

The art of writing was highly valued by these ancient people. One of their proverbs reads: "he who shall excel in tablet-writing shall shine like the sun."

The reign of Hammurabi marks the highest point and the end of a thousand years of development. After his death, his kingdom went to pieces. Tribes of hardy people descended from the eastern mountains to the plains, this time bringing with them a strange animal, for which the Babylonians had no name. They called it "the ass of the East." Thus about four thousand years ago the horse as a tamed animal appears for the first time in history, and begins to perform that important part in war and industry which it has since played.

The newcomers failed to profit from the civilization of Babylonia. Instead, their ruder ways became the ways of the community. Even the old Sumerian language was forgotten, and a Semitic language, related to the Hebrew of the time of Jesus, took its place. Babylonian progress came to an end.

Chapter No. 16 NINEVEH AND ASSYRIA

The biblical scribe says:

"Out of that land (of Shinar) went forth Asshur, and builded Nineveh, and the city of Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city" (Gen. 10:11, 12).

Asshur traveled north from Nimrod's kingdom, up the Tigris river, and on this river, above the city of Accad (Akkad), founded the city of Assur. He also built Nineveh, it seems. The latter city was located on the same river, north of Assur.

Hutton Webster writes that the region of Assur and Nineveh was colonized by emigrants from Babylonia about 3000 B.C. Thus the people were closely related to the Babylonians in race, language, and culture, and their preceding and subsequent history is closely intertwined with that of Babylonia.

The region of Assur and Nineveh was under Babylonian rule during the reign of Hammurabi, and continued so under his successors for several centuries. When the power of Babylonia began to decline after 1600 B.C., and her control in the west was destroyed, the cities of Assur and Nineveh revolted and founded an independent state, known as Assyria.

By continual warfare with their more advanced southern neighbors, and with the hardy tribes to the north, the people of Assyria developed skill in fighting, until they finally aspired to rule not only the valley of the two rivers, but wider stretches to the west.

Before Assyria had reached this goal, new rivals had risen. These were the little kingdoms of Palestine and Syria, situated in "the fertile crescent" that links Mesopotamia (plain of Shi-

nar) with Egypt. Syria especially was filled with thriving cities, conducting extensive commerce with all the known world, and spreading far and wide their system of writing—the first that we have record of that made practical use of an alphabet.

For a time these cities checked the advance of the Assyrians, and it was not until the middle of the 8th century B.C. that Damascus, the most powerful city of Syria, fell. The conquest of the others soon followed, when, as Byron writes:

The Assyrian came down like the wolf of the fold.

And his cohorts were gleaming in purple and gold.

Every Asiatic state felt the heavy hand of the rising Assyrian power. It conquered a huge empire, extending from the Caspian Sea to the Persian gulf, the Mediterranean, and the Nile. For the first time in history, Mesopotamia (land of Shinar—Babylonia) and Egypt, with all the intervening territory, were brought under one government.

Two things appear to have contributed to this military success: (1) The Assyrians were the first in history to learn the use of iron weapons; and (2) the organization of their whole state, like that of the later Prussians, was based on war and conquest. Like the Prussians, also, their rule was one of "blood and iron."

This unification of the Orient was accomplished only at a fearful cost. The records of Assyria are full of horrible deeds—of towns and cities without number given to the flames, of the devastation of fertile fields and orchards, of the slaughter of men, women, and children, of the enslavement of entire nations (In the late world war, Germany destroyed the orchards in the parts of France invaded by her army.)

It is such work as this that destroyed the records of ancient civilization, leaving us so little by which to know these people and their accomplishments.

Assyrian kings, in numerous inscriptions, boast of the wreck and ruin they brought to the flourishing lands they subdued. One of them thus describes the punishment of a rebellious place:

"With battle and slaughter I assaulted and took the city. Three thousand warriors I slew in battle. Their possessions I carried away. Many of their soldiers I took alive; of some I cut off hands and limbs; of others the noses, ears and arms; of many soldiers I put out the eyes. I devastated the city, dug it up, in fire burned it; I annihilated it" (Hutton Webster, *Ancient History*, p. 57).

This Assyrian king was fully as blood thirsty as "god's chosen people," of whom the biblical scribe writes:

"Then said Esther, if it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons . . . But the other Jews that were in the King's provinces . . . slew of their foes seventy and five thousand" (Esther 9:13-16).

"Go ye after him through the city, and smite: let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women: . . . and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city" (Ezek. 9).

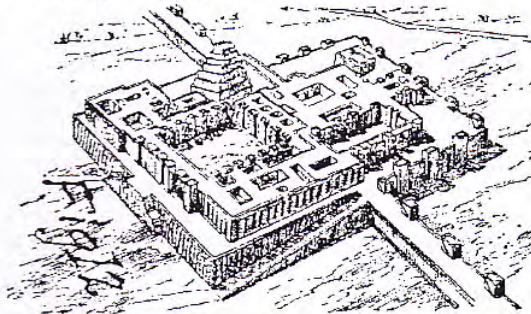
We excerpt this from the Christian Bible, said to be the word of God. There are many thinking people who refuse to believe that such commands of murder and slaughter are the

"word of God." During the Dark Ages if such people expressed themselves, they were burned or cast into dungeons. To back them in this bloody work, the despots pointed to the "word of God" as their authority. That was sufficient.

Sargon II (722-705 B.C.) was one of the mightiest monarchs of Assyria. Shortly after his succession to the throne, he turned his attention to the little kingdom of Israel, which had revolted. He took the capital city of Samaria (721 B.C.) and led away many thousands of the "children of Israel" into a lifelong captivity in distant Assyria. The Ten Tribes of Israel mingled with the population of that region, and henceforth they disappeared entirely from history. Never again do we hear of this band of "God's chosen people."

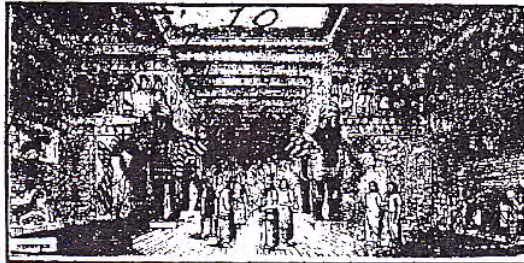
Sargon II raised Assyria to the height of her grandeur and power as a military empire. His descendants were the great kings of Assyria: his son Sennacherib, 705-681 B.C., Esarhadon, 681-668 B.C., and Assurbanipal, 668-626 B.C.

On the northwest of Nineveh, Sargon II built a new royal residence on a vaster scale and more magnificent than any that region had ever before seen. He called his palace Dur-Sharrukin (Sargonburg). Its enclosure was a mile square, large enough to shelter a community of 80,000 people, and the palace building itself (Fig. 12) covered 25 acres.



Palace of King Sargon II, Nineveh (Restored; Breasted in Ancient Times).

On the palace walls were long stretches of pictures of the king's conquests, cut in alabaster slabs. The men in these reliefs all looked alike, except that the king was distinguished by his curled hair and beard. The animals on the slabs picturing lion hunts and the like were very natural. (Fig. 10)



Interior view of palace of King Sargon II (Buzzacott in Astounding Revelations).

Inclined roadways and stairways rise from the inside of the city wall. The king could thus drive up in his chariot from the streets of the city below to the palace pavement above. The

rooms and halls are clustered about a number of courts open to the sky. The main entrance, with stairs before it leading down to the city, is adorned with massive towers and arched doorways, built of richly colored glazed brick, and embellished with huge human-headed bulls carved of alabaster, like those in Fig. 10, on either side of the hallway.

The grandeur of Sargon II was even surpassed by his son Sennacherib. He was one of the greatest statesmen of the early Orient. Far into Asia Minor his name was known, feared, and hated. He plundered Tarsus and the easternmost Ionian Greek strongholds just after 700 B.C.

Of the Assyrian kings, Sennacherib is the best known. His name is familiar from the many references to him in the Old Testament. In another chapter we have related what he did to the "children of Israel" after they had fled from Egypt and settled in the "promised land" of Canaan.

Against Babylon, one of his ancient rivals, Sennacherib adopted the severest measures. In one campaign he took over 200,000 captives out of Babylonia. Exasperated by one revolt after another, he finally destroyed completely the beautiful city of Hammurabi, and even turned the waters of a canal over the desolate ruins. Thus Babylon was annihilated and the world lost many valuable records of ancient people.

Nineveh, although it existed at least as early as 2000 B.C., was chiefly the creation of Sennacherib, who walled and fortified it for two and a half miles along the Tigris river, building a grand palace, and laying out extensive gardens.

Fig. 4, by courtesy of Col. Buzzacott (astounding Revelations), shows "one of the many ancient palaces of Nineveh (as restored from views of the numerous ruins). The ships in the foreground are on the Tigris river, from which broad steps lead up to the palace. By observing how small appear the people on the landing at the river, we get some idea of the size of the building.

The hatred of Assyria, generated by centuries of cruelty and rapine, led to the utter destruction of Nineveh. The storm broke when the Median monarch, in alliance with the Chaldean king of Babylon, moved upon Nineveh and took possession of it.

Nahum the biblical scribe says:

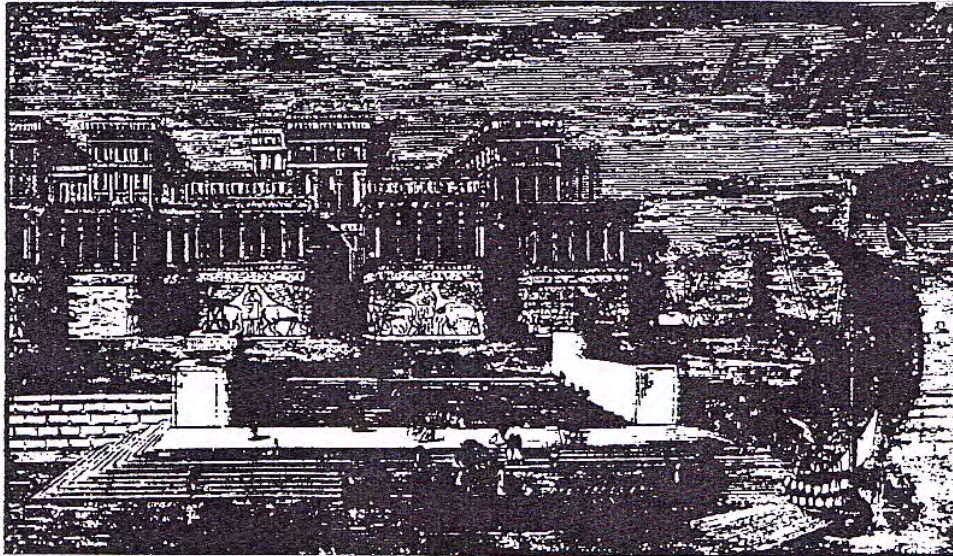
"But Nineveh is of old like a pool of water . . . She is empty and void, and waste . . . Woe to the bloody city! it is all full of lies and robbery." (2:8; 3:1).

Zephaniah, another biblical scribe, observes:

"This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand" (2:15).

A legend, which may not be wholly false, tells how the last Assyrian king, when the enemy had burst within the city-walls, collected his treasures, his wives, and sons, on a vast funeral pyre, and then, to cheat the victors of their prey, gave him and them to the flames.

So complete was the destruction of Nineveh, that two hundred years later, when Xenophon led his army of ten thousand Greeks past the place, the Assyrian empire was but a vague tradition, and proud Nineveh, a vast heap of rubbish, was



*One of the many ancient Palaces of Nineveh (as restored from views of the numerous ruins. Buzzacott, in *Ass-tounding Revelations*)*

known to them simply as the remain of some ancient city of forgotten fame.

Yet in our time, under the shovel and pick of the archeologist, from the green mounds that mark its site the dim figures of the Assyrian kings have risen from the grave, as it were, to tell us, many centuries later, the thrilling stories of their conquests and victories, their glory and cruelty, their fame and fall.

It was not until the middle of the 19th century, that archeologists began work with pick shovel on the flat-topped mounds, extending at intervals of fifteen miles along the Tigris, opposite the modern city of Mosul, which represent not only the site of the ancient city of Nineveh proper, but also of Dur-Sargon, and Kalah (Calah). They have uncovered evidence that these mounds, long suspected to be only grassy hills, did indeed mark the site of one of the most magnificent capitals of antiquity. More than that, the walls and sculptures and libraries they brought to light, have enabled us to rewrite the great lost chapters of history, which tell us of the ancient empire of the Assyrians.

Nearly every important fact that we have today about Assyria and Nineveh, has been discovered since our grandfathers went to school, as a result of the excavations at Nineveh and other sites in the valley of the Tigris. But nothing has been found to indicate that the biblical Asshur had any hand in the building of Nineveh.

When the "children of Israel" were groaning under the galling yoke of the Assyrian kings, the biblical prophets called down the vengeance of heaven on Nineveh: "Woe to the bloody city!" they cried. "The Lord will be terrible unto them. He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness (Zep. 2).

In 612 B.C. the conquering Chaldeans and Medes swept

over the doomed city, and make it a desolate waste.

Lesson No. 8, Chapter 17 THE CHALDEANS

While the Assyrian kings had been looting the land and oppressing the people, a hardy desert tribe, called the "Kaldi," had for centuries been creeping slowly around the Persian gulf and settling along its shores at the foot of the eastern mountains. In the northern mountains a tribe called the Medes had been growing in power.

The "Kaldi," known in history as the Chaldeans, finally took Babylonia from the Assyrians, and then, in alliance with the Median monarch, moved upon and conquered Nineveh (612 B.C.).

With the fall of the great Assyrian empire, the victors proceeded to divide the spoils. Media took Assyria proper, with the long stretch of mountainous country, east of the Tigris, extending from the Persian gulf to Asia Minor. The Chaldeans took the western half of the Assyrian domains, including the valleys between the rivers (Mesopotamia—Babylonia), and the Syrian coast lands in the west.

We now reach the third great chapter of development in the fertile "plain of Shinar." The Chaldeans were the last Semitic lords of Babylonia, and from them the land derived the name of Chaldea.

At Babylon, Nebuchadnezzar, the greatest of the Chaldean kings, in 604 B.C. began a reign of over forty years—a reign of such power and splendor, especially as reflected to us in the Bible, that he has become one of the great figures of oriental history. During his reign, the rule of Chaldea was established through Syria to the borders of Egypt. The Phoenician city of Tyre (Tyrus), on its island fortress, resisted a siege by Nebuchadnezzar of 13 years.

Ezekiel described in striking language the length and difficulty of the siege—

"Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald,

and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it." (Ex. 29:18).

Though he never captured the place, Nebuchadnezzar compelled Tyre to pay tribute.

In 539 B.C. Cyrus led his conquering hosts against Chaldea (Babylonia). The conquest proved unexpectedly easy. The great city of Babylon opened wide its gates to the Persians. The captive Hebrews were filled with joy, and the bitterness that they had harbored against their captors for 69 long years now burst forth, as related in another chapter.

Chapter No. 18 LAND OF SHINAR

Gen. 10:10 states that Nimrod's kingdom was in the "land of Shinar." Gen. 11:1 says:

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

We have related a brief history of the "land of Shinar" and its people and rulers. But among these we do not find in history the names of Noah and Nimrod and Asshur and Abraham.

According to history, the Hebrews originally came from Arabia. If this be true, they did not journey "from the east," for Arabia is located south and west of the "land of Shinar."

According to the biblical scribe, the Hebrews continue to dwell in the "land of Shinar" until it was conquered many centuries later by the "Kaldi," and the name of the land changed to Chaldea—for Terah took Abram (Abraham) his son, and went forth from "Ur of the Chaldees" to go into the land of Canaan (Gen. 11:31). They "came unto Haran (Kharran), a short distance from Ur and dwelt there; and there Terah died at the age of 205 years."

The "Kaldi" did not conquer Babylonia (land of Shinar) until about 612 B.C. Its greatness as an independent empire apart from Assyria begins with Nabopolassar father of Nebuchadnezzar. The latter, being the Chaldean king mentioned in Daniel, began his reign in 604 B.C.

The biblical scribe who has Abraham born in "Ur of the Chaldees" in 2247 B.C., made an error in his dates of some sixteen hundred years. For it was not until 612 B.C. that the "land of Shinar" knew the name of Chaldea. If he was born in "Ur of the Chaldees," the time of his birth must have been after 612 B.C.

According to biblical chronology, Abraham was born about 2247 B.C., (Gen. 11:26). He dies about 1853 B.C., at the age of 175 (Gen. 25:8), which is 394 years after the time of his birth.

The first eleven chapters of Genesis begin with the Creation story and end with the death of Terah, father of Abraham. He dies in Haran, in the land of the Chaldees (Gen. 11:32). Fourteen chapters are then required to relate the work and wanderings of Abraham.

It appears from this part of the biblical account of the Hebrews, that their history begins with the Chaldean Abraham. Chaldea was the land of his nativity, and also that of his father's. Abraham lived in that land until he was 75, "when he departed out of Haran" (Gen. 12:4). All of his ancestors, back to Shem, son of Noah, and even Noah himself, appear to have lived and died in the "land of Shinar."

The actual history of the Hebrews, as we shall see, does not agree with this biblical account.

We shall find that the story of the Creation, of Noah, the Flood, the Tower of Babel, of Nimrod, Asshur and Abraham, was not written by the Hebrews, as it appear in the Bible, until after the Babylonian captivity.

Chapter No. 19 THE HEBREWS

There is such a degree of conflict between the historical account and biblical story of the Hebrews, that harmony cannot be reached. No historical account describes the "children of Israel" as being in the "land of Shinar" until taken there as captives, first by the Assyrians in 721 B.C., and later by the Chaldeans.

The Hebrews are represented as being of the Semitic race, and that their original home is Arabia. Hutton Webster writes:

"The Hebrews, as well as the Phoenicians and the Armenians, belonged to the Semitic race. Their first home was not Palestine, but Arabia. They were pastoral folk, who depended chiefly on flocks and herds for food. When one pasture was exhausted, the Hebrews had to fold their tents and start in search of another. So the people were ever moving from place to place, very much as the Bedouins of modern Arabia and of the Sahara desert.

"Long before their history opens, some of the Hebrew tribes had begun to emigrate to more fertile lands. One branch of the Hebrews, 'the people from beyond,' as their neighbors called them, settled in Canaan west of the Jordan river. They were known as the Israelites."—Ancient History, p. 52.

Until about fifty years ago, all the ancient record we had of the Hebrews appears in the Bible. There was nothing else for us to do but accept it as written. We were ignorant of the great civilization that rose and flourished in Asia, while Greece and Rome and all the rest of Europe were in the "New Stone Age." Even now we have only begun to dig into the dust of the long buried and forgotten past of that ancient world. But enough has been found to give us a fair history of the ancient Hebrews.

The westernmost extension of Asia is an irregular region roughly included within the circuit of waters marked out by the Caspian and Black seas on the north, the Mediterranean and Red seas on the west, and the Arabian sea and Persian Gulf on the south and east. This region consists chiefly of mountains in the north and level desert in the South. The borderland between the mountains and the desert forms a fertile crescent, having the mountains on the north and the desert on the south. It lies like an army facing south, with one wing stretching along the eastern shore of the Mediterranean, and the other reaching out to the Persian gulf, while the center has its back against the northern mountains. The end of the western wing is Palestine; Assyria makes up a large part of the center; while the end of the eastern wing is Babylonia (Plain of Shinar), lying on the northeastern border of the desert, between the Tigris and Euphrates rivers.

The history of this region of western Asia may be described as an age-long struggle between the mountain peoples of the north, and the desert wanderers on the south, for control of the fertile crescent lying between these two regions.

Arabia is totally lacking in rivers, and has but a few weeks of rain in its winter season. It is a desert of which very little is habitable. Its people are, and have been from the remotest times, a white race called Semites. They have always been divided into many tribes and groups, as were the American Indians, whom we call Sioux, Seminoles, Choctaws, Chickasaws, Kiowas, etc. So we find many tribal or group names among the

Semites of Arabia. With two of these we are familiar—the Arabs, and the Hebrews. They all spoke, and still speak, dialects of the same tongue, of which Hebrew is one. For countless ages they moved up and down the habitable portions of Arabia, seeking pasturage for their flocks.

Out on the wide reaches of the desert there are no boundaries. The pasturage is as free as air to the first comer. No man of the tribe owns land; there are no landholding rich and no landless poor. The people of the desert respect no law. The desert marauder gazes with envy across the hills dotted with the flocks of the neighboring tribe, which may be his when he has slain the solitary shepherd at the well. But if he does so, he knows that his own family will suffer death, not at the hands of the state, but of the slain shepherd's family. This custom, known as "blood revenge" (eye for eye and tooth for tooth), has a restraining influence like that of law.

Under such conditions, there is no state. Writing and records are unknown, industries are non-existent, and the desert tribesmen live in freedom. The Turkish government ruling Arabia today, is as powerless to control the wandering tribes of the desert as was our own government to suppress the lawlessness of our cowboys of the great southwest, where the custom of "blood revenge" was the law of the land.

As the desert tribesmen drifted with their flocks along the margin of the Fertile Crescent, they visited the towns lying among the inviting palm groves, where they purchased supplies. Some became the carriers of goods from place to place, and traded on their own account, leading their caravans across the barren desert, lying like sea between Syria, Palestine, and Babylonia.

As early as 3000 B.C. some tribes of the desert were drifting into the settling in Palestine, on the western end of the Fertile Crescent, near the Mediterranean sea, where we find them with walled cities by 2500 B.C. These tribes were called Canaanites and Amorites. Along the shores of north Syria some of the desert wanderers had taken to the sea, and are known as the Phoenicians.

And the border of the Canaanites was from Sidon, as though comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha (Gen. 10:19).

Canaan is 500 miles west of the "land of Shinar."

Chapter No. 20 ISRAELITES IN EGYPT

The best evidence to show that the accounts in the Christian Bible were written after the events occurred, appears in the fact that future events were frequently foretold.

The sojourn of the Israelites in Egypt was foretold in these words:

"And he (the Lord) said unto Abram, Know of a surety that they seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." (Gen. 15:13, 14).

"And God spake unto Israel in the visions of the night, and said, Jacob. Jacob. And he said. Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes" (Gen. 46:2, 3, 4).

Abraham, the Chaldean who was first named Abram, is told by the Lord to "Get thee out of thy country, and from thy

kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1).

Abraham heeds the command, and journeys to Canaan—but continues on "still toward the south." There was a famine in the land; and Abraham went down into Egypt to sojourn there (Gen. 12:11). According to biblical chronology, this was in 2247 B.C.—the year Abraham was born.

Abraham has a son, Isaac, born in 1898 B.C., 349 years after Abraham was born. The biblical scribe says that "Abraham was an hundred years old when his son Isaac was born" (Gen. 12:5). Abraham dies in 1853 B.C., 394 years after he was born, at the age of 175 (Gen. 25:7). Isaac dies in 1716 B.C., 182 years after he was born, at the age of 180 (Gen. 35:28-9).

Jacob, Isaac's son, was born in 1853 B.C. (Gen. 25:26). Another famine visits the land, and Jacob went down into Egypt with all his family, settling on the fertile Delta of the Nile (called Goshen). Jacob lived in Egypt 17 years (Gen. 47:28); and "they had possessions therein, and grew, and multiplied exceedingly" (Gen. 47:27). Jacob died in 1689 B.C., 164 years after he was born, at the age of 147.

Joseph, Jacob's son, was born in 1747 B.C. (Gen. 30:24). Joseph died in Egypt in 1689 B.C., 58 years after he was born, at the age of 110 (Gen. 50:26).

In Exodus 1 it is written:

"Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher.

"And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; the land was filled with them" (Exodus 1:1-7; 1706 B.C.—ten years after the death of Isaac).

The biblical scribe is gathering material for his story. He takes a few people and in a few years has the land filled with their descendants. He is preparing for what is to come later from his pen. He says:

"Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it comes to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Ramases. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel" (Ex 1:8,12).

For some reason now unknown, the Egyptian records so far found, give little information of the sojourn of the Israelites in Egypt.

Hutton Webster writes:

"The settlement may have been made during the age of the Hyksos. The Land of Goshen assigned to the Israelites for a home has been identified with the district east of the Nile, between the Mediterranean and the Red Sea. Some scholars believe that the Pharaoh of the oppression was Ramses II, and that the Exodus occurred during the reign of his son Merneptah (about 1225-1215 B.C.). The mummy of Merneptah, recently found, was unwrapped in 1907. An inscription by this king, discovered at Thebes in 1896, contains a reference to the Israelites, who are represented as dwelling in Palestine."—Ancient

History, p. 52.

Dunlap states:

"The Hebrews came out of Egypt and settled among the Canaanites. They need not be traced back beyond the Exodus. That is their historical beginning. It was easy to cover up this remote event by the recital of mythical traditions, and to prefix to it an account of their origin in which the gods (Patriarchs) should figure as their ancestors."—*Spirit History of Man*, p. 266.

Count de Volney remarks:

"What Exodus says of their (the Israelites) servitude under the king of Heliopolis, and of the oppression of their hosts, the Egyptians, is extremely probable. It is here that their history begins. All that precedes . . . is nothing but mythology and cosmogony."—*Researches in Ancient History*, p. 149.

Dr. Knappert says:

"We must look for the real explanation in a migration of certain tribes that could not establish or maintain themselves in Canaan, and were forced to move farther on.

"We find a passage in Josephus, from which it appears that in Egypt, too, a recollection survived of the sojourn of some foreign tribes in the northeastern district of the country. For this writer gives us two fragments out of a lost work by Manetho, a priest, who lived about 250 B.C. In one of these we have a statement that pretty very nearly agrees with the Israelites were looked down on by the Egyptians as foreigners, and they are represented as lepers and unclean."—*Religion of Israel*, pp. 31, 32.

From these brief historical records, it does not appear that the "children of Israel" had increased in numbers so abundantly, that "the land (Egypt) was filled with them," and that they were "more and mightier than we" (the Egyptians). If this condition had prevailed, the Egyptian records would contain specific accounts of it.

History tells us that Thutmose III (1501-1447 B.C.), the greatest conqueror among the Pharaohs, took Palestine, Phoenicia, and Syria. This may have been the time when some of the Jews were carried as captives into Egypt. It also appears that from 1400 to 1200 B.C. a great immigration of Hebrews into Canaan occurs.

In the ruins of ancient Egypt has been unearthed a letter of the Egyptian governor of Jerusalem, written in the 14th century B.C., reporting the invasion of Palestine by the Khabirus (Hebrews). This letter is a clay tablet written in Babylonian cuneiform by the terrified governor, who begs the Pharaoh for help, saying—

"The Khabiru are taking the cities of the king. No ruler remains to the king, my lord; all are lost."

The king of Egypt to whom the governor of Jerusalem thus wrote, was Amenhotep IV (1375 B.C.) (Ikhenaton). This was at a time when the Egyptian empire in Asia was going to pieces. The letter is one of a collection of 300 such cuneiform letters found in one of the rooms of Ikhenaton's palace. It then appears the earliest historical mention of the Hebrews (Khabiru) (Breasted, p. 204).

This account reports the Hebrews as invading Palestine. They are not in Egypt. The earliest historical mention by the Egyptians of the "children of Israel" in Egypt is about 1200 B.C. An Egyptian record of that time, which appears to refer to them, says, briefly, that "Israalu has been vanquished." They had, apparently, pushed out onto the fringe of Palestine, which belonged to Egypt then, and were included in some chastisement of frontier tribes by the Egyptians.

The biblical scribe says that the "children of Israel" were in bondage in Egypt, making mortar and brick and working in the

field (Ex. 1:14). They sighed by reason of the bondage, and they cried, and their cry came up unto God. He heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob. As his servant to carry out his plans, he choose Moses, an Israelite, who had murdered an Egyptian and fled from Egypt because of his crime, and was dwelling "in the land of Midian."

Moses (Mo-Sheh, Mo-Siu, "Water-Lamb," a mythical hero as we shall later see), was keeping the flocks of Jethro his father-in-law, the priest of Midian (Ex. 3:1). One day he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. Here the angel of the Lord, or the Lord himself, appeared unto him in a flame of fire out of the midst of a bush (Ex. 3:2).

Here is evidence of Hebrew Fire-Worship. "The lifebearing fire descends as far as the material channels" (*Chaldean Oracles*, Cory, p. 258). Thy God is a consuming fire (Deut. 4:24). The Lord was like devouring fire on the top of the Mount (Ex. 24:17). The fire-god Ariel, worshipped by the Ammonites and Moabites, gave his name to Jerusalem, the Ariel! Ariel! of the prophet (Movers, p. 323).

A voice out of the fire in the bush directed Moses to go to Pharaoh and "bring forth my people the children of Israel out of Egypt" (Ex. 3:10). Moses inquired as to the name of the speaker, and "God said I AM THAT I AM" (Ahiyah asur ahiah! [Ahah] Iahoh) hath sent me (Ex. 3:14).

Bonwick says that the Egyptian name of God was Nuk-Pa-Nuk (trans. I Am That I Am) (*Egyptian Belief*, p. 396). This name was found on a temple in Egypt, says Higgins (*Anacalypsis*, vol. ii, p. 17).

Nuk (I AM) was a divine name, understood by all the initiated among the Egyptians. Bunsen says that the "I AM" of the Hebrews, and the "I AM" of the Egyptians are identical (*Keys of St. Peter*, p. 38).

In his first attempt, Moses was unsuccessful in his plea with Pharaoh in behalf of the "children of Israel" (Ex. 5:6). Moses returned to the Lord and reported his failure (Ex. 5:22). God then promises to deal with Pharaoh with a strong hand, and gives himself a new name, Jehovah (Jehoah, Jehveh, Yahweh, Iahoa) (Ex. 6:3).

The name of their God, as now adopted by the "Children of Israel," is a name that was esteemed sacred among the Egyptians. They called it Y-ha-ho, or Y-ah-weh (*Religion of Israel*, pp. 42-3).

Schiller writes:

"None dare to enter the temple of Serapis (Egypt), who did not bear on his breast or forehead the name of J-A-O, or J-HA-HO, a name almost equivalent in sound to that of the Hebrew Jehovah, and probably of identical import."

This god of the Egyptians now establishes his covenant with the "children of Israel" and promises "to give them the land of Canaan" (Ex. 6:4).

Moses returns, tells his brother Aaron "all the words of the Lord" (Ex. 4:28), and Aaron tells the children of Israel (Ex. 4:30). For Moses was not eloquent, but slow of speech (Ex. 4:10). He uses Aaron as his spokesman (Ex. 4:16). They then appear unto Pharaoh, and lie, "according to the commands of the Lord," saying: "Let us go, we pray thee, three days' journey into the desert, and sacrifice to the Lord our God" (Ex. 3:18).

The Lord hardens Pharaoh's heart (Ex. 7:13); and he refuses to let the Israelites go. Moses and Aaron continue interceding with him, showing their miraculous power in many ways. Finally the Lord gives the people favor in the sight of the Egyptians (Ex. 12:36). They "borrowed of them jewels of silver,

jewels of gold, and raiment," according to the commands of the Lord by Moses (Ex. 12:35). They spoiled the Egyptians (Ex. 12:36). They journeyed from Rameses to Succoth, about 600,000 on foot that were men, besides children (Ex. 12:37). And a mixed multitude went up also with them; and flocks and herds, even very much cattle (Ex. 12:38).

The statement as to the number of the "children of Israel" appears greatly exaggerated, if we shall regard them as all having descended from Abraham.

Lesson No. 9, Chapter 21 THE EXODUS FROM EGYPT

Jacob, Abraham's grandson, lived in Egypt seventeen years (Gen. 47:28), and left 70 descendants (Ex. 1:5). Jacob's son Joseph died in 1689 B.C., "and all his brethren, and all that generation" died (Ex. 1:6). This would not appear to leave in Egypt very many of the "children of Israel," but the biblical scribe reports "about 600,000 on foot that were men, besides children." There must also have been many women, whom the scribe disdains to mention.

Bishop Colenso, in his "Pentateuch Examined," shows how ridiculous is this statement relative to the large number of people in Egypt as the "children of Israel" who were the descendants of Abraham. Regarding this Doane also observes:

"The Jewish priests, in making a history for their race, have given us but a shadow of truth here and there; it is almost wholly mythical."—Bible Myths, p. 54.

Slaves as a rule are destitute of property. But the Lord tells Moses that—

"When ye go, ye shall go empty: but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians" (Ex. 3:21, 22).

Relative to this, Doane writes:

"Here is a command from the Lord to deceive, and lie, and steal, which according to the narrative, was carried out to the letter (Ex. 12:35, 36); and yet we are told that this same Lord said: 'Thou shalt not steal' (Ex. 20:15). Again he says: 'Thou shalt not defraud thy neighbor, neither rob him' (Lev. 19:13). Surely this is inconsistency."—Bible Myths, p. 49.

Exodus 12:35, 36 reads: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. "And they spoiled the Egyptians."

Exodus 12: 39 reads: "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry."

"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Ex. 13:20-1).

Exodus states that the Israelites are driven (thrust) out of Egypt because of a plague brought by their God, that "all the firstborn in the land of Egypt shall die from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (Ex. 11:5).

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh

that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

"And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said. Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste" (Ex. 12:29-33).

After the Israelites had been driven out of Egypt the Lord hardened the heart of Pharaoh, "and he pursued after the children of Israel," with "all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea" (Ex. 14:9).

"And when Pharaoh drew nigh, the children of Israel . . . were sore afraid, and . . . cried out unto the Lord . . . And the Lord said unto Moses . . . speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea . . . And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen."

Then the Lord retarded the advance of the Egyptians by taking "off their chariot wheels," so that the Egyptians said, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians" (Ex. 14:25).

But they did not flee! They advanced into the dry bed of the sea, and the Lord said unto Moses:

"Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of pharaoh that came into the sea after them; there remained not so much as one of them" (Ex. 14:26-28).

The author of this story was familiar with the legends related of the Sun-god, Bacchus, for he has attributed to Moses some of the miracles attributed to Bacchus.

Orpheus is said to have been the earliest poet of Greece, where he first introduced the rites of Bacchus, which he brought from Egypt. In one of his hymns he represents Bacchus as having a rod with which he performed miracles, and which he could change into a serpent at pleasure. He passed the Red Sea, dry shod, at the head of his army. He divided the waters of the rivers Orontes and Hydrespus by the touch of his rod, and passed through them dry shod. By the same mighty wand, he drew water from the rock, and wherever they marched, the land flowed with wine, milk, and honey.

Prof. Steinthal speaking of Bacchus, says:

"Like Moses, he strikes fountains of wine and water out of the rock. Almost all the acts of Moses correspond with those of the Sun-gods" (Legend of Sampson. p. 429).

The Hebrew writers, not wishing to be outdone, have made the waters of Jordan to be divided to let Elijah and Elisha pass

through (2 Kings 2:8), and also the children of Israel (Joshua 3: 17).

Bacchus, like Moses, was called the "Law-giver," and, like Moses, his laws were written on two tables of stone. Bacchus was represented horned, and so was Moses. Bacchus, when an infant, "was picked up in a box, that floated on the water," and so was Moses. Bacchus had two mothers—one by nature, and one by adoption, and so had Moses (Doane, Bible Myths, p. 52).

To return to the story of the Red Sea being divided to let the "children of Israel" pass over, we have seen a counterpart in the legend related of Bacchus. Dunlap says that the Hebrews crossed the Red Sea at Hahirotn, where it is fordable, as shown by Champollion in his history of Egypt (Spirit-History of Man, p. 263).

However, the fable of seas and rivers being divided to permit chosen persons of God to pass over, is an old one peculiar to other races beside the Hebrew, and the probability is that many nations had legends of this kind.

That the king of Egypt and his army should have been drowned in the Red Sea, and the incident not mentioned by any historian, is not probable.

In a cave discovered at Deir-el-Bahar (Aug., 1881), near Thebes, Egypt, were found 39 mummies of royal and priestly persons. Among them was that of Ramses II. (1225 [?] B.C.), third king of the 19th Dynasty, and the veritable Pharaoh of the Jewish captivity. It seems strange that his body should have been found here, when it was said to have been lost in the Red Sea.

Doane writes:

"That Pharaoh should have pursued a tribe of diseased slaves, whom he had driven out of his country, is altogether improbable."—Bible Myths, p. 57.

Dr. Knappert observes:

"This story, which was not written until more than 500 years after the exodus itself, can lay no claim to be considered historical."—Religion of Israel, p. 41.

The biblical scribe admits that "the children of Israel" were "thrust out of Egypt":

"Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land" . . . And they baked unleavened cakes of dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals."—E. 6:1, 12:29.

The very abundant archeological remains of ancient Egypt have given up not the least confirmation of the biblical account of the "children of Israel" in Egypt, as described in the Pentateuch. Furthermore, Prof. A. H. Sayce, in his masterly work, shows that if the "children of Israel" had pursued the course of travel described in Exodus, they would have passed through Egyptian territory at that time, when, in fact, they are pictured as fleeing from the Egyptians, and trying to get out of that country as quickly as possible.

Joseph McCabe writes:

"Exodus and Numbers are a tissue of myths, put together for a purpose many centuries later. Deuteronomy and Leviticus are priestly forgeries" (Forgery of the Old Testament, p. 23).

The student should keep in mind McCabe's statement when we later show the approximate time that the Pentateuch was written, why it was written, and by whom it was written.

Chapter No. 22 DRIVEN OUT OF EGYPT

The biblical scribe admits that the "children of Israel" were "thrust out of Egypt." He attempts to make it appear that this was because of a plague brought upon Egypt by the "God of Israel." In relating an event regarding his own people, it is natural that he should present the best possible picture.

All historians agree that there was a "plague." Some people and some races believe plagues to be the work of gods, or of a god. Plagues and epidemics exist now as they always have, and while they used to be charged to gods and demons, "medical science" has made great progress in these matters, and now holds that they are the work of germs.

The plagues and epidemics that have afflicted man in every age, have had a common origin. That origin is found either in the bad habits of people, or in the harmful influence of the environment, or both.

The plague that afflicted the "children of Israel" was the result of their own bad habits. This fact is bound in an examination of their mode of living, as disclosed by their history. Lysimachus says:

"In the reign of Bocchoris, king of Egypt, the Jewish people being infected with leprosy, scurvy and sundry other diseases, took shelter in the temples, where they begged for food. . . . Bocchoris assembled the priests and attendants of the altars and commanded them to gather together all the unclean persons and deliver them over to the soldiers to lead them forth into the desert; but to wrap the lepers in sheets of lead and cast them into the sea. After they had drowned those afflicted with leprosy and scurvy, they collected the rest and left them to perish in the desert. But they took counsel among themselves, and when night came on lighted up fires and torches to defend themselves, and fasted all the next night to propitiate the gods to save them.

"Upon the following day a certain man called Mouses counseled them to persevere in following one direct way until they should arrive at habitable places, and enjoyed them to hold no friendly communication with men, neither to follow those things that men esteemed good, but such as were considered evil; and to overthrow the temples and altars of the gods as often as they should happen with them.

"When they had assented to these proposals they continued their journey through the desert, acting upon those rules; and after severe hardships they at length arrived in a habitable country, where having inflicted every kind of injury upon the inhabitants, plundering and burning the temples, they came at length to the land that is now called Judea and founded the city and settled there."—Spirit-History of Man, p. 263-4.

It is related by the historian Chaeremon, and also in Cory's Ancient Fragments, that at one time Egypt was infested with disease, and that the sacred scribe Phritiphantes told the king that if he would clear Egypt of all polluted persons, he would be freed from these terrors. So he collected 25,000 infected people, who were "the brick-making slaves, known as the Israelites," says Doane, and drove them out. Dunlap writes:

"Their leaders were two scribes called Moyses and Josephus, the latter of whom was a sacred scribe; but their Egyptian names were, that of Moyses, Tistithen, and that of Josephus, Petesepeh. They bent their way toward Pelusium where they were met with 380,000 men left there by Amenophis whom he would not suffer to come into Egypt." (Ibid. p. 263).

The Lord said "Unto Abram. Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall

serve them; and they shall afflict them four hundred years" (Gen. 15:13). "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years" (Ex. 12:40).

But Josephus says that the "children of Israel" were in Egypt only 215 years. Dunlap writes:

"The Shepherd-kings, according to Manetho, and the Israelites, as Josephus testifies, both came to Egypt 2082 B.C., and left the country after 215 years (B.C. 1867).

"Manetho calls the first king of the Hyksos dynasty Salatis. Joseph, a minister or regent, was called in Hebrew Salit. Salatis busied himself with the measuring of corn and made the land tributary. Joseph purchased with the corn collected in the magazines the lands of the Egyptians, so that they were compelled to pay rent for the use of them. Joseph expressly asserts that the Hebrews were the Hyksos.

"It is evident that Exodus and Manetho describe very nearly the same events. The miraculous is largely interwoven with the Hebrew narrative. But it would not have been in accordance with the customs of those times for either side to give a plain, unvarnished historical account.

"Seyffarth thinks the Hebrews of the Exodus were the Hyksos. His pupil, Uhlemann, inclines to the opinion, that the Hyksos were the Hebrews, and that the Jewish account was perverted by Manetho in the Egyptian interest. But it was not so essential for the Egyptians as for the Hebrews to pervert the truth, because the antiquity of the Hebrew nation was made to turn upon this very question, while the origin of the Egyptian was not in any way connected with it.

"The Hebrews came out of Egypt and settled among the Canaanites. They need not be traced beyond the Exodus. That is their historical beginning. It was very easy to cover up this remote event by the recital of mythical traditions, and to prefix to it an account of their origin in which the gods (Patriarchs) should figure as their ancestors."—*Spirit-History of Man*, pp. 265-6.

The accounts quoted are not exactly the same but the main points are similar, which are to the effect, that a plague was present in Egypt, and was most prevalent among the foreign element. The majority of this element appear to have been the Hyksos.

Of the Hyksos, Hutton Webster writes:

"About 1800 B.C. barbarous tribes from western Asia burst into the country (Egypt) through the Isthmus of Suez, and settled in the Delta. The Hyksos, as they are usually called, were able to extend their sway over all Egypt. At first they ruled harshly, plundering the cities and enslaving the inhabitants, but in course of time the invaders adopted Egyptian culture and their kings reigned like native Pharaohs. The Hyksos are said to have introduced the horse and military chariot into Egypt. A successful revolt at length expelled the intruders (Hyksos), and set a new line of Theban monarchs on the throne."—*Ancient History*, p. 42.

The Hyksos are said to have been nomadic Semites, who invaded Egypt and founded a "shepherd" dynasty, but were finally expelled by the native Egyptians. This invasion probably occurred while the Babylonian Empire of Hammurabi was flourishing, but the exact correspondences of dates between early Egypt and Babylonia are very doubtful.

Some scholars think that the Hyksos, or "shepherd kings," known in Egyptian history are the Caphtorims. Joseph A. Seiss, D.D., writes:

"When Israel was on the way to Canaan, in order to revive their drooping confidence, God told them of a much earlier

people whom he had in like manner conducted up from Egypt. He calls them the Caphtorims which came out of Caphtor' (Deut. 2:23). This Caphtor was the very region of Egypt in which the Great Pyramid stands, and these caphtorims from Caphtor. God elsewhere calls 'the Philistines,' whom he 'brought up from Caphtor'" (Amos 9:7).—*Miracle in Stone*, p. 198.

Movers states that Lower Egypt was the resort of Syrian and Arab tribes, attracted there by its fruitfulness (Movers, 10). As the tale related in Exodus is merely a myth, there is no way of determining the truth of the matter. Some statements, however, are supported by facts of history.

The foreign element were regarded by the Egyptians as "unclean people." The biblical scribe admits this to be correct. They joined themselves unto Baal-Peor (Sun-God,) and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions; and the plague brake in upon them (Ps. 106:28, 29).

Herodotus is consistent in his references to the ancient Egyptians as a clean, healthy people, who were largely vegetarians. Everything putrid, or that had a tendency to putridity, was carefully avoided by them. So strict were the Egyptian priests, that they wore no garments made of any animal substance, circumcised themselves, and shaved their whole body, even to their eyebrows, lest they should unknowingly harbor any filth, excrement or vermin, supposed to be bred from putrefaction. Herodotus continues:

"Thinking it better to be clean than handsome, the priests shave their whole body every third day, that neither lice or any other impurity may be found upon them when engaged in the service of the gods" (Book ii, ch. 37).

Kenrick writes:

"The cleanliness of the Egyptian priests was extreme. They shaved their heads, and every three days shaved their whole bodies. They bathed two or three times a day, often in the night also. They wore garments of white linen, deeming it more cleanly than cloth made from the hair of animals."—*Egypt*, vol. 1, p. 447.

History states that the Hebrews were wandering tribes in the desert of Arabia, who depended for their living on their flocks and herds. They were not vegetarians. They ate goats and called it "savory meat" (Gen. 27:9); they ate milk and butter (Gen. 18:7); they wore garments made of skins and goats' hair (Num. 31:20). While wandering in the "wilderness" they wept for their flesh pots that they had while in Egypt:

"Would to God we have died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots (Ex. 16:3). And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? . . . There is nothing at all, besides this manna, before our eyes (Num. 11:4, 6). And they ate the sacrifices of the dead (Ps. 106:28).

This testimony is sufficient to show the dietetic habits of the "children of Israel." We as Orthopaths know from observation that people who eat in this manner, cannot be healthy. According to the New Testament, the Jews of Palestine were largely afflicted with leprosy, scurvy, etc. They would not be tolerated in Egypt, even as slaves, because of the prevalence of disease among them. So they were "thrust out."

Chapter No. 23

THE GLORY OF ISRAEL

When the "children of Israel" were "thrust out of Egypt," a mixed multitude went with them (Ex. 12:38).

On their "way towards Pelusium they met 380,000 men left

there by Amenophis whom he would not suffer to come into Egypt" (Dunlap: Spirit-History of Man, p. 263). With these they made a treaty, and the augmented horde pressed on toward Palestine, where they found the Canaanites and Amorites dwelling in towns protected by strong walls.

It is alleged that under the leadership of Joshua, whom God appoints to fill the place vacated by the death of Moses (Joshua 1:1, 2), and whom God glorifies (Joshua 4:14), the city of Jericho is taken and destroyed, and all the people are destroyed, "both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Joshua 6:21). And so it goes until, after a short struggle, the "children of Israel" and their allies make good their invasion of Canaan.

As the former slaves of Egypt looked across the highlands of northern Palestine, they beheld their kindred scattered over the hilltops, with the frowning walls of many Canaanite strongholds rising between them. Even Jerusalem in the Judean highlands defied for centuries the assault of the Israelitish invaders.

These unconquered Canaanite towns now possessed a civilization some 1500 years old, with comfortable dwellings, fair government, industries, education, and religion. All these customs of civilization the former slaves of Egypt were soon adopting; for the trade and commerce of the unconquered Canaanite towns brought them together.

This mixing and mingling with the Canaanites produced profound changes in the habits of the Hebrews. Most of them discarded their tents and began to build houses like those of the Canaanites. They discarded their rough sheepskin clothing worn on the desert, and donned the gay colored raiment of woven wool of the Canaanites.

It came to pass that, in appearance, occupation and customs of living, the Hebrews were not to be distinguished from the Canaanites among whom they now dwelt. In time, as the Hebrews intermarried with the Canaanites, they received so much of the Hittite blood as to acquire the Hittite type of face.

These changes did not proceed everywhere at the same rate. The Hebrews in the less fertile southern part of the country were more attached to the old desert habits, so that many would not give up the tent and the freedom of the desert. The wandering custom of the nomad shepherd on the Judean hills could still be seen from the walls of Jerusalem.

Here were two different modes of living among one people: In the fertile North of Palestine was the settled custom of the town and its fields: in the South, the wandering habits of the nomad. For centuries this difference formed an important cause of discord among the Hebrews.

Egypt was now in a state of decline (1100 B.C.). Assyria had not yet conquered the West. But a Mediterranean people called Philistines had migrated from the island of Crete to the sea plain at the southwest corner of Palestine. By 1100 B.C. the Philistines formed a highly civilized and warlike nation. Hard pressed by these people, the Hebrew local leaders, or judges, as they were called, found it difficult to unite their people into a nation.

About a generation before the year 1000 B.C., a popular leader named Saul gained the office of king. He was a Southerner who still loved the old nomadic customs. He had no fixed abode, but dwelt in a tent. In a fierce struggle to thrust back the

Philistines, he was defeated, and killed himself by falling upon his sword when he saw the route of his army (about 1000 B.C.).

In a few years the ability of David, one of Saul's daring men whom it seems he had unjustly outlawed, won the support of the South. He succeeded in taking an ancient fortress on the steep hill of Jerusalem, hitherto held by the Canaanites. Here he made his residence, and ruled for a time as king of the South, till his valor and victories on all sides won him also the support of the more prosperous North. The Philistines were now defeated, and David ruled over the entire Hebrew kingdom, approximately 200 miles long and 40 or 50 miles wide—about the size of a large county in one of our large states.

We now come to Solomon, David's son (960 B.C.). He accumulates great wealth, and was enabled thereby to marry a daughter of the king of Egypt (1 K. 3:1). He admires oriental luxury and display. He removes the portable tent that the Jews had thus far used as a temple, and, with the aid of Hiram, king of Tyre, who sent him a skilled Phoenician engineer and mechanic, he built in Jerusalem a temple of stone.

This grand temple of Solomon's measured internally was twenty cubits broad, about 35 feet (the breadth of a small villa residence), and sixty cubits long, about 100 feet. Estimates of the cubit vary. The greatest is 44 inches. That would extend the width of the temple to 70 feet, and the length to 200 feet.

We have described the royal residence of Sargon II, and included a cut of it. Its enclosure was a mile square, large enough to shelter a community of 80,000 people, and the palace itself covered 25 acres (Chap. 16).

The first book of Kings relates in detail Solomon's utmost splendors, yet these are only trivial when compared to the beauty and magnificence of the buildings and organizations of such great monarchs as Thothmes III, or Ramses II, or half a dozen other Pharaohs, or of Sargon II, or Senna-Cherib, or Sardanapalus, or Nebuchadnezzar.

We are told in one place that Solomon's wealth is so great, that he overlaid his temple "within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold" (1 K. 6:21), and then it appears that his funds are so meager, that he is made to cede a district of land in Galilee to the Tyrians in order to pay a timber bill (1 K. 9:11). This district was some sixty miles from Jerusalem, and must have embraced Nazareth. But when Hiram king of Tyre inspected the district and "cities which Solomon had given him, they pleased him not" (1 K. 9:12).

We have been told that Solomon was one of the wisest of men (1 K. 4:30). But we need search no further than the Bible to learn that he was little more than a mere helper in the far-reaching schemes of the trader king Hiram, and Solomon's little kingdom as a pawn between Phoenicia and Egypt.

Solomon's importance was due largely to the temporary enfeeblement of Egypt, which encouraged the ambition of the Phoenicians and made it necessary to propitiate the possessor of the key to an alternate trade route to the East.

To his own people, Solomon was anything but a wise and successful ruler. He was, on the other hand, a shortsighted, extravagant, oppressive monarch. He burdened his subjects with heavy taxes (1 K. 12:4), and even before his death, his kingdom, inherited from his more successful father, was falling to

ruin. The discontent that arose among the people under Solomon's rule, continued to increase after his death until, under Solomon's son (Rehoboam, 1 K. 11:43), the Northern tribes withdrew from the kingdom and set up a king of their own and made Jeroboam king (1 K. 16-20).

Thus the Hebrew nation was divided into two petty kingdoms before it was a century old. The northern kingdom was called Israel, and the southern, Judah or Jeda. The north had fertile land and its people were prosperous. The south had rough, rocky land, and, besides Jerusalem, it had no large towns, and many of its people still wandered with their flocks.

There was much hard feeling between the two kingdoms, and sometimes fighting. These matters were not improved by the conflict in religion among the people. Every old Canaanite town had its local god, called its "baal," or "lord." These gods the Hebrew townsmen found it natural to worship with their Canaanite neighbors, forgetting all about the old Hebrew Yahweh (Jehovah) that had brought them up out of Egypt.

With the end of Solomon's reign came the end of the Hebrew's little glory. When the richer northern section broke off from Judah, the split ruptured that linking connection between Tyre and Sidon and the Red Sea, by which Solomon's gleam of wealth was possible. After this, there is no more power and glory in Hebrew history—and God's promise to Abraham, to make of his seed a great and mighty nation is never thereafter fulfilled (Gen. 12:2).

Lesson No. 10, Chapter No. 24 THE FALL OF ISRAEL

Jerusalem remained the capital of Judah. It was located on rocky land and barren hills, cut off from the sea by Philistia, and surrounded by enemies.

The story of wars, of religious conflicts, of usurpations, assassinations, and fratricidal murders to secure the throne goes on for three centuries. It is a story frankly barbaric, and surely not to be expected of "God's chosen people," whose morals and conduct should be an example for all humanity in all ages of the world.

The little Kingdom of Israel wars with her sister Judah, and also with the neighboring kingdoms, forming alliances first with one and then with the other. The power of Aramean Syria burns like a baleful star over the affairs of "the children of Israel;" and then, lo, there rises in the east the great and growing power of the last Assyrian empire.

"Pul" (apparently the same person as Tiglath Pileser III) is, according to the biblical scribe, the first Assyrian king to come "against the land" (2 K. 15:19)—and Menahem buys him off with "a thousand talents of silver" (738 B.C.).

But Assyria is at this time heading for the aged and decadent Egypt. The line of attack lies over and through the land of Judah. So Pileser returns (2 K. 15:29). He attacks, conquers, and takes captives. Then later comes another Assyrian king, Shalmaneser (2 K. 17:3), in 721 B.C. He attacks, conquers, and the kingdom of Israel falls into his hands. Thousands of the leading citizens, with the priests, are led away to a life-long captivity in distant Assyria, and their places and cities are filled with people from Assyria. The Ten Tribes mingle with the population of their new home, and they never again appear in history.

Of this the biblical scribe says:

And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no

present to the king of Assyria, as he had done year by year: therefore the King of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. . . . So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. (2 Kings 17:5, 6, 23, 24).

The kingdom of Israel lasted a little more than 250 years, and was ruled over by 19 sovereigns, of nine different dynasties. For its refusal to pay tribute, it was finally destroyed by the Assyrian power.

Chapter No. 25 THE FALL OF JERUSALEM

After conquering the kingdom of Israel, the Assyrian army marched on to the very gates of Jerusalem. But for some unexplained reason Jerusalem was not taken. The biblical scribe states that Senna-Cherib turned back without lifting a hand against Jerusalem. Recent discoveries by the archeologist show that he did. But the Bible is not explicit as to what actually happened. The biblical scribe writes:

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand (185,000): and when they arose early in the morning, behold, they were all dead corpses." (2 Kings 19:35; Isa. 37:36).

There is nothing found in the Assyrian archives that mentions why Senna-Cherib failed to attack Jerusalem. This is not surprising, for ancient nations, like modern ones, never publicly mention their reverses. All the space on the walls, monuments and tablets was consumed with boastings of their victories.

Hezekiah king of Jerusalem, thought the time had come to throw off the Assyrian yoke and join hands with Egypt (701 B.C.). Isaiah warned him that it would lead to disaster. But Hezekiah was stubborn, and stopped paying tribute. The kings of Sidon and Askelon followed his bad example. It was a rebellion against his power that Sennacherib could not afford to ignore. One after the other, he hurled his great armies upon the Phoenician cities, and they were glad to yield. He then annihilated an Egyptian army and proceeded against Judah, until there occurred whatever did occur before the walls of Jerusalem.

After his return, Sennacherib put this chronicle on the walls of his palace at Nineveh:

"As for Hezekiah of Judah, who has not submitted himself to my yoke, 46 strong towns, fortresses and small towns I besiege, I captured; 200,150-men, young and old, male and female, horses, mules, asses, camels, oxen and flocks without number I brought forth from their midst, I reckoned as spoil. Himself like a bird in a cage in the midst of Jerusalem, his royal town, I shut. . . . His towns that I plundered I separate from his land, and gave them to Mitinti, king of Ashdod, Padi, king of Ekron and Zilbel, King of Gaza, and so diminished his land. . . . Hezekiah himself the dread of the splendor of my rule overpowered."

Sennacherib did not claim to have conquered Jerusalem. Yet Hezekiah had not the slightest faith in his ability to pre-

serve his city from the Assyrians. As city after city in Judah fell, he grew more and more frightened. At last, when they were besieging Lachish and word came to him that its fall was inevitable, he sent quaking ambassadors to Sennacherib with his humble message:

"I have offended: return from me; that which thou puttest upon me will I bear" (2 Kings 18:14).

Sennacherib "appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold"—in these days equivalent to at least five million dollars.

Hezekiah met the terms. To do so he had to empty the treasury of his palace, of the temple, and "cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid."

Even this failed to satisfy Sennacherib. He insisted upon the surrender of Jerusalem. This Hezekiah refused. Then the Assyrian kings began the march upon the city that ended so mysteriously.

But the doom of Judah is sealed. The biblical scribe says:

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, . . . for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation." (Jer. 25:11, 12).

Against him (Jehoiakim king of Jerusalem) came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon (2 Chr. 36:6). This in 605 B.C.

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim (king of Jerusalem) became his servant three years: then he turned and rebelled against him. This in 606 B.C.

The revolt three years later, in 603 B.C., of Jehoiakim brought back the army of Nebuchadnezzar. Jehoiakim is carried to Babylon, and six years later, in 597 B.C., he is slain, and "slept with his father" (2 Kings 24:6). Jehoiachin, at the age of eight years, succeeds Jehoiakim and begins to reign (2 Chr. 36:9). But 2 Kings 24:8 says that Jehoiachin was 18 years old when he began to reign.

Jehoiachin reigns only three months (2 Kings 24:8), and revolts against the payment of taxes to Nebuchadnezzar (597 B.C.). This time the king of Babylon decides to teach the Jews a lesson,—

"And he carried thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord . . . And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon" (2 Kings 24:13-16).

Then Nebuchadnezzar made Zedekiah ruler of the land (Judah) to govern the few people that remained (2 Kings 24:17). He rebelled in the 9th year of his reign (588 B.C.). So well had he fortified Jerusalem, that it required a siege of two years to starve them out. Then one night Zedekiah and his army slipped out of the city and fled, but Nebuchadnezzar overtook them on the plains of Jericho. He slew Zedekiah's sons, put out the eyes of Zedekiah, bound him with fetters of

brass, carried him to Babylon, and put him in prison till the day of his death (Jer. 39:10,11).

The people that remained in the city (Jerusalem) were carried away to captivity in Babylon. But a few of the poor were left "to be vine-dressers and husbandmen" (2 Kings 25:11, 12). To rule these Nebuchadnezzar appointed Gedaliah as their governor (2 Kings 25:22).

In the seventh month of his reign, Gedaliah was slain by Ishmael the son of Nethaniah, and with the aid of ten others also slew the Chaldeans that were found there, and the men of war (Jer. 41:1-3). Ishmael then attempted to carry the people over to the Ammonites, but the attempt was defeated by Johanan (Jer. 41:11, 15), who persuades the people to flee into Egypt to escape the wrath of the Chaldeans when they should hear of the slaying of Gedaliah. Jeremiah tells them not to go (Jer. 42:5-22). But they go:—

And all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees (2 Kings 25:26).

In 586 B.C. the final group of Jews were taken away to Babylon as captives, to the number of four thousand and six hundred (Jer. 52:30).

Here is the end of the great and mighty nation that the Lord promised Abraham (Gen. 12:2). It, the southern kingdom, outlasted the northern kingdom (Israel) by nearly 150 years, but it was finally annihilated by the Chaldean king Nebuchadnezzar.

Chapter No. 26

THE BABYLONIAN CAPTIVITY

In the years 597 B.C. and 596 B.C. pathetic caravans set out from Jerusalem for Babylon. Three thousand three and twenty men of the Jewish race were being deported by the conquering Chaldeans. If we count the women and children, which the biblical scribe disdained to do, we have more than 10,000 of the children of Abraham making the journey into that historical exile.

We picture the dejected Jews, their eyes veiled in sorrow or kindling with a momentary anger, and the escorts of bearded, large, vigorous Chaldean soldiers. Over the fords of the Jordan, across the sultry desert they drag their weary limbs. The vultures gaze down at them from the sky; the jackals peep at them from the hills. They are rebels against Babylonian authority; they refused to pay tribute (taxes).

For the same reason, the Assyrians long before had shattered the northern half of their little kingdom. Now Judah rebelled. Those who remained behind had forgotten the lesson. Eleven years later they rebelled again; and five years later again rebelled.

"Root them out of their rocky ledges," said the great Nebuchadnezzar. The final blow fell in 586 B.C., and about 10,000 more Jews made the trip over the "trail of tears;" and the pride of Judaism was destroyed:

"And they burnt the house of God, and brake down the walls of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he (Nebuchadnezzar) away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia" (2 Chron. 36:19, 20).

The Jewish nation was thus annihilated, after existing about 450 years, since the crowning of Saul. The anguish of the Jewish captives found expressions in pathetic verse:

By the rivers of Babylon,

There we sat down, yea, we wept,

When we remembered Zion (Jerusalem).—Ps. 137:1.

The Babylonians were accustomed to the arrival of captives. Their frontier wars were constantly bringing hordes of semi-civilized people into exile in Babylonia. The Babylonians wondered why the weird-looking fanatics refused to pay their taxes, and remain at home.

Compared to the cultured Chaldeans, the Jews were a pastoral, primitive people. They numbered in all perhaps a hundred thousand, scattered over a rough, rocky region in Palestine, which they called their kingdom. Their literature consisted of a few old poems, some loose chronicles, certain curious effusions that they called prophecies, and an old document they called their law.

The first deportation of Jewish captives to Babylon occurred in 605 B.C. (2 Kings 24:1). The second occurred in 597 B.C. (2 Kings 24:10-16). The third occurred in 586 B.C. (2 Kings 25:1-12). The fourth occurred in 582 B.C. (Jer. 52:30).

Their leading men advised the captive Jews to settle down quietly in Babylon:

"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminish" (Jer. 29:5, 6).

The Jewish captives were well treated by the Chaldeans, and some of them were taken into the service of the court:

"Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Dan. 1:4).

In 539 B.C. Cyrus the Persian king took Babylon. The exiled Jews were filled with joy. They regarded him as a great deliverer, and sang songs in his praise:

"He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, The foundation shall be laid" (Is. 44:28).

In their joy, the Jews forgot not to cast slurs at the great city and the great people where they had been so well treated. The bitterness they had nursed during the long years of the exile, now burst forth—

Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground; there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Take the millstones and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen (Isa. 47:1-3). Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication. Babylon, the great, the mother of harlots and abominations of the earth (Rev. 14:8; 17:5).

The Jews petitioned Cyrus for permission to return to their country and their home. His new empire was unsettled and restless. It was well for him to have friends in the west. And Cyrus said:

"Who is there among you of his people? his God be with him, and let him go up to Jerusalem, which is in Judeah, and build the house of the Lord God of Israel, which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem" (Ezr. 1:3, 4).

In the year 536 B.C., 69 years after the first deportation of Jewish captives to Babylon, those captives who survived and their descendants who desired, returned to Jerusalem. The

number that returned is given as follows:

"The whole congregation together was forty and two thousand three hundred and three score (42,360). Besides their manservants and their maidservants, of whom there were seven thousand three hundred thirty-seven; and they had two hundred forty and five singing men and singing women. Their horses, seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; six thousand seven hundred and twenty asses" (Neh. 7:66-69).

This report indicates that the Chaldeans did not treat very harshly their Jewish captives, who appear to have had many servants to wait on them and work for them, with beasts of burden in large numbers as property of value. In fact, many of the Jews were so well pleased with their home in Babylon, that they never left. But at various times enough returned to rebuild Jerusalem on a modest scale, and restore the temple.

Lesson No. 11, Chapter No. 27 CITY OF BABYLON

When Herodotus published his account of the ancient city of Babylon, the Greeks refused to believe it, and called him the "Father of Liars." It was not until twenty-four hundred years after the days of the great Greek historian, that the modern world has come to know something of this magnificent city of the ancient worlds.

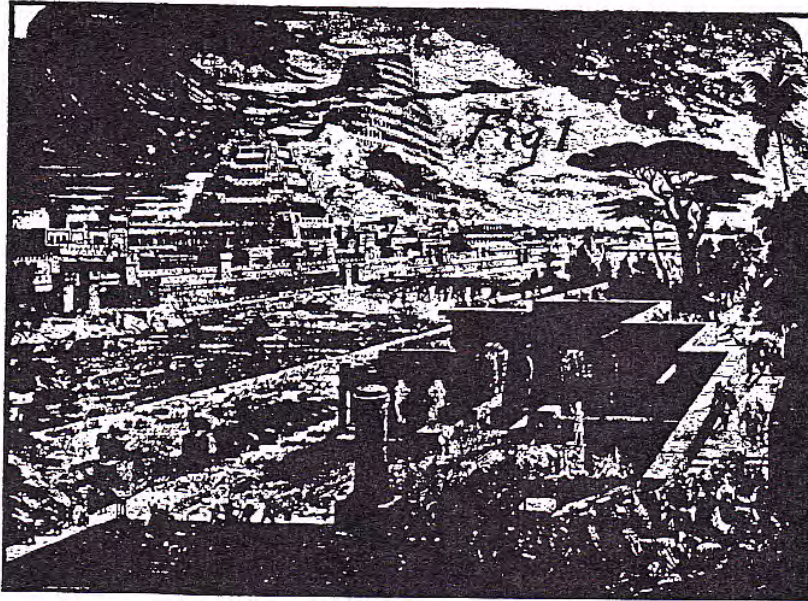
In the year 1899 an expedition set out to explore the green mounds rising like hills on the "plain of Shinar." Arab laborers were employed to do the heavy work of digging. In his book Prof. Breasted shows a view of the laborers at work. Under the picture is this note:

"The Arab workmen in the foreground have just uncovered part of the pavement of Nebuchadnezzar's splendid Festival Street, or processional avenue, which connected the palace and the Ishtar Gate with one of the great temples. Beneath all these works of Chaldean Babylon should lie the remains of old Babylon of Hammurabi's age; but Sennaacherib's destruction of the city swept away the older Babylon. Since the first day's work shown above, eighteen years of excavation at Babylon have uncovered almost nothing older than the city of Nebuchadnezzar" (Ancient Times, p. 167).

In Genesis 10 the biblical scribe relates a rather confused account of very ancient events, which he attempts to describe from vague tradition and dim legend. Among other things, he says, in the tenth verse, the Nimrod had a kingdom in the "land of Shinar." This land is known in history as Babylonia, and in this land was located the city of Babylon, one of the oldest and most famous cities of the ancient world. We find it mentioned in records now more than 5,000 years old.

Babylon became the capital of all Babylonia about 2350 B.C. Because of revolts, various Assyrian kings attacked and conquered it, and in 689 B.C. Sennacherib, king of Assyria, utterly destroyed the city, as we have related in another chapter, and turned the waters of a canal over the desolate ruins.

The Babylon that we know begins with Nabopolassar, father of Nebuchadnezzar, who, with the aid of the Median king Cyaxares, overthrew the Assyrian Monarchy, and destroyed Nineveh (606 B.C.). Under his son and successor, Nebuchadnezzar (604-562 B.C.), the Babylonian empire reached its height, extending from the Euphrates to Egypt, and from the mountains of Armenia on the north to the deserts of Arabia on the south. After his death, it again declined, until it was overthrown by the capture of Babylon by the Medes and Persians under Cyrus (538 B.C.), who made Babylon one of the capitals of the Persian Empire.



*The beginning of the destruction of the ancient and mighty Babylon, showing also the uncompleted Tower of Babel
(Buzzacott, in Astounding Revelations)*

Under his successors the city rapidly sank. Darius I dismantled its fortifications, in consequence of a revolt of its inhabitants.

After the death of Alexander the Great Babylon became a part of the Syrian kingdom of Seleucus Nicator, who contributed to its decline by the foundation of the city of Seleucia on the Tigris, which soon eclipsed it. At the present time all the visible remains of Babylon consist of mounds of earth, ruined masses of brick walls, and a few scattered fragments.

Herodotus (484-425 B.C.), a great Greek historian who traveled widely over the ancient world, has left us a description of the city of Babylon. It is believed by some that he personally visited the city in its decline. His description represented almost all that was known about Babylon until recent times, and, until confirmed by recent excavations of the archeologists, his description was regarded as greatly exaggerated. People of modern times could not believe that any ancient civilization developed so highly, as to have a city of such size and grandeur as the Babylon that Herodotus describes.

The city was built in a perfect square, each side of which was 12 miles in length. The streets ran in straight lines, north to south and east to west. The great walls that inclosed the city were said to be 335 feet in height, and 85 feet broad at the top. It has been found that the walls were actually 90 feet broad at the top. They were surrounded by a deep ditch.

The Euphrates, which divided the city into two equal parts, was embanked with walls of brick, the openings of which at the ends of the transverse streets, were closed by magnificent gates of bronze, thus shutting the city from the river.

The walls and public buildings, constructed generally of sun dried brick, because of the absence of stone in that region, were faced with glazed or enameled tiles of brilliant colors, nor was the artistic coating, which shown in the Mesopotamian

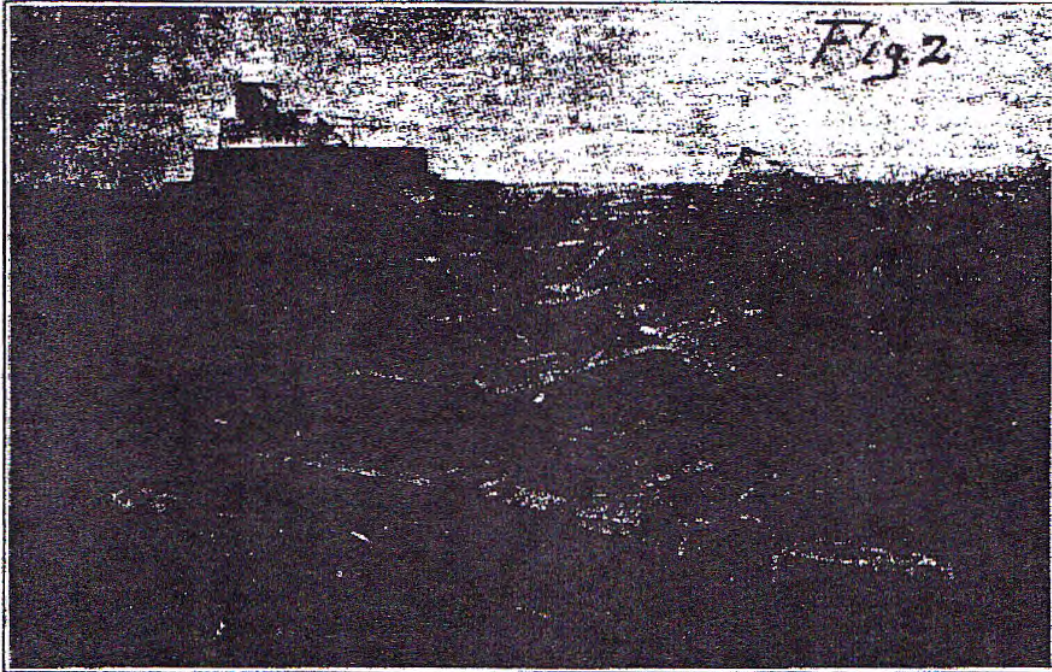
sun, a monotonous surface of red or green. The Chaldean artisan attained such a high degree of skill in the art of enameling baked clay, that huge figures of lions and bulls and legendary animals stood out in bold relief from the bright surface. Great bronze figures of bulls and serpents guarded the gates.

But more impressive were the great temples of worship. See Fig 2, giving a view of one of these temples, with others appearing far in the background. That of the chief god, Marduk (Fig. 2), rose about 300 feet above the level of the city, in seven stages. Prof. Jastrow observes that this temple was called "The House of the Seven Directions of Heaven and Earth" while the Babylonian priests referred the stages to the seven great heavenly bodies—sun, moon, and five visible planets—with which seven great deities were associated. The stages were coated with pitch, in honor of Saturn, with gold, for the Sun, with silver, for the Moon, with yellow tiles, for Venus, with red tiles, for Mars, and so on.

The furnishings of the temple were as magnificent as the structure was imposing. Three great courts inclosed the area around the temple. Stairways ascended from one stage to the next, as shown in Fig. 2, and at the top was the symbolical Chamber of God, with furniture of gold.

It was regarded as a work of piety to ascend the stairway up or around the temples, and they were fancifully called "the house of joys," "the mountain house," "the brilliant house," "the house of fates," and so on.

Leading from the temple-quarter of the city to the palace, Nebuchadnezzar laid out a festival avenue that passed through an imposing gateway called the "Ishtar Gate," for it was dedicated to this goddess.



*Partial view of Babylon, showing one of its many temples erected to the God
(Buzzacott, in Astounding Revelations)*

In a city of such grandeur, we can well believe, as Herodotus says, that the king's palace was a stupendous building. This palace, probably represented now by the mound of Babel, was placed on an artificial embankment nearly 100 feet high. Masses of rich tropical verdure, rising in terrace upon terrace, forming a loft garden, overlooked the Ishtar Gate and enhanced the brightness of its colors. Here in the cool shade of palms and ferns, Nebuchadnezzar enjoyed his idle hours with the ladies of his court, and gazed down upon the splendors of his city.

These roof gardens of the king's palace were the mysterious Hanging Gardens of Babylon, whose fame spread far into the West, until they were numbered by the Greeks among the Seven Wonders of the World. They consisted of beautiful parks of trees and flowers in the topmost of a series of superimposed arches, rising 75 feet above the ground, and irrigated by an ingenious apparatus that brought up water from the river. It is said that Nebuchadnezzar built these elevated gardens, or artificial hills, to please his Median wife, who longed for the mountains of her native land.

Another great mound, called Birs Nimrud (Nimrod's Tower), near Babylon, marks the site of the splendid temple with seven stages, which the king repaired and finished. Tradition has always associated this place with the "Tower of Babel" of the biblical story, as related in another chapter.

From the summit of the Great Temple of Marduk, one could look for miles over the great plain, in Babylonia called Edin. So fertile was the soil that the harvest, says Herodotus, was twice or thrice as bountiful as in other lands, the heads of wheat and barley growing to enormous size. Great groves of palm trees, coconut and date, waved in the breeze all over the plain; "and so expert were the workmen," says Herodotus,

"that from the fruit of the palm they got 'bread, wine, and honey'."

The inhabitants knew their great city by the name of Babel. It was the Greeks who later called it Babylon—or "The Gate of the Gods."—a name which the biblical scribes long afterwards connected with their own word, or "to confuse and turned into a myth."

Herodotus even brings the people before us in his glowing account of Babylon. They clad themselves in white linen tunics to the feet. The men had the full beards of the Semite, and wore their hair long. They carried walking sticks, with fancily carved heads; and dangling from their girdles they had seals, to seal the clay envelopes of their clay letters. The women wore strings of beads on their heads.

The higher class of Babylon, to which the kings and priests and the men of learning belonged, were the Chaldeans (Kaldi). The priests formed a caste, cultivated science, especially astronomy, and conducted the Schools of the Ancient Mysteries of Life, to which we shall later refer. They were the authors of the systems of weights and measures adopted and used by the later Greeks and Romans. But the Greeks hate to admit that they took anything from the Babylonians.

This is the Babylon of Nebuchadnezzar, whose marvels, even in its decline, profoundly impressed Herodotus, and of which Buzzacott writes:

"These verses refer to one of the sublimest chapters of human history, that human wisdom, language or history has not duplicated since. It refers to events in places which we today explore and see proof as to the truth of its words, that these very words portray events that happened in the golden kingdom of a remote golden age.

"Babylon, its metropolis, towered to a height never reached

by any of its later rivals. Situated in the garden of the East; laid out in a perfect square 60 miles in circumference, 15 miles on each side; surrounded by a wall 350 feet high and 87 feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into 676 squares, each two and a quarter miles in circumference, by its 50 streets, each 150 feet in width, crossing each other at right angles, 25 running each way, every one of them straight and level 15 miles in length; its 225 square miles of inclosed surface, divided as described, laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder.

"Never before, perhaps, saw the earth a city like that; never since has its equal existed. And there, with the whole earth prostrate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, 'The glory of kingdom, the beauty of the Chaldees' excellency,' sat this city, fit capital of that kingdom which constituted the golden head of this great historic image. Such as Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne."—*Astounding Revelations*, p. 141.

This is the Babylon known in the Bible as the city of Hebrew captivity. When Ezra (Isra), after the captivity, compiled parts of the first books of the Old Testament, he portrayed "the children of Isra-El" at their best, put Solomon (Shelomeh), on the throne, and wove around him a story of magnificence and splendor that was suggested by what he saw while at Babylon.

Chapter No. 28 THE SCRIPTURES OF THE JEWS

In referring to the Bible, Constantine Grethenbach, M.A., and T.A.O., writes:

"The solemn endorsement of the Jewish Scriptures, now embodied as the 'Old Testament', by the Christian Church must stand out forever as one of the most remarkable facts in the history of religions. By this act Christianity made itself liable for and guarantor of a series of writings, not a line of which has a known author . . .

"Hundreds of millions of people at this day implicitly believe in the actual occurrence of these miracles (described in the Bible), who learn their details from ancient and unknown authors, and when translated out of a crude and ambiguous tongue" (*Secular View of the Bible*, pp. 1 and 22).

Most of the books of the Bible, including the Old and New Testament, are anonymous. No one known who wrote them, nor when they were written. If there was ever a time when such information existed, all record of it has been destroyed.

Bronson C. Keeler writes:

"The reader knows of Dr. Smith's Dictionary of the Bible; and McClintock and Strong's Cyclopaedia of Biblical, Theological and Ecclesiastical Literature. They are great and exhaustive works, and are digest of all that is known on any subject treated. They are standard orthodox volumes; they can be found in good public libraries, and they are on the shelves in many ministers' studies. The reader has but to consult one of these, under the heads of the Old Testament books above mentioned, to learn that most of them were not written by the authors assigned to them; that where their authenticity is assumed by tradition, generally nothing is known of the personal history of the author; that most of them are not original works, but are compilations from pre-existing records—and especially is this true of the older and more important of the books—that no one knows who wrote the pre-existing records, no one knows when they were written, no one knows who compiled them into the

books which we now revere so highly, no one knows when the compilation was made; in short, no one knows anything about their origin, except that it can be very definitely and easily shown that they were not composed by Moses, and Joshua, and Samuel, and David, and the authors usually named.

"Orthodoxy itself long since conceded this startling fact, every minister who has studied the subject, knows it; and one of the things that provokes the hostility of intelligent men toward the Church is that the clergy will not tell their congregations anything about it, but keep them under the impression that such a thing has never been heard of, and that the books were written by the very men whose names they bear, and that they received them from God."—*History of the Bible*, p. 10.

The "children of Isra-El" are said to have been in bondage in Egypt, but this incident is not supported by the facts of history. They are led out of Egypt by a mythical figure called Moses, but no definite account of such a personage appears in history. With Joshua as their military leader, they invade the land of Canaan, but no account of such a personage appears in history.

One may be shocked by the suggestion, that Ezra (Isra), "the priest, the scribe of the law of God of heaven" (Ez. 7:6, 21), is the Moses of the Pentateuch; and that Nehemiah (Nehemiah) is the militant Joshua. As to this, we shall later see.

CLAIM OF GREAT ANTIQUITY

The positive claims advanced by the priesthood for the Hebrew Scriptures are, that the nationality (genealogy) and religion of the Jews are of the greatest antiquity, and that they were, despite their vicissitudes, calamities, and idolatry, "God's chosen people" (Ex. 19:5; Deut. 7:6).

In support of the claim of antiquity, Prof. Rev. Roswell D. Hitchcock, D.D., LL.D., in his masterful work, asserts that "Job is the oldest book in the world." He writes:

"The time of the composition of the book is to be placed a little (twenty-nine years according to Ussher) before the Exodus from Egypt, and 1,520 years before Christ. This is five centuries and a half earlier than Homer; a thousand years before Confucius and Solon, and earlier than even the very earliest date assigned to the Hindoo Vedas."—*History of the Bible*, p. 1128.

In due course we shall notice the claim of antiquity, and show not only that the Old Testament writings are not entitled to this claim, but that the names of most of the alleged authors of the various books are forgeries, and that the alleged authors did not and could not have written the various books, for some of the alleged authors had no real existence, and others, if they ever lived, they died along before the biblical books were written which bear their names.

Chapter No. 29 GOD'S CHOSEN PEOPLE

If we will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people (Ex. 19:5). For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto him, above all people that are upon the face of the earth (Deut. 7:6). Ye shall be unto me a kingdom of priests, and an holy nation (Ex. 19:6).

Every race has a right to fancy that it is under the special care of God. Also, it is the custom of people and nations to glorify and magnify the exploits of their ancestors. The humblest as well as the most cynical are overtly and secretly proud of a genealogy that inspires consideration in the eyes of others. This trait is a laudable one, as it leads to pride—a virtue that often tends to elevate the morals and character.

Ancient writers, such as Homer, Livy, Virgil, were addicted to this practice, and Josephus is a conspicuous example. We find illustrations of it today in modern works by people of this country, glorifying and magnifying Washington, Jefferson, Lincoln, Roosevelt, and Wilson. Our people have already come to regard Washington and Lincoln as gods, whom they worship and whose birthdays they celebrate.

If the Jewish authors of the annals of their people were free from this tendency, the fact would be out of the usual order. But, as we observe, there were especial circumstances involved, at the date of the composition of the body of their writings, which strongly influenced this natural or social disposition.

Intelligent people refuse to believe that the Mighty Ruler of the Universe, selected a small group of desert wanderers from all the people on earth, and was for many centuries beneficent only to them. They regard the story of the Jews as they would that of any other people, and hold that their writings are not more sacred than those of other races.

The purpose of all translations of the Jewish writings has been to make of them a sacred book, while we have rejected, without reason, the sacred writings of other races. The translations are thus certain to show the effect of this design. No accurate result can be reached when such is the method. For we get only a religious meaning, with words and statements twisted to support it, when very often there is a duplicate and opposite meaning in the same story.

The prime fault of these translations is, that they are so rendered that, with the interpretation placed upon them by the priests, they cut off these writings from their natural and inalienable connection with contemporary cults and literature. The religious bias isolates them. And this, when many of the incidents are in connection with the Chaldean, Egyptian and Greek literature, which has survived to us, which is just as sacred as the Jews, but which has been rejected because of prejudice.

One may be shocked by the suggestion, that if we adhered to the highly divine "Law of Moses," which was considered by the Jews as more sacred than any other portions of the Old Testament, we may continue to kill men who gather sticks to cook their dinner on the "the sabbath day" (Num. 15:32-36); and put to death him that doeth work on the sabbath (Ex. 35:2); and kill our wives, children, mother, and brothers, if they ask us to serve other gods than Y-H-V-H (trans. Je-Ho-Vah) (Deut. 13:6-10).

The morals of the Jews are amazingly illustrated in the statement to Hosea, who was active in the "Kingdom of Isra-El" about 750 to 725 B.C.—

"The Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord."—Hosea 1:2.

The book of Hosea portrays in a striking manner the Idolatry, Adultery, and the Sins of the Jews. How strange that pious people have for centuries read these scorching descriptions of the morals and religion of the "children of Isra-El," yet have continued to believe that the Jews were more virtuous than other races; that they alone "saw the light," and were "God's chosen people."

Evidence discovered by archeologists discloses that the ancient Egyptians and Babylonians and Chaldeans were mono-

theists for a thousand years before Moses, and that monotheism was a truism when the bulk of the Hebrew works was written. Also, that the Egyptians then were as moral as other people are today, and that in Babylonia it was the law to drown people for committing adultery.

According to their own writings, the Jews worshipped many gods. The doctrine of Monotheism was drilled into them by their priests, who adopted the doctrine from the Egyptians and Babylonians.

We shall see, that the Jews, according to their own writings, were polytheists, polygamists, sun-worshippers, snake-worshippers, phallic-worshippers, idolaters; who burnt their children as sacrifices, who often ate the victims of their sacrifices, who butchered their foes to the last suckling child, and who honored traitors, murderers, assassins, and prostitutes that served their interest.

Chapter No. 30

ENLIGHTENMENT OF THE JEWS

Wandering in from the Arabian desert, it appears that for about 400 years, "God's chosen people" settled and dwelt in the rough, rocky region of Canaan, situated between the Jordan river on the east, and the Mediterranean sea on the west.

The Jewish nation, at the height of its glory, numbered about a hundred thousand people—a fair sized city in this country. The nation was divided into the two small kingdoms of Samaria and Judea. The total area of the two combined, roughly speaking, was approximately 50 miles wide by 150 miles long—equal to a large county in the state of Texas or Montana.

According to history, when the Jews were taken as captives from Jerusalem to Babylonia, their literature consisted of a few old poems, some war songs, some loose chronicles, certain curious effusions called prophecies, and an old document they called their law. But none of these writings was the Torah, or the Pentateuch.

These illiterate shepherds of the Rocky hills of Canaan were taken as captives into a level, fertile, fruitful region, called in their writings the "land of Shinar" (Gen. 10:10). This land was a garden such as the Jewish captives never before had seen, with beautiful groves, and great buildings that made them look up and stare in astonishment. We are not surprised that the Jewish scribe, years later, said that Nimrod had a kingdom, including "Babel, and Erech, and Accad (Akkad), and Calneh, in the land of Shinar" (Ibid.).

History tells us that the real name of Babylonia was Babel or Babili, and was so known to its people. It was the Greeks who, centuries later, gave the city the name of Babylon, "the gate of the gods." The city was called Babel, or Babili, during the Jewish captivity, and Erech, Akkad, and Calneh (or Nipur), were the names of other cities located in the same region.

In the "land of Shinar" (Sumir), the Jewish captives spent 69 years before they were released by Cyrus. Few, if any, of the adult taken as captives from Jerusalem, could have lived to see the "return to Jerusalem." Those who "returned," were Jewish by blood only, and not by birth, education and religion. For they were born in Babylonia, and were Chaldeans by nativity, by education, and by religion. They had never seen the rocky region of Palestine (Canaan, Judea). They knew nothing of Jerusalem (Zion), except from the "glowing accounts" of the

Jewish city told them as "bed-time stories" by their captive parents, many of whom were destined never again to see that region.

Cyrus now takes Babylon, and releases the Jewish captives. Some of them, but not nearly all of these Chaldeans of Jewish parentage, go to Palestine, to rebuild the ruined cities of their fathers.

With these facts in mind relative to "God's chosen people," we shall show the student more in detail how it happened that from them we got the "Word of God."

Chapter No. 31 THE FIRST FORGERY

"The false pen of the scribes worketh for falsehood" (Jer. 8:8). "Out of thine own mouth will I judge thee" (Luke 19:22); "and by thy words thou shalt be condemned" (Mat. 12:37). "O priests, that despise my name . . . Ye offer polluted bread upon mine altar;" and ye ask, "Wherein have we polluted thee?" (Mal. 6:7).

We shall briefly examine the "Five Books of Moses," and see that "out of thine own mouth" comes the "polluted bread" of the priesthood, which "worketh for falsehood," and appears as everlasting evidence of the work of "the false pen of the scribes." In spite of this clear, cold fact, Rev. Hitchcock continues to pollute the "altar of the Lord" by writing:

"Authorship of the Pentateuch.—The Pentateuch was mainly written or compiled by Moses, at different times during his life. At what times, it is of course impossible to say; his death is dated at B.C. 1451; and with the exception of Genesis, the Pentateuch must have been written between the Exodus from Egypt and the author's death; that is, according to Archbishop Ussher's chronology, between B.C. 1491 and 1451. Later investigators would make these dates respectively 1652 and 1612; that is, would carry this whole period back 161 years."—History of the Bible, p. 1129.

Any scholar who examines the Bible, as Hitchcock's work shows that he has, finds in the Pentateuch the evidence that indicates the approximate date when written, and the station of the writers. It was probably for the purpose of concealing this glaring evidence that the securely entrenched priesthood, early in the fourth century A.D. enlisted the aid of the Roman Emperor to begin that great campaign against learning, which finally resulted in plunging Europe into the Dark Ages.

As a further effort to conceal the evidence found in the Bible, which destroys the claim of the authorship of the Pentateuch, we find that "the chief tendency of the principal Christian church," . . . says Hitchcock, "was, to keep the Bible away from mankind" . . . (Ibid. p. 1159).

But Hitchcock carefully examines the Bible in every part, writes a remarkable history of it, and still asserts that "the Pentateuch was mainly written or compiled by Moses," "between B.C. 1491 and 1451." Determined he is, that the people shall never know, if he can prevent it, that the "Five Books of Moses" are a forgery, and were so proclaimed by Jeremiah—as we shall see.

The only foundation for any assumption that Moses wrote or dictates the Pentateuch, or any part of it, is a statement in Kings, Chronicles, and Ezra—all late books.

It appears that about 622 B.C., Hilkiah the high-priest found "the book of the law of the Lord given by Moses." The priest gave it to Shaphan the scribe, and he read it (2 K. 22:8). He took it to king Josiah and read it to him (2 K. 22:10). It

causes a sensation. It is so extraordinary, so remote from the real religious life of the Jews, that "when the King had heard the words of the book, he rent his clothes" (2 K. 22:11).

Jeremiah heard of the matter. He did not believe that any book had been found, and regarded the story as a plot of the priesthood—

"How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The false pen of the scribes worketh for falsehood" (Jer. 8:8, and marginal note).

Jeremiah asserted that the work was a forgery, that "the false pen of the scribes worketh for falsehood." It was dangerous for him thus to defy the high-priest, regardless of how false may have been any plot he was trying to expose. "There is a Jewish tradition that he was stoned to death in Egypt by the Jews, with whom he fled thither after the murder of Gedaliah (2 K. 25:25), for his plain reproofs of the priests" (Hitchcock, History of the Bible, p. 1143).

The "book of the law" was forged with the connivance of the priesthood, and for the purpose of giving the priesthood more power. Hilkiah gave the book to Shaphan the scribe, and he read it. Then he "read it before the king." He read the book twice all in one day, or in one hour.

The Pentateuch consists of 150,000 words, and could not be read once in a day. So it was not the Pentateuch—and by this evidence we may assume that the Pentateuch did not then exist (622 B.C.); for it would have contained the "Torah," or law of Moses.

The book was not even Deuteronomy; for this book, as we have it, contains 30,000 words, and, as it was then written, could not be read by a scribe to a king in less than ten hours. But we are told that this startling "book of the law," to be read slowly and with understanding was read twice in a day, and then read at a public meeting (2 K. 22).

Two weighty objections were brought against Hilkiah's claim—(1) the provisions of the law were so extraordinary, that when the king heard the words of the book, "he rent his clothes;" (2) the scribe read the book right off, not as though it were an old one, written in an aged and unfamiliar language, but as though it had been recently written, and that he was familiar with its contents.

Any person with the slightest knowledge of the manner in which language changes in the course of even a hundred years, knows that a man could not read off, at once, a work written more than eight hundred years before. In that period of time the style of language and writing would necessarily be so altered, as to render it comparatively unintelligible.

Moses writes a book of the Law. He commands that at the end of every seven years it should be read before all Isra-El (Deut. 31:9, 10, 11). He ordered the book placed "in the side of the ark of the covenant of the Lord" for safe-keeping (Deut. 31:26). That is the last heard of it until about 800 years later, when Hilkiah the high-priest finds what he claims is this book (2 K. 22:8).

Hilkiah gave the book to Shaphan, the scribe, and he read it (2 K. 22:8) to the high-priest, and to King Josiah (2 K. 22:10). "This appears to indicate," says Rev. Hitchcock, "that neither the king nor the high-priest could read" (History of the Bible, p. 1146).

The contents of the book were so foreign to the customs, practices, and rites of the people, that it caused a great commo-

tion, and the king "rent his clothes" (2 K. 22:11). How could this be true, if the book of the law had been read every seven years before all the people, as commanded by Moses?

Even the Jewish tradition shows, that the so-called Law of Moses, the "Torah," the Pentateuch, did not exist as represented; or, if it did, that the people had failed to respect it—

"Our kings, our princes, our priests, and our fathers did not keep thy Torah, nor harken unto thy commandments and thy testimonies wherewith thou didst testify against them" (Neh. 9: 34).

If the "Torah" had been in existence, it is unreasonable to assume that it would have been utterly rejected and entirely disregarded by, and even unknown to, the people, the king and the high-priests. Every phase of the proposition proves that Jeremiah was right, when he challenged the claim of Hilkiah, and declared the work a FORGERY.

But King Josiah was young, only eighteen, and was easily influenced by the high-priest. So he sent a committee, headed by Hilkiah, the father of the Forgery, to "Huldah the prophetess" (2 K. 22:14), with a request that she "enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found" (2 K. 22:13).

The report of the Prophetess was, of course, satisfactory to all of Hilkiah's desires. Thus the plot, well planned and carefully executed, was carried out by the high-priest, and, with the aid of the young king, saddled onto the people, in spite of the remonstrances of the great Prophet, who was later murdered for opposing and exposing the evil work of the priesthood,—being the first victim of that vast army which later perished for refusing to believe that this FORGERY is "God's word," by the hand of Moses.

Two thousand five hundred years afterwards, we in this twentieth century of enlightenment and advancement, not only accept this great Forgery as true and genuine, but Rev. Hitchcock, a leader in the religious field, who should be searching for Truth and exposing Forgeries, positively asserts that this Great Forgery is "God's word," by the hand of Moses.

A vigorous campaign of the priesthood against all learning, which lasted over a thousand years, and during which rivers of blood ran like water, and plunging all Europe into that terrible state known in history as the Dark Ages, was necessary to thrust this Great Forgery down the throats of the people, and make them believe this Great Forgery is "God's word," by the hand of the mythical Moscs.

QUESTIONS FOR STUDENTS

1. (a) What should be the object of education? (b) Are the educational systems of this nation based on Truth? (c) From what race did we take the literature on which our religious beliefs are based?
2. (a) Do you believe that God selected a race of people and made definite promises to that race? (b) Do you believe the literature of any certain race is more sacred than that of any other race? (c) What terrible events occurred as the Bible was taken form?
3. (a) Who made the first attempts to unify the doctrines of Christianity, and when? (b) When did the Bible take its present form? (c) What happened after that? and Why?

4. (a) Was the birth of the Bible responsible for the Dark Ages? (b) Were people allowed to read and examine the Bible during the Dark Ages? (c) If, not, why not?

5. (a) During the Dark ages did the people of Europe know aught of a great civilization of the past? (b) Where did the first civilization develop, according to history? (c) Give the location of Nimrod's kingdom.

6. (a) Who founded the first Babylonian empire? and when? (b) Does the story of his infancy in any way resemble that of Moses? (c) If so, which is the original, and which the copy?

7. (a) Who founded the second Babylonian empire? and when? (b) Does any event in his life resemble that of Moses? (c) If so, which is the original, and which the copy?

8. (a) Did the Laws of Hammurabi have features superior to our laws of today? (b) In those days was attention given to education? (c) Describe the material then used for writing?

9. (a) Whence came the people who founded Nineveh? (b) Of what great ancient nation did Nineveh become the capital? (c) What Assyrian king do we know best? (d) Who was his father?

10. (a) Give the location of Nineveh with reference to Babylon and the Tigris river. (b) How long have we known the true history of Nineveh and Assyria?

11. (a) Who conquered Nineveh? and in what year? (b) How came Babylonia to be called Chaldea? and when did it get that name? (c) What Chaldean king do we know best?

12. (a) Where was the "land of Shinar"? (b) Who first settled that land, according to the Bible? according to history? (c) If Abraham was born in "Ur of the Chaldees", did his birth occur about 2247 B.C., as stated in the Bible?

13. (a) Name the original home of the Hebrews. (b) Describe the known habits of the Hebrews at this time. (c) Describe their laws, if any they had.

14. (a) We find the "children of Israel" in Egypt as slaves in the biblical story—how came them there? (b) Does history show any considerable migration of Jews into Egypt? (c) Where did the Jews get the names of "I Am That I Am" and "Jehovah" for their god?

15. (a) The Book of Exodus says that more than 600,000 people went out of Egypt with Moses—give your opinion as to the number, based on history. (b) Give the conduct of the "children of Israel" when they were preparing to leave Egypt. (c) In their actions, whose orders did they obey?

16. (a) Did any one before Moses divide the waters of seas and rivers? (b) Do you believe there is any truth in such stories? (c) Do facts of history support the biblical story that Pharaoh and his army drowned in the Red Sea?

17. (a) Did the "children of Israel" flee from Egypt, or were they driven out? (b) If driven out, state why. (c) Give the habits

of the Egyptians and the "children of Israel" as revealed by history.

18. (a) What did "God's chosen people" do to the inhabitants of Canaan? (b) Who first united the north and south kingdoms of the Jews in Canaan? (c) Who was the son that succeeded him:

19. (a) Do facts of history support the biblical story of Solomon's glory, wealth, and wisdom? (b) What do you think prompted the biblical scribe to relate the story of Solomon's glory, wealth, and wisdom?

20. (a) Did Solomon's government of his people stabilize his nation? (b) How long did his nation endure after his death? (c) Did "God's chosen people" fight among themselves and kill each other?

21. (a) When was the Kingdom of Israel destroyed, and by whom? (b) What happened to the people? (c) When was Jerusalem destroyed by Nebuchadnezzar? (d) How many Jews, in all, were taken captive to Babylonia?

22. (a) In what year did the Jews at Jerusalem murder Gedaliah and flee into Egypt? (b) Historians assert that the return of this group from Egypt formed the setting for the Book of Exodus—what is your opinion? Note: The student should bear well in mind this event, as it will aid him better to follow us when we show that Ezra wrote the story of the Exodus, sent it to the Jews in Egypt, and thus persuaded them to return to Jerusalem as "God's chosen people."

23. (a) Give the years the Jewish captives were taken to Babylonia, and give the total number of captives. (b) State the length of the captivity from the first deportation to the release. (c) Give the number of biblical scribe says "returned" to Jeru-

salem.

24. (a) Give the date Babylon is first mentioned in history, and give its location. (b) By what name did the inhabitants know their city? and who gave it the name of Babylon? (c) Who were the higher class of citizens?

25. (a) Is it known who wrote the books of the Old Testament? (b) Is there any logical reason why we should believe the miracles described in the Bible? (c) Do ministers preach the truth relative to the authors of the books of the Bible? If not, why not?

26. (a) Does this nation have past leaders that are slowly transforming into gods? (b) Has other nations done the same thing?

27. (a) Can we still have truth if we take writings and twist the words so as to make the work a "sacred book"? (b) Does the Bible become the "word of God" because preachers claim it is?

28. (a) Give the size of the Jewish nation and the number of its people at the height of its glory. (b) By what name did the natives of Babylonia know their great city?

29. What was the object of Hilkiah in claiming that he had found the Law of Moses? (b) Did the terms of the "Law of Moses" seem to be familiar to the king and the people? (c) What did Jeremiah say of the "Law of Moses" found by Hilkiah?

30. (a) If the "Law of Moses" is a forgery, what historical weight has the first five books of the Bible? (b) If the "Law of Moses" is a forgery, how should we regard the accounts of the exodus from Egypt?



**"TRUTH WEARS NO MASK:
BOWS AT NO HUMAN SHRINE:
SEEKS NEITHER PLACE NOR POSITION:
SHE ASKS ONLY A HEARING."**



ETERNAL LAW

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Lessons Nos. 12, 13, 14, 15, 16 17

Postgraduate Orthopathy

THE PRIEST AND SCRIBE Lesson No. 12, Chapter No. 32

Not a line of the Old Testament has a known author, and but few of the incidents related by these writings are corroborated by other testimony. But in Ezra it appears that, for the first time (as we peruse the Bible), we have come upon historic ground, or an authentic personage (Grethenbach).

We have suggested that Ezra, called Esdras in Greek, "the priest, the scribe of the law of God of heaven" (Ez. 7:6, 21), is the Moses of the Pentateuch. He suddenly appears in history as being in Babylon in the seventh year of king Artaxerxes (458 B.C.), one hundred eighty years after the Jews were released from their Captivity.

According to Josephus, Ezra was high-priest of the Jews that remained in Babylon after the Captivity. He seems to be a leader, a man of learning, zeal, and authority, enjoying the confidence, not only of his own compatriots, but also of the Persian king.

Ezra is said to have been a Hebrew, and descended from the priestly line of Zadok, running directly back to Aaron the chief priest (Ez. 7:1-5). But it appears erroneous for him or others to assert that he was the son of Sera-Iah, the chief priest (2 K. 25-18), by whom is meant a man that was chief priest at Jerusalem at its capture, many years before. For Jeho-Zadak was Sera-Iah's son (1 Chr. 6:14). In this respect, Ezra is on a parallel with Moses, whose mother is made a daughter of Levi, which would render her about 250 years old when Moses was born (Ez. 6:16-20; 12:40; Gen. 47:28). But if the layman questions these biblical statements, the priest condemns him as lacking in spiritual development.

If further appears that Ezra was not a Levite (Ez. 8:15), or else that the scribe did not know that Aaron (Aharon) was later to be so declared. Then Ezra, like Moses, suddenly disappears before his work is finished (Neh. 13:11), and leaves no sepulcher.

Particular attention is drawn to his name, Ez-Ra, which may perhaps be Az-Ra, or that Zer-Oa ("Arm") which was "outstretched to fetch the Isra-El-ites up out of Egypt" (Ex. 6:6), and which as a "hornet" (Zer-Ah) was to go before them to drive out the Canaanites, etc. (Ex. 23-28), and so Sera-Iyah is his father.

Ezra, perhaps, had never seen Jerusalem, or even Palestine. It may have been his forefathers who were taken from Jerusa-

lem as Captives to Babylonia. He, no doubt, was born in Babylonia, a Chaldean by birth, but of Jewish blood. He lived there till he left and went to Jerusalem (Ex. 7:9). For he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Isra-El statutes and judgments (Ez. 7:10). To this end he was granted a Commission by Artaxerxes, king of Persia, who then ruled over Palestine.

The commission was issued to "Ez-Ra the priest, a scribe in the law of the God of heaven" (Ez. 7:12). It granted great and extended powers to him (Ez. 7: 25). It permitted "all they of the people of Isra-El, and of his priests and Levites, in my realm, to go up to Jerusalem" with him (Ez. 7:13). Under its provisions, he was given silver and gold (Ez. 7:15) out of the "king's treasure house (Ez. 7:20), and "all the treasures beyond the river" were directed to do and grant, as Ezra "shall require of you" (Ez. 7:21) "unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil (Ez. 7:22).

With this unusual authority conferred upon him by the king, Ezra departed with his company for Jerusalem. The journey required four months to cover a distance of about 500 miles (Ez. 7:9). At one point the caravan paused for three days, so that Ezra could examine the people and determine the number of priests with him (Ez. 8:15). He found none of "the sons of Levi," so he sent messengers to "Iddo the chief at the place Casiphia" for "ministers for the house of our God" (Ez. 8:17).

Finally, Ezra and his companions reached Jerusalem, and there they "offered burnt offerings unto the God of Isra-El," consisting of 12 bulls, 96 rams, 77 lambs, and 12 goats (Ez. 8:35), apparently not knowing that the Lord had previously condemned burnt-offerings (Isa. 1:11).

Ezra now found that the men of Isra-El, and the priests and the Levites had been faking as wives the daughters of the neighboring nations, "even of the Canaanites" (Ez. 9:1). He rent his garment and mantle when this he discovered (Ez. 9:3)—for "God's chosen people" must not mix and mingle with the scums of the earth. So he called the people together and compelled all men of Isra-El that had "strange wives," and had children by these strange wives, to "put away all the wives, and such (children) as are born of them, according to the counsel of the Lord" (Ez. 10:3, 17). The men that were guilty of taking "strange wives" then offered a ram for their trespass (Ez. 10:19).

We have followed Ezra in the biblical narrative, but after detailing the events of precisely a year of his public life, it abruptly breaks off; nor do we read of him again for the next thirteen years. According to the existing text, in the twentieth (twenty-first?) year of Artaxerxes, on the first day of the seventh month, we find him "in the open space that was before the water-gate," solemnly reading, in the hearing of all the people, the "book of the law of Moses" (Neh. 8:1-3).

One of the immediate effects of this publication of the "law of Moses" was that "the seed of Isra-El separated themselves from all strangers" (Neh. 9:2), as we have before related. The law required punctual payment of the third part of a shekel for the service of the temple, of the first fruits for the priest, and of the tithes for the Levites.

And now, once more, after a second period of public activity, which in this case, seems to have lasted for little more than a month, the name of Ezra suddenly and absolutely disappears from the scriptural narrative. We have no authentic information from any source as to the events of his subsequent life, nor as to the time, place, and manner of his death. Like Moses, he mysteriously disappears and leaves unfinished work.

Chapter No. 33 THE SECOND FORGERY

Josiah, at the tender age of eight, ascended the throne. During his reign the priesthood considered it an opportune time to increase their power. So the "first edition" of the "Torah" (Deut. 31:9) was mysteriously "found" by Hilkiah the high-priest (622 B.C.). Through the influence of the priesthood on the young king, this Forgery was officially adopted and imposed as a yoke on the people, as we have seen.

From this beginning, the "Torah" or "Law of Moses" was prepared by the priesthood on the basis of traditions, documents, and the law codes of other nations. Then came the raids of Nebuchadnezzar, who so utterly burnt and destroyed Jerusalem in 586 B.C. (2 K. 25:9, 10), that it is difficult to understand how any writings, then extant, could have escaped destruction.

The priests and the people were carried away to Babylon. Only a few "of the poor of the land" were left "to be vine-dressers and husbandmen" (2 K. 25:12). During the long years of the captivity, the leaders of the priesthood forged a new and larger work, making their power greater—in fact, providing for a "kingdom of priests" (Ex. 19:6), and again carrying this Second Forgery back to "the days of Moses" (Deut. 27:3), to give it special authority.

When the Jews were carried as captives to Babylonia, the demoralized mass of country people (poor of the land) that remained behind, as well as those taken away as captives, fell away from the faith. The utter destruction of Jerusalem and the temple by the Chaldeans, and the exile of the priesthood, left the people free to follow the dictates of their reason and conscience. So after the captivity, the priesthood, left the people free to follow the dictates of their reason and conscience. So after the captivity, the priesthood was constrained to adopt drastic measures to regain its lost power, and bring the people back into the priestly fold.

It is at this urgent time that Ezra suddenly appears and assumes the role ascribed to Moses, as that of "The law-giver."

Regarding the matter, Joseph McCabe writes:

"This law (of Moses) was what is known in biblical science as the Priestly code (mainly Leviticus). It was obviously new in

Judea; and, says our reverend Prof. Sellin, in the Old Testament its contents stand out today with a peculiar distinctness, so that 'even the non-expert can recognize them without difficulty.' It was, he concludes, 'worked up' in Babylon about 500 B.C. It was in its main provisions quite new to the Jews; and its plain aim was to represent the priesthood as endowed with all the rights and functions described in Leviticus nearly a thousand years earlier than 500 B.C. The writers, Prof. Sellin thinks, used old material, and 'impressed upon it the stamp of the new idea,' that is to say, deliberately falsified history to suit their purpose...

"It is now almost the universal opinion of scholars that a priestly group of in Babylon, using some old material, fabricating new, and perverting the entire history of the cult and the priesthood, made this priestly code and ascribed it to Moses. . . . It is equally the almost universal opinion that in Jerusalem (after the captivity) they proceeded to combine this code, again falsifying the historical facts, with the older existing writings, and (in this way) made the Pentateuch nearly as it appears now.

"As to Ezra himself, remember that he was not only a zealous priest, but 'a ready scribe in the law of Moses' (Ezra 7:6). In fact, for once I think we shall find much food for thought in an apocryphal work (1 Esdras 14:22): 'I (Ezra) shall write all that hath been done in the world since the beginning and the things that were written in thy law.' He (and his associates) did.

"The old Hebrews, admitting that he (Ezra) wrote the whole Pentateuch, used to say that he had 'revelation' to help him. The clerical professors say that he had some 'mysterious fund of old material,' which he 'worked up' and made to serve his purpose.

"What do you think? Remember, this book (the Pentateuch) made the priesthood all-powerful for the first time in Judea."—*Forgery of the Old Testament*, p. 29.

The books of Esdras (Ezra) were rejected by the Roman Church as "not inspired writings;" but they have been deemed authentic by the Greek church. The reason why these books were rejected by the Roman church may be that Esdras (Greek for Ezra) told too much when he said that "I shall write all that hath been done in the world since the beginning and the things that were written in thy law." This statement seems to expose the entire plot.

Frequent mention is made of the mysterious fund of old material" that Ezra "worked up" and made to serve his purpose. It seems that he often took material from more ancient works, word for word, at times giving credit to original sources. Four of these lost source books are the Book of the Wars of Jehovah (Num. 21:14); the Book of Jasher (2 Sam. 1:18; Josh. 10:13), and the Book of the Matters pertaining to the kings of Israel and Judah (1 K. 14:19, 29, etc.).

Answering those who claim that the Pentateuch is the work of one person. Bishop Colenso observes:

"It is certainly inconceivable that, if the Pentateuch be the production of one and the same hand throughout, it should contain such a number of glaring inconsistencies. . . . No single author could have been guilty of such absurdities; but it is quite possible, and what was almost sure to happen in such a case, that, if the Pentateuch be the work of different authors in different ages, this fact should betray itself by the existence of contradictions in the narrative."—*Pent. Exam.* vol. ii, p. 173.

Dr. Knappert, writing of this, says:

"Before the Babylonish captivity, Israel had no sacred writings. There were certain laws, prophetic writings, and a few historical books, but no one had ever thought of ascribing

binding and divine authority to these documents. "Ezra brought the priestly law with him from Babylon, altering it and amalgamating it with the narratives and laws already in existence, and thus produced the Pentateuch (so called Five Books of Moses) in very much the same form as we still have it. These books got the name of the 'Law of Moses' (because of the statements to that effect of the priesthood). Ezra introduced them into Israel (444 B.C.), and gave them binding authority, and from that time forward they were considered divine" (Religion of Israel, pp. 240-1).

Commenting upon the origin of the Pentateuch, Doane observes:

"From the time of Ezra until 287 B.C., when the Pentateuch was translated into Greek by order of Ptolemy Philadelphus, King of Egypt, these books evidently underwent some changes."—Bible Myths, p. 97.

It seems that the "law of Moses" as we have it in the Pentateuch, first appears, and was first published to the people by Ezra, when he read therein before the street that was before the water-gate from the morning until midday (Neh. 8:3), as stated. This occurred nearly two hundred years after the Captivity, and a thousand years after the death of Moses (Deut. 34:5).

However, it seems that the Pentateuch, as we have it, did not attain its finished form until about 290, B.C., or after Moses had been dead nearly twelve hundred years.

Chapter No. 34 THE PENTATEUCH

Prof. Roswell D. Hitchcock, D.D., LL.D., President of the Union Theological Seminary, New York City, in his masterful work of 1159 pages, dedicated "To all, of whatever name, who desire a better knowledge of God's Word," copyrighted in 1886, under Pentateuch, writes:

"These five books must be first considered together, because they constitute together the Torah, or law, of the Jews, and because they were collectively written by Moses . . .

"It was the Pentateuch, substantially in this condition of one unbroken manuscript narrative, which is referred to in Ezra, Nehemiah, and Chronicles as 'the Law of Moses,' 'the Book of the Law;' and which was discovered in the region of Josiah, after having been long unknown to the nation at large (2 Chron. xxxiv 14). It is here called 'the Book of the Law of Jehovah by the hand of Moses'."—History of the Bible, p. 1129.

This is the claim advanced by orthodox writers, yet the only object of the claim appears to be to deceive the people. For overwhelming evidence has been produced to prove that the Pentateuch is not the work of Moses. The New Americanized Encyclopedia Britannica says:

"An author who wrote after the occupation of Canaan could never have designed a history that should relate all God's promises to Israel, and say nothing of their fulfillment. But in its present shape, the Pentateuch is certainly subsequent to the occupation (of Canaan), for it uses geographical names that arose after the time (Hebron, Dan.); refers to the conquest as already accomplished (Deut. 2:12; Num. 15:32; Gen. 12:6), and even presupposes the existence of a kingship in Israel" (Gen. 36-31).

Regarding the subject. Bishop Colenso writes:

"The books of the Pentateuch are never ascribed to Moses in the inscriptions of Hebrew manuscripts, or in printed copies of the Hebrew Bible. Nor are they styled the 'Books of Moses' in the Septuagint or Vulgate, but only in our modern translations, after the example of many eminent fathers of the church, who, with the exception of Jerome, and perhaps, Origen, were, one and all of them, very little acquainted with the Hebrew

language, and still less with its criticism."—The Pentateuch Examined, vol. ii, p. 186.

The Pentateuch is the work of several scribes who wrote at different times, Doane says:

"We can trace three principal redactions of the Pentateuch, that is to say, the material was worked over, and re-edited, with modifications and additions, by different people, at three distinct epochs." (Religion of Israel, p. 9).

If Rev. Hitchcock had wanted to be fair and honest "To all, of whatever name, who desire a better knowledge of God's word," he would have told that passages occur in each of the so-called Five Books of Moses which even the uncritical will view as reducing them to a much more recent date than orthodox writers ascribe to them. Let us observe some of the internal evidences of the dates of the Pentateuch:

First, in the oldest part of the Pentateuch, the language used is as completely formed and as perfect as at the time of the Exile (Munk, Palestine, p. 139). Genesis contains the conception of Homer's Zeus, the frequent introduction of "angels," and the late doctrine of the "Angel of the Lord," while Exodus has God sending "an Angel before thee, to keep thee in the way" (23:20).

The Talmud of Jerusalem expressly states that the names of the angels and of the months, such as Gabriel, Michael, Raphael, Uriel, Yar, Nisan, etc., came from Babylon with the return of the Jews from the Captivity (Goldzhier, p. 319). "There is no trace of the doctrine of Angels in the Hebrew scriptures composed or written before the (Babylonian) Exile" (Bunsen: The Angel Messiah, p. 285).

In Genesis 14th it is stated, that Abraham, in 1913 B.C., pursued as far as Dan (14 vs.); but Judges 18:29 says specifically that this place was called Laish until 1120 B.C. Moses, who is supposed to have died in 1451 B.C., could not have known the later name of Laish, given to it 330 years after his death. It is therefore certain that the references in Genesis were written after 1120 B.C.

In Genesis the use of the word Sar-Oph (trans. "chief-baker") is to be taken in connection with the well-known historic aversion that Ptolemy I, who ruled Egypt from 323 B.C. to 284 B.C., introduced the worship of Sar-Apis against the wishes of the Egyptian priests; the "chief-baker" being "lifted-up" (Issea) to death, and Sar-Apis being the deity of the under world. There is evidence that this occurred after 425 B.C., for the reason that Sar-Apis is not mentioned by Herodotus (484-425 B.C.) as among the deities of Egypt when he was there a century or so before.

Jacob passed over the Jordan river (Gen. 32:10), and God directed Joshua and the Isra-El-ites to go over the Jordan (Josh. 1:2), but there is no evidence that the principal river of Palestine bore the name of Jordan—River of Dan—till long after the time of Moses and Joshua, and yet that subsequent Jewish name is everywhere inserted in the antecedent records (Dr. J. A. Seiss, Miracle in Stone, p. 216).

Terah, father of Abraham, lived in Chaldea, and Haran, Abraham's brother, "died before his father Terah in the land of his nativity, in Ur of the Chaldees" (Gen. 11:28). But this country was not known as Chaldea until 606 B.C., when it was taken by the Kaldians, some 845 years after the death of Moses. Before then it was known by the name of Babylonia.

Circumcision is one of the earliest covenants between God and Abraham and "they seed after thee" (Gen. 17:10). But Ezra and Nehemiah fail to notice it, appearing to know nothing of such a covenant. The last six chapters of Ezekiel, which perhaps contains the earliest draft of the Jehovist ritual and ordi-

nances, seem clearly to show that circumcision was not "nationalized" until after the Captivity—as the uncircumcised had been ministering in the sanctuary up to that time (Eze. 44:7-9). Hence, it must have been after the Captivity that the covenant was made which is described in Genesis. It also must have been after the Captivity that the rite of circumcision was performed by Joshua (Josh. 5:7).

The accounts of the youth of Moses and Solomon, written perhaps later than the foregoing, say nothing of the rite of circumcision being performed on them. On the contrary, Moses was not circumcised, and hence could not speak to Pharaoh (Ex. 6:12, 30). It seems to have been a "reproach" in Egypt not to be circumcised (Josh. 5:9). The practice of circumcision was common to the Egyptians, Babylonians, and others. It was not general among the Jews till a late date.

Abraham and Isaac were forbidden to marry Canaanites (Gen. 24:3; 28:1, 6). It is not probable that this fact could have been known to their descendants, even down to the time of Ezra (Ez. 10), and Nehemiah (Ne. 10:29-30). The account was written to illustrate the doctrine of "exclusiveness" which was established after the Captivity. When Ezra compiled the Pentateuch he included this doctrine so as to make it appear to the people that it had been observed in the days of Abraham and Isaac.

The "Canaanite and Perizzite dwelled then in the land" (Gen. 12:6; 13:7), as they did in the days of Ezra (9:1), is a statement no doubt meant to show, that the patriarchs were adherents of Ezra's law of exclusiveness.

However, the doctrine of exclusiveness seems never to have been practiced until urged by Ezra and Nehemiah (13:1-3). From this it appears that, after the Captivity, the desire was to form a religious body of people.

Ezra's violent remonstrances against the practice of adulteration appears to have been made before the command "Thou shalt not adulterate" was written, as he fails to cite it, just as Nehemiah fails to cite the Decalogue against the Sabbath breakers (Neh. 13:15-30). For Ezra, the real Moses or law-giver, had then little of that respect and sanctity which "caused the Koran (Ch. 9) to say the Jews termed him Son of God," and from whose name many have been derived the word *Isra-El*-*It*e.

The attack on astral-worship, on the serpent cult of Mo-saism, both of which existed during the exile, are further evidences of post exilic authorship. The hand of the priestly Ezra is further shown in Gen. 47:26—

"Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's."

The book of Exodus stands for "a Kingdom of Priests," and "an everlasting priesthood" (19:6; 29:9; 40:13, 14), such as was established, or at least begun, by Ezra and Nehemiah (Num. 25:13), as we have seen.

The priesthood is well provided by Exodus with food and wine. Each day continually the people are to bring two lambs to the altar for sacrifice, with flour and oil and wine, and "Aaron and his sons shall eat the flesh of the ram," and "the bread." This was to be Aaron's and his sons' by a statute forever from the people (Ex. 29:28, 32, 38-40).

We saw that Ezra carried his line of descent directly back to Aaron (Ez. 7:1-5). Then as one of Aaron's sons, he would be provided with food by the people all his life without labor or worry. And he did not want anything but first-class stock for

food, so he provided in the law that the rams and lambs and bulls and goats offered as sacrifices unto the Lord, shall be without blemish (Ex. 12:5, Lev. 22:21).

The holiness of the seventh day (Gen. 2:3), scarcely mentioned in other historic accounts, and which Nehemiah (10:31; 13:15-22) seems first to have enforced, has a death-penalty attached to it perhaps by some one later than he, yet this appears in Ex. 35:2—

"Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: who-soever doeth work therein shall be put to death."

So with the sacrifice to any god save Jehovah (Ex. 22:20), which could never have been dreamed of even down to the time of post-captive Jeremiah (44:15-19; Judges 18:30), and the violation of which ordinance appears in every page of the annals.

The law against false evidence and that against murder are not observed by David (2 Sam. 12:31), nor by Shemuel (1 Sam. 15:32-33); nor by Moses (Num. 31:17); no, not by Jehovah El who gave these laws (1 K. 22:15-23; Deut. 7:16). The command against lawless desire seems unknown to David (2 Sam. 11:2-27), and also to Jehovah himself (Num. 31:35-40). The command against adultery (intermarriage or adulteration with other people), alleged to be a capital offense (Num. 25:1-18), was evidently unknown all along, till Ezra and Nehemiah promulgated an ordinance against it, to which time the contrary was constantly practiced.

Leviticus also attests its post-exilic date (26:34, 43) which passages seem to have been written by the author of Jeremiah (2 Chr. 36:21). Other parts (Lev. 26:36, 41, 44) are notices of the Captivity. Lev. 18:21 forbids the casting of children as sacrifices into the "fire of Molech," but this law, repeated in Deut. 18:10, was unknown to Ahaz king of Judah, who offered his son as a burnt sacrifice to the gods (2 K. 16:3).

The *Per-Ush-im* (whence Pharisees) or "separation" from other peoples (Lev. 20:26), is the achievement also ascribed to Nehemiah (9:2); while the "crowning" of Aaron, "as Jehovah commanded Mosheh," is the priestly refrain, six times repeated—which shows the post-exile hierarchy.

Further evidence in the post-exilic date of Leviticus appears in 15:16-18, laying down a law that existed in Babylonia from the days of Hammurabi (2100 B.C.), and brought back to Judah after the Captivity. Herodotus writes:

"When a husband and wife (in Babylon) have had intercourse at night, they must sit on either side of a burning censer until dawn, and they must then purify themselves by washing before they are allowed to touch anything."

The book of Numbers is among the later parts of the Hexateuch, as it widens the distance between Aaronites and other Levites, degrading the latter to mere servitude to the priests (3:5, 9; 4:17-20; 8:19; 16:10, 40; 18:7). It also allows the priests, now secure in civic strength, to do murder when the law of Ezraite exclusiveness is violated (25:6-13), and emphasizes this law (33:50-56). The main purpose of the book seems to be to glorify the house of Aaron or of Zadoc, which was in power at Jerusalem before the Maccabean dynasty. B.C. 160.

Deuteronomy (*Debir-im*, trans. "These be the Words") shows its post-captive date (28:36, 41, 53, 63; 29:28; 30:3, 8). It is as fierce in Ezraic exclusiveness as an established fanaticism could write it (7:1-6, 16-23; 20:16-18). Portions of it (13:1-5)

seem to be taken from Jeremiah (29:8-19). Its Jehovahism sounds the lowest depths of theologic bigotry (13:6-18) and the utmost zeal for morbid exclusiveness (2:34; 3:6; 7:2, 16; 14:21; 20:14, 16; 23:20). The book seems designed to accentuate this exclusiveness, as well as to concentrate the Jehovah worship at the Jerusalem temple (12:11, 14:21; 16:5-6; 26:2). It acquaints us with the fact that the names Jehovah (Jehoah) and "Jew" (Jehud) are the same (28:10; 2 Chr. 7:14)—

"All people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

Jacob is called Isra-El (Gen. 37:1-3). The Hebrew "El" is translated "God" in modern versions of the Bible. Its plural form is Elohim (gods), and appears more than 2,500 times in the Old Testament, while the singular El (god) appears about 200 times; yet the plural form Elohim is translated "god" when such best served the purpose of the translators.

The real meaning of the Hebrew word "El" is power or might. "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai (God Almighty), but by the name of Y-H-W-H (Je-Ho-Vah) was I not known to them" (Ex. 6:3).

The Hebrew manuscripts, having no vowels, gave the four consonants YHWH or YHVH, and this was translated into Jehovah. The proper sound of the spoken name is totally unknown. "It is agreed," says Rev. Hitchcock, "that it was not 'Jehovah.' Scholars have proposed Yih-veh, Yehveh, Yahveh, Yahvah, etc., but no opinion on the subject is more than a guess" (History of the Bible, p. 1147). This fact is never told by the clergy to the layman, who thinks that the Hebrews called their god by the name of Jehovah.

Many of the Jewish kings had the last syllable of Je-Hov-Ah affixed to their names with the idea of the sound of their name striking terror to the hearts of their enemies. Some of the "prophets" adopted the same method with a view to having their name inspire greater consideration and respect on the part of the people.

The Hebrew word "El" appears in many Hebrew names, as Beth-El (house of God), Jo-El, or Eli-Jah (Jehovah is God), Isra-El (God strives).

Ezra (Isra) is not only the "Moses" of the Pentateuch, but to his name he affixes the name of God (El), and gives the name of Isra-El (God strives) to the people described by him. This fact is further evidence in support of the assertion, that he is the "Moses" of the Pentateuch.

The first traces of historic ground we find, as we peruse the pages of the Old Testament, appears in the books of Ezra and Nehemiah. It is probable that their "return" from Babylon was rather the movement of Euphratic people from the Persian conquest. For it is incredible that the 4,600 people that Jeremiah (52:28-30) says were carried off to Babylonia as captives in 600-586 B.C. should have increased in two generations, or about 69 years, to 49,897 (Ez. 2:64-65), and still leave others to come with Ezra eighty years later (456 B.C.).

After the first mythical hero of the Isra-El-ites has served his purpose, Ezra disposes of him in a skillful manner:

Moses (alone) went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. From this vantage point the Lord shows him the land which he has sworn to give unto the seed of Abraham. "I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord dies there in the land

of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day" (Ex. 34:1-6).

"Unto this day" exposes the whole plot. It is evident that this passage was not written down by Moses at God's dictation. It was written long after the alleged death of the mythical Moses.

"The American Weekly" of November 5, 1933, suddenly published a two-page account, in which it is alleged that "the Bible stories in Genesis came from Egypt," and that the Pentateuch was "indeed written by Moses."

The account asserts that Dr. A. S. Yahuda, "one of the foremost Hebrew scholars in the world, who had spent many years studying the subject," comes forward "with striking evidence that while there were similar legends in Babylonia, yet the Bible stories are Egyptian in their setting and coloring." The account continues:

"All this Egyptian material in the Bible is the result of the long stay of the Israelites in Egypt from the time of Joseph to that of Moses."—p. 14.

But the claim of the "long stay of the Israelites in Egypt from the time of Joseph to that of Moses" is not supported by any evidence found in the abundance of Egyptian records unearthed by archeologists. It is just the same old story of orthodoxy still grasping at straws, as it continually strives to prove as true and genuine, the writings which conclusively prove by their own text to be forgeries.

Egypt is located at the back-door of Canaan, in which land the Jews dwelled for five hundred years. They fled into Egypt from the Assyrians first, and later from the Chaldeans, when Palestine was conquered and taken by these nations (Jer. 37th and 44th chapters).

The last flight of the Jews into Egypt occurred about a century before Ezra. They fled into Egypt for safety after they had assassinated the Chaldean officials that governed Judah. Then it was, and not in the days of Moses a thousand years before, that the Jews acquired their knowledge of Egyptian legends, traditions, and mythology that appear in the Pentateuch.

When the Jews returned from Egypt, and from Babylonia, to Canaan, they brought with them the gist of the material that comprises all of Genesis, included in the first eleven chapters. "God calls Abram" in the twelfth chapter, and we shall later see the superstitious reason for the beginning of Jewish history with Abram in the twelfth chapter of the first book of the Old Testament.

Lesson No. 13, Chapter No. 35

THE THIRD FORGERY

The student may be shocked to discover, that the "word of God," as contained in the Pentateuch, is a forgery. This is shown by evidence taken from the Bible itself. "Out of thine own mouth will I judge thee, thou wicked servant" (Luke 19:22), "and by thy words thou shalt be condemned" (Mat. 12:37).

The great Prophet Jeremiah, who lived at the time, and who discovered what was occurring, publicly denounced to the people, "the false pen of the scribes" which "worketh for falsehood." And he paid with his life for proclaiming the Truth.

The Jews had three divisions of their sacred writings—(1) the Law, (2) the Prophets, and (3) the Hagiographa or "sacred books." They thought most of the Law, less of the Prophets, and least of all of the Hagiographa (Prof. Samuel Davidson,

D.D., LL. D., Canon of the Bible).

The Law they called the "Torah." It consists of the "Five Books of Moses" (Pentateuch). This was their most sacred writings, and, consequently, the scribes of the Four Gospels make Jesus frequently speak of the "Law," and also of the Prophets, but never of the other books (Luke 16:16).

The most sacred Torah, the "Law of the Lord as given by Moses," is a forgery, and so declared by the Bible itself. What can be said of the rest of the books of the Bible? Let us proceed. The student shall see that the evidence contained in the Bible itself, continues to expose the forgeries of the priesthood.

The "Book of Joshua" (Jehoshua), with the "Five Books of Moses," constitute the Hexateuch. It is the popular belief that the "Book of Joshua," like the preceding books, was written down by Joshua at God's dictation (Josh. 1:1-2), closely following the death of Moses.

Unfortunately for this comforting idea, the writer of the "Book of Joshua," never pretended to be Joshua, and often indicates that he is writing years after the time of Joshua, for he observes that a thing goes on "unto this day" (Josh. 9:27; 15:63). Such statements are fatal to the claim that the writing is the work of Joshua.

The "Book of Joshua" purports to be a history of the Israelites within about the period of 1450-1400 B.C. Its whole tenor is denied by Judges (3:5-6; 11:26), by Ezra (9:1-2), and by other evidences.

The horrible atrocities of the alleged conquest of Canaan, especially described in Jos. 10th and 11th chapters, seem as though written to impress the teaching of Ezraic exclusiveness; and this was not practiced even in the religious services till a thousand years later (Zech. 14:21; Ezek. 44:7). The last three chapters are especially Ezraic. There is, of course, no reasonable belief in the events such as related in Joshua, and which antedate the fables of Troy's fall and of Rome's foundation by several centuries.

Judges (Shaphat-im) is valuable as a compilation and explanation of several local cults, though arranged in series or sequence for historic purposes. The country towns had deities and shrines of their own (Jer. 3:6; 11:13) in the days of Jeremiah, and Judges is a partial theogony of Canaan. But Judges contradicts the supposed extermination of the Canaanites (1:1, 21, 29; 2:1-5; 3:1-5), and thus incidentally impairs the whole of Jehovah's promises to Moses (Mosheh) and the patriarchs, as alleged long afterward.

As a whole, Judges seems free from Ezraic or hierarchic influence, and presents Canaan in a wholly different light from that of the Hexateuch. But its stories are mostly of Har Ephraim or G-Ilead series, implying theophanies, as Eph-Raim seems to mean "double-sighted" (Ra-ah); Gr. Orao, "to see;" Egypt Ro, "Eye," and so perhaps Pa-Haraoh as an Egyptian divine name, as Roeh was Hebraic for "seer;" while the letter G in Gilead may be posthetic as in Go-Morra, G-Azzah, etc.

The four books of Samuel and Kings have many primitive touches, but the voice of the ecclesiastic is heard in them. They purport to record a period between 1050 B.C. and 580 B.C. The two Chronicles are a feeble and priestly abstract of the four former, and evidently were written when Ezraic hierarchy was haughtily entrenched (2 Chr. 36:20), and perhaps not long before the dawn of the Christian era.

In the Chronicles, the priests had become kings in the Has-

Hasmonian line, and found it better not to impugn royalty as their predecessors did; hence they omit the story of Absalom's rebellion, of David's murder of Aor-Iah and prostitution of Bath-Sheba, of Elijah's insolence toward Achab, of Elisha's deposition of Hazael and the house of Achab, etc. But the omission of any story of these worthies may be due to the probable fact that they still had shrines near by, as we know Elijah's was in great repute a generation or more after Christ; while the long and peaceable reign of bad Manasseh, as told in Kings, is enlarged in the zealous Chronicles by a new account, in which he is made a captive at Babylon.

Joseph McCabe sheds some light on the time when Chronicles were written by these observations:

"We read in 1 Chronicles xxix, 7, of money being paid or evulated in darics, that is to say, coins of the Persian Darius; so, obviously, this was written long after 520 (the first year of Darius I). We read further (iii:19, etc.) that six generations had elapsed since Zerubbabel; so the book must have been written about 400 B.C. We read in Nehemiah (xii:1-26), a list of names that go back to the time of Alexander the Great, who died in 323 B.C. In a word, Chronicles, Ezra and Nehemiah are forgeries of the fourth century B.C., using some ancient memoirs (perhaps—there is no proof), but giving a totally false version of the events."—Forgery of the Old Testament, p. 44.

Second Samuel is an elaboration of the story of David, which could be omitted without impairing the sequence. The post-captive date of these several books is clearly attested by them (1 K. 8:46). Their authenticity is not sustained by any other writing, and by no lithography or monuments, either theirs or those of others.

The Books of Ezra and Nehemiah are perhaps little indebted to their putative authors for their composition though both of these are probably names of real characters. The latter book includes the time of Juddua (Neh. 12:11, 22, 47), who was high-priest in the time of Alexander the Great, or a century later than Nechem-Iah.

Yet these two small books seem the key to the Jewish canon. The crude condition they describe may well have caused Ezra and Nehemiah to originate the Hexateuch, or its nucleus or substance. It seems to us difficult to understand Jewish annals and Jehovahism without an understanding of these two books.

Whatever history there may have been back beyond the time covered by these two books, is vague, dim shadowy, for the same people were in Canaan and about Jerusalem (Ez. 9:2-3; Neh. 5:17) in the time of Ezra and Nehemiah, that had allegedly been driven out or destroyed a thousand years before (Deut. 2:34; 3:6; Josh. 10th and 11th chapters), and had not been assimilated even under the warrior David and the mighty Solomon.

It seems that the people, Isra-El, get their name from Ezra, as we have explained (Chapter 30), who separated the holy Zera or "seed," and who perhaps first introduced the name Jehovah (Jehoah, Jehud, Jew), which appears in the name of "Darius," the Persian Dare-Iahveh and Dare-Iva-Esh. The interesting account of Jeremiah (37th and 44th chapters), describing a period a century before Ezra, when the people of Judah (Jehudah) migrated to Egypt, seems to show that Jehovah was not then the deity of that people. Furthermore, in his remonstrances against their going to Egypt, Jeremiah does not refer to

their ever having dwelt in Egypt (Mi-Zera-im) at any time before—a deadly silence that seems fatal to the whole account of the Hexateuch; since the vision parts of Jeremiah, where he alludes (32:21) to the Exodus, it was done by Ezer-Oa Natu-Iah (trans. “arm stretched out”), as in the Hexateuchal phrase, and therefore not only priestly, but after the Captivity (Jer. 25:11), and even after the fall of Persia (25:26), 330 B.C. For the “king of Sheshach” probably alludes to Alexander, and the Medes had not become a power in the putative time of Jeremiah; while Ezer-Oa may be Ezra the “eunuch” (E-Sar-is) or “mutilated” (Natak), and he may have been Nat-uk (Lev. 22:24).

Ezra's great struggle was to require the Isra-El-Ites to remain apart from other races, be an exclusive people, and not to adulterate (Ex. 20:14). He made the men “put away all the (strange) wives, and such (children) as are born of them, according to the counsel of my lord” (Ez. 10:3). Nehemiah shows that Ezra succeeded in this effort (Neh. 9:2), and for reasons (13:1-3) which are amplified by precept and incident in the Hexateuch, and even as the cause of Solomon's apostasy.

The observance of the Shab-ath (sabbath) is assigned to Nech-Ermiah, yet the writer (Neh. 13:15-22) seems ignorant of the penalty (Ex. 35:2) for its violation. This fact suggests that the penalty must have been prescribed years later. Nor does he cite the penalty actually claimed to have been executed on a man for this offense in the presence of Moses himself (Num. 15:32-36). Nor does Ezra, with all his zeal against adulteration, and ready scribe that he was in the Law of Moses (Ez. 7:6), cite the dreadful plague (Num. 25th chap.) caused by the marriage with the Midianites.

However, Ezra 7:10 and 11 seem a clear claim for Ezra, that he was indeed the actual author of such commandments, statutes and laws as are seriously assigned by the deceiving priesthood to the mythical Moses—

“For Ezra had prepared in his heart to seek the law of the Lord (not of Moses), and to do it, and to teach in Israel statutes and judgments. Now this is the copy of the letter (commission) that the King Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel” (Ez. 7:10, 11).

If these commandments, statutes and laws were written long before, by Moses at God's dictation, as alleged in the Pentateuch, and were contained in the “book of the law of the Lord. This statement is fatal to the claims that God, on mount Sinai, dictates the law to Moses (Ex. 19th and 20th chapters).

Or, if Moses had written the “Torah,” as alleged, it must have been destroyed when Jerusalem was burnt and destroyed. Hence, it seems that Ezra did write the “Torah,” as he says. From this it appears that there is not one word of truth contained in the statements relative to Moses meeting God in the cloud of smoke on mount Sinai.

Furthermore, Moses is the only man the world has ever known who wrote an account of his own death and burial, and described the exact spot where his friends placed his body (Deut. 34:5, 6). But the priesthood has solemnly asserted for fifteen hundred years that this is all true and correct, “according to the word of God.”

Another feature in some of these books is that of the factional struggle between certain claims to royalty and the priesthood, shown in the historic books by the vicious and irrelig-

ious conduct ascribed to the kings—even to David, to Solomon, to Hezekiah and Josiah. The priesthood is crowned in Aaron himself (Ex. 19:6; Lev. 8:6-13).

It appears to be the house of David against the house of Zadok, Hosea (3:4-5) and Jeremiah (33:17) promise the restoration of the Davidic line or cult. Hosea (4:9) condemns the priesthood, as Jeremiah continually does (5:30, 31; 6:13; 7:22; 8:8-10; 14:14, 18; 23:11, etc.).

Zechariah (6:9-13) seems written to urge that the hierarchy, which begun with Joshua as the “Branch” (3:8), should wear a crown, though he had probably arrived from Babylon astride an ass (9:9). The apotheosis of this Joshua is contained in the 3rd chapter, inasmuch that it is possible to assume that the very name was given to a supposititious and mythical hero of nine hundred years before, who is alleged to have led the Isra-El-Ites into Canaan.

This curious story seems interpolated, for purpose, into Genesis (14:1-20). It is intended to show that the priesthood in the line of Zadok, of which the mythical Joshua was a scion, were “kings” (Mel-chi-Zedek) as well as hierarchs at Jerusalem before David's time, and that even Abram paid tithes to him (Gen. 14:18-20). So the name of the last “king” of Jerusalem was altered from Mattaniah to Zedek-Iah (2 K. 24:17).

It was perhaps the rural element that clung to the Davidic sect, and we have it in Isaiah (11:1-10) that the “branch” will come from that line.

Jeremiah seems written partly during the Captivity and partly after the Return. It differs from the other books in its assault on the corrupt priesthood (5:30-31; 7:11, 22, etc.). This is the same corrupt priesthood that later put over the Pentateuch, now regarded by us as the “Word of God” by the hand of Moses.

Jeremiah's strong denial (7:22; 8:8, 10) of the whole ceremonial law must have been some time after Ezra's promulgation of it. For Ezekiel (8) shows that the law was not known during Zerubbabel's time (520 B.C.). Other passages (25:11; 29:10; 30:3, 18-22; 50:2; 51:8-11, 41) evince post-captive date.

Jeremiah (7:31; 19:5; 32:35) joins Ezekiel (16:36; 23:37, 39) and Micah (6:7) in objecting to human sacrifices, which seems to have been a practice of “God's chosen people” under Ezraic ordinance (Neh. 10:36; compare 2 K. 3:27; Ex. 22:29-30; Num. 3:40-51).

The word “Jews” is also evidence of late date, after the worship of Jehovah (Jehoah) was instituted. Except Esther, the word is used more frequently in Jeremiah than in any other book. It is scarcely found in any other. It appears not to have been applied until long after Ezra's era.

Jeremiah himself appears to be a real personage. His efforts in behalf of the Casidi-im (trans. “Chaldeans”), his arrest and trial, and his deportation to Egypt, all seem actual events, and similar to the struggle, arrest, and trial of Jesus. In fact, this experience may have furnished the thought that suggested some of the experiences related in the story of Jesus.

The book of Job so far excels other biblical writings in profundity of its speculations and thought, save a few of the Proverbs, that its nativity among the uncultured Jews becomes a problem. Except the language, there is not a single word to show that it is a production of that people. Even as a wail over the Captivity, as it might seem to be, it lacks the basic Jewish

theorem that all calamities are for disobedience to Jehovah, while Job is a perfect man. The date of it is now considered by scholars to be somewhat recent, but the indica of this is slightly either way.

Kohlreiff, in his *Chronologia Sacra* (Hamburg. 1724), as cited by Waldius, identifies Melchizedek king of Salem (Gen. 14:18) with Job. He "was the priest of the most high God;" he brought forth "bread and wine" for Abraham, and blessed him (Gen. 14:19).

This view is supported by Joseph A. Seiss, D.D., who shows that Job's age, which was either 240 or 248 years, places him back before Abraham, in the days of Peleg, who was five generations before Abraham, and lived 239 years. He continues:

"In general character and position, Job and Melchisedec appear to be one and the same. Paul calls on his Jewish readers to "consider how great this man (Melchisedec) was" (Heb. 7:4), and of Job the sacred record is, "This man was the greatest of all the men of the east" (Job 1:3). Melchisedec was 'priest of the most high God,' and of Job it is written that he sent and offered burnt-offerings for his sons and daughters 'continually' (Job. 1:5). Melchisedec was a princely personage; and all agree in assigning a princely rank to Job. It remains a question till now, whether or not he was a real 'king,' many maintaining that he was."—*A Miracle in Stone*, p. 207.

Job was not a Jew, for in that Book appears no description, no allusion, and no word, from which it could be guessed that such a people as the Jews or Isra-El-ites existed.

Job lived in "the land of Uz" (Job 1:1). This seems to be the Egyptian Thebaid, called Uas and Ap-t As-u, which is our word "oasis," and Job may personify this. Grethenbach writes:

"The Shab-ae, not 'Sabeans' (Job. 1:15), who took his cattle are perhaps the 'seven' Hathors or 'Fates,' just as they are the 'seven' Ma-Chel-Eph-oth (trans. "locks") of Shimshon, or the seven mouths of the Nile, which Job may represent; though the seven Igi-i (whence Agag, Ogyges, 'ogre') or 'arch-angels' were also potent on the Euphrates . . ."—*Secular view of the Bible*, p. 217.

Esther is probably a Jewish production of the first century, or rather an adaptation. It is not mentioned by Philo, but is by Josephus. No name of a Canaanite or Hebrew deity is mentioned in it, except that of E-Sether (not "Esther") herself, who seems the Ashethor-eth of Sidon-im (1 K. 11:5, etc.), who became (Deut. 7:13; 28:4) a synonym of fecundity, as Asherthor-et Zoan (trans. "young of flocks") in the latter citations does not seem more than "rutting of sheep;" though Setar is "hidden" or "secret," and the name Esether or Ishitar was applied by the Syrians and perhaps the Chaldeans to the day-star, and the latter called one of their chief goddesses Ishtar.

Esther (Esether, Ishitar, Asherah) may be the "Queen of Heaven" (Jer. 44:17) that had done more than Jehovah had for "the children of Isra-El," when they told the Prophet Jeremiah that they would not harken to what he had said "in the name of the Lord" (Jer. 44:16), but would continue to "burn incense unto the Queen of Heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem."

When these things were written, Moses had been dead almost a thousand years, and all these years it appears that Jehovah (Yhvh) was not known, nor worshipped by the Jews as their god. For they, and their fathers, and their kings, and their princes, had worshipped the Goddess in the "cities of Judah,

and in the streets of Jerusalem."

The *Britannica* says:

"When Yahweh gradually came to be Israel's local Baal (god), he became worshipped like the old Canaanite deity, and all the sensuous accompaniments of the Hedeshoth, as well as the presence of the Asherah or sacred pole (phallic worship), became attached to his cult. But the symbol carried with it the numen of the goddess symbolized" (*Encyc. Brit.* 11th Ed. xiii, 180a).

Ezekiel is perhaps the oldest of apocalyptic books. Its chief features are its description or ideal of God as set forth in the 1st and 10th chapters. But the still more important 8th chapter shows the religious condition at Jerusalem after the "second temple," or perhaps just before Ezra established Jehovah as the national deity; or probably even after Ezra's time, or a thousand years after the so-called Exodus, and which chapter accords with what we otherwise learn of Canaanite cults, but which, like the co-exilic account of Jeremiah (44:15-30), is a refutation of all the Jewish claims for the antiquity of their sacred history.

The Book of Ezekiel purports to have been written during the Captivity of the 4,600 people carried away to Babylonia (Jer. 52:28-30), and it seems as one of the earliest of the Hebrew writings, as its simple ritual for the great observances shows (45:17-25). It perhaps suggested to the later authors of the Hexateuch the division of the land of Isra-El (40:1-2; 48:1-7, 23-29), while it is utterly silent as to Moses and David and Solomon, and the whole secular narrative, save mentions of the Exodus and the sojourn in the Madebar (Wilderness).

The Book of Daniel shows on its face that it was written some three hundred years after the Captivity, and by an author who gathered his material from unreliable sources. He tells the story of a famous feast by "Belshazzar the King," and of the writing on the wall. It expressly says throughout the account, that it was written by Daniel himself. "I Daniel" occurs in many chapters.

Belshazzar was supposed to be the son of Nebuchadnezzar, and ascended the throne when the later went to the field to "eat grass as an oxen" (Dan. 4:32). He "made a great feast to a thousand of his lords, and drank wine before the thousand" (Dan. 5:1). As they drank there "came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace" (Dan. 5:5):—

"And this is the writing that was written, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered they kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old."—Dan. 5:25-31.

The past has given up its secret. We are able to examine and compare Daniel's account with that of history.

Clay tablets of the Great Persian king Cyrus have been unearthed. Prof. Sayce gives us a translation of them. They describe the taking of Babylon by Cyrus. These and other authentic and contemporary documents of the age which "Daniel" describes, show:

1. That Belshazzar was not king of Babylon.
2. That the name of the last king of Babylon was Nabonidus.
3. That the city was taken peacefully, by guile, not by bloodshed.
4. That it was Cyrus, not Darius the Median, who took it.
5. That Darius, who is said by Daniel (11:1) to have been the son of "Ahasuerus" (Xerxes), was really his father.
6. That all the Babylonian names in Daniel are absurdly misspelt and quite strange to the writer, supposed to be Daniel.
7. That the writer (Daniel) describes the Chaldeans in a way that no writer could have done before the time of Alexander the Great.

Commenting on this, Joseph McCabe writes:

"It is now beyond question that the man who wrote Daniel, and pretended to be alive in 539 B.C., when Babylon fell, did not live until three or four centuries later. The book is a tissue of errors, as we find by authentic documents and by reading the real Babylonian names on the tablets.

"Now, why did the writer do it, and what was his object? Quite clearly he wanted to convince the Jews that Jahveh (Jehovah) would miraculously protect any Jews who refused to obey a sacrilegious king. And this gives us a clue to the date (when the book of Daniel was written). It was in the second century B.C. (300 years after Babylon fell), when the Greek king Antiochus Epiphanes tried to compel the Jews to break their law. A pious Jew, probably a priest, then wrote this book (Daniel): very clumsily, as in the course of three centuries the facts and names had been forgotten. Now we have discovered the real contemporary documents, and there is no room for dispute."—*Forgery of the Old Testament*, p. 17.

Keeler states:

"The book of Daniel, which has been so extolled for its prophecies, was not written till the Maccabean period (170 or 160 B.C.), and long after the events prophesied had occurred; and the man who translated it from Hebrew into Greek added the Prayer of Azarias, the Song of the Three Children, the History of Susannah, and Bel and the Dragon"—*History of the Bible*, p. 32.

Grethenbach asserts that the Book of Daniel was written about 165 B.C. He writes:

"The Daniel, a book written during or soon after the deadly struggle of the rebel people against Antiochus Epiphanes, about 165 B.C.; a king who had decreed the abolition of the Jewish religion, and set up statutes of his own Hellenic gods in the temple at Jerusalem . . .

"The Jews had been tributaries of the Macedonian powers around them since the days of Alexander, B.C. 330, and their religion had been tolerated by his successors till this Antiochus, supporting a Hellenizing faction (Dan. 11:30, 32), offended sentiments of piety or patriotism; piety and patriotism being to the Jews much the same thing. Their fierce and sanguinary resistance to Antiochus (Dan. 12:1-3), crowned by victory, had served to intensify the prejudice against images and other concrete symbols, which were called 'abominations' (Shik-Az or Kuz) to Jehoah and pollutions of his temple . . ."—*Secular View of the Bible*, p. 280.

Lesson No. 14, Chapter No. 36 STORY OF THE EXODUS

The Jehovahists or Ezraiters insist that theirs was a nation of great antiquity, which had formerly dwelt in Egypt, and whose ancestors had entered into an agreement with Jehovah (Gen. 28:20-22) to be his particular people, hence, they were not to adulterate with other people, provided—

If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that

I come again to my father's house in peace; then, shall the Lord be my God—is the vow of Jacob (Gen. 28:20, 21).

When Ezra, the priest and scribe, wrote this, he made ample provisions for the priesthood—

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee (Gen. 28:22).

The Elohist sect, which may be called that of Jeremiah, seem to know little of these claims and agreements; for this sect assert that the Isra-El-ites dwelt in Gilead 300 years before they crossed the Jordan from the west and entered Canaan (Jud. 11:26). But the Ezraiters relate the history of the Exodus and the horrible history of the conquest, murder, and extermination of the Canaanites.

It is not difficult to assume that there were tribal movements and growths among the tribes or people about the Jordan river, and that some family of fugitives came there from Egypt. But that there was a Joshua and a wholesale conquest, attending by the frightful massacres recorded in the 10th and 11th chapters of Joshua, seems to be a mere literary effort of the scribe to illustrate the doctrine of exclusiveness that Ezra had promulgated.

The book of Joshua contradicts these merciless and unequaled atrocities; showing that the Canaanites were not destroyed nor even dispossessed (Josh. 9:17-18; 13:13; 15:63; 16:10; 17:12). Judges (1:21, 27-36; 3:5-6, etc.) denies the story of the conquest and wholesale slaughter.

It appears that a certain Kenite tribe of Midian became a part of the Isra-El-itic nation (Jud. 1:16). The book of Ezekiel, in its arraignment of Jerusalem (16:3, 45), twice charges that "the Amorite was thy father, and thy mother an Hittite,"—two races that are said to have formerly occupied the country, but who were not descended from Abraham or Jacob. And this charge is preferred some nine hundred years after the supposed extirpation of the Canaanites by the famous Joshua.

Ezra shows (9:1), a thousand years after Joshua, that the Canaanites, Hittites, Perizzites, and Jebusites were occupying Palestine at the time he himself was at Jerusalem (440 B.C.). And still later the "heathens" were round about (Neh. 5:17). These statements are fatal to the alleged conquest and extermination of the people of Canaan by Joshua, if not to the whole preceding history, at least so far as this asserts the supremacy there of the Hebrews, or the existence there of the Jews.

The book of Ezekiel, which professes to have been written during the Captivity by one who calls himself Ben-Adam (son of man), possibly gave, in its closing chapters (40 and 48), the hint upon which was later founded the whole story of the occupation and division of Canaan by the Jews.

In Jeremiah 44:17 the people tell the prophet that while they worshipped the Queen of Heaven, they had "plenty of victuals, and were well, and saw no evil;" and that (44:18) "since we left off to burn incense to the Queen of Heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine."

This indicates that the Jews knew nothing about the great things Jehovah had previously done for them, and of the former agreement between Jehovah and their ancestors, and that "ye shall be a peculiar treasure unto me above all people" (Ex. 19:5).

On the contrary, it seems to have been the Queen of Heaven that had been their benefactress—though she does not appear to have performed for them a single prodigy, or miracle, or to have brought them out of "Egypt," or written them any decalogue.

From these particular omissions, these three writings seem to be older than the story of the Exodus; and yet we may be assured that not one of these three books is older than the

Babylonian Captivity.

Nowhere is any animosity shown toward Egypt in the Jewish scriptures. On the contrary the Egyptians are favored (Deut. 23:3-4, 7-8)—"Thou shalt not abhor an Egyptian; because thou wast a stranger in his land" (Deut. 23:7-8). There is a vast difference between strangers and slaves.

It is important to observe that Jeremiah, in his argument to the people, does not allude to Jehovah as having done aught for them of such kind, and seems entirely oblivious that Jehovah had ever brought them out of Egypt. The point seems only to be, that they were deserting their local deity, whom, Jeremiah said, would "watch over them for evil and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them" (44:27), if they went to Egypt.

This very natural episode, which must have occurred about 550 B.C., serves to show that there was no history of the Jews at that period; though in other places of Jeremiah some brief mention is made of the Exodus.

It is reasonable to assume that when Nebuchadnezzar attacked, took, and burnt and destroyed Jerusalem, some of the Jews out of great fear, fled into Egypt, situated not far to the south. After that, the Jews who were left in Jerusalem, staged an uprising and massacred the Babylonian officials there (2 K. 25:24, 25), and then fled into Egypt from the Vengeance of the Chaldeans—

"And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees" (2 K. 25:26).

Jeremiah says:

"So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, an all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven (by the Chaldeans), to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord" (Jer. 43:4-7).

This migration of Jews into Egypt occurred about 150 years before the time of Ezra, and before Jehovah had been introduced by Ezra, and become the deity of the people of Judah. It seems that it was to persuade these to return that Ezra wrote as he did. In fact, some scholars assert that the story of the Egyptian bondage and the Exodus, which are nowhere definitely described in Egyptian history so far found, grew out of this incident. But he thus wrote after Jeremiah (41:17, etc.), for in the latter's remonstrances against the migration to Egypt, there is no mention of it—and certainly the citation of a former oppressive bondage in Egypt would have been his most potent argument.

Jeremiah, in his desperate effort to prevent the sojourn in Egypt, says nothing of the alleged former bondage there. Nor is there any hint to such an event by him or the other scribes, when they sum up the sins and iniquities of Egypt (Jer. 46:14-28; Isa. 19:1-25 Joel 3:19; Nahum 3:8-10; Ez. 30th, 31st, and

32nd chapters). The three chapters of Ezekiel are entirely devoted to the sins of Egypt, but not once does he refer to hint to the former bondage.

These glaring omissions seem fatal to the whole story of the Exodus.

Chapter No. 37

BIBLICAL CONTRADICTIONS

As we observe, there are many inconsistent and contradictory statements in the Hebrew scriptures. If they appeared in any scientific work, the entire work would be discarded as useless and of no value. Those who observe them in the Bible and point them out, are crushed into silence by the priest with his charge of carnal mindedness, and a lack of spiritual discernment.

But we are living in a different age. New knowledge and new hope are flooding the world, and men are casting off the enslaving fetters, forged by the priesthood in the Dark Ages and fastened onto the people. So we pass on boldly to examine that "inspired book," which so long has held people in awe and ignorance, and even paralyzed the mind.

We observe that Moses led 600,000 valiant men out of Egypt (Ex. 12:37; Num. 1:45-46); but these "valiant" men show no manly motive for fight, flight or migration. They simply wander around for forty years in the Ma-Debar (trans. "wilderness") (Num. 32:13), that small corner which Alexander the Great set out to conquer with only 35,000 men. We are supposed to believe this on the priestly explanation, that "the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years."

At Zemarim the Judeans arrayed 400,000 "valiant men of war" against 800,000 "chosen men" of Israel, of which latter, a half million were killed in that battle (2 Chr. 13th); that Asa's 480,000 Judeans defeated one million Ethiopians (2 Chr. 14:8-15); that Solomon (Shelomeh) had one thousand wives and concubines (1 K. 11:3), and forty thousand stalls for his chariot horses (1 K. 4:26), and built a temple which he overlaid inside with gold (2 Chr. 3:4-5).

There are other statements that almost directly deny such as these. For two generations before the 1,200,000 Hebrews are said to have met in battle at Zemarim, David, king of both monarchies, mustered "all the chosen men," and these numbered only 30,000 (2 Sam. 6:2) and a century after the battle of Zemarim, the king of the northern monarchy, Achab, numbered "all the people, even all the children of Israel, being 7,000" (1 K. 20:15), while his contemporary king of Judah is credited with 1,160,000 "men of War," besides the garrisons (2 Chr. 17:13-19).

Asa's host and mighty victory over a million Ethiopians did not prevent his call on Benhadad king of Syria for help against the petty kingdom of Samaria (2 Chr. 16:1-8).

The riches and power and glory of the famous Solomon are found to be exaggerated, when we are told that he did not have sufficient to pay Hiram of Tyre for the money and timber had of him in the building of the temple; and Solomon is made to cede to Hiram a district of land that lay within about sixty miles of Jerusalem (1 K. 9:11).

To these citations of many instances may be added the manifest feebleness of the Judeans when Nebuchadnezzar, in

four raids sent to Jerusalem, found only 4,600 persons that he saw fit to carry away, which 4,600 constituted the famous "Captivity" (Jer. 52:27-30).

But in the Return from the Captivity, there came back to Judah 42,360, in addition to which there were 7,337 men-servants and maid-servants, and 25 singing men and singing women—a total of 49,942 people (Neh 7:66,67). But this number did not include all; this was the first Return. There were many who did not return until later, and some that never returned from Babylon to Judah.

The Jehovistic or Ezraic books (Deut. 7:1-4; 20:16-18; Joshua 10:40-43), in their zeal against adulteration of the blood, declared that Jehovah commanded that the Canaanites should be utterly destroyed; but this cruel and horrible order of the "God of all love" was not executed (Josh. 15:63; 16:10; 17:12; Judges 3:5; Ez. 9:1-2). Judges (3:5) declares that the Isra-El-ites dwelt among the Canaanites and intermarried with them; as it seems from Ezra that they did in his day.

It further appears (Josh. 17:17) that the Canaanites kept, not only Jerusalem (or Jebus), but the fertile plains of Jezreel and the Jordan; and that some years after Joshua, they fought and subjugated the Isra-El-ites (Jud. 4:2-3); for the atrocity of the command was so infamous as scarcely found assertion from more than one writer.

It appears from Exodus (29:11, 12) that Jehovah's altars ran red with blood, for "thou shalt offer every day a bullock for a sin offering for atonement" (Ex. 29:36), and "pour all the blood beside the bottom of the altar." But the 7th chapter of Jeremiah repudiates the whole sacrificial system, and denies its divine origin (Jer. 7:22). Lev. 18:21 and Deut. 18:10 forbid human sacrifice, while Lev. 27:28, 29 commands it.

The statements of Zechariah show that the Jewish captives were still in Babylonia when the temple at Jerusalem was rebuilt. But 2 Chr. 36:23 shows that the captives were returning to Jerusalem to rebuild the city and the temple. Ezra, nearly a hundred years later (440 B.C.) gives a glowing account of the Jews, in 536 B.C., returning from the captivity to Jerusalem (Ez. 2:64-67).

Prof. Rev. Hitchcock states that "the chief tendency of the principal Christian church was, to keep the Bible away from mankind, and to substitute the authority of the Church as a rule of life and belief" (History of the Bible, p. 1159). When we examine the Bible we understand better why the Church pursued this course. For an examination of the Bible destroys the claims made for it by the priesthood.

Chapter No. 38 CIVILIZATION OF THE JEWS

The biblical writings detail atrocities which, in this enlightened age, serve to condemn rather than to glorify "God's chosen people." The destruction of the Midianites (Num. 31), where the Jews claim "they slew every male" (v. 7), and "every male among the little ones, and every female that hath known man by lying with him" (v. 17) reserving only virgins, of whom 32 were awarded to Jehovah (vs. 40-41). This, we shall believe, is done in the name of Jehovah.

In Joshua, 10th and 11th chapters, "all that breathed" were destroyed (1 Sam. 15th). And the horrors committed by David on the captive Ammonites of Rabbah (2 Sam. 12:31).

If we shall believe the Biblical writings, the Jews were polytheists (Jud. 12:13), polygamists (1 K. 11:3), sun-worshippers (Eze. 8:16), serpent-worshippers (2 K. 18:4). Moses made a brazen serpent to worship (Num. 21:9), forgetting that Jehovah is all-powerful; he needed a serpent to help him. They were idolaters (Ps. 106:36); sacrificers of children (Ps. 106:37). They burnt their children as sacrifices to their gods (Eze. 16:20, 21; 20:26), and burnt their children in the fire of Molech (Jer. 7:31; Jer. 32:35).

King Ahaz of Judah offered his son as a burnt sacrifice to the gods (2 K. 16:3). They seemed not to know that the sacrificing of children was forbidden (Lev. 18:21; Deut. 18:10). They often ate the sacrifices of the dead (Ps. 106:28; Rev. 2:14). They were savages, barbarians, cannibals—they were "God's chosen people;" their writings is the "Word of God," and our guide of a correct life.

That these writings, which condemn themselves and their authors, should be deemed, as a whole, a sacred series, of divine inspiration, is a miracle more astonishing than any "miracle" which these writings describe.

These writings portray the Jews as they were before the Captivity. The Jews that returned to Jerusalem, after an interval of more than two generations of Babylonian education and culture, were a far different people in morals, customs, habits and mental character.

The Jews that went to Babylon mostly died before the end of the exile, and it was their children that returned to Jerusalem. They that went to Babylonia were nothing more than barbarians. Their children that returned were a civilized and educated people. The Jews went to Babylonia a confused and divided multitude; they returned with a desire of united exclusiveness (Neh. 13:1-3). They went with no common literature generally known to them, for it was only about forty years before the Captivity that Hilkiah the high priest "discovered a book of the law of the Lord by the hand of Moses" (2 K. 22:8). Aside from that one reference, there is not a single hint in the preceding history of any reading of books. But they return from the Captivity with most of their material from which to compile the Old Testament.

It seems clear that when the Jews were relieved of their bickering, oppressive, murderous kings, and were surrounded by the environment of civilization and education of the Babylonian world, they made their first great stride forward in the field of learning and literature.

Of the Jews before the Captivity, Doane writes:

"We know that they revered and worshipped a Bull, called Apis. They worshipped the sun, the moon, the stars, and all the host of heaven. They worshipped fire, and kept it burning on an altar. They worshipped stones, revered an oak tree, and bowed down to images. They worshipped a Queen of Heaven called the goddess Astarte or Mylitta, and burned incense to her. They worshipped Baal, Moloch, and Chemosh, and offered up human sacrifices to them, after which in some instances, they ate the victim (Ps. 106:28).

"It was during the Captivity that idolary ceased among the Israelites. The Babylonian Captivity is clearly referred to in the book of Deuteronomy, as the close of Israel's idolatry.

"There is much evidence to show that the real genius of the people was first called into full exercise, and put on its career of development at this time; that Babylon was forcing nursery,

not a prison cell; creating instead of stifling a nation."—Bible Myths, p. 108.

Prof. I. Goldzhier says:

"The intellect of Babylon and Assyria exercised a more than passing influence on that of the Hebrews, not merely touching it, but entering deep into it, leaving its own impression upon it" (Hebrew Mythology, p. 319).

It was an age of historical inquiry and learning in Babylonia during the era of the Captivity. The Babylonian influence that had constrained Sardanapalus to collect a great library of ancient writings in Nineveh, were still at work.

Nabonidus, King of Babylonia during the Captivity, was a man of education and culture. He conducted antiquarian researches, and to his work we owe the date of 3,750 B.C. assigned to Sargon I, and still accepted by many authorities (Wells, Outline of History, p. 220). He was so busily occupied in furthering science and learning, and in antiquarian research work, as to neglect the defense of his kingdom against Cyrus.

It was these things, observed by the Jews for more than two generations, that set them to inquiring into their own history. It appears that they found a leader in Ezekiel. From such hidden and forgotten records as they were able to collect, genealogies, contemporary histories, legends and traditions, they compiled and amplified their story during the long years of the Captivity.

The story of the Creation, of the Fall of Man, the Flood, the heroes Noah, Moses, and Samson, the resurrection etc., they borrowed and incorporated from Babylonian sources, as we shall later see.

We know now that a high civilization developed in both Babylonia and Egypt fully two thousand years before any one claims that the Jewish tribes had come into Canaan from the Arabian desert. As this civilization flowed to and fro between Babylonia and Egypt, it had to cross Palestine (Canaan).

The legends, laws, and religions of both Babylonia and Egypt were known and observed in Canaan before the biblical scribe brings the Jews into this land. It is held that the Hebrew written language of that time was derived from the hieroglyphics of Egypt. Though the Babylonian script was at the time also well known in Canaan.

The earliest inscriptions in Hebrew that have been found, are the Moab Stone, of the 9th century B.C., and the Siloam Inscriptions of the 8th century B.C. Before then, the scribes of Babylonia had been writing on clay tablets for more than four thousand years.

Unbiased historians have shown, that when the Babylonian captivity occurred, the Jews had not written enough real history to fill ten pages of the Bible. The facts of history show, that Babylonia and Egypt gave the Jews the cosmic legends, monotheism, and the elaborate priesthood and ritual which was instituted and established after the Captivity.

The discoveries of the archeologist in the last fifty years constrain all unprejudiced scholars to assert, that such teachings of the Jewish scriptures as are of an elevating, enlightening, and civilizing character, were copied from the Egyptians and Chaldeans. The religion of Christianity is not that of the Jews, but that of Egypt and Babylonia. The time has come when we should give the credit where the credit is due.

Chapter No. 39

THE FOUNDATION IS FINISHED

Modern civilization is bound by doctrines that were originated by the despots during the Dark Ages. These doctrines have been recorded and bound into books, and are not allowed to be altered or transcended. They retard development and progress, and compel their followers to teach and practice things that are contrary not only to human reason, but to all the known laws of the Universe.

The Spiritual and Physical Highway that people travel today, was surveyed and graded many centuries ago. All education and training are designed to prepare men and women for that highway, and to keep them in it, and to discourage, and even prohibit, them from leaving that highway, or looking beyond its limits.

The Spiritual Man is the Real Man. It controls and directs the Physical Man. There can be no freedom of the Physical while the Spiritual, by false doctrines, is bound in darkness and ignorance. For by enslaving the Spiritual with false teaching, we enslave the Physical yet more firmly.

The Truth that makes men free (John 9:32) is not taught in temples that lie and thrive on human ignorance and mental darkness. Freedom comes from an enlightened Mind. It comes from correct knowledge, that leads men to a better understanding of the things by which they are surrounded. As the Mind is thus enlightened, the Spiritual is released from the fetters of darkness, and the Physical is placed more in harmony with the Law of Existence.

There can be no freedom of the Physical, while the Spiritual (mind, mental) is and remains paralyzed by a doctrine so contrary to the known laws of the Universe, that people are and have been forced to believe as Truth, that water can be turned into wine (John 2:6-11); that the dead can be restored to life (Luke 7: 14, 15; John 11:43, 44); that a word can restore a withered hand (Mat. 12:10-13); that four thousand men, beside women and children, can be fed with seven loaves of bread and a few little fishes (Mat. 15:34-38); that a live tree will wither and die from the command of a man (Mat. 21:19-20); that a tempest will subside from the rebuke of a human being (Mat. 8:24-26); that a man can walk on water (Mat. 14:25, 26); that graves open and dead bodies return to life (Mat. 27:52, 53); that a human body can float in the air (Mark 16:19; Luke 24:51).

This false and misleading doctrine, so contrary to all the known laws of the Universe, began to be spread over Europe, with the aid of the Roman Emperor, in 325 A.D. (Elementary Orthopathy, Lesson No. 25). The power of the doctrine reaches its highest point during the 12th, 13th, 14th and 15th centuries. Then, before the bitter battle of the thinkers, it began to decline.

The fathers of this doctrine, with the aid of the Roman Army, destroyed all literature and schools and temples of learning, and plunged Europe into that darkness which made people the slaves of ignorance. Then by a campaign of terror and murder and blood-shed. The fathers of the doctrine forced people, on their knees, to embrace and receive as Truth, a belief that is contrary to all law, reason, and experience.

Ezra, the priest and scribe, planned the foundation of the work. His successors carried forward what he had so well begun. They rewrote the story, from Adam onward. They changed David from a king and a hero, a warrior and a states-

man, to a sweet singer, the founder of the temple, the author of its liturgy. They smoothed the lusty Solomon into a saintly sage. Every statement that these Chroniclers included thereafter, they coated with a treacly moral application.

The world moved on. Cyrus released the Jewish captives. Then Persia was crushed. Alexander the Great rose and fell. Mighty Rome stretched her iron hand out over the land—and still the Hebrew books were added to and altered.

At last the foundation was finished. At a convention of the Rabbis at Jamnia, about 100 A.D., the list of sacred writings of the Old Testament was fixed, and the canon closed. Thereafter the documents were referred to as *The Law, the Prophets, and the Holy Writings* (Torah, Nebiim, u' Kethubim).

The Torah (Pentateuch) enthroned the priesthood, and silenced the Prophets. It did exactly what the priesthood wanted it to do. It was prepared by the priesthood for that purpose. It put the priesthood in power, thus giving the priests that for which they had so long labored.

Prophecy, one of the cunning schemes used in the development of the Old Testament, was now banished by the Bible itself. Prophecy had fulfilled its purpose and finished its work. It had enthroned the priesthood, and was no longer needed. So it was outlawed as a fraud by the very ones who used it to gain their nefarious ends.

The fraud of prophecy had hoodwinked the people well. "There is no more any prophet!" wailed a post-exilic writer, whose penetrating words are a commentary on this fraudulent phase of Judaism (Ps. 74:9). God grows no longer in the hearts of living men; he has become locked in the pages of a book.

Now, under the reign of the priesthood, the doctrine locked in the pages of a book took the form of an authoritative decree, laid down by an oriental sovereign. The slow evolution of the ethical concepts was replaced by the story that Y-H-V-H first sought to remove evil by a flood; then by training the children of Abraham to be a bloody blessing to all the earth; and, lastly, out of the flame and smoke and thunder of Sinai, he decreed his "Torah," as a finality, once for all, just as an oriental sovereign hands down his decrees. Thus, under the enthroned priesthood, the doctrine locked in the pages of a book assumed a form which, unconsciously of course, denied the facts of its own development.

During the post-exilic period, and especially after Rome rose to power, the profits of the enthroned priesthood brought to this privileged class great wealth and luxury, but gave them little interest in the spiritual demands of their exalted position, and little sympathy in the economic sufferings of the people, that had provoked the hunger and thirst for justice which was the shaping force in the making of the religion.

Just as Rome, at a later date, imperialized the humble religion of a carpenter, so Judaism imperialized the simple religion of a shepherd deity. Truth and brotherhood had become congealed into an institution—and the surest way to bury truth or brotherhood, or any other worthy striving, is to institutionalize it.

In the late Hebrew Ecclesiasticus, or Wisdom of Sirach, dating from the second century B.C., which is now classed among the Apocrypha, we behold what the common man became in the eyes of Judaism:—

"How shall he become wise that holdeth the plough; that glorieth in the shaft of the goad; that driveth oxen, and is occupied in their labors, and whose discourse is of the stock of

bulls? He will set his heart upon turning his furrows; and his wakefulness is to give his heifers their fodder. So is every artificer and workmaster, that passeth his time by night as by day; they that cut gravings of signets; and his diligence is to make great variety . . . So is the smith sitting by the anvil, and considering the unwrought iron . . . So is the potter sitting at his work . . . All these put their trust in their hands; and each becometh wise in his work . . . They shall not be sought for in the council of the people; and in the assembly they shall not mount on high. They shall not sit on the seat of the judge; and they shall not understand the covenant of judgment. Neither shall they declare instruction and judgment; and where parables are, they shall not be found."—Sirach 38:24-34.

In her hour of need, Israel had not been scornful of Gideon, a thresher of wheat; of Saul, a tender of asses; of David, who walked the hills behind his flocks. There had been an hour when Israel found wisdom in Elisha, a plowman, and Amos, a herdsman and dresser of sycamore trees. That hour had passed. In the hour of victory of his worship, comes defeat to the common man of Judea; for the words of his Yahveh are used as chains to bind him. The burden of a haughty priesthood is forced upon his bending back and this is done in the very name of the god of his fathers.

Then comes a later age. To confound the oily tongues of the priesthood, there rises up one of the common people, a carpenter. He teaches a new way that the truth and brotherhood of Yahveh might spread over the land.

And again the priesthood is equal to the occasion. The Great Teacher of Truth and Brotherhood is hung on the cross; and the priesthood takes his message, and teaches a new perversion of it, in rivers of blood to the darkened nations.

Lesson No. 15, Chapter No. 40 THE FOURTH FORGERY

Ezra, the priest and scribe, planned the foundation, and his successors finished it. On this foundation we are now ready to erect our building.

Under the subtitle, *Prophecies Concerning Christ*, Rev. Hitchcock, in his masterful work, has examined and exhausted every statement in the Old Testament, from Genesis of Malachi, to show that the Christ of the Four Gospels had been mentioned and described in past ages by the so-called Prophets of Judah.

In regard to such prophecy Dr. J.M. Peebles writes:

"There is no prophecy of this Christ of the church in the Old Testament Scriptures. Saying nothing of the writings of Colenso, that so completely undermine the Pentateuch, nor of those deep-thinking German divines that have shaken the canonical-voted books of the Old Testament to their very foundations, we merely refer to some eminent English divines.

"Dr. Ekerman and Dr. George S. Clark clearly show that the Old Testament contains no prophecy relating to the person, Jesus Christ (Class. Jour. vol., 33, p. 47). Dr. Adam Clark, the annotator of the Bible, contends that the prophecy of Isaiah—'A virgin shall conceive and bear a son,' and 'call his name Immanuel,' does not mean Christ, but Isaiah's own son!" (Is. 7:14).—Seers of the Ages. p. 89.

Dr. Adam Clark observes:

"It is humbly apprehended that the young woman usually called the virgin is the same with the prophetess, and Immanuel is to be named by his mother, the same with the prophet's son,

whom he was ordered to name Maher-shalal-hash-baz" (Class Journal, vol. 1, p. 637).

With these preliminary statements to prepare the student for the coming shock, he will learn that the books of the New Testament, like those of the Old, have no known authors.

Prof. Samuel Davidson, D.D., LL.D., in his great work, "The Canon of the Bible," says that the Gospel of Matthew, as we have it now, could not have been written by Matthew; that the present Gospel of Mark was not written by Mark, and that its author is unknown; that Luke did not write the Gospel now bearing his name; and of the Gospel of John he observes:

"Its existence before 140 A.D. is incapable either of decisive or probable showing . . . The Johannine authorship has receded before the tide of modern criticism; and though this tide is arbitrary at times, it is here irresistible.

"No certain trace of the existence of the Fourth Gospel can be found till after Justin Martyr, i.e., till after the middle of the second Century" (Ibid., p. 520).

When the assertion is made that proof can be presented, showing that Moses did not write the first five books of the Bible, that Matthew, Mark, Luke and John did not write the Gospels attributed to them, the student may desire to know how these things are discovered and determined. It is done by what is called "the historical method" of criticism.

In case of a literary forgery, it is often easy to show that the work was not written by the person claimed as its author. At the same time it would be impossible to show who did write it. A few evidences showing that the Gospel of John was not written by the Apostle, will illustrate how the method is used:—

1. The book does not show that it was written by John. It is called the Gospel according to Saint John.

2. It was not heard of until about the year 180 A.D., nearly a century after John died. Not one of the early Christian writers previous to that date makes the slightest mention of it. Hence the inference must be, that it was not yet in existence.

3. It came into use first among the heretics, who did not ascribe it to John. It was not until near the close of the second century that the book was attributed to John, and then by the Fathers of the church.

4. The Gospel of John says that Bethsaida was in Galilee (John 12:21). There is no such town in that district, and never was. Bethsaida was on the east side of the sea of Tiberias, whereas Galilee was on the west side. John was born at Bethsaida, and he would know the geographical location of his own birth-place.

5. John was the son of Zebedee (Matt. 10:2), and a Jew. But the author of the Gospel speaks of the Jews in the second and third persons. He says the "feasts of the Jews" (John 5:1); "the passover, a feast of the Jews" (6:4); "the manner of the purifying of the Jews" (2:6); the law of the Jews is called "your law" (7:19; 10:34); "their law" (15:25); and he calls the Jews, children of the devil (8:44).

6. The other Evangelists narrate certain miracles, and say that John was the only one of the four Gospel writers who was an eye-witness; yet John does not mention them. The raising of Jairus' daughter is one illustration. This was a most astounding feat, enough to have stunned the observer and fixed him with amazement for a lifetime; and one would suppose that every well-authenticated case would have been carefully preserved by those who saw it. Matthew and Mark and Luke all narrate it. Mark and Luke distinctly assert that of the four Evangelists, John was the only one present; but the Gospel of John knows nothing about it. The transfiguration is another. It is the only

event of the kind that has ever occurred, and the men who witnessed it ought certainly to have said something of it. Matthew, Mark, and Luke, who admit they were not present, describe it. Each asserts in the plainest terms that, of the four Gospel writers, John was the only one who saw it. Yet John does not even hint at it.

These are a few of the evidences which show that John did not write the Gospel bearing his name, and they give the student an idea of how scholars determine the fact that a certain work is a forgery.

The student has heard much from orthodox sources of the "unanimous testimony of antiquity as to the authenticity of the Gospels," and he will be interested in knowing what that testimony is.

The first Christian writer whose works have come down to us is Paul. His Epistles appear in the Bible. But he makes no mention of the Four Gospels, makes no quotations from them, and makes not the least reference to them.

The first Epistle of Peter, the First of John, which are generally believed to be genuine, and the Revelations of John, whose authenticity is conceded by many, do not mention the Gospels, and do not quote from them. We have the book of Acts, Second John, Third John, James and Jude, but none of them mentions the Four Gospels, or quotes from them, or gives the slightest indication that its author ever heard of them.

The Apostolic Fathers are they who immediately succeeded the Apostles. The first of them is Clement of Rome (97 A.D.). We have his Epistles to the Corinthians, but in them appears no mention of either Matthew, Mark, Luke or John.

After him comes Ignatius (115 A.D.), from whom we have four epistles, believed to be genuine. Neither of them makes the least mention of the Four Gospels. Polycarp (116 A.D.) has an epistle passing under his name but it contains no reference to any of the Four Gospels. There is an epistle attributed to Barnabas, the companion of Paul, but probably written about 130 A.D. It makes no mention of either of the Four Gospels.

Finally, there is the book of the Shepherd of Hermas generally conceded to be the work of Hermas of Rome about 150 A.D. It is devoted to doctrinal and ethical ends, but it makes no reference to either of the Four Gospels.

Dr. Dodwell writes:

"We have at this day certain most authentic ecclesiastical writers of the times, as Clemens Romans, Ignatius, Polycarp, Barnabas, and Hermas, who wrote in the order wherein I have named them, and after all the (alleged) writers of the New Testament. But in Hermas you will not find one passage or any mention of the New Testament, nor in all the rest is any one of the Evangelists named" (Dissertations upon Irenaeus).

Justin Martyr, who died somewhere between 148 and 165 A.D., was one of the most eminent of the early Christian Fathers. He embraced the doctrine of Platonism, and was later converted to Christianity, but his Platonism clung to him through life, coloring many of his Christian speculations. His writings in proof of the existence and divinity of Jesus demanded the use of the Four Gospels, had they existed in his day. He makes more than three hundred quotations from the books of the Old Testament, and nearly one hundred from the apocryphal books of the New Testament—but not one single quotation from or reference to the Four Gospels.

Rev. Dr. Giles observes:

"The very names of the Evangelists, Matthew, Mark, Luke, and John, are never mentioned by him (Justin)—do not occur once in all his writings" (Christian Records, p 71).

Papias, another noted Christian Father, was a contemporary of Justin. He was bishop of the Phrygian Hierapolis in the first half of the second century, and is mentioned by Irenaeus as "an ancient man," "the hearer of John and the companion of Polycarp." He died between 156 and 163 A.D. He knew nothing of the Four Gospels, according to Dr. Davidson, the highest English authority on the canon, who writes:

"He (Papias) neither felt the want nor knew the existence of the inspired gospels" (Canon of the Bible, p. 123).

This list comprises the whole of the Christian literature, from the alleged death of Jesus to the middle of the second century—and not one single writer, Christian or otherwise, makes the slightest reference to the Four Gospels.

The first writer who mentions either of the Evangelists by name as an author of any of the Four Gospels, is Theophilus of Antioch (180 A.D.). He speaks of John's Gospel, but says nothing of the writer's having been an Apostle—simply calling him "an inspired man."

Irenaeus (140-202 A.D.), who wrote a short time after Theophilus, is the first author who mentions all four of our present gospels by name. He intimates, in the latter part of the second century (179 A.D.), that he had received four gospels, as authentic scripture, and makes numerous quotations from them.

After the time of Irenaeus, the gospels are consistently quoted by the early church fathers, but this was not until after 200 A.D., fully six generations after Jesus, that the books had commenced to circulate under their present names. Those early church fathers knew no more about the authorship of the books than we do.

These early church fathers, when they quote from the four gospels, do not vouch for their authenticity. They simply give the names by which the books are known.

A strange and outstanding fact of the entire Bible is, that no one knows who wrote any portions of it. The various books are the work of unknown authors, and are claimed to have been written, in many instances, by mythical personages, who never existed. Hilkiiah finds the Law of the Lord by the hand of Moses (2 K. 22:8), which claim is a falsehood and a lie, according to the prophet Jeremiah (8:8). Moses appears as a mythical figure, and Jeremiah declared that Hilkiiah had found no book written by him.

The student may be surprised to learn how few Christian writings we have of the first two hundred years after Jesus. And this at a time when it seems that every historian and priest should have been writing about him. Brooke Foss Wescott, D.D., calls it the "dark age of Christian literature," so scant are its remains; and he concedes that the four gospels were not in existence up to the year 150 A.D. by asserting:

"A few letters of consolation and warning, two or three apologies addressed to heathens, a controversy with a Jew, a vision, and a scanty gleaning of fragments of lost works, comprise all Christian literature up to the middle of the second century" (A.D.) (Canon of the New Testament, p. 322).

How shall we consider the admitted fact, that the first two hundred years following the death of Jesus is the "dark age of Christian literature," so scanty are its remains? If Jesus, during his lifetime, performed one fifth of the miracles mentioned in the four gospels, every person, every priest, and every author should have been talking and writing about him.

Great multitudes followed Jesus, and he healed them all (Mat. 12:15). He went about all the cities and villages, teaching in their synagogues (Mat. 9:35). The blind and the lame came to him in the temple; and he healed them (Mat. 4:24), and throughout all the region round about Galilee (Mark 1:28). When he was crucified, darkness spread over all the land (Mat. 27:45; Mark 15:33), and the sun was darkened (Luke 23:45). At his death there was an earthquake (Mat. 27:54), and graves were opened and dead saints came to life and went into the city (Mat. 27: 52, 53); he rose from the dead (Luke 24:6); and he ascended "up into Heaven" (Luke 24:51).

These gospel events mark Jesus as the greatest man the world has ever known, or ever will know; and yet the impression of these astounding events upon the people was so slight, that the very memory of them, and of Jesus, vanishes with his death; and for the following hundred and fifty years not one of the gospels appears—yet in them alone, and nowhere else, the world is told of these events.

George Washington, as a miracle-worker, was nothing compared to the Jesus of the gospels. He never restored life to the dead, nor rose from the grave, nor ascended bodily up to heaven, but people and preachers and authors did not wait till he had been dead nearly two hundred years, before beginning to talk and write about him.

Farrar, in his *Life of Christ*, concedes and deplors the dearth of evidence concerning the subject of his pen. He says:

"It is little short of amazing that neither history nor tradition should have embalmed for us one certain or precious saying or circumstance in the life of the savior of mankind, except the comparatively few events recorded in four very brief biographies."

The hope of Christianity is based on these "four very brief biographies." With these four brief gospels, Christianity must stand or fall. These four documents are admitted by Christian authors, to contain practically all the evidence that can be adduced in proof of the existence and divinity of Jesus. If more evidence existed in the early days, then it was destroyed because the early church was afraid of it.

The so-called apocryphal literature of the early church has been discarded by the church itself. Even the canonical books of the New Testament are of little consequence, provided the testimony of the Four Gospels be successfully impeached. If we once disprove the authenticity and credibility of the Four Gospels, the foundation of Christianity is destroyed.

No one claims that the Four Gospels were written by Matthew, Mark, Luke, and John—two of them were said to be apostles, and two, companions of the apostles. The four books are titled, The Gospel according to Saint Matthew, The Gospel according to Saint Mark, the Gospel according to Saint Luke. The Gospel according to Saint John.

Concerning the authorship of the Four Gospels, the Rev. Dr. Hooykaas writes:

"They (the four gospels) appeared anonymously. The titles placed above them in our Bibles owe their origin to a later ecclesiastical tradition, which deserves no confidence whatever" (Bible for Learners, vol. 3, p. 24).

Chapter No. 41 THE SYNOPTIC GOSPELS

Scholars have come to believe that "the gospel according

to Matthew" is the oldest one of the four. Long before it appeared, Papias, one of the early church fathers, who is said by the Chronicon Pascale to have suffered martyrdom at Pergamum in 163 A.D., referred to the "Gospel of the Hebrews," and said that it contained the story of a woman accused of many sins before the Lord.

Coming down to a later time, it appears that both Eusebius and Irenaeus agree that the Ebionites used only one gospel, and Eusebius said it was called the "Gospel of the Hebrews" (Euseb. Eccl. Hist, 3,27); but Irenaeus said it was the "Gospel according to Matthew" (Adv. Haer. 1, 26). Epiphanius (403 A.D.) and Jerome (420 A.D.) assert that the "Gospel of the Hebrews" and the "Gospel according to Matthew" were one and the same under different names. Other authors declare that the "Gospel according to Matthew" was copied and composed from the "Gospel of the Hebrews." They assert that the chief difference in these two gospels is that the latter commenced with giving the genealogy of Jesus from David, through Joseph, "according to the flesh." The account that Jesus was born of a Virgin did not appear in it—showing that this feature of the story was an afterthought.

The "Gospel of the Hebrews," from which the Matthew scribe copied, was an intensely Jewish work, as we should expect. It was in use among the Ebionites, who were the narrowest Jewish Christians of the second century. So the "gospel according to Matthew" is the most Jewish book in the New Testament.

It is said that the "gospel according to Matthew" originally appeared in Hebrew. Our version of it is a translation of a Greek work. Regarding this fact, St. Jerome says:

"Who afterwards translated it into Greek is not sufficiently certain."

The consequences of this fatal admission are thus expressed by Michaelis:

"If the original text of Matthew is lost, and we have nothing but a Greek translation, then, frankly, we cannot ascribe any divine inspiration to the words."

There is no evidence of the existence of the "gospel according to Matthew," in its present form, until 173 A.D. It is at this time also, that it is first ascribed to Matthew, by Apollinaris, Bishop of Hierapolis.

The "Gospel according to Luke" is believed by scholars to come next, in chronological order, to that of Matthew, and to have been written some fifteen or twenty years later. It is addressed to Theophilus, and it is believed that he was the Bishop of Antioch, who flourished in the latter half of the second century. The author was a foreigner, for his statements show that he was far removed from the events he records.

The evidence shows that the scribe of Luke made use of the gospel of Matthew, the gospel of the Hebrews, and Marcion's gospel. He must have had also still other sources, for that gospel contains parables peculiar to it not to be found in the ones mentioned. Among these may be cited that of the Prodigal Son, and the Good Samaritan. Other parables peculiar to it are that of the two debtors; the friend borrowing bread at night; the rich man's barns; Dives and Lazarus: the lost piece of silver: the unjust steward; the Pharisee and the Publican.

Several miracles are also peculiar to the Luke scribe's gospel: the raising of the widow's son being the most remarkable. The foundation of the legends seem to have come from the "certain scriptures" of the Essenes in Egypt. The principal ob-

ject that the writer of this gospel seems to have had in view, was to reconcile Paulinism and the more Jewish forms of Christianity.

Westcott asserts that the first collection of New Testament writings ever made, was made by Marcion, the "heretic," about the year 145 A.D. the collection consisted of one gospel, which has come to be known as Marcion's gospel, and ten of Paul's Epistles; and these writings were not then any of them considered as inspired, or as the "word of God."

Christian writers have asserted that Marcion's gospel was Luke's mutilated, but scholars have denied this, and have declared that it was the work from which Luke's gospel was later made.

Irenaeus was the first to charge that Marcion took and purposely mutilated Paul's Epistles and Luke's gospels to suit his doctrinal needs. This charge was repeated with great violence by Tertullian and Epiphanius (334-402 A.D.), and has been reiterated by theologians ever since. But recently, orthodoxy itself admits that it is not true (Westcott, 311). No writer before Marcion's time mentions the "gospel according to Luke," and no writer after him does so till Irenaeus, nearly fifty years later. Some scholars believe that some one afterwards took Marcion's gospel and forged Luke's name to it (Keeler, p. 83).

Dr. Schleiermacher, one of Germany's greatest theologians, after a critical analysis of Luke, concludes that it is merely a compilation, made up of pre-existing manuscripts. He writes:

"He (Luke) is from beginning to end no more than the compiler and arranger of documents which he found in existence."

John E. Remsburg says:

"The basis of this (Luke's) gospel is generally believed to be the gospel of Marcion, a Pauline compilation, made about the middle of the second century."—The Christ. p. 54.

Concerning this gospel, the Rev. S. Baring-Gould writes:

"The arrangement is so similar that we are forced to the conclusion that it was either used by St. Luke, or that it was his original composition. If he used it, then his right to the title of author of the Third Gospel falls to the ground, as what he added was of small amount" (Lost and Hostile Gospels).

Renan asserts that Mark is the oldest of the gospels. But this gospel, according to Strauss, was written some ten years or more later than Luke. He says:

"It is evidently a compilation, whether made from memory or otherwise, from the first and third gospels" (Leben Jesu, p. 51).

Judge Waitt remarks that all but twenty-four verses of Mark have their parallels in Matthew and Luke (History of Christianity). Prof. Davidson declares that it is an anonymous work. "The author is unknown," he asserts.

Mark was probably written at Rome, as the Latinisms of the author's style, and the apparent motive of his work, strongly suggests that he was a Jewish citizen of Rome. He made use of the gospel of Matthew as his principal authority. This is apparent by the large number of parallel passages and verbatim quotations. But he used Luke also, as shown by the many things in common with Luke only.

The object which this scribe seems to have had in view, was to affect a compromise between Matthew, as too Petrine (Jewish), and Luke, as to Pauline (Gentile).

The different aspects of Matthew and Luke were found to be confusing to the faithful, and provocative of hostile criti-

cism from without; hence the necessity of another gospel, which should combine the most essential elements of both.

The "gospel according to Luke" shows that it was a compromise between the opposing Jewish and universal tendencies of early Christianity. But Mark endeavors, by avoidance and omission, to effect what Luke did more by addition and contrast.

Luke proposed to open a door for the admission of Pauline ideas without offending Gentile Christianity. Mark, on the contrary, endeavored to publish, in a negative spirit, a gospel that should not injure the feelings of either element. Hence his avoidance of all those disputed questions that disturbed the church so seriously during the first quarter of the second century A.D.

Mark omits the genealogy of Jesus, which appears to have been offensive to Gentile Christians, and even to some of the more liberal Judaizers. The super-natural birth of Jesus is omitted, this being offensive to the Ebionitish (extremely Jewish) and some of the Gnostic Christians. For every Judaizing feature that is sacrificed, a universal one is also sacrificed. Hard words against the Jews are omitted, but with equal care, hard words against the Gentiles are also absent.

Scholars are agreed that the original Mark ended with the 8th verse of the 16th chapter, and that the last twelve verses are spurious. With the omission of the forged verses, Mark contains no account of the two great miracles that mark the limits of Jesus' earthly career: (1) His resurrection, and (2) his ascension.

Of the first three gospels, the Encyclopedia Britannica says:

"It is certain that the synoptic gospels took their present form only by degrees."

Of these three gospels, Dr. Wescott writes:

"Their substance is evidently much older than their form."

Prof. Robertson Smith pronounces them "unapostolic digests of the second century."

Lesson No. 16, Chapter No. 42

THE FOURTH GOSPEL

We now come to the fourth gospel, "according to John." It was not written until some years after that "according to Matthew." On this point Canon Wescott writes:

"It is impossible to pass from the Synoptic Gospels (containing accounts of the same events—parallel passages) to the fourth, without feeling that the transition involves the passage from one world of thought to another. No familiarity with the general teachings of the Gospels, no wide conception of the character of Jesus, is sufficient to destroy the wide contrast that exists in form and spirit between the earlier and later narratives."

The Bible for Learners, vol. ii. p. 27, says:

"To learn how far we may trust them (the gospels) we must in the first place compare them with each other. The moment we do so, we notice that the fourth stands quite alone, while the first three form a single group, not only following the same general course, but sometimes even showing a verbal agreement, which cannot possibly be accidental."

Doane writes:

"The discrepancies between the fourth and the Synoptic Gospels are numerous. If Jesus was the man of Matthew's Gospel, he was not the mysterious being of the fourth. If his ministry was only one year long, it was not three. If he made but one journey to Jerusalem, he did not make many. If his method of teaching was that of the Synoptics, it was not that of the fourth Gospel. If he was the Jew of Matthew, he was not

the Anti-Jew of John" (Bible Myths, p. 457).

Everywhere in John appears evidence of a more developed doctrine of Christianity, than appears in the first three gospels. The scene, the atmosphere, the teaching is different. In the Synoptic Gospels, Judaism, the Temple, the Law, and the Messianic Kingdom are omnipresent. In John they are remote and vague. In Matthew (the Ebionite gospel), Jesus is always yearning for his own people (10:6; 15:23-27). In John, he has no other sentiment for "his people" than hate and scorn (8:52-59). He calls the Jews, children of the devil (8:44). He appears not to be a Jew (8:56; 10:34). In Matthew the sanction of the Law and the Prophets are his great credential (5:17; 16:4). In John, his dignity can tolerate no previous approximation (8:58).

Francis Tiffany writes:

"Do we ask who wrote this wondrous Gospel? Mysterious its origin, as that wind of which its author speaks, which bloweth where it listeth, and thou hearest the sound thereof and canst not tell whence it cometh or whither it goeth. As with the great unknown of the book of Job, the great unknown of the later Isaiah, the ages keep his secret. The first absolutely indisputable evidence of the existence of the book dates from the latter half of the second century."

The first knowledge of the existence of the fourth gospel is in the time of Irenaeus (Bunsen: Keys of St. Peter, p. 328). We search in vain for an express recognition of the four canonical gospels, or for a distinct mention of any one of them, in the writings of the early Church Fathers, Clement (A.D. 97), Ignatius (A.D. 115), Polycarp (A.D. 116), or Justin (A.D. 140). We find in these no definite mention of the gospels.

Irenaeus, referred to by Doane as a "learned and pious forger," and who is said to be the author of the fourth gospel, writes:

"John, the disciple of the Lord, wrote his Gospel to confute the doctrine lately taught by Cerinthus, and a great while before those called Nicolaitans, a branch of the Gnostics; and to show that there is one God who made all things by his WORD: and not, as they say, that there is one the Creator, and another the Father of our Lord: and one the Son of the Creator, and another, even the Christ, who descended from above upon the Son of the Creator, and continued impassable, and at length returned to his pleroma or fullness" (Against Heresies, book J i., ch. 11, sec. 1).

The priestly forgers frequently and inadvertently, left sufficient evidence of their pious frauds. One hundred seventy-nine after the death of Jesus, "John, the disciple of the Lord, wrote his Gospel to confute the doctrine lately taught by Cerinthus," is a fatal slip of the pen. It exposes the forgery.

Cerinthus was the founder of one of the earliest heretical sects of the Christians, and thus made himself obnoxious to the early church Fathers. He was brought up in Egypt, where he seems to have learned some of the "secret doctrine" of the Egyptian Mysteries of Life. He later removed to Asia Minor, where he propagated his doctrine. According to Eusebius, he flourished in the time of the Roman Emperor Trajan (98-117 A.D.).

The internal evidence against the authenticity of the fourth gospel is conclusive. The Apostle John did not write it. He was a Jew, but the author of the fourth gospel was not a Jew. He hated the Jews (8:57; 9:18; 10:19, etc.).

The Apostle John was born at Bethsaida. The author of the fourth gospel did not know the location of Bethsaida. He says

that it was in Galilee (1:21). There is not and never was any such town in that district, as we have previously stated. John was an illiterate fisherman (Mat. 4:21). The author of the fourth gospel was an accomplished scholar, knew the ancient doctrine of Spirit and Matter, and seems to have been an Initiate of the Egyptian Mysteries (John 4:24; 6:63; 12:46; 17:3); for he incorporated in his gospel some of the "secret doctrine" of the Ancient Mysteries of Life, known only to the Initiates.

As we shall later see, the marvelous teaching of the fourth gospel, which distinguishes it so markedly from the vapid utterances of the synoptic gospels, is taken from the Ancient Mysteries.

Until these Mysteries were broken up by Christianity, and their Temples, except the Great Pyramid and a few others, were burned and destroyed by the Christian priests, with the Roman army, the "secret doctrine" of the Mysteries was locked in the breast of the Initiates, and was as jealously guarded from the public by the members of the Order, as is the "secret work" of Free-masonry of today. Even Kings and Emperors, who were members of the Mysteries, were careful to conceal the "secret doctrine" from "the vulgar herd" (Lesson No. 1, p. 2, col. 1, this course).

Three features stand out in the fourth gospel: (1) The author's desire to inject into Christianity the "secret doctrine" of the Ancient Mysteries (John 6:46-63), (2) to ascribe and attribute this teaching to the hero of his gospel; and (3) do it more effectively by alleging as the author the disciple that Jesus especially loved (John 19:26; 20:2; 21:7, 24).

Some of the most important events of the life of Jesus, the synoptic gospels declare, were witnessed by John; but the scribe of the fourth gospels mentions them not, and appears to know nothing about these events. This is strong evidence that the scribe of the fourth gospel, when he wrote, knew nothing of the substance of the synoptic gospels.

Chapter No. 43

THE DISCORDANT GOSPELS

We have observed a few statements and contradictions in the Old Testament by which it condemns itself as to the claim of antiquity advanced by the priesthood. We shall now turn to the New Testament.

To Abraham, God is represented as having said:

"This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised" (Gen. 17:10).

Paul, more than fifteen hundred years later, knew nothing of such a covenant:

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."—Gal. 5:2.

Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel "went up" and "saw the God of Israel . . . They saw God, and did eat and drink" (Ex. 24:9-11). John knows nothing of such a personal God, and says that God is an invisible Spirit (John 4:24), and that "no man hath seen God at any time" (John 1:18; 1 John 4:12; 1 Tim. 6:16).

It appears from 1 Kings 8:12 that "the Lord said he would dwell in the thick darkness;" but 1 Tim. 6:16 asserts that God

dwells "in the light which no man can approach unto."

Matthew asserts that "with God all things are possible" (19:26). But the scribe of Judges knew nothing of such a God, asserting that the Lord "could not drive out the inhabitants of the valley, because they had chariots of iron" (Jud. 1:19).

It is held that the New Testament is built upon the Old. The former teaches the doctrine of a resurrection and a future life (John 5:28, 29). This is denied by Eccl. 3:18-21, and by Job—"He that goeth down to the grave shall come up no more" (7:9).

1 Kings 8:46 asserts that there "is no man that sinneth not;" 1 John 3:8 states, "he that committeth sin is of the devil." If we are all sinners, and if all sinners are of the devil, then we are all of the devil.

According to Matthew (1:16) the father of Joseph was called Jacob; according to Luke his name was Heli (3:23). Matthew traces the descent of Joseph through Solomon (1:7); Luke follows it through Nathan, Solomon's brother (3:31). Matthew counts only forty-one generations from Abraham to Jesus (1:2-16); Luke describes fifty-six (3:23-34). Matthew says the angel announced the miraculous conception to Joseph (1:20); Luke asserts that it was made to Mary (1:30-31).

Matthew states that Jesus was born when Herod was king of Judea (2:1), but Luke says that he was born when Cyrenius was governor of Syria (2:2-7). Matthew is sure that Jesus was hurried away by stealth to Egypt (2:13, 14), while Luke plainly shows that he was taken without fear to Jerusalem (2:22-39). Mark assures us that three days after his baptism Jesus was in the wilderness with Satan (1:12, 13); John explains that at that time he was attending a marriage feast in Cana (2:1, 2).

The gospel scribes not only contradict one another, they contradict themselves. Matthew makes Jesus say: "Let your light so shine before men that they may see your good works" (5:16). Then he has Jesus, in the same sermon, assert the very opposite—"Take heed that ye do not your alms before men, to be seen of them" (6:1).

John declares that Jesus said: "I and my father are one" (10:30). Afterwards he has him say: "My Father is greater than I" (14:28). John asserted that Jesus declared himself the judge of all men (5:22); and later acknowledged that he judged no man (8:15). Again, "If I bear witness of myself, my witness is not true" (5:31); then Jesus says, according to John, "Though I bear record of myself, yet my record is true" (8:14).

It is impossible to reach Truth in the study of such contradictory teaching. In the whole Gospel story of Jesus there is nothing clear, certain, and definite. He was all-powerful (Mat. 28:18), and he was not (John 5:30). He came to bring peace on earth (Lu. 2:14), and he did not (Mat. 10:34). He favored and condemned the use of the sword (Mat. 26:52; Lu. 22:36). He preached non-resistance, and practiced open attack (Mat. 5:44), and taught them to hate their friends (Lu. 14:26). He declared that salvation depends upon good works (Mat. 6:14; Lu. 6:35-37), and taught that faith alone is all that is necessary (John 3:36).

Certain important events in the life of Jesus are related in one gospel, while quite frequently they are unnoticed in others. Luke is the only gospel that mentions the dispute with the doctors (2:46). John is the only one that mentions the turning of

water into wine (2:7-11; 4-46). The parable of the sower is peculiar to Mark alone (4:26-29). Matthew alone mentions the parable of the wheat and the tares (13:24-30, 36-43). John alone mentions the woman taken in adultery (8:1-11), and the dispute with the Pharisees (8:12-59). The appointment of the Seventy and their return was a matter so slight that only Luke mentions it (10:1-2, 17-24). Luke is the only one that knows aught of the parable of the lost sheep, the piece of money, the prodigal son, unjust steward, the rich man, and Lazarus (chapters 15 and 16).

John knows nothing about the death of Jesus and his resurrection being foretold (20:9). This cannot be reconciled with the synoptic gospels, which state that during his ministry, he had acquainted his disciples with these things (Mat. 16:21; 20:17-19; Mark 8:31; 10:32-34; Luke 9:22; 18:31-34).

The raising of Lazarus from the dead is an event so common that John alone thought it worth while to record it (11:1-44). The other three evidently knew nothing of it. Mark (5:37) and Luke (8:51) assert that, of the gospel scribes, John was the only one present at the raising of Jairus' daughter, yet John knows nothing about it. Luke is the only one that knows anything about the raising of the widow's son at Nain (7:11-17).

Mark is the only one that mentions the birth of John the Baptist (1:57-80). Matthew (14:3-12) and Mark (6:17-29) report the death of John the Baptist, while Luke and John know nothing about it. Matthew (14:22-33) and Mark (6:45-52) and John (6:16-21) know that Jesus walked on the sea, but Luke appears ignorant of it. Matthew (17:1-9), Mark (9:2-10) and Luke (9:28-36) agree that John was the only one of the gospel writers who witnessed the Transfiguration, but John knows nothing about it.

Luke is the only one of the four who reports the Pharisees as warning Jesus that "Herod will kill thee" (13:31). Luke is the only one of the four who mentions the statement of Jesus that "the kingdom of God is within you" (17:21). John knows nothing about "Christ's second coming, yet it is mentioned by the other three gospels (Mat. 24:1-51; Mark 13:1-37; Luke 21:5-38).

John is the only one of the gospels that knows anything about "a voice from heaven, saying, I have both glorified it, and will glorify it again" (12:28). Matthew (27:45), Mark (15:33), and Luke (23:44) agree as to "a darkness over all the earth" at the crucifixion, but John knows nothing about it. Matthew and John know nothing about the ascension. It is reported by Luke (24:51) and in the spurious part of Mark (16:19).

The Apostle John witnessed the crucifixion (John 19:26, 27). The three synoptics do not agree with this. The Apostles, including John, believed Jesus to be a man; the author of the fourth gospels believes him to be god (John 1:1, 14).

Matthew's story of the arrest of Jesus (26:47-57) contradicts John's statement, that the arresting soldiers fell to the ground (John 18:3-13). Matthew asserts that in his trial before Pilate, Jesus spoke only two words: "Thou sayest" (27:11). John says that he made a speech to Pilate (18:34, 36, 37).

Mark says Jesus was crucified at the third hour (15:25). Luke says it was the sixth hour (23:44). Mark asserts that he was reviled by the two thieves crucified with him (15:25). Luke says that one thief railed on him and was rebuked by the

other, who acknowledged the innocence and divinity of Jesus (23:39-43).

Matthew says Jesus was given to drink on the cross. "vinegar mingled with gall" (27:34); Mark asserts it was "wine mingled with Myrrh" (15:23). Matthew says that Jesus was crucified after the Passover (26:17-29); John asserts it was before the Passover (19:14).

Matthew says that two women visited the sepulcher of Jesus (28:1); Mark says three (16:1); according to Luke there were at least five (24:10); John says there was only one (20:1). Matthew says that Mary Magdalene met Jesus while on her way to tell the disciples (28:9); John asserts that she met him at the tomb (20: 11-16). Matthew says that she knew him when she met him (28:9); according to John, she thought he was the gardener (20:15).

Matthew says that immediately after the resurrection, the disciples were commanded to meet Jesus in Galilee (28:10); Luke declares that they were told to tarry in Jerusalem (24:49). According to Matthew, they met him on a mountain in Galilee (28:16, 17). Luke asserts that they met him in Jerusalem (24:33-36). Galilee and Jerusalem lie about a hundred miles apart.

Matthew leaves Jesus in Galilee (28:16-20). Mark says he was "received up into heaven" (16:19). Luke agrees with Mark (24:51). John knows nothing about the ascension, but leaves Jesus with certain of the disciples (21:22).

Chapter No. 44 MANY GOSPELS

Many writings known as "gospels" were in circulation during the second century A.D., but the New Testament contains only four.

The Gospel according to Luke states:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the world; it seems good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus" (Luke 1:1-3).

Who were the "many" that had written about "those things"? Who were "they" that "delivered them unto us"? By these admissions, Luke proves and shows that "many" gospels had been written, and that the things about which the authors wrote, and been "delivered unto us."

These admissions also show, that the scribe of Luke was far removed from the time of the events about which he wrote, as we have said. Whence obtained he the information contained in his writings? From other "documents which he found in existence," says Schleiermacher. If that be true, we cannot impute divine inspiration to the words.

Other scholars make reference to the "many" gospels that were once used in the early days of Christianity. Dr. Coyners Middleton writes:

"There was never any period of time in all ecclesiastical history, in which so many rank heresies were publicly professed, nor in which so many spurious books were forged and published by the Christians, under the names of Christ, and the

Apostles, and the Apostolic writers, as in those primitive ages (of Christianity). Several of these forged books are frequently cited and applied in the defense of Christianity, by the most eminent fathers of the same ages, as true and genuine pieces" (Middleton's Works, vol. i, p. 59).

Our good friend Prof. Hitchcock believed in the existence at one time of "many" gospels, but he thinks they were all forgeries except the four "true" ones sifted and selected from the "false." he writes:

"A great number of apocryphal (not inspired) Gospels sprang up, but the difference between the false and the true was at the very least not less obvious than in the parallel case in the Old Testament; and the Gospels of Thomas and Nicodemus, the Protevangelium of James, the Gospel of the Nativity of Mary, the History of Joseph the Carpenter, the Gospel of the Childhood of the Redeemer (Jesus), the Gospels according to the Hebrews and according to the Egyptian, and forty or fifty more of the same kind, all appeared, and all but about a dozen have disappeared again, without any one of them having established even a temporary position as inspired works" (History of the Bible, p. 1151).

Hitchcock fails to explain how it was so easy for the early Church Fathers to determine "the difference between the false and the true" gospels. Being a "leader of the church," he regards all explanations in this connection as unnecessary; for the church has never stooped to explanations of its work and conduct. It simply acts, without giving the slightest reasons for its action, and then condemns all who would seek to question any of its actions.

The learned Bishop Faustus, in speaking of the authenticity of the New Testament, observes:

"It is certain that the New Testament was not written by Christ himself, nor by his apostles, but a long while after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of the apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves, was written according to these persons to whom they ascribed it" (Faust, lib. 2).

Again he says:

"Many things have been inserted by our ancestors in the speeches of our Lord, which, though put forth under his name, agree not with his faith; especially since, as already it has been often proved, these things were not written by Christ, nor his apostles, but a long while after their assumption, by I know not what sort of half Jews, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet, fathering the whole upon the names of the apostles of the Lord, or on those who were supposed to follow the apostles, they mendaciously pretended that they had written their lies and conceits according to them" (Faust, lib. 33).

The diligent and faithful work of the "unbelievers," the thinkers, has forced the Church Fathers to make many damaging admissions, which they have sorely regretted to make. The thinkers have made the alleged authenticity of the Four Gospels recede before their tide of keen criticism; "and though this tide is arbitrary at times, it is here irresistible" (Davidson).

Walter R. Cassel, the scholarly author of "Supernatural Religion," one of the greatest works ever written on the origin of Christianity, observes:

"After having exhausted the literature and the testimony

bearing on the point, we have not found a single direct trace of any of the Gospels during the first century and a half after the (alleged) death of Christ."

How can writings that were not prepared until five or more generations after Jesus is said to have died, and which do not rest on any trustworthy testimony, have the slightest value as evidence that Jesus really lived?

History must be based on genuine documents or on living proof. Were a man of today to attempt to write the life of a supposed character of five generations ago, without any historical documents upon which to base his narrative, his work would not be a history, but a romance. Not a single statement in it could be relied upon.

Jesus is said to have been a Jew, and his disciples are said to have been Jewish fishermen. His language, and that of his followers must, therefore, have been Aramaic, the popular language of Palestine in that age. But the Gospels, every one of them, were written in Greek. They were not translated into Greek from some other language. Every leading Christian scholar since Erasmus (1466-1536 A.D.) has maintained that they were originally written in Greek.

This admitted fact proves that the Gospels were not written by the disciples of Jesus, nor by any of the first Christians. It proves that the Gospels were written by unknown persons, in a foreign tongue, five to six generations after the death of those who are supposed to have known the facts. Such as the evidence relied upon by all, including Christianity, to prove that Jesus ever lived.

Furthermore, the first Gospels mentioned by the early Christian fathers no longer exist. They were long ago lost or destroyed. The oldest copies in existence now, are copies of copies of copies that were made by unknown, and perhaps irresponsible, persons, who had no regard for Truth, but were preparing writings by the aid of which they hoped to gain greater power over the people. Between the earliest Gospels extant and the oldest existing manuscripts of the New Testament, there is a blank gulf of three hundred years.

As we have said, there were many Gospels in circulation in the early days of Christianity, and we have seen that many of them were rejected as forgeries. But we are not told how it was possible to distinguish the true from the False.

Among the early and rejected writings were the Gospel of Paul, the Gospel of Bartholomew, the Gospel of Judas Iscariot, the Gospel of the Egyptians, the Gospel of the Hebrews, the Gospel of Recollections of Peter, and scores of others.

Evidence shows that in those days, unknown persons wrote gospels and affixed to them the names of prominent Christian characters, to give them the appearance of importance. Writings were forged in the names of the apostles, and even in the name of Jesus. In fact, the leading priests of the day, as we shall later see, taught that it was a virtue to deceive the people "for the glory of the faith" (Gauvin).

Dean Milman, the standard Christian historian, observes:

"Pious fraud was admitted and avowed."

Rev. Dr. Giles writes:

"There can be no doubt that great numbers of books were then written with no other view than to deceive."

Prof. Robertson Smith remarks:

"There was an enormous floating mass of spurious literature created to suit party views."

The early church was flooded with forged and spurious religious writings, as admitted by the early Christian Fathers.

ligious writings, as admitted by the early Christian Fathers. From this mass of forged and spurious literature, the four gospels were selected by bishops, and later called the "inspired word of God" (Gauvin).

The student, if he be a "pious Christian," will be amazed when we later inform him of the character of the bishops who selected the four gospels from the mass of spurious literature, and of the brutal manner in which was conducted the conventions of councils that selected the four gospels, and then caused people to be murdered for refusing to believe the Bible is the "Word of God."

Lesson No. 17, Chapter No. 45 THE WORK OF THE PRIESTHOOD

Two important features stand out prominently in the Four Gospels: (1) Lack of harmony and agreement in describing leading events, and (2) refutation by the text itself that the gospels were written by the Evangelists named.

For instance, Matthew imputes to Jesus the following statement:

"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (16:18).

"And I will give unto thee (Peter) the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (16:19).

The church boastfully admits that it made the Bible, and the church is the author of those statements. If such statements appeared in the original manuscript, then such manuscript was not prepared until more than five generations after the death of Jesus.

In referring to these statements, John E. Remsburg writes:

"This gospel is a Roman Catholic gospel, and was written after the beginning of the establishment of this hierarchy (about 170 A.D.) to uphold the supremacy of the Petrine church of Rome" (The Christ, p. 54).

Of this remarkable bestowal of power, which has exerted such a mighty influence in the government of the church, but of which Mark, Luke, and John knew nothing, Gregg comments as follows:

"Not only do we know Peter's utter unfitnes to be the depositary of such a fearful power, from his impetuosity and instability of character, and Christ's thorough perception of this unfitnes, but we find immediately after it is said to have been conferred upon him, his Lord addresses him indignantly by the epithet of Satan, and rebukes him for his presumption and unspirituality (Mark 8:32, 33); and shortly afterwards this very man thrice denied his master (Mat. 26:34, 75; Mark 14:30, 72; Luke 22:34, 61; John 13:38). Can any one maintain it to be conceivable that Jesus should have conferred the awful power of deciding the salvation or damnation of his fellow men upon one so frail, so faulty, and so fallible? Does any one believe that he did?" (Creed of Christendom, p. 189).

Further evidence of a strong character to show that the early "Church Fathers" tampered with the Four Gospels, appears in the case of Origen (185-254 A.D.). He was one of the leading lights of the early Christian church. A rash resolve led him to castrate himself, that he might be free from the lust of the flesh. With the possible exception of Augustine, he is considered as the most distinguished of the early "Church Fathers" of his time. In regard to him, Doane writes:

"This man (Origen) was so sincere in his devotion to the cause of monkery, or Essenism, that he made himself an eunuch 'for the kingdom of heaven's sake' (Mat. 19:12).

"The writer of the twelfth verse of the nineteenth chapter of

Matthew, was without doubt an Egyptian monk. The words are put into the mouth of the Jewish Jesus, which is simply ridiculous, when it is considered that the Jews did not allow an eunuch so much as to enter the congregation of the Lord" (Deut. 23:1; 25:11, 12; Lev. 21, 17-21).

The inference is wrong that Origen is the "Egyptian monk" who wrote Mat. 19:12. He may have written much more of this gospel. He may have written all the passages to which we have referred. It appears most certain that he wrote the part cited, and that he knew nothing of the Jewish law above mentioned.

In showing further how the priesthood tampered with the Four Gospels, in order to make them serve their purpose, we find that Sir Isaac Newton wrote in a letter to a friend, which was afterwards published by Bishop Horsley, in which he says:

"What the Latins have done to this test (1 John 5:7), the Greeks have done to Paul (1 Tim. 3:16). They now read, 'Great is the mystery of godliness; God manifest in the flesh;' whereas all the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome as well as the rest, read, 'Great is the mystery of godliness, which was manifest in the flesh.' Our English version makes it yet a little stronger. It reads, 'Great is the mystery of godliness: God was manifest in the flesh'."

In conclusion, Newton observes:

"If the ancient churches, in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not why we should be so fond of them, now the debate is over."

If Jesus was a man (Acts 2:22; 1 Tim. 2:5), then he was not God manifest in the flesh (John 1:14; 1 Tim. 3:16).

In Mat. 18:16, 17, the work of the priesthood again appears. In instances of trespass, the injured one shall appeal to the "church," and "if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

This statement directly infers that the church was then existing, and that its papistical and infallible authority shall be observed by the people, in preference to courts of law.

The fact that the "gospel according to Matthew" was not compiled until long after the alleged death of Jesus appears again in the following:

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Mat. 11:12).

For many centuries the scriptures were in the hands of the priesthood only, and the priests had every opportunity desired to insert whatsoever they pleased. Johann Solomon Semler, one of the most influential theologians of the 18th century, speaking of this, says:

"The Christian doctors never brought their sacred books before the common people; although people in general have been wont to think otherwise; during the first ages, they were in the hands of the clergy only" (Quoted in Taylor's Diegesis, p. 48).

Now that we may examine the "sacred books" of the "Christian Doctors," we discover why they kept these books from the people.

Chapter No. 46 THE NEED FOR GOSPELS

The Church that was to be built "upon this rock" (Mat. 16:18) was just forming about 170 A.D. This was accomplished by a union of the various small sects and churches into one composite body. Then arose the need for the gospels, and then the gospels appeared.

It was Hilkiah's urgent need of a book to support his priestly authority that brought into existence "the law of the

Lord by the hand of Moses" (2 K. 22:8).

It was the urgent need of the Church for some written authority, for a book to support its claims, for a book recognized by all and acceptable to all, that brought the Four Gospels into being.

The need of the Church for these Four Gospels was as urgent as was the need of Hilkiah for "the law of the Lord by the hand of Moses." So with a wave of the magic wand, as back in the days of Moses, and, "presto," the story of Jesus the Christ suddenly and mysteriously appears in Four Gospels.

When the various sects and churches were uniting into one body, the books or gospels then in use were not acceptable to all the various sects. So other books were written, of a compromise nature, as we saw in Chapter No. 41. "It was this need (of authority and harmony) that formed the canon" (Davidson, Canon, p. 134).

When the canon was formed, all the rejected gospels were deemed as apocryphal (not inspired). This was the excuse offered by the priesthood for such rejection, in order to satisfy the multitude, which is always easily led and easy to deceive. It was alleged that the narratives related in the rejected gospels were stamped as forgeries. This explanation was satisfactory to the dumb multitude, which lets the priesthood do its thinking.

But the intelligent person who thinks for himself, has asked the church why it has failed to inform us how it was determined that the rejected gospels were less authentic, or more spurious, than the four gospels selected and accepted. On this vital point Doane offers some timely remarks:

"Now if (as we have seen) all accounts or narratives of Christ Jesus and his Apostles were forgeries, as it is admitted that all the Apocryphal ones were, what can the (alleged) superior character of the received gospels prove for them, but that they are merely forgeries more superiorly executed" (Bible Myths, p. 459).

Prof. Davidson observes:

"Not until the latter half of the second century did the present Gospels assume a canonical position, superseding other works of a similar character, and receiving a divine authority" (Intro. New Test., ii. p. 520).

The rejected gospels were not satisfactory to all the various sects when they became united, so these rejected gospels were superseded by four compromise writings, that were more in harmony with the views of the various sects.

Irenaeus appears to have been the real founder of the canon. He spent his whole life in endeavoring to establish the church, and to harmonize the various sects. To him we are indebted for information as to why there are Four Gospels. His words are:

"It is not possible that the gospels can be either more or fewer in number than they are. For, since there are four quarters of the earth in which we live, and four universal winds, while the church is scattered throughout all the world, and the 'pillar and ground' of the church is the gospel and the spirit of life; it is fitting that she should have four pillars breathing out immortality on every side, and vivifying men afresh . . . Therefore the gospels are in accord with these things . . . For the living creatures are quadriform and the gospel is quadriform . . . These things being so, all who destroy the form of the gospel are vain, unlearned, and also audacious; those (I mean) who represent the aspects of the gospel as being either more in number than as aforesaid, or, on the other hand, fewer" (Against Heresies, bk. 3, ch. 11, sec. 8).

Of Irenaeus, Doane writes:

"It as by this Irenaeus with the assistance of Clement of Alexandria, and Tertullian, one of the Latin Fathers, that the four Gospels were introduced into general use among the Christians."—Bible Myths, p. 459.

Bronson C. Keeler writes of this:

"Those modern theologians who quote Irenaeus as a learned and great man, do not take kindly to his argument for the number of gospels; nor to the fact that he said the ministry of Jesus lasted twenty years, and that Jesus was fifty years old when he was crucified (From a Latin fragment of the canon found by Muratori in the Ambrosian library at Milan in 1740 A.D.). And at the same time, he was endeavoring to establish as of divine authority those gospels which said that Jesus' ministry lasted but three years" (History of the Bible, p. 89).

The canon of Muratori, the date of which is unknown, is placed by orthodoxy at the time of Irenaeus. It does not mention First Peter, Second Peter, First John, or James (Wescott, Canon, p. 527), all of which are now in the New Testament. It speaks of the Epistle to the Laodiceans, calls the Epistle to the Hebrews, the Epistle to the Alexandrians (Davidson, Canon, p. 226), and says both were forgeries, passing under the name of Paul—a fact about which modern theologians are discreetly silent, when they cite, as they do with so much exultation, this manuscript as "early evidence of the canon."

The student may judge how seriously the church was in need of support, when, after a tremendous conflict, it is willing and glad to accept as "early evidence," a manuscript that dates at least one hundred fifty years after Jesus was dead (Keeler).

Clement of Alexandria (210 A.D.) placed in his deutero-canon the Revelation of Peter, the Shepherd of Hermas, the First Epistle of Clement, the Second Epistle of Clement, and the Epistle of Barnabas (Davidson, Canon, p. 226), which are not now in the Bible.

Tertullian (220 A.D.) included in his canon the Shepherd of Hermas, which is not now in the bible; and he said nothing of James, Second Peter, and Third John (Ibid., p. 139), which are now in the Bible.

Gregory of Nazianzus (389 A.D.), gave as the New Testament the Four Gospels, Acts, fourteen Epistles of Paul, and the seven catholic Epistles. He adds:

"In these you have all the inspired books; if there be any books besides these, it is not among the genuine (scriptures)" (Carm., 12, 31).

Gregory belonged to the Eastern church, and he was taking a thrust at the book of Revelations.

By the "seven Catholic Epistles" is meant always James, First Peter, Second Peter, First John, Second John, Third John, and Jude. Why they are called "Catholic Epistles" no one knows (Haer., 8, 6). Any explanation of the name is an assumption (Keeler).

St. Chrysostom (407 A.D.) did not use Second John, Third John, Second Peter, and Revelations (Wescott, p. 438), all of which are now in the Bible.

As late as the fifth century A.D., Theodoret, bishop of Cyrus, who was actively engaged in superintending the establishment of church, is said to have destroyed many copies of the Diatessaron, or Gospel of Tatian, which he found in use in orthodox churches. He wrote:

"I found also myself more than two hundred such books (gospels) in our churches which had been received with respect; and having gathered all together, I caused them to be laid aside, and introduced in their place the Gospels of the Four

Evangelists" (Theod. Haeret., Fab. 1, 20).

Dr. Wescott observes that "from this statement, it is clear that the Diatessaron was so orthodox as to enjoy a wide ecclesiastical popularity" (Canon, p. 320).

Chapter No. 47 A FATAL ADMISSION

"It took the early Church Fathers" about two hundred years, after the alleged death of Jesus, to manufacture the four gospels and introduce them into general use.

It has been only 313 years since the Pilgrim Fathers landed on American soil, then a wilderness, but now one of the leading nations on earth. After we know these things, so carefully concealed by the priesthood, we observe what a struggle it required for the early "Church Fathers" to invent the gospel stories of Jesus, concerning which Doane further writes:

"In these four spurious gospels, and in some which are considered Apocryphal (not inspired), because the bishops, at the Council of Laodicea (A.D. 365) rejected them, we have the only history of Jesus of Nazareth. Now, if all accounts of narratives of Christ Jesus and his Apostles were forgeries, as it is admitted that all the Apocryphal ones were, what can the superior character of the received gospels prove for them, but that they are merely forgeries more superiorly executed.

"The existence of Jesus is implied in the New Testament outside of the gospels, but hardly an incident of his life is mentioned; hardly sentence that he spoke has been preserved. Paul, writing from twenty to thirty years after his death, has but a single reference to anything he ever said or did" (Bible Myths, p. 459).

The evidence shows that none of the four gospels appeared until about six generations after the death of Jesus, and that they were written by unknown persons, who could have known nothing about Jesus, except from legend and tradition. This seems to be a poor reed upon which to rest the hope of Christianity.

Doane writes:

"What had been said to have been done in India, was said by these 'half-Jews' to have been done in Palestine; the change of names and places, with the mixing up of various sketches of the Egyptian, Persian, Phenician, Greek and Roman mythology, was all that was necessary. They had an abundance of material, and with it they built. The foundation upon which they built was undoubtedly the 'Scriptures,' or Diegesis, of the Es-

senes in Alexandria in Egypt; which fact led Eusebius, the ecclesiastical historian—'without whom,' says Tillemont, 'we should scarce have had any knowledge of the history of the first ages of Christianity, or of the authors who wrote in that time'—to say that the sacred writings used by this sect (Essenes) were none other than 'Our Gospels'" (Bible Myths, p. 460).

According to this damaging admission, the four gospels of the New Testament are the "sacred writings" used by the Essenes in Alexandria. If their "sacred writings were none other than 'Our Gospels,'" then "our Gospels," or the "sacred writings" from which "Our Gospels" were copied, were in use as religious literature two hundred years or more before the time of Jesus (1 Tim. 3:16).

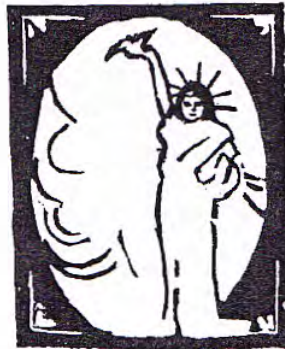
Among the numerous gospels in circulation with the Christians of the first three centuries, was one entitled "The Gospel of the Egyptians." Epiphanius (385 A.D.) Bishop of Constantia, speaking of it, writes:

"Many things are proposed (in this Gospel of the Egyptians) in a hidden, mysterious manner, as by our Savior, as though he had said to his disciples, that the Father was the same person, the Son the same person, and the Holy Ghost the same person."

That this was one of the gospels of the Essenes, becomes evident when admitted by the most learned of the Christian theologians of the day, that it was in existence "before either of the canonical Gospels," and that it contained the doctrine of the Trinity, a doctrine that was not established by the Christian church until 325 A.D. (Elementary Orthopathy, Lesson No. 25), but which doctrine was long before taught by this Buddhist sect in Alexandria, in Egypt, which has been called, "Egypt, the land of Trinities."

These "sacred writings" of the Essenes were amalgamated with the "gospels of the Christians," and the result is the canonical Gospels of the New Testament.

That the sacred writings of the Essenes contained the legend of the Angel-Messiah, which was later added to the history of Jesus, making him a Christ (The Anointed Angel), is a probability almost to a certainty. Thus we observe how the traditions and legends, originated in India, reaching to Alexandria, and from there escaping from the great focus, were able to reach Palestine, Greece, and Rome.



QUESTIONS FOR STUDENTS

1. (a) Who wrote the Old Testament? (b) Who wrote the Pentateuch? (c) In not more than 100 words, give your opinion of Ezra.

2. (a) According to evidence presented, when was the Pentateuch written? (b) Does the contents of the Pentateuch disprove its claim of great antiquity? (c) Give some of the names of the Jewish gods.

3. (a) Give the three divisions of the Jewish sacred writings. (b) What is the Torah? (c) Who wrote the Book of Joshua? (d) Who and what was Melchizedek? (e) Was Job a Jew? Was Melchizedek?

4. (a) When was the Book of Daniel written? (b) Give your opinion of the story of the Exodus. (c) Describe any event you think prompted the story of the Exodus, and say when it occurred.

5. (a) Give ten biblical contradictions. (b) Give your opinion as to why the early church kept the bible away from the public.

6. (a) State some of the deeds and describe the character of the Jews before the Captivity. (b) Did the 69 years of Babylonian captivity improve the character of the Jews?

7. (a) Who originated the doctrines of modern civilization? and when? (b) Do these doctrines enlighten or darken the Mind? (c) Give the chief purpose of these doctrines. (d) Should we discard them, or keep them?

8. (a) Did any prophet of Judah predict the coming of the Christ of the four gospels? (b) Who first mentions the four gospels? and when? (c) Immediately after the alleged death of Jesus, did people talk and write about him?

9. (a) Name the Synoptic Gospels, and state why they are

thus designated. (b) What did the gospel of Mark attempt to do? (c) What did the gospel of Luke attempt to do? (d) Give the miracles contained in the spurious verses of Mark.

10. (a) State one marked difference between the Jesus of the Synoptic Gospels and the Jesus of the fourth gospel. (b) When did the fourth gospel appear? (c) What was its admitted purpose?

11. (a) State three marked differences between the teachings of the fourth gospel and the Synoptic Gospels. (b) Give three important events said by the Synoptic Gospels to have been witnessed by John, yet not mentioned in the fourth gospel.

12. (a) Give three assertions made in the Old Testament that are denied in the New. (b) Give three assertions made in Matthew that are denied in John. (c) Give two instances where both Matthew and John contradict themselves.

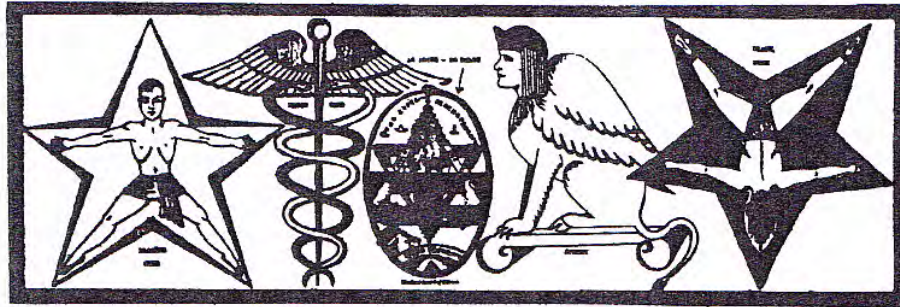
13. (a) Does the New Testament show that more than four gospels were written? (b) In what language were the original gospels written? (c) Are the gospels of the New Testament copies made from the originals? (d) State your frank opinion of the Four Gospels.

14. (a) Give two noticeable features of the four gospels. (b) Does evidence appear to show that the Church had anything to do with the preparation of the gospels? (c) Does evidence appear in the gospels which shows they were prepared long after the alleged death of Jesus?

15. (a) About when was the Church taking form? (b) Why were certain gospels rejected and others accepted? (c) Who was the real founder of the canon? (d) When did he live?

16. (a) Does Jesus appear as a historical personage? (b) What fatal admission was inadvertently made by Eusebius? (c) When did Eusebius live?





Lesson No. 18, Chapter No. 48
THE ESSENES

Eusebius made a damaging admission to the claims of Christianity when he asserted that "the sacred writings" used by the Essenes "were none other than Our Gospels." His words are:

"It is very likely that the commentaries (scriptures) which were among them (the Essenes) were the Gospels, and the works of the apostles, and certain expositions of the ancient prophets, such as partly that Epistle unto the Hebrews, and also the other Epistles of Paul" (Eccl. Hist. lib. 2, ch. 18).

This Eusebius, born in Palestine about the year 265 A.D., is well-known as the father of ecclesiastical history. Early in life he became associated with Pamphilus, who was at the head of a theological school at Caesares, and he devoted himself to the collection of a church library, especially to the care and defense of the writings of his master, Origen. He labored for the church till the year of his death, 342, and is said to have been the first and chief speaker at the First Council of Nice, in June, 325 A.D.

No man of his day was better informed on the history of the Christian Church, and the origin of the Four Gospels, than was Eusebius. He admits that he was by no means scrupulous to record "the whole truth concerning the early Christians" in the various works he has left behind (Euse. Eccl. Hist. viii., 21). He also admits that "he has related (only) what might rebound to the glory (of the Christian religion), and that he has suppressed all that could tend to the disgrace of (the Christian) religion" (Gibbon's Rome, vol. 2, pp. 79, 80). In spite of his care and caution, he has left evidence, furnished by his unguarded, but explicit, unwary, but most unqualified and positive statements that, long before the birth of Christianity, the sacred writings used by the Essenes "were our gospels and epistles" (Euse. Eccl. Hist. lib. 2, ch. 17). He directly admits that:

The commentaries (scriptures) which were among them (the Essenes) were—

1. The Gospels.
2. The works (acts) of the Apostles.
3. Certain expositions of the ancient prophets.
4. Partly that Epistle unto the Hebrews.
5. The other Epistles of Paul.

Having this unqualified admission, from a man who did more than any one else of his time to advance the cause of Christianity, which shows that Christianity is simply Essenism under another name, "what further need have we of witnesses?

Behold, now ye have heard his confession" (Mat. 26:65).

With this confession before us, especial interest in the Essenes arises, and we desire to know more about them. Regarding this sect, George Oliver, D.D., writes:

"Essenes. Amongst the Jews of Judea and in Syria, some centuries both before and after the birth of Christ, it is well known that there were three distinct sects—Pharisees, Sadducees, and Essenes. The third was the oldest sect, and they were now and then called Therapeutics.

"The Essenes laudably distinguished themselves in many respects from the other two sects, inasmuch as they were less numerous, and proceeded on their way peaceably, noiselessly, and without ostentation, or forcible attempts at proselytism; for which reason they were much less known than the other sects.

"Fidelity to their princes or rulers, lawful order, adherence unto truth, virtue, sobriety, humility, and strict secrecy, were the chief principles of their code of action. To the punctual performance of those and other similar duties, viz., the strict maintenance of the secrets of their society; of justice and of humanity every one pledged himself when he was admitted a member, by a most solemn oath.

"It was only by being of mature age, and going through a three years' probation, during which they were obliged to lead a temperate, chaste, moral, virtuous, and, in many respects, a severely self-mortified life, that they were enabled to gain admission into the Order, when they received a white dress or apron and a small hatchet (dolabela), as the signs of their admission" (Dict. of Symbolical Masonry, p. 501).

Regarding the Essences, Dr. Peebles writes:

"Who were they?—what their origin, their teachings and customs?

"The Essenians among the Jews, the Magi among the Persians, the Hierophants of Egypt, and the Gymnosophists of India, were all co-related by a common system of science, treasured wisdom and profound mystery; all one, with such variations as periods of time, change of language, and country would necessarily produce. Clemens Alexandrinus states, upon what he considered the highest authority, the Buddah was the founder of the sect of Gymnosophists, the Indian philosophers"—Seers of the ages p. 97.

Rev. R. Taylor, A.M., shows that all the hierarchical institutions of the Christians are copies of those of the Essenians:

"These Essenians were sometimes denominated physicians of the soul, or Therapeutae (Luke 4:23); and, residing both in Egypt and Judea, they probably spoke, or had their sacred

books, in Chaldee. They were Pythagorians to all intents and purposes, as is proven by their forms, ceremonies and doctrines...

"If the Pythagorians or Coenobitae, as they are called by that famous Neo-Platonian philosopher, Jamblichus, were Buddhists, then the Esseniens were originally Buddhists. A branch of these Esseniens, termed Koinobii, lived in Egypt, on the shores of Lake Parembolè, in Monasteries" (Anac. b. x. c. vii.).

These quotations show the intimate relationship of the Gymnosophists, Yogees, Hierophants, Pythagorians, Esseniens, Magi, and Rashees. Of the Rashees, Ayeen Akberry writes:

"The most respectable people in this country (Egypt) are the Rashees, who, although they do not suffer themselves to be fettered by traditions (John 8:32), are, doubtless, true worshippers of God. They revile not any other sect, and ask nothing of any one (Luke 10:4-11); they plant the road with fruit trees, to furnish the traveler with refreshments (Mat. 21:19). They abstain from flesh (1 Cor. 8:8,13), and have no intercourse with the other sex" (1 Cor. 7:1).

Sir Godfrey Higgins adds:

"These Reyshees, or Rashees, same as Sofees (Sufis), are the Esseniens, Carmelites, or Nazarites of the temple."

Philo, of Alexandria, in two books written expressly upon the subject of the Essenes, giving a close and critical account of their doctrines and manners, observes:

"Listening to the instructions of their chiefs, they were taught, as were the Pythagorians, the existence of one supreme God, the immortality of the soul, rewards and punishments for good and ill-doing, and the guardian care of gods and angels. It was enjoined upon them to show obedience to authority; fidelity to all men; to be lovers of truth; exercising kindness to inferiors; concealing nothing from their own sect; not discovering any of their doctrines to others than those who had received them with the white stone and the new name (Mark 4:11); and lastly, to preserve the books belonging to the sect, and the names of the angels."

Peebles remarks:

"At the time of the Macabees (180 B.C.), on the western coast of the Dead Sea, the Esseniens made the doctrine of community of goods, and a life in common, a religious and social dogma. Lodged under the same roof, taking meals at the same table, clothed in the same dress, ignoring marriage, they observed celibacy and lived in continence, abjured oaths and all violence, condemned riches, rejected the use of the precious metals (Mat. 17:27), were given wholly to the mediation of morals and religious truths, and subsisted by the labor of their hands (Acts 18:3), were content with one meal a day, and that of bread and vegetables and fruits."—Seers of the Ages, p. 100.

Philo further informs us, that—

"Spreading themselves all through Asia Minor, and in the environs of Alexandria, the Essenes became, at a later period, more devoted; renouncing all pleasure, ambition, glory, earthy possessions (Mat. 6:19, 20), and their native country, even, to give themselves entirely to the exercise of prayer, contemplation and deeds of charity."

Peebles adds:

"To overcome the passions, the spiritual controlling the Adamic (flesh), to subjugate the senses (passions), to raise the soul above influences of the body (lust), to despise the sham of fame and glitter of wealth, to commune with the gods and orders of celestial beings—these, in the estimation of the Esseni-

ans, constituted the ideal of human perfection.

"Who does not see in it the underlying animus that, from the earthly side, inspired the consecration and catholicity of spirit that so eminently distinguished the reformer of Nazareth?"—Seers of the Ages, p. 100.

There is much speculation as to the origin of the sect known as Essenes. Theophilus Gale wrote a work called "The Court of the Gentiles" (Oxford, 1671), in which he remarks:

"Now, the origination or rise of these Essenes (among the Jews) I conceive by the best conjectures I can make from antiquity, to be in or immediately after the Babylonian captivity, though some make them later."

Some scholars assert that the Essenes originated in India, and were of the Buddhist sect.

Since the days of Paul, a big band of bishops have striven to convince people that the religion and morality taught by Jesus the Christ were of (1) divine emanation, and were (2) never before taught on earth. They have asserted that his system of morality was without a parallel, and his practical life was without a precedent. They have proclaimed that the doctrine of self-denial, humility, unselfishness, benevolence, and charity, the devout piety, kind treatment of enemies, and love of humanity, which Jesus the Christ preached and practiced, had never before been exemplified in the life and teachings of any other individual or race.

As we search back in the history, religion, and moral systems of some of the oriental nations, whence it appears have come the great religions of the world, we discover that the practical lives of piety and self-denial exemplified in the lives of their leading men, long anterior to the alleged birth of Jesus, and ages before the name of Christianity was ever thought of, will convince an unprejudiced person that the claims advanced for Christianity by the bishops and church fathers are without foundation.

The admission by Eusebius that the Four Gospels were compiled from the "sacred writings" of the Essenes, is a serious blow to the claims of the clergy in behalf of the so-called teachings of Jesus the Christ. The strength of this admission increases when we compare the teachings of the gospels with the teachings of the Essenes.

We have but fragments of the history of the Essenes, as furnished by Philo, Josephus, Pliny, Eusebius, Ginsburg, and others, on whose authority we shall show that Judean Essenism is identically the same system, in spirit and essence, as its successor, Judean Christianity. In other words, we shall show that Judean Christianity teaches the same doctrines and moral precepts that had long ages before been inculcated by the disciples of the Essenian religion.

From Philo, Josephus, Pliny, Eusebius, and Ginsburg we shall condense, and quote gospel parallels:

1. Philo: "It is our (the Essenes) first duty to seek the kingdom of God and his righteousness" (Essenes). Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Mat. 6:33; Mark 10:30; Luke 12:31).

2. Philo: "Lay up nothing on earth, but fix your mind solely on heaven" (Essenes). Lay not up for yourselves treasures upon earth (Mat. 6:19).

3. Ginsburg: "Essenism laid great stress on being meek and lowly in spirit, and commended the peacemakers." This is the doctrine of the Sermon of the Mount: Blessed are the poor in spirit: for theirs is the kingdom of heaven . . . Blessed are the

meeke: for they shall inherit the earth . . . Blessed are the peacemakers: for they shall be called the children of God (Mat. 5:3, 5, 9).

4. Eusebius, quoting from Philo: "The Essenes forsook father, mother, brothers and sisters, houses and lands for their religion." There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting (Luke 18:29, 30). Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (Luke 14:26, 33).

5. Eusebius: "Their being sometimes called monks was owing to their abstraction from the world" (Essenes). They are not of the world, even as I am not of the world (John 17:16).

6. Josephus: "They strove to disengage their minds entirely from the world" (Essenes). For what is a man profited, if he shall gain the whole world, and lose his own soul? (Mat. 16:26).

7. Josephus: "Devoting themselves to the Lord, they provide not for future subsistence" (Essenes). Take no thought of your life, what ye shall eat, or what ye shall drink; nor yet of your body, what ye shall put on (Mat. 6:25, and 26-32).

8. Eusebius: "They spent nearly all their time in silent meditation and inward prayer" (Essenes). Men ought always to pray (Luke 18:1). When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret (Silent meditation and inward prayer) (Mat. 6:6).

9. Eusebius: "They taught by metaphors, symbols, and parables" (Essenes). Without a parable spake he not unto them (Mat. 13:34).

10. Philo: "They practiced the extremest charity to the poor" (Essenes). Sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven (Mat. 19:21).

11. Eusebius: "They inculcated the forgiveness of injuries" (Essenes). Father, forgive them; for they know not what they do (Luke 23:34).

12. Ginsburg: "Essenism put all its members upon the same level, forbidding the exercise of authority of one over another." Philo: "They maintained an equality of external rank." Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant (Mat. 20:26, 27). He poureth water into a basin, and began to wash the disciples' feet (John 13:5).

13. Ginsburg: "The breaking of bread was a veritable ordinance among the Essenes." He took bread, and gave thanks, and brake it (Luke 22:19).

14. Philo: "The Essenes enjoined the loving of enemies." Love your enemies, bless them that curse you, do good to them that hate you, etc. (Mat. 5:44).

15. Philo: "The Essenes enjoined, 'Doing unto others as you would have them do unto you'." All things whatsoever ye would that men should do to you, do ye even so to them (Mat. 7:12; Luke 2:31).

16. Eusebius: "The name Ascetics was applied to them on account of their rigid discipline, their prayers, fasting, and self-mortification, etc., as they made themselves eunuchs" (Essenes). There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake (Mat. 19:12).

17. Philo: "All ornamental dress they detested" (Essenes).

All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments (Mat. 23:5). Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel (1 Pet. 3:3).

18. Philo: "They would call no man master" (Essenes). Be not called Rabbi. Call no man your father upon the earth. Neither be ye called masters (Mat. 23:8, 9, 10).

19. Josephus: "They renounced oaths, saying, He who cannot be believed without swearing is condemned already. Their answer was yea, yea, and nay, nay" (Essenes). Swear not at all;... let your communication be yea, yea; Nay, nay: for whatsoever is more than these cometh of evil (Mat. 5:34, 37).

20. Josephus: "They take nothing with them, neither meat nor drink, nor anything necessary for the wants of the body" (Essenes). Carry neither purse, nor script, nor shoes . . . Into whatsoever city ye enter, and they receive you, eat such things as are set before you (Luke 10:4, 8; Mat. 10:9, 10).

21. Philo: "They had many mysteries in their religion which they were sworn to keep secret" (Essenes). Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables (Mat. 13:11; Mark 4:11).

22. Philo: "They abjured all amusements, all elegances, all pleasures of the senses, . . . and they renounced marriage" (Essenes). Jesus and Paul were single. They discouraged the marriage relation. It is not good to marry (Mat. 19:10). In the resurrection they neither marry, nor are given in marriage (mat. 22:30). It is good for a man not to touch a woman (1 Cor. 7:1).

23. Josephus: "They practiced the pantomimic representation of the death, burial, and resurrection of God" (Essenes). He must be killed, and be raised again the third day. They shall condemn him to death, crucify him; and the third day he shall rise again (Mat. 16:21; 20:18, 19).

The identity of the precepts and practices of Essenism and those contained in the New Testament is unquestionable.

24. Philo: "The Essenes, having laid aside all the anxieties of life, and leaving society, they make their residence in solitary wilds and in gardens." They wandered in deserts, and in mountains, and in dens and caves of the earth (Heb. 11:38).

25. Philo: "They taught that the Creator made all mankind equal" (Essenes). God hath made of one blood all nations of men (Acts 17:26).

26. Eusebius: "They offered no sacrifices, believing that a serious and devout, soul was most acceptable" (Essenes). There is no more offering for sin (Heb. 10:18).

27. Josephus: "They devoted themselves entirely to contemplation in divine things" (Essenes). Meditate upon these (divine) things; give thyself wholly to them (1 Tim. 4:15).

28. Philo: They fasted often, sometimes tasting food but once in three or even six days" (Essenes). In fastings often (2 Cor. 11:27). This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing (Acts 27:33).

29. Josephus: "Believing the poor were the Lord's favorites, they vowed perpetual chastity and poverty" (Essenes). Blessed be ye poor: for yours is the kingdom of God (Luke 6:20). Hath not God chosen the poor of this world (James 2:5).

30. Philo: "They required of those who wished to join their order, to sell their possessions, and divide it among the

poor" (Essenes). Go and sell that thou hast and give to the poor, and thou shalt have treasures in heaven: and come and follow me (Mat. 19:21).

31. Josephus: "They neither buy nor sell among themselves, but give of what they have to him that wanteth" (Essenes). They sold their possessions of goods, and parted them to all men, as every man had need (Acts 2:45).

32. Ginsburg: "The Essenes had all things in common; they maintained a community of goods, and appointed one of their number to manage the common bag." The multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common (Acts 2:44; 4:32). Judas managed the common bag of the disciples (John 12:6, 13:29).

33. Eusebius: "Even as it is related in the Acts of the Apostles, all (The Essenes) . . . were wont to sell their possessions and their substance, and divide among all according as any one had need, so that there was not one among them in want." Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need (Acts 4:34, 35).

34. Philo: "They gave a mystical sense to the scriptures, disregarding the letter" (Essenes). Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life (2 Cor. 3:6).

35. Philo: "They expounded the literal sense of the Scriptures by allegory" (Essenes). It is written, that Abraham had two sons, the one by bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory (Gal. 4:22-24).

36. Ginsburg: "The Essenes had a high appreciation of the inspired law of God. The highest aim of their lives was to become fit temples of the Holy Ghost." Know ye not that your body is the temple of the Holy Ghost which is in you (1 Cor. 6:19).

37. Ginsburg: "The Essenes were taught to subdue their passions, and crucify the lusts of the flesh." Walk in the spirit, and ye shall not fulfill the lust of the flesh (Gal. 5:16).

38. Philo: "They retired within themselves to receive interior revelations of divine truth" (Essenes). Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation (1 Cor. 15:26).

39. Philo: "They believed not in the resurrection of the external (physical) body" (Essenes). It is sown a natural body; it is raised a spiritual body (1 Cor. 15:44).

40. Josephus: "They had their churches, bishops, elders, deacons, and priests" (Essenes). When they had ordained them elders in every church, etc. (Acts 14:23). If a man desire the office of a bishop, etc., (1 Tim. 3:1).

Kersey graves writes:

"Such was the religion, such the moral system, such the devout piety, and such the practical lives of the Essenian Jews, a religious sect that flourished in Alexandria and Judea several hundred years before the (alleged) birth of Christ, and which went out of history the hour that Christianity came in" (The World's Saviors, p. 247).

If Jesus and Paul were not members of the Essenian Order, then the scribes of the four gospels and of the Epistles of Paul have put into their mouths the doctrine of the Essenes; and the Essenes went out of history when "the disciples (of that Order) were called Christians first in Antioch" (Acts 11:26).

Knowing these things, it is not surprising that Eusebius deemed it unwise to inquire too closely into the origin of Christianity, fearing that his findings might show that it was only Essenism under another name. However, in quoting from Philo concerning the Essenes, he seems to take it for granted that they and the Christians were one and the same sect; and, from the manner in which he writes, it appears that it was so generally understood at that time. He says that Philo called them "Worshippers," and concludes by declaring:

"But whether he himself gave them this name, or whether at the beginning they were so called, when as yet the name of Christians was not everywhere published, I think it not needful curiosity to sift out" (Eccl. Hist. lib. 2, ch. 17).

The principal doctrines and rites of the Essenes are connected with the East, and especially with Buddhism. Among the doctrines that the Essenes and Buddhist had in common, was that of the Angel-Messiah. S.F. Dunlap says:

"The New Testament is the Essene-Nazarene Glad Tidings! Adon, Adoni, Adonis style of worship" (Son of the man, p. 3).

Doane writes:

"The probability, then, that the sect of Essenes, who were established in Egypt and its neighborhood many ages before the period assigned by later theologians as that of the birth of Christ Jesus, were the original fabricators of the writings contained in the New Testament, becomes a certainty on the basis of evidence, than which history has nothing more certain, furnished by the unguarded, but explicit, unwary, but most unqualified and positive statement of the historian Eusebius, that 'those ancient Therapeutae were Christians, and their ancient writings were our gospels and epistles'" (Bible Myths, p. 424).

"The word "Essene" is the Egyptian word for that which Therapeut is the Greek, each of them signifying "healer" or "doctor," and designating the character of the sect as professing to be endowed with the miraculous gift of healing (Mark 5:28-30; Luke 6:19); and more especially so with respect to disorders of the mind.

The Essenes had flourishing university established at Alexandria in Egypt, long prior to the period assigned for the birth of Jesus. From this body went forth missionaries, and established colonies, auxiliary branches, and affiliated communities, in various cities of Asia Minor. Paul may have been one of these missionaries.

Epiphanius (367 A.D.) a celebrated father of the early church and Bishop of Constantia, in referring to the Essenes writes:

"They who believed on Christ were called Jessaei (or Essenes), before they were called Christians. These derived their constitution from the signification of the name Jesus, which in Hebrew signifies the same as Therapeutes, that is, a savior or physician."

It seems that Barnabas and Paul spent a year at Antioch, teaching much people, and that the disciples were called Christians first at this place (Acts 11:26).

Two important points appear here: (1) Paul was a missionary and founded a new sect, which was (2) called Christians

first at Antioch. The third point does not appear: (3) what were they called before they were called Christians?

Doane observes:

"Thus we see that, according to Christian authority, the Essenes and Therapeutes are one, and that the Essenes espoused the cause of Jesus of Nazareth, accepted him as an Angel-Messiah, and became known to history as Christians, or believers in the Anointed Angel.

"This ascetic Buddhist sect called Essenes, were therefore expecting an Angel-Messiah, for had not Gautama announced to his disciples that another Buddah, and therefore another angel in human form, another organ or advocate of the wisdom from above, would descend from heaven to earth, and would be called the 'Son of Love'."—Bible Myths, p. 426.

Again he writes:

"Here is the solution of the problem: The sacred books of the Hindus and Buddhists were among the Essenes, and in the library at Alexandria (Egypt). The Essenes, who were afterwards called Christians, applied the (Hindu) legend of the Angel-Messiah—'the very ancient Eastern doctrine,' which we have shown throughout this work—to Christ Jesus. It was simply a transformation of names, a transformation that had previously occurred in many cases. After this came additions to the legend from other sources. Portions of the legends related to the Persian, Greek, and Roman Saviors and Redeemers of mankind, were, from time to time, added to the already legendary history of the Christian Saviours. Thus, history was repeating itself. Thus, the virgin-born God and Saviour, worshipped by all nations of the earth, though called by different names, was but one and the same."—Bible Myths, p. 442.

Paul, the first Apostle of the Gentiles, the first Christian writer whose works have come down to us, the man who appears to have done more than any other person to establish the Christian religion, expressly avows that he was made a minister of the gospel which had already been preached to every creature under heaven (Cor. 1:23), and he preached a God manifest in the flesh, who had been believed on in the world (1 Tim. 3:16).

Therefore, this must have been the commencement of Paul's ministry; and his references could not have been to Jesus of Nazareth, who had not been preached at that time, nor generally believed on in the world, till ages after that time.

Doane writes:

"We find also that: (1) This Paul owns himself a deacon, the lowest ecclesiastical grade of the Therapeutan church. (2) The Gospels of which these Epistles speak, had been extensively preached and fully established before the time of Jesus, by the Therapeuts or Essenes, who believed in the doctrine of the Angel-Messiah, the Aeon from Heaven" (Bible Myths, p. 515).

In the alleged Epistles of Paul, the word Gospel occurs many times. This reference is not to the Four Gospels of the New Testament, for they did not appear until after Paul had been dead nearly four generations. The word Gospel, as used in the Epistles of Paul, referred to "the gospels," the "sacred writings," used by the Essenes, as admitted by Eusebius.

Additional evidence that appears to prove that Paul was a

member of the Essenian Order, is found in the fact that he, in harmony with the doctrine of the Essenes, was a celibate, and asserted that—

"It is good for a man not to touch a woman" (1 Cor. 7:1).

The writer of 1 John 3:9 also voiced the Essenian doctrine when he said:

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

This Doctrine of the Essenes, as stated by Paul in 1 Cor. 7:1, and as appears in 1 John 3:9, is the Basic Principle of the Science of Human Regeneration.

This Basic Principle of this course of study is not an innovation of our own. It lies at the bottom of all the great religions, and is the foundation upon which they are built. But modern theology has discarded the foundation of its structure, and spends its time pandering to the passions of a degenerate race.

Regarding the Essenes, Doane says:

"We hear very little of the Essenes after A.D. 40, therefore when we read of the 'primitive Christians,' we are reading of the Essenes, and others."—Bible Myths, p. 421.

As the Christians come into history, the Essenes disappear. What can be the conclusion?

Lesson No. 19, Chapter No. 49

CHRISTIAN STRIFE

It is not uncommon to hear a "pious person" in these days express the desire for a "return to primitive Christianity," when all was peace and love, and good will toward men (Luke 2:14). Such expression exposes that person's ignorance of the real state of primitive Christianity.

In the admitted spurious part of Mark, the scribe has Jesus damning those "that believeth not" (16:16). Jesus also vented his wrath on the scribes and the Pharisees, calling them hypocrites, serpents, a generation of vipers, that could not hope to escape the damnation of hell (Mat. 3:7; 12:34; 23:29, 33; Luke 3:7). He asserted, that no man could be his disciple that hateth not his father, and mother, and wife, and children, and brethren, and sisters, "yea, and his own life also" (Luke 14:26). He declared that he had not come to send peace on earth, but a sword (Mat. 10:34); that he had come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law (Mat. 10:35).

There was strife among the disciples, as to which of them should be accounted the greatest (Luke 22:24). The strife continued after the death of their Master (Acts 15:2, 39).

At Antioch, when Paul and Peter met, there was open conflict between them. Paul says that he "withstood him (Peter) to the face" (Gal. 2:11). Paul later said that they (Peter et al) who preached a doctrine different from his, should "be accursed," and should be "cut off" (Gal. 1:8; 5:12). This is the brotherly conduct of the founders of Christianity.

The Petrine faction published bitter statements against Paul, some of which we find in the following remarks:

"Thou hast tried them (Paul et al) which say they are apostles, and are not, and hast found them liars . . . I know the blas-

phemy of them (Paul et al) which say they are Jews, and are not, but are the synagogue of Satan;" and "them of the synagogue of Satan, which say they are Jews, and are not, but do lie" (Rev. 2:2, 9; 3:9).

The Petrine faction further predicted that Paul and his group would "bring upon themselves swift destruction" (2 Peter 2:1).

The strife among the Apostles was continued by the Apostolic Fathers, and carried on with increasing intensity by the early Church Fathers. It waxed bitter and hot when these Fathers were trying to reach some agreement as to which of the "many gospels" should be included in the Bible.

The strife among the various Christian factions grew so serious, that Constantine, the Roman Emperor, with a view of injecting some peace and harmony into the ranks, issued an edict, in 325 A.D., calling for a convention, known in history as the First Council of Nice (Elementary Ortho. Lesson No. 25).

The purpose of the convention, according to the edict, was to "discuss and settle, upon a firm basis, 'the true Christian doctrine respecting the divine nature of Christ Jesus, and his precise relation to the Almighty Deity'." From this it appears that, although Jesus had been dead more than three hundred years, the relation existing between him and God as still in dispute among the "Church Fathers." This appears very strange, when the gospels specifically state that "a voice from heaven" said, "This is my beloved Son, in whom I am well pleased" (Mat. 3:17). It seems that the early "Church Fathers" knew nothing about such a "voice from heaven."

At this convention, with Constantine as presiding officer, Arius, the celebrated originator of the Arian doctrines, opposed the belief of Christ's generation being "from eternity" (John 8:58). But the Arian faction was outnumbered and outvoted. The council made God and Jesus the Christ one. St. Nicholas, "the red-faced, fat bishop of Myra," Asia Minor, from whom came the name of Santa Claus, unable longer to restrain his anger, struck Arius a heavy blow on the jaw. Arius was banished and exiled in Illyricum; his book, *Thalia*, "was burnt on the spot, and so many copies of it were soon destroyed, that it became a rare work" (Dudley, p. 69). Arius was soon recalled from his exile by the Emperor. He died suddenly at Constantinople, "perhaps by the poison of his enemies," in 336 A.D., and "his opponents rejoiced at his death" (Mosheime, vol. 1, p. 297).

In August, 449 A.D., there met in Ephesus a synod that occupies a prominent place in the scandals of church history, and which, from the fraud and violence by which everything was conducted, and the odious character of its proceedings, has received the name of the "Robbers' Council."

At the council Dioscorus presided with brutal violence, protected by armed soldiers. The fear of personal injury was so great, that Flavian, patriarch of Constantinople, who presided at the council which deposed Eutyches in 448 A.D., and his friends, composing one faction, hardly dared to utter a word, while Theodoret, bishop of Cyrrhus, was excluded entirely (Schaff, *Hist. Christ. Church*, 2, 738).

A communication, presented from Eusebius, a learned ecclesiastic of the early Greek Church, was received by the council with cries, "Let Eusebius be burnt—let him be burned alive. As he has cut Christ in two, so let him be cut in two" (Ibid).

Three delegates from Rome were so terrified by the con-

duct of the council, that they did not venture to read an epistle which they bore from Leo I., who alone of Roman pontiffs shares with Gregory I, the surname of "The Great," Leo I. was pope from 440 to 461 A.D.

The subject of the canon was not the only one discussed by the councils. In many councils it was not referred to. Questions of faith and belief occupied more time than anything else. In this particular council the problem was, "Did Christ have two natures after the incarnation?" (Milman, *Hist. Latin Christ.*, i. 228).

In this age, if any person should ask such a question, it would be regarded as the vagary of an unbalanced mind, and hardly compatible with sanity. But in that early day of Christianity, the subject was new, and had not been hammered home by centuries of preaching.

Dioscorus and his faction wanted Flavian and his faction to sign a confession of faith, that Christ had but one nature. But Flavian did not believe in that doctrine, and refused. At a given signal by Dioscorus, the doors of the convention hall were thrown open, and a band of armed soldiers and an armed mob rushed madly in. The terrified bishops of the Flavian faction were compelled, by blows and at the point of swords, to sign (Mosheim, *Eccl. Hist.*, Bk. 2). This is the manner in which the early church fathers fabricated and propagated what Christians have been compelled to call the "Word of God."

The decree having been signed by the Flavian faction, Dioscorus was no longer able to control his temper, and he struck Flavian a heavy blow (Milman, *Hist. Latin Christ.*, I, 288). Thus encouraged by their leader, a mob of maddened monks rushed upon the unfortunate bishop, shouting, "Kill him! Kill him!" and they beat, struck, and kicked him, and inflicted such injuries, that death ensued shortly after as the result (Schaff, *Hist. Christ. Church*, ii. 739).

Two years later, in 451 A.D., another council met at Nicea. It was so boisterous and unruly that it had to be summoned to Chalcedon, across the straits from Constantinople, where the Emperor could reach it with his troops and compel order. The proceedings were continually interrupted by yells and tumult. Dr. Philip Schaff writes:

"At Chalcedon the introduction of the renowned expositor and historian Theodoret, provoked a scene which almost involuntarily reminds us of the modern brawls of Greek and Roman monks at the holy sepulchre under the restraining influence of the Turkish police. Theodoret's Egyptian opponents shouted with all their might! 'Away with him, this teacher of Nestorius.' His friends replied with equal violence: 'They forced us (at the Robber Council) by blows to subscribe, away with the Manichaeans, the enemies of Flavian, the enemies of the faith. Away with the murderer Dioscorus. Who does not know his wicked deeds?' The Egyptian bishops shouted again: 'Away with the Jew, the adversary of God, and call him not bishop.' To which the oriental bishops answered: 'Away with the rioters, away with the murderers! The orthodox man belongs to the council!'—*Hist. Christ. Church*, ii. p. 348.

At the council at Constantinople in 785 A.D., the soldiery burst into the building and dispersed the frightened assembly because the members did not approve the bishops' enactments (Milman, ii, 345); and the second council of Nicea (787 A.D.) denounced this council of Constantinople as a synod of fools and madmen (Ibid).

Keeler writes:

"The reader would err greatly did he suppose that in these assemblies one or two hundred gentlemen sat down to discuss quietly and dignifiedly the question that had come before them for settlement. On the contrary, many of the bishops were ignorant ruffians (attracted to Christianity for profit), and were followed by crowds of vicious supporters, who stood ready on the slightest excuse to maim and kill their opponents.

"The most shocking scenes that occur in the ward political conventions in the worst districts of our great cities, are as nothing compared with what history tell us was common in these Christian councils" (History of the Bible, p. 101).

Dr. Philip Schaff observes:

"Together with abundant talents, attainment, and virtues, there were gathered also at the councils ignorance, intrigues, and partisan passions, which had already been excited on all sides by long controversies preceding, and now met and arrayed themselves, as hostile armies, for open combat" (Hist. Christian Church, p. 346).

Gregory of Nazianzus (329-390 A.D.), one of the early Christian Fathers, in referring to the council of bishops, regards them as "Assemblies of cranes and geese" (Schaff, Hist. Christ. Church, 2, p. 347). Utterly disgusted, he declined to have anything to do with them, saying:

"To tell the truth, I am inclined to shun every collection of bishops, because I have never yet seen that a synod came to a good end, or abated evils instead of increasing them. For in those assemblies (and I do not think I express myself too strongly here) indescribable contentions and ambition prevail . . . Therefore I have withdrawn myself, and have found rest to my soul only in solitude" (Ibid., 348).

Keeler writes:

"The third general council of the church, which was held at Ephesus in 431 A.D., was marked by 'shameful intrigue, uncharitable lust of condemnation, and coarse violence of conduct.' Both factions came with armed escorts, as though going to battle, and were followed by great mobs of ignorant rabble, slaves and seamen, the lower populace of Constantinople, peasants, and bathmen, and hordes of women, prepared for violence; the city was patrolled by troops, and Nestorius and John of Antioch had armed body guards to protect them from the violence of Cyril's party (Lesson 25, Elementary Orthopathy). The two bands (factions) fought in the streets, and much blood was shed. At the reading of the imperial decree, such a tumult arose that all the contending bishops were ordered under arrest" (History of the Bible).

Human nature is the same everywhere and in every age. It is ignorance only that leads people to believe that the same corruption does not obtain in our religions as in our political institutions. Listen to Dean Milman, the celebrated historian:

"It might have been supposed that nowhere would Christianity appear in such commanding majesty as in a council, which should gather from all quarters of the world the most eminent prelates and the most distinguished clergy; that a lofty and serene piety would govern all their proceedings, and profound and dispassionate investigation exhaust every subject; that human passions and interests would stand rebuked before the awful assembly; that the sense of their own dignity as well as the desire of impressing their brethren with the solemnity and earnestness of their belief, would at least exclude all intemperance of manner and language . . .

"History shows the melancholy reverse. Nowhere is Chris-

tianity less attractive, and if we look to the ordinary tone and character of the proceedings, less authoritative, than in the councils of the church. It is in general a fierce collision of two rival factions, neither of which will yield, each of which is solemnly pledged against conviction. Intrigue, injustice, violence, decisions on authority alone, and that the authority of a turbulent majority, decisions by wild acclamation rather than by sober inquiry, detract from the reverence, and impugn the judgments, at least of the later councils. The close is almost invariably a terrible anathema, in which it is impossible not to discern the tones of human hatred, of arrogant triumph, of rejoicing at the damnation imprecated against the humiliated adversary . . .

"The degeneracy is rapid from the council at Nicea (Lesson 25, etc. Ortho.) to that of Ephesus, where each party came determined to use every means of haste, maneuver, court influence, bribery, to crush his adversary; where there was an encouragement of, if not an appeal to the violence of the populace, to anticipate the decree of the council; where each had his own tumultuous foreign rabble to back his quarrel; and neither would scruple at any means to obtain the ratification of the anathemas through persecution by the civil government" (H. H. Milman, D.D., Hist. Latin Christ, I. p. 226).

The same conduct that characterized the Christian Councils that selected the various books to be contained in the Bible, was carried into conventions that elected the Popes, the terrestrial representative of Jesus the Christ.

Dr. L. Pastor, in his History of the Popes, gives some interesting information of the manner in which these elections were conducted. He quotes from the epistles of Jerome (331-420 A.D.), who revised the then existing Latin translation of the Bible, which work afterwards became the Vulgate or authorized version. Jerome paints a picture of the Christian conventions in the fourth century, showing the appalling passions roused at the elections to the Papal chair. He writes: "One row we saw, left 160 Christian corpses on the floor of a church; and this was only one incident in a week of bloody faction-fights."

That was in the fourth century. The same conduct characterized the elections for the next ten centuries. Of the election held in 1492 McCabe writes:

"The old Roman families, such as the Colonna and the Orsini, who regarded the Papacy as their proper heritage, had now to contend with three new broods: the Borgias, the Riarios, and the Cibos. All of them left it to a few old-fashioned cardinals to practice the old-fashioned virtues of chastity and sobriety, and for their advancement in the Sacred College relied on the new weapons—steel and gold.

"More than two hundred murders distinguished the Papal election of 1492, but Cardinal Borgia distributed amongst the voting cardinals gifts worth something like a million dollars, and became the Holy Father. Rome gasped, and smiled" (The Renaissance, p. 36).

Reserving the best for the last, we come to the Jesuits, or "Society of Jesus." This most celebrated of all the roman Catholic religious orders, was founded in the sixteenth century by Ignatius Loyola, and was established by a papal bull in 1540 A.D.

The "Society of Jesus" was one of many similar communities that grew up in the lap of Latin Christianity. Like several of them, it is a congregation of ecclesiastics living in accordance with a definite rule, whence technically called "Clerks Regular." One of its chief duties is either to "convert infidels and heretics," or exterminate them; and the extent of these duties appears more fully in a portion of the Jesuit Oath, printed

in the Congressional Record, February 15, 1913, pp. 3215-16, as follows, to wit:

"I do further promise and declare, that I will when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do to extirpate and exterminate them from the face of the whole earth, and that I will spare neither sex, age nor condition; and that I will hang, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the wall, in order to annihilate forever their execrable race. That when the same can not be done openly, I will secretly use the poison cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons whatsoever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the pope or superior of the brotherhood of the holy faith of the Society of Jesus."

There is not a tribe of savages on the face of this great globe, there never was, and there never will be, so cruel and blood-thirsty as to commit the atrocious murders described in the quoted portions of this Jesuit Oath.

Earnest student, seeker of Truth, this is a brief historical account of the character and conduct of the men, if we may call them such, that have given us that they claim is the "Word of God." Have you a desire to "return to primitive Christianity," when all was "peace and love," and "good will toward men?"—Luke 2:14.

Chapter No. 50 PIOUS FRAUD

Jeremiah told the priests that they were liars and forgers (2 K. 22:8; Jer. 8:8). The Apostles accused one another of being liars and blasphemers (Rev. 2:2, 9; 3:9). It appears that the lying and forging were continued by the "Church Fathers."

Doane writes:

"It was a common practice among the early Christian Fathers and saints to lie and deceive, if their lies and deceits helped the cause of their Christ" (Bible Myths, p. 434).

Lactantius, an eminent Christian author who from the beauty of his style has been called the "Christian Cicero," well says:

"Among those who seek power and gain from their religion, there will never be wanting an inclination to forge and lie for it" (Quoted in Middleton's Letters from Rome, p. 51).

Gregory of Nazianzus, whom we have previously noticed, writing to Jerome, observes:

"A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said, not what they thought, but what circumstances and necessity dictated" (Hieron ad Nep. Quoted in Volney's Ruins, p. 177).

The celebrated Eusebius Bishop of Caesarea, mentioned before in these pages, a warm friend of Constantine, and who is our chief guide for the early history of the Church, admits that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works he has left behind him (Euse. Eccl. Hist. viii. 21).

In speaking of him, Gibbon writes:

"The gravest of the ecclesiastical historians, Eusebius him-

self, indirectly confesses that he has related (only) what might redound to the glory, and that he has suppressed all that could tend to the disgrace of religion.

"Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries" (Gibbon's Rome, vol. ii. pp. 79, 80).

On what is the Christian religion based that certain information must be suppressed to save it from disgrace? Is it ever necessary to suppress Truth for the good of any cause? Could the Truth that makes men free (John 8:32), disgrace the religious teachings of Jesus?

In due time we shall see the kind of work done by the early "Church Fathers," who admit that they "suppressed all that could tend to the disgrace of religion." We shall see more surely that the four gospels are false; that the gospel stories of Jesus are only an invention; that the ancient ruins have given up their secrets. We shall see how the plaster, intended to hide from the world the meaning and stop the mouth of the Stone World, has now crumbled and sloughed off of the rock monuments of Egypt, revealing to an astonished people the ancient writings as fresh in hue and sharp in outline as when they were first cut and colored (Massey, Mythical Christ, p. 43).

The noted theologian, Beausobre, writes:

"We see in the history (of Christianity) which I have related, a sort of hypocrisy, that has been perhaps, but too common at all times; that churchmen not only do not say what they think, but they do say the direct contrary of what they think. Philosophers in their cabinets; out of them, they are content with fables, though they well know they are fables. Nay, more; they deliver honest men to the executioner, for having uttered what they themselves know to be true. How many atheists and pagans have burned holy men under the pretext of heresy? Every day do hypocrites consecrate, and make people adore the host, though as well convinced as I am, that it is nothing but a bit of bread" (Historie de Manichee, vol. 2, pl 568).

M. Daille observes:

"This opinion has always been in the world, that to settle a certain and assured estimation upon that which is good and true, it is necessary to remove out of the way, whatsoever may be an hindrance to it. Neither ought we to wonder that even those of the honest, innocent, primitive times made use of these deceits, seeing for a good end they made no scruple to forge whole books" (On the Use of the Fathers, pp. 36, 37).

Reeves, in his "Apologies of the Fathers," remarks:

"It was a Catholic opinion among the philosophers, that 'pious frauds' were good things, and that the people ought to be imposed on in matters of religion" (Quoted in Taylor's, Syntagma, p. 170).

When institutions are founded on falsehood, then "pious frauds" are "good things" for those who depend for their power and profit upon these institutions not founded on Truth—and all institutions not founded on Truth, are dangerous to humanity.

Johann Lorenz von Mosheim, the distinguished church historian, says:

"It was held (by the church) that it was not only lawful, but praiseworthy to deceive, and even to use the expedient of a lie, in order to advance the cause of truth and piety" (Church History, vol. 1, p. 198).

With deception and lies, the priesthood has "advanced the cause of Truth and Piety!" The law is, Each after its kind. Men do not gather grapes of thorn, nor figs of thistles (Mat. 7:16). For every tree is known by its fruit; and a corrupt tree bringeth not forth good fruit (Luke 6:43, 44).

No one can bring a clean thing out of an unclean (Job 14:4); neither can the "cause of Truth and Piety" be advanced by deception and lies. From these come forth their kind, as we show in these pages. The Fall of Man and the Salvation of Man, as taught by the priesthood, is a gigantic fraud, invented by the priesthood to serve its purpose.

Isaac de Casaubon, the great ecclesiastical scholar observes:

"It mightily affects me, to see how many there were in the earliest times of the church, who considered it as a capital exploit, to lend to heavenly truth the help of their own inventions, in order that the new doctrine (of Christianity) might be more readily allowed by the wise among the Gentiles. These officious lies, they were wont to say, were devised for a good end" (Quoted in Taylor's *Diegesis*, p. 44, and Giles' *Hebrew and Christian Records*, vol. 2, p. 19).

The Apostolic Father, Hermas, who was the fellow worker of Paul in his ministry; who is greeted as such in the New Testament (Rom. 16:14); and whose writings are expressly quoted by the early Church Fathers as of "divine inspiration," ingeniously confesses that "lying was the easily-besetting sin of a Christian." His alleged words are:

"O Lord, I never spake a true word in my life, but I have always lived in dissimulation, and affirmed a lie for truth to all men, and no man contradicted me, but all gave credit to my words."

To which statement, the "holy angel," whom Hermas addresses, condescendingly admonishes him, that as the lie "was up, now he had better keep it up, and as in time it would come to be believed, it would answer as well as truth" (*Vision of Hermas*, b. 2, c. 3).

Ignatius (Bishop of Antioch after 69 A.D.) is said to be one of the children whom Christ took up in his arms and blessed. It is alleged that he introduced antiphonal chants into the service of the church, because "he had seen a vision of angels praising God in antiphonal hymns." Of the fifteen letters ascribed to him by the church, eight have been rejected by Christian scholars as being forgeries. "The remaining seven epistles were accounted genuine by most critics, although disputed by some, previous to the discoveries of Mr. Cureton, which have shaken, and indeed almost wholly destroyed, the credit and authenticity of all alike" (Dr. Giles: *Hebrew and Christian Records*, vol. 2, p. 99).

The orthodox Dr. Burnet, an eminent English author, in his treatise "De Statu Mortuorum," purposely written in Latin "that it might serve for the instruction of the clergy only," and "not come to the knowledge of the laity, because, as he said, 'too much light is hurtful for weak eyes,' not only justified but rec-

ommended the practice of the most consummate hypocrisy, and urged the clergy seriously to preach and maintain the reality and eternity of 'hell torments,' even though they themselves should believe nothing of the kind" (Quoted in Taylor's *Synagma*, p. 52).

The great Eusebius, whom we have mentioned, relates as truth, a ridiculous story of King Agbarus writing a letter to Christ Jesus, and of Jesus' answer to the same (Euse. *Eccl. Hist.*, lib. 1, ch. 14).

Socrates relates that the Empress Helen, mother of the Emperor Constantine, went to Jerusalem for the purpose of finding, if possible, "the cross of Christ." This she succeeded in doing, also the nails with which he was nailed to the cross (Socrates: *Eccl. Hist.*, lib. 1, ch. 13).

Besides forging, lying and deceiving for the cause of the Christ, as admitted by Paul (2 Cor. 12:16), the Apostles, the Apostolic Fathers, and their successors, absolutely destroyed, as we shall later see, all evidence against themselves and their religion, which they found and which they could destroy.

If any one thing is certain, it is certain that the Church Fathers seem always to have been afraid of too much light—and every one that doeth evil hateth the light (John 3:20). In the very infancy of the printing press, Cardinal Wolsey foresaw its effect on Christianity, and in a speech to the clergy, publicly forewarned them that—

"If we do not destroy this dangerous invention, it will one day destroy us" (See Middleton's *Letters from Rome*, p. 4).

In this connection Doane writes:

"There can be no doubt (from the evidence found) that, had the objections of Porphyry, Hierocles, Celsus and other opponents of the Christian faith, been permitted to come down to us (and not destroyed by the church), the plagiarism in the Christian Scriptures from previously existing Pagan documents, is the specific charge they would have presented to us. These were ordered to be burned by the prudent piety of the Christian emperors" (*Bible Myths*, p. 438).

Porphyry (205-270 A.D.), a philosopher and pupil of Plotinus, a scholar and a man of great abilities, published a large work of fifteen volumes against the Christians, regarding which Dr. Lardner writes:

"His objections against Christianity were in esteem with Gentile people for a long while; and the Christians were not insensible of the importance of his work; as may be concluded from the several answers made to it by Eusebius, and others in great repute for learning" (Vol. 8, p. 158).

The Christian Fathers had this wonderful work destroyed, and all that has come down to us are such portions of it as have been quoted by other authors. They had it destroyed because they were afraid of the Truth it contained.

Celsus, who lived in the second century A.D. wrote a work entitled "The True Word" against Christianity. It was destroyed by the Church Fathers, and we know nothing about it, except such portions of it as have been quoted by other writers.

Our chief source of knowledge of the works of Celsus comes from Origen's works written against it. The matter is so important that we shall refer to it again.

Lesson No. 20, Chapter No. 51
ECCLESIASTICAL LYING AND FORGERY
(By Franklin Steiner)

"A lie has no legs and cannot stand; but it has wings and can fly far and wide."—Bishop Warburton.

"A liar would be brave toward God, while he is a coward toward men."—Montaigne.

In the fall of 1925 we were on a visit to New York City after an absence of some years. While there, being, interested in its historical associations, we stepped into St. Paul's chapel, located on the corner of Broadway and Vesey Street. We took a look at the pew in this old church, erected in 1766, in which it is said George Washington sat when he attended services here while President of the United States, when the seat of government was located in New York City. On a bronze tablet attached to the wall, as well as on a card set up in the seat, we saw the following:

George Washington's Prayer for the United States

Almighty God, we make our earnest prayer that Thou wilt keep these United States in Thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with the charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of Whose example in these things we can never hope to be a happy nation. Grant our supplication we beseech Thee, through Jesus Christ our Lord. Amen.

For many years we had been a student of the facts and incidentally of the fictions of the life of "the Father of His Country," but this was a brand new one. Where, in his voluminous writings would I find the source of this "prayer?" My first thought was to apply to the Rev. Dr. McComas, vicar of St. Paul's chapel, where I saw it. I wrote the reverend gentleman who, in a very courteous reply said he could not give me the information, but referred me to Rev. Dr. Washburne, rector of Christ church, Philadelphia. To him we addressed ourselves only to find that he was not in possession of the desired information; but he referred us to Hon. Roland G. Morris, a prominent Episcopalian layman of the Quaker city, who, like the two clergymen, was helpless to assist us. We began to conclude that with the exception of Jesus' prayer in the Garden of Gethsemane, which the gospel of John records, though during its delivery all present were asleep except Jesus himself, this effort of Washington to reach "the throne of grace" was the most mysterious "prayer" we had ever seen.

For about two years we gave the subject no attention, but in the summer of 1927 it was accidentally brought to our notice. In our own library we were looking over a volume of Harper's "Encyclopedia of United States History" and came to a section called "Washingtonia." We found there a letter written by him to the governors of the states, in 1783, just previous to resigning his commission as commander-in-chief. As we reached its close something looked familiar, which here we reproduce:

"I now make it my earnest prayer, that God would have you, and the state over which you preside, in his holy protection; that He would incline the hearts of the citizens to cultivate

a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that He would most graciously be pleased to dispose us all to justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine author of our blessed religion and without an humble imitation of whose example in these things we can never hope to be a happy nation.

"I have the honor to be, with much esteem and respect, sir, your Excellency's most obedient and most humble servant."—G. Washington.

At last we had found the raw material from which the "Washington Prayer" was manufactured. Having done so we were not surprised that prominent Episcopalians, clerical and lay were not over anxious to proclaim its paternity. Rupert Hughes in the third volume of his "Washington," page 290, gives a facsimile of the latter part of this letter to the governors which shows it not to be in the handwriting of Washington, but was written, as all of his public documents were, by one of his numerous secretaries.

We have called this "Prayer" an "ecclesiastical forgery." Chadman's "Cyclopedia of Law" says, "Forgery consists not only in signing a false name to an instrument but also in the alteration of an instrument that was otherwise genuine, in the rule requiring that the alteration should be in a material part." (Vol. II, p. 93.) We have underlined that portion of the "prayer" that was not a part of the original, while in the original we have underlined the parts which the prayer omits. Here are offenses both of omission and commission. Instead of "Sir," with which Washington begins his letters to the governors, the prayer makers have written, "Almighty God, we make our earnest prayer, etc." Washington in the original speaks in the first person, singular. He does not speak direct to God, but he makes an earnest prayer, or wish that God will do a certain thing. The prayer makers use the first person plural and speak to God direct. They have omitted "and the state over which you preside," and "for the brethren who have served in the field." Instead of Washington's closing, "I have the honor to be, sir, etc.," they have substituted, "Grant our supplication, we beseech Thee, through Jesus Christ our Lord, amen."

We think the definition of forgery "that the alteration should be in a material part" is well covered, for these prayer manufacturers have, from an ordinary letter to civil magistrates, eliminated language that would prove it to be such, and instead placed words never in the mind of the writer, making the production an appeal to God instead of to man, as it was intended to be. This is all the more apparent when we consider that in all of Washington's voluminous writings the name of Jesus Christ nowhere appears.

We will admit that legally the charge of forgery could not technically be sustained in court because the crime must be accompanied by expectation of "pecuniary consideration." MORALLY, it is as complete a case of forgery as ever was, because that crime is always accompanied by an effort to deceive, and who can truthfully assert that the making of this "prayer" out of one of Washington's ordinary communications to civil officers was not deception of the most flagrant type? Had this been done by any other than clericals, or in any interest other than that of religion, denunciation of the guilty parties as frauds and forgers would have been uttered from the house tops.

When we see how the "prayer" was produced, we can real-

ize in miniature how Christianity arose, and how hundreds of gospels and epistles were forged by the early church. We think it pertinent to ask whether the bishops and higher clergy of the American Episcopal church will give their sanction to this clumsy fraud of their church today? When we remember that during the Revolution, practically all of the clergy of the Episcopal church were tories and traitors and were driven out of the country with the Methodists as well, we cannot help but note the audacity which impels them to use the name of George Washington as a means of obtaining sympathy and support for their religion today.

Washington must have been "powerful in prayer" if we are to believe two other stories told of his attempts to reach the "throne of grace." Some thirty years ago it was proclaimed that in his youth he composed a prayer book for his own use, containing a prayer for every day of the week, morning and evening. The manuscript of this prayer book was said to have been found among the contents of an old trunk. It was printed and facsimiles published. Clergymen read it from the altar, one of them saying it contained so much "spirituality" that he had to stop, as he could not control his emotions while reading it. The manuscript contained no marks of having been written by Washington and the only authority for it being his was priestly assertion which we have already discovered is not very good.

A little investigation soon pricked the bubble. Worthington C. Ford, who edited an edition of Washington's works and who had probably handled more of his manuscripts than any other man except Washington himself, declared that the penmanship was not that of the "Father of His Country." Rupert Hughes in the first volume of his "Washington" gives facsimile specimens of the writing in the prayer book side by side with Washington's genuine handwriting as he wrote at the time the prayer book is supposed to have been written. A glance proves that they are not by the same hand. Then in the prayer book manuscript all of the words are spelled correctly, while Washington was a notoriously poor speller. But the greatest blow it received was when the Smithsonian Institute refused to accept it as a genuine Washington relic. That Washington did not compose it was proved by Dr. W. A. Croffutt, a newspaper correspondent of the capital, who traced the source of some of the prayers to an old prayer book in the Congressional Library printed in the reign of James the First.

But while this prayer book went up in smoke, there is another prayer yarn told of Washington that will not die so easy. United States Histories, Sunday school papers and religious tracts have sustained its life. The United States government has emblazoned it in bronze on the front of the Subtreasury building in New York City. In 1928 the Postmaster-General issued \$2,000,000 in postage stamps to commemorate it. When he was informed that it was a fiction and the real facts presented to him, he replied that he was too busy to correct the mistakes of history. And so this lie, which has no legs to stand on has wings and can fly. As a romance it is always worth telling. The scene was laid in Valley Forge, in the winter of 1777-78, while Washington's army was in winter quarters, suffering from hunger, nakedness and cold, when many had abandoned all hope of success. There, Isaac Potts, a Quaker, at whose house Washington is said to have had his headquarters, when walking in the woods on a cold winter day, saw Washington on his knees in the snow engaged in prayer, his hat off and his horse

tied to a sapling. Rushing into his house he related to his wife what he had seen and exclaimed, "Sarah, my dear Sarah, Washington will yet prevail!" This version of the story makes Potts a patriot. Another version makes him a story, as most Quakers were, for after describing what he had seen he said in despair, "Our cause is lost. Washington is praying!" Another account gives the name of Pott's wife as Betty, not Sarah. One story tells that Washington's face was "suffused with tears," while another that it bore "angelic serenity."

If Washington were in fact a religious man, and were in the habit of praying, why make all this ado about it. Even if he were, why, on a winter day should he go out in the cold, take off his hat, risk his health, when he could have prayed equally well in a warm house? This fact alone, coupled with the horse tied to a sapling, and a face "suffused with tears" or possessing "angelic serenity" places the stamp of romance upon the story. But was Washington in the habit of praying? Bishop White, whose church he attended on and off for twenty-five years in Philadelphia, says he never saw him on his knees in church. This ought to settle the question. If he did not kneel in church, who will believe that he did so on the ground, covered with snow, with his hat off when the thermometer was probably below zero?

But what is the authority of this story? It was first told by Rev. Mason L. Weems in his "Life of Washington," published, first edition in 1802. Houghton, Mifflin & Co.'s "Literature of American History," says if the "f" were left out of "life," making it "lie," we would have a correct estimate of Weems' book. He is today an admitted fraud and his book is a joke. On the title page he describes himself as "rector of Mount Vernon parish," when Mount Vernon was not a parish, and he was never rector of any church that Washington attended.

We will deal gently with Isaac Potts, for so far as we know, he himself never told this story, certainly never wrote it and no one who has written it obtained it from him. We will prove conclusively that it is a thorough falsehood. It is merely an "old wives' tale." In the first place Potts did not live in Valley Forge at the time Washington was there in winter quarters. Mr. Myers, of the Valley Forge Park Commission, recently admitted this. Washington paid the rent for his headquarters to Mrs. Deborah Hewes, and the receipts therefore are made out to her. We have proof of this in Weedon's "Valley Forge Orderly Book," page 300. These facts given in contemporary records added to the absurd and improbable nature of the narrative unite in condemning this prayer story as a theological fiction. Yet the Episcopal church is about to spend \$1,000,000 on a church in Valley Forge to commemorate it.

There is yet another story of Washington praying in the bushes at Princeton, which we will not dilate upon now. But Valley Forge was the most prolific in legends. During the same winter that Potts caught Washington praying in the snow. Rev. John Gano, Baptist preacher, is said to have cut the ice in the river, and baptized the commander-in-chief by immersion in the presence of forty-two people, all sworn to secrecy! And this has been confirmed by a grandson of Rev. Gano in an affidavit made at the age of eighty-three years! But the entire story is ruined by the fact that Rev. Gano was not at Valley Forge, and that he served with Clinton's, and not with Washington's army.

For proof see "Biographical memoirs of Rev. John Gano," also Headingly's "Chaplains of the Revolution." All of which goes to prove that there is no end to the lies told for the glory of God, and of the gullibility of those who know their Redeemer liveth.

At Boston at one time there was a quarrel in camp, Washington, being informed of it, leaped on his horse, who leaped over fences to the scene of disorder. Jumping from his horse he grabbed one ring-leader by the throat, while with his other hand he seized the other. This stopped the quarrel. He neither spared the gallows nor the lash when they were necessary to maintain discipline. He was a man of action, this George Washington, not a man of prayer. He did things himself. To represent him as whining about his troubles to God is to caricature the man and make of him a fool.

We will now consider another widely circulated religious myth told of Washington. It is asserted that he was a regular attendant at church and that no contingency could arise that would prevent him going. They say if he had company on Sunday he went to church nevertheless and invited his guests to accompany him. A Rev. Massey has stated that a more regular church attendant he never saw. When we were a boy we often heard our minister make the same statements. It looks beautiful, but unfortunately it is all false. Fortunately for the truth of history, in 1925 Washington's Diaries were published in full, edited by John C. Fitzpatrick. Here he tells "How, where and with whom my time is spent," and we know from his own account of himself just how many times Washington went to church.

We will divide the Diary into four periods, using only such years as are complete. First, before the Revolution; second, after the Revolution; third, while he was president, and fourth, after his second term was ended. During the Revolution he discontinued the Diary. We find in 1768 that he went to church fifteen times, in 1769 ten times, in 1770 nine times, in 1771 six times, and the same number in 1772. In 1773 he went five times, while in 1774 he went eighteen times, his banner year outside of the Presidency. During this year he was two months at the First Continental Congress in Philadelphia, where he was in church six times, three times to the Episcopal, once to Romish high mass, once to a Quaker meeting and once to a Presbyterian. In 1784, after the Revolution he was in the west a long time looking after his interests, so we will omit this year. In 1785 he attended church just once, but spent many of his Sundays in wholly "secular" pursuits. In 1786 he went once. These last two years he was so occupied with his farm and other business affairs that he let God shift for Himself. In 1787 he went three times, and in 1788 once. The Diary deals many hard blows to the mythical Washington, but none of them are so telling as the myth that he was a pious man and went regularly to church.

In 1789 he became President, during which time the Diary is incomplete, and it is impossible to account for all the Sundays. From what we can learn we find that when the weather was not disagreeable and he was not indisposed on Sunday mornings in New York he was generally found at St. Paul's chapel or Trinity. In Philadelphia he attended either Christ

church, presided over by Bishop White, or St. Peters, where Rev. Dr. Abercrombie presided. This was to be expected. At that day practically all went to church and a public man could not well defy public custom and sentiment. Nor can he today, even though church going has gone out of fashion compared with but one hundred years ago. Washington spent his Sunday afternoons while President writing private letters and attending to his own business affairs. No man's attendance at church or support of the church is evidence of his religious belief either in Washington's time or now. Any honest minister will admit this. After Washington retired from the Presidency, was his own boss and free from criticism, he went to church as few times as possible, for in 1797 he attended four times, in 1798 once, and in 1799, the year of his death, twice. The Diary proves that as he grew older, except where he thought he had to go for conventional reasons, the less use he had for church going. And only twice in the Diary does he ever comment upon the sermon; once, when he called it "a lame discourse," and again when he said it was in German and he could not understand it. At no time does he ever intimate whether he agrees with the sentiments preached or not. This is significant.

Some think a story must be true because it is continually told and never contradicted. We say it is "undoubted," "unquestioned," and that "everybody knows it." A more fallacious argument was never offered. It was at one time "undoubted" and "unquestioned" that the world was flat, that the moon was made of green cheese, and no one denied the existence of witches more than they denied the existence of God. A lie has never been proven truth because no one denied it. It must be established by other methods. These principles apply to another pious fiction told about Washington. It has been repeated for some generations that Washington wrote a letter to a Presbyterian minister begging the privilege of taking communion in his church. The place was Morristown, New Jersey. As to the time, the romancers differ. One places it in 1777, and another in 1780. In 1836, after it had been accepted as "unquestioned" for over two generations, an investigation was attempted as to its truth, and no living witness of the "communion" could be found. A son of the minister to whom Washington is said to have applied was still alive, but he had no recollection of the great event. His wife was more compliant, but all she could testify was that it was "unquestioned tradition." Then it was heralded that Rev. Dr. Richards of the Auburn (New York) Theological Seminary was in possession of Washington's letter. When applied to he denied that he had it or had ever seen it. He, too, sprang the old tactics by saying the story was "universally current" and "never contradicted."

Did Washington commune? Not that we know of from any reliable source. Here we have positive testimony, from reliable people, written in reputable histories and biographies. For twenty-five years on and off he attended Christ church in Philadelphia and St. Peter's in the same city. Bishop White was the rector of the first and Rev. Dr. James Abercrombie of the second. Their testimony is far superior to any "traditions," which both of these reverend gentlemen positively contradict. Dr. White was one of the few Episcopal ministers who did not turn traitor to the American cause. He was a man of high character and honor, a personal friend of Washington and often

dined at his table. In 1835 the question of Washington communing was brought to his attention by Col. Mercer in a letter dated August 13. The bishop replied as follows:

"Philadelphia, August 15, 1835.

"Dear sir: in regard to the subject of your inquiry, truth requires me to say that Gen. Washington never received the communion in the churches of which I am the parochial minister. Mrs. Washington was an habitual communicant. I have been written to by many on that point, and I have been obliged to answer them as I now do you.

"I am, respectfully your humble servant,
(Memoirs of Bishop White, pp. 196-7) — WM. WHITE."

In a letter dated December 1, 1832, Bishop White said, "I do not believe that any degree of recollection will bring to my mind any fact which would prove General Washington to have been a believer in the Christian revelation, further than as may be hoped from his constant attendance upon Christian worship, in connection with the general reserve of his character." (Memoir of Bishop White, p. 193). Bishop White can be pardoned for speaking of his "constant attendance upon Christian worship," as the only period that attendance was constant while he was President, and went to Dr. White's church. We have proved how many times he went to church when in private life.

In a letter to Rev. B. C. C. Parker dated Nov. 28, 1832, Bishop White said of Washington, "His behavior (in church) was always serious and attentive, but as your letter seems to intend an inquiry on the point of kneeling during the service, I owe it to truth to declare that I never saw him in the said attitude . . . Although I was often in the company of this great man, and had the honor of often dining at his table, I never heard anything from him which could manifest his opinions upon religion." (Memoir of Bishop White, pp. 189-191.)

Rev. Bird Wilson, author of "The Memoirs of Bishop White," says: "Though the General attended the churches in which Dr. White officiated, whenever he was in Philadelphia during the Revolutionary War, and afterwards when President of the United States, he was never a communicant in them." (Memoirs of Bishop White, p. 188.)

We will now record the testimony of Rev. James Abercrombie, who was a fine scholar, and in his early years a correspondent of Dr. Samuel Johnson. He says that on communion Sundays Washington would, just before that rite was administered, like the majority of the congregation, arise and walk out of the church. Dr. Abercrombie thought this a bad example on the part of the President of the United States and preached a sermon in which he called attention to the influence of men in high station turning their backs on the Lord's Supper. Washington thought this reproach intended for himself, a thereafter on communion Sundays he absented himself from church. Afterwards he told a United States senator of the occurrence, when he made the very important and decisive statement that he "had never been a communicant." (See Sprague's *Annals of the American Pulpit*, Vol. V, p. 394.)

While Bishop White was not sure whether Washington was a believer or not, Dr. Abercrombie was certain he was not. To Rev. Dr. Wilson he said, "Sir, Washington was a Deist." This was reported by Dr. Wilson to Hon. Robert Dale Owen in 1831, after a sermon by the Rev. Dr. in which he said the ma-

majority of the founders of the American republic had been unbelievers. Mr. Owen was afterwards a member of Congress and minister to Italy. If any person ought to know what Washington believed, it certainly should be his pastors. Here are two of them. Both say he did not commune. One says he does not know whether he was a Christian believer or not, while the other positively says he was an unbeliever. Here we have the testimony of well known, reliable men, not the unknown, non-descripts produced by the Washington mythologists.

In 1831, Rev. Bachelier, in a debate with Robert Dale Owen, appealed to Rev. Wm. Jackson, rector of Christ church, Alexandria, where Washington had been a vestry man for evidence that he took communion. Mr. Jackson replied in two letters, in the first of which he said, "I find no one who ever communed with him," and in the second, "Nor can I find any old person who ever communed with him." (Bachelier-Owen Debate, Vol. II, p. 262.) In December, 1928, the present writer was at Mount Vernon when he took an opportunity of visiting the old Pohick church, where Washington had also been a vestryman. He asked the man in charge of the church whether there was any evidence in the parish records that Washington ever communed. He replied that there was not. Here, then, is the situation: In the two churches where he was a vestryman no evidence could be found that he ever gave attention to that sacrament most revered by all believers, the Lord's Supper.

When a man never receives the sacrament in a church he regularly attends, is it likely that he would beg to take it from the priest of another church? This is contrary to common sense, and not good argument. In the light of facts and of the rules of evidence, all these pious romances about Washington totter and fall. The fact is he cared nothing for communion wine, but at his own table he drank beer, and old madeira. He also liked a drop of good brandy or whisky, though there is no evidence that he was intemperate. On his estate at Mount Vernon he conducted a distillery from which in one year he cleared \$2,000. He could never be elected President in these Volsteadian days for the Anti-Saloon League would soon have him on its black list. He enjoyed, in common with other Virginia gentlemen of his day, a game of cards or dice. He had a special account where he kept a record of his losses and gains. These facts will hardly please the "unco guid" who paint him as a puritan and a fanatic, but they are facts nevertheless. He was popular with the opposite sex, but there is no evidence of any impropriety in his relations with them.

Some have used his office as vestryman in evidence to prove his religiosity. This was not a religious office, but political and civil. The vestry fixed the taxes of the parish, and Washington, being the wealthiest man in the nation, could not afford not to be a vestryman. It was an office which, as Gen. A. W. Greeley said, "required no more religious belief than it does to sail a ship." In England, where a vestry has a similar function, it is not uncommon for Unitarians and Unbelievers to be of its membership.

In Washington's numerous letters to his step-children and others he urges them to honesty, honor and character. In no case does he recommend going to church, reading the Bible, or faith in Christ, whose name he never mentioned in all his writings. He had a Bible in his library, but it showed no signs of ever having been read, and his writings are free from quota-

tions from "the word of God." He also had the writings of Frederick the Great, Voltaire, Volney, Thomas Paine and other Free-thinkers.

When Washington retired from the Presidency in 1797 the ministers of Philadelphia waited upon him with an address, in which among other things, they urged the great importance of religion. He replied to them, answering every other subject they brought up, but saying nothing about religion. On this subject he was always non-committal. He might, as he did on a number of occasions, pay religion in general a compliment, but he was always wary enough not to specify any particular one. When he was first elected President, the different churches, including the Jewish and the Catholic, offered him their congratulations. He answered them all alike, showing no preference for any, but he did call the attention of all of them to the crime of religious intolerance, as for instance to the "New Church" of Baltimore in 1793, when he said, "We have abundant reason to rejoice, that in this land, the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart. In this enlightened age, and in this land of equal liberty, it is our boast that a man's religious tenants will not forfeit the protection of the laws, nor deprive him of the right of attaining and holding the highest offices that are known in the United States." Once he wrote an agent to send him some workmen and directed, "If they are good workmen they may be from Asia, Africa, or Europe; they may be Mohammedans, Jews, or Christians of any sect, or they may be Atheists." And one of the last acts of this public life was the framing of the treaty with Tripoli, in which he said, "THE GOVERNMENT OF THE UNITED STATES OF AMERICA IS NOT, IN ANY SENSE FOUNDED UPON THE CHRISTIAN RELIGION."

Outside of Freethinkers, few held such liberal sentiments in that day, as are here uttered by George Washington, who was a Freethinker. He was a type of many men of intelligence today who do not discuss the religious subject, leave all to their own views, and while conventionally conforming to the customs of society, do not obligate themselves to any creed. We have seen in him a very poor church attendant and Sabbath keeper. Were he alive today he would probably spend his Sundays motoring or playing golf. He was a man who thought religion a good thing for some people, and therefore ought not to be opposed, but he needed none of it for himself. He was also aware of the tyranny and usurpations of priestcraft and that they must be held in check. Therefore, he said in his farewell address, "Eternal vigilance is the price of liberty."

In Washington's will there is no reference to religion and none of the pious phraseology characteristic of wills of that period. He bequeathed nothing to the church, or for other religious ends. During his sickness and death nothing of a religious nature takes place. His faithful Secretary, Tobias Lear, records minutely every occurrence from his taking a cold due a riding in the snow storm until he drew his last breath. No minister was called in, though three doctors were. Evidently the Father of Our Country had more faith in doctors of medicine than in doctors of divinity. No prayers were uttered, no Bible reading, no hope of immortality was mentioned nor anything

pertaining to the Christian belief was broached. But the dying man to the last gave his attention to his earthly affairs, looking to the welfare of those he would leave behind. He died like an ancient Greek or Roman watching the falling sand in the time glass of life, and feeling his own pulse, which beat his own march to the grave, said: "I die hard, but I am not afraid to go." He needed not the help of priest or religion either in living or dying. The secret of his great life was, not that he was true to God, but that he was true to men. A man honest and incorruptible, he would permit nothing to stop him from doing what he thought his duty. In this, George Washington was one of the great heroes of history.

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Lesson No. 21, Chapter No. 52 PLAN OF SALVATION

Let us examine the religious doctrine of the day. After God had made the world in "six days," and Adam from the "dust of the ground," he placed him in a garden, and, causing a "deep sleep" to come upon him, "took one of his ribs and made he a woman." The Bible declares it. This woman, weak and frail, and conversing with, was tempted by the "serpent."

Eve, yielding to temptation, and finding the fruit pleasant, "gave to Adam." They fell! And being the federal heads of the race, falling, they involved all their unborn posterity, even universal humanity, subjecting the race to the "miserics of this life, death itself, and the pains of Hell forever." So affirms the Christian creed.

It was a fearful crisis. God was exceedingly angry with Adam and Eve for doing what he knew they would do. The sword of divine justice was raised. The Throne was in danger!

— "Twas a seat of dreadful wrath,
And shot devouring flame;
Our God appeared consuming fire,
And vengeance was his name."

Deific justice had been wronged. Atonement must be made. The threatened penalty must be inflicted upon the race of man, or upon some substitute. So the wiley and alert priesthood devised a "plan." God, the Son, equal with the Father, stepping in between an offended God and offending man, says: "Spare the guilty race of humanity! Open a way! Glut thy vengeance upon me! I will take upon myself the penalty! I will die a substitute!"

God the father hears—he relents. God the Son, corresponding to incarnations of India, shapes himself in human form; is born of the Virgin Mary; suffers under Pilate—"dead and buried."

Watts versifies the Christian idea thus:
"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, the creature's sin."

Mark the phrase: the "mighty Maker died"—a dead God! Dying for the purpose of permitting rebellious sinners to go

unpunished, to escape the penalty of the law, providing they "believe in this divine mystery"—the Atonement.

After this supreme sacrifice, which began with animals and ended with a god, the way is open for the guilty to escape the demands of justice, and God the Father becomes reconciled—pleased. Watts sings it:

"Rich were the drops of Jesus' blood
That calmed his frowning face,
That sprinkled o'er the burning throne,
And turned His wrath to grace."

"He quenched
His Father's flaming sword
In his own vital blood."

Another Christian poet says:

"With one tremendous draught of blood,
He drank damnation dry!"

This prevailing theologic dogma of the Atonement, with a mythologic Jesus as the principal actor, is termed the Christian "Plan of Salvation!"

It required an Age of Darkness to force that Doctrine onto humanity, and it requires a darkening of the Mind continually, in order to make people believe in that Doctrine. But the Mind of the student of Orthopathy shall be released from this Darkness.

Chapter No. 53

ARGUMENT AGAINST CHRISTIANITY

The able philosophers of the early days of the church produced some potent arguments against the Christian Doctrine. Among these may be mentioned Porphyry, Hierocles, and Celsus. The works of these scholars were destroyed and burned by the Church Fathers, and the fragments which we have of them, are those portions which have been quoted by other authors. The destruction of these works is a sad blow to the disciples of Truth.

The treatise of Celsus was sent to Origen by Ambrosius, with a request that he should grapple with its arguments. Origen set about the task, and it is from Origen's writings that we learn something of the argument of Celsus.

In the True Discourse, Celsus shows great philosophical and critical powers. He takes note of almost every objection which has been brought against the Christian Doctrine. The work is taken up in two parts. In the first he speaks not in his own person, but introduces a Jew, who discusses from the Jewish viewpoint the credibility of the statements made by the Church Fathers in reference to the life of Jesus the Christ.

There was considerable advantage in this mode of procedure. Celsus did not believe in miracles and the supernatural. He believed Universal Law to be regular and orderly, with no variations. He asserted that the only possibility of the existence of such a person as the Christ of the four gospels that he could conceive, depended upon his being demonic. Jesus displayed none of the qualities which he deemed essential to the demon. He therefore rejected these pretensions entirely as inconsistent with his philosophy. But he believed that even on the basis of a philosophy which permitted the supernatural, the claims made for Jesus must be rejected. So his arguments are made to come from a Jew.

The Jew rejects the virgin birth of Jesus. Mary was divorced from her husband, and wandering about, fell in with a Roman soldier, named Panther, and this man was the father of Jesus.

Jesus, being needy, went down to Egypt, and there he was taught all the philosophy and tricks by which he could work apparent miracles. On the strength of this knowledge, he claimed to be God when he returned to Judea. But who could believe the statements made in regard to him—who heard the voice at the baptism? (Mat. 3:17.) None but himself and a companion who shared his dream, or rather his imposture.

The miracles ascribed to Jesus are absurd. Any one could see such miracles by paying a few obols to any Egyptian juggler.

If Jesus was God (John 1:14), would he have chosen such wicked and worthless men as we find as his apostles? If he knew that Judas would betray him, why did he make Judas his companion?

The story of the crucifixion and the resurrection especially seemed absurd. Jesus was condemned publicly before the eyes of all. No one could doubt this. If he rose again, why did he not make his justification as public? Would he not have confronted his judge, his accusers, the general public, and given indubitable evidence that he was not a malefactor, but God, or the Son of God?

Who saw Jesus after he rose again? A half insane woman and one or two followers who were in the very humor to trust to dreams or to an excited fancy. In this way the Jew discusses many of the statements made in the four gospels, and comes to the conclusion that Jesus, if he lived, was an ordinary man.

In the second part, Celsus tests the beliefs of the Christians by his philosophical principles. He then shows that the Greeks previously had all that was true in Christianity, but had it in a nobler and better form; and he ends with a practical application, urging Christians to give up their separatist tendency, to worship the demons, and to join in all civil and military duties imposed on citizens by the state.

Before dealing with the principles of the Christian, Celsus draws attention to the false position which they occupy. They are, he thinks, especially rebellious. They desire to separate themselves from the rest of mankind. The Jews, under Ezratic teaching, as we saw, showed, and still show, this tendency. But they are so far to be excused in that they adhere to their national beliefs. These beliefs are indeed often silly and puerile, and perversions of what is wiser and better in Greek poets and philosophers.

The Christians belonged to no nationality, and separated themselves from the ordinary beliefs without any good cause. They objected to the divinity of the Dioscuri, Hercules, and others, in regard to whom the Greeks believe that they became gods from being men. And yet they (Christians) worship a man who was a prisoner and died. This worship is on a level with that of Zamoixis by the Getae, of Mopsus by the Cilicians, and of others whom he names. It is unreasonable. Accordingly, the Christians do not invite the wise or the good. It is ignorant slaves, credulous women and children, whom they try to influence—not publicly, but in corners and private places. And their divisive tendencies are shown in the number of the sects which exist among them.

(Note: Origen left us some valuable information when he quoted these remarks from the works of Celsus. The early

Christians did not invite the wise to their ranks: they worked among ignorant slaves, and credulous women and children. It required an Age of Darkness to spread Christianity over Europe. Now, as this Darkness disappears, the Christian Doctrine recedes.—Clements.)

After this introduction, Celsus proceeds with his philosophical argument. God is good and beautiful and blessed. He therefore cannot change. For if he were to change, it could be only for the worse. Therefore God cannot come down to men. He cannot assume a mortal body. He cannot do it in reality, for that would be contrary to his nature. He cannot do it in appearances, for that would be to deceive—and God cannot deceive. The very idea is absurd. And what advantage could he gain by his coming? Does he not know all things? Has he not power to do all things without assuming a material body? Is he not able, as God, to do everything that he could do as incarnated God. And no real advantage is gained by men; for they do not know God better by seeing him in bodily form.

God must be seen by the Soul (Spirit), and men are deceived if they imagine they know Him better by seeing Him in a corruptible body than when they see Him with the pure eye of the Soul (Spirit). Indeed, Christianity, in this respect, is marked by a gross anthropomorphism.

Nor can the purpose that Christians assign for this incarnation be regarded as true. The nature of the whole is always one and the same. There is always the same amount of evil in the world. There is nothing evil in God. The evil is in matter. But God is continually making the evil serve for the good of the whole.

If this is the case, then, it is absurd to assert that God would be especially interested in only a few of the human race. He works always for the whole. Hence the Christian Doctrine is peculiarly absurd.

Did God, at that particular time, arouse from slumber, and resolve to rescue a few people from sin? Was He indifferent to all mankind before, to all the nations of the earth? And is He to continue to show the same special favor only for a select number?

(Note: Student, drink deeply of this philosophy, which is far older than any history of humanity, and is now arrayed against the Christian Doctrine in logical argument that is unanswerable. It is not surprising that the early church fathers destroyed such writings. How could the Christ of the four gospels exist against the keen arrows of this argument?—Clements.)

Not only are the Christians wrong in this, but they are wrong in supposing that the world was made for man. Again it is the whole, and not part, that is cared for. And we can see signs in Nature that animals are equal, if not superior to man, in many points. If he hunts the deer, the lion hunts him and feeds on him. Bees have cities and rulers. Some animals speak to each other. Some can foretell the future. Some are religious. In fact, neither for animals nor man was the universe made, but that the world as God's work might be perfect in every way.

In thus exhibiting the superiority of the Greek doctrines to the Christian, Celsus points to the circumstances that the Greeks appeal to reason, but the Christians, with nothing that appeals to reason, cry out. "Believe, believe." He asserts that the doctrine of the Son of God was copied from Plato, who copied it from prior sources.

Chapter No. 54 TESTIMONY OF PAUL

An examination of the Old Testament showed that most of its contents, if not all of it, is a forgery. This is shown by evidence taken from the Bible itself.

No greater claim of authenticity can be made for the New Testament than for the Old. That we have seen from the examination so far made of the contents of the New Testament.

We shall now go further, and show, by evidence taken from the New Testament, that Jesus the Christ (Jesus the Anointed One) of the Four Gospels, is a mythological character. To this end we shall first examine the testimony of Paul, for he is the first Christian writer whose works have come down to us.

Paul (Saul) appears as the greatest writer of early Christianity. He seems to have done more than any other person to establish the Christian religion—if his alleged Epistles, contained in the New Testament, may be trusted.

Of the true history of Paul we know nothing. We find no evidence as to when he was born, or how long he lived, or at what dates the several events of his life occurred. It is said that he was sent to Rome sometime before the death of Festus, which occurred about 62 A.D. It appears that he suffered martyrdom in the so-called Neroian persecution of 64 A.D.

If any of the Epistles of Paul in the New Testament were written by him, then they were prepared by one who lived in Jerusalem when Jesus, the Christ of the four Gospels, is said to have been teaching there. If the alleged facts of the life and work of Jesus were known to any one of the first century of Christianity, Paul is one who should know them most fully.

If Jerusalem was the place of Paul's education (Acts 22:3), then his education must have been going on at the time of the preaching and death of Jesus. This makes it more strange, if Jesus were a real person, living and preaching then, that Paul never met him, and knew nothing of his teaching—since the fame of Jesus went out to the whole world (Mat. 4:24; 9:26, 31; 14:1; Mark 1:28; Luke 4:14, 37; 5:15). And great multitudes came together to hear him (Luke 5:15). Where was Paul, that he heard and knew nothing of these great things?

Paul admits that he never saw Jesus, except in a vision (Acts 18:9; 9:3-5; 1 Cor. 9:1; 15:8). Then it appears that he did not see Jesus in the vision, for "the men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Act 9:7; 26:14). He further says that the men with him heard not the voice (Acts 22:9).

Paul appears to boast of not having seen Jesus, or of hearing him teach:

"The gospel which was preached of me is not after man. For neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

Paul professed to have derived his knowledge from supernatural sources—from dreams and trances and visions (Acts 9:3-9; 26:13-19). Dreams and trances and visions and miracles appear as the foundation of Christianity (Gen. 46:2-4; Ex. 11:5; 12:29-33; 14:25; Acts 12:6, 7). Out of these came the works that we must accept as the "word of God"—or be damned.

The silence of Paul relative to the alleged miracles of Jesus

is difficult to understand. He says that he was reared and educated at Jerusalem (Acts 22:3; 26:4, 5). He consented to the stoning to death of Stephen (8:1). He was probably at the Passover when Jesus was executed.

Paul is advancing the cause of Jesus, but makes not a single specific reference to anything he ever said or did. On the other hand, he quotes freely from other prominent people.

In 1 Cor. 2:9 Paul quotes as scripture a passage which both Origen and Jerome declare was taken from an apocryphal work, called "The Revelation of Elias." In Acts 17:28 he quotes verbatim et literatim from the *Phenomena* of the Greek poet Aratus, and from the *Hymn of Jupiter* of Cleanthes (Clark, *Comm.* 1. c.). The famous saying, "Evil communications corrupt good manner" (1 Cor. 15:33), was quoted by him from the *Thais of Menander*, one of the seven wise men of Greece. In Titus 1:12 he quotes from the Greek poet Epimenides, and calls him a prophet. But he never quotes from the Jesus of the four gospels.

Paul says that ye ought "to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35), but no such statement appears in the four gospels.

Paul never mentions the Virgin Birth (Mat. 1:18-21). He knows nothing about a voice from heaven, saying, This is my beloved Son (Mat. 17:2; Mark 9:2). He knows nothing of the alleged miracles performed by Jesus. He has not the slightest knowledge of the teachings of Jesus. He avowed that he was made a minister of the gospel, which had already been preached to every creature under heaven (Col. 1:23); that the gospel which was preached of him "is not after man" "For I neither received it of man, neither was I taught it" (Gal. 1:11, 12). He preached a God manifest in the flesh, who had been believed on in the world (1 Tim. 3:16). This reference could not have been to Jesus, whose doctrine had not been preached at that time, nor generally believed on in the world, till ages after that time.

Paul knows nothing about the sermon on the mount (Mat. 5:1-12); he knows nothing about the Lord's prayer (Mat. 6:9-13); he knows nothing about the parables.

In all his Epistles, Paul quotes not a single saying of Jesus. He knows nothing of the teachings and works and miracles of Jesus. He never once cites any sign or wonder wrought by or for Jesus. More than once he speaks of or alludes to his own thaumaturgy (2 Cor. 12:12), but he positively refuses to discuss any save those "signs" wrought through himself by the influence of Jesus (Rom. 15:18, 19).

When preaching at Jerusalem, or to the Jews, Paul might reasonably and with prudence omit the marvelous incidents of the career of Jesus; but, if he knew of them, how could he fail to describe these in his writings to the Gentiles?

The populace at Lystra was anxious to worship Paul for merely curing a cripple; those at Melita said he was a god because he was not killed by a serpent (Acts 28:6); those at Ephesus found full efficacy in apparel work by him (19:12); yet Paul mentions not, in letter or sermon, the wonders wrought by Jesus, or that were wrought in his name, which, it must seem from Paul's own experience, would most easily have caused these people to realize the divine nature of Jesus.

If any controversy or report was current in his day, as to the miracles wrought by Jesus, Paul had no contention as to them, nor even mentions them. It was for touching upon the resurrection of the dead, both the just and the unjust, that he was called in question by the Jews (Acts 23:; 24:15-21); or for declaring that Jesus was risen (25:19); or for urging the Jews to repentance and good works (26:23); or for teaching that the "hope of Israel" was extended to the Gentiles (28:20-28).

Paul based his doctrine on the resurrection. He declares, If Christ be not risen, then is our preaching vain, and your faith is also vain (1 Cor. 15:14). And within eleven verses he formulates his whole creed of salvation, and all the gospel that he taught (1 Cor. 15:1-11).

In this, there appears the central assertion of the physical revivification of Jesus as the seal of his divinity (Rom. 1:4), as well as evidence of the bliss or woe in the physical nature that would attach to mankind after death. Then Paul definitely denies the doctrine of a physical resurrection (1 Cor. 15:20, 21, 35-37, 44), by declaring that "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). This is a complete and direct denial of the physical resurrection and ascension of Jesus.

The corporeal existence of the Christ of the gospels receives slight confirmation in the writings ascribed to Paul. His Christ is not the Incarnate Word of John (1:14), nor the demi-god of Matthew and Luke. His Christ was the "son of God" in a spiritual, and not in a physical sense.

The resurrected Christ of Paul is not the resurrected Jesus of Mark and Luke, who is alleged to have appeared to his disciples and said: "Handle me, and see; for a spirit hath flesh and bones, as ye see me have" (Luke 24:39).

The body of that Christ was not a spiritual body, but a body of "flesh and blood," which Paul expressly asserted "cannot inherit the kingdom of God."

According to Paul, the resurrection of the dead (1 Cor. 15:42) is the raising of the "spiritual body." He asserted that "there is a natural body, and there is a spiritual body. It is sown a natural body; it is raised a spiritual body" (1 Cor. 15:44).

If we shall give these words of Paul any weight, then indeed is the resurrected Jesus of Mark and Luke a fraud and a fable—as declared Pope Leo X., who avowed that, "it is well known how profitable this fable of Christ has been to us" (Doane, *Bible Myths*, p. 438).

Paul claimed for himself the authority as an apostle, equal to that of the apostles at Jerusalem. But they had been selected and appointed by Jesus in person, except the twelfth one (Matthias) that was elected by them to fill the place of Judas (Acts 1:15-26), Peter superintending the proceedings. Paul had appointed himself, and for him to claim to be their equal was something to which they could not submit.

Paul asked, "Am I not an apostle?" (1 Cor. 9:1). And the other apostles said he was not. The writer of Revelation, in referring to Paul and others of his class, says: "Thou has tried them which say they are apostles, and are not, and hast found them liars" (2:2).

Paul claimed that he and his followers were Jews, even

though they did not practice circumcision (Rom. 2:25-29; 3:1). He vented his wrath on Peter and the other apostles for asserting that he was not an apostle, when he declared:

"There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:10, 11).

Shall we accept and receive as the "Word of God," the teachings of the circumcised apostles, when one of their companions, contemporaries, and co-workers asserted in their day, that "specially they of the circumcision" were "vain talkers and deceivers?" The priests hold that the asking of such questions is prompted by Satan.

For uttering such statements, the writer of Revelation makes another thrust at Paul:

"I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan (Rev. 2:9). And "them of the synagogue of Satan, which say they are Jews, and are not, but do lie" (Rev. 3:9).

Jeremiah accused Hilkiah of forgery and falsehood (8:8) when Hilkiah claimed that he had found the book of the law of the Lord by the hand of Moses (2 K. 22:8). Now Paul and the Apostles are calling one another vain talkers, deceivers, liars and blasphemers—while the priests and preachers have their flock accept and receive this "throwing of mud," as the true and unquestioned "word of God."

If an intelligent person attempts to point out these facts, controversies, and charges, to the blind faithful, they become furious and are ready to murder him—yes all the time asserting that they are searching for Truth.

Does Truth come from lies (Mat. 7:16)? Paul was honest enough to admit that he was a liar. On one occasion he conceded that he had caught some of his flock by being crafty and using guile (2 Cor. 12:16). He adopted the theological doctrine of using fraud to deceive the people, and then adopted the theological doctrine of excusing and justifying the fraud because of the alleged good that resulted (Rom. 3:7). If good comes from the work of liars, then why condemn those that lie?

Paul's disposition as a persecutor appears when he wished that those anti-Paulines who trouble the Galatians were cut off (Gal. 5:12). He once met Peter in Antioch, and an open conflict occurred (Gal. 2:11-21). The Ebionites, one of the most powerful of the early sects, rejected Paul, and said that he was an apostate from the law (Irenaeus).

The Clementine Homilies attacked Paul bitterly under the name of Simon Magus. They rejected his Epistles entirely. Justin Martyr rejected him, and scarcely deigned to notice his writings. Hegesippus would not use his Epistles, and said, substantially, that Paul had falsified scripture (Davidson, Canon, p. 115).

The Paulines, on the other hand, rejected the Epistle to the Hebrews—which Christians now attribute to Paul—and they also rejected Revelations, no doubt because the scribe thereof said vile things against Paul (Rev. 2:9; 3:9).

We have noticed the testimony of the Epistles of Paul to show that the life-story of Jesus the Christ, as contained in the four gospels, had not been written in his day and time. For had he ever heard of the prodigies done for Jesus and by him, he

would not have hesitated to use them for the greater glory of God (Rom. 3:7, 8). His utter silence about them comes with the force of absolute denial.

Paul was made a minister of the gospel which had already been preached to every creature under heaven; and he asserted that he was preaching a God manifest in the flesh who had been believed on in the world.

As Eusebius has shown, Paul was not using the Four Gospels. He was using the scriptures of the Essenes, written ages before the alleged birth of Jesus. These scriptures, of course, contained no reference to the Jesus of the four gospels; and it is held by some that Paul never, in his ministry, used the name Jesus Christ. It was a simple matter for the early Christian Fathers to interpose or interpolate these words into the original text, during the many times in which the original text was copied and translated.

Paul was preaching The Christ, The Anointed One, the Angel-Messiah of Buddhism, the very ancient, oriental doctrine that "had already (for ages) been preached to every creature under heaven," and which the Essenes had embraced (Col. 1:23).

Paul, in his preaching, may have used the word Christ, and the words "The Christ, which is not a name, but a title. In the gospels the word Christ seldom appears; it is generally "the Christ." The only exceptions are Mat. 1:1, 18; Mark 1:1; John 1:17 (which are all in the headings and prefaces), and John 17:3, where we find "Jesus Christ." The only other passages in which the article is omitted before "Christ" in the gospels, are Mark 9:41, Luke 2:11; 23:2; and John 9:22. This is further evidence, as we shall see, that these gospels are later than the first gospels.

In the oldest gospel extant, that according to Matthew, appears, "Where the Christ should be born" (2:4); Mat. 11:2 reads, "John hearing in prison the works of the Christ," and Mat. 22:42 is "What think ye of the Messiah?"

In this same gospel it is also stated that Jesus said unto his disciples. "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ . . . Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Mat. 16:15, 16, 20). In Greek it is Christos, and means "anointed," and is a translation of the Hebrew "Messiah."

Cyrus, king of Persia, was called "the Christ," or the anointed of God. Mithras was called "the Christ," or the Anointed. Horus, Bel-Minor, Iao, Adoni, etc., were each of them "the Christ," or the "Anointed."

The title of "the Christ," or "the Anointed," was applied to the kings of Israel: "Touch not mine Anointed (Christ), and do my prophets no harm" (Ps. 105:15).

The term "Christ" was applied to religious teachers, leaders of factions, necromancers, or wonder-workers, etc. This is shown by the gospels themselves. In the Matthew:

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Mat. 24:23, 24; Deut. 13:1).

These statements show that "the Christ" was a title only, and was then so considered. Consequently, if a title, it is not and cannot be a name. Therefore, here appears strong evidence

that all passages in the New Testament which contain the word Christ as a name, do by that fact thus betray their more modern date, and reveal the work of the hand of the early Christian interpolator, as he foists into the Pauline Epistles certain spurious words and passages, and thereby fabricates evidence to attempt to show the existence of a person unknown to history.

It was only by custom and habit, extending over a period of time, that the title, "the Christ," gradually passed into a name, and "Jesus Christ," or later still "Christ Jesus," becomes one designation.

It is evident that the Pauline Epistles antedate the four gospels. This appears in the fact that these Epistles are silent relative to the marvelous incidents of the career of Jesus, as we have seen. Yet in these Epistles, as they appear in the New Testament, we find the name "Jesus Christ," which thus betrays the more modern date of certain passages in the Epistles of Paul.

The name Jesus is the form assumed in Latin by the Greek Iesous, which is the transliterated form of the Hebrew Jehoshua, Jeshua, or Joshua—meaning "Jehovan is salvation." In one or other of its forms, the name appears in many passages of the Old Testament. The prominent position ascribed to Joshua in the later "prophetic books" seems to have made the name popular with the Jews. We find frequent braces of it after the exile (Jos. Ant. 12:5, 1 and lo, 6, xv. 3, 1; Eccus., prol. 1, 27, etc.).

During the Hellenizing period, which excited so deep an indignation among the Jews, many of the bearers of the name Jesus preferred to adopt the purely Greek analogon Jason, and the name occurs in this form in the New Testament also (Acts 17:5; Rom. 16:21). After the Captivity the name occurs frequently, and is interchanged with the name Joshua, the successor of Moses, who is called Jesus more than once in the New Testament (Acts 7:45; Heb. 4:8). Later on, Jesus became one of the commonest Jewish names appearing in the New Testament (Acts 13:6; 18:7; Col. 4:11).

There is some reason for believing that the name of Bar Abbas was also "Jesus," although it may have disappeared from the chief manuscripts, due to the destructive work of the early Christian Fathers, and especially of Origen, who was careful to see that "no sinner appeared among all those who had borne the name" (Encyc. Britannica, 9th ed. vol. 13, p. 656).

In regard to the matter, Doane writes:

"We know of a Jesus, son of Sirach, a writer of proverbs, whose collection is preserved among the apocryphal books of the Old Testament. The notorious Barabbas or son of Abbas, was himself called Jesus. Among Paul's opponents we find a magician called Elymas, the Son of Jesus. Among the early Christians a certain Jesus, also called Justus, appears. Josephus mentions more than ten distinct persons—priests, robbers, peasants, and others—who bore the name of Jesus, all of whom lived during the last century of the Jewish state" (Bible Myths, p. 197).

The evidence appears very plain, that Jesus the Christ of the four gospels was unknown to Paul. The life-story of Jesus the Christ of the four gospels, was not invented and written until four generations after the death of Paul. That is the only explanation that can be offered of the fact that Paul makes no reference to the teachings and miracles of Jesus the Christ of the four gospels.

Furthermore, there is no proof that Paul himself really lived. The Encyclopedia Biblica says:

"It is true that the picture of Paul, drawn by later times, differs utterly in more or fewer of its details from the original. Legend has made itself master of his person. The simple truth has been mixed up with invention; Paul has become the hero of an admiring band of the more highly developed Christians."

Regarding this statement, Gauvin writes:

"Thus Christian authority admits that invention has done its work in manufacturing at least in part, the life of Paul (the earliest Christian author). In truth, the ablest Christian scholars reject all but four of the Pauline Epistles as spurious. Some maintain that Paul was not the author of any of them. The very existence of Paul is questionable" (Did Jesus Christ Really Live? p. 58).

Lesson No. 22, Chapter No. 55

THE CRUCIFIXION (GOSPEL VERSION)

Paul makes three statements that contain much food for thought. He says:

1. I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel . . . If any one, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:6, 8).

2. The gospel which was preached of me is not after man. For I neither receive it of man, neither was I taught it . . . Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; preached unto the Gentiles, believed on in the world; whereof I Paul am made a minister (Gal. 1:11, 12; Col. 1:23; 1 Tim. 3:16).

3. For I determined not to know anything among you, save Jesus Christ, and him crucified (1 Cor. 2:2).

The first statement shows that "other gospels" were being and had been preached unto the people, and Paul marveled that the people were so soon removed from his gospel "unto another gospel." On what were the "other gospels" based? What was their doctrine? Who was their Angel Messiah? We are not told; but the evidence is clear and certain that they did not agree with those whereof Paul was "made a minister."

The second statement shows that the gospel preached by Paul "is not after man;" that he received it not of man; that he was not taught it, "but by the revelation of Jesus Christ" (Gal. 1:12), which "revelation" occurred on the Damascus road (Acts 9:3-8).

The phrase, "But by the revelation of Jesus Christ," has the earmarks of an interpolation. Furthermore, it appears unreasonable that Paul acquired so much knowledge regarding Jesus Christ and his doctrine, by the brief "revelation" that occurred on the Damascus road. But he who searches for Reasonable Things in the New Testament is doomed to disappointment.

Paul, the very first Apostle of the Gentiles, expressly avows that he was made a minister of the gospel, which had already been preached to every creature under heaven, and he was preaching a God manifest in the flesh, who had been believed on in the world.

This statement positively indicates that the God of Paul's Epistles had been "manifest in the flesh" and had preached his gospel long before the commencement of Paul's ministry. That God could not have been Jesus the Christ, according to the

clear testimony of the four gospels—for he had not been preached by any one before Paul, nor was he generally “believed on in the world” until ages after the days of Paul.

Regarding these admissions made by Paul, so damaging to the claims of Christianity, Doane observes:

“1. This Paul owns himself a deacon, the lowest ecclesiastical grade in the Therapeutan (Essenian) church.

“2. The Gospels of which these Epistles (of Paul) speak, had been extensively preached and fully established (as Paul says) before the (alleged) time of Jesus, by the Therapeuts or Essenes, who believed in the doctrine of the Angel-Messiah, the Aeon from Heaven” (Bible Myths, p. 515).

The evidence here agrees with the assertion of Eusebius, that the scriptures, used by the Essenes (Therapeuts), “were our gospels and epistles” (Chapter No. 48).

The third statement made by Paul shows that there existed, even in that day, some skepticism in the community as to the truth of the claim of the crucifixion of Jesus Christ—and this is the very country and era of its occurrence. There must have been a large margin for distrusting the claim of the crucifixion, to make it necessary for Paul thus to erect it into an important dogma, and make it imperative for people to believe it—“for I determined not to know anything among you, save Jesus Christ, and him crucified.”

Kersey Graves, in his masterly works, writes:

“We find that there has always been a margin for doubt amongst his own followers as to the fact of the crucifixion of Jesus Christ. Many of the early Christians and contemporary Jews and Gentiles doubted it, and some openly disputed its ever having occurred. Others bestowed upon it a mere spiritual signification, and not a few considered it symbolical of a ‘holy life.’

“One circumstance, calculated to lead to the entire discredit of the story of the crucifixion of Jesus Christ, is the relation, in connection with it, of a violent convulsion of nature, and the resurrection of the long-buried saints—events not supported by any authentic contemporaneous history, sacred or profane.

“And as these events must be set down as fabulous, they leave the mind in doubt with respect to the fact of the crucifixion itself, especially when the many absurdities involved in the doctrine of the crucifixion are brought to view, in connection with it, some of them so palpably erroneous that an unlettered savage could see and point them out” (Sixteen Crucified Saviors, p. 129, 130).

What event led to the arrest and crucifixion of Jesus? John: His miracle of raising Lazarus from the dead. On learning of it, the Jewish council met, and “from that day forth they took counsel together for to put him to death” (11:47-53).

This is the most improbable statement ever penned, and one that does most violence to reason. The wildest savages on earth would not have slain nor even harmed a man, who had proved himself the Conqueror and King of Demon Death.

If the Crucifixion were a fact, and not a fable, it seems strange that the four gospels contain so many discordant statements of the event. For instance, the Luke narrative asserts that a multitude followed Jesus as he went to execution, and also women, who “wailed and lamented him” (23:27). The other gospels do not agree with this assertion.

John says that John and the mother of Jesus and Mary Magdalene, with two other women, were by the cross at the

execution (20:25). This is denied by Matthew (27:56), and by Mark 15:40, which say that Mary Magdalene with other women of Galilee were “afar off,” and Luke says the women of Galilee “stood afar off” (23:49).

A few days before the crucifixion, Jesus had raised a man from death to life within two miles of the town (John 11:43, 44). This prodigy caused many Jews to believe in him (11:45; 12:9, 11), and even the priests and Pharisees were constrained to acknowledge his miraculous power (John 11:47). But Matthew and Mark and Luke know nothing of this incident, and tell of the mocking and reviling of the spectators while he was suffering. Luke adds that the soldiers joined in this conduct (23:36).

All the gospels agree that lots were cast for the garments of Jesus (Ps. 22:18). Even the thieves were crucified with him, in due accord with Jeremiah (48:27). They taunted him, for the averment that one of them repented or remonstrated with the other, made by Luke (23:39,40), cannot be taken as against the silence of John, and assertion of Matthew (27:44), and Mark (15:32) that both reviled him. But in Genesis (40:13, 14) Joseph asks the “Ma-Shek-ah” to remember him when he goes unto Pharaoh.

Jesus was buried very privately, and by one man, though John musters another man for the occasion (19:38-40). Both perhaps were rich (Isa. 53:9), for that was the requirement.

This statement of the simple and unattended burial is in strange contrast with that of Stephen, shortly after, for he, though murdered by a maddened populace, was “buried by devout men,” who, there in Jerusalem, “made great lamentation over him” (Acts 8:2). Yet Stephen had no fame not even as a “prophet;” he had not raised the dead, nor walked on water, nor been acknowledge by a voice from the sky as the “son of God” (Mat. 3:17); nor had his death been signalized by earthquakes, unnatural darkness, rising of the saints, etc. Consequently, the fame of Jesus must have been slight, and he must have been considered in a very odious aspect as compared with Stephen.

The fear of appearing to be in open sympathy with Jesus kept his timid and weak-kneed disciples away from the cross, and from attending to his dead body. But a few days later Luke (24:53) says they “were continually in the temple, praising and blessing God.”

Such prodigies as occurred at the death of Jesus, when the Earth quaked and the rocks were rent (1 K. 19:11), when the dead came out of their graves (Dan. 12:2), and the “veil” or “Me-Shech” of the temple was torn (Isa. 22:8), culminating in the admission of the centurion that “this was the son of God” (Mat. 27:54), would seem as sufficient to bring out to the burial, the entire population of the awe-stricken town, and that his tomb would instantly have been thronged by a multitude of devotees. Even fear could not have prevented this, for it seems the chief priests and Pharisees “feared the multitude” (Mat. 21:46).

During the succeeding night and the following day, and the second night, no one, not even his mother, nor the women who saw him buried, seems to have gone to the grave of Jesus, even though the Mosaic law (Deut. 21:22-23) required that any one “hanged on a tree” should be buried the same day.

The prodigies related were the most marvelous in the history of the world, if we accept them as described in Matthew, but they seem to have made no impression on the spectators that resulted in any action on their part. Luke says they went

back beating their breasts (23:48), yet the next day, according to Matthew (27:63), the Jewish authorities called Jesus a "deceiver," and had a guard set to keep the body from being stolen (27:64-66).

What could be expected of the multitude who passed through this experience, when the disciples of Jesus, who had been daily with him and seen him do the most stupendous things, and who had repeatedly avowed their belief in his divinity or divine mission, at his arrest, "all forsook him and fled" (Mat. 26:56; Mark 14:50). They did not even attend the burial. Did they know of his miracle and prodigies? It seems not; it seems that they did not even believe on him. If they did, they were differently constituted from any sort of humanity that now exists.

These miracles and prodigies all occurred within a year or two before the crucifixion, and of some of them it is said, that the fame of it had gone forth into all the land (Mat. 9:25; Luke 7:17), throughout all Syria (Mat. 4:24), etc. Luke (2:17) says that even the wonders of his birth were known abroad, and it also tells us (2:49) a curious and isolated story of Jesus astonishing the Sanhedrin by his precocious wisdom.

The restoration of life to Lazarus, after his carcass had putrefied, which only John could muster the courage to relate (11:39, 44), had occurred at Beth-Any, about two miles away, only a short time before, and we are told that this remarkable exercise of the "signs" of his thaumurgic power was known to "much people," and had led many to believe on him (John 12:9-11); yet even this stupendous event was insufficient to cause any one, not even the ungrateful Lazarus himself, to come forward, when Jesus was arrested, to plead this extraordinary story in his behalf.

People who think, cannot accept as true the incidents related, and also accept the story that those who were present at the resuscitation of the corpse of Lazarus, and who shortly before, at the time of the entry of Jesus into Jerusalem, had borne witness of the miracle (John 12:7), and yet had made no attempt to save Jesus from the cross.

Where was Jairus at this time? A short time before Jesus had raised his daughter from the dead (Mark 5:41, 42). He was a man of influence and a ruler of the synagogue (Mark 5:22). He was surely at the Passover, and he could have proven by others, as well as himself, the signal triumph over universal law, which Jesus had wrought in the case of his daughter.

At this urgent time where were the many blind and lame and cured demoniacs, and the thousands who fed on the invisible bread and fish (2 K. 4:42-44), and from whom he withdrew when he saw they were about "to make him a king" (John 6:15). For many of these must have been at the Passover at Jerusalem—which the Greek writer of John erroneously supposes could be observed on Lake Galilee (6:1-4), but which always brought multitudes to Jerusalem.

We learn that the disciples were seized upon for "filling" Jerusalem with assertions that Jesus had risen from the dead after he had been condemned and executed, and also for saying that he was the Christ. Jesus himself is not alleged to have advanced his claims further than this, nor well could (Mat. 26:63-66), yet in his case such claim rendered him "worthy of death." But, in behalf of the arrested disciples, arose one of the wisest of Jews, Gamaliel, and spoke gems of counsel, which, "on the

outstretched forefinger of time, should sparkle forever;" and he prevailed, for "the apostles" were only "beaten" and then discharged (Acts 5:33-42).

If the wise and timely words of Gamaliel could be advanced to shield the disciples for declaring that he, who had been condemned and executed by the authorities, was the Christ, and that he had risen from the dead and was still alive, it seems strange that this same Gamaliel, who was no doubt present at the trial of Jesus, failed to raise a voice in his defense. There seemed to be some special reason for disposing of Jesus, for "all the chief priests and elders of the people took counsel against him to put him to death" (Mat. 27:1).

The trial and execution of Jesus was not secretive and hasty. It was overt and deliberate. "A great multitude" (Mat. 26:47; Mark 14:43), or at least "a multitude" (Lu. 22:47), witnessed his arrest; and "the chief-priests and the elders and all the council" (Mat. 26:59) sat together at his trial. "A multitude" were present when he was examined by Pilate (Mat. 27:20, 24; Mark 15:8; Luke 23:13); and "a great multitude of the people" (Luke 23:27) and "all his acquaintances" (Luke 23:49) were at the place of execution. Furthermore, "all the people" were willing for the blood of Jesus to be on their heads (Mat. 27:22, 23, 25).

The rage of the populace, and their conduct toward Jesus, is difficult to understand, if they knew aught of him and the miracles he did; for the most simple must then have considered that a man who could make the lame to walk, the blind to see, and restore life to the dead, could not be pained by stripes and wounds, and that if he could restore life to others, he could restore life to himself, if he were put to death.

The restoration of life to a corpse was not a common occurrence, even in that land and age of miracles; nor was the healing of the blind (John 10:32); nor was it usual for a Star to pass through the sky, and pause over the cradle of a child (Mat. 2:9); and no voice from heaven was ever before known to proclaim a man as the "son of God" (Mat. 3:17; Mark 1:11; Luke 3:22).

There are three special features in the story of the Crucifixion of Jesus for thinking people to observe:

1. Neither the signs, miracles, and prodigies wrought by or in his behalf, nor the extraordinary incidents of his birth, at his baptism, nor the recognition of him as the "son of God" availed him anything, nor were any of these incidents so much as mentioned at his trial.

2. No one raised a voice in his defense, not even one of those who but a short time before wanted to make him a king (John 6:15), nor those that he had healed.

3. The crucifixion is nowhere referred to in the New Testament out side of the Four Gospels and the Acts of the Apostles.

In the first four Epistles of Paul, believed to be genuine, the verb crucified appears in ten different texts:

1. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:6).

2. Is Christ divided? was Paul crucified for you? (1 Cor. 1:13).

3. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness (1 Cor. 1:23).

4. For I determined not to know anything among you, save Jesus Christ, and him crucified (1 Cor. 2:2).

5. For had they known it, they would not have crucified the Lord of glory (1 Cor. 2:8).

6. For though he was crucified through weakness, yet he liveth by the power of God (2 Cor. 13:4).

7. I am crucified with Christ (Gal. 2:20).

8. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? (Gal. 3:1).

9. And they that are Christ's have crucified the flesh with the affections and lust (Gal. 5:24).

10. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal. 6:14).

Webster defines the words crucify and crucified as follows:

(a) To nail to a cross; to put to death by nailing the hands and feet to a cross or gibbet, sometimes anciently by fastening a criminal to a tree with cords. (b) In scripture, to subdue; to mortify; to destroy the power or ruling influence of. (c) To reject and despise. (d) To vex; to torture.

The first only, (a), denotes a physical crucifixion, which, it is claimed, the Christ suffered. The word crucified, as used by Paul, clearly denotes, in most instances, a crucifying (subduing) of the passions and carnal pleasures. The exceptions, when taken in connection with Paul's well-known teachings, and allowing for possible interpolations and probable corruption of the original text, do not confirm the gospel accounts of the crucifixion.

In the eighteen books of the New Testament which follow, the word "crucify-crucified" appear but twice—Heb. 6:6, and Rev. 11:8. The word Crucifixion does not appear once in the Bible.

It is admitted by the gospels, and by Paul himself, that he did not witness the alleged crucifixion of Jesus the Christ. It is further admitted that his Epistles, even if authentic, were not written until a generation after the crucifixion is said to have occurred.

Marshall J. Gauvin writes:

"On the theory that Christ was crucified, how shall we explain the fact, that during the first eight centuries of the evolution of Christianity, Christian art represented a lamb, and not a man, as suffering on the cross for the salvation of the world? Neither the paintings in the Catacombs, nor the sculptures on Christian tombs pictured a human figure on the cross. Everywhere a lamb is shown as the Christian symbol (Ex. 12:3)—a lamb carrying a cross, a lamb at the foot of a cross, a lamb on a cross. Some figures showed the lamb with a human head, shoulders and arms, holding a cross in its hands—the lamb of God (John 1:29) in the process of evolution into human form—the crucifixion myth becoming realistic.

"At the close of the eighth century, Pope Hadrian I confirming the decree of the sixth Synod of Constantinople, commanded that thereafter the figure of a man should take the place of a lamb on the cross.

"It took Christianity eight hundred years to develop (evolve) the symbol of its suffering Savior. For eight hundred years, the Christ on the cross was a lamb. If Christ was actually crucified, why was his place on the cross so long usurped by a lamb? In the light of history and reason, and in view of a lamb on the cross, why should we believe in the Crucifixion?

"And let me ask, if Christ performed the miracles the New

Testament describes, if he gave sight to blind men's eyes, if his magic touch brought youthful vigor to the palsied frame, if the putrefying dead (John 11:39) at his command returned to life and love again—why did the people want him crucified [instead of the insurgent and murder (Mark 15:7-13)]. Is it not amazing that a civilized people—for the Jews of that age were civilized—were so filled with murderous hate towards a kind and loving man, who went about doing good, who preached forgiveness, cleansed the leprous, and raised the dead—that they could not be appeased until they had crucified the noblest benefactor of mankind? Again I ask, is this history, or is it fiction?

"From the standpoint of the supposed facts, the account of the crucifixion of Christ is as impossible as is the raising of Lazarus from the standpoint of nature. The simple truth is, that the four gospels are historically worthless. They abound in contradictions, in the unreasonable, the miraculous and the monstrous. There is not a thing in them that can be depended upon as true, while there is much in them that we certainly know to be false" (Did Jesus Christ Really Live? pp. 55, 56).

The Doctrine of the Crucifixion was thousands of years old in the time of Paul, and known from India to Rome. Every nation had its crucified god, and the story of the resurrection. Paul's own statements indicate that he desired the people to know which one of these many crucified gods it was that he represented (Elementary Orthopathy, Lesson No. 25).

Chapter No. 56

THE CRUCIFIXION (LEGAL VIEW)

Strong doubt arises in the mind of intelligent people as to the gospel truth of the Crucifixion, if and when we examine the evidence that lies outside of the scriptures, and use the scriptures simply as ancient documents, entitled to such credit only as other documents, similarly circumstanced, should receive.

Two principal reasons appear that make it difficult for intelligent people to believe in the crucifixion—

1. The Jews were a subject people who did not administer the laws of their country, and were especially deprived of jurisdiction over capital offenses. Therefore, the Jews could not have crucified Jesus, unless it was illegally done, as the violent act of a mob, which according to the gospels, it is not.

2. The Romans would not have crucified Jesus for the offense charged. The infliction of capital punishment was regulated by law, and heresy to a foreign religion, which the Romans themselves did not accept, was not a capital offense.

The circumstances of the crucifixion, as related in the gospels, were not in accordance with the customs and practices of either the Jews or the Romans, but were, in several essentials, in direct violation of the Roman law. Hence, whether or not a crucifixion occurred, it could hardly have occurred in the manner described in the gospels.

Outside of the New Testament, there is no contemporaneous evidence of the crucifixion of Jesus. John E. Remsburg gives a list of forty-two authors who lived and wrote during the alleged time of Jesus, or within a century after the time, and yet, aside from two forged passages in the works of a Jewish author (Josephus), and two disputed passages in the works of Roman writers, there is found no mention of Jesus himself, much less of the incident of his crucifixion (The Christ, p. 24).

Outside of the gospels, not a word written near the reputed time of Jesus has come down to us, that even touches on the subject of his life and alleged crucifixion.

The gospels themselves, according to the most critical es-

timates of those who have investigated the matter, were not written till at least a hundred and fifty years after Jesus. There is no evidence from any source that they existed before that time.

It has been shown by scholars that the gospels did not appear until a hundred and fifty to a hundred and eighty years after Jesus, and that they were composed by collecting floating reports and including a few fragments now lost.

The vast number of miracles and absurd accounts contained in the gospels, which are incredible to intelligent people, also tends to make them nearly worthless as evidence. Books containing so many contradictions, and so many falsehoods about the supernatural, as do the four gospels, are not reliable when speaking of the natural.

It is held by scholars that several of Paul's epistles are prior to the gospels. They must be if the first of the gospels did not appear until 150 A.D.

These epistles mention the Christ as having been crucified, and they are the only evidence that dates near the alleged event. Paul did not become a follower of Christ till after the latter's death. How long after this it was that he wrote, we cannot say. His letters in which he refers to the crucifixion may have been written in his old age, when he was removed a whole generation from Jesus, and when legends of his death had begun to emanate from unreliable sources.

The first Christian writings that mention Jesus the Christ are ascribed to Clemens Romanus, and the date usually assigned to these writings is 96 or 97 A.D. Some scholars refuse to recognize Clemens as the author of these, and hold that they did not appear until about the middle of the second century.

Regarding this the Encyc. Britannica says:

"A whole literature arose around the name of Clemens in subsequent times. Of this literature the following portions have come down to us: 1. A second Epistle to the Corinthians, found along with the first in the Codex Alexandrinus. As far as one can judge from the writing itself, this work is rather a homily than a letter. In all probability its author belonged to Egypt. Various suppositions have been made as to its authorship, but none that commands the assent of a considerable number of critics. It seems to have been written towards the middle or end of the second century."—Ninth ed. vol. 2, p. 196.

The next who mentions Jesus the Christ is Ignatius, whose epistles were written between 107 and 116 A.D. Polycarp, Barnabas, Hermas, and the unknown author of the Epistles to Diognetus may have written their extant relics anywhere between one hundred and one hundred fifty years after Jesus. Besides these, there is no other Christian or other writing referring to Jesus, that dates earlier than the middle of the second century, except a few fragments of Quadrato and Aristo, written somewhere between 117 and 138 A.D.

The first century of Christianity is a blank history. We know nothing of what occurred in that hundred years, except through writings produced long after that time. We are three generations removed from Jesus before a single word appears about him, outside the books of the New Testament, and the more we examine them, the more we are inclined to question their veracity.

All that passed over to us, across three generations, has come by legend or unverified tradition. We know how unreliable that is. Few critical historians, even among Christians,

give tradition any credit on a disputed point. The capacity of men for lying, and their incapacity to hand down correctly what they attempt to, are too well known.

Being thus restricted in our inquiry to the New Testament accounts, we must determine whether, from the details of these accounts, the alleged proceedings are in accordance with the laws, practices, and customs of the country where it is asserted that Jesus was crucified, as these things and other facts are known to us as history.

The Talmud says:

"Forty years before the destruction of the temple, the judgment of capital causes was taken away from Israel."

Only the Roman authorities, then, could exercise lawful jurisdiction in capital cases. But the Gospels assert that the Jews tried convicted, and sentenced Jesus in their own court, and this without consultation with, or authority from, the Romans. It was not until after they had adjudged him worthy of death, that they delivered him to Pilate, or in any way sought due ratification of their action.

Whether or not the Jews had power to try Jesus for a capital offense, the trial was not in accordance with Jewish law—and Jewish authors generally insist that it could not have occurred as related.

Jesus is taken for a preliminary examination before Caiaphas the high priest, where the scribes and elders were assembled (Mat. 26:57). That was illegal, for Jewish law, instead of providing for a preliminary examination, expressly prohibited it (Salvador's Institutions 1,366).

This examination occurred at night, which was also illegal, for capital trials, says Mishna (De Synedriis iv. 1), are commenced only in the daytime, and must also be concluded only in the day.

The law also provided that capital trials should not be held on the day before a Sabbath or a fast day (Ibid.). The meeting of the council at which Jesus was finally condemned, occurred on Friday morning, a day before the Sabbath—being the same day in which Jesus is alleged to have been crucified.

Jesus was questioned in his own case. This was not permitted by Jewish law, and by which law the Jews could not even plead guilty. Maimonides writes:

"Our law condemns no one to death upon his own confession."

Nor could the judges make any judicial use of the defendant's testimony. Bartemore says:

"It is a fundamental principle with us, that no one can damage himself by what he says in judgment."

Matthew seems to know nothing of these Jewish laws. He not only has the high priest questioning Jesus, but persisting in his efforts to make him testify (26:59-63).

The gospel scribes appear to know little about court procedure. They make the judges into prosecutors of the defendant, and have them work up the evidence against him. They are represented as having determined in advance on the death of Jesus, and then manufactured the evidence to accomplish their design, thus not only condemning the prisoner before the trial began, but suborning witnesses for the purpose of giving the trial a legal aspect.

Matthew says that the chief priests and the whole council

sought false witness against Jesus, that they might put him to death (26:59). But in the administration of Jewish law, the judges assumed somewhat the character of the advocates of the prisoner, like our judges-advocate at a court-martial, and who are charged with preventing any undue influence from prevailing against him.

Even if the judges were corrupt enough to do what the gospels allege, it is hardly credible that they would have deemed it safe to do so, and especially that so many would do so—the whole Sanhedrim.

No witnesses were asked or allowed to testify, according to the gospels. Yet in all Jewish trials, the right to put in a defense was guarded with scrupulous care for the protection of the accused; and to condemn the defendant on the completion of the prosecution's testimony alone, would be to end the trial in the middle, or, in fact, to give the defendant no trial at all.

Blasphemy as not then punishable by death under Jewish law, yet that is the charge on which Jesus was condemned (Mat. 26:65). Nor was Jesus guilty of blasphemy, according to Jewish law. The Mishna states that blasphemy consisted in the mention of the divine name, and that the accused was not guilty of the crime until he expressed the name.

For Jesus to claim that he was the Messiah was not blasphemy under Jewish law. Nor was it blasphemy to claim that he was the son of God, for every son of Israel was sometimes called a son of God, and the term had to many meanings to be legally criminal *per se*.

The Romans could not have crucified Jesus for the offense alleged. They would not have crucified him for any offense against the Jewish religion; nor would they have delivered him over to the Jews for crucifixion, had he been found guilty of a crime against the Roman laws. But Pilate, the Roman ruler of the land, found Jesus innocent, and so declared. (Luke 23:4).

The civilization of Rome was then the highest on earth. The Romans were the greatest lawyers and orators that world has ever known. Their courts were models of law, and order, and justice. In their courts a man was not condemned without a trial according to law, nor executed without sufficient cause, duly presented and proven.

We have seen that more than two thousand years before the dawn of Christianity, Babylonia had laws for the protection of its people, which were, in many respects, superior to our modern laws; and yet we boast of the greatness of our laws and courts (This Course, Lesson 7, Chapter 15, p. 4). Notwithstanding that fact, a deceitful priesthood, for profit and power, attempt to make intelligent people believe, that the highest Roman officer of the land, having the Roman traditional pride in justice, would outrage and disgrace all appearances of justice, by condemning to death a man whom, in the same breath, he had declared to be innocent.

The gospels state that an innocent man was brought before a Roman court, where Pilate was judge; that no charge of crime having been sustained against him, the judge declared him to be found innocent; that the mob shouted, "Crucify him; crucify him!" And the judge, to please an unruly mob, commanded that the prisoner, who had done no wrong, and whom he had found innocent, should be scourged, and then delivered to the executioners to be crucified.

It is preposterous to think that the master of a Roman court, in the days of Tiberius Caesar, having found a man innocent, and so declared him, and having made efforts to save his life, should turn and torture him of his own accord, and allow the Roman soldiers to insult him, to put a scarlet robe on him, to force a crown of thorns on his innocent head, spit on him, smite him, and then crucify him (Mat. 27:27-30, 35). Is that a picture of civilized Rome, according to history?

In all history there is no such infamous or illegal court proceedings and sentence as that ascribed to Pilate by John—

"Take ye him, and crucify him: for I find no fault in him" (19:6).

According to the John narrative, it was not the Jews but the Romans who crucified Jesus. Pilate scourged him (19:1); the soldiers plaited a crown of thorns and put it on his head (19:2); Pilate wrote the inscription for the cross (19:19); the soldiers crucified him and cast lots for his garments (19:23); one of the soldiers thrust a spear in his side (19:34); and Pilate disposed of the body (19:38).

Under Roman law, no accusation of heresy, blasphemy, or false assumption of a prophetic or divine character was a capital offense (Neander, *Life of Christ*, p. 284). Under Roman law, no Roman citizen could be crucified, nor even a freeborn person, except one of very low repute. Punishment by crucifixion was reserved for slaves and the lowest criminals. By the *ius civitatis*, exemption from crucifixion was declared to be the privilege of every Roman. It was both illegal and unprecedented to deliver such a man as Jesus to the cross, or to deliver any one to it for such a trivial offense as that charged against him.

Crucifixion was not a form of Jewish punishment. It was unknown among the ancient Jews. The author of Rabbi Jeshua says that only four capital punishments were recognized by Jewish law—stoning, burning, beheading, and strangling.

The placing of a purple robe and a crown of thorns on Jesus was illegal, as were the physical indignities suffered, such as beating him and spitting on him, as related by the gospels. Roman courts protected their prisoners from popular insults at trial, and also after conviction.

It was illegal to compel Simon to carry the cross (Mat. 27:32; Mark 15:21; Luke 23:26). He was a chance comer, unconnected with the affair, who happened along as they led out Jesus. John knows nothing about this; he says that Jesus bore the cross (19:17).

The early removal of Jesus from the cross was also contrary to law, or at least to general custom (Mat. 27:58). The body was usually allowed to hang on the cross until it decomposed, or was devoured by vultures. A guard was commonly placed over it to prevent its removal.

Regarding the gospel trial of Jesus, Doane writes:

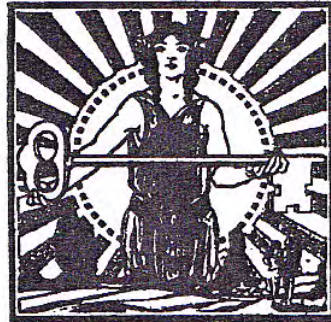
"In the Roman law the State is the main object, for which the individual must live and die, with or against his will. In Jewish law, the person is made the main object, for which the State must live and die; because the fundamental idea of the Roman law is power, and the fundamental idea of Jewish law is justice" (*Martyrdom of Jesus*, p. 30). "Therefore, Caiaphas and his conspirators did not act from the Jewish standpoint. They represented Rome, her principles, interest, and caprices. Not one point in the whole trial agrees with Jewish laws and cus-

toms. It is impossible to save it; it must be given up as a transparent and unskilled invention of a Gentile Christian, who knew nothing of Jewish law and customs, and was ignorant of the state of civilization in Palestine, in the time of Jesus" (Bible Myths, p. 523).

It will be seen, that the trial and crucifixion of Jesus, as related by the gospels, were, in many respects, grossly contrary to law, and illegal, and against the customs of the people, whether Jews or Romans, who are alleged to have conducted them. The whole story is an anomaly and, to legal minds, truly incredible.

QUESTIONS FOR STUDENTS

1. (a) Who was Eusebius? (b) State five admissions made by him. (c) Write not more than 100 words about the Essenes, telling when they first appear in history.
2. (a) Is there any similarity between the teaching of Essenism and Christianity? (b) Did Jesus and Paul preach the doctrine of Essenism or Christianity? (c) State the Basic Principle of the Science of Human Regeneration, and give its source.
3. (a) Was the relationship between Paul and Peter that of friendship? (b) What did the scribe of Revelation say indirectly of Paul? (c) Why was the First Council of Nice called, and by whom? (d) Who are the Jesuits?
4. (a) Did the Apostles always teach Truth? (b) Did the Apostolic Fathers and the early Church Fathers always teach Truth? (c) If Fraud was practiced by the founders of Christianity, give the reason why.
5. (a) Who were the first and leading writers against Christianity? (b) Are there works extant? (c) Who was Celsus?
6. (a) Was George Washington a religious man? (b) Did he ever kneel and pray? (c) Did he ever mention Jesus the Christ in any of his writings?
7. In not over 100 words state the Christian Plan of Salvation, and your opinion of it.
8. In not over 100 words give the substance of the argument of Celsus against the Christian Plan of Salvation.
9. (a) Do Paul's epistles show that he knew of the contents of the four gospels? (b) Do these epistles show that Paul knew anything about Jesus the Christ of the four gospels? (c) Do these epistles indicate that Paul was preaching from the four gospels?
10. (a) Do Paul's epistles show that he knew anything about the gospel story of the Crucifixion? (b) Do these epistles indicate that Paul preached a physical or a spiritual crucifixion? (c) Did the cross of Christianity always present the figure of a man?
11. (a) Under Roman law, was it possible for the Jews to crucify a criminal? (b) Under Roman law, was it possible to crucify an innocent person? (c) In view of the information set forth, do you believe the gospel story of the crucifixion?



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"The moving Finger writes, and having writ,
Moves on; nor all your Piety nor will
Shall lure it back to cancel half a line,
Nor shall your tears wash out a word of it."
—Omar Khayyam.

ANCIENT WISDOM



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Lessons Nos. 23, 24, 25, 26, 27

Postgraduate Orthopathy

Lesson No. 23, Chapter No. 57 IS JESUS A MYTH?

Regarding the existence of Jesus of the gospels, Marshall J. Gauvin writes:

If Christ was an historical character, why was it necessary to forge documents to prove his existence? Did any one ever think of forging documents to prove the existence of any person who was really known to have lived? The early Christian forgeries are a tremendous testimony as to the weakness of the Christian cause" (Did Jesus Christ Really Live? p. 46).

According to the gospels, Jesus was habitually called "Jesus of Nazareth." The scribes of the gospels attempted to leave the impression that Nazareth of Galilee was his home town. The synoptic gospels represent that thirty years of his life were spent there. But history shows that there was no city nor village of Nazareth in that age. The Encyclopedia Biblica, a profound work written by theologians, the greatest biblical reference work in the English language, states:

"We cannot perhaps venture to assert positively that there was a city of Nazareth in Jesus' time."

There seems as much doubt as to the existence of the city of his nativity, as there is as to the existence of such a person as Jesus the Christ of the four gospels.

After his birth, Jesus seems to disappear; and, with the sole exception of a single incident recorded in Luke (2:40-52), the gospels relate nothing more of him until he had reached the age of 30. The account of his being found discussing with the doctors in the temple when he was only 12 years old, is related only in Luke; and it is apparent that the "gospel according to Luke" was written by a foreigner far removed from the events of his narration.

The other gospels know nothing of this discussion with the doctors. This single incident excepted, the four gospels are as silent as the dreamless dust with respect to thirty years of their Lord and Savior.

How shall we regard this ominous silence? If the authors of the gospels knew the facts of the life of their hero, why do they fail to tell the world anything of thirty years of that life?

If Jesus was 33 (33 degrees of Freemasonry) when he was crucified, the gospels give a partial account of only three years

of his entire life. No historical person can be named whose life for thirty years is an absolute blank to the world.

If Jesus was the greatest teacher the world has ever known, if he came to redeem fallen humanity, if he was the incarnation of God, was there nothing worth relating and remembering in thirty years of the thirty-three years of his existence on earth?

The facts are plain that there is no life-history of Jesus the Christ apart from the four gospels. He had no childhood, no youth, no early manhood; and the authors of the gospels refrain from inventing those periods of his existence, as such was not necessary for their purpose.

Luke did deviate from the rule of silence long enough to invent the temple incident. But the story of the discussion with the doctors in the temple is proved to be mythical by all the circumstances surrounding it.

The synoptic gospels assert that the public ministry of Jesus lasted about a year. The fourth shows that it covered about three years. The synoptics assert that the ministry of Jesus was confined almost entirely to Galilee. The fourth maintains that most of the public labor of Jesus was performed in Judea, and that he was in Jerusalem many times. Between Galilee and Judea there was the province of Samaria. If all but the last few weeks of his ministry was conducted in Galilee, it was not conducted in Judea, two provinces away.

The fourth gospel asserts that Jesus taught daily in the temple in Jerusalem (John 7:14). He was also followed to Jerusalem by his twelve disciples, and by multitudes of people, who shouted hosannas in his honor (John 12:12, 13). Many among the chief rulers believed on him (John 12:42). The priesthood was bitter against him, and sought to kill him (John 11:47, 50).

This is sufficient evidence to show that Jesus was well known to the authorities. It seems that he was one of the best known men in Jerusalem. But Matthew (26:48) and Mark (14:44) assert that he was so little known, that Judas had to give the officers a token, saying, Whomsoever I shall kiss, the same is he. The fourth gospel proves nothing about the token. Only an obscure man, whose identity was uncertain, or a stranger, would need thus to be betrayed.

A man who appeared daily in the city, who taught daily in the temple, who was followed by a multitude of people, would

not only attract unusual attention, but he could have been arrested at any time. The priesthood would not have to bribe a man to betray a great teacher whom everybody knew.

If the story of Jesus' betrayal is fact, the statements about his public appearances in Jerusalem are false.

Chapter No. 58

IS JESUS A MYTH? (Continued)

If Jesus the Christ of the Four Gospels taught in Jerusalem and was crucified as alleged, then Paul should know of it, for at that time he, as a young man, was receiving his education in Jerusalem, "at the feet of Gamaliel" (Acts 22:3).

The synoptic gospels agree, that when Jesus was crucified, from the sixth hour there was darkness over all the land unto the ninth hour (Mat. 27:45; Mark 15:33; Luke 23:44). When Jesus yielded up the ghost on the cross, the veil of the temple was rent in twain from the top to the bottom (Mat. 27:51; Mark 15:38); and the earth did quake, and the rocks rent; and graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his (Jesus') resurrection, and went into the holy city, and appeared unto many (Mat. 27:52, 53).

These unnatural, extraordinary, awe-inspiring events are alleged to have occurred at Jerusalem; but Paul, who was there, has failed to mention any of them in his Epistles, indicating that he knew nothing about them.

Two important facts are clearly indicated by Paul's Epistles: (1) He knew nothing of Jesus the Christ of the four gospels, and (2) the life-story of Jesus the Christ, as presented and described in the four gospels, had not been invented and written in the days of Paul, for his Epistles show that he was utterly ignorant of the existence of such a person or god.

Jesus the Christ of the four gospels preached a famous sermon on a mountain (Mat. 5:1-12); Paul never heard of it. He delivered a prayer, now recited by the whole Christian world (Mat. 6:9-13; Luke 11:1-4); Paul knows nothing of it. He taught in parables. Paul is unacquainted with any of them.

Paul is the greatest writer of Christianity in the first century of that religion; he did more than any other man to establish the Christian religion, according to his Epistles, but in none of them does he quote a single saying of Jesus of the four gospels.

Paul was a missionary, working for converts. His most persuasive argument should have been the life-story and the teachings of his Master. Regarding this Gauvin writes:

"Can you believe that a Christian missionary would go to China and labor for many years to win converts to the religion of Christ, and never once mention the Sermon on the Mount, never whisper a word about the Lord's Prayer, never tell the story of one of the parables, and remain as silent as the dreamless dust about the precepts of his master?"

"What have the churches been teaching throughout the Christian centuries, if not these very things? Are not the churches of today continually preaching about the virgin birth, the miracles, the parables, and the precepts of Jesus? And do not these features constitute Christianity? Is there any life of Christ apart from these things? Why then does Paul know nothing of them? There is but one answer—the virgin-born, miracle-working, preaching Christ was unknown to the world in Paul's day. That is to say, he had not yet been invented!

"The Christ of Paul and the Jesus of the Gospels are two entirely different beings. The Christ of Paul is little more than an idea. He has no life-story; he was not followed by the multitude; he performed no miracles; he did no preaching.

"The Christ that Paul knew was the Christ he saw in a vision while on his way to Damascus—an apparition, a phantom, not a living, human being, who preached and worked among men (Acts 9:3-8). This vision-Christ, this ghostly word, was afterwards brought to the earth by those who wrote the Gospels. He was given a Holy Ghost for a father and a virgin female for a mother. He was made to preach, to perform astounding miracles, to die a violent death though innocent, and to rise in triumph from the grave and ascend again to heaven.

"Such is the Christ of the New Testament—first a spirit (in the mind of Paul), and later a miraculously born, miracle-working man, and still later, the Word made flesh (John 1:14), who is master of death, and whom death cannot subdue" (Did Jesus Christ Really Live? pp. 60-61).

Dean Milman, in his History of Christianity, writes:

"The Gnostic sects denied that Christ was born at all, or that he died."

Mosheim, Germany's great ecclesiastical historian, observes:

"The prevalent opinion among early Christians was, that Christ existed in appearance only."

"What think ye of Christ?" asks Jesus of the Pharisees (Mat. 22:42). The modern date of this passage is betrayed by the fact that the article "the" is omitted before the title "Christ." In answering this question, which so dumbfounded the Pharisees that from that day forth they asked him no more questions (Mat. 22:46), the Rev. Dr. Grant, distinguished Rector of the Church of the Ascension, New York City, said:

"He is a fiction; and, like other savior-gods, only a symbol of the Sun, the real savior-god which, by his daily and yearly deaths, resurrections, and ascensions, is constantly redeeming the world from the hells of night and winter to the heavens of day and summer" (Quoted by Bishop Wm. M. Brown in his *Communism and Christianity*, p. 196).

Bishop Brown also quotes Thomas Jefferson, President of the United States, as saying:

"I have recently been examining all the known superstitions of the world, and do not find in our particular superstition (Christianity) one redeeming feature. They are all alike, founded upon fables and mythologies" (Ibid).

Bishop Brown writes:

"There is no rational doubt about the fictitious character of the divine Jesus. Some think that the human Jesus many have been an historical personage; but none among outstanding scholars believes that we have a connected account of his life and work, and most of them insist that we do not certainly know any saying or doing of his.

"No religious doctrine or institution of which we have an account in the New Testament is peculiar to Christianity, and this is equally true of moral precepts.

"The gods of all the supernaturalistic interpretations of religion are so many creations of the dominant or master class, and their revelations were put into their mouths by their makers for the purpose of keeping the slave class ignorant and contented."—Com. & Chris., p. 106.

The gospel story of Jesus the Christ is a myth, and the gospel life of Jesus the Christ is a life of miracles, regarding which Dean Farrar remarks:

"If miracles be incredible, Christianity is false."

Bishop Westcott states:

"The essence of Christianity lies in a miracle; and if it can be shown that a miracle is either impossible or incredible, all further inquiry into the details of its history is superfluous."

In his wonderful work, *Bible Myths*, Doane makes the following statement:

"The reader should compare this with Pope Leo X's avowal that, 'it is well known how profitable this fable of Christ has been to us'" (foot note. p. 438).

This admission by Popedom is strong evidence that the worthy Church Fathers known what a great fraud is saddled onto the backs of the deceived masses in the name of Christianity.

Chapter No. 59

IS JESUS A MYTH? (Continued)

From Mr. Gorham we summarize as follows:

Turning to the New Testament, we find that modern critical research only brings out more clearly than ever, the extraordinary vagueness and uncertainty that enshroud every detail of the narrative.

From the article on Chronology we learn, that everything in the gospels is too uncertain to be accepted as historical fact. There are numerous questions that it is wholly impossible to decide. We do not know when Jesus was born, nor when he died, nor who was his father, nor what was the duration of his ministry. As these are matters on which the Gospel writers purport to give information, the fact of their failure to do so, settles the question of their competency as historians . . .

The important subject of the Resurrection is treated by Prof. P. W. Schmiedel, of Zurich, who states that the Gospel accounts "exhibit contradictions of the most glaring kind."

The article on the Gospels by Dr. E. A. Abbott and Prof. Schmiedel is crammed with criticism of a kind most damaging to every form of the orthodox faith. The view hitherto current, that the four Gospels were written by Matthew, Mark, Luke and John, and appeared thirty or forty years after the death of Jesus, can no longer be maintained, it is stated by them.

Modern criticism decides that no confidence whatever can be placed in the reliability of the Gospels as historical narratives, or in the chronology of the events that they relate . . . They were compiled from earlier materials which have perished, or been destroyed.

The question of the genuineness of the Pauline Epistles is now far from being so clear as was once supposed. Advanced criticism. Prof. Van Manen tells us in his elaborate article on Paul, has learned to recognize that none of these Epistles are by him—not even the four that were generally regarded as unasailable. They are not letters to individuals, but books or pamphlets emanating from a particular school.

We know little, in reality, of the facts of Paul's life, or of his death. All is uncertain. The unmistakable traces of late origin indicate that the Epistles probably did not appear till the second century.

This assertion by Mr. Gorham comes as further evidence that none of the Gospels appeared until the second century A.D. The Epistles contain internal evidence to show that they were written before any of the Gospels appeared; for the author of these Epistles shows that he knew nothing of Jesus the Christ of the Gospels.

Chapter No. 60

IS JESUS A MYTH? (Continued)

Scholars maintain that not so much as one single passage purporting to be written as history, within the first hundred years of the Christian era, can be produced to show the existence at or before that time, of such a person as Jesus the Christ of the four gospels, or, of such a set of men as the gospels describe as his disciples or followers.

Remsburg, in his able work, *The Christ*, gives a list of 42 authors who lived and wrote during the time, or within a century after the time, that Jesus the Christ of the gospels is said to have lived and performed his wonderful works. He says:

"Enough of the writings of the (42) authors named in the foregoing list remain to form a library. Yet in this mass of Jewish and Pagan literature, aside from two forged passages in the works of a Jewish author (Josephus), and two disputed passages in the works of Roman writers, there is to be found no mention of Jesus Christ" (*The Christ*, p. 25).

Philo, Jewish philosopher, appears to have spent much of his life at Alexandria, Egypt, the birth-place of Christianity, where he was probably born about 20-10 B.C. He lived until long after the reputed death of Jesus, and wrote a history of the Jews covering the entire time that Jesus is said to have been on earth. He was living in or near Jerusalem when Jesus was born and the Herodian massacre occurred. He was there when Jesus made his triumphal entry into Jerusalem. He was there when the crucifixion occurred, with its attendant earthquake, supernatural darkness, and resurrection of the buried saints. He was there when Jesus rose from the dead, and in the presence of many witnesses ascended into heaven. These marvelous events, which must have filled the world with amazement, had they really occurred, were unknown to him.

Philo is accredited with having developed the doctrine of the Logos, or Word, and although this Word was made flesh and dwelt in that very land (John 1:14), and in the presence of multitudes revealed himself and demonstrated his divine powers, Philo saw it not.

Rev. Dr. Giles writes:

"Great is our disappointment at finding nothing in the works of Philo about the Christians, their doctrines, or their sacred books. About the books indeed we need not expect any notice of these works, but about the Christians and their doctrines his silence is more remarkable, seeing that he was about sixty years old at the time of the crucifixion (of Jesus), and living mostly in Alexandria, so closely connected with Judea, and the Jews could hardly have failed to know something of the wonderful events that had taken place in the city of Jerusalem" (*Hebrew and Christian Records*, vol. 2, p. 61).

Justus of Tiberius was a native of Christ's own country, Galilee. He wrote a history covering the time of Christ's reputed existence. This work has perished, but Photius, a Chris-

tian scholar and critic of the ninth century, who was made acquainted with it says:

"He (Justus) makes not the least mention of the appearance of Christ, of what things happened to him, or of the wonderful works that he did" (Photius' Bibliotheca, code 33).

Judea, where occurred the miraculous beginning and marvelous ending of Christ's earthly career, was a Roman province, and all of Palestine is intimately associated with Roman history. But the Roman records of that age contain no mention of Christ and his works. The Greek writers of Greece and Alexandria who lived not far from Palestine and who were familiar with its events, are also silent.

Late in the first century A.D., Josephus wrote his celebrated work, *The Antiquities of the Jews*, relating a history of his race from the earliest ages down to his own time. Modern versions of this work contain the following:

"Now, there was about this time a certain Jesus, a wise man, if indeed it be lawful to call him a man, for he was a doer of wonderful works; a teacher of such men as received the truth with pleasure. He drew over to himself many of the Jews, and many of the Gentiles. He was (the) Christ; and when Pilate, at the instigation of the principal men amongst us, had condemned him to the cross, those who had first loved him did not fall away. For he appeared to them alive again on the third day, according as the holy prophets had declared this and countless other wonderful things of him. And the tribe of Christians, so named from him, are not extinct at this day" (Book 18, Chap. 3, sec. 3).

Regarding this passage, Remsburg writes:

"For nearly sixteen hundred years, Christians have been citing this passage as a testimonial, not merely to the historical existence, but to the divine character of Jesus Christ. Yet a ranker forgery was never penned.

"Its language is Christian. Every line proclaims it the work of a Christian writer. 'If it be lawful to call him a man.' 'He was the Christ.' 'He appeared to them alive again the third day, as the holy prophets had declared this and countless other wonderful things of him.' These are the words of a Christian, a believer in the divinity of Christ.

"Josephus was a Jew, a devout believer in the Jewish faith—the last man in the world to acknowledge the divinity of (the) Christ (of the gospels) . . .

"Its brevity disproves its authenticity. Josephus' work is voluminous and exhaustive. It comprises twenty books. Whole pages are devoted to petty robbers and obscure seditious leaders. Nearly forty chapters are devoted to the life of a single king. Yet this remarkable being (Jesus), the greatest product of his race, a being of whom the prophets foretold ten thousand wonderful things, a being greater than any earthly king, is dismissed with a dozen lines.

"It interrupts the narrative. Section 2 of the chapter containing it, gives an account of a Jewish sedition that was suppressed by Pilate with great slaughter. The account ends as follows: 'There were a great number of them slain by this means, and others of them ran away wounded; and thus an end was put to this sedition.' Section 4, as now numbered, begins with these words: 'About the same time also another sad calamity put the Jews into disorder.' The one section naturally and logically follows the other. Yet between these two closely connected paragraphs, the one relating to Christ is placed; thus making the words, 'another sad calamity,' refer to the advent of this wise and wonderful being (Jesus).

"The early Christian fathers were not acquainted with this passage. Justin Martyr, Tertullian, Clement of Alexandria, and Origen would all of them have quoted this passage, had it existed in their time. The failure of even one of these fathers (of Christianity) to notice it would be sufficient to throw doubt upon its genuineness. The failure of all of them to notice it

proves conclusively that it is spurious, that it was not in existence during the second and third centuries" (*The Christ*, pp. 29, 30).

Of this passage in Josephus, Nathaniel Lardner, D.D., writes:

"1. It was never quoted by any of our Christian ancestors before Eusebius.

"2. Josephus has nowhere else mentioned the name or word Christ, in any of his works, except the testimony above mentioned, and the passage concerning James, the Lord's brother.

"3. It interrupts the narrative.

"4. The language is quite Christian.

"5. It is not quoted by Crystostom, though he often refers to Josephus, and could not have omitted quoting it, had it been then in the text.

"6. It is not quoted by Photius, though he has three articles concerning Josephus.

"7. Under the article Justus of Tiberius, this author (Photius) expressly states that this historian (Josephus), being a Jew, has not taken the least notice of Christ.

"8. Neither Justin, in his dialogue with Typho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against Celsus, have even mentioned this testimony.

"9. But, on the contrary, Origen openly affirms, (ch. 35, bk. 1, against Celsus), that Josephus, who had mentioned John the Baptist, did not acknowledge Christ" (Vol. 6, ch. 3).

Canon Farrar, who finds himself compelled to admit that this passage in Josephus is an interpolation, consoles himself by saying:

"The single passage in which he (Josephus) alludes to Him (Christ) is interpolated, if not wholly spurious" (*Life of Christ*, vol. 1, p. 63).

The *Encyclopedia Britannica* says:

"That Josephus wrote the whole passage as it now stands no sane critic can believe . . . There are, however, two reasons which are alone sufficient to prove that the whole passage is spurious, one that it was unknown to Origen and the earlier fathers, the other that its place in the text is uncertain. It is now found after the historian's notices of Pilate, but the remarks of Eusebius show that in his time it was found before them" (9th ed. vol. 13, p. 658).

The Rev. Dr. Giles, after commenting on this subject, concludes by saying:

"Eusebius is the first who quotes the passage, and our reliance on the Judgment, or even the honesty, of this writer is not so great as to allow of our considering everything found in his works as undoubtedly genuine" (*Hebrew and Christ. Rec. vol. 2*, p. 62).

And Doane writes:

"Eusebius, then, is the first person who refers to these passages (in Josephus about Jesus) (In his *Eccl. Hist. lib. 2*, ch. 12). Eusebius, 'whose honesty is not so great as to allow of our considering everything found in his works as undoubtedly genuine.' Eusebius, who says that it is lawful to lie and cheat for the cause of Christ. *

"This Eusebius is the sheet-anchor of reliance for the most we know of the first three centuries of the Christian history.

[* Ch. 31. bk. 12 of Eusebius *Præ Paratio Evangelica* is entitled: "How far it may be proper to use falsehood as a medium for the benefit of those who require to be deceived"; and he closes his work with these words: "I have repeated whatever may redound to the glory (of the Christian religion), and suppressed all that could tend to the disgrace of our (Christian) religion."]

What then must we think of the history of the first three centuries of the Christian era?"—Bible Myths, p. 565.

Lesson No. 24, Chapter No. 61 DECEIVING THE MASSES

It is astonishing how hard the Christian Fathers labored to deceive the masses, and to save the Savior of the New Testament.

The famous Roman historian Cornelius Tacitus ranks beyond dispute in the highest place among men of letters of all ages. He lived in the latter half of the first and in the early part of the second century of our era, through the reigns of the Roman emperors Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, and Trajan.

Tacitus, the Roman Emperor of the third century, claimed descent from Cornelius Tacitus, and directed that ten copies of his works should be made every year and deposited in the public libraries. He also had a tomb built in his memory, which was destroyed by order of Pope Pius V. in the latter part of the 16th century.

The following is a list of Tacitus' remaining works, arranged in their probable chronological order, which may be approximately inferred from internal evidence: (1) the Dialogue on Orators, about 76 or 77 A.D.; (2) the Life of Agricola, 97 or 98 A.D.; (3) the Germany, 98 or 99 A.D.; (4) the Histories, completed probably by 115 or 116 A.D., the last years of Trajan's reign (Tacitus must have been at work on them for many years); (5) the Annals, his latest work probably, written in part perhaps along with the Histories, and completed subsequent to Trajan's reign, which he may very well have outlived (Ency. Brit. 9th ed. vol. 23, p. 20).

The Histories, as originally composed in twelve books, brought the history of the empire from Galba in 69 A.D. down to the close of Domitian's reign in 97 A.D. The first four books, and a small fragment of the fifth, giving a very minute account of the eventful year of revolution, 69, and the brief reigns of Galba, Otho, and Vitellius, are all that remain to us (Ibid.).

In the fragment of the fifth book we have an interesting account of the Jewish nation, and of the character, customs, and religion of the Jewish people; but not once do we find any reference to Jesus the Christ, or to Christianity, or to the Christians.

The Annals, a title for which there is no ancient authority, and which there is no reason for supposing Tacitus gave distinctly to the work, record the history of the emperors of the Julian line from Tiberius to Nero, comprising thus a period from 14 A.D. to 68 A.D. Of these, nine books have come down to us entire; of the books v., xi., and xvi. we have but fragments, and the whole of the reign of Caius (Caligula), the first six years of Claudius, and the last three years of Nero are wanting. Out of a period of fifty-four years we thus have the history of forty years (Ency. Brit. 9th ed. vol. 23, p. 20).

The first fact for the student to grasp at this point is, that in those days there were no printing presses. In the year 1444 A.D., Caxton published the first book ever printed in England. Before the days of printing, all books were written by hand, and were multiplied by being copied in the same way. It will thus be observed that it was easy for the copyist to add to, subtract from, or change what the author had written, just as he

desired.

The original MSS containing the Annals of Tacitus were "discovered" in the 15th century. Their existence as we know them, cannot be traced back further than that time. And as it was an age of imposture and deception, some scholars are strongly disposed to believe that, not only portions of the Annals, but the whole work, was forged at that time.

J. W. Ross, in an elaborate work published in London some years ago, contended, because of certain apparent reasons, that the Annals were forged by Poggio Bracciolini, their professed "discoverer," an Italian scholar of the 15th century.

At the time of Bracciolini, the temptation was great to palm off literary forgeries, especially of the chief writers of antiquity, on account of the offers of the Popes. The priesthood had carried on such a vigorous campaign against learning for so many ages, that not one person in ten thousand could read or write. So, in their desire to revive learning, the Popes offered cash rewards and indulgences to those who should procure MS. copies of any of the ancient Greek and Roman authors.

As a result, many manuscripts appear as though by magic, and in every direction. From the libraries of monasteries, obscure as well as famous; from the most hidden places—the bottom of exhausted wells, besmeared by snails, as the History of Velleius Paterculus, or from garrets, where they had been contending with cobwebs and dust, as the poems of Catullus. From these places came forth many works, and it was exceedingly difficult to determine whether any or all of them were genuine or forgeries.

In order to save their Savior, the Christian Fathers felt that it was highly important for the great Roman Historian Tacitus to make some reference to The Christ and the Christians.

In July, 64 A.D., a great conflagration occurred in Rome. There is a tradition to the effect that this was the work of an incendiary, and that the Emperor Nero was the guilty person. Here is where the Christian Fathers get in their work. Modern editions of the Annals of Tacitus contain the following passage in reference to this:

"Nero, in order to stifle the rumor, ascribed it (the conflagration) to those people who were abhorred for their crimes and commonly called Christians. These he punished exquisitely. The founder of that name was Christus, who, in the reign of Tiberius, was punished as a criminal by the procurator, Pontius Pilate. This pernicious superstition, thus checked for awhile, broke out again; and spread not only over Judea, the source of this evil, but reached the city also; whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement.

"At first, only those were apprehended who confessed themselves of that sect; afterwards, a vast multitude were detected, all of whom were condemned, not so much for the crime of burning the city, as their hatred of mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified. Others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death. Nero made use of his own gardens as a theatre on this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a charioteer; at other

times driving a chariot himself, till at length those men, though really criminal, and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard of the public welfare, but only to gratify the cruelty of one man" (Annals, Bk. xv, sec. 44).

1. This passage, this reference, which would have served the purpose of the Christian Fathers better than any other in all the writings of Tacitus, or of any Pagan writer, is not quoted by any of the Christian Fathers.

2. Tertullian was familiar with the writings of Tacitus, and his arguments for Christianity demanded the citation of this evidence, had it existed. His omission to make use of it shows that it did not exist in his day. In fact, he has referred to Tacitus in a way that it is absolutely impossible that he should have spoken of him, had his writings contained such a passage.

3. This passage is not quoted by Clemens Alexandrinus, who set himself to work to compile all the recognitions of the Christ and Christianity that had been made by Pagan writers up to his time.

4. Origen, in his controversy with Celsus, did not quote this passage, although he had great need of it and would undoubtedly have used it had it then existed.

5. It was not found by the diligent Eusebius, who could not have missed it had it existed. Had he discovered it, he would have saved the labor of forging the passage in Josephus; of adducing the correspondence of Jesus of the gospels and Abgarus, and the Sibylline verses; of forging a divine revelation from the god Apollo, in attestation of the ascension of Jesus the Christ into heaven; and innumerable other of his pious and holy frauds and forgeries.

6. It is not quoted by any Christian writer prior to the fifteenth century. At that time but one copy of the Annals existed, and this copy, it was claimed, was made in the eighth century—600 years after the time of Tacitus. As this single copy was in the possession of the Christians, insertion of a forgery was easy.

7. Its severe criticisms of the Christians and of Christianity are not grounds for disproving its Christian origin. A claim of unjust persecution has often been used to gain sympathy for the persecuted.

8. No ancient witness to the existence of the Christ and the Christians was more desirable than Tacitus. But his introduction at so late a date would make rejection certain unless Christian forgery could be made to appear improbable.

9. In no other part of his voluminous writings has Tacitus made the least allusion to "Christ" or "Christians." The use of this passage as part of the manufactured evidence of the existence of Jesus the Christ is modern. There is no trace of its existence anywhere before the fifteenth century. No reference whatever is made to it by any writer or historian, Christian, monkish, or otherwise, before that time. That is extraordinary, for after that time it is quoted, or referred to, in an endless list of Christian works—a fact which alone is all but conclusive that the passage was not in existence till the fifteenth century.

10. The interpolator of the passage makes Tacitus speak of "Christ," not of "Jesus the Christ," showing that, like the spurious passage in Josephus, it is comparatively, a modern interpolation.

11. It is admitted by Christian writers that the works of

Tacitus have not been preserved with any considerable degree of fidelity. In the writings ascribed to him, are believed to be some of the writings of Quintilian (35-96 A.D.).

12. The blood-curdling story of the frightful orgies of Nero reads like some Christian romance of the dark ages, and not like Tacitus. This story, in nearly the same words, omitting the reference to "Christ," is to be found in the writings of Sulpicius Severus (365-425 A.D.), an early Christian writer.

13. Suetonius, an author who lived in the early period of the Roman empire and a contemporary of Tacitus, while condemning the reign of Nero, says that in his public entertainments Nero exercised especial care to see that no human lives should be sacrificed, "not even those of condemned criminals."

14. Tacitus himself asserts that, at the time of the conflagration, Nero was not in Rome, but was at Antium.

15. This passage bears the unmistakable stamp of a Christian forgery. It interrupts the narrative, as in the case of the forgery in the works of Josephus. It disconnects two closely related statements. Eliminate this passage, and there is no break in the narrative.

16. In all the Roman records there was to be found no evidence that Jesus of the four gospels was put to death by Pilate. That such statement existed in the works of the greatest and best known of Roman historians, and was ignored and overlooked by Christian writers and Christian apologists for thirteen hundred years, no intelligent critic will believe. Tacitus did not write that passage.

Tacitus says, according to the passage attributed to him, that "those who confessed" (to be Christians) were first seized, and then, on their evidence, "a vast multitude (*indens multitudo*) were detected, all of whom were condemned, not so much for the crime of burning the city (*incendiarism*), as for their hatred of mankind."

M. Renan says (Hibbert Lectures, p. 70), that the authenticity of this passage "cannot be disputed." He appears not to observe the absurdity of a "vast multitude" of Christians being in Rome in the days of Nero, 64 A.D., about the time that Paul was laboring in Palestine, trying to win a few converts, and only some thirty years after the time assigned for the crucifixion of Jesus.

Gibbon saw how ridiculous the statement is, and attempted to reconcile it with common sense by supposing that Tacitus knew so little about the Christians that he confounded them with the Jews, and that the hatred felt for the latter fell upon the former. In this way he believes that Tacitus gets his "vast multitude," as the Jews established themselves in Rome as early as 60 B.C., where they multiplied rapidly, living together in the Translevere, the most abject portion of the city, where all sorts of rubbish was dumped (Doane).

Other scholars, among whom may be mentioned Schwegler (Nachap Zeit., 2, 229), Kostlin (Johann-Lehrberg., 472), and Baur (First Three Centuries, 1, 133), also being struck with the absurdity of the statement made by some of the early Christian writers, relative to the wholesale persecution and prosecution of Christians, alleged to have happened at that time, suppose it must have occurred during the persecution of Trajan, 101 A.D.

It is strange that we hear of no Jewish martyrdoms nor Jewish persecution till we come to the times of the Jewish war, and then chiefly in Palestine. But fables must be made realities, in

order to save the face of Christianity, so we have the ridiculous story of "a vast multitude" of Christians being put to death in Rome as early as 64 A.D., evidently for the purpose of persuading Peter to come there, making him the first Pope, and having him crucified head downwards.

The absurdity of this story is made more apparent when we learn that it was not until about 50 A.D.—only fourteen years before the alleged persecution—that the first Christians—a mere handful—entered Rome (Renan's Hibbert Lectures, p. 55). They were said to be a poor, dirty group, clad in filthy gaberdines, without manners, and smelling strong of garlic. From this small group, with a few others who came from Syria, we have a "vast multitude" in the short space of fourteen years.

This reminds us of the manner in which "the children of Israel" multiplied while in Egypt. We remember that the biblical scribe then took a few people, and in a few years he had the land filled with their descendants (This course, Lesson 8, chap. 20, p. 9).

The statement that is attributed to Tacitus, is exceeded by Orosius, a Christian priest and writer of the fourth century, who asserts that the persecution of the Christians extended "through all the provinces" (vol. 2, p. 11).

The actual facts appear to indicate, that what the modern world knows of the alleged persecution of the early Christians, who were fed to the lions by the Romans, is largely fiction that was fabricated by the Christian Fathers for the purpose of arousing sympathy for their cause. It appears that they stopped at nothing in order to accomplish their designs. They were so thorough in their work that they produced an Age of Darkness that endured for more than a thousand years.

Chapter No. 62 THE HISTORICAL JESUS

It is said that Napoleon once asked Johann Gottfried Von Herder (1744-1803), one of the most prolific and influential writers that Germany has produced, whether "Jesus ever lived at all?"

T. W. Doane writes:

"In the year 1444, Caxton published the first book ever printed in England. In 1474, the then Bishop of London, in a convocation of his clergy, said: 'If we do not destroy this dangerous invention, it will one day destroy us' (See Middleton's Letters from Rome, p. 4). The reader should compare this with Pope Leo X's avowal that, 'It is well known how profitable this fable of Christ has been to us'."—Bible Myths, p. 438, foot note.

We shall now refer to the works of Gerald Massey, entitled *The Historical Jesus and the Mythical Christ* (London, 1921). The Preface of this is as follows:

"There have been many essays written, showing the pre-Christian character of the Christian mythology; but none have been written of a more comprehensive and a more damaging character than the one here presented.

"The parallels are precise, and deadly; and they leave upon the mind of the candid reader the conviction that, whatever may be the ultimate derivation of Christianity, and whatever other sources may have contributed to its totality, the Christian mythology is derived directly, in its main features, from the older mythology of Egypt.

"The story told is so plain that no Christian has offered any disproof of the statements herein set forth, and it may safely be said that none will do so. A safer plan, and the usual one adopted with direct attacks, is to remain silent. That does at least avert an extensive advertisement of the fraud that has for so long been (propagated and) perpetuated on the world.

"It says little for the knowledge the world possesses of those who strive for its enlightenment, that not one in ten thousand is today acquainted with the name of Gerald Massey, and not one in a hundred thousand is acquainted with his works. Yet his was a life which, for single-hearted devotion to truth, would be difficult to excel.

"Born nearly a century ago, in 1828, the son of a barge-man, the tender age of eight found Massey working in a mill for the sum of one shilling sixpence per week—which the Christian masters of the day thought adequate payment for the child sacrifice that was being offered to their greed of gain. At fifteen he came to London, and there, by hook or by crook, he managed to get hold of some books, and so to acquire some sort of an education.

"Ruskin once wrote to Massey: 'Your education was a terrible one, but mine was worse.'

"Some education Massey did acquire, and even gained a knowledge of the ancient Egyptian language, and so placed his great work on the basis of a first hand acquaintance with the facts with which he was dealing. He threw himself heart and soul into the advanced movement of his day, editing one revolutionary journal and contributing to others.

"Always looking at life with the eye of a poet, he early published verses, which at a later date were collected and published in two volumes under the title of *My Lyrical Life*. His literary work brought him the notice of many distinguished men, among them Walter Savage Landor, of all persons the one least likely to flatter or dispense idle praise. He also became a regular contributor to the *Quarterly Review*, the *Athenium*, and other magazines and newspapers.

"His great work, the work he would have put in the forefront of all he did, was his researches into the mythology of ancient Egypt, and its connection with the Christian religion. For forty long years he pursued a close study of the remains of ancient Egypt, and the results of that life-study are given to the world in his monumental works, the *Natural Genesis*, the *Book of the Beginnings*, and *Ancient Egypt, the Light of the World*.

"These works are published in six volumes, quarto, and cover nearly 4,000 pages. They are bulky in size, but easy in the reading, and one must assume that it is their size, together with their price, that has kept them unknown to all but a few. And, of course, it was not to the interest of the established religion to do aught that would get these works, with their powerful indictment of Christianity, known to the public.

"So far as the religions of the world are concerned, the theory advanced in the works named may be divided into two parts: (1) That part concerned with the origin and nature of mythologies, and (2) the relation of the Christian and Egyptian mythologies.

"In dealing with the first, Massey cut clean across the theories favored by modern anthropologists. Not that he favors any theory of supernaturalism; his is a purely naturalistic explanation, but it is not that adopted by Tylor, Spencer, or Frazer. Ac-

ording to this school of writers, religious ideas have their origin in the fact of primitive mankind reading itself into nature. When man gave natural forces a living form, he really believed that the forces around him were akin to himself. He personified Nature and explained it in terms of himself.

* * * * *

"Massey's next step is that we have in the mythology of ancient Egypt a record of this primitive sign-language exalted into a system of conscious symbology, and forming a religion, or 'Ancient Wisdom,' and that, again, is not material to the essay here printed. For at this point we are not concerned with the inner meaning of Egyptian mythology, but with a series of historical parallels, although it may be here noted that, it is part of Massey's case, it was the ignorance and rascality of the early Christian commentators that brought the whole matter into confusion, by attempting to give an historical basis to a system that was never anything but frankly mythological.

"It is at this point that Massey's attack on Christianity really begins, and whether derived directly from Egypt or not, the fact that the whole of the Christian story, from the Immaculate Conception to the Resurrection, is to be seen complete in Egyptian mythology in every detail, is enough to demonstrate the fraudulent character of the New Testament narrative. From that point of view, Massey's indictment is absolutely conclusive.

"The reader will find little fault with a comment of Massey's in the early part of his Ancient Egypt:

'Christian capacity for believing the impossible in nature is unparalleled in any time past amongst any race of men. Christian readers denounce the primitive realities of the mythical representation as puerile indeed, and yet their own realities alleged to be eternal, from the fall of Adam to the redemption by means of a crucified Jew, are little or nothing more than the shadows of these primitive simplicities of an earlier time. It will yet be seen that the culmination of credulity, the meanest emasculation of mental manhood, the densest obscuration of the inward light of nature, the completest imbecility of shut-eyed belief, the nearest approach to a total and eternal eclipse of common sense, have been attained beyond all chance of competition by the victims of the Christian creeds.'

"A man who made these cutting remarks, was not likely to receive consideration at the hands of Christians. And against all who offend in this priest-ridden country, there is the penalty of oblivion, so far as it can be achieved.

"The real history of reform for more than a hundred years, is the record of men who have toiled and labored on behalf of the people, and yet with whose names the people of this age are practically unacquainted. Orthodox and unofficial histories pass them by in silence, and many who would do them justice if they only knew them, by taking their information from these tainted sources, repeat the injustice and perpetuate it. In this way, the work of the diligent reformer is gradually forgotten, his name passes from the memory of men, and they who are in the direct line of his persecutors assume the credit for the work he did.

"Massey lived and died a poor man. His was not the kind of work for which the world pays in cash, but in the hard coin of abuse and misrepresentation. The works that he gave to the world meant many years of privation to himself and his family. That, however, is a form of which the world under the influ-

ence of an egoistic Christianity thinks little, and even counts a man a fool for enduring. His books could have brought him in but little, even if they provided anything at all. For a few years before he died, he was granted a small sum from the civil list, but at his death that was discontinued.

"The British government, ready to squander thousands of millions on war, and many thousands on stupid royal excursions round the world, could not afford to continue, although asked to do so, the small pension to his aged widow and to his daughter. That is the gratitude the world shows to its benefactors."—C.C.

This is the end of the Preface, written by C. C. We shall now turn to the works of Massey.

Lesson No. 25, Chapter No. 63 THE HISTORICAL JESUS (Continued) (By GERALD MASSEY, London)

In presenting my readers with some of the data which shows that much of the Christian History was pre-extant as Egyptian Mythology, I have to ask you to bear in mind that the facts, like other foundations, have been buried out of sight for thousands of years in a hieroglyphical language, that was never really read by Greek or Roman, and could not be read until the lost clue was discovered by Champollion (1790-1831 A.D.), (the most distinguished of Egyptologists), almost the other day!

In this way, the original sources of our Mythology and Christology remained as hidden as those of the Nile, until the century in which we live (but it was known to the Apostolic Fathers, as we shall see—Clements). The mystical matter enshrouded in this language was sacredly entrusted to the keeping of the buried dead, who have faithfully preserved it as their Book of Life, which was placed beneath their pillows, or clasped to their bosoms, in their coffins and their tombs.

Secondly, although I am able to read the hieroglyphics, nothing offered to you is based on my translation. I work too warily for that! The transcription and literal rendering of the hieroglyphic texts herein employed, are by scholars of indisputable authority. There is no loop-hole of escape (for the Christian) that way.

I lectured upon the subject of Jesus many years ago. At that time I did not know how (utterly) we had been misled, or that the "Christian scheme" (as it is aptly called) in the New Testament, is a fraud, founded on a fable in the Old!

I then accepted the Canonical Gospels as containing a veritable human history, and assumed, as others do, that the history proved itself. Finding that Jesus, or Jehoshua Ben-Pandira, was an historical character, known to the Talmud, I made the common mistake of supposing that this proved the personal existence of the Jesus found portrayed in the Canonical Gospels.

But after you have heard my story, and weighed the evidence now for the first time collected and presented to the public, you will not wonder that I should have changed my views, or that I should be impelled to tell the truth to others, as it now appears to myself; although I am only able to summarize here, in the briefest manner possible, a few of the facts that I have dealt with exhaustively elsewhere.

The personal existence of Jesus as Jehoshua Ben-Pandira can be established beyond a doubt. One account affirms that,

according to a genuine Jewish tradition, "that man (who is not to be named) was a disciple of Jehoshua Ben-Perachia." It also says, "He was born in the fourth year of the reign of the Jewish King Alexander Jannaeus, notwithstanding the assertions of the gospels that he was born in the reign of Herod."

That would be more than a century earlier than the date of birth assigned to the Jesus of the Gospels. But it can be further shown that Jehoshua Ben-Pandira may have been born considerably earlier even than the year 102 B.C., although the point is not of much consequence here.

Jehoshua, son of Perachia, was a president of the Sanhedrin—the fifth, reckoning from Ezra as the first; one of those who in the line of descent received and transmitted the oral law, as it was said, direct from Sinai. There could not be two of that name. This Ben-Perachia had begun to teach as a Rabbi in the year 154 B.C. We may therefore reckon that he was not born later than 180-170 B.C., and that it could hardly be later than 100 B.C., when he went down into Egypt with his pupil. For it is related that he fled there in consequence of a persecution of the Rabbis, feebly conjectured to refer to the civil war in which the Pharisees revolted against King Alexander Jannaeus, and consequently about 105 B.C. If we put the age of his pupil, Jehoshua Ben-Pandira, at fifteen years, that will give us an approximate date, extracted without pressure, which shows that Jehoshua Ben-Pandira may have been born about the year 120 B.C. But twenty years are a matter of little moment here.

According to the Babylonian Gemara to the Mishna of Tract "Shabbath," this Jehoshua, the son of Pandira and Stada, was stoned to death as a wizard, in the city of Lud, or Lydda, and afterwards crucified by being hanged on a tree, on the eve of the Passover. This is the manner of death assigned to Jesus in the Book of Acts.

The Gemara says there exists a tradition that on the rest-day before the Sabbath, they crucified Jehoshua, on the rest-day of the Passah (the day before the Passover). The year of his death, however, is not given in that account; but there are reasons for thinking it could not have been much earlier nor later than 70 B.C., because this Jewish King Jannaeus reigned from the year 106 to 79 B.C. He was succeeded in the government by his widow Salome, whom the Greeks called Alexandra, and who reigned for some nine years.

Now the traditions, especially of the first "Toledoth Jehoshua," relate that the Queen of Jannaeus, and the mother of Hyrcanus, who must therefore be Salome, in spite of her being called by another name, showed favor to Jehoshua and his teaching; that she was a witness of his wonderful works and powers of healing, and tried to save him from the hands of his sacerdotal enemies, because he was related to her; but that during her reign, which ended in the year 71 B.C., he was put to death.

The Jewish writers and Rabbis with whom I have talked, always deny the identity of the Talmudic Jehoshua and the Jesus of the Gospels. "This," observes Rabbi Jechiels, "which has been related of Jehoshua Ben-Perachia and his pupil, contains no reference whatever to him whom the Christians honor as God."

Another Rabbi, Selman Zevi, produced ten reasons for concluding that the Jehoshua of the Talmud was not he who was

was afterwards called Jesus of Nazareth. Jesus of Nazareth (and of the Canonical Gospels) was unknown to Justus, to the Jews of Celsus, and to Josephus, the supposed reference to him by the latter being an undoubted forgery (and so declared by unbiased scholars).

The blasphemous writing of the Jews about Jesus," as Justin Martyr calls them, always refer to Jehoshua Ben-Pandira, and not to the Jesus of the Gospels. It is Ben-Pandira they mean when they say they have another and a truer account of the birth and life, the wonder-working and death of Jehoshua, or Jesus.

This repudiation is perfectly honest and soundly based. The only Jesus known to the Jews was Jehoshua Ben-Pandira, who had learnt the arts of magic in Egypt, and who was put to death by them as a sorcerer. This was likewise the only Jesus known to Celsus, the writer of the True Logos, a work that the Christians managed to get rid of bodily, with so many other of the anti-Christian evidences.

Celsus observes that he was not a pure Word, not a true Logos, but a man who had learned the arts of sorcery in Egypt. So, in the Clementines, it is in the character of Ben-Pandira that Jesus is said to rise again as the magician. But here is the conclusive fact: The Jews know nothing of Jesus, the Christ of the Gospels, as an historical character; and when the Christians of the fourth century trace his pedigree, by the hand of Epiphanius, they are forced to derive their Jesus from Pandira! Epiphanius gives the genealogy of the Canonical Jesus in this wise:

Jacob, called Pandira, Mary—Joseph—Cleopas, Jesus.

This proves that in the fourth century the pedigree of Jesus was traced to Pandira, the father of that Jehoshua, who was the pupil of Ben-Perachia, and who became one of the magicians in Egypt, and who was crucified as a magician on the eve of the Passover by the Jews, in the time of Queen Alexandra, who had ceased to reign in the year 70 B.C.—the Jesus, therefore, who lived and died more than a century too soon.

Thus, the Jews do not identify Jehoshua Ben-Pandira with the Gospel Jesus, of whom they, his supposed contemporaries, knew absolutely nothing, but protest against the assumption as an impossibility; whereas the Christians do identify their Jesus as the descendant of Pandira. It was he or nobody; yet he was neither the son of Joseph nor of the Virgin Mary, nor was he crucified at Jerusalem.

It is not the Jews, then, but the Christians who fuse two supposed historic characters into one! There being but one history acknowledged or known on either side, it follows that the Jesus of the Gospels is the Jehoshua of the Talmud, or is not at all, as a Person.

This shifts the historic basis altogether; it antedates the human history by more than a hundred years, and it at once destroys the historic character of the Gospels, together with that of any other personal Jesus than Ben-Pandira. In short, the Jewish history of the matter will be found to corroborate the mythical.

As Epiphanius (a celebrated Christian Father born in the beginning of the 4th century in Palestine), knew of no other historical Jesus than the descendant of Pandira, it is possible that this is the Jesus whose tradition is reported by Irenaeus.

Irenaeus was born in the early part of the second century, between 120 and 140 A.D. He was Bishop of Lyons, France,

and a personal acquaintance of Polycarp; and he repeats a tradition testified to by the elders, which he alleges was directly derived from John, the "disciple of the Lord," to the effect that Jesus was not crucified at 33 years of age, but that he passed through every age, and lived on to be an oldish man.

Now, in accordance with the dates given, Jehoshua Ben-Pandira may have been between 50 and 60 years of age when put to death—and his tradition alone furnishes a clue to the Nihilistic statement of Irenaeus.

When the true tradition of Ben-Pandira is recovered, it shows that he was the sole historical Jesus who was hung on a tree by the Jews, not crucified in the Roman fashion, and authenticates the claim now to be made on behalf of the astronomical allegory to the dispensational Jesus, the Kronian Christ, the mythical Messiah of the Canonical Gospels, and the Jesus of Paul, who was not the Carnalized Christ.

For I hold that the Jesus of the "other Gospel" (Gal. 1:6), according to the Apostles Cephas and James, who was utterly repudiated by Paul (Gal. 1:6-12), was none other than Ben-Pandira, the Nazarene, of whom James was a follower, according to a comment on him found in the Book of Abodazura. This evidence discloses that there were two Jesuses, or Jesus and the Christ, one of whom is repudiated by Paul.

(Note: This bit of information throws more light on the controversy between Paul and the other Apostles, and accounts for the bitter feeling, as revealed in 1 Cor. 2:2; Rev. 2:2, 9; 3:9—Clements.)

But Jehoshua, the son of Pandira, can never be converted into Jesus the Christ, the son of a virgin mother, as an historic character. Nor can the dates given ever be reconciled with contemporary history. The historical Herod, who sought to slay the young child Jesus, is known to have died four years before the date of the Christian era, assigned for the birth of Jesus.

Chapter No. 64

THE MYTHICAL CHRIST

(By GERALD MASSEY, London)

So much of the historical Jesus. And now for the mythical Christ. Here we can tread on firmer ground.

The mythical Messiah was always born of a Virgin Mother... The virgin mother had been represented in Egypt by the maiden Queen, Mutemua, the future mother of Amenhept III., some 16 centuries B.C., who impersonated the eternal virgin that produced the eternal child.

Four consecutive scenes reproduced in my book, appear portrayed upon the innermost walls of the Holy of Holies in the Temple of Luxor (Egypt), which was built by Amenhept III., a Pharaoh of the 17th dynasty (2214 B.C.).

The first scene on the left shows the God Taht, the Lunar Mercury, the Annunciator of the Gods, in the act of haling the Virgin Queen, and announcing to her that she is to give birth to the coming Son. In the next scene the God Kneph (in conjunction with Hathor) gives the new life. This is the Holy Ghost or Spirit that causes the Immaculate Conception. Kneph being the Spirit by name in Egyptian. The natural effects are made apparent in the virgin's swelling form.

Next, the mother is seated on the midwife's stool, and the new-born child is supported in the hands of one of the nurses.

The fourth scene is that of the Adoration. Here the child is enthroned, receiving homage from the Gods and gifts from men (Mat. 2:11). Behind the deity Kneph, on the right, three spirits—the Three Magi, or Kings of the Legend (Mat. 2:1), are kneeling and offering presents with their right hand, and life with their left.

The child thus announced, incarnated, born, and worshipped (more than two thousand years before the Christian era), was the Pharaonic representative of the Aten Sun in Egypt, and God Adon of Syria, and Hebrew Adonai (trans. "My Lord"); the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by Mutemua, as mother of the "only one," and representative of the divine mother of the youthful Sun-God. (The Christians unconsciously reveal this historical feature in the halo that invariably surrounds the head of Jesus in all their pictures—Clements.)

These scenes, which were mythical in Egypt, have been copied or reproduced as historical in the Canonical Gospels, where they stand like four corner-stones of the Historic Structure, and prove that their foundations are mythical.

Jesus was not only born of the mythical motherhood; his descent on the material side is traced in accordance with this origin of the mythical Christ. The virgin was also called the Harlot, because she represented the premonogamic stage of intercourse; and Jesus descends from four forms of the Harlot—Thamar, Raha, Ruth, and Bathsheba—each of whom is a form of the "stranger in Israel," and is not a Hebrew woman (2 Sam. 11:3; 12:24; 1 K. 1:15, 31; 2:13; Heb. 11:31; Mat. 1:5). Such history does not show that illicit intercourse was the natural mode of the divine descent; nor does it imply unparalleled profligacy. It only proves the Mythos.

In human sociology, the son of the mother preceded the father, as son of the woman who was a mother, but not a wife. This character is likewise claimed for Jesus, who is made to declare that he was earlier than Abraham (John 8:58), who was the typical Great Father of the Jews; whether considered to be mythical or historical. Jesus states emphatically that he existed before Abraham was. This is possible only to the mythical Christ, who preceded the father as son of the virgin mother; and we shall find it so throughout. All that is non-natural and impossible as human history, but is possible, natural, and explicable as Mythos.

It can be explained by the Mythos, because it originated in that which alone accounts for it. For it comes to this at last: the more hidden the meaning of the Gospel story, the more satisfactorily is it explained by the Mythos; and the more mystical the Christian doctrine, the more easily can it be proved to be mythical.

The birth of (the) Christ is astronomical. The birthday is determined by the full moon of Easter. This can occur only once every 19 years, as we have it illustrated by the Epact or Golden Number of the Prayer Book. Understand me—Jesus, the Christ, can have a birthday, or resurrection, only once in 19 years, in accordance with the Metonic Cycle, because his parents are the Sun and Moon; and those appear in the earliest known representation of the Man upon the Cross. This proves

the astronomical and non-human nature of the birth itself, which is identical with that of the full moon of Easter in Egypt.

“Note by Clements: As late as the 14th century A.D. Christian Art was still showing the Sun and Moon on the Cross instead of the figure of a man.—See Chapter No. 67.)

Casini, the French Astronomer, has demonstrated the fact, that the date assigned for the birth of (the) Christ is an Astronomical epoch, in which the middle conjunction of the Moon with the Sun happened on March 24, at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle equinox. The following day (the 25th) was the day of the Incarnation, according to Augustine (596 A.D.), but the date of the Birth, according to Clement Alexander (193 A.D.).

For two birthdays are assigned to Jesus by the Christian Fathers, one at the Winter Solstice, the other at the Vernal Equinox. These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt.

Plutarch states that Isis was delivered of Horus, the child, about the time of the Winter Solstice, and that the festival of the second or adult Horus followed the Vernal Equinox. Hence the Solstice and Spring Equinox were both assigned to the one birth of Jesus by the Christolators; and again, that which is impossible as human history, is the natural fact in relation to the two Horuses, the dual form of the Solar God in Egypt.

In passing, we may point out the astronomical nature of the Crucifixion. The Gospel according to John brings on a tradition so different from that of the Synoptics, as to invalidate the human history of both.

The Synoptics say that Jesus was crucified on the 15th of the month Nisan. John asserts, that it was on the 14th of the month. This serious rift runs through the very foundation. As human history it can not be explained. But there is an explanation possible, which, if accepted, proves the Mythos.

The Crucifixion (or Crossing) was, and still is, determined by the full moon of Easter. This, in the lunar reckoning, would be on the 14th in a month of 28 days; in the solar month of 30 days, it was reckoned to occur on the 15th of the month. Both unite, and the rift closes in proving the Crucifixion to have been Astronomical, just as it was in Egypt, where the two dates can be identified.

Plutarch tells how the Mithraic Cult has been particularly established in Rome about the year 70 B.C. Mithras (the god of the Persians, the “Mediator between God and man”—Doane) was fabled as having been born in a cave. Wherever Mithras was worshipped, the cave was consecrated as his birth-place. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated.

The “Cave of Mithras” was the birth-place of the Sun in the Winter Solstice, when this occurred on December 25 in the sign of the Sea-Goat, with the Vernal Equinox in the sign of the Ram. [Note: Jesus walked on the sea, the sea obeyed him, fishermen were his disciples, and he was called the Lamb of God (Mat. 14:25; 8:27; 5:18; John 1:29—Clements).]

Now, the Akkadian name was the tenth month, that of the Sea-Goat, which answers roughly to our December, the tenth by name, is Abba Uddu, that is, the “Cave of Light”; the cave of re-birth for the Sun in the lower depth of the Solstice, fig-

ured as the Cave of Light. This cave was continued as the birth-place of the Christ. We find it in all the “Gospels of the Infancy,” and Justin Martyr says, “Christ was born in the Stable, and afterwards took refuge in the Cave.”

[Note: We now know better why the early Church Fathers rejected as not “inspired” the Gospel of the Infancy, or the “Gospel of the Childhood of the Redeemer,” as Rev. Hitchcock calls it (Hist. Bible, p. 1151). “A great number of Gospels sprang up,” says Hitchcock, “but the difference between the false and the true” was easily determined (Ibid). How was the difference determined? We are not told. The rejected gospels contained information that revealed the sources of the Christian religion, so they were rejected as not “inspired.”—Clements.]

Justin Martyr likewise vouches for the fact that (the) Christ was born on the same day that the Sun was reborn in Stabulo Augiae, or, in the Stable of Augias. (note: Jesus was laid “in the manger, because there was no room for them in the inn” Lu. 2:7).

Now the cleansing of this Stable was the sixth labor of Herakles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign.

But mark this: The Cave was the birth-place of the Solar Messiah from the year 2410 to 255 B.C.; at which latter date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adoni, Tamuz, Horus, or Christ, could have been born in the Cave of Abba Uddu, or the Stables of Augias, on December 25 after the year 255 B.C. Therefore, Justin had nothing but the Mithraic tradition of the by-gone birthday to prove the birth of the Historical Christ 255 years later.

In their mysteries, the Sarraceni celebrated the Birth of the Babe in the Cave or Subterranean Sanctuary, from which the priest issued, and cried; “The Virgin hath brought forth; The Light is about to begin to grow again”—on the Mother-night of the year (John 1:4). But the Sarraceni were not supporters of Historic Christianity (Gal. 1:8).

The birth-place of the Egyptian Messiah at the Vernal Equinox was figured in Apt, or Apta, the corner. But Apta is also the name of the Crib and the Manger. Hence the Child born in Apta was said to be born in a manger (Lu. 2:7); and this Apta as Crib or Manger is the hieroglyphic sign of the Solar birth-place. Hence the Egyptians exhibited the Babe in the Crib or Manger in the streets of Alexandria (the city in Egypt in which Christianity was born—Clements). The birth-place was indicated by the colure of the Equinox, as it passed from sign to sign. It was also pointed out by the Star in the East (Mat. 2:9).

When the birth-place was in the sign of the Bull, Orion was the Star that rose in the East to tell where the young Sun-God was re-born. Hence it is called the “Star of Horus.” That was then the Star of the “Three Kings” who greeted the Babe (Mat. 2:1); for the “Three-Kings” is still a name of the three stars in Orion’s Belt. Here we learn that the legend of the “Three Kings” is at least 6,000 years old.

In the course of Procession, about 255 B.C., the vernal birthplace passed into the sign of the Fishes, and the Messiah who had been represented for 2155 years by the Ram or Lamb

(John 1:29), and previously for other 2155 years as the Apis Bull (Jer. 52:20), was now imaged as the Fish, or the "Fish-man," called Ichthys in Greek.

[Note: "It is curious that Jesus of Nazareth should be called 'a fish' (Inman, Christian Symbolism, p. 3). Inman writes: "Friday, for example, is, with the Romanist, both 'fish day' and 'dies Verenis'."—Hotema]

The original Fish-man—probably dates from the previous cycle of Precession, or 26,000 years earlier; and about 255 B.C., the Messiah, as the Fish-man, was to come up once more as the Manifestor from the celestial waters.

The coming Messiah is called Dag, the Fish, in the Talmud; and the Jews at one time connected his coming with some conjunction, or occurrence, in the sign of the Fishes. This shows that the Jews were not only in possession of the astronomical allegory, but also the tradition by which it could be interpreted.

It was the Mythical and Kronian Messiah alone who was, or could be, the subject of prophecy that might be fulfilled—prophecy that was fulfilled as it is in the Book of Revelation—when the Equinox entered, the Cross was re-erected and the foundations of a new heaven were laid in the sign of the Ram, 2410 B.C., and again, when the Equinox entered the sign of the Fishes, 255 B.C. Prophecy that will be again fulfilled when the Equinox enters the sign of the Waterman, about the end of this century, to which the Samaritans are still looking forward for the coming of their Messiah, who has not yet arrived for them.

The Christians alone ate the oyster; the Jews and Samaritans got only an equal share of the empty shells. The uneducated Jews, the Idiotai, at one time thought the prophecy was astronomical, and solely related to the cycles of time, was to have its fulfillment in human history. But they discovered their error, and bequeathed it unexplained to the still more ignorant Christians.

The same tradition of the coming One is extant amongst the Millenarians and Adventists, as amongst the Moslems. It is the tradition of El-Mahdi, the prophet who is to come in the last days of the world to conquer all the earth, and who was lately descending the Soudan with the old announcement, the "Day of the Lord is at hand,"—which shows that the astronomical allegory has left some relic of the true tradition among the Arabs, who were at one time very learned in astronomical lore.

The Messiah, as the Fish-man, is foreseen by Esdras (Greek for Ezra) ascending out of the sea as the "same whom God the highest hath kept a great season, which by his own self shall deliver the creature." The ancient Fishman came up out of the sea only to converse with men and teach them in the daytime. "When the sun set," says Berosus, "it was the custom of this Being to plunge again into the sea, and abide all night in the deep." So the man foreseen by Esdras is visible only by day (Mat. 8:23; 14:25).

(Note: The Book of Esdras was rejected by the Roman church as not being "inspired," and we dimly see why it was so considered.—Hotema)

As it is said, "E'en so can no man upon earth see my son, or those that be with him, but in the daytime." This is parodied or fulfilled in the account of Ichthys, the Fish, the Christ who instructs men by day, but retires to the lake of Galilee, where he demonstrates his Solar Nature by walking (on) the waters at

night, or at the dawn of day (Mat. 4:18; 15:29; Mark 4:1).

We are told that his disciples being on board a ship "when even was come, in the fourth watch of the night. Jesus went unto them walking upon the sea" (Mat. 14:25). The fourth watch began at three o'clock and ended at six o'clock. Therefore, this was the proper time for a Solar God to (arise and) appear walking upon the waters, or coming up out of them, as the Oannes.

Oannes is said to have taken no food whilst he was with men: "In the daytime he used to converse with men, but took no food at that season." So Jesus, when his disciples prayed him, saying, "Master, eat," said unto them, "I have meat to eat that you know not of. My meat is to do the will of Him that sent me" (John 4:31-34).

This is the perfect likeness of the character of Oannes, who took no food, but whose time was wholly spent in teaching men. Moreover, the mythical Fish-man is made to identify himself. When the Pharisees sought a "sign from heaven," Jesus said, "There shall no sign be given but the sign of Jonas. For as Jonas became a sign unto the Ninevites, so shall also the son of man be to this generation" (Mat. 12:38-41; Luke 11:29-30).

The sign of Jonas is that of the Oan, or Fish-man of Nineveh, whether we take it directly from the monuments, or from the Hebrew history of Jonah, or from the Zodiac.

The voice of the secret wisdom here says truly, that those who are looking for signs, can have no other than that of the returning Fish-man, Ichthys, Oannes, or Jonah; and assuredly, there was no other sign or date—than those of Ichthys, the Fish was re-born of the fish-goddess, Atergatis, in the sign of the Fishes, 255 B.C. After whom the primitive Christians were called little fishes, or Pisciculi.

This date of 255 B.C. was the true day of birth, or rather of re-birth for the celestial Christ, ad there was no valid reason for changing the time (chronology of the world).

The Gospels contain a confused and confusing record of early Christian belief: Things most truly believed (Luke 1:1) concerning certain mythical matters, which were ignorantly (and unconsciously) mistaken for human and historical.

The Jesus of the Gospels is but little of a human reality, in spite of all attempts to naturalize the Mythical Christ, and make the story appear rational.

The Christian religion was not founded on a man, but on a divinity; that is, a mythical character. So far from being derived from the model man, the typical Christ was made up from the features of various gods, after a fashion somewhat like those "pictorial averages" portrayed by Mr. Galton, in which the traits of several persons are photographed and fused in a portrait of a dozen different persons, merged into one that is not anybody. And as fast as the composite Christ falls to pieces, each feature is claimed, each character is collected by the original owner, as with the grasp of gravitation.

It is not I that deny the divinity of Jesus the Christ. I assert it. He never was, and never could be, any other than a divinity; that is, a character non-human, and entirely mythical, who had been the pagan divinity of various pagan myths, that had been pagan during thousands of years before our era.

Nothing is more certain, according to honest evidence, than that the Christian plan of redemption is founded on a fable that

has been misinterpreted; that the prophecy of fulfillment was solely astronomical, and the Coming One as the Christ who came in the end of an age, or of the world, was but a metaphorical figure, a type of time, from the first, which never could take form in historic personality, any more than Time in Person could come out of a clock-case when the hour strikes; that no Jesus could become a Nazarene by being born at, or taken to, Nazareth; and that the history of the Gospels is, from beginning to end, the identifiable story of the Sun-God, and the Gnostic Christ who never could be made flesh.

When we did not know the one, it was possible to believe the other. But when once we truly know, then the false belief is no longer possible.

The mythical Messiah was Horus in the Osirian Mythos; Har-khuti in the Sut-Typhonian; Khunsu in that of the Amen-Ra; Iu in the cult of Atum-Ra; and the Christ of the Gospels is an amalgam of all these characters.

The Christ is the Good Shepherd. So was Horus. The Christ is the Lamb of God. So was Horus. The Christ is the bread of Life. So was Horus. The Christ is the Truth and the Life. So was Horus. The Christ is the Fan-bearer. So was Horus. The Christ is the Lord. So was Horus.

Jesus the Christ is the Way and the Door of Life. Horus was the path by which they traveled out of the Sepulchre. He is the God whose name is written with the hieroglyphic sign of the Road or Way.

Jesus is he that should come; and Iu, the root of the name in Egyptian, means "to come." Iu-em-hept, as the Su, the Son of Atum, or of Ptah, was the "Ever-Coming One," who is always portrayed as the marching youngster, in the act and attitude of coming. Horus included both sexes (bisexual). The Child (or the soul) is of either sex, and potentially, of both. Hence the Hermaphroditic Deity; and Jesus, in Revelation, is the Young Man who has the female paps (Rev. 1:13).

Iu-em-hept signifies he who comes with peace. This is the character in which Jesus is announced by the Angels (Luke 2:14). And when Jesus comes to his disciples after the resurrection, it is as the bringer of peace—"Learn of me and ye shall find rest" (Mat. 11:28, 29). Khunsu-Nefer-Hept is the Good Rest, Peace in Person.

The Egyptian Jesus, Iu-em-Hept, was the second Atum; Paul's Jesus is the second Adam (1 Cor. 15:45). In one rendition of John's Gospel, instead of the "only-begotten Son of God," a variant reading gives the "only-begotten God," which has been declared an impossible rendering. But the "only-begotten God" was an especial type in Egyptian Mythology, and the phrase reidentifies the divinity, whose emblem is the beetle.

Hor-Appollo says, "To denote the only-begotten of a father, the Egyptians delineate a scarabaeus. By this they symbolize an only-begotten, because the creature is produced parthenogenetically, being unconceived by a female."

But the youthful manifestor of the Beetle-God was this Iu-em-hept, the Egyptian Jesus. The very phraseology of John is common to the (Egyptian) Inscriptions, which tell of him who was the Beginner of Becoming from the first, and who made all things, but who himself was not made (John 1:3). I quote verbatim.

Not only was the Beetle-God continued in the "only-begotten God"; the beetle-type was also brought on as a sym-

bol of the Christ. Ambrose and Augustine, amongst the Christian Fathers, identified Jesus with, and as, the "good Scarabaeus," which further identifies the Jesus of John's Gospel with the Jesus of Egypt, who was the Ever-Coming One, and the Bringer of Peace, whom I have elsewhere shown to be the Jesus to whom the Book of Ecclesiasticus is inscribed, and ascribed in the Apocrypha.

In accordance with this continuation of the Kamite symbols, it was also maintained by some sectaries that Jesus was a potter, and not a carpenter; and the fact is that this only-begotten Beetle-God, who is portrayed sitting at the potter's wheel forming the Egg, or shaping the vase-symbol of creation, was the Potter personified, as well as the only-begotten God in Egypt (1 Chr. 4:23; Jer. 18:2; Lam. 4:2; Rev. 2:27).

(Note by Hotema: Grant Allen, who speaks of the Egyptians who changed from their ancient religion to Christianity, writes:

"How far the Egyptian Christian thus merely transferred their old ideas to the new faith may be gathered from a single curious example. In Mr. Loftie's collection of sacred beetles is a scarabaeus containing a representation of the crucifixion, with two palm branches: and other scarabs have Christian crosses.

"If we remember how extremely sacred the scarab was held in Egyptian religion, and also that it was regarded as the symbol of the resurrection, we cannot possibly miss the importance of this implication. Indeed, the Alexandria Father, Epiphanius (367 A.D.), speaks of Christ as 'the Scarabaeus of God,' a phrase which may be still better understood if I add, that in the treatise on hieroglyphs known under the name of Horapollo, a Scarabaeus is said to denote 'an only-begotten.' Thus, 'the lamb of God,' in the tongue of Israel, becomes 'the Scarabaeus of God' in the mouth of an Egyptian speaker."—Evolution of the Idea of God, p. 145).

Lesson No. 26, Chapter No. 65 THE MYTHICAL CHRIST (Continued) (By GERALD MASSEY)

The character of teachings of the Christ of the Gospels are composed of contradictions that cannot be harmonized as those of a human being, whereas they are always true of the Mythos.

He is the Prince of Peace, and yet he asserts that he came not to bring peace; "I came not to send peace, but a sword" (Mat. 10:34); and not only is Iu-em-hept the Bringer of Peace by name in one character; he is the Sword personified in the other. In this he says, "I am the living image of Atum, proceeding from him as a sword." Both characters belong to the mythical Messiah in the Ritual, who also calls himself the "Great disturber," and the "Great tranquilizer"—the "God contention," and the "God Peace."

The Christ of the Canonical Gospels has several prototypes, and sometimes the copy is derived or the trait is caught from one original, and sometimes from the other.

The Christ of Luke's Gospel has a character entirely distinct from that of John's Gospel. Here he is the Great Exorciser, and caster-out of demons. John's Gospel contains no case of possession or obsession: no certain man who "had devils this long time"; no child possessed with a devil; no blind and dumb man possessed with a devil.

Other miracles are performed by the Christ of John, but not these—because John's is a different type of the Christ. And the

original of the Great Healer in Luke's Gospel may be found in the God Khunsu, who was the Divine Healer, the supreme one amongst all the other healers and saviors, especially as the caster-out of demons, and the expeller of possessing spirits. He is called in the texts the "Great God, the driver away of possession."

In the Stele of the "Possessed Princess," this God in his effigy is sent for by the chief Bakhten, that he may come and cast out a possessing spirit from the king's daughter, who has an evil movement in her limbs. The demon recognizes the divinity just as the devil recognizes Jesus, the expeller of evil spirits. Also the God Khunsu is Lord over the pig—a type of Sut. He is portrayed in the disk of the full moon of Easter, in the act of offering the pig as a sacrifice. Moreover, in the judgment scenes, when the wicked spirits are condemned and sent back into the abyss, their mode of return to the lake of primordial matter is by entering the bodies of swine (Mat. 8:31).

Says Horus to the Gods, speaking of the condemned one: "When I sent him to his place he went, and he has been transformed into a black pig." So when the Exorcist in Luke's Gospel casts out Legion, the devils ask permission of the Lord of the pig to be allowed to enter the swine, and he gives them permission (Luke 8:30-32).

This, and much more that might be adduced, tends to differentiate the Christ of Luke, and to identify him with Khunsu, rather than with Iu-em-hept, the Egyptian Jesus, who is reported in the Gospels according to John.

In this way it can be proved that the story of the Christ in the four Gospels is one long and complete catalogue of likenesses to the Mythical Messiah, the Solar or Luni-Solar God.

"The Litany of Ra," for example, is addressed to the Sun-God in a variety of characters, many of which are assigned to the Christ of the Gospels. Ra is the Supreme Power, the Beetle that rests in the Empyrean, who is born as his own son. This, as already said, is the God in John's Gospel, who says:

"I and the Father are one," and who is the father born as his own son; for he says, in knowing and seeing the son, "from henceforth ye know him and have seen him," i.e., "the Father" (John 10:30; 14:7).

Ra is designated the "Soul that speaks." Christ is the Word. Ra is the destroyer of venom. Jesus says: "In my name they shall take up serpents, and if they drink any deadly thing, it shall not hurt them" (Mark 16:18). In one character Ra is the outcast. So Jesus had not where to lay his head (Mat. 8:20).

Ra is the "timid one who sheds tears in the form of the Afflicted." He is called Remi, the Weeper (John 11:35). This weeping God passes through "Rem-Rem," the place of weeping, and there conquers on behalf of his followers. In this Ritual the God says: "I have desolated the place of Rem-Rem." This character is sustained by Jesus in the mourning over Jerusalem that was to be desolated (Mat. 23:37, 38).

The words of John, "Jesus wept" (John 11:35), are like a carven statute of the "Afflicted one," as Remi, the Weeper. Ra is also the God who "Makes the mummy come forth." Jesus makes the mummy come forth in the shape of Lazarus (John 11:43, 44); and in the Roman Catacombs the risen Lazarus is not only represented as a mummy, but is an Egyptian mummy that has been eviscerated and swathed for the eternal abode. Ra

says to the mummy: "Come forth"; and Jesus "cried with a loud voice, Lazarus, come forth."

Ra manifests as "the burning one, he who sends destruction," or "sends his fire into the place of destruction." "He sends fire upon the rebels," and his form is that of the "God of the furnace." The Christ also comes in the person of this "burning one"; the sender of destruction by fire. He is proclaimed by Matthew to be the Baptist with fire. He says, "I am come to send fire on the earth" (Mat. 3:11, 12; 13:42). He is portrayed as God of the furnace, which shall "burn up the chaff with unquenchable fire." He is to cast the rebellious into a "furnace of fire," and send the condemned ones into everlasting fire (Mat. 13:42, 50).

All this was natural when applied to the Solar-God, and it is supposed to become supernatural when misapplied to a supposed human being to whom it never could apply. The Solar fire was the primary African fount of theological hell-fire and hell.

The "Litany" of Ra collects the manifold characters that make up the total God (termed Tebternt), and the Gospels have gathered up the mythical remains; thus the result is in each case identical, or entirely similar.

From beginning to end the Canonical Gospels contain the Drama of the (Ancient) Mysteries of the Luni-Solar God, narrated as human history. The scene on the Mount of Transfiguration (Mat. 17:2; Mark 9:2) is obviously derived from the ascent of Osiris into the "Mount of Transfiguration" in the Moon. The sixth day was celebrated as that of the change and transformation of the Solar God in the Lunar Orb, which he reenters on that day as the regeneration of its light.

With this, we may compare the statement made in Matthew, that "after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light: (Mat. 17:1, 2).

In Egypt, the year began soon after the Summer Solstice, when the sun descended from its midsummer height, lost its force, and lessened in its size. This represented Osiris, who was born of the Virgin Mother as the child of Horus, the diminished infantile Sun of Autumn; the suffering, wounded, bleeding Messiah, as he was represented. He descended into hell or hades, where he was transformed into the virile Horus, and rose again as the Sun of the Resurrection at Easter.

In these two characters of Horus on the two horizons, Osiris furnished the dual type for the Canonical Christ, which shows very satisfactorily how the mythical prescribes the boundaries beyond which the historical does not, dares not, go.

The first was the child Horus, who always remained a child. In Egypt the boy or girl wore the Horus-lock of childhood until 12 years of age. Thus childhood ended about the twelfth year. But although adulthood was then entered upon by the youth, and the transformation of the boy into manhood began, the full adulthood was not attained until 30 years of age.

The age of adulthood was 30 years, as it was in Rome under the Lex Papia. The *homme fait* is the man whose years are triaded by tens, and who is Khemt. As with the man, so it is with the God; and the second Horus, the same God in his second

character, is the Khemt or Khem-Horus, the typical adult of 30 years.

The God up to twelve years was Horus, the child of Isis, the mother's child, the weakling. The virile Horus (the Sun in its vernal strength), the adult of 30 years, was representative of the Fatherhood, and this Horus is the Anointed Son of Osiris.

These two characters of Horus the child, and Horus the adult of 30 years, are reproduced in the only two phases of the life of Jesus in the four Gospels.

John furnishes no historical dates from the time when the Word was incarnated and became flesh; nor for the childhood of Jesus; nor for the transformation into the Messiah. But Luke tells us that the child of twelve years was the wonderful youth, and that he increased in wisdom and stature (Luke 2:40, 42, 46). This is the length of years assigned to Horus the child; and this phase of the child-Christ's life is followed by the baptism and anointing, the descent of the pubescent spirit with the consecration of the Messiah in Jordan, when Jesus "began to be about 30 years of age" (Luke 3:23).

The earliest anointing was the consecration of puberty; and here at the full age of the typical adult, the Christ, who was previously a child, the child of the Virgin Mother, is suddenly made into the Messiah, as the Lord's anointed. And just as the second Horus was regenerated, and this time begotten by the father, so is the transformation scene of the baptism in Jordan, the father authenticates the change into full adulthood, with the voice from heaven saying: "This is my beloved son, in whom I am well pleased" (Mat. 3:16, 17); the spirit of pubescence, or the Ruach, being represented by the descending dove, called the spirit of God.

Thus, from the time when the child-Christ was about twelve years of age, until that of the typical *homme fait* of Egypt, which was the age assigned to Horus when he became the adult God, there is no history. This is in exact accordance with the Kamite allegory of the double-Horus. And the Mythos alone will account for the chasm, which is wide and deep enough to engulf a supposed history of eighteen years. Childhood cannot be carried beyond the twelfth year, and the child-Horus always remained a child; just as the child-Christ does in Italy, and in German folk-tales.

The mythical record founded on Nature went no further, and there the history consequently halts within the prescribed limits to rebegin with the anointed and regenerated Christ as the age of Khem-Horus, the adult of 30 years.

These two characters of Horus necessitated a double form of the mother, who divides into the two divine sisters, Isis and Nephthys. Jesus was also bi-mater, or dual-mothered; and the two sisters reappear in the gospels as the two Marys (Mat. 28:1), both of whom are the mothers of Jesus. This again, which is impossible as human history, is perfect according to the Mythos that explains it.

As the child-Horus, Osiris comes down to earth; he enters Matter and becomes mortal. He is born like the Logos, or "as a Word" (John 1:14). His father is Seb, the earth, whose consort is Nu, the heaven, one of whose names is Meri, the Lady of Heaven; and these two are the prototypes of Joseph and Mary. He is said to cross the earth a substitute, and to suffer vicariously as the Savior, Redeemer, and Justifier of men.

In these two characters there was constant conflict between Osiris and Typhon, the Evil Power, or Horus and Sut, the Egyptian Satan (Mat. 4:1-10).

At the Autumn Equinox, the devil of darkness began to dominate. This was the Egyptian Judas, who betrayed Osiris to his death at the last supper (Luke 22:3; John 6:70, 71; 13:21-27).

On the day of the Great Battle at the Vernal Equinox, Osiris conquered as the ascending God, the Lord of the Growing Light. Both these struggles are portrayed in the Gospels. In the one Jesus is betrayed to his death by Judas; in the other he rises superior to Satan. The latter conflict followed immediately after the baptism (Mat. 4:3-10).

In this way; When the Sun was half-way round, from the Lion sign, it crossed the River of the Waterman, the Egyptian Iarutana, Hebrew Jordan, Greek Eridanus. In this water the baptism occurred, and the transformation of the child-Horus into the virile adult, the conqueror or the evil power, took place. Horus becomes hawk-headed, just where the Dove ascended and abode on Jesus (Mat. 3:16). Both birds represented the virile soul that constituted the Anointed One at puberty.

By this added power, Horus vanquished Sut, and Jesus overcame Satan. Both the baptism and the battle are referred to in the Ritual: "I am washed with the same water in which the Good Opener (Un-Nefer) washes when he disputes with Satan, that justification should be made to Un-Nefer, the Word made Truth," or the Word that is Law.

The scene between the Christ and the Woman at the Well may likewise be found in the (Egyptian) Ritual (John 4:6, 7). Here the woman is the lady with the long hair, that is Nu, the consort of Seb—and the five husbands can be paralleled by her five Star-gods born of Seb (John 4:18).

Osiris drinks of the well "to take away his thirst." He also says: "I am creating the water. I make way in the valley, in the Pool of the Great One. Make-road (or road-maker) expresses what I am." "I am the Path by which they traverse out of the sepulchre of Osiris" (John 3:5; 4:10; 7:38; 11:25, 26; 14:6).

So the Messiah reveals himself as the source of living water, "that springeth up unto Everlasting life" (John 4:14). Later on he says, "I am the way, the truth, the life" (John 14:6), "I am creating the water, discriminating the seat," says Horus. Jesus says, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the father" (John 4:21).

Jesus claims that this well of life was given to him by the Father. In the Ritual it says, "He is thine, O Osiris. A well, or flow, comes out of thy mouth to him." Also, the paternal source is acknowledged in another text: "I am the Father, inundating when there is thirst, guarding the water. Behold me at it." In another chapter the well of living water becomes the Pool of Peace. The speaker says, "The well has come through me. I wash in the Pool of Peace."

In Hebrew, the Pool of peace is the Pool of Salem, or Siloam (Neh. 3:15; Luke 13:4; John 9:7, 11). And here, not only is the pool described at which the Osirified are made pure and healed; not only does the Angel or God descend to the waters—the "certain times" are actually dated. "The Gods of the pure waters are there on the fourth hour of the night, and the eighth hour of the day, saying, 'Pass away hence,' to him who has been cured" (John 5:2-4).

An epitome of a considerable portion of the Fourth Gospel appears in another brief chapter of the (Egyptian) Ritual—"Ye Gods comes to be my servants, I am the son of your Lord. Ye are mine through my Father, who gave you to me. I have been among the servants of Hathor or Meri. I have been washed by thee, O attendant." Compare the washing of Jesus' feet by Mary (Luke 7:37, 38; John 11:2; 12:3).

The Osiris exclaims, "I have welcomed the chief spirits in the service of the Lord of things. I am the Lord of the fields when they are white," i.e., for the reapers and the harvest. So the Christ now says to the disciples, "Behold, I say unto you, Lift up your eyes and look on the fields, that are white already unto the harvest" (Luke 10:2; John 4:35).

"Then saith he unto his disciples. the harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And he "called unto him his twelve disciples" (Mat. 9:37, 38; 10:1; Mark 3:13; 6:7; Luke 6:13; 9:1).

Now, if we turn to the Egyptian "Book of Hades," the Harvest, the Lord of the Harvest, and the Reapers of the Harvest are all there portrayed; the Twelve are also there. In one scene they are preceded by a God leaning on a staff, who is designated the Master of Joy—a surname of the Messiah Horus when assimilated to the Soli-Lunar Khunsu. The twelve are "they who labor at the Harvest in the plains of Neter—Kar." A bearer of a Sickle shows the inscription: "These are the Reapers."

The Twelve are divided into two groups of Five and Seven—the original Seven of the Aahenru; these Seven are the Reapers. The other Five are bending towards an enormous ear of corn, the image of the Harvest, ripe and ready for the Sickles of the Seven. (Note: The Five and Seven steps in Freemasonry reveal their origin—Oliver).

The total Twelve are called the "Happy Ones," the bearers of food. Another title of the Twelve is that of the "Just Ones."

The God says to the Reapers, "Take your sickles. Reap your grain. Honor to you, Reapers" (Mat. 5:13). Offerings are made to them on earth, as Bearers of Sickles in the Fields of Hades. On the other hand, the Tares or the Wicked are to be cast out and destroyed forever (Mat. 13:24-30). These Twelve are the Apostles in their Egyptian phase.

In the chapters on "Celestial Diet" in the Ritual, Osiris eats under the sycamore tree of Hathor. He says, "Let him come from the earth. Thou hast brought these Seven Loaves for me to live by, bringing the bread that Horus (the Christ) makes. Thou hast placed, thou hast eaten rations. Let him call to the Gods of them, or the Gods come with them to him."

This (event or scene) is reproduced in the Gospels as a miracle, performed when the multitude was fed with seven loaves and a few little fishes (Mat. 15:34-38). The Seven Loaves are found here, together with the calling upon the Gods, or working the miracle of multiplying the bread.

In the next chapter there is a scene of eating and drinking. The speaker, who impersonates the Lord, says: "I am the Lord of Bread in Annu. My bread at the heaven was that of Ra; my bread on earth was that of Seb." The Seven Loaves represent the Bread of Ra. Elsewhere the number prescribed to be set on

one table, as an offering, is Five Loaves. They are also carried on the heads of five different persons in the scene of the underworld.

Five Loaves are the bread of Seb. Thus Five Loaves represent the Bread of Earth, and Seven the Bread of Heaven. Both Five and Seven are sacred regulation numbers in the Egyptian Ritual (and in primitive Freemasonry and the Ancient Mysteries—Clements).

In the Matthew the miracles are wrought with Five Loaves in one case (14:17), and Seven in the other (Mat. 15:34-38), when the multitude is fed on celestial diet. This information will explain the two different numbers in one and the same Gospel miracle.

In the Canonical narrative there is a lad with five barley loaves and two fishes. In the next chapter of the Ritual we possibly meet with the lad himself, as the miracle-worker says: "I have given breath to the said youth."

Chapter No. 66

THE MYTHICAL CHRIST (Continued)

(By GERALD MASSEY)

The Gnostics asserted truly that celestial persons and celestial scenes had been transferred to earth in the four gospels; and it is only within the Pleroma (the heaven), or in the Zodiac, that we can at times identify the originals of both. And it is there we must look for the "two fishes" (Mat. 14:17).

(Note: The student observes how the founders of Christianity stole the Ritual of the Ancient Mysteries of Egypt, epitomized it, made hardly any changes in it, based their religion on it, and then destroyed the evidence of the source of their theft by demolishing and burning the works and temples of the "heathens.—Hotema.)

As the latest form of the Manifestor was in the heaven of the twelve signs, that probably determined the number of twelve basketsfull of food remaining after the multitude had all been fed. "They that had eaten were about five thousand men" (Mat. 14:21). Five thousand was the exact number of the Celestial or Gods in the Assyrian Paradise, before the revolt and fall from heaven.

The scene of the miracle of the loaves and fishes is followed by an attempt to take Jesus by force, but he withdrew himself; and this is succeeded by the miracle of his walking on the water, and conquering the wind and waves (Mat. 14:23, 25, 32; Mark 7:48-51).

So it is in the (Egyptian) Ritual. Chapt. 57 is that of the Breath prevailing over the Water in Hades (Mat. 8:27; Job 38:8-11; Nah. 1:4). The speaker, having to cross over, says: "A Hapil let the Osiris prevail over the waters, like as the Osiris prevailed against the taking by stealth, the night of the great struggle."

The Solar God (of Egypt) was betrayed to his death by the Egyptian Judas, on the "night of the taking by stealth," which was the night of the Last Supper. The God is "waylaid by the conspirators, who have watched very much." They are said to smell him out "by eating of his bread" (John 13:26). So the Christ is waylaid by Judas, who "knew the place"; for Jesus oftimes resorted thither with his disciples (John 18:2), and by the Jews who had long watched to take him.

The smelling of Osiris by the Eating of his Bread is remarkably rendered by John at the eating of the Last Supper. The (Egyptian) Ritual has it:

"They smell Osiris by the eating of his bread, transporting the evil of Osiris."

The Gospel says:

"And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then Jesus said unto him (into whom the evil or devil had been transported), That thou doest, do quickly" (John 13:26, 27).

Osiris was the same, beseeching burial.

Here it is demonstrable that the non-historical Herod is a form of the Apophis Serpent, called the Enemy of the Sun. In Syriac, Herod is a Red Dragon. Herod, in Hebrew, signifies a terror. Heru (Egyptian) is to terrify, and Herrut (Egyptian) is the Serpent, the typical reptile. The blood of the divine victim that is poured forth by the Apophis Serpent at the sixth hour (Mat. 27:45) on "the night of smiting the profane," is literally shed by Herod, as the Herrut or Typhonian Serpent.

The speaker, in the Ritual, asks: "Who art thou then, Lord of the Silent Body? I have come to see him who is in the Serpent, eye to eye, and face to face."

"Lord of the Silent Body" is a title of the Osiris. "Who art thou then, Lord of the Silent Body?" is asked and left unanswered. This character is also assigned to the Christ. The high priest said unto him, "Answerest thou nothing?" "But Jesus held his peace" (Mat. 26:62, 63). Herod questioned with him in many words; but he answered him nothing (Luke 23:9). Jesus thus acts the prescribed character of "Lord of the Silent Body."

The transaction in the sixth hour of the night of the Crucifixion is expressly inexplicable. In the Gospel we read:

"Now from the sixth hour there was darkness over all the land unto the ninth hour" (Mat. 27:45).

The sixth hour being midnight, that shows the solar nature of the mystery, which has been transferred to the sixth hour of the day in the Gospel.

It is in the seventh hour that the mortal struggle takes place between Osiris and the deadly Apophis, or the Great Serpent, Haber, 450 cubits long, that fills the whole heavens with its vast enveloping folds. The name of this seventh hour is "that which wounds the Serpent Haber."

In this conflict with the evil power thus portrayed, the Sun-God is designated the "Conqueror of the Grave," and is said to make his advance through the influences of Isis, who aids him in repelling the Serpent, or devil of darkness.

In the Gospel, the Christ is likewise set forth in the supreme struggle as "Conqueror of the Grave," for "the graves were opened; and many bodies of the saints which slept arose." Mary represents Isis, the mother at the Cross (Mat. 27:56; Mark 15:40).

It is said of the Great Serpent: "There are those on earth who do not drink of the waters of this Serpent, Haber," which may be paralleled with the refusal of the Christ to drink (Mat. 27:34).

When the God has overcome the Apophis Serpent, his old nightly, annual, and eternal enemy, he exclaims, "I come! I have made my way! I have come like the sun, through the gate

of the one who likes to deceive and destroy, otherwise called the 'vipér.' I have made my way! I have bruised the serpent, I have passed!"—Gen. 3:15; Rom. 16:20; Heb. 2:14; 1 John 3:8.

But the more express representation in the (Egyptian) Mysteries was that of the annual sun as the Elder Horus, or Atum. As Julius Firmicus says:

"In the solemn celebration of the (Ancient—Egyptian) Mysteries, all things in order had to be done which the youth either did or suffered in his death."

Diodorus Siculus rightly identified the "whole fable of the underworld, that was dramatized in Greece, as having been copied from the ceremonies of the Egyptian funerals," and so brought on from Egypt into Greece and Rome.

One part of this Mystery was the portrayal of the suffering Sun-God, in a feminine phase. When the suffering Sun was ailing and ill, he became female, such being a primitive mode of expression.

Luke describes the "Lord" in the Garden as being in great agony, "and his sweat was, as it were, great drops of blood, falling to the ground" (22:44).

This experience the Gnostic identified with the suffering of their own hemorrhoidal Sophia, whose Passion is the original of that which is celebrated during Passion Week, the "week of weeping in Abtu," and which constitutes the fundamental mystery of the Rosy Cross, and the Rose of Silence.

(Note by Hotema: At this point we quote from Doane:

"We have also the fable of the Crucified Rose, illustrated in the jewel of the Rosicrucians. The jewel of the Rosicrucians is formed of a transparent red stone, with a red cross on one side, and a red rose on the other—thus it is a crucified rose. 'The Rossi, or Rosy-crucians' idea concerning this emblematic red cross,' says Hargrave Jennings, in his History of the Rosicrucians, 'probably came from the fable of Adonis—who was the Sun whom we have so often seen crucified—being changed into a red rose by Venus.'

"The emblem of the Templars is a red rose on a cross. 'When it can be done, it is surrounded with a glory, and placed on a calvary. This is the Naurutz Natsir or Rose of Isuren, of Tamul, or Sharon, or the Water Rose, the Lily Padma, Pena, Lotus, crucified in the heavens for the salvation of man.'

"Christ Jesus was called the Rose—the Rose of Sharon—of Isuren. He was the renewed incarnation of Divine Wisdom. He was the son of Maia or Maria. He was the Rose of Sharon and the Lily of the Valley, which bloweth in the month of his mother Maia. Thus, when the angel Gabriel gives the salutation to the Virgin, he presents her with the lotus or lily; as may be seen in hundreds of old pictures in Italy. We see therefore that Adonis, 'the Lord,' 'the Virgin-born,' 'the Crucified,' 'the Resurrected Dove,' 'the Restorer of Light,' is one and the same with the Rose of Sharon, 'the crucified Christ Jesus.'"—Bible Myths, p. 487.)

In this agony and bloody sweat, the Christ simply fulfills the character of Osiris Tesh-Tesh, the Red Sun, the Sun-God that suffers his agony and bloody sweat in Smen, whence Grthsmen, or Gethsemane (Mat. 26:36; Mark 14:32). Tesh means the bleeding, red, glory, separate, cut, and wounded; tesh-tesh is the inert form of the God whose suffering, like that

of Adonis, was represented as feminine, which alone reaches a natural origin for the type. He was also called Ans-Ra, or the Sun bound up in linen.

So natural were the primitive mysteries! [Note: These Mysteries (of the kingdom of God—Mark 4:11) were celebrated from India to Egypt. They were the great schools of the Ancient World, in which Science and Religion were joined, and the one used to explain the mysteries of the other. They were destroyed by the early Christian Fathers, with the aid of the Roman army, when and after these Fathers had stolen their teaching and worked it over in Alexandria, Egypt, the birthplace of Christianity, and then forced it upon the world as something late, and new, and up-to-date.—Hoterna]

My attention has just been directed to a passage in Lycophon, who lived under Ptolemy Philadelphus between 310 and 246 B.C. In this, Herakles is referred to as—

“That three-nighted lion, whom of old
Triton’s fierce dog with furious jaws devoured,
Within whose bowels, tearing of his liver,
He rolled, burning with heat, though without fire,
His head with drops of sweat bedewed all o’er.”

This describes the God suffering his agony and sweat, which is called the “bloody flux” of Osiris. Here the nights are three in number. So the Son of Man was to be three nights as well as three days in the “heart of the earth.”

In the Gospels this prophecy is not fulfilled; but if we include the night of the bloody sweat, we have the necessary three nights, and the Mythos becomes perfect. In this phase the suffering Sun was the Red Sun, whence the typical Red Lion.

As Atum, the Red Sun, is described as setting from the Land of Life in all the colors of crimson, or Pant, the Red Pool. This clothing of colors is represented in the Gospels as a gorgeous robe (Luke 23:11), a purple robe (Mark 15:17), and a scarlet robe (Mat. 27:28). As he goes down at the Autumn Equinox, he is the crucified. His mother, Nu, or Meri, the heaven, seeing her son, the Lord of Terror, greatest of the terrible, setting from the Land of Life, with his hands drooping, she becomes obscure (afar off—Mat. 27:55), and there is great darkness over all the land, as at the crucifixion of Jesus (Mat. 27:45; Mark 15:33; Luke 23:44), in which the passing of the Lord of Terror is rendered by the terrible or “loud cry” of the Synoptic version (Mat. 27:46; Mark 15:34; Luke 23:46).

The Sun-God causes the dead, or those in the earth, to live (return to life) as he passes down into the underworld, because as he entered the earth, the tombs were opened, i.e., figuratively. This is reproduced literally by Matthew (27:52, 53).

The death of Osiris, in the Ritual, is followed by the “night of the Mysteries of the Great Shapes,” and it is explained that the night of the mystery of the Great Shapes is when there has been made the embalming of the body of Osiris, “the Good being, justified forever.”

In the chapter on “the night of the laying-out” of the dead body of Osiris, it is said that “Isis rises on the night of the laying-out of the dead body, to lament over her brother Osiris.”

And again: “The night of the laying-out” (of the dead Osiris) is mentioned, and again it is described as that on which Isis had risen “to make a wail for her brother.”

But this is also the night on which he conquers his enemies, and “receives the birthplace of the Gods.” He tramples on the bandages they make for their burial. “He raises his soul, and conceals his body.” So the Christ is found to have unwound the linen bandages of burial, and they saw the linen in one place, and the napkin in another. He too conceals his body (Luke 24:12; John 20:5-7).

This is closely reproduced, or paralleled, in John’s Gospel, where it is Mary Magdalene who rises in the night and becomes to the sepulchre, while it was yet dark, to find the Christ arisen, as the conqueror of death and the grave (John 20:1,5-7).

In John’s version, after the body is embalmed in a hundred pounds weight of spice, consisting of myrrh and aloes (19:39), we have the “night of the mystery of the shapes”—For while it was yet dark, Mary Magdalene coming to the sepulchre, and peering in, sees the two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain (John 20:1, 11, 12).

In the chapter of “How a living being is not destroyed in hell, or the hour of life ends not in Hades,” there are two youthful Gods— “two youths of light, who prevail as those who see the light,” and the vignette shows the deceased walking off. He (Osiris) has risen!

Matthew has only one angel or splendid presence, whose appearance was like lightning (28:3), which agrees with Shepi, the Splendid One, who “lights the sarcophagus,” as a representative of the divinity, Ra.

The risen Christ, who is first seen and recognized by Mary, says to her, “Touch me not; for I am not yet ascended to my Father” (John 20:17). The same scene is described by the Gnostics; When Sophia rushes forward to embrace the Christ, who restrains her by exclaiming that he must not be touched.

In the last chapter of the “Preservation of the Body in Hades,” there is much mystical matter that looks plainer when written out in John’s Gospel. It is said of the regerminated or risen God— “May the Osirian speak to thee?” The Osirian does not know. He (Osiris) knows him. “Let him not grasp him.” The Osirified “comes out sound, Immortal is his name.” “He has passed along the upper roads” (i.e., as a risen spirit).

“He it is who grasps with his hand,” and gives the palpable proof of continued personality, as does the Christ, who says, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luke 24:39).

The Sun-God re-arises on the horizon, where he issues forth, “saying to those who belong to his race, Give me your arm.” Says the Osirified deceased, “I am made as ye are.” “Let him explain it!” At his re-appearance the Christ demonstrates that he is made as they are (Ibid). Then he said to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side (John 20:27).

These descriptions correspond to that of the cut, wounded, and bleeding Sun-God, who says to his companions, “Give me

your arm; I am made as ye are."

In the Gospel of the Hebrew (which later became the Gospel according to Matthew—Clements), Jesus is made to exclaim, "For I am not a bodiless ghost." But in the original, when the risen one says to his companions, "Give me your arm, I am made as ye are," he speaks as a spirit to spirits. Whereas, in the Gospels, the Christ has to demonstrate that he is not a spirit, because the scene has been transferred (from the astronomical myth) into the earth-like.

Lesson No. 27, Chapter No. 67
THE MYTHICAL CHRIST (Continued)
(By GERALD MASSEY)

The Gnostics truly declared that all the supernatural transactions asserted in the Christian Gospels "were counterparts (or representations) of what occurred above." That is, they affirmed the history to be mythical; the celestial allegory made mundane; and they were in the right, as the Egyptian Gospel proves.

There are Healers, and Jehoshua Ben Pandira may have been one. But because that is possible, we must not allow it to vouch for the impossible. Thus, in the Gospels, the mythical is, and has to be, continually reproduced as miracle. That which naturally pertains to the character of the Sun-God becomes supernatural in appearance when brought down to earth.

The Solar God descended into the nether world as the restorer of the bound to liberty, the dead to life (from the dead of Winter to the life of Summer). In this region the miracles were wrought, and the transformations took place. The evil spirits and destroying powers were exorcised from the mummies; the halt and the maimed were enabled to get up and go; the dead were raised, a mouth was given to the dumb, and the blind were made to see. (The dead silence of Winter to the living song of Summer—Clements).

This "reconstitution of the deceased" is transferred to the earth-life, whereupon "the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up" at the coming of the Christ, who performed the miracles. The drama, which the Idiotai mistook for human history, was performed by the Sun-God in another world. (Think how all the dead of Winter come to life under the warm rays of the Spring Sun—Clements).

I could continue all day and all night, or give dozen lectures, without exhausting my evidence that the Canonical Gospels are only a later literalized rechauffe of the Egyptian writings; the representations in the (Egyptian) Mysteries, and the oral teachings of the Gnostics, which (came from the East and) passed out of Egypt into Greece and Rome—for there is plenty more proof where this comes from. I can but offer a specimen brick of that which is elsewhere a building set four-square, and sound against every blast that blows.

The Christian dispensation is believed to have been ushered in by the birth of a child, and the portrait of that child in the Roman Catacombs as the child of Mary is the youthful Sun-God in the Mummy Image of the child-king, the Egyptian Karast, or Christ.

The alleged facts of "Our Lord's" life as Jesus the Christ

were equally the alleged facts of our Lord's life as the Horus of Egypt, whose very name signifies "The Lord."

The Christian legends were first related of Horus the Messiah, the Solar Hero, the greatest hero that ever lived in the mind of man—not in the flesh—the only hero to whom the miracles were natural, because he was not human.

From beginning to end the history is not human, but divine—and the divine is mythical. From the descent of the Holy Ghost to overshadow Mary, to the ascension of the risen Christ at the end of forty days, according to the drama of the pre-Christian Mysteries, the subject-matter, the characters, occurrences, events, acts, and sayings, bear the positive impress of the mythical mould, instead of the stamp of human history. Right through, the ideas which shape the history were pre-extant, and are identifiably pre-Christian; and so we see the strange sight today in Europe of a hundred million Pagans masquerading as Christians.

Whether you believe it or not does not matter. The fatal fact remains, that every trait and feature which go to make up the Christ as Divinity, and every event or circumstance taken to establish the human personality, were pre-extant, and pre-applied to the Egyptian and Gnostic Christ, who never could become flesh.

The Jesus Christ with female paps, who is the Alpha and Omega of Revelation (1:8, 11; 21:6; 22:13), was the IU of Egypt, and the IAO of the Chaldeans.

Jesus as the Lamb of God (John 1:29), and Ichthys the Fish, was Egyptian. Jesus as the Coming One; Jesus born of the Virgin Mother, who was overshadowed by the Holy Ghost; Jesus born of two mothers, both of whose names are Mary; Jesus born in the manger—at Christmas, and again at Easter; Jesus saluted by the three kings, or Magi; Jesus of the transfiguration on the mount; Jesus whose symbol in the Catacombs is the eight-rayed Star—the Star of the East; Jesus as the eternal Child; Jesus as God the Father, re-born as his own Son; Jesus as the Child of twelve years; Jesus as the Anointed One of thirty years; Jesus in his Baptism; Jesus walking on the waters, or working his Miracles; Jesus as the caster-out of demons; Jesus as a Substitute, who suffered in a vicarious Atonement for sinful men; Jesus whose followers are the two brethren, the four fishers, the seven fishers, the twelve apostles, the seventy (or seventy-two in some texts) whose names were written in Heaven; Jesus who was administered to by seven women; Jesus in his bloody sweat; Jesus betrayed by Judas; Jesus as conqueror of the grave; Jesus the Resurrection and the Life; Jesus before Herod; in the Hades, and in his reappearance to the women, and to the seven fishers; Jesus who was crucified both on the 14th and 15th of the month Nisan; Jesus who was also crucified in Egypt (as it is written in Revelation—11:8); Jesus as judge of the dead, with the sheep on the right hand, and the goats on the left, is Egyptian from first to last, in every phase, from the beginning to end—

SO MAKE WHATSOEVER YOU CAN OF JEHOASHUA
BEN-PANDIRA.

In some of the ancient Egyptian Temples, the early Christian Fathers, when tired of hacking and hewing at the symbolical figures incised in the chambers of imagery, and defacing the most prominent features of the monuments, found they

could not dig out the hieroglyphics. So they resorted to covering these over with plaster or tempers. This plaster, used and intended to hide meaning and stop the mouth of the Stone Word, has served to preserve the ancient writings, as fresh in hue and sharp in outline as when they were first cut and colored (by the ancient Egyptians).

In a similar manner, the (Egyptian) Temple of the ancient religion was invaded (by the early Christian Fathers), and possession gradually gained by connivance of the Roman power. The Temple, that enduring fortress, not built but quarried out of the solid rock, was stuccoed all over the front, and made white awhile with its look of brand-newness. It was then reopened under the sign of another name—THAT OF THE CARNAL-IZED CHRIST!

All this time each nook and corner of the (Egyptian) Temple (of Osiris) were darkly alive with the presence and proof of the earlier gods, and the pre-Christian origins, even though the hieroglyphics remained unread until in the days of Champollion!

Stucco is not for lasting wear. It cracks and crumbles; sloughs off and slinks away into its natal insignificance. The rock is the sole, true foundation. The rock is the only record in which we can reach reality at last!

Wilkinson, the great Egyptologist, has actually said of Osiris on earth:

"Some may be disposed to think that the Egyptians, being aware of the promises of the real savior, had anticipated that event, regarding it as though it had already happened, and introduced that mystery into their religious system!"

This is what obstetrists term a false presentation; a birth feet-foremost. We are also told by writers on the Catacombs, and the Christian Iconography, that this (Egyptian) figure is Osiris, as a type of Christ. This is Pan, Apollo, Aristeus, as a type of Christ. This is Harpocrates, as a type of Christ. This is Krishna, Mithra, Tammuz, Iao, Hesus, Thulis, Indra, Alcestos, Atys, Bali, but as a type of Christ. This is the Devil (for Sutmery was the devil), as a type of Christ—until long hearing of the facts reversed, perverted, and falsified, makes one feel as though under a nightmare that has lasted for eighteen centuries, knowing the Truth to have been (that long) buried alive and made dumb all that time; and believing that it has only to get voice and make itself heard to end the falsifying and lying once for all, and bring down the curtain of oblivion at last upon the most pitiful drama of delusion ever witnessed on the human stage.

And here the worst foes of Truth have ever been, and still are, the rationalizers of the Mythos, such as the Unitarians. They have assumed the human history as a starting point, and accepted the existence of a personal founder of Christianity as the one initial and fundamental fact. They have done their best to humanize the Divinity of the Mythos, by discharging the supernatural and miraculous element, in order that the narrative might be accepted as history (instead of a myth). Thus they have lost the battle from the beginning, by fighting it on the wrong ground.

The Christ (of the gospels) is a popular lay-figure that never lived, and a lay-figure of Pagan origin; a lay-figure that was once the Ram, and afterwards the Fish; a lay-figure that in human form was the portrait and image of a dozen different gods (of antiquity).

The imagery of the Catacombs shows that the types there represented are not the ideal figures of the human reality. They are the sole reality for six or seven hundred years after A.D.

because they had been so in the many centuries long before.

There is no man upon the cross in the Catacombs of Rome for seven hundred years. The symbolism, the allegories, the figures, the types, brought on by the Gnostics, remained there just what they had been to the Romans, Greeks, Persians, and Egyptians. Yet, the dummy ideal of Paganism is supposed to have become doubly real as the God who was made flesh, to save mankind from the (mythical) and impossible "fall."

Remember that the primary foundation-stone for a history in the New Testament is dependent upon the "Fall of Man" being a fact in the Old; whereas it was only a fable, which had its own mythical and unhistorical meaning.

[Note: When Massey asserts that "there is no man upon the cross in the Catacombs of Rome for seven hundred years," he affirms what other scholars have said, and is sustained by a recent discovery as reported in *The American Weekly* of January 14, 1934.

This discovery is of a Bible "which is the only one of its kind in the world." It is known to collectors as "The Queen of Sheba's Bible," and is said to have been "written and illustrated about the end of the 14th century for the Princess Zirganella of Abyssinia, who claimed direct descent from the adventurous Queen who journeyed to Jerusalem to see King Solomon."

The account continues: "The book is especially valuable for the twenty-three pages of quaint old illustrations it contains. They are illuminations, pictures in color, done by Abyssinian monks in the Monastery of Dabis-Deret, the nunnery attached to which the Princess later entered, taking the name of Barbara.

"The text is a translation of the Four Gospels in Ethiopic, the literary language of Abyssinia. The volume was the special gift of the Princess to the monastery.

"One of the most unusual of these pictures is that of the 'Birth of Jesus,' reproduced upon this page in its original colors. Another is the wedding of Mary and Joseph, rarely essayed by any of the old monks in their Bible illustrations . . .

"The strangest picture is that of the Crucifixion. The thieves are shown, but the Saviour's cross is bare. This is in accordance with a tradition of the Abyssinians that Jesus was too holy actually to suffer physical crucifixion. At one side of His cross (at the top) is the Sun, and at the other, the Moon, looking upon the scene with human faces.

"The Bible was taken from the ancient monastery when the Italians invaded Abyssinia in 1895-6. It was preserved for years by the family of the officer who took it, but at last has been sold. The illustrations from it are presented on this page through the courtesy of Gregor Ahron, of the Boneventure Galleries in New York."—*American Weekly*, January 14, 1934, p. 1.

The Christian Fathers are now explaining to their flock that the reason why "the Saviour's cross is bare" is because "Jesus was too holy actually to suffer physical crucifixion." When new evidence is discovered to prove that the Crucifixion is a fraud, the Fathers arise and meet the occasion with more of their "pious fraud and falsehood" (Jer. 8:8-10). (See chap. 64.)

When we try over again that first step once taken in the dark, we find no foothold for us, because there was no stair. The Fall is absolutely non-historical (as presented), and, consequently, the first bit of standing-ground for an actual Christ, the redeemer, is missing in the very beginning.

Anyone who set up, or was set up, for an historical Savior

from a non-historical Fall, could only be an historical impostor. But the Christ of the Gospels is not even that. He is in no sense an historical personage. It is impossible to establish the existence of an historical character even as an impostor. For such a one the two witnesses—Astronomical Mythology and Gnosticism—completely prove an alibi for ever.

From the first supposed catastrophe to the final one, the figures of the celestial allegory were ignorantly mistaken for matters of fact, and thus the orthodox Christolator is left at last to climb to heaven with one foot resting on the ground of a Fall that is fictitious, and the other foot on the ground of a redemption that must be fallacious. It is a fraud founded on a fable.

Every time the Christian (or the Freemason) turns to the East to bow his obedience to the Christ, it is an (unconscious) confession that the cult (or Order) is Solar (in origin), the admission being all the more fatal because it is unconscious. Every picture of the Christ, with the halo of glory (around the head), and the accompanying Cross of the Equinox, proffers proof.

The Christ doctrine of a resurrection furnishes evidence, absolutely conclusive, of the Astronomical and Kronian nature of the origins. This is to occur, as it always did, at the end of a cycle; or at the end of the world. Christian Revelation knows nothing of immortality, except in the form of periodic renewal (1 Cor. 15:35-37), dependent on the "Coming One"; and the resurrection of the dead still depends on the Day of Judgment and the Last Day, at the end of the world. They have no other world. Their only other world is at the end of this world. (Their "other world" is to begin when "this world" ends—Clements).

There are no fools living who would be foolish enough to cross the Atlantic Ocean in a barque so rotten and unseaworthy as this, in which they hope to cross the dark River of Death, and, on a pier of cloud, be landed safe in Heaven.

The Christian Theology was responsible for substituting faith instead of knowledge; and the European mind is only just beginning to recover from the mental paralysis induced by that Doctrine (of ignorance) which came to its natural culmination in the Dark Ages.

The Christian religion is responsible for enthroning the Cross of Death in Heaven, with a deity on it, doing public penance for a private failure in the commencement of creation. It was taught men to believe that the vilest spirit may be washed white in the atoning blood of the purest, offered up as a bribe to an avenging God. It has divinized a figure of helpless human suffering, and a face of pitiful pain: as though there were naught but a great heartache at the core of all things; or the vast Infinite were but a veiled and sad-eyed sorrow that brings visibly to birth in the miseries of human life.

In the so-called old Pagan world, men (of science and religion) defied the beautiful. This will be done again, upon a loftier pedestal, when the fable of this fictitious Fall of Man, and False Redemption by the cloud-begotten God, has passed away like a phantasm of the night, and men awake to learn that they are here to wage a ceaseless war upon sordid suffering, remediable wrong, and preventable pain; here to put an end to them, not to apotheosize an effigy of Sorrow to be adored as a type of the Eternal. For the most beneficent is the most beautiful; the happiest are the healthiest; the most God-like are the most glad.

The Christian Cult, for eighteen centuries, has fanatically fought for its false theory, and waged incessant warfare against Nature, and against some of the noblest instincts. Seas of human blood have been shed to keep the barque of Peter afloat. Earth has been honeycombed with the graves of the martyrs of

Freethought. Heaven has been filled with a horror of great darkness, in the name of God.

Eighteen centuries are a long while in the life-time of a lie, but a brief span in the eternity of Truth. The Fiction is sure to be found out, and the Lie will fall at last! At last! At last!!!

No matter though it towers to the sky
And darkens earth, you cannot make the lie
Immortal: though stupendously enshrined
By art in every perfect mould of mind:
Angelo, Rafael, Milton, Handel, all
Its pillars, cannot stay it from the fall.

The Pyramids of Imposture reared by Rome,
All of cement, for an eternal home,
Must crumble back to earth, and every gust
Shall reveal in the desert of its dust;
And when the prison of the Immortal Mind,
Hath fallen to set free the bound and blind,
No more shall Life be one long dread of death;
Humanity shall breathe with ampler breath,
Expand in Spirit, and in Stature rise,
To match its birthplace of the earth and skies.

(The End)

[Note by Hotema:—Observe this passage:

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8).]

If Jesus the Christ was crucified at Jerusalem, he was not crucified in Egypt. This passage appears as further evidence in support of the opinion, that the word "crucified," as used by Paul, denotes a subduing (crucifying) of the passions of carnal pleasure.

"I am crucified with Christ" (Gal. 2:20), says Paul, meaning that as a person with a Christly Character has risen above the lust of the flesh, so has he, Paul, subdued and risen above the lust of the flesh.

Massey finds that Jehoshua (Jesus) Ben-Pandira was an historical character, known to the Talmud. He was "a disciple of Johoshua Ben-Perachia." Regarding this the Encyclopedia Britannica says:

"In the unexpurgated editions of the Talmud, there are about twenty allusions to Christ and the Christians, characterized by intense hatred. He is usually spoken of indirectly as 'that man,' 'the Nazarene,' 'the fool,' 'Absalom,' 'the hung,' 'the son of Stada,' 'the son of Pandera.' Many allusions to Him are veiled in cryptographs of which the key is in the possession of but few. All the grossest fictions respecting him—that He was a seducer (mesith) who had learned magic in Egypt, and had been excommunicated by Rabbi Joshua Ben-Perachia in the reign of Alexander Jannaeus (nearly a century before his birth), and that He was crucified at Lydda, because no one, during forty days, came forward to give any evidence in His favor—are collected in a Jewish tract called the 'yoldoth Jeshu'."—9th ed. vol. 13, p. 659.

If Jesus the Christ of the four gospels is not a fable and a fraud, why did the early Christian Fathers hack and hew "at the symbolical figures incised in the chambers of the imagery" in Egypt, which figures are ages older than Christianity? And why did they deface the most prominent features of the monuments? And why did they cover the tell-tale hieroglyphics of the aged Egyptian monuments with plaster, and thus "hide the

meaning and stop the mouth of the Stone World?"

Was all this not done to conceal the fraudulent work of those whom Massey calls the "foes of Truth"? Is it not clear why the Dark Ages were necessary to establish the Christian religion? Is it not clear why the priesthood persecutes the teachers of Truth?

In the centuries that have passed since the "foes of Truth" tried to hide from the world the source of their "Lord and Savior," the plaster has cracked and crumbled and fallen off of these stone monuments of the Ancient Egyptians; and there today, "as fresh in hue and as sharp in outline as when they were first cut and colored," stand the Silent Stone Witnesses of Truth, testifying against every passage of the New Testament.

The mysterious hieroglyphics on these Stone Monuments remained unread until the time of Champollion (1790-1831). This great Egyptologist, after years of patient research work, was at last able to interpret the Rosetta stone—and this gave up the secret of the hidden past.

Until Champollion, a little more than a century ago, gave the world this startling discovery, the fraudulent work of the "foes of Truth" had remained concealed, and the historicity of the gospel Jesus was practically impregnable. Now that the fraud has been exposed by diligent workers, it is difficult to make Christians believe it, because their minds have so long been closed by false teaching. Regarding that class, Herbert Spencer wrote:

"There is a principle which is a bar against all information which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation."

We shall close this chapter by quoting some timely excerpts from *Communism and Christianity*, by Bishop Wm. M. Brown, D.D.:

"Until the reformation, Christianity was dominated by monks—parasites who lived by begging, lying, and persecuting; and since then by capitalists—parasites who live by robbing, lying, and warring (p. 32).

"Both Socrates and Jesus are recorded as teaching that the Savior of the world is Truth" (p. 37). (But there appears not an element of Truth in all the works of the Christian Fathers—Clements).

"The Brother Jesus of the New Testament, Catholic Creed and Protestant confessions, is not for me an historical personage, but only a symbol of all that is for the good of the world, even as the Uncle Sam of American literature is not an historical personage, but only a symbol of all which is for the good of the United States" (p. 146).

Chapter No. 68 THE CROSS

The Cross, as a religious symbol, is believed generally by those of the Christian faith, to have originated with Christianity, and that it was not adopted and used as such until after the crucifixion.

The Cross, as a religious symbol, was well-known in the days of Jesus, and was used as a religious symbol before the crucifixion; or, the synoptic gospels contain statements never uttered by Jesus. For the synoptic gospels have Jesus referring

to the Cross during his ministry (Mat. 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27). This evidence shows that the adoption of the Cross by the church is no proof of the crucifixion.

The Cross has been adored as a religious symbol from time immemorial. In India, in Babylonia, in Egypt, in Greece, in Rome, the Cross was adored with profound veneration.

In ancient India, the Cross was a symbol of mysterious significance in Brahmanical iconography. It was the symbol of the Hindu god Agni, the "Light of the world."

Two of the principal pagodas of India—Benares and Mathura—were erected in the forms of vast crosses. The pagoda at Mathura was sacred to the memory of the Virgin-born Savior Krishna, who was "crucified" more than a thousand years before the dawn of the Christian era.

The Cross has been an object of veneration among the Buddhists from remote times. It is seen in the old Buddhist Zodiacs, and is one of the symbols in the Asoka inscriptions. The Buddhists, and indeed all the sects of India, marked their followers on the head with the sign of the cross (Pere Grebillon).

The ancient Babylonians honored the Cross as a religious symbol. It is to be found on their oldest monuments that were not destroyed by the Christian Fathers. Anu, a deity who stood at the head of the Babylonian gods, had a cross for his sign or symbol (Bonwick). It is also the symbol of the Babylonian god Bal (Ibid.). A cross hangs on the breast of Tiglath Pileser, in the colossal tablet from Nimrod, now in the British Museum. He was the Assyrian king who carried the "children of Israel" away to captivity in Assyria (2 K. 15:29; 16:7; 1 Chr. 5:6, 26; 2 Chr. 28:20).

The most common of crosses, the *Crux Ansata*, was also a sacred symbol among the Babylonians. It occurs repeatedly on their cylinders, bricks, and gems (Curious Myths, p. 287).

The ancient Egyptians adored the Cross. This symbol is to be found on many of their ancient monuments, some of which may be seen at the present day in the British Museum. In the museum of the London University, a Cross upon a Calvary is to be seen upon the breast of one of the ancient Egyptian mummies (Anacalypsis, vol. 1, p. 217).

Many of the ancient Egyptian images hold a Cross in their hand. "There is one, now extant, of the Egyptian Savior Horus holding a Cross in his hand. He is also represented as an infant sitting on his mother's knee, with a Cross on the back of the seat they occupy" (Knight: Anct. Art and Mytho. p. 58).

Doane writes:

"The commonest of all the Egyptian crosses, the *Crux Ansata*, was adopted by the Christians. Thus, beside one of the Christian inscriptions at Phile, a celebrated island lying in the midst of the Nile, is seen both a Maltese cross, and a *Crux Ansata*. In a painting covering the end of a church in the cemetery of El Khargeh, in the Great Oasis, are three of these crosses round the principal subject, which seems to have been a figure of a saint. In an inscription in a Christian church to the east of the Nile, in the desert, these crosses are to be seen. Beside, or in the hand of, the Egyptian gods, this symbol is generally to be seen. When the (Egyptian) Savior Osiris is represented holding out the *crux ansata* to a mortal, it signifies that the person to whom he presents it has put off mortality, and entered on the life to come" (Bible Myths, p. 341).

It is related by the ecclesiastical historians Socrates and

Sozomon, that when the great temple of Serapis (Egyptian Mysteries), at Alexandria, Egypt, was destroyed by one of the Christian emperors, beneath the foundation was discovered a Cross, Socrates says:

"In the temple of Serapis, now overthrown and rifled throughout (by the Christians), there were found engraven in the stones certain letters . . . resembling the form of the Cross" (Ecccl. Hist., lib. v. ch. 17).

The ancient Egyptians, ages before the dawn of the Christian era, followed the practice of putting a Cross on their sacred cakes, just as do the Christians of the present day on Good Friday (Colenso's Pent. Exam. vol. 6, p. 115). The plan of the chamber of some ancient Egyptian sepulchers has the form of a Cross, and the Cross was worn by ancient Egyptian ladies as an ornament, in exactly the same manner as Christian ladies wear it at the present day (Bonwick, pp. 12, 219).

The Persians venerated the Cross. The ensigns and standards carried by them in their wars with Alexander the Great (335 B.C.), were made in the form of a Cross.

Sir Robert Ker Porter, in his valuable work, "Travels in Georgia, Persia, Armenia, and Ancient Babylonia," states that he found, in Persia, sculptures cut in the solid rock, in the form of a Cross. These belonged to the early race of Persian kings, whose dynasty ended under the conquest of Alexander. At the foot of Mount Nakshi-Rajab, he also found bas-reliefs, among which were two figures carrying a cross-standard.

The Cross is represented frequently and prominently on the ancient coins of Asia Minor. Some of these coins have a lamb on one side and a Cross on the other (Curious Myths, p. 290).

On some of the early coins of the ancient Phenicians, the Cross appears and is attached to a chaplet of beads placed in a circle, so as to form a complete Rosary, such as the Lamas of Thibet and China, the Hindus, and the Roman Catholics now use while they pray (Knight: Anct. Art and Mytho., p. 31).

On an ancient Phenician medal, found in the ruins of Citium, in Cyprus, and printed in Dr. Clark's "Travels" (vol. 2, c. 11), are engraved a Cross, a Rosary, and a Lamb. "This is the 'Lamb of God who taketh away the sins of the world'" (Doane, Bible Myths, p. 344).

The Cross was adored by the ancient Greeks. An ancient inscription in Thessaly is accompanied by a Calvary Cross; and Greek crosses of equal arms adorn the tomb of Midas, one of the ancient kings, in Phrygia (Baring-Gould: Curious Myths, p. 291).

Long before the Romans of History, there lived on the plains of northern Italy, a race of people to whom the Cross was a religious symbol, and the sign beneath which they buried their dead. These people history knows nothing of, not even the name of the race, but of whom the archeologist has learned, that they lived in ignorance of the arts of civilization, that they dwelt in villages built on platforms over lakes, and that they trusted to the Cross to guard, and may be to revive, their loved ones whom they committed to the grave.

Rev. S. Baring-Gould observes:

"It is more than a coincidence, that Osiris by the Cross should give life eternal to the spirits of the just; that with the Cross Thor should smite the head of the great serpent, and bring to life those who were slain; that beneath the Cross the Maysac mothers should lay their babes, trusting to that sign to secure them from the power of evil spirits; that with that symbol to protect them, the ancient people of northern Italy should

lay their dead down in the dust" (Curious Myths, p. 311).

The early Romans also venerated the Cross, as shown by the Christian Father Minucius Felix, in his Octavius, written as late as 211 A.D. He indignantly resents the charge of idolatry which was made against his sect—

"As for the adoration of crosses" (he says to the Romans), "which you object against as (Christians), I must tell you that we neither adore crosses nor desire them. You it is, ye Pagans, who worship wooden gods, who are the most likely people to adore wooden crosses, as being part of the same substance with your deities. For what else are your ensigns, flags, and standards, but crosses, gilt and beautiful. Your victorious trophies not only represent a Cross, but a Cross with a man upon it" (Octavius, c. 29).

However, the existence of this passage in the works of Felix is no doubt due to an oversight of the destroyers of all evidences against the Christian religion that could be found. As the student reads these statements, he understands better what Eusebius meant, when he asserted that he had "suppressed all that could tend to the disgrace of religion."

The practice of the ancient Romans, alluded to by Felix, of carrying a cross with the figure of a man on it, or, in other words, a crucifix, has been concealed from us by the careful destruction of such of their works as alluded to it. The priesthood had everything its own way for almost a thousand years, during the Dark Ages, and for it to destroy that which was evidence against its claims, was a simple matter.

Arrian, in his History of the Campaigns of Alexander the Great, says that the troops of Porus, in their war with Alexander, carried on their standards the figure of a man. Here is evidently the crucifix standard again, more than three centuries before the dawn of the Christian era.

Tertullian (150-220 A.D.), the earliest Latin father of the Church, whose most celebrated work is The Apology, a formal defense of Christianity, addressed to the Roman magistrates, writing to the Pagans, says:

"The origin of your gods is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your standards and banners are the robes of crosses" (Apol. c. 16; Ad Nationes, c. 12).

Regarding this admission, Doane writes:

"We have it then, on the authority of a Christian Father, as late as A.D. 211, that the Christians 'neither adored crosses nor desired them,' but that the Pagans 'adored crosses,' and not that alone, but 'a cross with a man upon it.' This we shall presently find to be the case. Jesus, in those days, nor for centuries after, was not represented as a man on a cross. He was represented as a lamb—and the adoration of the crucifix by the Christians was a later addition to their religion" (Bible Myths, p. 198).

When did Christianity adopt the Cross as a symbol of the faith? Grant Allen says that it was not until the fourth century A.D. He writes:

"The Christian cross, too, it is now known, was not employed as a symbol of the faith before the days of Constantine (The Roman Emperor), and was borrowed from the Solar Wheel of the Gaulish Sun God worshippers who formed the mass of the successful Emperor's legionnaires."—Evolution of the Idea of God.

The fact that Christianity was so tardy in adopting the

Cross, appears as strong evidence against the story of the Crucifixion. If the gospel account is true, that Jesus the Christ was crucified as alleged, the modern Crucifix should have been adopted and used from the first. But the evidence shows that

Christianity did not adopt and use the Cross until after Jesus the Christ had been dead over 30 years, and then stranger still, it was not the figure of a man, but the figure of a lamb that appeared on the cross, as we shall see.

QUESTIONS FOR STUDENTS

1. (a) Do you believe that Jesus of the four gospels really lived? (b) Does Paul know anything about the teachings of Jesus? (c) Do the four gospels record historical facts?
2. (a) Have Christian scholars admitted that the gospel story of Jesus is a fable? (b) Did the early church fathers resort to forgery to try to prove the existence of Jesus?
3. (a) Who first quotes the Christian forgery in the works of Josephus? (b) Who first quotes the Christian forgery in the works of Tacitus? (c) Give your opinion of the alleged persecution of the early Christians by the Romans.
4. (a) Who was Gerald Massey? (b) What did Massey's research work reveal relative to the historical Jesus and the mythical Christ? (c) Give the correct name of the historical Jesus.
5. (a) Of whom or what is the mythical Christ a copy? (b) What is the "cave of Mithras"? (c) What is the "Stable of Augias"?
6. (a) Give three parallels between Oannes and Jesus. (b) Explain "the sign of Jonah." (c) Give three parallels between Jesus and Horus. (d) What was the Scarab?
7. (a) How do the Christ of Luke's gospel and the god Khunsu resemble each other? (b) How do the Christ of John's gospel and the God Iu-em-hept resemble each other? (c) How do Jesus and the god Ra resemble each other?
8. (a) Why do the gospels fail to mention any part of the life of Jesus between the 12th and 30th years of his age? (b) How do the Christ of the gospels and Osiris resemble each other?
9. (a) Who was the "Lord of the Silent Body"? (b) How does Jesus resemble him? (c) Who was Isis?
10. (a) Who do the two Marys of the gospels resemble? (b) What is really meant by the "resurrection"? (c) In the early days of Christianity, the cross was bare: What explanation do the priests give for this fact?
11. (a) Who was Champollion, and when did he live? (b) What discovery made he that exposed the fraudulent work of the Christian Fathers?
12. (a) Of what is the Cross a symbol? (b) Give the name of the commonest of Egyptian crosses. (c) When did Christianity adopt the cross?



Perfection and Imperfection

From the hand of the Creator all things come perfect in form and complete in function. Perfection is the work of the Creator. Imperfections in the work of degeneration. In each imperfect, unisexual individual there appears positive, evidence of a primordial state of perfect bisexuality. This assertion is confirmed by the findings of science: "There is a parallel resemblance in the sexes that proves and shows their conformity in the essential parts to some remote ancestor that preceded them, before the division of the sexes" (Darwin). Resurrect and reunite in one perfect body the present Dual Elements of Generation, and Death is swallowed up in victory (1 Cor. 15:54).—

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Lessons Nos. 28, 29, 30, 31, 32

Postgraduate Orthopathy

Lesson No. 28, Chapter No. 69 CRUCIFIED SAVIORS

The Cross and the Crucifixion did not originate with Christianity. The origin of these, as symbols of religion, extends far back to remote antiquity.

We learn from "Mackey's Lexicon of Freemasonry" (p. 35), that this Order secretly taught the Doctrine of the Crucifixion, Atonement, and Resurrection long anterior to the Christian era, and that similar doctrines were taught in "all the Sacred Mysteries" of the ancient world, thus showing that the conception of these tenets of faith existed at an early period of time.

Graves, in his work, the *World's Crucified Saviors*, gives a list of sixteen crucified Saviors, extending from the crucifixion of Christna of India in 1200 B.C., to the crucifixion of Quirinus of Rome in 506 B.C. This information gives the student some idea of the prevalency of the Doctrine of the Crucifixion more than a thousand years before the dawn of Christianity.

The Doctrine of the Crucifixion was not confined to one people, nor one nation, it was not confined to one country, nor to one hemisphere. It was as wide as the earth and as old as the race.

These spiritually bound and spiritually enslaved persons who believes that the Doctrine of the Crucifixion belongs only to Christianity are astonished when they gaze beyond the leaves of their Bible and the walls of their church, and learn that the so-called heathens of India and China have records of the Crucifixion antedating the birth of Christianity by ten, yet, twenty thousand years.

Statues of Christna appear in the oldest temples of India. It has been proven that the worship of the Crucified Christna was practiced in the days of Alexander the Great, whose expedition to the banks of the Indus river about 327 B.C., brought back the first trustworthy information obtained by Europeans concerning the northwesterly portion of India and the region of the five rivers.

In the Sanscrit Dictionary, compiled over two thousand years ago, appear the story of Christna, the incarnate deity, born of a virgin, and miraculously escaping in infancy from

Kansa, the reigning monarch of the country (*Asiatic Researches*, vol. 1, pp. 259-273).

Doane writes:

"On the walls of the most ancient Hindu temples, are sculptured representations of the flight of Vasudeva and the infant Savior Christna, from King Kansa, who sought to destroy him. The story of the slaughtered infants is also the subject of an immense sculpture in the cave-temple of Elephanta. A person with a drawn sword is represented surrounded by slaughtered infant boys, while men and women are supplicating for their children. The date of this sculpture is lost in the most remote antiquity" (*Bible Myths*, p. 286).

It is said by scholars that Christna lived and preached more than 200 years before the dawn of Christianity. He is represented with arms extended, hanging on a cross. At the time of his demise, there came calamities and evil omens of many kinds. A black circle surrounded the moon; the sun was darkened at noon-day; the sky rained fire and ashes; flames burned dusky and livid; demons committed depredations on earth; at sunrise and sunset, thousands of figures were seen skirmishing in the air; spirits appeared everywhere. His side was pierced with an arrow. He was buried, descended into hell rose again from the dead, and ascended bodily up into heaven, many persons witnessing his ascent.

There is a rock temple at Mathura in the form of a cross, and facing the four cardinal points of the compass. which is admitted by all beholders as showing in bold relief the evidence of extreme age. Inside of this temple stands a statue of "The Savior of men, Christna of India" presenting the proof of being coeval in construction with the temple itself, by the fact of its being cut of the same stone and constituting a part of the temple.

The Cross was frequently called the "accursed tree." Mrs. Jameson, in her *History of Our Lord in Art*, refers to the cross as being called the "accursed tree" (Vol. 2. p. 317). The ancient scribe in Deuteronomy speaks of hanging criminals on a tree, as though it were a general custom, and says:

"He that is hanged (on a tree) is accursed of God" (21:22,

23).

Paul certainly refers to this passage when he says:

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

Regarding this, Doane writes:

"It is evident, then, that to be hung on a cross was anciently called hanging on a tree, and to be hung on a tree was called crucifixion" (Bible Myths, p. 185).

Thulis of Egypt, whence comes "Ultima Thule," was another Savior who was crucified about 1700 B.C. Mr. Wilkison says of him:

"His history is curiously illustrated in the sculptures, made 1700 B.C., of a small, retired chamber lying nearly over the western adytum of the temple."

The first Spanish monks who went to Mexico, were shocked to find the crucifix among the natives. Upon inquiry as to what it meant, they were told that it was a representation of "Bacob" (Quetzalcoatl), the son of God, who was put to death by "Eopuco." They stated that he was placed on a beam of wood, with his arms stretched out, and died there (Lord Kingsborough, Mex. Antiq., vol. 6, p. 166).

In regard to the matter, Doane writes:

"If we turn to the New World, we shall find, strange though it may appear, that the ancient Mexicans and Peruvians worshipped a crucified Savior. This was the virgin-born Quetzalcoatl, whose crucifixion is represented in the paintings of the 'Codex Borgianus,' and the 'Codex Vaticanus.'

"These paintings illustrate the religious opinions of the ancient Mexicans, and were copied from the hieroglyphics found in Mexico. The Spaniards destroyed nearly all the books, ancient monuments and paintings that they could find (to conceal the worship of a crucified Savior from the knowledge of the people of Europe); had it not been for this, much more regarding the religion of the ancient Mexicans would have been handed down to us. Many chapters were also taken (and destroyed) by the Spanish authorities, from the writings of the first historians who wrote an ancient Mexico. All manuscripts had to be inspected (by the Spanish priesthood) previous to being published. Anything found among these 'heathens' resembling the religion of the Christians, was destroyed when possible" (See Kingsborough: Mex. Antiq., vol. 6, pp. 165-179).—Bible Myths, p. 199.

Dr. Daniel Brinton states that the Aztecs had a feast which they celebrated "in the early spring," when "victims were nailed to a cross and shot with an arrow" (Myths of the New World, p. 95).

Alexander Von Humboldt also speaks of this feast in his American Researches, when the Mexicans crucified a man, and pierced him with an arrow.

S.F. Dunlap writes that once a year the ancient Mexicans made an image of one of their gods, which was pierced by an arrow, shot by a priest of Quetzalcoatl (Spirit History of Man, p. 207).

The author of Monumental Christianity, speaking of this, observes:

"Here is the old story of the Prometheus crucified on the Caucasus, and of all other Pagan crucifixions of the young incarnate divinities of India, Persia, Asia Minor and Egypt" (p. 393).

Cogolludo, in his History of Yucatan, referring to a cruci-

fix found there, writes:

"But if it be considered that these Indians believed that the Son of God, whom they called Bacob, had died upon a cross, with his arms stretched out upon it, it cannot appear so difficult a matter to comprehend that they should have formed his image according to the religious creed which they possessed" (Quoted by Kingsborough, Mex. Antiq. vol. 6, p. 172).

Rev. J. P. Lundy refers to the matter thus:

"Why should a fact, so well known to the heathens as the crucifixion, be concealed? And yet its actual realistic representation never once occurs in the monuments of Christianity for more than six or seven centuries (after the death of Jesus)."—Monumental Christianity, p. 246

Mrs. Jameson, in her History of Our Lord in Art, writes:

"The crucifixion is not one of the subjects of early Christianity . . . The earliest instances of the crucifixion are found in illustrated manuscripts of various countries . . . Some of these are ascertained, by historical or by internal evidence, to have been executed in the ninth century. There is one also, of an extraordinary rude and fantastic character, in a MS. in the ancient library of St. Galle, which is ascertained to be of the eighth century. At all events, there seems no just grounds at present for assigning an earlier date.

"Early Christian art, such as it appears in the bas-reliefs on sarcophagi, gave but one solitary incident from the story of Our Lord's Passion, and that utterly divested of all circumstances of suffering. Our Lord is represented as young and beautiful, free from bonds, with no 'accursed tree' on his shoulders" (pp. 137, 317).

In regard to the absence of the figure of a man from the Cross of primitive Christianity, Doane observes:

"We now come to a very important fact not generally known, namely: There are no early representations of Christ Jesus suffering on the cross . . .

"The oldest representation of Christ Jesus (on the cross) was a figure of a lamb, to which sometimes a vase was added, into which its blood flowed, and at other times couched at the foot of a cross.

"This custom subsisted up to the year 680 A.D., and until the pontificate of Agathon, during the reign of Constantine, Pogonat. By the sixth synod of Constantinople (canon 82) it was ordained (by the convention) that instead of the ancient symbol, which had been the Lamb, the figure of a man fastened to a cross (such as the Pagans had adored) should be represented. All this was confirmed by Pope Adrian I." (Bible Myths, p. 202).

Like fashions in clothes and motor cars, which change with the times, so the Christian Crucifix underwent changes. The Crucifixes of today are far different from those of the eighth or ninth century. The earliest artists of the crucifixion represented the Christian Savior as young and beardless, always without the crown of thorns alive, erect, and apparently elate; no signs of bodily suffering are there.

On p. 151, plate 181, Jameson's "History of Our Lord in Art" (vol. 2), he is represented standing on a foot-rest on the cross, alive, and eyes open. Again, on p. 330, plate 253 he is represented standing, "with body upright and arms extended straight, with no nails, no wounds, no crown of thorns—frequently clothed, and with a regal crown—a God, young and beautiful, hanging, as it were, without compulsion or pain."

This evidence appears to deny the gospel assertions of the crucifixion, and the crown of thorns (Mat. 27:29; Mark 15:17).

The student is surprised to learn that the Doctrine of the Crucifixion reaches round the earth, and he is at a loss to understand how this came to be. In due time we shall attempt to show this, and also show that the Saviors, whether torn to pieces, killed by Satan, or crucified, will all melt and merge into one.

Chapter No. 70 THE RESURRECTION

The word Resurrection means (1) a rising again; a springing again into life or vitality; as, the resurrection of one's hopes. (2) The revival of the dead of the human race, or their return from the grave, particularly at the general judgment; as, the resurrection of the body. (3) The future state or life; the state of being risen again (Webster).

We need not search beyond the Scriptures to discover the existence of a general belief in the Resurrection long prior to the time of the Jesus of the Four Gospels—

The same day came to him the Sadducees, which say there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God, for in the resurrection they neither marry, nor are given in marriage (Mat. 22:23-30).

Job: Though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another (19:26, 27).

Isaiah: Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead (26:19).

Daniel: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt (12:2)

John: Jesus said unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day (11:23, 24).

We have stated that Freemasonry secretly taught the Doctrine of the Resurrection long before the dawn of the Christian era. In due time we shall see that this doctrine was taught in the Ancient Mysteries ten thousand years before the first word of the Bible was ever written. The true Doctrine of the Resurrection, as taught in the Mysteries, did not refer to the resurrection of a dead human body.

The foundation of the Christian faith and doctrine rests upon the accounts of the resurrection of Jesus, as related by the four gospels and by Paul. It is by this miraculous event that Jesus "hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be

made alive" (1 Cor. 15:21, 22).

Paul continues:

"If there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:13-17).

Dr. Farrar writes:

"If the resurrection be merely a spiritual idea, or a mythicized hallucination, then our religion has been founded upon an error."

Dean Mansel observes:

"If there be one fact recorded in scripture which is entitled, in the fullest sense of the word, to the name miracle, the resurrection of Christ is that fact. Here, at least is one instance in which the entire Christian faith must stand or fall with our belief in the supernatural."

Greg states:

"Christ's resurrection was a reanimation of the body that he wore in life; it could, therefore, be an earnest of the resurrection of those only whose bodies still remained to be reanimated; it was an exceptional case; it refers not to us; it conveys no hope to us; we are not one of those whose resurrection it could typify or assure; for our bodies, like those of the countless generations who have lived and passed away since Christ trod our earth, will have crumbled into dust and passed into other combinations, and become in turn the bodies of myriads of other animated beings, before the great expected day of the resurrection of the just.

"To us, a bodily resurrection is impossible. If, therefore, Christ's resurrection was spiritual—independent of his buried body—it might be a type and foreshadowing of our own; if, on the other hand, as the evangelists relate, it was corporeal—if his body left the grave undecayed and appeared on earth and ascended into glory—then its value as a pledge belonged to the men of that age alone; we have neither part nor lot in its signification; it is rather an extinguisher than a confirmation of our hopes" (Creed of Christendom p. 263).

Now, if we are able to point out certain facts of the record that show beyond the shadow of a reasonable doubt that the gospel story of the resurrection is a myth, the conclusion must be that all theology resting upon this myth is false. Therefore let us proceed.

Chapter No. 71 THE RESURRECTION (Continued)

By comparing with one another the several narratives of the resurrection, we find this general result:

In Matthew Jesus is said to have appeared twice—(1) To the women (28:9), and (2) to the eleven in Galilee (28:16, 17). Three such appearances are recorded in Mark—(1) To Mary Magdalene (16:9); (2) to two disciples (16:12); and (3) to the disciples at meat (16:14). In Luke he appears—(1) to Cleopas and his companion (24:18); (2) to Peter (24:34); and (3) to the eleven and others (24:36). In the last chapters of John the appearances amount to four—(1) To Mary Magdalene (20:14); (2) to the disciples without Thomas (20:19); (3) to the disciples

with Thomas (20:26); and (4) to several disciples at the sea of Tiberias (21:1).

Paul extends the appearances of Jesus after the resurrection to six—(1) to Cephas (1 Cor. 15:5); (2) to the twelve (Ibid.); (3) to more than five hundred at once (1 Cor. 15:6); (4) to James (1 Cor. 15:7); (5) to all the apostles (Ibid.); (6) to Paul (1 Cor. 15:8).

Paul, pursuing his theory of a physical resurrection, cites more appearances of Jesus than any other writer; but he surely did not have this knowledge at the time he was persecuting Jesus (Acts 9:1-9).

Among these, Paul says that Jesus appeared to "the twelve" (1 Cor. 15:5), thus revealing his ignorance of the betrayal by Judas Iscariot (Is-Kariot), which is nowhere alluded to by him.

The story of the betrayal by Judas is told in some detail by all four gospels, yet the strange silence of the epistolary writers suggests it to be an allegory, elaborated later from Zechariah (11:12, 13), where Ia-Kareth (trans. "price" accounts for one part of his name, while the name Judas perhaps personifies the Jews (Acts 7:52) as treasurers of the divine word and treacherous to the divine messenger—for Paul's statement that Jesus was "betrayed" (1 Cor. 11:23), considering his remark relative to the "twelve," must be taken in the same sense as Stephen's (Acts 7:52), and applies to the Jewish authorities.

In Zechariah we read:

"If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (11:12, 13).

In Matthew we read:

"Then one of the twelve, called Judas Is-Cari-ot (Ia-Kereth-price), went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver" (26:14, 15). "He cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, . . . and took counsel, and bought with them the potter's field" (27:5, 6, 7).

It appears, "according to the scriptures," that the story of the betrayal is suggested by the story in Zechariah, from which it was copied, and paraphrased to fit the occasion. Paul knows nothing of the betrayal story. This indicates that it was a later invention, and is also more evidence to show that the gospels, as we have them, were not in existence in the days of Paul.

Lord Amberley writes:

"Upon this most momentous question (of the resurrection) every one of the Christian writers is at variance with every other" (Analysis of Religious Belief, p. 273).

Where there is no harmony, there is no Truth; for Truth itself is harmony in perfection, entirely free from discord and variation.

An examination of the Epistles of Paul discloses the fact that the resurrection of Jesus the Christ of the four gospels is not supported by his testimony. He says:

Now is Christ risen from the dead, and become the first fruits of them that slept. . . . But some man will say, "How are the dead raised up? and with what body do they come?" Thou fool, that which thou sowest is not quickened, except it die:

and that which thou sowest, thou sowest not the body that shall be, but bare grain. . . . So also is the resurrection of the dead . . . It is sown a natural body; it is raised a spiritual body. . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God (1 Cor. 15:20, 35-37, 42, 44, 50).

Paul refers to the resurrection of a "spiritual body." He knows nothing of the resurrection of the physical Christ of Luke: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bone, as ye see me have" (24:39).

Paul preached the resurrection of a Spiritual Being, as had been preached by the ancient religions for thousands of years before the Christian era (Col. 1:23); that the Natural Body returns to the earth, as it was, and the Spiritual Being returns to God who gave it (Eccl. 12:7). He expressly stated that "flesh and blood cannot inherit the kingdom of God."

We have seen that the alleged crucifixion of Jesus of the gospels is illegal, unlawful, and unworthy of belief. For the sake of argument, we may concede as true the biblical account of the crucifixion. But that fact does not make probable, nor even possible the resurrection of the Jesus of the gospels.

The crucifixion of a person is a possible occurrence; but the corporeal resurrection of a corpse is impossible, and contrary to all known law.

The reputed appearances of the resurrected Jesus after crucifixion cannot be seriously entertained. Mark and John state that he appeared first to Mary Magdalene. Matthew says that he appeared first to "the women." Luke says that he appeared first to "Cleopas and his companions." Paul says that he appeared first to Cephas (Peter).

Where did Jesus appear to his disciples? Matthew says in Galilee, and Luke says in Jerusalem. How many disciples were present when he first appeared to them? Matthew says eleven (28:16). Luke gives the same number (24:33-36). John gives but ten, Thomas being absent (20:19-24). Paul gives twelve (1 Cor. 15:5), appearing to know nothing of the banishment of the traitorous Judas from the chosen flock.

Although Jesus is said to have remained on earth forty days after rising from the dead, he made, at the most, but two or three brief visits to his disciples, appearing and disappearing like a phantom (Luke 24:31, 36). Instead of abiding with them and teaching them the doctrine of his religion, of which they professed to be so grossly ignorant during his lifetime, and thus preparing them for their coming work, he is represented as keeping in seclusion, or roaming aimlessly along the country highways, like some demented creature (Luke 24:13-15).

Of his appearance to his disciples, Jerome says:

"The apostles supposed him to be a spirit, or according to the gospel which the Nazarenes received (the Hebrew gospel of Matthew), an incorporeal demon."

Luke says that two friends of Jesus journeyed with him from Jerusalem to Emmaus, conversing with him on the way, and although they had been informed of his resurrection, they failed to recognize him until after they had reached the village (24:16, 28-31).

Matthew says that when the disciples of Jesus met him in Galilee, after having gone there for the express purpose of meeting him, "some doubted" (28:17).

John says that when Mary Magdalene met him, she "knew

not that it was Jesus, . . . supposing him to be the gardner" (20:14, 15). Also, that when Jesus met his disciples at the Lake of Tiberias, they "knew not that it was Jesus" (21:4).

This appears exceedingly strange. The four gospels agree that Jesus had foretold of his physical resurrection (Mat. 16:21; 17:23; 20:19; 26:61; Mark 8:31; 10:34; Luke 9:22; 18:33; 24:6, 7; John 2:19). The chief priests and Pharisees had enough faith in it to set a watch for it (Mat. 27: 63-66). The disciples should have been expecting it—but they "knew not that it was Jesus" when he appeared unto them after the crucifixion and burial. They evidently had no faith in the resurrection.

Luke says that when Jesus appeared to his disciples in Jerusalem, "they were terrified and affrightened," supposing "that they had seen a spirit" (24:37). Also, that while Jesus sat at meat with Cleopas and his companions, "he vanished out of their sight" like a phantom (24:31).

John says that while the disciples were assembled in a room in Jerusalem, "when the doors were shut," Jesus came "and stood in the midst," and the disciples recognized him, and were glad (20:19, 20). Eight days later the appearance was repeated: "Then came Jesus, the doors being shut, and stood in the midst" (20:26).

Mark asserts that after Jesus appeared to Mary Magdalene, "he appeared in another form: to two of his disciples (16:12).

The gospels are not in harmony as to whether the appearance of Jesus indicated a corporeal or merely a spiritual existence. Matthew says that the two Marys held him by the feet (28:9). Luke says that he invited the disciples to handle him, to see that he was not a spirit, but a body of flesh and bone (24:39). John says that Thomas examined his wounds (20:27, 28); and both Luke (24:43) and John (21:13) state that he partook of food.

As an illustration of the prevalency of the doctrine of the resurrection in those days, Matthew says that at the death of Jesus, the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves . . . and went into the holy city, and appeared unto many (27:51-53).

Compared to this wholesale resurrection of saints, the resurrection of Jesus pales into insignificance. In the opinion of intelligent people, this dose of the miraculous is too large even for Christian credulity to swallow, and the Christians would like to omit this portion of it.

Chapter No. 72

THE RESURRECTION (Continued)

It is well to observe that none of the narrators claim to have seen Jesus rise from the tomb, nor to have been informed by any one who did see this astounding miracle.

The only evidence in support of it, is the statement, "it came to pass" (Luke 24:4). Intelligent people want to know how "it came to pass" that the disciples had so little faith in the resurrection of Jesus that they were nowhere near the tomb when it occurred, that they regarded it as an idle tale and believed it not when informed of it (Luke 24:9, 11), that they failed to recognize him when he appeared unto them (Luke 24:16, 28-31), and that "some doubted" (Mat. 28:17) when they saw him. But, on the other hand, the chief priests and

Pharisees had sufficient faith in the resurrection of Jesus to set a watch for it, for they said to Pilate:

"Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again" (Mat. 27:63). "Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can" (Mat. 27:65).

The disciples could not have failed to understand Jesus, because it appears as a special effort on his part to show that he must die and rise again the third day.

From that time forth began Jesus to show unto his disciples how that he must go up to Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day (Mat. 16:21).

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they (the disciples) were exceeding sorry (Mat. 17:22, 23).

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again (Mat. 20:17-19).

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly (Mark 8:31, 32).

There is no reason to refer this statement to the esoteric teachings of Jesus, for he "spake that saying openly."

He taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed he shall rise the third day (Mark 9:31).

And he took again the twelve and began to tell them what things should happen unto him, Saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again (Mark 10:32, 33).

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day (Luke 9:22).

Then he took unto him the twelve, and said unto them. Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished, For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again (Luke 18:31-33).

If we may trust the synoptic gospels, then it appears that Jesus taught no other doctrine more clearly and frequently than he did that of his crucifixion and resurrection. Yet his disciples had no faith in the resurrection, for they failed to be presented on "the third day," as clearly specified by their Master. Furthermore, they refused to believe that he had risen, after that report reached them (Mat. 28:17).

With these numerous predictions of his resurrection before us, let us see whether they can be made to harmonize with other statements on the subject.

When Jesus, immediately after the transfiguration, warned his disciples not to reveal what they had witnessed until after he "were risen from the dead" (Mark 9:9), we are told that "they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9:10).

How is it possible that such doubt and surprise should be expressed by men of a race that had witnessed the resurrection of Moses (Luke 20:37), and of the dead man who, when let down into the sepulchre of Elisha, was revived upon coming in contact with the bones of Elisha, "and stood up on his feet" (2 K. 13:21). They had also seen the resurrection of the daughter of Jairus, of the widow's son, and of Lazarus.

It is certain that if they had ever witnessed these miraculous resurrections, they could not possibly have wondered "what the rising from the dead should mean." If this last statement is true, it is proof enough that they had never seen the dead raised to life.

Lesson No. 29, Chapter No. 73 THE RESURRECTION (Continued)

It is plain that those who undertook the embalming of the body of Jesus had no hope nor thought of his resurrection on "the third day."

When he was deserted by his immediate friends, the body of Jesus was handed over to Joseph and Nicodemus, who embalmed it in "a mixture of myrrh and aloes, about an hundred pound weight" (John 19:38, 39).

The women undertook the task of embalming the body of Jesus, but they seem not to have been fully prepared until the third day. When his body was removed from the cross and wrapped in linen and put in the sepulchre, "the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared" (Luke 23:55, 56; 24:1).

This early visit was made ostensibly to anoint or embalm the body of Jesus. Mary Magdalene and the other women did not even dream of a resurrection—she had not come expecting to find the tomb empty. If she, or any one else had heard Jesus declare repeatedly that on the third day after his death he would rise again, such declaration would not have been forgotten. Admitting that she might have forgotten it, she would have quickly recollected it when she found the grave empty. But she never once thinks of a resurrection, for when she sees the empty grave, she exclaims:

"They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John 20:2).

Luke says that:

"As they (the women) were much perplexed there about, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is

not here but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words" (Luke 24:4-8).

This passage is evidently an afterthought, an effort to fill out a defective record, but the patch is too perceptible. For had it been that the women needed only to have their memory jogged to recollect the resurrection predictions of Jesus, we may infer that a similar reminder would have refreshed the memory of the eleven, but, on the contrary, they ridiculed the idea of such an occurrence:—

The women "returned from the sepulchre, and told all these things unto the eleven, and to all the rest. . . . And their words seemed to them (the apostles) as idle tales, and they believed them not" (Luke 24:9, 11).

Mark also says that the eleven did not believe the resurrection story of Mary Magdalene (16:10, 11).

Notwithstanding the repeated assertion by Jesus that on "the third day he shall rise again," the disciples show that they had not so much as dreamed of the resurrection. They were not waiting and watching for that "third day" to come, that they might behold the predictions of their beloved Master fulfilled, and their hearts leap with joy at the glorious sight.

The women, impelled by tender thoughts and human love to visit the grave with ointment and spices, made their way thence; but the eleven who were baptized with heavenly love (John 20:22), gave no thought to visiting the grave of their beloved Master.

Even when the marvelous scenes witnessed by the women at the sepulchre are clearly stated to the eleven, who had heard Jesus declare to them that he must go up to Jerusalem and be killed and the third day rise again—who had heard this teaching and prediction repeatedly and openly, and in the plainest language, and still they believed not and considered as idle tales the report of the women.

This is incredible. We are constrained to conclude that if the eleven were not at the tomb on the third day, if they doubted the report of the women, then it is certain that they had never once heard Jesus say that he must be killed and on "the third day he shall rise again."

Luke says that of the eleven, Peter only went to the sepulchre, and that stooping down, "he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass" (24:12).

Peter wonders, but he expresses no thought of a resurrection. The scribe of the fourth gospel contradicts Luke by asserting that there were two persons who went to the sepulchre on that occasion:

"Peter therefore went forth, and that other disciple, and came to the sepulchre. . . . Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead" (John 20:3, 8, 9).

He saw and believed," but we are not told what he believed. He certainly did not believe in the resurrection of Jesus— "For as yet they knew not the scripture, that he must rise again from the dead." Mark asserts that Jesus taught the disciples that he must be killed, and after three days rise again, and that "he spake that saying openly" (8:31, 32). But the disciples

know nothing about such teaching, according to John.

However, this passage in John is plainly legendary, and shows that it belongs to a later age, when the dogma began to control the minds of Christians. For it is known that the early Christians did not insist so much upon the evidence of miracles as they did upon the prophecies.

This passage betrays in itself the fact that it was written long years after the event, for it is not the "scriptures: that the disciples needed to know to be informed of his resurrection, but the plain words of Jesus, which he had with special effort, and in an open manner, uttered in their ears numerous times only a few days previously.

It was entirely needless for the disciples to know the scriptures in order to recollect statements spoken to them by Jesus only a few days before his death. For if he so frequently mentioned his death and subsequent resurrection, then it is certain that they would have remembered his words. And if they had not cherished them with faith, yet when they had heard from the women about the empty grave, they would quickly have recalled his predictions, and claimed their fulfillment. But they do no such thing. They said of the women's story that which is true—"their words seemed to them as idle tales, and (therefore) they believed them not."

If all the disciples, in so short a time, had forgotten the most miraculous of all events, after Jesus had informed them of his resurrection so often and so openly, then we must assume that they remembered nothing of his teachings, and that the four gospels represent only such sayings as later scribes imagined would be spoken by a great teacher.

Chapter No. 74 THE RESURRECTION (Continued)

Paul gives his testimony of the resurrection in these words:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas (Peter), then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:3-8).

The language of this passage betrays the influence of the dogma of a later date. The article "the" is about from before the title "Christ," and the writer, in speaking of the five hundred by whom Jesus was said to have been seen, unconsciously says—

"Of whom the greater part remain unto this present (day), but some are fallen asleep."

"Unto this present" (day) shows that the scribe is writing long after the event occurred that he records. But the church holds that the epistles of Paul were written about twenty-five years after the death of Jesus.

The church holds that the gospel according to Matthew was written between 37-40 A.D.; but this gospel contains internal evidence to show that it was written long ages after the events occurred that it records. When the "watch" at the tomb came to the city and informed the chief priests that the tomb was empty, the chief priests bribed the members of the "watch" to say that the disciples of Jesus "came by night, and stole him away while

we slept." "So they (the watch) took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (Mat. 28:11-15).

The betraying phrase, "until this day," points out the fact that the gospel records were not completed until long after the time of the occurrence of the events they describe.

Paul asserts that Jesus was seen first "of Cephas." The scribes of the four gospels all explicitly declare that Jesus first appeared to Mary Magdalene. Paul knows nothing of such appearance, and his failure to describe it is evidence that he wrote independently of the others, as he said he did, and also that he wrote before the four gospels were written. He had no honors to bestow upon women (1 Cor. 11:3-9). If he had ever heard of this appearance to Mary Magdalene, he concluded that it was "an idle tale."

It is noticeable that, although this doctrine is "received" as a prediction of the scriptures, yet no one is recorded in the four gospels, or in all the writings of Paul, as having seen Jesus rise from the grave, or to have been informed by any one who did see this miracle.

It is asserted that Mary Magdalene and the other Mary saw "the angel of the Lord" roll "back the stone from the door (entrance of the sepulchre), and sat upon it" (Mat. 28:2), yet they did not witness any resurrection.

Mark says they entered into the sepulchre, and saw a young man sitting on the right side, clothed in a long white garment (16:5). Luke says they entered it, and found not the body of the Lord Jesus (24:3). John says that Peter and "the other disciple" entered it, but saw nothing except the linen clothes and napkin (20:6, 7).

All that Paul "received" on this subject was the current traditions. As a Pharisee, he believed in the doctrine of a general resurrection (1 Cor. 15:42-52), and it was very natural for him to accept such tradition into his belief. That his epistles were written under the influence of a later age, when the dogma began to assume character, is manifest in the recourse he has to scripture evidences. "And that he rose again the third day according to the scriptures" (1 Cor. 15:4). What scriptures? Not the four gospels, for Paul wrote before these were written.

The passages usually cited as proof-predictions that Jesus should rise from the dead, when examined, cannot be regarded as Messianic at all; for the idea of a suffering Messiah was wholly foreign to the Jewish mind. The scriptures usually cited are Isa. liii; Ps. xxii and lxix; Ps. xvi, 10; Hosea vi, 2.

As an illustration of the free use of the scriptures in preparing the four gospels, we have only to refer to the following:

"Certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Mat. 12:38-40).

Here it will be observed is an example of the growth of the dogma and myth in adding this reference to Jonas. It is significant that the application of the myth to Jonas is fanciful, as the passage referred to (Jonah 1:17) has not the slightest character of prophecy.

That the scriptures are evidently tortured and twisted is ob-

vious from the fact, that Jesus was only one day and two nights in the heart of the earth. Not only is the passage not prophetic, but its varied form in the gospels plainly shows it to be a myth.

Chapter No. 75 THE RESURRECTION (Continued)

Paul made a serious error when he asserted that Jesus after his resurrection, was seen "of the twelve" (1 Cor. 15:5).

There were only eleven apostles until after the ascension, when Matthias was elected to fill the vacancy occasioned by the death of Judas. "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:26).

Then Jesus "was seen of above five hundred brethren at once" (1 Cor. 15:6). Paul does not claim to have been one of that number. This episode is not mentioned by either of the four gospels. It is remarkable that so great an event should be passed over by other writers also, for not a trace of it can be found elsewhere.

Intelligent people cannot comprehend how this marvelous scene could so completely vanish out of the sight of all writers and historians, except one person who was not present, and admits that he was not present, but heard of it afterwards.

Paul asserts that "the greater part" of this five hundred "remain unto this present (day). But he fails to name any of them, and he fails to call any of them as witnesses, to testify and thus aid him in making people believe in the resurrection of Jesus.

It seems that none of the survivors of the "five hundred" were within reach of the Corinthians, and yet the presence of one of these survivors as a witness, would have been of tremendous value to Paul, in his efforts to convince these people of the resurrection of Jesus, which report they refused to accept as a fact (1 Cor. 15:35). But if we of today refuse to accept it as a fact, we are scorned and classed as lacking in "spiritual development."

It is incredible that Paul knew of any of the survivors of this "five hundred," and yet should address his audience in such language as this:

"If there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:13).

That is not the language of a lawyer or a preacher, who is describing an event, and has within reach living witnesses to testify in support of his declarations. It is the language of one who himself doubts the truth of the very doctrine that he is attempting to make others believe.

Paul says that he has "received" his information from others, and "believes" it to be true. There is no virtue in such a belief. More than one's belief is required to make a proposition True. We want witnesses to testify and evidence to examine. Paul produces no witnesses and provides no evidence, other than bald and unsupported statements of what he had heard and what he believes.

Paul states, "Have I not seen Jesus Christ our Lord?" But he makes other statements that fail to agree with this:

"When it pleased God, who separated me from my

mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathens; immediately I conferred not with flesh and blood: . . . but I went into Arabia, and returned again unto Damascus" (Gal. 1:15-17).

Again Paul says:

"The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

Paul saw Jesus subjectively. It is quite natural so to understand his words, "reveal his son in me." Especially does this seem obvious when we observe that Paul firmly believed in visions and revelations, as disclosed by his writings. In Acts there are three contradictory accounts of his seeing Jesus in a vision (9:3-7; 22:6-10; 24:9-19).

In connection with these visions and revelations, Paul never claims to have seen Jesus in the flesh; and he never speaks of the resurrection as physical, but as spiritual. "It is sown a natural body; it is raised a spiritual body" (1 Cor. 15:44).

Paul preached the doctrine of the resurrection, but there is no claim of seeing Jesus in the body made by him in any of his writings. This doctrine he, as a Pharisee, believed before he became a Christian.

Paul asserts that in a vision he saw Jesus. Luke says that this was also the manner in which Mary Magdalene and the other women saw Jesus. "And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive."

This gives force to the claim of Paul, that his seeing or vision of Jesus was of the same class as the visions or all others who had seen him.

Thus, after an examination of the writings attributed to the immediate followers of Jesus, we find that not one of them says, "I saw Jesus rise from the grave"; or, "I saw Jesus in the flesh after his resurrection." In legendary style it is repeated that he "appeared" first to this one and then to that one, but there is no evidence that any one saw him. Nor did he "appear" to any persons except his friends, which gives greater ground for suspicion that the story is mythical.

"Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10:40, 41).

To appear a few private friends for one day does not seem much like bringing life and immortality to light to the whole world. The method is too narrow and exclusive. And not one of these few friends has left for us a record of what he saw. The scribes who have recorded the current traditions of their time, agree in asserting that Mary Magdalene found the grave empty. Further than this the scribes fail to corroborate one another.

If Jesus the Christ of the four gospels rose from the dead, in order to convince the world of this divine power, intelligent people want to know why the event did not occur in public? Why was this astounding miracle so closely confined to the knowledge of only a few credulous and interested disciples? Above all others, they would be most interested in proclaiming the resurrection, whether it were true or not.

If such an amazing event did occur, why does not a single one of the numerous contemporary historians of those times make any allusion to it? Neither Pliny, nor Tacitus, nor Josephus, who detail historical events very minutely, not only of that time, but of that very land, says one word of such a wonder-excited event.

Chapter No. 76

THE RESURRECTION DOCTRINE

The doctrine of the resurrection of Jesus the Christ of the four gospels is the Doctrine of Christianity. President Cheney of Bates College observes:

"The resurrection (of Jesus) is the doctrine of Christianity and the foundation of the entire system; but outside of the four spurious gospels, this greatest of all recorded miracles is hardly mentioned.

"We have (what is alleged to be) the epistles of Peter, James, John and Jude—all of whom are said by the evangelists to have seen Jesus after he rose from the dead—but in none of these epistles is the incident of the resurrection even stated, much less that Jesus was seen by the writers after his resurrection" (Baccalaureate Sermon, June 26, 1881).

The facts just recited should bring great discouragement to the hearts of those Christians who build high hopes of Immortality almost entirely upon the alleged resurrection of Jesus. For Paul says:

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:19-22).

Dr. Farrar says that "If the resurrection be merely a spiritual idea, or a mythicized hallucination, then our religion has been founded upon error." And Paul declares that, "If Christ be not risen, then is our preaching vain. . . . and if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:14, 17).

Peter, James, John and Jude were the close friends of Jesus; James and Jude being his brothers. If the epistles that appear in the New Testament under their names are really their writings, as claimed by Christianity, it should strike the student as strange indeed, that the resurrection of Jesus was an occurrence of such slight importance, that those who are alleged to have seen him after he rose from the dead, say nothing about it. Their silence comes with the force of absolute denial of the physical resurrection story.

The modern Christian doctrine of a general resurrection did not take its form from the biblical story of the resurrection of Jesus. This doctrine was a prevailing idea of the Jews long ages before the days of Jesus, making it very logical to assume that the story of the resurrection of Jesus was founded upon or grew out of this popular belief of the times.

One Hebrew writer maintains that the resurrection is reserved for the faithful alone—"So when he was ready to die he said thus: It is a good thing to be put to death by men to look for hope from God, to be raised up again by him; as for thee, thou shalt have no resurrection to life" (2 Maccabees 7:14).

Before the time of Jesus, the Pharisees—the dominant Jewish sect—were strong believers in a resurrection:

"For the Sadducees say that there is no resurrection, neither angels, nor spirits: but the Pharisees confess both" (Acts 23:8).

Paul appears to speak of the resurrection strictly as a belief: "But if there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:13). "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12). "For if we believe that Jesus died and rose again" (1 Thes. 4:14).

We do not know that Jesus died and rose again; we did not see him after the resurrection, but "we believe that Jesus died and rose again." Why did they not settle the question once for all by calling in as witnesses some of the "five hundred," who Paul says saw Jesus after the resurrection?

These statements by Paul evince the influence of the belief in the resurrection upon his mind. The questioning language is not such as would be used by one who had seen Jesus in the flesh after his resurrection. In fact, several Christian sects that flourished near those times, as the Corinthians, Carpocratians, etc., rejected in total the story of the physical resurrection (1 Cor. 15:12; 2 Tim. 2:18), furnishing further evidence for discrediting the physical resurrection of Jesus (Graves, *World's Saviors*, p. 150).

Paul makes a laborious effort in the 15th chapter of 1st Corinthians to establish the resurrection belief into a doctrine, but his efforts hang upon such frail arguments, in place of facts, as is exhibited in the phrases:

"If there be no resurrection of the dead"; "if the dead rise not"; "if we believe that Jesus died and rose again."

These statements clearly show that, in Paul's mind the resurrection is at most only a belief which has not yet fully crystallized into a doctrine. As it evolved from a belief into a more definite and fixed form under such preaching, it became a doctrine that gradually adjusted to itself the two previous forms of belief—(1) the one of a last day resurrection, and (2) the other of a resurrection immediately at death, in the dogma of the resurrection of Jesus on the third day after this death, and his coming again at the last day to raise and judge the dead.

The idea of a general resurrection at the last day seems to be the most common, and the one which the church adopted, although there seems to have been also a belief in an immediate resurrection after death, especially for beggars and malefactors—

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22, 23).

And to the malefactor Jesus said:

"Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43).

How soon the doctrine of the resurrection of the physical body, under such high-pressure preaching, became popular, we have no means of knowing. But it was not until some time after the writings of Paul were given to the church; for he, as we

have seen, speaks of it as a spiritual resurrection. So also does Peter (1 Peter 3:18) speak of Jesus "being put to death in the flesh, but quickened (reanimated) by (in) the Spirit."

The legend became more and more popular as it spread abroad. Enthusiasm inflamed the credulous minds of the ignorant and superstitious, until the subjective visions of Paul, in order to satisfy the masses, at last became crystallized into objective realities.

In order to gain power over the people, Paul's visions and revelations and messages of the angels and of others, were reduced from popular belief by the priesthood to historical facts.

Lesson No. 30, Chapter No. 77

FIRST FRUITS OF THE RESURRECTION

Paul refers to Jesus as "the first fruits of the resurrection" (1 Cor. 15:23). But the gospels themselves report several instances of resurrections as occurring before his.

What more can be proven by the physical resurrection of Jesus, than that of Lazarus, of the widow's son, of the 'daughter of Jairus, and of several cases related in the Old Testament, or the numerous other instances reported in oriental history?

More than two or three thousand years before the Jesus of the gospels, *Christna*, the crucified Hindu savior, rose from the dead and ascended bodily into heaven (Higgins). A great light enveloped the earth, and illuminated the whole heavens. Attended by celestial spirits, and luminous as on the night when he was born of a virgin mother, *Christna* pursued, by his own light, the journey between earth and heaven, to the brilliant paradise from whence he had descended.

Only a few of the disciples of Jesus are said to have witnessed his ascent, and none of these mention it in their writings. But all men saw *Christna*, and exclaimed, "Lo, *Christna's* soul ascends its native skies" (Doane, *Bible Myths*, p. 215).

The story of *Christna* was known in Alexandria, Egypt, the birth-place of Christianity, long ages before the dawn of the Christian era. Prof. J. P. Mahaffy, lecturer on ancient history, University of Dublin, writes:

"The resurrection and reign over an eternal kingdom by an incarnate mediating deity born of a virgin, was a theological conception which pervaded the oldest religion of Egypt" (*Prolegomena to Ancient History*).

Aesculapius is another god of antiquity who rose from the dead after being put to death. His history is summarized in the following lines of Ovid:

"Once, as the sacred infant she surveyed,
The god was kindled in the raving maid;
And thus she uttered her prophetic tale:
Hail, great Physician of the world! all hail!
Hail, mighty infant, who in years to come
Shalt heal the nations and defraud the tomb!
Swift be thy growth, thy triumphs unconfined,
Make kingdoms thicker, and increase mankind.
Thy daring art shall animate the dead,
And draw the thunder on thy guilty head;
Then shalt thou die, but from the dark above
Shalt rise victorious, and be twice a god."
(Ovid's *Metamorphoses*, as rendered by Addison)

Aesculapius was said to be the son of *Apollo* and the nymph *Coronis*. His skill in the art of restoring health to the afflicted was miraculous. *Jupiter*, enraged at his restoring life to *Hippolytus*, who had been torn in pieces by his own horses, killed him with a thunderbolt.

The ancient Egyptians, on the 25th of March, celebrated the resurrection and ascension of their Savior, *Osiris*.

The priests of *Mithras*, the Persian Savior, watched his tomb to the midnight of the veil of the 25th of March, with loud cries, and in darkness; when suddenly the lights burst forth from all parts, and the priests cried:

"Rejoice, Oh sacred Initiated, your god is risen. His death, his pains, his sufferings, have worked our salvation" (Higgins, *Ana. vol. 2*, p. 99).

Higgins writes that *Mithras* was "slain upon the cross to make atonement for mankind, and to take away the sins of the world." Graves states that this Persian god was born on December 25, about 600 B.C., and was crucified on a tree. He writes:

"It is a remarkable circumstance that two Christian writers, Mr. Faber and Mr. Bryant, both speak of his 'being slain,' and yet both omit to speak of the manner in which he was put to death. And the same policy has been pursued with respect to other crucified gods of the pagans, as we have shown elsewhere" (*World's Saviors*, p. 128).

Speaking of the resurrection of *Mithras*, Dupuis remarks:

"It is chiefly in the religion of *Mithras* . . . that we find mostly these features of analogy with the death and resurrection of Jesus, and with the mysteries of the Christians.

"*Mithras*, who was also born on the 25th of December, like Jesus, died as he did; and he had his sepulchre, over which his disciples came to shed tears. During the night, the priests carried his image to a tomb, expressly prepared for him; he was laid out on a litter, like the Phœnician *Adonis*.

"These funeral ceremonies, like those of Good Friday (in Roman Catholic churches), were accompanied with funeral dirges and groans of the priests; after having spent some time with these expressions of feigned grief; after having lighted the sacred flambeau, or the paschal candle, and anointed the image with chrism or perfumes, one of them came forward and pronounced with the gravest mien these words: 'Be of good cheer, sacred band of Initiates, your god has risen from the dead. His pains and his sufferings shall be your salvation'" (*Origin of Religious Beliefs*, p. 246).

Bacchus, the Savior, after being put to death, rose from the dead. *Hercules*, the Savior, was put to death, and rose from the dead, and ascended into heaven in a cloud, amid peals of thunder.

To what purpose shall we continue the list? It appears to have been a common belief of mankind that salvation should come through the death, resurrection, and ascension of a Savior. But this belief is not correct as to those who were initiated into the Ancient Mysteries of Life. It was the belief only of the ignorant, the uninitiated.

Unto those who were Initiates it was given to know the Mysteries of the Kingdom of God: but unto them that were without (the uninitiated), all these things were done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand (Mark 4:11).

In due season all these things shall be explained, that the

student may see and perceive; that he may hear and understand.

Chapter No. 78 THE ASCENSION

The Ascension of a Resurrected God ought to have been considered sufficiently important to merit a fairly detailed description of the marvelous event. Matthew does not notice it; neither does John. Mark ignored it until the forger mentioned it in a meager line.

Matthew dismisses Jesus from history with these words:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (28:19).

If there was any ascension, Matthew could not possibly have neglected recording it. The irresistible conclusion is, that as he did not record it, there was no such event.

Observe the marked brevity with which Mark concludes the career of Jesus:

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (16:19).

No writer who had witnessed such a sight, or who had received the details of such a sight, could possibly condense his raging thoughts concerning it into one short sentence. Writers who go into details and particulars on less marvelous affairs, would not be likely to dash off with one sentence the most wonderful event that had ever happened before human eyes. The thing is utterly improbable, incredible, and absurd.

"He was received up into heaven," reveals the profound superstition and credulity of the times. How could the writer know where he had gone, if he once passed out of sight?

He "sat down on the right hand of God," as though the Infinite Power that pervades the Universe had two hands, and was made in the image of man. "Let us make man in our image" (Gen. 1:26) says the same superstition that invented gods and placed them high above the earth, in "heaven."

Where did the ascension take place? Mark: In Jerusalem (16:14, 19; compare Luke 24:33). Luke: At Bethany (24:50, 51). Acts: At Mount Olivet (1:9-12).

Luke describes the ascension thus:

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, he was parted from them, and carried up into heaven" (24:50, 51).

This version omits the sitting on the right hand of God, yet it has the same superstition of a local heaven, of which the writer speaks as though he had positive knowledge as he claims to have of Jesus and his resurrection.

If Matthew closes without disposing of a Resurrected Jesus, Luke does not. He says that after they had witnessed the ascension of Jesus, they worshipped him, and returned to Jerusalem with great joy (24:52).

It is not human nature to be glad on such occasions. We always grieve in parting with friends, and parents grieve when parting with their children. Christian mothers believe when they part with their innocent babes, that the babes go directly to heaven, but that belief does not dry their tears nor soothe their hearts.

They returned to Jerusalem with great joy, is a phrase that could not have been written by one who had just been parted from his Lord and Master. Another feature of this description, as given in Luke, is that it seems to be a slightly varied copy of the account of Elijah:

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 K. 2:11).

The scribe of Acts, in describing the ascension, varied slightly from the account of Elijah:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

How suggestive is the fact that the writers fail to state how Jesus was translated. The scribe of the book of Kings provides "a chariot of fire" and "horses of fire," and "a whirlwind" as the *modus operandi* of translating Elijah from earth to heaven. But in the case of Jesus no agencies are mentioned, and, so far as the gospel writers are concerned, there seems to be nothing incomplete nor unreasonable in the bald statement that he "was carried up into heaven," and "was taken up and a cloud received him out of their sight."

We must assume that persons witnessing such an extraordinary event would have some notions as to the means used in translating Jesus above the clouds, and that they could not fail to express them in reciting an account of what they had seen. Their silence on this point makes intelligent people doubt their veracity.

Matthew knows nothing of the ascension; neither does John. It is generally admitted by the best biblical critics that the last twelve verses of the last chapter of Mark are spurious, thus eliminating from this gospel all reference to the ascension.

If James and Jude, Peter and John wrote the epistles attributed to them, their silence regarding the ascension is still more perplexing. The four named men were the close friends of Jesus—James and Jude being his brothers. Yet in neither of the epistles of these men is there any allusion to the ascension.

This brings the account of the ascension down to the "gospel according to Luke," which was written late, and is so avowed by its author in his prefatory note (Luke 1:1-4). As we have said, the story of the ascension related in this gospel appears to be a slightly varied copy of the account of Elijah.

Chapter No. 79 TAMMUZ—ADONIS

We have seen that very much of the gospel story of the Jesus of the New Testament was copied from the stories of other gods of other nations, and especially of Egypt.

Going back into the worship of the Jews that was practiced long before the time of Jesus, we discover the existence of a god by the names of Tammuz, Adonai, Adonis, etc.

The ancient Babylonians and Assyrians worshipped a goddess mother and son. The son was represented in pictures and images as an infant in his mother's arms. Her name was Mylitta, and the divine son was Tammuz (Adonai, Adonis) the Savior (Doane). There was a temple at Paphos, in Cyprus, dedicated to the Virgin Mylitta and it was the most celebrated of all temples in early Grecian times.

Tammuz, or Adonis, the Surian and Jewish Adonai (trans. in Hebrew "Lord"), was a virgin-born god, who suffered death about 1160 B.C. (Graves, p. 120) for mankind. The accounts of his death are conflicting, just as with all the so-called saviors, including Jesus. One account makes him a "crucified savior."

The ancients who worshipped him as their Lord and Savior, celebrated annually a feast in commemoration of his death. An image intended as a representation of their Lord, was laid on a bed or bier, and bewailed in mournful ditties (Eze. 8:14), just as certain Christians do at the present day in some of their ceremonies.

During this ceremony, the priest murmured:

"Trust ye in your Lord, for the pains which he endured, our salvation have procured" (Higgins).

The Rev. Dr. Parkhurst, in his Hebrew Lexicon, after referring to what we have just stated above, writes:

"I find myself obliged to refer Tammuz to that class of idols which were originally designed to represent the promised Saviour, the Desire of all Nations. His other name, Adonis, is almost the very Hebrew Adoni or Lord, a well-known title of Christ" (Quoted in Taylor's *Diegesis*, p. 162).

Respecting this statement by Parkhurst, Doane observes:

"So it seems that the ingenious and most learned orthodox Dr. Parkhurst was obliged to consider Adonis a type of 'the promised Saviour (Christ Jesus), the desire of all nations.' This is a favorite way for Christian divines to express themselves, when pushed thereto, by the striking resemblances between the Pagan, virgin-born, crucified, and resurrected gods, and Christ Jesus.

"If the reader is satisfied that all these things are types or symbols of what the 'real Saviour' was to do and suffer, he is welcome to such food. The doctrine of Dr. Parkhurst and others comes with but an ill grace from . . . priests, who have never ceased to suppress information when possible, and when impossible for them to do so, they claimed these things to be the work of the devil, in imitation of their predecessors, the Christian Fathers" (Bible Myths, p. 220).

Julius Firmicus wrote that "the devil has his Christs," and does not deny that Adonis was one. Tertullian and Justin also sought to explain the striking conformity existing between Christianity and Paganism, by asserting that "a long time before there were Christians in existence, the devil had taken pleasure to have their future mysteries and ceremonies copied by his worshippers." Intelligent people refuse to accept such explanations.

Adonis or Tammuz, after being put to death, rose from the dead. Julius Firmicus, who lived during the reign of the Roman Emperor Constantine, gives the following account of the rites of Adonis or Tammuz:

"On a certain night (while the ceremony of the Adonia, or religious rites in honor of Adonis, lasted), an image was laid upon a bed (or bier) and bewailed in doleful ditties. After they (the worshippers) had satiated themselves with fictitious lamentations, light was brought in; then the mouths of all the mourners were anointed by the priests (with oil), upon which he, with a gentle murmur, whispered:

"Trust, ye Saints, your God restored.

Trust ye, in your risen Lord;

For the pains which he endured

Our salvation have procured.'

"Literally, 'Trust, ye communicants: the God having been saved, there shall be to us out of pain, Salvation'" (Higgins, *Anacalypsis*, vol. ii, p. 114).

Dr. Prichard asserts that the Syrians celebrated, in the early spring (Easter), this ceremony in honor of the resurrection of Adonis. After lamentations, his resurrection was commemorated with joy and festivity (*Egyptian Mythology*, pp. 66, 67).

Mons. Dupuis writes:

"The obsequies of Adonis were celebrated at Alexandria (Egypt) with the utmost display. His image was carried with great solemnity to a tomb, which served the purpose of rendering him the last honors. Before singing his return to life, there were mournful rites celebrated in honor of his suffering and his death. The large wound he had received was shown, just as the wound was shown which was made in Christ by the thrust of the spear. The feast of his resurrection was fixed at the 25th of March" (*Origin of Religious Belief*, p. 161).

Calmet refers to the resurrection of Adonis as follows:

"In these mysteries, after the attendants had for a long time bewailed the death of this just person, he was at length understood to be restored to life, to have experienced a resurrection; signified by the re-admission of light. On this the priest addressed the company, saying, 'Comfort yourselves, all ye who have been partakers of the mysteries of the deity, thus preserved; for we shall now enjoy some respite from our labors'; to which were added these words: 'I have escaped a sad calamity, and my lot is greatly mended.' The people answered by the invocation: 'Hail to the Dove! the Restorer of Light!'" (Calmet's *Fragments*, vol. ii, p. 21).

How familiar to Christians are the words "dove" and "light" (Mat. 3:16; Mark 1:10; Luke 3:22; John 1:4, 5, 32).

Alexander Murray observed that the ancient Greeks celebrated this festival in honor of the resurrection of Adonis, in the course of which a figure of him was produced, and the ceremony of burial, with weeping and songs of wailing, was performed. After these, a joyful shout was raised: "Adonis is risen and is ascended" (*Manual of Mythology*, p. 86).

Plutarch, in his life of Alcibiades and of Nicias, states that it was at the time of the celebration of the death of Adonis that the Athenian fleet set sail for its unlucky expedition to Sicily; that many images of dead Adonises were to be seen in the streets, and that they were carried to the sepulchre in the midst of an immense train of women, crying and beating their breasts (Luke 23:27, 48, Eze. 8:14), and imitating in every particular the lugubrious pomp of interments.

It was in an oration or address delivered to the Emperors Constans and Constantius, that Julius Firmicus wrote concerning the rites celebrated in commemoration of the resurrection of Adonis. In his tide of Eloquence, he deviates into indignant oburgation of "the priest who officiated in those heathen mysteries," which, he admitted resembled so closely the Christian sacrament in honor of the death and resurrection of Jesus, that there was really no difference between them, except that "no sufficient proof had been given to the world of the resurrection of Adonis, and no divine oracle had borne witness to his resurrection, nor had he shown himself alive after his death to those who were concerned to have assurance of the fact that they might believe."

Referring to these things, Doane writes:

"The divine oracle, be it observed, which Julius Firmicus says had borne testimony to Christ Jesus' resurrection, was

none other than the answer of the god Apollo, whom the Pagans worshipped at Delphos, which this writer derived from Porphyry's books 'On the Philosophy of Oracles'.—Bible Myths, p. 219.

Eusebius has also condescended to quote this claimed testimony from a "Pagan oracle," as furnishing one of the most convincing proofs that could be adduced in favor of the resurrection of Jesus:—

"But thou at least (he says to the Pagans) listen to thine own gods, to thy oracular deities themselves, who have borne witnesses, and ascribed to our Saviour (Jesus) not imposture, but piety and wisdom, and ascent into heaven."

To which remarks Doane thus refers:

"This was vastly obliging and liberal of the god Apollo, but, it happens awkwardly enough, that the whole work (consisting of several books) ascribed to Porphyry, in which this and other admissions equally honorable to the evidences of the Christian religion are made, was not written by Porphyry, but is altogether the pious fraud of Christian hands, who have kindly fathered the great philosopher with admissions, which as he would certainly never have made himself, they have very charitably made for him" (Bible Myths, p. 219).

The festival in honor of the resurrection of Adonis was observed in Alexandria (Egypt, the cradle of Christianity) in the days of St. Cyril Bishop of Alexandria (412 A.D. See Elementary Orthopathy, Lesson No. 25, p. 8, Dark Ages), and also in Antioch, the ancient capital of the Greek Kings of Syria (where the disciples were first called Christians,—Acts 11:26), even as late as the time of the Roman Emperor Julian (361-363 A.D.), whose arrival there, during the solemnity of the festival, was taken as an ill omen.

Touching upon this, Doane says:

"It is most curious that the arrival at this time of Julian at Antioch, where the followers of Christ Jesus, it is said, were first called Christians, should be considered an ill omen. Why should it have been so? He (Julian) was not a Christian, but a known apostate from the Christian religion, and a zealous patron of Paganism. The evidence is very conclusive: the celebration in honor of the resurrection of Adonis had become to be known as a Christian festival, which has not been abolished even unto this day. The ceremonies held in Roman Catholic countries on Good Friday and on Easter Sunday, are nothing more than the festival of the death and resurrection of Adonis" (Bible Myths, p. 219).

Julian was trained to the profession of the Christian religion, but renounced it when he discovered that it was only a corrupted copy of the Ancient Mysteries, in which he was initiated, becoming the last of the Sun Priests. His Orations to the Sovereign Sun, the Mother of the Gods, and against the Christian Doctrine, are rare works. Only 25 copies of the latter were ever printed.

The Ancient Mysteries were primitive Freemasonry. Christianity rose as a competing Order, and from the Ancient Mysteries stole and corrupted many of its sacred rites and ceremonies. This Julian knew, and this he condemned. That is why his arrival at Antioch was taken as an ill omen.

As late as 386 A.D., the resurrection of Adonis was celebrated in Judea. St. Jerome writes:

"Over Bethlehem (in 386 A.D.) the grove of Tammuz, that is, Adonis, was casting its shadow! And in the grotto where

formerly the infant Anointed (i.e., Christ Jesus) cried, the lover of Venus was being mourned" (Dunlap's Son of the Man, p. 7).

Under the designation of Tammuz, this god was worshipped by the "children of Israel," and had his altar even in the "Temple of the Lord" at Jerusalem. The scribe of Ezekiel, while in Babylonian exile, painted once more the religious scene that he had so often witnessed, of the women of Israel in the Temple Court bewailing the death of Tammuz:—

"Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz" (Ezek. 8:14). Marginal note says: "Tammuz, or Adonis, supposed also to be Baal-peor."

"Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these.

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the Sun toward the east" (Ezek. 8:15, 16).

The scribe of Ezekiel reveals by his remarks that he was not an Initiate of the Ancient Mysteries of Life. Not being such, he shows that he was an enemy of the Order, and branded as "abominations" the religious scenes he describes. We shall discover in due time that this scientific worship of the ancients is not to be confounded with the "filthy piety of the Christians," as Proclus says in his hymn to the Muses.

Several of the Psalms of David were parts of the liturgical service used in the worship of Tammuz (Adonis). The 110th Psalm in particular is an account of the friendly alliance between the Most High God, Jehovah, and Tammuz (Adonis) his mundane representative, in which Jehovah adorns Tammuz (Adonis) for his priest, as sitting at his right hand, and promises to fight for him against his enemies—such as the scribe of Ezekiel and his followers.

This god was worshipped at Byblis in Phoenicia with exactly the same ceremonies—the same articles of faith as to his mystical incarnation, his precious death, his burial, and his glorious resurrection and ascension, and even in the very same words of religious adoration and homage that are now, with the slightest degree of variation that would well be conceived, addressed to the Christ of the Gospels.

Dunlap says in his Mysteries of Adoni (p. 156), that, "Adonis, the Lord and Savior, was worshipped as the Creator of men, and god of the resurrection of the dead."

The birthday of Adonis (Tammuz) was celebrated on December 25, and this celebration is mentioned by Tertullian, Jerome, and other early Fathers of the Church, who agree that the ceremonies took place in a cave, and that the cave in which the people celebrated his mysteries in Bethlehem, was that in which Jesus was born (Doane, p. 364).

History shows that the influence of Tammuz (Adonis) as a god and savior was wide and far-reaching, but you will search in vain for the name of Tammuz in the Encyclopedia Britannica, 9th ed., while the same work and edition devotes sixteen double column pages to the story of Jesus. This is just another of the many illustrations of how the hand of Christianity has "suppressed all," as Eusebius admits, "that could tend to the disgrace of (our) religion."

Chapter No. 80
THE TWELVE APOSTLES

The Zodiac has its Twelve Signs. The biblical scribe begins the story of the "children of Israel" with Ab-ram (Ab-ra-ham) in the twelfth chapter of the first book of the Bible. Jesus the Christ has Twelve Disciples.

We have said that not a single passage purporting to be written as history, within the first hundred years of the Christian era, can be produced to show the existence at or before that time, of such a person as Jesus the Christ of the four gospels, or of such a set of men as the gospels describe as his Twelve Disciples (Lesson No. 23, Chap. 60).

Can the student recite the names of these twelve venerated figures, from Peter on? Even with the four gospels before him, he cannot construct a consistent list.

The appointment of these twelve must be assumed to have been important, and yet, with the exception of Peter, James, and John (and even of these, who can settle the identity of the James of Paul?), what do they effect? Some are mere names, and, with the said exceptions, they all quickly disappear from the pages of the New Testament. Yet these apostles should have been of great aid in spreading the new gospel, for they had labored with their Master, and had received the wonderful doctrine directly from his lips.

To the Apostles, Jesus is said to have appeared after his resurrection, and they witnessed the miracle of his ascension. But they are of such small importance, that in the Pauline literature there is but one solitary mention of a "Twelve," and that is in an evident interpolation which interrupts the sense (1 Cor. 15:1-11). Even were it in genuine text, it would create an insoluble problem, for according to the gospels and the Acts, it ought to have been "the eleven"; besides which, just below appear the words, "all the apostles."

Who were "all the apostles" (1 Cor. 15:7), if not the "twelve," or, at least, the "eleven?" That the expression could allude to a larger group is excluded by the mention of "above five hundred" (1 Cor. 15:6). Even if 1 Cor. 15:1-11 were genuine as a whole, it is clear that "the twelve" in vs. 5 is an interpolation, for in the 7th vs. appears the words, "all the apostles."

Thus, Paul makes no allusion to this venerated twelve. In the synoptic Gospels the "calling" of the apostles is evident miracle, for why otherwise should men suddenly leave their occupations and families and follow a stranger at a single summons?

Twelve was a sacred number with the ancients, derived from astrological considerations, and this points to mythology. The Cephas, James and John mentioned by Paul may be real figures, early propagandists; but the "Twelve Apostles" are evidently mythical.

In that case, what becomes of episode after episode in the Synoptics? And of apologue after apologue addressed by their Master to these "twelve apostles?" As the teachings of the Jesus of the gospels, it all vanishes into thin air, and shows that the various scribes of the gospels were merely reciting the Philosophy of the Ages, which they put on the tongue of their mythical gospel hero.

Lesson No. 31, Chapter No. 81
THE MYSTERY DRAMA

The Didache is held to be the oldest treatise or manual of Christian teaching—"The teaching of the twelve Apostles." This early document was discovered in 1873 by Brynnois, a bishop of the Greek church (Webster).

The first six sections of this document contain no reference to the gospel Jesus. The remaining ten sections are Christian, or, at any rate, largely so, in the form in which we now have them. They contain the "Lord's Prayer," which is known to be a compilation from Jewish phrases.

In the Didache this prayer is ascribed to "the Lord," but a "Lord" mentioned in Sec. 14 is the patently Y-H-V-H, so it is not clear who is the "Lord" of the prayer.

These Christian sections of the document refer to a "Jesus," in the following somewhat unexpected terms:

"Now concerning the Eucharist, thus give thanks: first, concerning the cup: We thank thee, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant."

But, like Paul, these sections make no reference whatever to the career of this Jesus. Yet, unlike Paul, they do NOT refer to a crucifixion, or even to a death. We find here a different circle of ideas from either the Pauline or the Evangelical. Who was this Jesus?

We have seen that many gods were worshipped in the ancient world extending from India to Egypt, and there can be no doubt that sacraments have been practiced by the people from time immemorial.

One god whose worship still prevailed in Palestine was a Joshua. His followers had been subordinated to those of Y-H-V-H, and were eventually suppressed by the official Y-H-V-H hierarchy of the Jews.

Like other suppressed practices, this survived in the hearts of the populace until the Christian era, or thereabouts. Connected with it were a sacrament and a ritual procession, with a mock coronation of "Jesus Barabbas," "Jesus, Son of the Father," ending in a mock-execution by "crucifixion" or "hanging on a tree." There was also a dramatic representation or mystery-drama, probably carried on in secret, as such things commonly were, by the Jesuit groups among the populace.

So far all this was more or less obscure, or at any rate not publicly explicit, and did not attract much attention on the parts of either of the Jewish hierarchy or the Roman authorities.

But due to the sporadic turbulence that had been chronic ever since the Maccabean Wars, combined with the persistent Messianic hopes of the Jews, as well as to the permeation of Palestine by Gentile influence, conditions eventually changed.

Popular leaders arose, especially one who combined Jewish with Hellenic antecedents, and who seems to have been named Saul (Paul). Under such leadership, the ancient and long-observed cultus of the Joshua-Jesus (Acts 7:45; Heb. 4:8) underwent a great resurgence.

It is tempting to surmise that Paul's Jesus may be the slain Jehoshua Ben-Pandira of a century or more before (Lesson 25, chap. 63). It also may be really a dim echo of a ritual sacrifice,

and thus be connected in some way with the ancient cultus. Paul's elusive Jesus and the "Lord" of the Didache are more likely to be the long-observed god of immemorial antiquity, brought out once more into the light of day and celestially transfigured.

Thus transfigured, also partly Hellenized by its half-Hellenic leader, and pushed by energetic propaganda, the cultus began to spread among the Gentiles. Whereupon two things ensued. It began to appear as a formidable competitor with orthodox Y-H-V-H, and thus incurred the hostility of the Jewish hierarchy. But a severance also developed within itself, between those who would have kept it wholly Jewish and were friendly to Jewry, and those, discerning, that its future was really among the Gentiles, gazed with a friendly eye upon Rome. Among its leaders, there developed an organization of traveling preachers. This was the first little germ of the Christian hierarchy, whose terrible history we know but too well, and whose pressure is upon us at this hour.

In the hands of this hierarchy, the Christian sacred books developed. Such books were essential to the new movement, because of the prestige of the Hebrew sacred writings, with which it had to compete. The literature is full of traces of the struggle within the church, of Gentile versus Jew, and of the ultimate triumph of the Gentile element.

Under the Gentilizing leaders of ancient Greece, whose were familiar with the dramatic methods of the Ancient Mysteries (to which we shall refer at length in due time), a transcript of the early drama of the Ancient Mysteries was crudely interpolated into the synoptic gospels, as Gerald Massey has shown (Lessons 25-27). The scribe of the fourth gospel, evidently being more familiar with the teaching of the Ancient Mysteries, wove much of such teaching into that gospel, as we shall later discover.

Evidence of the drama appears more clearly in the closing scenes of the gospel narratives. Let the reader peruse the narratives with attention from the "Lord's Supper" onward. He will discover that they are not written as a narrator would give them, but are given with a very singular compression, each action treading on the heels of its predecessor.

To such an extreme is this procedure carried, that in Mat. 26-45, 46, and in Mark 14:41, 42, Jesus tells the disciples to "Sleep on now and take your rest," and then, without the least pause between, he says, "Rise, let us be going."

This is not the method of narrative, not even of fictitious narrative. It is drama, as played on the stage. Let the reader turn to the well-known dramas, such as those of Shakespeare, and he will find a similar compression of events. The reason, of course, is that drama, by its very nature, must develop action rapidly. It must also minimize change of scene, and, according to these gospel narratives, there is little or nothing about the movement of the companies from place to place.

We can also, in the light of this suggestion, understand the apparently impossible search for witnesses at the last moment and in the dead of the night. For in a drama, that part would not be staged.

Above all, we can now comprehend the apparent impossibility of the garden scene, where words and actions of Jesus are given which there was no one to report. The garden scene gives minute details of what, in the terms of the case, there was no

one to report, the disciples being some distance off, in the dark, and asleep. But in a drama these scenes being actually presented on the stage, would be seen and heard by the audience. Then later on the drama was written out, just as it stood, with little or no expansion. It never occurred to the transcribers that what is possible drama, would make impossible narrative.

It is remarkable that drama, thus narrated, should ever have been taken for history.

But the question will be asked, Were there such dramas? There were. They were enacted in the Ancient Mysteries ten thousand years before the dawn of the Christian era, as we shall later see.

In great literature we need only recall the Prometheus Bound of Aeschylus, representing the sufferings of a savior-god, including even his "crucifixion" to the rock. In the popular forms of religion, dramatic representations of the sufferings and deaths of gods were a leading feature. The "mystery-play" continued to be popular through the Middle Ages, and survives in one or two places to this day.

But, given a religious drama, we must remember that it would be, in the nature of the case, founded upon an already existing—nay, probably a very ancient—cult. The essentially dramatic form of these narratives points of itself to the existence of a Jesus-cult of great antiquity.

Chapter No. 82

STRANGE AND MYSTERIOUS CLUES

There is evidence which shows that behind the New Testament narratives are things that do not appear on the surface. Some of this evidence is as follows:

1. Josephus mentions several men of the name of Jesus (Lesson 21, chap. 54). One was Jesus son of Sapphias, a Galilean, "leader of a seditious tumult of mariners and poor people." Another was Jesus son of Ananus, who for seven years cried: "Woe, woe to Jerusalem" (Mat. 11:21, 18:7; Lu, 10:13). He was scourged and brought before the Roman procurator, who asked him who and whence he was; but "he made no manner of reply," and the procurator dismissed him as a lunatic. "Nor did he give ill words to those who beat him, nor good words to those who gave him food" (Josephus). At last he was killed in the siege by a stone from an engine.

2. The Talmud contains an allusion to a Jesus (Jehoshua) Ben-Pandira, a worker of wonders, who had a following of five disciples. For some reason unspecified he was, in the reign of Alexander Jannaeus (Salome), about 71 B.C., stoned and "hanged on a tree" on the eve of a Passover. His mother's name is given in one place as Mary Magdalene! (Lesson 25, chap. 63).

3. The strange incident of Barabbas (Mat. 27:16, 20, 26; Mark 15:7, 11, 15; Luke 23:18), which cannot be historical, acquires a different aspect when we learn that the meaning of the name, Barabbas, is "Son of the Father." We are astonished when we discover that in the gospels themselves the reading, which was long the accepted reading in the early church, was "Jesus Barabbas"—that is, "Jesus Son of the Father" (Nicholson, *Gosp. Hebr.*, 1879, pp. 141-2).

4. In the book of Zechariah there are two picturesque passages about a Joshua (chaps. 3 and 6). Nominally, he is the High Priest mentioned in the book of Ezra, who seems to ap-

pear as an historical character. But circumstances of these two passages are not those of an historical High Priest, but of a quasi-supernatural figure. He is resisted by "Satan." He is crowned as King. He is, in his own person, the Messianic "Branch." He is associated with the ancient symbol of the "seven eyes," which reappears in the New Testament (Rev. 5:6; Zech. 3:9; 4:10), as an attribute of the Judeo-Christian Jesus-God.

The writer could never have thought of an actual contemporary man in this manner. Nor are the details of the picture invented ones—they are copied from older writings. The prophet, for the purpose he has in hand, attributes them to one of the re-builders of the temple. They are ancient divine attributes, pertaining to a far older Joshua. But that Joshua is here made quasi-human and distinctly subordinated to Y-H-V-H.

In considering these passages, we must bear in mind, first, that the Hexateuchal hero called Joshua (Jehoshua) is admitted by the Higher Critics to be unhistorical (Encyclo. Bibl., col. 2600; Lesson 13, chap. 35); and second, that the "Book of Joshua," being a compilation by the redactor of P. (Encyc. Bibl., cols. 2602-2605-6), did not exist at the time when these passages were written. So the scribe was not thinking of any historical character. What he had in mind was an ancient divine figure.

5. There is an Arab tradition that "Joshua" was the son of "Miriam." But the original form of that name is "Mariam," and the name of the sister of Moses is spelt "Mariam" in the Septuagint. Mariam is the name that reappears in the New Testament as "Maria" or "Mary" (Encyc. Bibl., cols. 2952, 3152). "Joshua," therefore, in this ancient tradition is the son of "Mary." And "Jesus" is a Grecianized form of "Joshua" (Acts 7:45; Heb. 4:8).

6. In the Epistle of Jude (5 and 6) appears an enigmatic passage whereof an older reading (recognized in the Revised Version) runs:

"Now I desire to put you in remembrance . . . how that Jesus (i.e., Joshua), having saved a people out of the land of Egypt the second time, destroyed them that believed not. And the angels which kept not their first principality . . . he hath kept in everlasting bonds under darkness unto the judgment."

In the apocalyptic Judeo-Christian work known as the Sibylline Oracles (trans. Deane, cit. Whittaker, *Orig. of Chris.*, 2nd ed., p. 27), we find:

"Now a certain excellent man shall come again from heaven . . . the best of the Hebrews, who once made the sun stand still"—thus unmistakably indicating Joshua (Joshua 10:12, 13). It is clear that a mere warrior could not bind erring angels. Nor, as we might long ago have discerned, could he make the sun stand still. To do deeds of this kind no less than a god is needed.

7. The name "Joshua" points to his having been, at some early stage, connected in some way with Y-H-V-H, for Jehoshua (Joshua) appears to signify "Y-H-V-H is deliverance." It is also well known that the name Jesus is but a Grecianized form of Jehoshua (Joshua).

The gospel Jesus (Joshua) is implicitly, in fact almost explicitly, identified with an ancient Joshua (Jesus) in the sense of a deliverer in the familiar passage:

"Thou shalt call his name Jesus (Joshua), for he shall save his people" (Mat. 1:21).

8. When the disciples are sent out, they exorcise in the

name of Jesus, in places where the gospel Jesus had never been and was not known, but were nevertheless the name Jesus seemed to be already known and to be efficient. On one occasion they report finding a non-disciple exorcising in the same name (Mark 9:38; Luke 9:49),—

"Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us."

In this connection we observe that Paul wrote:

"I certify to you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it" (Gal. 1:11, 12). Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven" (Col. 1:23).

This gospel was not that of the gospel Jesus, for it was many ages after Paul thus wrote that the gospel of the gospel Jesus began to be spread by an organization of traveling preachers.

9. In the "Acts of the Apostles" the apostles are said repeated, when arriving at a town, to find adherents and worshippers of Jesus (Joshua) there already in an unaccountable manner.

10. In 1 Cor. 2:8, Paul says that "the Lord of Glory" was crucified by archontou tou aionos, misleadingly translated "rulers of this world," but really "Powers of the Aeon"—i.e., Celestial Powers, a Gnostic expression. They are the "Principalities and Powers" against which the author of Ephesians wrestles (6:12; See Greek text of R. V., footnote). Thus the Jesus of Paul was really crucified by Celestial Powers, as we shall more clearly see in a later chapter on the Sun Myth. The epistles are full of Gnostic ideas about "Powers" and "Aeons."

11. In 2 Cor. 11:4 Paul refers mysteriously to "another Jesus, whom we have not preached," . . . and "another gospel, which ye have not accepted." Who was the other Jesus? Who was the author of the other gospel? What was its doctrine? Who was its god or savior?

Such are some of the strange and mysterious clues, which we but imperfectly understand, but which would mean much if the literature explaining them had not been destroyed by the early Christian Fathers.

These clues give us a glimpse of the real development that is hidden behind the veil of the quasi-historical narratives of the New Testament. They show—

1. That the Christian sacrament and the episodes of the four gospels are of the same nature as others that had long been current in the ancient world.

2. That originally the Crucifixion was not an earthly but a "celestial phenomenon." That the "Lord of Glory" (Sun) was crucified by Celestial Powers.

3. That a Jesus (Joshua) cult was already in existence before the dawn of the Christian era, and had long been in existence in Palestine.

4. That, as it had developed a drama, this cult must have been ancient.

5. That a number of enigmatic passages point to a Joshua (Jehoshua) as having been originally a very ancient Palestinian deity, whose cultus was gradually subordinated to that of Y-H-V-H, and his legend re-written as that of a human hero.

Ancient popular beliefs are of great vitality, and live for ages in spite of the priestly attempts at suppression. So it seems

clear that an ancient Jehoshua (Joshua) cult was lingering in Palestine at the beginning of the Christian era. When alluded to in Greek-written documents, the name would appear as "Jesus!"

From our examination of the matter, it appears that—

1. There is no external evidence of the existence of the gospel Jesus.
2. The gospel Jesus is not known to Paul.
3. The gospel Jesus is not known to the authors of the *Didache*.
4. No historical episodes of action can be extracted from the gospels with any degree of reliability.
5. The "Nazareth" problem is extremely obscure. It is unknown to Paul, and doubtful whether such a village existed at that time.
6. The twelve apostles are unknown to history, are unknown to Paul, and are clearly mythical figures in the gospels.
7. An ethic deriving from the gospel Jesus is not known to Paul, and in the gospels is either of external origin or late.
8. A definite "Christian" teaching cannot be pointed out in the gospels.
9. The style of the gospel Jesus is not that of a real and living man, but of a mythical character.
10. The closing scenes of the gospels, when examined, break down as history. They are interpretable as drama, and as drama only.
11. Parallels to every salient episode of the gospels are disclosed by Comparative Mythology.
12. Eleven scattered clues indicate an actual development behind that which appears upon the face of the gospel narratives, showing that the source of the Christian system and story was not that of an historical personage, but an ancient cult of a divine Joshua (Jehoshua, Jesus).

Chapter No. 83

THE LETTER AND THE SPIRIT

The Christian Bible as the "Word of God," and the New Testament tale of "Our Lord and Savior Jesus Christ," we have disposed of in the preceding chapters. From this popular viewpoint, we put the "Holy Bible" back on the self—but we take it down again for what it really is, *The Philosophy of the Ages*. From this angle we shall give it a further examination.

Ezra, as we have seen, with his associates, prepared the first several books of the Old Testament from material gathered from other nations and races. By interpolating certain statements and phrases, sentences and paragraphs, they made these writings to serve the best interest of the priesthood. For not only were the Jews of the little land of Palestine to be "God's chosen people," if they kept his covenant, but "ye shall be unto me a kingdom of priests" (Ex. 19:6).

Not only did the Priesthood, with the aid of the Roman Emperors and the Roman Army, make this last statement come to pass, but by the nefarious work of the priesthood, the "kingdom of priests" lasted and continued for over a thousand years, in all its glory, to the darkness of Europe and the degradation of nations. Only now are the people of Europe and the western world beginning to revive from the mental paralysis that resulted from the terrible work of the "kingdom of priests."

We are not condemning the Bible. We are condemning the

tyrants who used it to sink Europe into the greatest state of darkness and iniquity known to history. They took the Bible, the esoteric teachings of which they did not understand, and used it to serve their base ends.

The church today is the most ignorant of the true meaning of that which it attempts to teach. Albert Pike writes:

"There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the *Sohar*" (*Morals and Dogma*, p. 105).

For instance, the Hebrew allegory of the Fall of Man, as taught by the church, is a meaningless fable; whereas, the story contains the Inner Doctrine that symbolizes the grandest allegory of science. The first eleven chapters of Genesis have been ridiculed by Voltaire and others, who could not grasp their esoteric meaning, and yet these writings conceal under their symbolical covering, certain facts of human existence that carry us back to the most remote epoch of human development.

Our educational institutions are still searching for the (1) Garden of Eden, the (2) Tree of Life, and the (3) Tree of the knowledge of Good and Evil.

In the Ancient Mysteries, the Garden of Eden is the Human Body, the Tree of Life is the Human Generative Organs—the most sacred parts of the body, and the Tree of the Knowledge of Good and Evil is Sex Consciousness.

But in all ages, from the masses, whom Emperor Julian called "the vulgar herd," the esoteric teachings of the Mysteries were jealously guarded and concealed, and the masses were led to believe that the Garden of Eden was a land of paradise located somewhere, that the Tree of Life was some peculiar kind of fruit tree, and that the Knowledge of Good and Evil was some sort of secret learning.

This erroneous belief of the Grand Trinity, mentioned in Genesis 2:8, 9, still prevails among the masses and in our educational institutions. It is this erroneous belief that this course is designed to correct.

The Grand Trinity described in the Foundation of Human Existence in the Flesh. It is the basis of the Inner Doctrine of the Ancient Mysteries. It is the Principal Doctrine of this course of study. But before we could hope properly to impress these things upon the miseducated student, it was necessary for us first to explain how the selfish priesthood not only crushed and destroyed the Ancient Mysteries and their Temples, thus plunging the world into darkness, but how the priesthood, for power and profit, has misled the people by literalizing the letter of the teachings of the Ancient Mysteries, because the spirit thereof was concealed from and unknown to them.

It is this erroneous teaching that has focused man's attention in the wrong direction. Instead of his searching WITHIN for the Kingdom of God (Luke 17:21, 22), he has searched without. When we seek and find that kingdom (Mat. 6:33), then only shall we learn the mysteries thereof (Mark 4:11). But so long as man remains in darkness, and searches WITHOUT for the Kingdom, then to such the esoteric teachings of the Scriptures are but strange parables, and he sees but does not perceive, and he hears, but he does not understand (Mark 4:12).

The Masters of the past have taught the masses freely, but have concealed the Inner Doctrine of their teaching in allegories and parables. The Inner Doctrine they explained only to those entitled to know the mysteries of the Kingdom of God.

Unto others, all things were done in parables (Mark 4:11).

There are three reasons for this, viz., (1) If we cast the precious pearls of Truth before swine, they will trample them under their feet, and turn again and rend us (Mat. 7:6). (2) The deceived masses always mock at things easy to be understood and crave the mysterious (Mat. 27:29). (3) Truth must be withheld from those who are not sincere, and are seeking for means to gain power over the people (Mat. 16:12).

For these chief reasons, and the others that grow out of them, the Ancient Masters concealed the secret of the inner doctrine from all except the Initiates, Adepts, and Sages, or the Elect (Mat. 24:24), and used false explanations and misinterpretations of their symbols to mislead those who are not able to contemplate it in all its brilliance; and to draw the masses away from it. Pike says:

"Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God incapacitates many men, by color-blindness to distinguish colors, and leads the masses away from the highest Truths, giving them the power to attain only so much of it as it is profitable to them to know. Every age has had a religion suited to its capacity" (Morals & Dogma, p. 104).

This last statement takes our mind back to the Dark Ages, and we fancy we can behold the gullible masses of ignorance, eagerly drinking in as Truth the very teachings that we have disposed of in the preceding pages as false and worthless.

There is no sight more pitiful and ludicrous to an Initiate, than the spectacle of the modern preacher in the pulpit, attempting to "explain" to his audience the "mysteries of the kingdom of God," as expounded by the letter of the scriptures. Practically all preachers of this age are as ignorant of the Inner Doctrine concealed in the allegories in the scriptures, as is the most backward of his flock.

The preachers preach from the "letter" of the scriptures. They literalize every recorded statement therein. They know nothing about the Spirit thereof. And Paul clearly asserted that "the letter killeth, but the spirit giveth life" (2 Cor. 3:6).

Chapter No. 84

ALLEGORY OF ABRAM (Abraham)

For fifteen hundred years the priesthood has preached the biblical story of Abraham (Abram) from the "letter" of the scriptures. Yet, Paul, in the 4th chapter of his Epistle to the Galatians, clearly asserts that these "things" concerning Abraham (Abram) "are an allegory" (Gal. 4:24). He says:

"It is written, that Abraham (Abram) had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondmaid born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" (Gal. 4:22-26).

When we run this "allegory" down, we discover that Abram (Abraham) is just another myth of the Sun.

The biblical scribe condensed in the first eleven chapters of Genesis, the account of the Creation. But it required fourteen

chapters for him to describe the work and wanderings of Abraham (Abram), who dies in the 25th chapter of Genesis at the "good old age" of "an hundred three score and fifteen years" (vs. 7, 8).

Taking fragments from other races and nations, the scribe relates a brief account of the Creation, and ends that part of his story with the 11th chapter. He names many persons and places; but with the exception of Noah, little is recorded relative to these persons and places.

The scribe hurries on through chapters ten and eleven, as though anxious to begin the story of his people. In these two brief chapters he covers a vast period of time, from the death of Noah, who lived after the flood three hundred and fifty years (Gen. 9:28), down to the building of "great cities" in "The land of Shinar" (Gen. 10:10, 12), and to the birth of Abram in the land of "the Chaldees" (Gen. 11:26, 28).

A different order of procedure appears when Genesis XII is reached. In the first verse it is written:

"Now the Lord had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, and unto a land that I will shew thee; and I will make of thee a great nation."

The following fourteen chapters are devoted to Abram (Abraham) and his family, and his work. In Gen. xvii this statement appears:

"Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee" (vs. 5).

This statement seems innocent according to the letter, but according to the spirit, it means much. Observe the phrase: "For a father of many nations have I made thee." What does that mean? Let us see:

"Ur of the Chaldees" is the home of Terah (Gen. 11:28). "And Terah lived seventy years, and begat Abram" (vs. 26). Ur was the chief seat of the Moon-God Sin, whence comes the name Mt. Sinai, to which the Lord descended from heaven, in smoke and fire "as the smoke of a furnace" (Ex. 19:18), and where Moses met the Lord and received the law.

Terah took his family and set out "to go into the land of Canaan; and they came unto Haran (Kharran-Charran, Acts 7:2), and dwelt there." Haran was the next important city from Ur. "The days of Terah were 205 years: and Terah died in Haran" (Gen. 11:32).

Ab-ram (Ab-ra-ham) grew up in Haran (Charran), living there until he was "seventy and five years old, when he departed out of Haran," and "went forth to go into the land of Canaan" (Gen. 12:4, 5).

Now we shall see who Ab-ram is, and whence comes the name. Dunlap mentions the "Firegod of Ur, and writes:

"The Firegod of Ur was Ab-Ram . . . The Hebrew word Ab means Father, and Ram means Most High." . . . Abraham and Israel were known to be names of Saturn" . . .

"Saturn-Kronos among the Syrians was Highest God and Highest Planet. But he was also regarded as Time itself, the eternal Chronos that was before all things. (On the Babylonian cylinders Saturn-Kronos carries the ring of eternity)."

"Ab meant Father; Ab-Ram meant Father on high—Ram (high); Bara meant Creator, and Abraham, the Creator of the

people (am equals people), Brahm in India." . . .—p. 75.

Ab-Ram married, and the name of his "wife was Sa-rai (Sarah). Regarding these things Dunlap says:

"Sahra is the Moon . . . It was usual with the Old Arabians to regard Saturn and Abram as their progenitor, and while looking upon Saturn as their father, they claimed Sarah (Asarah, Asherah Venus) as their Mighty Mother, for the Moon is the Mother of the kosmos, and the poet wrote that 'all things are born of Saturn and Venus.' . . .

"Ab-Rahm was, then, the father of the Arabs and Hebrews. . . The Hebrews came from Hebron, hence their name . . . Hebers (Hebraioi) of Hebron (Khebron) . . . a city of the fire-worshippers of Sada."—p. 76.

Dunlap states that the city of Ur was dedicated to the Moon-god Sin, and that the Chaldean monarchs traced their descent from Sin. Sayce says that Sin-ai is the range of Mountains of Sin, the Chaldean Moon-god. The word Sin in Num. 28:15 and 29:10 refers to the Moon-god Sin.

Chwolsohn writes that the Harranites regarded their Moon-deity as male and female, and that the worship of the Moon under the name of Sin in Harran was very ancient. Dunlap observes:

"As soon as the Newmoon came in, the Temple Gate Nicamor was opened, as on the Sabbath. The citizens hurried to the Temple, the priests and levites to their posts, and burnt offerings were made."—p. 273.

Terah lived and died in the land of "the Chaldees." He worshipped Brahma, the Hindu God, the Father. He was a child named Ab-ram, and this name is later changed to Ab-ra-ham.

C. W. King in his work, "The Gnostics," states that the words "brahma" and "abrahm" have the same numerical value. The root is "bar" (create); allied to "iubar," a sunbeam, and "bhri" to produce.

A. H. Sayce, in his Science of Language, says that the word "Bharami" means the "bearing of me." Thus, with the Hindus, Brahma is God, Creator, Father. So Ab-ram (Ab-ra-ham), the Firegod (Sun-Saturn), and Sarai (Sa-rah), the Moon, are given by the biblical scribe as the original progenitors of the "children of Israel" (of Saturn).

With this explanation of the story, we can better understand what Paul means when he says that the story of Abraham and his two children, Ishmael by Sarah's maid Hagar (Gen. 16:2, 4, 15), and Isaac by Sarah (Gen. 21:3), is "an allegory" (Gal. 4: 24).

During the many years that Ezra and his Jewish associates were in exile in Babylonia (Chaldea), they had time to study these things, and discover a legend among these ancient people, to the effect that all great races and all great man were the descendants of the gods.

In line with this legend, Ezra invented the story of Ab-ram (Most High Father—Sun), and Sa-rai (Moongod of Kharran), and began it with the twelfth chapter of Genesis, to have it agree with the twelve constellations, called the Signs of the Zodiac.

"For a father of many nations have I made thee" (Gen. 17:5). The hidden meaning of this phrase is, that the Sun was regarded by the ancients as the Generative Principle of the Creator, thus being the "Father of Nations and Races."

The Moon was regarded as the wife of the Sun; and Ezra has the Hebrews descend as the children of Ab-ram (Sun) and

Sa-rai (Moon). He then weaves a humanistic story around these mythical figures, giving them the appearance of persons. He has children born of them, and gives them names; and they have children, some of which go down into Egypt, where they "increase abundantly and multiply, and waxed exceeding mighty; and the land was filled with them" (Ex. 1:7). An allegory, says Paul.

The student should here read again Chapter 20 of Lesson 8, and Chapters 21 and 22 of Lesson 9. There he is told that the Egyptian records give no account of any migration of "the children of Israel into Egypt, and now he discovers why. There was no such migration. The story is a myth. The story of Abraham is a myth. Abraham himself is a myth. It is the work of the priest Ezra. He found that other races had histories, and so he invented one of his people, and exalted them by having them descend from the Sun and Moon as their progenitors.

How many centuries the orthodox preacher has delighted in describing Abraham's unbounded faith, when he related the mythical story of Abraham's willingness, at the command of the Lord, to offer his son Isaac as a burnt offering (Gen. 22:1-12).

More allegory, as Paul says, the letter of which amazes the credulous and misled Christian, but the spirit of which tells the initiate a different story.

Lesson No. 32, Chapter No. 85

LAND OF MU (Lemuria)

In Elementary Orthopathy, Lesson No. 1, the student is asked whether he is searching for Truth. All students invariably answer in the affirmative.

People think they are searching for Truth. But experience proves that this is wrong. Experience proves that most people are searching for evidence to confirm what they already believe. They reject with scorn that which fails to harmonize with their belief, and yet their belief is inherited from their ancestors, who based their belief on traditions, handed down from father to son during the ages.

There have been martyrs among the religions of all countries, but their zeal and confidence were no evidence that their religious opinions and beliefs were rational, or in any way corresponded with the deeper laws of the Universe. A person may be ever so sincere in his belief, but that sincerity is no evidence of intelligence on his part, much less is it proof of the truth of his belief.

This knowledge led us to insert a Test Lesson in Elementary Orthopathy, being No. 25. By the answers of students to the questions of this lesson, we were able to determine whether their minds are open or closed.

The story of the Garden of Eden, of the Tree of Life, of the Tree of the Knowledge of Good and Evil, of the Fall of Man, of Crucified Saviors, as strange as it may seem extends round the world. To their astonishment; the first Spanish monks who sailed to the Western Hemisphere, found the story of these things in Mexico, Central and South America.

The fact that the story appears in all parts of the world, shows that it had a common origin. Research workers have spent their lives in ferreting out this mystery. Their labors have yielded amazing results, which are carefully kept out of our schools and churches.

We have previously referred to sunken continents, to the

Antediluvian World, and to Man's original home. We mentioned the lost continents of Atlantis and Lemuria. We shall now go more in detail as to the latter, which James Churchward calls the Land of Mu.

Three wonderful works by Churchward come to our attention. They are (1) *The Lost Continent of Mu*, (2) *The Children of Mu*, and (3) *The Sacred Symbols of Mu*.

It appears that Churchward first went to India as a young man in 1868. Soon after his arrival he was assigned to Central India to assist in famine relief. Here he met a high priest—a Rishi—in a Temple School Monastery. They became fast friends, so close that the priest made available for Churchward some of the ancient tablets that had been concealed for thousands of years within the temple vaults, and showed him the simplest interpretation for some of the symbols carved thereon.

Observing the young man's enthusiasm, the Rishi gradually went farther and farther in his teachings until eventually he had taught Churchward a new language—supposed to be the original language of Mankind—and astounding facts, substantiated by these tablets, which would fire the dullest imagination.

For twelve years this friendship continued, until Churchward was in his own right the master of the language of Mu, and until he had sufficient knowledge of the earliest (known) civilization described on the tablets of the temple to (aid him in his) search for further evidences of this civilization.

It was thus, following clues gained from these tablets, that about 1880 Churchward left India for the South Seas (the Caroline Islands), searching further for proof of Mu's existence. Evidence discovered on rock carvings, read correctly for the first time, as he believed, since the destruction of Mu, led him farther in his search. He proceeded to Tibet and parts of Central Asia. Thence he went to Egypt, where the Bulak Museum in the ancient city of Cairo holds records the meaning of which have been lost through thousands of years.

About 1885 further searching led Churchward to Siberia and the valley of the Lena. Thence to Lackoff Islands (The Island of Bones), just beyond the mouth of the Lena, from where he made his way toward the Ural Mountains and the end of the Drift Line. Here his trail ended.

Forced for the time being to give up his search, Churchward went to Australia where he spent some years in business. Relatives persuaded him to visit New Zealand, which he did, and here he picked up some clues from the natives (Maoris) which started him again on his searchings.

Going to the Polynesian Islands he spent over two years exploring the various groups—Samoan, Tahitian, Marquesan, Tongan, etc.—where he at last found the missing links to the amazing story that he had first discovered years earlier.

That story is the story of Mu and her vast civilization, which spread over the whole world twenty thousand to two hundred thousand years ago, inclusive. It is the story, not only of how that civilization grew, but of how it was destroyed and lapsed into the savagery, out of which our own modern culture has developed.

In the Preface to *The Lost Continent of Mu*, Churchward says:

"All matters of science in this work are based on the translations of two sets of ancient tablets. Naacal tablets that I discovered in India many years ago, and a large collection of stone tablets, over 2,500, recently discovered by Wm. Niven in Mexico.

"Both sets have the same origin; for both sets are extracts from the Sacred Inspired Writings of Mu.

"The Naacal tablets are written with the Naga symbols and characters—and, legend says, were written in the Motherland and first brought to Burma and then to India. Their extreme age is attested to by the fact that history says the Naacals left Burma more than 15,000 years ago.

"Where the Mexican tablets were written is problematical. They are mostly written in the northern or Uighur symbols and characters. What actual writing there is on both sets is in the alphabet of Mu, the Motherland. Whether they were written in Mexico or in the Motherland and brought to Mexico, I cannot say. They are over 12,000 years old, as shown by some of the tablets.

"Among the Mexican tablets I have found several that speak of Mu, and others that supply missing links in my Naacal tale of Creation. These I have added to the text of this edition of Mu, giving their dissections, decipherings and translations.

"Some of the subjects embodied in these American tablets are:—an account of the Creation, in minute detail, Life and its origin minutely given. The origin and workings of the 'Four Great Cosmic Forces.' Over 1,000 tablets are devoted to this subject, and last but not least—The creation of woman."

(Note: Living Forms have a beginning, but Life did not begin. Things that have beginnings must have endings. But Life, unborn and undying, is eternal and everlasting, without beginning and without ending. It is erroneous to speak of the "origin of Life." But it is correct to speak of the "origin of Living Forms."—Hotema.)

"The Naacal tablets that I discovered in the Orient were only fragments of the various subjects with many missing links. The Mexican tablets not only confirm the Naacal, but supply many of the missing links.

"I spent many years proving, as far as possible, by experimentation, that the facts described in these tablets were true. I spent over fifty years in investigation, research and exploration, to prove out what I found written on these intensely interesting Naacal tablets. I have yet to find the first one that is wrong.

"The Mexican, like the Naacal tablets, indubitably establishes to my own satisfaction, that at one time the earth had an incalculably ancient civilization, which was, in many respects, superior to our own, and far in advance of us in some important essentials that the modern world is just beginning to have cognizance of.

"These tablets, with other ancient records, bear witness to the amazing fact that the ancient civilizations of India, Babylonia, Persia, Egypt, and Yucatan were but the dying embers of the first great civilization.

"The Oriental Naacal tablets that formed the foundation of the first edition of this book (we have the fourth), were a wonderful history of past man. Niven's Mexican Stone Tablets are equally wonderful and instructive, if not more so. They confirm my contention that the oldest records of man are not to be found in Egypt, or in the Valley of the Euphrates, but right here in (tropical) America, and in the Orient, where Mu planted her first colonies.—pp. 7-8.

Chapter No. 86 LAND OF MU (Continued)

In his work, *The Children of Mu*, Churchward gives a summary of the evidence he has discovered that proves the ex-

istence of Mu long ages ago. We reproduce that Summary here.

The Land of Mu (Lemuria) was a large continent situated in the Pacific Ocean between America and Asia, its center lying somewhat south of the equator. Basing its areas on the remains that are still above water, it was about 6,000 miles from east to west, and about 3,000 miles from north to south.

All the rocky islands, individually and in groups, scattered over the Pacific Ocean (which is and includes Oceania) were once part of the continent of Mu.

About twelve thousand years ago cataclysmic earthquakes rent Mu asunder. She became a fiery vortex, and the waters of the Pacific rushed in, making a watery grave of a vast civilization of sixty millions of people. Easter Island, Tahiti, Samoas, Cook, Tongas, Marshall, Gilbert, Caroline, Marianas, Hawaii and Marquesas are the pathetic fingers of that great land, standing today as sentinels to a silent grave.

The existence of this great continent is confirmed by:

1. Naacal tablets, books, writings, inscriptions and legends found in India, China, Burma, Tibet, and Cambodia.
2. Ancient Maya books, inscriptions, symbols and legends found in Yucatan and Central America.
3. Remains, inscriptions, symbols and legends found among the Pacific Islands.
4. Stone tablets found in Mexico near Mexico City.
5. Cliff dwellers' writings and inscriptions found in Western North America.
6. Books of old Greek philosophers.
7. Books and writings of the ancient Egyptians.
8. Legends throughout the world.

These confirmations are all given in *The Lost Continent of Mu*. They show:

There was once a large continent of land in the Pacific Ocean called the Land of Mu.

On this great continent man made his advent on earth about two hundred thousand years ago.

Both the Naacal and the Mexican tablets show clearly that man is a special creation. They also show in what way he differs from all other creations. An account of the creation is given in both sets of tablets that is strikingly similar to the biblical account.

At the time of Mu's destruction, her people were in an exceedingly high state of civilization. As regards Science (Knowledge of Nature), she was far ahead of the present time. No wonder! She was at the end of two hundred thousand years of experience and development. We today cannot claim five hundred.

The great civilizations of the old Oriental empires—India, Egypt, Babylonia, etc.—were only the dying embers of Mu's great civilization. They were her children, who withered and died without her care.

All tablets, inscriptions and writings that I used in *The Lost Continent of Mu* are accompanied by keys for reading them. Every assertion made is accompanied by reasonable proof. The facts are there. The theories will have to take care of themselves.

I wish it understood that what is revealed of the past in my writings, must not be considered as discoveries by me. I am simply stating what I find in writings that run from 12,000 to 70,000 years ago, if the mode of keeping time was correct.

What is disclosed in these writings is startling, yet archeology and geological phenomena corroborate the facts without calling to our aid legends that also confirm them. Lao Tse, the Chinese sage 600 B.C., speaks of the great learning and advancement of his prehistoric forefathers.

The Ancients were wise and thoughtful for those who were to come after them. They left indestructible records written on clay and stone. Their wisdom is spoken of by Souchis priest of Sais to Solon the Greek, as recorded by Plutarch. These writings have been broken up and many of them lost. As they were universal among the Ancients, scraps and fragments of them are found in all quarters of the earth. When put together, they supplement one another to a great extent, so that by combining them we can make a beginning towards unraveling the wonders of the earth's First Great Civilization (so far as we know).

For over fifty years I have been hunting these scraps and putting them together, so as to form the beginning of an intelligent tale of the Creation of Man. It rests with those who come after me to complete the tale.

Ancient Relics.—Relics that can be traced back as coming directly from Mu, the Motherland, are extremely rare. During the past few years I have been singularly fortunate in finding two that are at least intimately connected with Mu. Both are symbolic figures in bronze. They were either made in the Motherland, or in one of the ancient Uighur cities before the eastern half of that great empire was destroyed by the north running wave of the last Magnetic Cataclysm that was the biblical "Flood."

This (giant) wave destroyed all the country over which it ran, the people were drowned and the cities washed away or buried under the drift. The Uighur Capital City today lies under fifty feet of boulders, gravel and sand. It is situated in the Gobi Desert, which today has large areas of rock only, the soil and everything with it having been washed away by the "Flood."

I am using one of these relics as the frontispiece of this book. It is, without question, one of the two oldest bronzes in existence. If Uighur, it is about 18,000 or 20,000 years old. If from Mu, the age cannot be estimated.

This figure is a symbol of Mu as the great ruler. The fineness of the workmanship is not to be found surpassed, and very seldom equaled in any of the prominent jewelry stores in our big cities today. Both symbols have been in America for about 150 years. I know their history, but the less said about it the better, since, in the Oriental home from which they were taken, they were, without question, sacred relics.

The British Museum has three scepters that undoubtedly were manufactured in Mu before she went down in the ocean.

In Mu, the Motherland, there were ten distinct tribes. Although they were physically easily differentiated, there were few variations in language, and these only of a minor character (Gen. 11:1—The whole earth was of one language, and of one speech). A greater change is seen in their glyphs or writings.

In the Motherland each of her people occupied its own territory; and when various tribes took part in the colonization of a new country, they did not settle down indiscriminately, but each tribe took its own land and built its own cities as their fathers did in Mu (Gen. 10:11). They settled down adjoining each other and formed a homogeneous whole.

This original form of isolation grew with time, so that the

tribes eventually became separate peoples, and finally nations. And as the isolation became greater, changes in language crept in. (Children of Mu, pp. 15-19).

Chapter No. 87
OSIRIS

From the evidence presented, it seems that in the Land of Mu originated the story of the Garden of Eden, of the Tree of Life, of the Tree of the Knowledge of Good and Evil, and of the Crucified Saviors. From this land the story of these things spread over the world.

We shall notice first Osiris, the story of whom largely appears in the four gospels as being the story of Jesus the Christ.

Churchward asserts that "Osiris, who lived 20,000 B.C., and Jesus (of the four gospels) taught identically the same religion. Some of their preachings are word for word, line for line, and sentence for sentence, the same. Both learned from the same source—The Sacred Inspired Writings of Mu" (Sacred Symbols of Mu, p. 231).

This assertion makes it apparent that it would be well to learn something of Osiris, "one of the oldest of the Egyptian gods." We shall first observe what Churchward says regarding him, to which end the following is excerpted by permission from Churchward's works:—

The myths in Egypt about Osiris are bewildering. The Egyptians claim that Osiris was born in Egypt, and that he was once the monarch of Upper and Lower Egypt. It is also claimed that he was murdered by a brother called Set, who became fanatically jealous of Osiris because the people so loved him for his goodness and gentle teachings. It is said that he was buried at Philae—other towns claim his remains. According to these myths, he must have lived since the union of Upper and Lower Egypt was accomplished under Menes, about 5,000 B.C.

Against this, we find in the Naacal writings that Thoth, the founder of the Lower Egyptians, built the first Egyptian temple at Sais 16,000 years ago. This is confirmed by a tablet dug up by Dr. Paul Schliemann at Maycarne, Crete. The tablet states that:

"The first Egyptians were Atlantians headed by Thoth, the God of History. They settled on the banks of the Nile at Sais, where he built the first temple.

In this temple of Sais, Thoth taught the Osirian religion. There were no kings of Egypt for an immensely long period after Thoth's time. Egypt was a sub-colony of the Motherland (Mu), under direct control of the colonial empire—Atlantis.

Let us see who Osiris actually was, and the time that he lived. In two Himalayan monasteries, one in India, the other in Tibet, there are two Naacal tablets belonging to the Sacred Inspired Writings of the Motherland (Mu): They are identically the same, word for word, were copied from the originals in the Motherland and brought to the continent of Asia by Naacal missionaries. They belong to the historical section of the Sacred Books. They relate:

"Osiris, when entering manhood, left the home of his birth, Atlantis, and came to the Motherland where he entered one of the Naacal colleges. Here he studied the religion and Cosmic Sciences of the Motherland. When he passed his degree of

Master and Adept, he returned to his own country, Atlantis. There he devoted his life to the teachings of the people, the first religion of man, and to weeding out and eliminating extravagances, inventions and misconceptions that had crept into the religion of Atlantis under a rank priesthood."

(Note: That was 20,000 years ago. Human nature changes not. The priesthood is ever and eternally the same, seeking power over the people by teaching lies that lead to mental paralysis and darkness.—Clements.)

Osiris became the Hieratic Head of Religion in Atlantis, which office he held during a long life. The people loved and worshipped him for his gentleness, goodness and kindness. They wished to dethrone Ouranos the King, and place Osiris on the throne. This Osiris would not allow to be spoken of, and so condemned the idea that it was abandoned.

There is no mention in the Naacal writings as to the cause of the death of Osiris. The Egyptians have their own tale, according to which the end of Osiris was a tragedy, which occurred about 20,000 B.C. His name was so revered and he was so beloved, that after his death he was deified, and as a lasting monument to his name, religion was called after him, just as the Christian religion is called such after the name of Jesus the Christ.

I could not find the name of the brother who murdered him, so the probability is that the Egyptians invented the name of his murderer. Nor do I find anything about Isis and Nephthys, but it is mentioned that he had a son, who became the Hieratic Head of Atlantis at the death of his father. I do not, however, find his name.

Chapter No. 88
OSIRIS (Continued)

Religion of Egypt.—The first we know about the religion of Egypt is where an ancient record states that about 16,000 years ago, Thoth, the son of an Atlantian priest, planted the Egyptian colony at the mouth of the Nile, and at Sais on the banks of the Nile, built a temple and taught the Osirian religion.

The Osirian religion, as I have previously shown, was the religion of Mu after Osiris had cleansed it of all the (priestly) extravagances that had crept into it in Atlantis, 22,000 years ago, the religion being then called after him, the Osirian religion.

At his death, the son of Osiris became the hieratical head and was supposed to be called Horus; but whether Horus was his actual name or a title, I cannot discover. But a Horus was always the hieratical head of the Osirian religion down to the time of Menes, or about 5,000 B.C. Thus it is shown (by ancient records) that the religion of Egypt commenced with that of the Motherland as taught in the Sacred Inspired Writings (more than 70,000 years old).

From the time of Thoth down to the time of Menes, the Egyptian colony was ruled by the church, under the head of a Horus. The last Horus is recorded when Menes took the throne.

About ten thousand years after the time of Thoth, the unscrupulous Egyptian priesthood, to bring fear and dread upon the people and so enslave them for their priestly purposes, turned Set into the devil of today (Whence comes the word Satan).

Until a devil was invented by the Egyptian priesthood,

such the Soul or Divine Force and the Material Affinities for control of man's mind, and, through his mind, his bodily actions. The Soul's endeavor was to raise the Material Man to a higher plane. This the Material Affinities fought against, and tried to keep man down to their own level.

Manetho, the Egyptian priest historian, says that during the 11th Dynasty the priesthood began to teach the people to worship the Sacred Symbols instead of the Deity Himself as heretofore. (Note: Here is the birth of Idolatry, and arises from the work of the priesthood—Clements.) This was the first step in the debauchery of the Egyptian religion, which reached its peak during the 18th Dynasty, and ended in every conceivable extravagance coupled with idolatry. The advent of Moham-medanism wiped out the old religion of Egypt, although the Christian religion had made a little progress owing to the work of a people called the Copts.

* * * * *

As an example of the gross extravagances in symbols and teachings of the Egyptian priesthood, I shall take the triad—Osiris, Isis and Horus.

Osiris was a man who lived in earth and about whom there are many Egyptian myths. There is also a short authentic history about him, showing that he was a great Master (of the Ancient Mysteries), and lived about 22,000 years ago. Isis was the symbol of the Creator's female attribute. From this union a son was born called Horus. Isis had a sister called Nephthys, and a brother called Set. So that the female attribute of the Creator had three members—two females and one male—Isis, Nephthys and Set.

In plain, unadorned language the foregoing says: An earthly man Osiris married a spirit a female attribute of the Creator Isis, and they have a son. But Isis was only one forming the female attribute of the Creator. The writings of the Motherland (Mu) say the Creator was Lahun, two in one, not four in one.

Can anything more grotesque or absurd be imagined than the foregoing? Yet this seems to be the theology and teachings of the Egyptian priesthood for a long period in their history—thousands of years. Is it any wonder that they were thrown into the discard? Dozens of other examples could be quoted, but I think this one all sufficient to show the abuses engrafted into their religion (by the scheming priesthood).

Chapter No. 89 OSIRIS (Continued)

We now turn to the works of other writers for further information relative to Osiris, whose religion appears to have come to Egypt from the lost continent.

T. W. Doane states:

"The ancient Egyptians celebrated annually, in early spring, about the time known in Christian countries as Easter, the resurrection and ascension of Osiris. During these mysteries the misfortunes and tragical death of the "Savior" were celebrated in a species of drama, in which all the particulars were exhibited; accompanied with loud lamentations and every mark of sorrow. At this time his image was carried in a procession, covered, as were those in the temples, with black veils. On the 25th of March his resurrection from the dead was celebrated with great festivity and rejoicings" (Higgins).

Alexander Murray writes:

"The worship of Osiris was universal throughout Egypt,

where he was gratefully regarded as the great exemplar of self-sacrifice—in giving his life for others—as the manifestor of good, as the opener of truth, and as being full of goodness and truth. After being dead, he was restored to life" (Manual of Mythology, p. 347).

Mons. Dupuis says:

"The fathers of the Church, and the writers of the Christian sect, speak frequently of these facts, celebrated in honor of Osiris, who died and arose from the dead, and they draw a parallel with the adventures of their Christ. Athanasius, Augustin, Theophilus, Athenagoras, Minucius Felix, Lactantius, Firmicius, as also the ancient authors who have spoken of Osiris, . . . all agree in the description of the universal mourning of the Egyptian at the festival, when the commemoration of that death occurred. They describe the ceremonies that were practiced at his sepulchre, the tears, which were there shed during several days, and the festivities and rejoicings, which followed after that mourning, at the moment when his resurrection was announced" (Origin of Religious Belief, p. 256).

Bonwick remarks:

"It is astonishing to find that, at least five thousand years ago, men trusted in Osiris as the 'Risen Savior,' and confidently hoped to rise, as he arose, from the grave" (Egyptian Belief, p. 6).

Again he observes:

"Osiris was, unquestionably, the popular god of Egypt. . . Osiris was dear to the hearts of the people. He was pre-eminently good. He was in life and death their friend. His birth, death, burial, resurrection, and ascension embraced the leading points of Egyptian theology. . . In his efforts to do good, he encounters evil. In struggling with that, he is overcome. He is killed.

"The story, entered into in the account of the Osiris myth, is a circumstantial one. Osiris is buried. His tomb was the object of pilgrimage for thousands of years. but he did not rest in his grave. At the end of three days, or forty, he arose again, and ascended to heaven.

"This is the story of his humanity. As the invictus Osiris, his tomb was illuminated, as is the holy sepulchre at Jerusalem now. The mourning son, whose plaintive tones were noted by Herodotus, and has been compared to the 'miserere' of Rome, was followed, in three days, by the language of triumph" (Ibid. pp. 150-155, 178).

Herodotus, who had been initiated into the Egyptian and Grecian Mysteries, speaks thus of them:

"At Sais (in Egypt), in the sacred precinct of Minerva, behind the chapel and joining the wall, is the tomb of one (Osiris) whose name I consider it impious to divulge on such an occasion; and in the enclosure stand large stone obelisks, and there is a lake near, ornamented with a stone margin, formed in a circle, and in size, as appeared to me, much the same as that in Delos, which is called the circular. In this lake they perform by night the representation of that person's adventures, which they call 'mysteries.' On these matters, however, though accurately acquainted with the particulars of them, I must observe a discreet silence; and respecting the sacred rites of Ceres, which the Greeks call Thesmophoria, although I am acquainted with them. I must observe silence except so far as is lawful for me to speak of them" (Herodotus bk. 2, chs. 170. 171).

The fourth gospel says:

"The Father judgeth no man, but hath committed all judg-

ment unto the Son" (John 5:22).

Paul observes:

"In the day when God shall judge the secrets of men" (this judgment shall be) "by Jesus Christ" (Rom. 2:16).

Again Paul observes:

"The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

The Matthew also describes "the Son of Man" as judge at the last day (25:31-46).

Osiris was also the judge of the dead (Bonwick). He is represented on Egyptian monuments, seated on his throne of judgment, bearing a staff, and carrying the Crux Ansata, or Cross with a handle. St. Andrew's cross is upon his breast. His throne is in checkered blocks, to denote the good and evil over which he presides, or to indicate the good and evil who appear before him as the judge.

An illustration on p. 137 of Churchward's book, *The Sacred Symbols of Mu*, shows the "great hall of Truth or Judgment Seat of Osiris. The author explains the illustration in a legend under the same, as follows:

"Left to right: Osiris in judgment chair. A leopard skin, his banner. Four genii over closed lotus flower, symbol of Mu. Great beast of Amenti. Thoth with Ibis head recording history of the deceased. Anubis with Jackal's head and Horus with hawk's head weighing the heart in pair of scales against a feather. The deceased, hands aloft exposing his heart, being led into the Hall of Truth by a feather and being received by Maat, goddess of Truth."

In referring to the Egyptian belief in the last judgment, Bonwick writes:

"A perusal of the 25th chapter of Matthew will prepare the reader for the investigation of the Egyptian notion of the last judgment" (*Egyptian Belief*, p. 419).

Prof. Carpenter, referring to the Egyptian Bible, far more ancient than any portion of the Christian Bible, observes:

"In the 'Book of the Dead,' there are used the very phrases we find in the New Testament, in connection with the day of judgment" (quoted by Bonwick).

We have shown that evidence is present in the first gospel from which it is inferred that Origen wrote portions of it (Lesson No. 17, Chap. No. 45, p. 21, col. 2). Further evidence appears that he wrote the major portion of the 25th chapter of Matthew, in which "are used the very phrases" that appear in the Egyptian Book of the Dead.

Jameson writes:

"There are no examples of Christ Jesus conceived as judge, or the last judgment, in the early art of Christianity. It would be difficult to define the cause of this, though many may be conjectured" (*Hist. of Our Lord in Art*).

This omission seems to indicate that the early Christians did not include this doctrine in their teaching, and that it was imbibed, in later years, with many other "heathen" ideas.

Prof. Mahaffy observes:

"There is indeed hardly a great and fruitful idea in the Jewish or Christian systems that has not its analogy in the Egyptian

faith, and all these theological conceptions pervade the oldest religion of Egypt" (*Prolegomena to Ancient History*, p. 417).

Doane remarks:

"The worship of Osiris, the Lord and Savior, must have been of extremely ancient date, for he is represented as 'Judge of the Dead,' in sculptures contemporary with the building of the Pyramids, centuries before Abraham is said to have been born."—*Bible Myths*, p. 452.

In speaking of the worship of Osiris, Bonwick writes:

"This great mystery of the Egyptians demands serious consideration. Its antiquity, its universal hold upon the people for over five thousand years, its identification with the very life of the nation—and its marvelous likeness to the creed of modern date, unite in exciting great interest" (*Egyptian Belief*, p. 162).

The worship of Osiris, and that of Horus and Isis, were practiced before the days of the Pyramids, Bonwick shows, and adds:

"In all probability she (Isis) was worshipped three thousand years before Moses wrote (Moses is supposed to have died in 1451 B.C.). 'Isis nursing her child Horus, was represented,' says Mariette Bey, 'at least six thousand years ago.' We read the name of Isis on monuments of the fourth dynasty, and she lost none of her popularity to the close of the empire.

"The Egyptian Bible is far the most ancient of all holy books. Plato was told that Egypt possessed hymns dating back ten thousand years before his time" (*Egyptian Belief*, pp. 140, 143, 185).

Doane declares:

"Egyptian history, it is said, had gone on uninterrupted for ten thousand years before the time assigned for the birth of Jesus."—*Bible Myths*, p. 24.

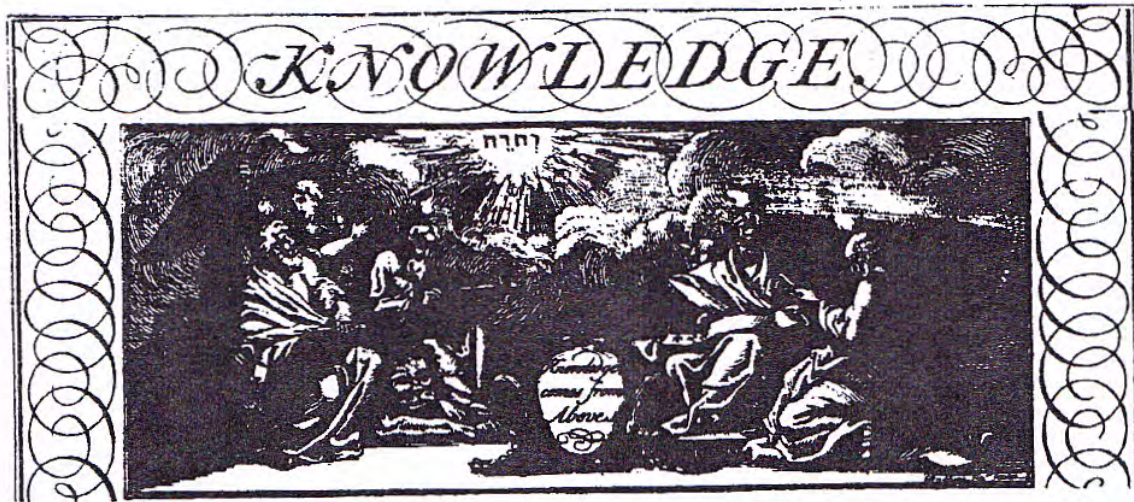
Herodotus related that the priests of Egypt informed him that from the first king to the present priest of Vulcan who last reigned, were 341 generations of men, and during these generations there were the same number of chief priests and kings. He continues:

"Now 300 generations are equal to 10,000 years, for three generations of men are one hundred years and the 41 remaining generations that were over the 300, make 1,340 years," (making a total of 11,340 years). Conducting me into the interior of an edifice that was spacious, and showing me wooden colossi of the number I have mentioned, they reckoned them up; for every high priest places an image of himself there during his life-time; the priests, therefore, reckoning them and showing them to me, pointed out that each was the son of his own father; going through them all, from the image of him who died last until they had pointed them all out" (Herodotus, bk. 2, chs. 142, 143).

Doane writes:

"The discovery of mummies of royal and priestly personages, made at Deir-el-Bahari (Aug. 1881), near Thebes, in Egypt, would seem to confirm the statement made by Herodotus. Of the 39 mummies discovered, one—that of King Raskenen—is about 3,700 years old" [A Cairo Letter (Aug. 8th) to London Times].—*bible Myths*, ft. note, p. 24.

(Questions for these lessons appear in the next succeeding booklet.)



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Lessons Nos. 33, 34, 35, 36, 37

Postgraduate Orthopathy

Lesson No. 33, Chapter No. 90

THE GREAT GOD



In Elementary Orthopathy, Lesson 25, p. 9, under "The Sun Myth," appears information that the Ancients regarded the Sun as "The Giver of Light," and "The Giver of Life;" "The Preserver" and "The Savior."

Of the Sun the Psalmist thus sings:

"The Lord reigneth; let the earth rejoice . . . Clouds and darkness are round about him . . . A fire goeth before him, and burneth up his enemies round about . . . His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord . . . The heavens declared his righteousness, and all the people see his glory . . . For thou, Lord, art high above all the earth: thou art exalted far above all goods."—Ps. 97:1-9.

The Ancients studied the Great Cosmic Forces that control the Universe. Not hampered by the stupid theories of a materialistic science, nor bound by the false creeds of a commercialistic theology, they went forth unto Nature, and studied her works and learned her lessons. There is no higher authority than Nature, and the Ancients recognized Nature as the one and only authority.

The Gods of the Ancients were all Nature-gods. The greatest of these was the Sun. It is man's greatest Nature-god today. It will be man's greatest Nature-god many millions of years from now.

Man is still searching for the highway to health and long life. We see him today pictured, in every health journal and periodical, with arms outstretched toward the Sun. He instinctively turns to the Sun as his Great God. He knows that if the Earth were cut off from Solar Radiation for thirty days, all living things on the globe would become extinct and the world would become a frozen waste.

Properly realizing these facts, we are not surprised that the Ancients endeavored to exhibit their appreciation of God's great kindness, by erecting vast temples in the name of the Sun. For since the Sun did so much for them how could they do less than to pay their highest respect and tribute to the Shining Orb that made it possible for them to live and enjoy life.

The Ancients regarded the Sun as the Master of Light and Life. The Sun was the ancient symbol of the animative and generative powers of the Deity; for under the influence of the Sun's rays, they saw the naked trees put forth new leaves, and the barren earth grow green with luxurious vegetation.

The Ancients regarded Light as the cause of animation; and God as the Eternal Source from which all Light flowed. The essence of Light, the Invisible Fire, developed as Flame manifested as Light and Heat.

The Sun was God's manifestation and visible image. The Ancients, in worshipping the Light as flowing from God, seemed to worship the Sun, in which they believed they saw the manifestation of the Deity (Ezek. 8:16).

It was the Infinite, Invisible One, and not the Sun, which the Ancients worshipped. The Sun was never regarded by them as anything more than a symbol only of the Deity, and was so worshipped by them. The Sun, from the beginning, was the monotheistic or collective symbol of the Deity. Being such, it was esteemed by them the most sacred of all sacred symbols. This symbol of the Deity existed tens of thousands of years before man settled in either India, Persia, Babylonia, Egypt, Greece, Rome, Mexico, or Peru (Churchward).

Delalunaye writes:

"The Sun and Moon represent the two grand principles of generation, the active and the passive, the male and the female. The Sun represents the actual Light. He pours upon the Moon his fecundating rays; both shed their light upon their offspring, the Blazing Star, or Horus, and the three form the great Equilateral Triangle, in the center of which is the omnific letter of the Kabalah, by which creation is said to have been effected."

Albert Pike observes in his *Morals and Dogma of Freemasonry*:

sonry:

"The Moon was the symbol of the passive capacity of Nature to produce, being considered female, of which the life-giving power and energy was the (Sun) male. It was the symbol of Isis, Astarte, and Artemis, or Siana. The 'Master of Life' was the Supreme Deity, above both, and manifested through both; Zeus, the Son of Saturn, became the King of the Gods; Horus, son of Osiris and Isis, became the Master of Life: Dionysos or Bacchus, like Mithras, become the author of Light and Life and Truth"—p. 13.

Gold, freely used by the Ancients in their sacred temples, was regarded as Light condensed. The Hebrew word for gold, *Zahab*, means Light, of which the Sun is to the Earth, the great source. So in the Oriental allegory of the Hebrews, the river Pison compasses the land of Gold (Light); and the river Gihon the land of Ethiopia (Darkness)—Gen. 2: 11, 13.

What is Light? To that question modern science gives no better answer than did the Ancients. According to the modern hypothesis, Light is not composed of luminous particles shot out from the Sun with great velocity; but that body only impresses on the ether, which fills all space, a powerful vibratory movement that extends, in the form of luminous waves, beyond the most distant planets, supplying them with light and heat. To the Ancients, it was an outflowing from the Deity. To this assumption, we have and still are unable to add any further knowledge.

We speak of the "Spark of Life." Modern science is unable to invent a better term. The Spark that quickens the flesh, comes from the Sun as outflowing from the Deity. So believed the Ancients—and let us not smile until we discover a better belief.

The Ancients believed that the "Spark of Life," or soul, originated in a sphere nearer the Deity, and returned to that when freed from the enthrallment of the body (Eccl. 12:7).

The Ancients looked beyond the shining orb, to the Invisible God, of whom the Sun's light, seemingly identical with generation and life, was the manifestation and outflowing.

Long ages before the ancient Chaldean shepherds watched the Sun on their fertile plains, it rose regularly, as it does now, in the morning, like a fiery god, and sank again, like a majestic king retiring, in the west, to return again in regular order in the same array of majesty.

We worship Immutability. It was that regular, steadfast, immutable character of the Sun that men of antiquity worshipped. His apparent life giving and animating powers were secondary attributes.

The one grand idea that compelled ancient men to worship the Sun, was the characteristic of God that they beheld reflected in his light, and fancied that they saw in its originality the changelessness of the Deity. He had for countless ages seen thrones spring up and crumble into ruin, and earthquakes shake the earth and topple over mountains. Beyond Olympus, beyond the Pillars of Hercules, he had gone daily to his abode, and had returned daily again in the morning, to behold the temples that men built to his worship.

The Ancients personified the Sun as Brahma, Amon, Osiris, Bel, Adonis, Malkarth, Mithras, and Apollo; and the nations that did so grew old and died. Moss grew on the capitals of the great columns of his temples, and he shone on the moss. Grain by grain the material of his temples crumbled and fell, and still he shone on the crumbling ruins. The roofs fell

crashing on the pavements, and he shone in on the Holy of Holies with unchanging rays. It is not strange that men worshipped the Sun. *Christna* is the Hindu Sun-God. *Khur*, the Parsi word, is the literal name of the Sun. From *Khur*, the Sun, comes *Khora*, a name of Lower Egypt. Plutarch says that the Persians called the Sun *Kuros*. *Kurios*, Lord, in Greek, like *Adonai*, Lord, in Hebrew, was applied to the Sun.

The Egyptian Deity called by the Greeks "Horus," was *Her-Ra*, or *Haroeris*, *Hor*, or *Har*, the Sun. *Hari* is a Hindu name of the Sun. *Ari-al*, *Ar-es*, *Ar*, *Aryaman*, *Areimonios*, the *Ar* meaning Fire or Flame, are of the same kindred. *Hermes* or *Mar-mes*, was *Kadmos*, the Divine Light or Wisdom. *Mar-Kuri*, says *Movers*, is *Harman*, the Sun.

In the ancient annals of *Tsur*, the principle festivity of *Malkarth*, the incarnation of the Sun at the winter solstice, held at *Tsur*, was called his re-birth or his awakening, and it was celebrated by means of a pyre, on which the god was supposed to regain, through the aid of fire, a new life. The festival was celebrated in the month *Peritius* (*Barith*), the second day of which corresponded with the 25th of December.

There is a record of early Persian kings who flourished long before the birth of Abraham, and of these ancient wise men it is written that they said:

"We worship God and God only. We regard the Sun as his symbol, because from it comes both light and heat. Moreover, in it are contained all the elements of the earth" (*Hendrick*, *The Mystery and Power of Light*).

Prof. *Tyndall* says:

"We are no longer in a poetical but in a purely mechanical sense, the children of the Sun." "The sun," says *Napoleon*, "gives all things life and fertility. It is the true God of the earth."

John Newton, M.R.C.S., of England, observes:

"The glorious sun, the 'god of this world,' the source of Life and Light to our earth, was early adored, and an effigy thereof used as a symbol. Mankind watched with rapture its rays gain strength daily in the Spring, until the golden glories of Midsummer had arrived, when the earth was bathed during the longest days in his beams, which ripened the fruits that his returning course had started into life.

"When the sun once more began its course downwards to the winter solstice, his votaries sorrowed, for he seemed to sicken and grow paler at the advent of December, when his rays scarcely reached the earth, and all Nature, benumbed and cold, sunk into a death-like sleep. Hence feasts and fasts were instituted to mark the commencement of the various phases of the Solar Year, which have continued from the earliest known period, under various names, to our own times" (*The Assyrian Grove*).

Dunlap writes:

"The Sun gives life to all things, to all beings. *Ani* is the Sun, *Ani-ma* is the life, the soul; *Ani-mare* means to animate. Our very language today recognizes the Sun as the source of animation or existence. *Sel* or *Asel* (the Sun) is the source of the spirit, *Seele*. 'Soul' comes from 'Sol'."—*Spirit-History of Man*, p. 46.

Among the nations of *Babylonia*, *Syria*, *India*, *Persia* and *Palestine*, the word "As" means "life," and the Sun was called "As." The softened pronunciation of this word from "Ah"; for the "s" continually softens to "h" from Greece to India, from the *Causasus* to *Egypt*.

Ah is Iah, Ao and Iao. God tells Moses that his name is "I am" (Ahiab), a reduplication of Ah, or Iah. The word As, Ah, or Iah means "life," existence.

The Assyrians and Persians called their chief God "Asura, Ahura (Hor), "As" and Assarac. The Greek God of Heaven, Saturn, is a compound of Ar, the Sun (Ares, Ur, Aur, Our (Uro, to burn), and On, Ani, the Sun. Almost the same word among the Hindus for Saturn is Varuna; compounded of the shining "Bar" of the Assyrians.

The Great Spirit, worshipped by the American aborigines, is Creator, as sun-god and as god of heaven. The Great Spirit is frequently considered separately as god of Heaven, like Zeus and Jupiter.

The Great Spirit thunders in the heavens, and, as the sun-god, is the cause of rain, Jupiter Pluvius, Indra, Agni-Noah. He is the author of Light and Heat. In these three qualities, without mentioning anything further, is enough to account for his pre-eminence above other gods as Great Spirit par excellence, and creator.

"I extol the greatness of that showerer of rain, whom men celebrate as the slayer of Writra: the Agni Waiswanara slew the stealer of the waters, and sent them down upon earth, and clove the obstructing cloud" (Wilson, Rigveda, i. 158).

"The seven pure rivers that flow from heaven, are directed Agni by thee" (J. Muller, 119).

The Sun, Sun-god, or God of Heaven, seems thus to be god of the waters, of fire, and light. Water was considered as an original, creative principle, and appears in innumerable myths as the fruitful principle. Thales considered water the first principle in the formation of the world. It is so regarded in the Babylonian, Phoenician, and Egyptian cosmogonics, and in the first chapter of the Old Testament (Gen. 1:2). All was a moist mass, into which the Sun-god, the Great Spirit, El or Bel, introduced Light, the creative principle and the principle of order and harmony—the first cause of all animal and vegetal existence.

The Peruvian Viracocha or Pachacamac, under the name of Con, is originally a Water-god, and cause of all things, just as Agni of the Hindus is god of the water as well as Fire-god and Sun-god.

The Mexican Sun-god, Tezcatlipoca, is Sun and Fire-god. At his feet are represented a serpent as an emblem of the Sun, and a heap of fire. In his temple there is a shrine of Huitzilpochtli and for Tlaloc who is god of the rain. As, in this triad, there is an identity of Nature between Tezcatlipoca and Huitzilpochtli, it is not improbable that the Fire, Sun and Water are, as in Peru, here ascribed to the chief god or Sun-god. Squire says that from the foot of Tezcatlipoca proceed the signs of fire and water.

Sisuthrus, the Babylonian Noah, is the Sun in the sign of the Waterman in the Zodiac (Movers). The name is a compound of Asis in Edessa, the Sun (Asas and Azaz), and the god Adar (of the Assyrians), the Thor of the Germanic races, like Sisi-Mithres (Mithra), the Sun, Sosares (Ares, the Sol-Mars), and Sisera of the Old Testament. Ar means the Sun and the Fire. The Deluge is called by Isaiah "the waters of Noah" (Version of Sebastian Schmid).

Noah is the Aion of Nonnus (Williams, Primitive Hist., 273). AION is the Sun with four wings, referring to the four seasons (Movers), the "First-born," (Ulom). He is Osiris and Adonis (two names of the Sun). He is also Iao and Iahve (Movers).

Williams writes:

"Noah was Neptune, the ancient Proteus of Orpheus who bore the keys of the Ocean. He is the ancient Nereus of Apollonius Rhodius, and the Osiris whom Plutarch calls Oceanus" (Primitive Hist., pp. 273, 292).

Noah is the water side of Ianus, the god Eanus in Italy, the gods Anos and Oannes in Babylonia, the sun-god as Fish or Man-ish, the rivers Oanis, and Noas in Thrace (Herodotus).

At the time of the new moon of the month Phamenoth, the Egyptians kept the festival of the "ingress of Osiris into the moon" (Plutarch). Osiris (Sun) was supposed to enter the moon to fertilize the earth. The moonbark (of the Sacred Mysteries) was inscribed "Ship of the Creator on which the Good Deity rides" (Seyffarth). The Sun's bark is called "Boat of the Sun," the Lord of the two regions who fares in his boat to weave seasons for the house of the world (Ibid). The sculptures of the temple of Apollinopolis represent the progress of the Sun, Called Phre-Hor-Hat, Lord of Heaven, in his bark or bari through the hours (Kenrick).

It was the most natural idea to the mind of a Hebrew or Egyptian scribe of "sacred tales," that the sun-deity Noh should enter his Ark. He did the same thing every time that his priests took his image in the bari (sacred boat) in solemn procession upon the Nile (Kenrick).

Ammon had his bari. The bari (Sacred boat) of Ptah-Skoari-Osiris was borne in solemn procession. The "ship of Osiris" is mentioned by Plutarch (De Iside 22). He calls the Argo, "the image of the ship of Osiris become a constellation.

Osiris is both the Sun and the Inundation; and therefore, in this respect, is the same as Noh, the god of the annual overflow of the Nile, Plutarch calls the Nile "Osiris," and the "outflowing of Osiris" (De Is. 32, 34). The sacred bark of the Sun was carried in procession by twelve priests (Kenrick).

In the Assyrian period the Hebrews worshipped the Sun, Moon, Planets, and all the host of heaven (2 K. 23:5). The Hebrew names Shemuel, Samael, Samuel, are composed of Sem or Shem, the Sun, and El, the Sun. Isaiah puts in the mouth of the Babylonian king "I will exalt my throne above the stars of God (El-Sun)" (14:13).

El is the name of "God" (Sun) in many parts of the Bible, but this is unknown to the uninformed and misinformed reader. It is the Homeric Eel and the Doric Ael, the Sun. It is used four times in Numbers 23, and four times in chapter 24. The terms Elion and El Sadi (Shaddai) are also used in chapter 24.

El is used for "God" in Job 12:6; 15:4, and elsewhere. Eli occurs in the New Testament. It is the Hebrew name Heli (Lu. 3) and the Greek Helios.

S. F. Dunlap writes:

"The name of the Hebrews was taken from Eber (anciently Abar or Obar), and would seem to be the name of the god Bar, the Sun-Deity Abar of the Assyrians and Iberians, the Egyptian god Bar, Baru or Bore, the Persian god Pars, Perseus and Pharo; the name of the Sun's rivers Iberus in Asia, Ebro in Spain, and the Latin iubar, jubar, 'sunbeam'" (Spirit-History of Man, p. 69).

Chapter No. 91 THE SUN

In Egypt, the earliest movement in the waters of the Nile began to appear at the vernal equinox, when the new Moon occurred at the entrance of the Sun into the constellation Taurus; and thus the Nile was held to receive its fertilizing power

from the combined action of the equinoctial Sun and the new Moon, meeting in Taurus.

Osiris was often confounded with the Nile, and Isis with the earth; and Osiris was deemed to act on the earth, and to transmit to it his emanations, through both the Moon and the Nile; whence the fable that his generative organs, when he was killed, were thrown into that river.

Typhon, on the other hand, was the principle of aridity and barrenness; and by his mutilation of Osiris, was meant that drought which caused the Nile to retire within its bed and shrink up in autumn.

Elsewhere than in Egypt, Osiris was the symbol of the refreshing rains that fall to fertilize the earth; and Typhon, the burning winds of autumn; the stormy rains that rot the flowers, the plants and leaves; the short, cold days; and everything injurious in Nature, and which produces corruption and destruction.

In short, Typhon is the principle of corruption, or darkness, of the lower world from which come earthquakes, tumultuous commotion of the air, burning heat, lightning, fiery meteors, and plague and pestilence. Such also was the Ahriman of the Persians; and this revolt of the Evil Principle against the Principle of Good and Light, has been represented in every cosmogony under many varying forms.

Osiris, on the contrary, by the intermediation of Isis, fills the material world with happiness, purity, and order, by which the harmony of Nature is maintained. It was said that he died at the autumnal equinox, when Taurus or the Pleads rose in the evening, and that he rose to life again in the Spring, when vegetation was inspired by the Sun with new activity.

Of course the two signs of Taurus and Scorpio will figure most largely in the mythological history of Osiris, for they marked the two equinoxes 2500 years before our Era. Next to them, the other constellations, near the equinoxes, that fixed the limits of the duration of the fertilizing-action of the Sun. It is also to be remarked that Venus the Goddess of Generation, has her domicile in Taurus, as the Moon has there her place of exaltation.

When the Sun was in Scorpio, Osiris lost his life, and that fruitfulness which, under the form of the Bull, he had communicated through the Moon, to the Earth. Typhon, his hands and feet horrid with serpents, and whose habitat in the Egyptian planisphere was under Scorpio, confined him in a chest and flung him into the Nile, under the 17th degree of Scorpio.

Under the sign, Osiris lost his life and virility; and he recovered them in the Spring, when he had connection with the Moon. When he entered Scorpio, his Light diminished. Night reassumed its dominion, the Nile shrunk within its banks, and the earth lost her verdure and the trees their leaves.

Hence it is that on the Mithriac Monuments, the Scorpion bites the testicles (from which comes the word Testament) of the Equinoctial Bull, on which sits Mithras, the Sun of Spring and the God of Generation; and that, on the same monuments, appear two trees, one covered with young leaves, and at its foot a little bull and a burning torch; and the other tree loaded with fruit, and at its foot a Scorpion and a torch reversed and extinguished.

Osiris or Ormuzd, the beneficent Principle that gives the

world Light, was personified by the Sun, apparent source of Light. Darkness, personified by Typhon or Ahriman, was his natural enemy. The Sages of Egypt described the necessary and eternal rivalry or opposition of these principles, ever pursuing one the other, and one dethroning the other in every annual revolution, and at a particular period, one in the Spring under the Bull, and the other in the Autumn under the Scorpion, by the legendary history of Osiris and Typhon, detailed to us by Diodorus and Synesius; in which history there were also personified the Stars and the constellations of Orion, Capella, the Twins, the Wolf, Sirius, and Hercules, whose risings and settings noted the advent of one or the other equinox.

Plutarch gives us the positions in the heavens of the Sun and the Moon at the moment when Osiris was murdered by Typhon. The Sun, he says, was in the Sign of the Scorpion, which he then entered at the Autumnal Equinox. The Moon was full, he adds; and consequently, as it rose at sunset, it occupied Taurus, which, opposite the Scorpio, rose as it and the Sun sank together, so that she was then found alone in the sign Taurus, where, six months before, she had been in union or conjunction with Osiris, the Sun, receiving from him those germs of universal fertilization that he communicated to her.

It was the sign through which Osiris first ascended into his Empire of Light and Good. It rose with the Sun on the day of the Vernal Equinox; it remained six months in the luminous hemisphere, ever preceding the Sun and above the horizon during the day; until in Autumn, the Sun arriving at Scorpio, and Taurus, in complete opposition with him, rose when he set, and completed its entire course above the horizon during the night; presiding, by rising in the evening, over the commencement of the long nights.

Hence in the drama of the Sacred Mysteries commemorating the death of Osiris, there was borne in procession a Golden Bull covered with black crape, image of the darkness into which the familiar sign of Osiris (Sun) was entering, and which was to spread over the Northern regions, while the Sun, prolonging the nights, was to be absent, and each to remain under the dominion of Typhon, Principle of Evil and Darkness.

Setting out from the sign Taurus, Isis, as the Moon, went seeking for Osiris (Sun) through all the superior signs, in each of which she became full in the successive months from the Autumnal to the Vernal Equinox, without finding him in either. Let us follow her in her allegorical wanderings, as dramatized in the Sacred Mysteries.

Chapter No. 92 SUN WORSHIP

Osiris (the Sun) was slain by Typhon (Darkness) his rival, with whom conspired a Queen of Ethiopia, by whom says Plutarch, were designated the winds. The paranatellons of Scorpio, the sign occupied by the Sun when Osiris was slain, were the Serpents, reptiles that supplied the attributes of the Evil Genii and of Typhon, who himself bore the form of a serpent in the Egyptian planisphere. And in the division of Scorpio is also found Cassiopeia, Queen of Ethiopia, whose setting brings stormy winds.

Chris descended to the shades of infernal regions. There he took the name of Serapis, identical with Pluto, and assumed his nature. He was then in conjunction with Serpentarius, identical

with Aesculapius, whose form he took in his passage to the lower signs, where he takes the name of Pluto and Ades.

Then Isis wept, because of the death of Osiris; and the Golden Bull, covered with crape, was carried in procession. Thus Nature mourned the impending loss of her summer glories, and the advent of the Empire of Night, the withdrawing of the waters, made fruitful by the Bull of Spring, the cessation of the winds that brought rains to swell the Nile, the shortening of the days, and the despoiling of the Earth.

Then Taurus, directly opposite the Sun, entered into the cone of shadow, which the Earth projects, by which the Moon is eclipsed at full, and with which, making Night, the Bull rises and descends as though covered with a veil, while he remains above the horizon.

The body of Osiris, enclosed in a coffin, was cast into the Nile. Pan and the Satyrs, near Chemnis, first discovered his death, announced it by their cries in the sacred drama, and every-where created sorrow and alarm. Taurus with the full Moon, then entered into the cone of Shadow, and under him was the Celestial River, most properly called, the Nile, and below, Perseus, the God of Chemnis, and Auriga, leading a she-goat, himself identical with Pan, whose wife Aig the she-goat was styled.

Then Isis went in search of the body. She first met certain children who had seen it, received from them their information, and gave them in return the gift of divination. The second full Moon occurred in Gemini, the Twins, who presided over the Oracles of Didymus, and one of whom as Apollo, was the God of Divination.

Isis learned that Osiris, through mistake, had connection with her sister Nephte, which she discovered by a crown of leaves of the melilot, which he had left behind him. Of this connection a child was born, whom Isis, aided by her dogs, sought for, found, reared, and attached to herself, by the name of Anubis, her faithful guardian. The paranatellons of that sign are, the crown of Ariadne or Proserpine, made of leaves of the melilot, Porcyon and Canis Major, one star of which was called the Star of Isis, while Sirius himself was honored in Egypt under the name of Anubis.

Isis repaired to Byblos, and seated herself near a fountain, where she was found by the women of the Court of a King. She was induced to visit his Court, and became the nurse of his son. The fourth full Moon was in Leo, domicile of the Sun, or of Adonis, King of Byblos. The paranatellons of this are the flowing water of Aquarius, and Cepheus, King of Ethiopia, called Regulus, or simply the King. Behind him rise Cassiopeia his wife, Queen of Ethiopia, Andromeda his daughter, and Perseus his son-in-law, all paranatellons in part of this sign, and in part of Virgo.

Isis suckled the child, not at her breast, but with the end of her finger, at night. She burned all the mortal parts of its body, and then, taking the shape of a swallow, she flew to the great column of the palace, made of the tamarisk-tree that grew up round the coffin containing the body of Osiris, and within which it was still enclosed.

The fifth full Moon occurred in Virgo, the true image of Isis, which Erathostenes calls by that name. It pictured a woman suckling an infant, the son of Isis, born near the Winter Solstice. This sign has for paranatellons the mast of the Celestial Ship, and the swallow-tailed fish or swallow above it, and a portion of Perseus, son-in-law of the King of Ethiopia.

Isis, having recovered the sacred coffer, sailed from Byblos in a vessel with the eldest son of the King, toward Boutos where Anubis was, having charge of her son Horus; and in the morning dried up a river, whence arose a strong wind. Landing, she hid the coffer in a forest. Typhon, hunting a wild boar by moonlight, discovered it, recognized the body of his rival, and cut it into fourteen pieces, the number of days between the full and the new Moon, and in every one of which days the Moon loses a portion of the light that at the commencement filled her whole disk.

The sixth full Moon occurred in Libra, over the divisions separating which from Virgo are the Celestial Ship, Perseus, son of the King of Ethiopia and Bootes, said to have nursed Horus.

The River of Orion that sets in the morning is also a paranatellon of Libra, as are Usra Major, the Great Bear or Wild Boar of Erymanthus, and the Dragon of the North Pole, or the celebrated Python from which the attributes of Typhon were borrowed. All these surround the full Moon of Libra, last of the Superior Signs, and the one that precedes the new Moon of Spring, about to be reproduced in Taurus, and there be once more in conjunction with the Sun.

Isis collects the scattered fragments of the body of Osiris, buries them, and consecrates the phallus of Osiris, carried in pomp at the Pamyliia or feasts of the Vernal Equinox, at which time the congress of Osiris and the Moon was celebrated.

Then Osiris had returned from the shades, to aid Horus his son and Isis his wife against the forces of Typhon (darkness). He thus reappears under the form of a wolf some say, or under that of a horse, as other says.

The Moon, fourteen days after she is full in Libra, arrives at Taurus and unites herself to the Sun, whose fires she thereafter for fourteen days continues to accumulate on her disk from new Moon to full. Then she unites with herself all the months in that superior portion of the world where Light always reigns, with harmony and order, and she borrows from him the force that is to destroy the germs of evil that Typhon had, during the winter, planted everywhere in Nature.

The passage of the Sun into Taurus, whose attributes he assumes on his return from the lower hemisphere or the Shades, is marked by the rising in the evening of the Wolf and the Centaur, and by the heliacal setting of Orion, called the Star of Horus, and which thenceforward is in conjunction with the Sun of Spring, in his triumph over Typhon (darkness).

Isis, during the absence of Osiris, and after she had hidden the coffer in the place where Typhon found it, had rejoined that malignant enemy; indignant at which, Horus, her son, deprived her of her ancient Diadem, when she rejoined Osiris as he was about to attack Typhon: but Mercury gave her in its place a Helmet, shaped like the head of a bull.

Then Horus, as a mighty warrior, such as Orion was described, fought with and defeated Typhon (darkness); who, in the shape of the Serpent or Dragon of the Pole, had assailed his father. So, in Ovid, Apollo destroys the same Python, when Io, fascinated by Jupiter, is metamorphosed into a cow, and placed in the sign of the Celestial Bull, where she becomes Isis.

The Equinoctial Year ends at the moment when the Sun and Moon, at the Vernal Equinox, are united with Orion, the Star of Horus, placed in the Heavens under Taurus.

The new Moon becomes young again in Taurus, and shows herself as a Crescent, for the first time, in the next sign, Gem-

ini, the domicile of Mercury.

Then Orion, in conjunction with the Sun, with whom he rises, precipitates the Scorpion, his rival, into the shades of night, causing him to set whenever he himself re-appears on the eastern horizon, with the Sun. Day lengthens and the germs of evil are by degrees eradicated; and Horus (from Aur, Light) reigns triumphant, symbolizing, by his succession to the characteristics of Osiris, the eternal renewal of the Sun's youth and creative vigor at the Vernal Equinox.

Such are the coincidences of the astronomical phenomena with the legends of Osiris, Isis, and Horus, as dramatized in the Egyptian Mysteries—sufficing to show the origin of the legend, burdened as it became at length with all the ornamentation natural to the poetical and figurative genius of the Orient.

Not only into this legend, but into those of all the ancient nations, enter the Bull, the Lamb, the Lion, and the Scorpion or Serpent. Traces of this ancient drama or Sun Worship have been woven into all the great religions of the earth.

The ceilings of Masonic lodges glitter with the greater and lesser luminaries of the Heavens, and the lights, in their number and arrangement, have astronomical references. In all churches and chapels, as in all ancient temples, the altar is in the East. Even the Cross has astronomical origin.

Lesson No. 34, Chapter No. 93 SUN WORSHIP (Continued)

We have briefly described the dramatized manner in which the Egyptian Mysteries celebrated the close of Summer and the coming of Spring. In these dramas the Sun was the central figure, and such characters of the caste as Osiris, Horus, Mithra, Krishna, Jesus, Apollo, Buddha, Hercules, Tammuz, Adonis and others, were each and all of them none other than a personification of the Sun. As the Sun, they were the hero of the drama.

Charles Francois Dupuis, in his "Origin of Worship, translated from the French, 1872, one of the most remarkable works on mythology ever produced, shows that the leading religions, including Christianity, are derived from Solar Worship.

Commencing at the farthest East, we find the ancient religion of China and India the same as that which was universal in all parts of the world, viz., an adoration of the Sun, Moon, Stars and elements. All ancient religion is at last a worship of Nature in some form or other; and in all the ancient religions, the deepest and most awe-inspiring attribute of Nature is the Power of Generation.

The most ancient writings of the Chinese, which Le Can, an eminent Mongolian scholar, stated extend back in a line for over forty-four thousand years, and which contain many accounts of commerce ceasing, because of the sinking of large islands and the rising of vast continents from the ocean's depths, show that astronomy was not only understood by the Chinese at a very remote period, but that it formed an important branch of state policy, and the basis of public ceremonies. Eclipses are accurately recorded which occurred thirty centuries before the days of the Jesus of the four gospels; and the Confucian books refer continually to observations of the heavenly bodies and the rectification of the calendar. The ancient Chinese astronomers seem to have known precisely the excess of the solar year beyond 365 days.

Thornton, in his History of China, shows that the religion of the Chinese, under the emperors that preceded the first dynasty, is an enigma. The observations in the only authentic works, the Kings, are on this point scanty, vague and obscure. It is difficult to separate what is said with reference to the science of astronomy, from that which may relate to religion, properly so-called. The terms of reverence and respect, with which the heavenly bodies are mentioned in the Shoo-King, seem to warrant the assumption that those terms have more than a mere astronomical meaning, and that the ancient religion of China partook of star-worship, one of the oldest heresies known.

Max Mueller writes:

"Our ancestors learned to look up to the sky, the Sun, and the dawn, and there to see the presence of a living power, half-revealed, and half-hidden from their senses, those senses that were always postulating something beyond what they could grasp. They went further still. In the bright sky they perceived an illuminator, in the all-encircling firmament of Embracer, in the roar of the thunder or in the voice of the storm they felt the presence of a Shouter and of furious Strikers, and out of the rain they created an Indra, or giver of rain" (Science of Religion, p. 298).

Again Muller observes:

"The Hebrews worshipped the Sun, Moon, Stars, and 'all the host of heaven.' El-Shaddai was one of the names given to the Sun god. Parkhurst, in his 'Hebrew Lexicon,' says, 'El was the very name the ancients gave to their god Sol, their Lord or Ruler of the hosts of heaven.' El, which means 'the strong one in heaven'—the Sun, was invoked by the ancestors of all the Semitic nations, before there were Babylonians in Babylon, Phenicians in Sydon and Tyrus, before there were Jews in Jerusalem" (Ibid. p. 190).

M. De Coulanges writes:

"The Sun, which gives fecundity; the Earth, which nourishes; the Clouds, by turns beneficent and destructive—such were the different powers of which they could make gods. But from each one of these elements, thousands of gods were created; because the same physical agent, viewed under different aspects, received from men different names. The Sun, for example, was called in one place Hercules (the glorious); in another, Phoebus (the shining); and still again, Apollo (he who drives away night or evil); one called him Hyperion (the elevated being); another, Alexicacos (the beneficent); and in the course of time, groups of men, who had given these various names to the brilliant luminary, no longer saw that they had the same god" (The Ancient City, p. 162).

Dupuis states:

"All the solar deities have a common history. This history, summarized, is substantially as follows: The god is born about December 25, without copulation, for the Sun, entering the Winter Solstice, emerges in the sign of Virgo, the heavenly Virgin. His mother remains ever-virgin, since the rays of the Sun, passing through the zodiacal sign, leave it intact. His infancy is begirt with dangers, because the new-born Son is feeble in the midst of the winter's fogs and mists, which threaten to devour him; his life is one of toil and peril, culminating at the Spring Equinox in a final struggle with the powers of Darkness (Typhon). At that period, the day and night are equal,

and both fight for mastery.

"Though the night veil the Sun and he seems dead; though he has descended out of sight, below the earth, yet he rises (resurrection) again triumphant, and he rises in the sign of the Lamb, and is thus the Lamb of God (that taketh away the sin of the world—John 1:29), carrying away the Darkness and Death of the Winter Months. Henceforth he triumphs, growing ever stronger and more brilliant. He ascends into the zenith and there he glows, on the right hand of God, himself God, the very substance of the Father, the brightness of his glory, and the expressing image of his person, upholding all things by his life-giving power."

Rensburg writes:

"If Christ was not originally a solar god, he wears today the livery of one. His mother, the Virgin, was the mother of the solar gods; his Twelve Apostles correspond to the twelve signs of the Zodiac.

"According to the gospels, at his crucifixion, the Sun was eclipsed, he expired at sunset, and rose again with the Sun; the day appointed for his worship, the Lord's day, is the *Die Solis*, Sunday, of the Sun Worshipers; while the principal feasts observed in memory of him were once observed in honor of the Sun God."—*The Christ*, p. 462.

Dr. G. W. Brown, declares:

"Strange as it may seem, whilst Mithras and Osiris, Dionysos and Bacchus, Apollo and Serapis, with many others (including Jesus) in name, all masculine Sun gods, and all interblended, a knowledge of one is generally a knowledge of the whole, wherever located or worshipped" (*Reaches in Oriental History*).

Newton observes:

"The daily disappearance and the subsequent rising of the Sun, appeared to many of the ancients as a true resurrection; thus, while the East came to be regarded as the source of all light and warmth, happiness and glory, the West was associated with darkness and chill, decay and death. This led to the custom of burying the dead so as to face the East when they rose again, and of building temples and shrines with an opening toward the East. To effect this, Vitruvius, two thousand years ago, gave precise rules, which are still followed by Christian architects."

Chapter No. 94

SUN WORSHIP (Continued)

The gospel story of Jesus the Christ, the true Light, which lighteth every man that cometh into the world (John 1:9), is the story of the Sun, the Savior of mankind.

The birth of Jesus is said to have occurred at early dawn on December 25th. In fact, the Christian ceremonies of the Nativity are celebrated in Bethlehem and Rome, even at the present time, very early in the morning of December 25th.

This day was determined by the ancient astronomers as the Sun's birthday. At the commencement of the Sun's apparent annual revolution round the Earth, the Sun was said to have been born, and, on the first moment after midnight of December 24th, all the ancient Nations, as though by common consent, celebrated the accouchement of the "Queen of Heaven," of the Celestial Virgin of the Sphere," and the birth of the Sun god. On that day the Sun having fully entered the Winter Solstice, the Sign of the Virgin was rising on the eastern horizon. The women's symbol of this stellar sign was represented first

by ears of corn, then with a new born male child in her arms.

Volney writes:

"The diversion of the first deacon of the Virgin represents a beautiful virgin with flowing hair, sitting in a chair, with two ears of corn in her hand, and suckling an infant called Jesus by some nations, and Christ in Greek" (*Ancient Ruins*, p. 166).

Jesus, born of a virgin, denotes the Sun-god. The Virgin of whom the Sun is born, is the bright and beautiful Dawn; hence we have, as we have seen, the Virgin or Virgo, as one of the zodiacal signs.

The birth was foretold by a star, which heralds the birth of the Sun-god (Mat. 1:2, 9, 10).

An examination of the geography of the sky will show the Virgin suckling an infant, preceded by a Star, which rises immediately preceding the Virgin and her child (Doane).

The heavenly host sang praises (Luk 2:13). All Nature beams and smiles at the re-birth (resurrection) of the Sun, which sheds light in the dark places, and arouses the sleeping vegetation from its winter slumber.

Jesus was visited by the "wise men from the east" (Mat. 2:1). This is logical, for the Magi, the "wise men from the east" were Sun-worshippers, and at early dawn of the 25th of December, the astronomers of the Arabs, Chaldeans, Hindus, and other Oriental nations, greeted the infant Savior with gold, frankincense and myrrh. They started to salute their God before the rising of the Sun (Ezek. 8:16), and having ascended a high mountain (1 K. 3:2; 2 K. 17:32; 2 Chr. 33:17), they waited anxiously for his birth, facing the East, and there hailed his first Golden Rays with incense and prayer.

The shepherds also, who remained in the open air watching their flocks by night, had a custom of prostrating themselves, and paying homage to their Sun-god. When the Sun rose, they wondered how, just born, he was so powerful, and greeted him: "Hail, Orient Conqueror of Gloomy Night."

The human eye could not bear the brilliant majesty of Him whom they called, "The Life, the Breath, the Brilliant Lord and Father." The poet of the Vedas observes:

"Let us worship again the Child of Heaven, the Son of Strength, Arusha, the Bright Light of the Sacrifice. He rises as a mighty flame, he stretches out his wide arms, he is even like the wind. His light is powerful, and his (virgin) mother, the Dawn, gives him the best share, the first worship among men" (*Muller's Chips*, vol. 2, pp. 96, 137).

Jesus was born in a Cave, because there was no room for them in the inn (Luke 2:7). All the Sun-gods and Saviors are represented as being born in a cave or dungeon. This is the darkness from which the Sun rises in the morning (Cox: *Aryan Myths*, vol. 1, p. 153). Doane writes:

"As the Dawn springs fully armed from the forehead of the cloven Sky, so the eye first discerns the blue of heaven, as the first faint arch of light is seen in the East. This arch is the Cave in which the infant is born and nourished until he reaches his full strength—in other words, until the day is fully come" (*Bible Myths*, p. 481).

Cox observes:

"As the hour of his birth drew near, the mother became more beautiful, her form more brilliant, while the dungeon (dark earth) was filled with a heavenly light as when Zeus came to Danae in a golden shower" (*Aryan Myth*, vol. 2, p. 133).

At length the child is born (Sun rise), and a halo of bright

light encircles his cradle, just as the Sun appears at early dawn in the East, in all its splendor. His presence reveals itself there, in the dark cave, by his first rays, which brighten the countenances of his mother (Dawn) and others who are present at his birth. (When Christ Jesus was born, on a sudden there was a great light in the cave, so that their eyes could not bear it.—*Protevangelion*, Apoch. ch. 14).

The infant child Jesus was ordered to be put to death (Mat. 2:16). All the Sun-gods are fated to bring ruin upon the reigning monarchs (Darkness). Who is the dark and wicked Kansa, or his counterpart, Herod? He is Night, Darkness, which reigns supreme, but which must lose its power when the young God of Light and Glory is born.

The Sun scatters the Darkness; and so the phrase went among the multitude that the child was to be destroyer of the reigning monarch. So oracles and magi warned the latter of the doom in store for him and the newly-born babe is ordered to be put to death by the sword, or exposed on the bare hillside, as the Sun seems to rest on the Earth (Ida) at its rising. Fisk writes:

“The exposure of the child in infancy represents the long rays of the morning Sun resting on the hill-side” (*Myths and Mythmakers*, p. 198).

Cox observes:

“The Sun-god is exposed on the slopes of Ida (Earth). This is the rays of the newly-born Sun resting on the mountain-side. In Sanscrit Ida is the Earth, and from this comes the mythical phrase, the Sun at its birth is exposed on Ida—the hill-side. The light of the Sun must rest on the hill-side long before it reaches the dells beneath” (*Aryan Mythology*, vol. 1, p. 221).

Jesus is tempted by Satan (Mat. 4:1-11). The temptation by, and victory over Satan, is the victory of the young Sun over Darkness. Rising up in obscurity, the Sun tries himself in his first battles with Darkness, and is victorious. He shines without a rival. He drives before him the fog and mist. He fights a duel with the storm and comes out with flying colors.

It is the struggle against Darkness, and the Sun is the conqueror. Free from every obstacle and every adversary, he sets out across the vast space, his disk with a thousand golden rays giving Light and Heat to the whole world. He appears then in all his glory, and in his sovereign splendor; the Sun-god has attained the summit of his course—it is the moment of triumph.

Jesus is betrayed by Judas and put to death on the cross. The Sun has now reached his extreme Southern limit; his career is ended; he is at last overcome by his enemies. The powers of Darkness and Winter, which had fled before his conquering course, have at length won the battle. The brilliant Sun of Summer is finally slain crucified in the heavens on the Southern Cross, a constellation containing eighteen stars so grouped in the southern sky as to resemble a Cross. Before he dies, he sees his twelve disciples—the twelve hours of the day and the twelve months of the year, disappear in the sanguinary melee of the clouds of the evening.

Cox remarks:

“The crucifixion of the Sun-gods is simply the power of Darkness triumphing over the ‘Lord of Light,’ and Winter conquering Summer. It was at the Winter Solstice that the ancients wept for Tammuz (Ezek. 8:14), the fair Adonis, and other Sun-

gods, who were put to death, by the boar, slain by the thorn of Winter (*Aryan Mythology*, vol. 2, p. 113).

Throughout the ancient drama, the Sun-god is but fulfilling his part. These things must be. The suffering of a violent death is a necessary feature of the mythos. So Jesus frequently tells his disciples that he must suffer many things, and be killed (Mat. 16:21; Mark 8:31; Luke 9:22). When his hour had come (John 13:1), he must meet his doom, as surely as the Sun, once risen, must pass across the sky, and sink down into his sepulchre beneath the earth or sea. It was a certain fate from which there was no escape.

“From the sixth hour there was darkness over all the land unto the ninth hour” (Mat. 27:45). In this manner ends the career of toil and sorrow of the Sun-god. After a long struggle against the approaching enemy, he sinks slowly down, with the ghastly hues of death upon his pale face, while none is nigh to cheer him, save the ever faithful women.

“It is the battle of the clouds over the dying Sun, which is to be seen in the legendary history of the Sun-gods” (*Aryan Mythology*, vol. 2, p. 91).

The three hours of darkness over all the land, from the sixth to the ninth hour, represent the three dreary months of Winter in the region of Egypt, Persia, Palestine and Babylonia, when vegetation has shed its leaves and gone into its winter sleep, to be resurrected by the return of Spring.

“He descended into hell.” This is the Sun-god’s descent into the lower regions. The Sun enters the sign of Capricornus, or the Goat, and the astronomical Winter begins. The days have reached their shortest span, and the Sun has reached its extreme southern limit. The Winter Solstice reigns, and the Sun seems to stand still in its southern course.

The Sun-gods are made to “descend into hell,” and remain there for three days and three nights, for the reason that from the 22nd to the 25th of December the Sun apparently remains in the same place. Thus Jonah, a personification of the Sun, who remains three days and three nights in the bowels of the earth—typified by a fish—is made to say: “Out of the belly of hell cried I, and thou heardest my voice” (Jonah 2:2). So Jesus is made to say that “after three days” he shall “rise again” (Mark. 8:31).

Regarding the descent of Jesus into hell, Doane writes:

“This was one of the latest additions of the Sun-myths to the gospel story of Christ Jesus. This has been proved not only to have been an invention after the Apostles’ time, but even after the time of Eusebius (A.D. 325).

“The doctrine of the descent into hell was not in the ancient creeds or rules of faith. It is not to be found in the rules of faith delivered by Irenaeus (A.D. 190), or by Origen (A.D. 230), or by Tertullian (A.D. 200-210). It is not expressed in those creeds that were made by the Councils as large explications of the Apostles’ Creed; not in the Nicene, nor Constantinopolitan; not in those of Ephesus, nor Chalcedon; not in those confessions made at Sardica, Antioch, Selencia, Sirmium, etc.” (*Bible Myths* p. 494, ft. note).

Jesus rose from the dead, and ascended into heaven. This event also reveals the solar feature of the gospel story. At the Winter Solstice the ancients wept and mourned for the Sun-god, slain by the cruel dagger of Winter—and on the third day they rejoiced at the Resurrection of their Lord of Light.

After remaining for three days and three nights in the lower regions from December 22nd to the 25th, the Sun then begins to ascend—thus he “rises from the dead,” as it were and “ascends into heaven.”

The early church fathers endeavored to give a Christian significance to the ancient rites which they copied from paganism; and the mourning for Tammuz, the fair Adonis (Ezek. 8:14), became the Christian mourning for Jesus; and the joy of the ancients at the rising of the Sun, became the joy of the Christian at the rising of the “Sun of Righteousness”—at the “resurrection” of Jesus.

The festival of the Resurrection of the Sun-god was generally held by the ancients on March 25, when the awakening of Spring may be said to result from the returning of the Sun from the lower or distant regions, to which he had departed in his autumnal course. At the Equinox—say, the Vernal—at Easter, the Sun has been below the Equator, and suddenly rises above it. It was dead to those north of the Equator, who gave us our religion, but now it exhibits a Resurrection.

Bonwick writes:

“The church, at an early date, selected the ancient festivals of Sun worship for its own, ordering the birth at Christmas, a fixed time and the resurrection at Easter a varying time, as in all ancient religions; since, though the Sun rose directly after the Vernal Equinox, the festival, to be correct in the ancients point of view, had to be associated with the New Moon.” (Egyptian Belief, p. 182).

Doane observes:

“Throughout the whole legend, Christ Jesus is the toiling Sun, laboring for the benefit of others, and doing hard service for a thankless and cruel generation.

“Watch his sun-like career of brilliant conquest, checked, with intervals of storm, and declining to a death clouded with sorrow and derision. He is in constant company with his Twelve Apostles, the Twelve Signs of the Zodiac.

“Almost at his birth the Serpent of Darkness attempts to destroy him. Temptations to sloth and luxury are offered him in vain. He has his work to do (Luke 2:49), and nothing can stay him from doing it—as nothing can arrest the Sun in his journey through the sky.

“Like all solar heroes, he has his faithful women who love him, and the Marys and Martha here play the part. His toils are but a thousand variations of the drama of the Ancient Mysteries of the great conflict that the Sun-gods wage against the demon of darkness . . .

“As the Sun wakens the Earth to life when winter is ended, so Krishna, Buddha, Osiris, Tammuz, Adonis, and Jesus were raisers of the dead. When the leaves fell and withered on the approach of winter, the ‘daughter of the earth would be regarded as dying or dead, and, as no other power than that of the Sun can recall vegetation to life, this child of the earth would be represented as buried in a sleep (Mark 5:39; John 11:11—‘Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep’), from which the touch of the Sun alone could rouse her . . .

“According to the Christian calendar, the birthday of John the Baptist is on the day of the Summer Solstice, when the Sun begins to decrease. How true to Nature then are the words attributed to him in the fourth gospel, when he says that he must decrease, and Jesus increase” (John 3:30).—Bible Myths. p. 498-499.

The scribes of the four gospels, having some knowledge of the drama of the Sacred Mysteries, reduced much of it to writing and passed it on to the deceived masses as human history.

But as the Inner Doctrine of the Mysteries appears not in the four gospels, it is plain that the scribes of the gospels lacked this knowledge, or, if they had it, that they dared not relate it in the four gospels.

Herodotus had been initiated into both the Egyptian and Grecian Mysteries, but when in his writings he chanced to touch upon their drama, he showed that he was sworn to secrecy. He says:

“At Sais (in Egypt) is the sacred precinct of Minerva; behind the chapel and joining the wall, is the tomb of one whose name I consider it impious to divulge on such an occasion; and in the enclosure stand large stone obelisks, and there is a lake near, ornamented with a stone margin, formed in a circle, and in size, as appeared to me, much the same as that in Delos, which is called the circular. In this lake they perform by night the representation of that person’s (Osiris’) adventures, which they call Mysteries.

“On these matters, however, though accurately acquainted with the particulars of them, I must observe a discreet silence; and respecting the sacred rites of Ceres, which the Greeks call Thesmophoria, although I am acquainted with them, I must observe silence except so far as is lawful for me to speak of them” (Book 2, ch. 170, 171).

The gospels themselves show that the Inner Doctrine of the Mysteries of Life is not revealed therein, but is concealed under an allegorical covering for we read:

“Why speakest thou unto them in parables? He answered and said unto them. Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given” (Mat. 13: 11). “And he said unto them. Unto you it is given to know the mystery of the Kingdom of God: but unto them, that are without, in these things are done in parables; that seeing they may see and not perceive: and hearing they may hear, and not understand” (Mark 4:11, 12). “Unto you it is given to know the mysteries of the Kingdoms of God, but to others in parables; that seeing they might not see, and hearing they might not understand” (Luke 8:10).

In other words, the teachings of the four gospels are symbolical and allegorical, and can be understood only by the Initiates who have the key. These teachings are intended to lead from the Truth those “that are without” (Mark 4:11). In Matthew it is clearly stated:

“For whosoever hath (knowledge of the Inner Doctrine), to him shall be given (more), and he shall have more abundance (of that knowledge); but whosoever hath not (knowledge of the Inner Doctrine), from him shall be taken away even that (little knowledge) that he hath (13:12).

Albert Pike writes:

“Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect (Is. 42:1; Mat. 24:22, 24), and uses false explanations and misinterpretations of its symbols to mislead those (who hath not), who deserve only to be misled; to conceal the Truth, which it calls Light, from them (that are without), and to draw them away from it (and take from him even that little knowledge that he hath).

“Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God Himself incapacitates

many men, by color-blindness, to distinguish colors, and leads the masses away from the highest Truth, giving them the power to attain only so much of it as it is profitable to them to know. Every age has had a religion suited to its (mental) capacity.

"The Teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known (of its true teaching) as the Bible. To most who read it, it is as incomprehensible as the Sohar."—Morals ad Dogma, p. 104.

The gospels themselves clearly show that their teaching was intended to lead away from Truth those who were not Initiates of the Sacred Mysteries. We behold how it was done by fraudulently humanizing the Sun Myth, and deceiving the masses into believing that the Sun-god was a Human Being.

This base scheme of the priesthood succeeded beyond its wildest dreams. It gave the priesthood such vast power over the people, that in order to conceal the fraud, the priesthood decided to destroy the Sacred Mysteries and their Temples and teachers, and thus make its position and power safe. How this was done is partly told in the "Crimes of Christianity", by George W. Foote, and is partly told in this course.

The priesthood did its work so well, that for a thousand years it kept the western world in darkness and at this hour, more than sixteen hundred years later, any man would be mobbed if he were so indiscreet as to proclaim from the pulpit to the deceived masses the information contained in the foregoing pages.

Lesson No. 35, Chapter No. 95 LAMB OF GOD

We have stated that the oldest representation of Jesus on the cross was the figure of a lamb (Lesson 28, p. 2).

It was ordained by the priestly powers that, in the place of the figure of a lamb, the symbol used up to that time, the figure of a man nailed to a cross, should in future be used. A copy of this Christian decree is now in the Vatican library.

From that decree, the identity of the worship of the Celestial Lamb and the Jesus of the Gospels is certified beyond the shadow of a doubt, and the mode by which the ancient worship was propagated is clearly shown. Nothing could more plainly prove a general practice, than the written order of a council to regulate it.

The worship of the constellation of Aries was the worship of the Sun in its course through that sign. Doane writes:

"This constellation was called by the ancients, the Lamb of God. He was also called the Savior, and was said to save mankind from their sins. He was always honored with the appellation of Dominus or Lord. He was called The Lamb of God which taketh away the sins of the world. The devotees addressed him in their litany, constantly repeating the words 'O Lamb of God, that taketh away the sins of the world, have mercy upon us. Grant us thy peace' (Bible Myths, p. 504).

The Jesus of the four gospels was also symbolized as a Fish, and that symbol appears on all the ancient Christian monuments. This was because the Fish was another emblem of the Sun. Abarbanel writes:

"The sign of his (the Christ's) coming is the junction of Saturn and Jupiter, in the Sign Pisces (Quoted by King: The Gnostics etc., p. 138).

Applying the astronomical emblem of Pisces to the Jesus of

the four gospels, does not appear more absurd than applying the astronomical emblem of the Lamb. The church applied to him the monogram of the Sun. IHS, the astronomical and alchemical sign of Aries, or the ram, or Lamb; and, in short, there was nothing in Paganism that has not been applied to him.

The preserving god Vishnu, the Sun, was represented as a Fish, and so was the Syrian Sun-god Dagon, who was also a Preserver of Savior. The Fish was sacred among many nations of antiquity, and is to be seen on their ancient monuments. Thus we see that everything at last centers in the Sun.

The Roman Emperor Constantine, who put Christianity on the map (Elementary Orthopathy, Lesson 25), had on his coins the figure of the Sun, with the legend: "To the Invisible Sun, my companion and guardian," as being a representation, says King, "either of the ancient Phoebus, or the new Sun of Righteousness, equally acceptable to both Jews and Gentiles. Pagans and Christians, from the double interpretation of which the type was susceptible" (The Gnostics, etc., p. 49).

The Jesus of the four gospels is represented with a halo of glory surrounding his head, a florid complexion, long golden locks of hair, and a flowing robe. In the same manner is and has been represented all the Sun-gods, from Chrishna of India to Baldur of Scandinavia. By a process of metaphor, the rays of the Sun were changed into golden hair, into spears and lances, and robes of Light.

In Egyptian mythology, Osiris and Isis were personifications of the Sun and the Moon, as attested by ancient authors. The power of Orisis was symbolized by an Eye over a Scepter. The Sun was termed by the Greeks as the Eye of Jupiter, and the Eye of the World; and his is the All-Seeing Eye in modern Masonry. The Oracle of Claros styled him King of the Stars and of the Eternal Fire, that engenders the year and seasons, dispenses rain and winds, and brings daylight and darkness. And Osiris was invoked as the God that dwells in the Sun and is enveloped by his rays, the invisible and eternal force that modifies the sublunary world by means of the Sun.

Chapter No. 96 THE EAST

"At the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel 8:16).

Thousands of years before the preceding passage was written, men had "worshipped the sun toward the east." Thousands of years after our body has returned to dust, men will worship "the sun toward the east."

The Freemason of today unconsciously betrays the origin of his doctrine when he "looks to the east." The east is the home of the Rising Sun, which rules and governs the day, and the Sun was regarded by the Ancients as God's manifestation and visible image. Modern science is unable to show that the Ancients are wrong.

It is not without good reason that the Word East appears so frequently in the Bible: God planted a garden eastward in Eden: and there he put the man whom he had formed (Gen. 2:8).

So he drove out the man and he placed at the east of the garden Cherubims, and a flaming sword which turned every way, to keep the way to the Tree of Life (Gen. 3:24). The inner

meaning of this allegory was known to the Masters but unknown to the masses.

Then Lot chose him all the plain of Jordan; and Lot journeyed east (Gen. 13:11). Every Freemason travels east, searching for "more Light" (Ronayne's Hand-Book of Freemasonry, p. 123).

Balak the king of Moab hath brought me from Aram, out of the mountains of the east (Num. 23:7).

Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country (Gen. 25:6).

Their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps (Eze. 40:22).

He brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God (El) of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth shined with his glory (Eze. 44:9).

There came wise men from the east to Jerusalem (Mat. 2:1). I saw another angel ascending from the east (Rev. 7:2).

Tertullian says that the Christians were taken for the Sun worshippers because they prayed toward the East, after the manner of those who adored the Sun.

When a Manichean Christian came over to the orthodox Christians, he was required to curse his former friends in the following terms:

"I curse Zarades (Zoroaster?) who, Manes said, had appeared as a god before his time among the Indians (Hindus) and Persians, and whom he calls the Sun. I curse those who say Christ is the Sun, and who make prayers to the Sun, and who do not pray to the true God, only toward the East, but who turn themselves round, following the motions of the Sun with their innumerable supplications I curse those persons who say that Zarades and Budas and Christ and the Sun are all one and the same" (Doane, p. 503).

Chapter No. 97 ANCIENT KNOWLEDGE

It is a universal practice to magnify the works of ourselves and to belittle the works of others.

This practice has led the people of the western world into a sad error. The belief is widely taught that modern science has advanced far beyond all knowledge possessed by the Ancients, and that the most learned men of long ago were little more than heathens in comparison with our modern scientists.

This practice led the ancient Greeks to make the world believe, that its great philosophers were divinely inspired from above, and to conceal the source of their learning.

Prof. Weber shows that "there is no trace of philosophy properly so called, among the Greeks before they came in contact with Egypt"—that is, before the reign of Psammetichus, who admitted them into the country. He writes:

"We find in Ionian philosophy, and that too at its very outset, conceptions, the boldness of which is in marked contrast with the comparative timidity of Attic philosophy—conceptions which presuppose a long line of intellectual development. The influence of Egyptian and Chaldean science, which is, moreover, attested by Herodotus, may be compared to that exercised by the Arabian schools upon the development of Christian thought in the Middle (Dark) Ages."

According to Plato, the rudiments of astronomy came to

the Greeks from the Syrians and Egyptians. Strabonius ascribes the invention of geometry to the Egyptians, and that of arithmetic to the Phoenicians.

Aristotle expressly acknowledges the debt of the Greeks to the Egyptians for the first knowledge the former had of astronomy and mathematics.

According to Diodorus (1, 96), as quoted by Zeller, the Egyptian priests claimed that they still possessed and exhibited souvenirs of the visits of Democritus, Pythagoras, Plato, Eudoxus, and others, and that Pythagoras learned from them his geometry, his theory of numbers, and transmigration; Democritus, his astronomical knowledge; Lycurgus, Solon and Plato, their laws.

We have evidence that Eudoxus (370 B.C.) borrowed from Egyptian astronomers, the conception of the celestial sphere, bringing it to Greece, and outlining upon it the ecliptic and equator with the more prominent constellations.

Abbe Thomas Moreux, director of the Observatory of Bourges, in his work, "The Mysterious Science of the Pharaohs," declares that the Great Pyramid served the Egyptians of 5,000 years ago rather as a vault for the preservation of scientific instruments, and of standard weights and measures, than as a tomb. He writes:

"In place of a sarcophagus, there is a granite slab, remarkably well hewn, which undoubtedly served as a standard of measures.

Maynard Shipley adds:

"More remarkable, as attesting the very great antiquity of exact geodetical science, the length of this slab is one ten-millionth of the distance from either of the poles to the center of the earth. This invariable distance, computed by the Egyptians at least 6,000 years ago, was only recently determined by modern scientists."—*New Light on Prehistoric Cultures*, p. 47.

Sir Joseph Norman Lockyer long ago declared that the Great Pyramid served chiefly as an astronomical observatory. One of the interior galleries is inclined in the direction of the polar star of the Epoch.

(Owing to a slow but continuous shift of the earth's axes, its pole revolves in a small circle of 23½ degrees' radius round the pole of the ecliptic, once in about 25,900 years—due to a slow westward motion (precession) of the equinoxes along the ecliptic. At present the pole-star is about 1¼ degrees from the pole, while some 55,000 years ago Alpha Draconic was the pole-star, about 3½ degrees from the pole. About 12,000 years hence, Vega will be the pole-star, on the opposite of the circle from the present pole-star. The inclination of the gallery in the Great Pyramid observatory was, therefore, in the direction of Alpha Draconis [Thuban].)

Abbe Moreux finds that the Great Pyramid was oriented to within one-twelfth of a degree—a precision that even now is very difficult to obtain. He finds that the parallel of longitude passing through the Great Pyramid is the one that traverses the most land and the least sea of any on the earth—a condition that applies also to the parallel of latitude passing through the pyramid.

The facts brought to light relative to the development of Astronomy in Egypt five or six thousand years ago, leads Moreux to the conclusion that "the ancient Egyptian scientists had progressed almost as far (in these things) as the scientists of the present day."

Chapter No. 98 THE EGYPTIANS

Long ages before Columbus discovered America, and while all Europe remained in the Late Stone Age, a mighty civilization developed and perished in northeastern Africa.

The Valley of the Nile gives us an unbroken story of human progress such as has not been found anywhere else on earth. Yet, for fifteen hundred years Europe and America remained ignorant of this ancient civilization, and regarded as fabulous tales, all references found in ancient works that related to these people and their history.

It was by no accident that Egypt, like Babylonia, became the happy home of a great nation. Here, as on the "plains of Shinar," every condition made it easy for people to live and thrive. The peasant needed only to scatter his seed over fertile fields to be sure of an abundant harvest. The tropical climate enabled him to live with little shelter and less clothing. Hence the inhabitants of this favored region rapidly increased in number, and built populous cities. At a time when other races were still in the darkness of the prehistoric age, the Egyptians had begun to make history.

Every great civilization, except the present, has developed in a tropical climate on fertile soil. Following this rule, the Tropical Paradise of Scientific Living, founded by Dr. Walter Siegemeister and Dr. Clements, is located in a tropical climate on some of the richest soil in the world. Here, in time, great leaders will rise, and a new race be born.

The origin of the Egyptians is shrouded in mystery. Their language shows close kinship to the Semitic tongues of Western Asia and Arabia, indicating that Egypt was settled by tribes from the east, or that it and the other countries named were settled by tribes from the west—from Atlantis and Lemuria.

Think back 2,000 years to the shadowy figure of Queen Cleopatra, last of the Egyptian rulers. How long that seems! Now go back another 2,000 years before her day, and Egypt was already an ancient empire, with 1,400 years of known history—and some say more. No wonder the Egyptian priests, 2,384 years ago, said to Herodotus, "You Greeks are only children."

Go back to about 4,000 B.C. and we reach a time when the Egyptians had already learned the use of metals. Go beyond that another thousand years, and we find these ancient people, when their history dawns, weaving beautiful goods of linen, and making fine pottery—showing evidence of a far earlier and more ancient development.

Not only were the Egyptians skilled astronomers, but they were skilled along other lines, as shown by recent discoveries. They knew how to temper copper alloys until they were harder than steel, how to make Tyrian purple, bevel mirrors skillfully, make dew ponds and stained glass far better than we.

The high degree of knowledge attained by the Egyptians, indicates the passage of a vast period of time in the history of man preceding them. It seems that this knowledge was brought from a more ancient seat of culture. It appears as further evidence of the existence of continents now covered by the Atlantic and Pacific oceans. We remember the statement of Dr. Morley, that the Mayas of Yucatan had attained a knowledge of astronomy surpassing that of the ancient Egyptians and Caldeans.

We have seen, and shall further see, that the ancient nations

which have been discovered, were colonists of the Motherland of Mu (Lemuria), now lying beneath the rolling, restless waves of the Pacific ocean. In Lemuria—The Lost Continent of the Pacific, we read:

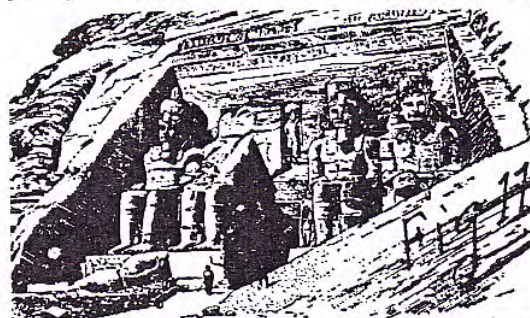
"We pride ourselves upon the inventions, conveniences, and development of today. We call them modern; but these ancient and long-forgotten people (Lemurians) excelled us. Things that we speak of as future possibilities (like the virgin birth, for instance), they knew as everyday realities."

Only a generation ago, this fascinating chapter of the world's known history of Egypt was hidden in the ruins of the Valley of the Nile. It is only within the last few years that the archeologist has discovered it, and read its pages by delving into the sands and uncovering the graves of four, five and six thousand years ago.

Tombs of later dates continue the strange story, coming to us out of the shadowy past. They tell us how the ancient Egyptians made paper from the papyrus plant, how they developed their early picture writing into alphabetic writing, how they learned to mold bricks, cut stone, and carve statues.

Figure 11 shows the entrance to an ancient temple believed to have been constructed under the supervision of Rameses II, who is said by some to have been the Pharaoh of the oppression of the "children of Israel" in Egypt.

The gigantic statues, each about 65 feet high, are cut out of solid stone. Two appear on each side of the entrance to the temple; but one of the pair to the left of the entrance has been partially destroyed by the Christian fanatics, whose work was



responsible for the Dark Ages. The interior chambers of the temple reach a depth of nearly 200 feet, cut out of solid rock.

This was just another of the many Temples of the Sacred Ancient Mysteries, about which we shall read more later. What the early Christians could not destroy, they appropriated to their own use; and this Temple of Osiris became the Temple of Christ, as told in another chapter.

Not only do we find the ancient Egyptian's paintings, pottery, jewels, tools, chairs, and papyrus books, but we even find the bodies of the men who made and used these things. For their mummies are so perfectly preserved by the amazing embalming methods of these ancient people, far superior to anything of this age, that we can compare their features with the portrait statues of their kings, and see how well the sculptor carved the likeness.

Much of this marvelous story would still be a sealed book to us, but for the famous Rosetta stone, which gave scholars the key to the long-forgotten hieroglyphics, in which the inscriptions and papyrus books are written.

This stone, a thick slab of black basalt, about as large as the top of a common sewing machine, was found by Napoleon's soldiers in 1799 while digging trenches near the Rosetta mouth of the Nile. On it is inscribed a record in honor of one of the kings of Egypt, written in Greek and in Egyptian, both in the regular Egyptian characters, and in the ancient sacred hieroglyphics.

By comparing the Greek translation with the Egyptian text, the great French scholar Champollion was able to discover the meaning of the ancient hieroglyphics, and to begin the reconstruction of the Egyptian language. Other scholars took up the work, and thus the secrets have been discovered of the strange inscriptions, over which archeologists have so long puzzled in vain.

Why were the Egyptians so particular to preserve their bodies, their records, and the objects of their every-day life? The answer lies deep in their religion, and there we find the source of much of the contents of the Christian Bible.

The Spirit of man, the Egyptians believed, lives on, and is as active in its next world as it had been here. Its many travels, trials, tribulations and ultimate success are described at great length in the largest and best-known work in the religious literature of that Nation, viz.: "The Book of the Dead," in which is treated in much detail the journey of Osiris.

Some authors assert that the Egyptians believed the Spirit can return to the body, and that this led to a belief in the resurrection of the body. We doubt the truth of this statement, for every-day observation and experience prove the contrary. It was this belief, these authors assert, that caused the Egyptian kings to build themselves great walled tombs in the ground, and then to the construction of enormous pyramids, to keep their bodies safe through the ages.

As far back as Egyptian history runs, the people appear to have been in possession, not only of some written characters, of national art and institutions, but also of an advanced system of religion.

What greatly intensifies the deep historical interest in Egyptian research, is that it testifies not only to the fact that a whole Nation believed in the Immortality of the Soul (Spirit) 4,000 years before the birth of Jesus, but also that these people had even then succeeded in picturing the future of themselves, after a fashion, which may often seem strange to modern minds, and to which we cannot deny a certain consistency and a deep spiritual connotation. It is also surprising to observe, that these ancient Egyptian beliefs frequently correspond, in a remarkable degree, to the findings of modern occult and psychical investigations, which seem to have established the reality of certain semi-material forms of being, which correspond to the KA, etc., of the ancient Egyptian belief.

It is said that Menes was the first king that ruled over Upper and Lower Egypt, uniting them about 3,400 B.C. But long ages before his day, the dwellers in the land on the Nile had developed to a high state; for we know that in 4241 B.C., the first event in history to which we can give an exact date, they already had invented a yearly calendar with 12 months of 30 days each, and five feast days at the end, to fill out the full 365 days. This is similar to the calendar we are still using.

The silt brought down each year by the Nile had long since buried so deeply the remains of the early delta civilization, that we doubt whether it will ever be reached by the pick and shovel of the archeologist. But further south, at Thinis, we find

underground brick-walled tombs, one of which may be that of Menes himself. Ivory and ebony tablets and inscribed jewels, including a golden bar that belonged to Menes, tell of the deeds of these early kings, of their well-organized administration, and of their wars with the desert tribes and other races.

Churchward asserts in his works that both Egypt and India were colonized by people from Mu (Lemuria). He says that from here people traveled east and west, and finally met and mingled on the "plains of Shinar" (Gen. 10:10).

He holds that Thoth, the God of History, some 16,000 years ago, migrated westward to Egypt from Atlantis, a colony of Lemuria; that he built the first temple on the banks of the Nile at Sais, and instituted the religious teaching of his native land—the worship of the Forces of Nature in general, and of the Sun in particular.

Thoth is represented on the oldest monuments of Egypt, where he appears as carrying in his hand the Crux Ansata (a Tau cross with a ring or circle over it). He is so seen on the double tablet at Shufu and Noh Shufu, at Wade Meghara, in the Peninsula of Sinai. It was the hieroglyphic of Life, with a triangle prefixed, meaning Life-giving.

Chapter No. 99 SETTLEMENT OF INDIA

Orthodox historians say that India's civilization dates back only four or five thousand years. Churchward asserts that ancient tablets in India dating from some 15,000 to 35,000 years ago, show that historians have placed the commencement of the Hindu civilization at the point where the actual decline began.

Dr. J. M. Peebles writes:

"Long before the patriarchs pitched their tents under Syrian skies, long before Moses saw the tables of stone on the Mount, long before the oldest Hebrew prophets were inspired to sound the alarm in the Judean mountains, there were millions of spiritualists, prophets, yogees mediums, sages and seers in India."—Seers of the Ages. p. 27.

The land of India was not always called by that name. The name India is a modern one for the country, and came from the Greek. When Alexander the Great invaded India in 325 B.C., he found in the northwestern parts a large river called Sindhu by the natives. The Greeks transformed the name, first to Indu, and later to Hindu. Finally, the river became known as the Indus, and the people as the Hindus and Indus (Indians).

Naacal writings in a Tibetan monastery state that the Mayas, from Lemuria, settled in India over 70,000 years ago (Churchward). They were skilled and learned architects, and built great cities, temples and palaces (Fauche, The Empire of the Sun).

One of these ancient Indian temples, shown in Fig. 5, is cut out of solid stone on the bank of a river. The picture is taken from "Astounding Revelations," by Col. F. H. Buzzacott, and regarding it he says:

"On the preceding page is a reproduction of one of the many ancient and colossal sculptured temples of the Gods, carved in the solid mountain rock, many of which are to be found in ancient and remote parts of India, Assyria, Babylonia and Egypt.

"Of immense height, imposing grandeur and incalculable antiquity, it rivals, if not exceeds, the age of even the Sphinx and Pyramids, towering as it does to a height of several hundred feet, while the carving or sculptured portions hewn out of solid mountain rock, are so prodigious in size, that they bewilder and impress those who behold them to a degree of reverence and awe. Many who gaze upon these temples, have attributed their execution as perhaps representing some unknown but mighty race of people of semi-supernatural or superhuman abilities, and of whom we have little or no record—a lost race of whom knowledge is yet to be resurrected from the sands of time" (p.1).

By comparing the Indian temple with the Egyptian, there appears a striking similitude, indicating that the workmen of both were trained in the same school. Yet these temples are located hundreds of miles apart, and the men that made the one in India perhaps never saw nor heard of the men who made the one in Egypt.

The Indian temple (Fig. 5) is said to be much older than the Egyptian (Fig. 11). In fact, it is so old that no record has ever been found as to when it was constructed. Yet its architecture, when compared to that of the Egyptian temple, shows a superior design, and the dimensions of the Indian temple are much larger. No similar temple found in Egypt can equal it in size and grandeur.

In Hippolyte Fauche's translation of the Ramayana, a work compiled from Hindu temple records and temple historians, it is said:

"The Maya adepts, the Naacals or Holy Brothers started from the land of their birth in the East as missionaries of the Religion and Science of the Motherland of Mu. They first went to Burma, where they taught the Nagas. From Burma they established themselves in the Deccan, India, from whence they carried their religion and Science to the colonies of Babylonia and Egypt."

Certain of the monks in some of the Himalayan and Tibetan monasteries claim that they are the descendants of the Naacals, who were driven out of India by the Brahmins about 3,000 years ago.

Jerome and other early Christian fathers taught that the Hebrew was the oldest or primitive language of mankind. But the Sanscrit of the ancient Hindus was in the full flush of glory more than five thousand years before Abraham pitched his tent on "the plain of Mamre" (Gen. 13: 18).

Terah, only nine generations from Noah, and the father of Abraham, was an inhabitant of "Ur of the Chaldees" (Gen. 11:28). Ur was a great city when Abraham was a baby. It was built many ages before, by people from India (Chapter 100).

Dr. J. M. Peebles writes:

"Under tropical skies (in India) there summered the most ancient civilizations. They had their arts, sciences, ethics, poets, authors, the literature of which, has streamed in such unbroken channels down the intermediate ages, as to overwhelm with astonishment the first scholars of Europe." (Seers of the Ages, p. 80).

It is only within the last fifty years that the astonished

"scholars of Europe" have learned of this mass of ancient literature, regarding which Sir Wm. Jones observes:

"The literature (of India) seemed absolutely inexhaustible, reminding one of infinity itself."

Samuel Johnson wrote:

"The Iliad of Homer numbers 24,000 verses; but the Mahabharata of the Hindus 400,000; and the Puranas, comprehending only a small portion of their religious books extended



to two millions of verses."

Among the more valued of these religious works of the Hindus, is the Bhagavata-Gita, Krishna's revelation. This is termed by a classical German scholar: "A magnificent Thespian poem, abounding in metaphysics, ethics, and sublime religious doctrines." Some writers place the date of this work back as far as 3,000 B.C. It may in fact be much older.

The learned Baldeus writes:

"Every part of the life of Krishna has a near resemblance to the history of Christ (Jesus); and the time when Krishna's miracles were performed was during the Daupparajug, which ended 3,100 years before the Christian Era" (Prof. Uni. Hist. p. 13).

However, the mystery of this is cleared up when we learn that the religious doctrines of Rome, Greece, Egypt, Palestine, Persia, Babylonia, and India all came from Lemuria.

Chapter No. 100

SETTLEMENT OF BABYLONIA

After giving the generations of Noah, the Bible makes Babylonia by people "from the east," as follows:

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there" (Gen. 11:2).

As we have seen (Lesson 8, Chap. 18), the "land of Shinar" is the valley between the Euphrates and Tigris rivers, known in history as Babylonia, but later called Mesopotamia by the Greeks.

This biblical reference agrees with ancient tablets of India, which show that the commencement of Babylonia dates back 18,000 years or more, when a settlement at the mouth of the Euphrates river was made by a group of Naga-Mayas, traveling eastward from India. These people called the place Akkad (Accad, Gen. 19:10), a Naga-Maya word meaning "soft and marshy ground." From this, the people later became known as the Akkadians (Lesson 6, p. 3).

Sumer is another Naga-Maya word, meaning "flat lands or plains." From this, the Akkadians got the name of Sumerians, or "men of the plains" (Lesson 6, p. 3), and the Sumerians and Akkadians were really the same people (Churchward).

Valmiki, the Hindu sage-historian, in his works written about 1300 B.C., states that "these colonists . . . of the Euphrates called their settlement Babylonia, and their chief city, Babylon." Babylon was also called "Ka Ra", which is Naga-Maya, meaning "The City of the Sun."

Lesson No. 36, Chapter No. 101 ANCIENT TEMPLES

We have referred to and shown some of the pictures of the ancient temples of the Sacred Mysteries. One of these appear on p. 19, lesson 11.

In lesson 3, p. 11, reference is made to the "Java man" whose remains were found on the island of Java, situated just south of the equator, and forming a link in the vast chain of islands extending from northwestern Australia to southeastern Asia.

The biblical scribe refers to this earlier migration from very ancient India to the plains of Babylonia:—

—And as they journeyed from the east (India), that they found a plain in the land of Shinar; and they dwelt there" (Gen. 11:2).

From the east (India) came the people that settled Babylonia,

and from the east (Lemuria) came the people that settled India. There are many mysterious references in the Bible relative to the "people of the east":

"Then Jacob went on his journey, and came into the land of the people of the east" (Gen. 29:1).

"The Midianites came up, and the Amalekites, and the children of the east" (Jud. 6:3, 33).

"Arise ye, go up to Kedar, and spoil the men of the east" (Jer. 49:28).

"The way of the kings of the east might be prepared" (Rev. 16:12).

Job, the mysterious man of the Old Testament, a man of wealth and learning, who was "perfect and upright," was said to be "the greatest of all the men of the east" (Job. 1:3). From this it appears that the "men of the east" were generally regarded as of a high class.

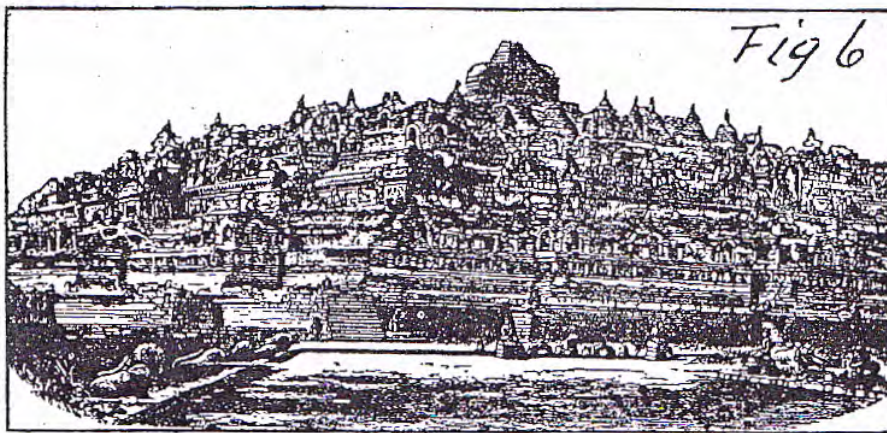
Not only were the "men of the east" great, but they were also accounted wise:

"There came wise men from the east to Jerusalem" (Mat. 2:1). "Solomon's wisdom excelled the wisdom of all the children of the east country" (1 K. 4:30).

This specific reference to the greatness and wisdom of the "men of the east" appears very significant in connection with the ancient temple records of India, to the effect that the Naacals or Holy Brothers, from Lemuria, brought their Religion and Science to India.

On this island has been found the crumbling ruins of one of the greatest temples ever constructed by man, so far as is known. See Fig. 6. The workmanship of this magnificent structure shows, that those who built it learned their art and science in the same school that taught the men who made the great stone temples of Egypt and India. This temple is so very old that we can only conjecture on its vast age.

Let us pass on to the Great Pyramid of Egypt, located many miles away from the island of Java, but showing evidence of having been built by men who learned their art and science in the same school that taught the men who made the wonderful stone temple of Java.



The Great Pyramid of Egypt is far better known to the world than the temple of Java, which island is one of the least known and least explored regions of the earth. Much knowledge of great value might be found if men, who waste time and money exploring the frozen and desolate Polar Regions, would use some time and money exploring the productive and luxuriant Tropical Regions.

Speaking of the pyramids of Egypt, one writer says:

"The eternal Pyramids—the mystery of the past—the enigma of the present—and the still enduring wonder for future ages of this world—standing at the head of a long reach in the River Nile, directly in front of the traveler, and seeming to darken the horizon, solitary, grand, and gloomy, the only object to be seen in the mighty desert before him, are the more impressive as being the chief aim and end of an antiquarian journey to this marvelous land."

The Great Pyramid of Gizeh (Fig. 7) is one of a group standing near the Nile, a short distance south of Cairo. When completed, it stood 481 feet high. Its base covers about 13 acres. Some of the stone blocks used in it weigh 50 tons, and are of red granite and limestone. The granite was quarried near Syene, in upper Egypt, some 700 miles distant; and the huge blocks were conveyed across this long distance to the building site.

How such enormous blocks of stone were transported so far, and hoisted into place, without the powerful machines used in modern construction, is one of the miraculous elements associated with this structure.

It is said that there are about 2,300,000 blocks of stone in the Great Pyramid alone, averaging in weight two and a half tons each. Their average size is nearly five feet in length and two feet in height. When it is remembered that these stones were conveyed to the top of the structure the amazing nature of the work becomes more apparent.

Prof. Rene Thevenin, distinguished French scientist, writing in Hearst's American Weekly, referred to many existing facts of observation which prove, he contended, that fully 20,000 years ago the Earth was inhabited by a race of Supermen.

Thevenin listed the Great Pyramid as part of the evidence adduced in support of his contention. He showed that this structure was laid out fully fifty centuries ago with a knowledge of astronomy and mathematics so great, and with a use of scientific instruments of such perfection and precision, that modern scientists stand before it in astonishment. That great structure, he believes, reveals knowledge possessed by these Supermen, which has been lost to humanity all these ages.

Thus in a series of intensely interesting articles, Thevenin presented fact after fact as evidence to prove, that there existed on Earth a race of ancient men, far superior in knowledge and ability to anything that the world has witnessed in modern times. The evidence he adduced, shows that five thousand years ago there were in Egypt, men who understood the secrets of the Universe, and employed them in ways which to us still seem miraculous and beyond comprehension.

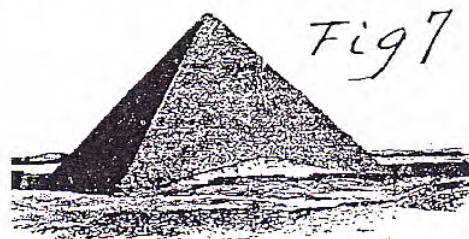
The Great Pyramid may well be termed a miracle in stone.

Students of Astrology recognize the fact, that it was built to embody the sublime sciences of mathematics, geometry, astronomy and astrology, which were regarded by the masters of antiquity as the very foundation of all true science, philosophy, and religion.

The Great Pyramid appears as a vast temple, erected according to the plan of the Universe, so far as the ancient Masters could discover it, and to afford them the observatory they needed, in which to conduct their continuous and elaborate astronomical calculations. For astronomy and astrology were inseparable from the religious concepts and ceremonies of the learned among ancient civilizations.

The Great Pyramid is far more than an observatory. While it resembles all the others in its outward appearance, it differs much from them in its interior arrangements. The others, so far as we know, contain only one small subterranean chamber, if any. The Great Pyramid, however, conceals within its vast interior, royal chambers that are approached by enormous slanting passages or galleries, the entrances to which were cunningly concealed, and which were not entered by living men for several hundred years, until their accidental discovery.

The other pyramids are elaborately adorned, both within and without, with all sorts of emblems and inscriptions; but the Great Pyramid alone is devoid of all embellishment. This sig-



nificant fact in itself, as Freemasons will observe, justifies the opinion advanced by Prof. Piazzi Smyth, for years Astronomer Royal of Scotland, that the giant structure, with its vast interior chambers, may well be regarded as a sacred temple of some Ancient Order.

Prof. Smyth, in his work, "Our Inheritance in the Great Pyramid," draws attention to the fact that the "sacred Cubit," employed throughout in the Great Pyramid, measures exactly twenty-five inches, while the "profane" cubit in common use among the Egyptians, measures a fraction over twenty-six inches. This fact goes far to show, he holds, that it is not actually an Egyptian, but a truly universal structure—designed to perpetuate for all mankind, those profound mysteries of the Universe, which though they were celebrated in Egypt, were never confined to a special country, but were for the benefit of humanity.

Smyth maintains that, in order to account successfully for the existence of this mighty edifice, we must attribute to it an actually divine origin. For he contends that the architect was none other than Melchizedek, king of Salem, and "the priest of the most high God" (Gen. 14:18), "by far the most mysterious character mentioned in the Christian Scriptures."

W. J. Colville observes:

"The time was when Egypt, the young, untutored child of the desert, was not the queen of arts and sciences who sat enthroned over the intellectual world. Then did she become the prey of the spoiler. She was invaded and conquered by the 'Pali'—Shepard King of 'Hykros' who according to Manetho, overran the land, put the inhabitants to chains and tributary service, and became for awhile the rulers of Egypt. What this country was before the advent of these Shepard Kings we can hardly conjecture, but after their rule, every monument, pyramid and inscription bore the stamp of Oriental ideality.

"It needs not that we particularize the details of these revolutionary changes; we only allude to them to account for the wonderful parity that exists between the religious opinions which we have enlarged upon in our descriptions of Hindu worship, and those which reappear in Egyptian Theogony.

"Let us, as Solomon says, consider the conclusion of the whole matter. Cheops, a monarch of the invading line, caused a temple to be erected in conformance with those strict rules of science, revealed to the ancient Hindu metaphysicians, as the mode in which God worked."—Ancient Mysteries, p. 111.

Samuel Fales Dunlap, in the most wonderful work of its kind that we ever read, of the Great Pyramid writes:

"The pyramid bears evidence, in Lauth's opinion, of a knowledge of the 36 deacons presiding over 36 weeks of 10 days each. The 36th layer in size and height is distinguished from the rest, and something in the color of its casing outside may have marked it.

"Lauth counted 216 layers (to each side, probably); for he multiplies 36 x 6 equals 216 giving six times 360 days to each side, and to the four sides 24 years of 360 days each,—which is, he says, just the duration of the reign of Sanefru, according to the Turin papyrus. The black summit suggests the night-heaven, which renders visible the distinguishing stars of the deacons . . .

"According to Mr. Petrie, p. 209, each of the three greatest pyramids at Gizeh had a temple on the eastern side of it. The ruins of the temples of the second and third pyramids still remain; and of the temple of the Great Pyramid, the basalt pavement and numerous blocks of granite show its site."—Ghebers of Hebron, pp. 115, 127.

These temples were destroyed by the early Christian fanatics, who would have destroyed the pyramids also had they been able, but the pyramids were so massive as to resist the efforts of the destroyers.

It is Colville's opinion that the Great Pyramid is—

"A massive Masonic Temple, carrying us back to a period in human history when the astronomical religion of the Ancient World was stated and preserved in fanes of superb architecture, which were built according to the exact principles of mathematics and geometry, requiring no ornamentation to enforce doctrines or to portray the ceremonies for which these structures stood, as abiding and well-nigh indestructible monuments"—Ancient Mysteries, p. 103.

The age of the Great Pyramid leads investigators to believe, that it was erected under the supervision of Masters greater than Egypt had developed at that early day. Some hold that it was erected under the direction of the Hindu Masters, while others go farther back, and contend that it was erected by Masters from Atlantis. Still others believe the Great Pyramid to be fully 30,000 years old. A singular book on the subject, issued by an author named McCarthy, raises the claim that this

wonderful structure is between 50,000 and 60,000 years old.

Since the ancient architects began work on the Great Pyramid, the very heavens have been changed. There was another polar star in the northern sky, and the southern cross shone upon the Baltic shores. How glorious are the memories of these ancient Masters, whose names are long since forgotten. They lived and labored in the distant and unwritten past.

Chapter No. 102

THE SIGN OF THE TRIANGLE

The Great Pyramid was a temple of the Ancient Mysteries. It was constructed by the oldest order of builders the world has known. They were primitive Freemasons. They were the Masters and Initiates of the Mysteries. The Order is so old that its origin is lost in the night of time. Preston observes:

"From the commencement of the world, we may trace the foundation of Masonry . . . Every since symmetry began, and harmony displayed her charms, Masonry has had a being."

DeWitt Clinton writes:

"Of all the institutions that have been established for the purpose of improving the condition of mankind, Freemasonry stands pre-eminent in usefulness as it is in age. Its origin is lost in the abyss of unexplored antiquity. No historical records, no traditional accounts, can with certainty point out the precise time, the place, or the particular manner of its commencement."

George Oliver, D. D., states:

"The origin of Masonry is indisputably traced from the creation of the Universe; for after the Almighty Architect had finished his great design in making all things good and according to geometry, Adam . . . did soon discover this noble science, by surveying the works of God in his state of innocence; and although he fell through disobedience, and was expelled from that lovely arbour into the wide world, he still retained the knowledge thereof, and communicated the same to his offspring."—Multa Paucis, in Symbolical Masonry, p. 607.

The general shape of the Great Pyramid is that of a gigantic Triangle. The Triangle is a geometrical figure that every Freemason knows well. It is composed of three things, which, united, form one whole, viz., of three particular points and angles, by a union of which the Triangle itself is formed, as one whole, complete figure. "It is for this reason," writes Gadicks, "that it has been adopted as the symbol of the Triune God."

The Triangle, or Delta, was considered by the ancient Egyptians as a symbol of fire, and also of God. In Freemasonry it is a symbol of the Unspeakable Name (Macoy).

The Ancient Mysteries consisted of a system of science and truth, as revealed by a study of the Universe, and were appended to the original plan of divine worship. They were veiled in allegory, and illustrated by symbols. They employed the Triangle and Circle as a symbol of the Divine Being.

The Great Pyramid exhibits four equilateral triangles. The Hindus represented the Sun in the center of an equilateral triangle. The Egyptians represented the Sun in four equilateral triangles. They expressed the origin of all things by the Triangle. When they desired to describe the "Triune Godhead" in its various attributes, they employed the Triangle.

The Great Triangle elucidates the mystical relation between numerical and geometrical symbols in Freemasonry, according to Hemming. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time, to divide it into nine similar triangles of smaller dimensions.

The Triangle has three points, and Three is a sacred number in Freemasonry. With it, all labor beings and ends. It is symbolical of the Three Great Lights of Freemasonry, the Three Kingdoms of Nature, and the Holy Trinity. It is symbolical of the three stages of human life: youth, manhood and old age; of the three senses of hearing, seeing and feeling; and of Masonic signs, tokens, and words.

Chapter No. 103 THE SACRED ANCIENT MYSTERIES

We now approach the greatest school the world has ever known—the Sacred Ancient Mysteries. Its doctrines ruled the mind of the most intelligent men on earth. Its ruined temples now encumber the plains of the great past, like the broken columns of Palmyra and Tadmor and lie bleaching on the desert sands.

These ancient men, and their amazing temples, rise before us, in all their grandeur, shrouded in the mist of thousands of years, and stalk dimly and undefinedly along the line that divides Time from Eternity; and forms, of strange and startling beauty, mingle in the vast throng of figures with shapes monstrous, grotesque, and hideous.

Previous to the advent of the Christian church, the hygienic, scientific, moral, and religious instruction of the people was accomplished among the nations by these ancient schools, which, because of the manner in which conducted, were designated under the general name of Mysteries.

Although history mentions several institutions of this kind, yet they all had a common origin and a like purpose, and they never exhibited a greater variety of form than does the present Christian church. The chief ones of which we have knowledge are: (1) The Indian Mysteries, (2) the Egyptian, (3) The Orphic, (4) The Cabirian, (5) the Samothracian, (6) the Eleusinia, (7) the Sidonian or Dionysian, (8) the Pythagorean.

It is clear that the doctrines taught in these schools had a common source or origin. Through their teachings, the Gymnosophists, Yogees, Magi, Hierophants, Essenees, Rayshees, and Pythagorians were all co-related by a general system of science, treasured wisdom, and profound religion—all one, with such variations only as periods of time, change of language and country, and customs or the different races of people would necessarily produce.

Writings regarding these schools are rare, and those available are held at high prices—\$25, for instance, being the price of the "Gods of the Egyptians." This arises from the fact that the early Christian fathers, to conceal the source of their doctrines, destroyed these ancient works so completely, that only fragments of some of them have reached us.

In recent years the archeologist has recovered from ancient ruins such records as escaped the early Christian's destroying hand. These have been translated and printed at great expense, as the result of the labor of some rich person, who is seeking Truth and desires to give it to the deluded masses.

Because of more complete records reaching us, better information is to be had of the Eleusinia Mysteries than of any of the others. Eleusis was a town situated northwest of Athens, with a magnificent temple, and gave its name to its school of the Ancient Mysteries. Hence, what we learn of the Eleusinia school will apply generally to those of other ancient countries.

Ouvaroff, in his Essay of the Mysteries of Eleusis, writes:

"Amidst all the institutions that have been denominated Mysteries those of Eleusis hold the highest rank, equally imposing for their origin and their results: They alone appear in relation with the primitive source of religious ideas, and alone formed the mysticism of polytheism. Never did the ancients by the name of Mysteries so thoroughly understand any other more than the Eleusinian . . .

"The mysteries of Eleusis had alone, and within its own organization, attained the object of every great religious association. All Greece hastened to be initiated; and Plato, who had penetrated into the secrets of the sanctuary, did not speak of them without admiration.

"If it were possible to lift the veil that covers the mysteries of Eleusis, we should possess a key to the mysteries of Egypt and of the East; a clue, which, having once been found, would lead on to the last moments of polytheism.

"The time when the mysteries of Eleusis were founded is equally as uncertain as the name of their founder . . . The writers most worthy of credit, ascribe to Ceres herself the foundation of the Eleusinian Mysteries . . . By attributing them to the Goddess or to Earth, to epoch of their foundation was removed beyond the bounds of history, and the impossibility of ascertaining it was acknowledged . . .

"The Mysteries of Ceres, according to Lactantius, very strongly resembled those of Isis. The Attic Ceres is the same as the Egyptian Isis, who, in the time of Herodotus was the only divinity in Egypt honored by the celebration of Mysteries . . ."

Pike observes:

"The mysteries of Eleusis, celebrated at Athens in honor of Ceres, swallowed up, as it were, all the others. All the neighboring nations neglected their own, to celebrate those of Eleusis and in a short time all Greece and Asia Minor were filled with the Initiates. They spread into the Roman Empire, and even beyond its limits, 'those holy and august Eleusinian Mysteries,' said Cicero, 'in which the people of the remotest lands are initiated. Zosimus says that they embraced the whole human race; and Aristides termed them the common temple of the whole world.'—Morals and Dogma, p. 352.

For some untold reason, these writers fail to state that the Eleusinian Mysteries were the child of the Egyptian. Thales, Solon, Democritus, Orpheus, Plato, Theodosius, Enicurus, Herodotus, Lycurgus, Pythagoras—these renowned Greek philosophers, binding on their stoutest sandals, left their native land and went forth to study in the sanctuaries of Egypt, where they were initiated into the Sacred Mysteries there, that had come down from the older, riper civilization of ancient India; and they brought back to Greece that knowledge and inspiration which established the Grecian Mysteries.

The Egyptian priests, always jealous of their knowledge of Nature, never revealed to any one all they knew of the secrets of the Universe; for this reason the Initiates of other countries left Egypt for their native land without having gained all that they had desired to know. But the great genius of Pythagoras enabled him to supply what had been omitted.

When Pythagoras returned to his native Samos, purposing to set up as a Master, he found to his chagrin that independent science is a plant that does not thrive under tyranny, and, compelled by force of circumstances to change his abode, he settled in Magna Graecia in southern Italy, making his home at Crotona, where he found a promising field for his work, and where his labors were well rewarded.

Chapter No. 104

LESSER AND GREATER MYSTERIES

The Ancient Mysteries, included the Eleusinian, were divided, like the philosophy of the ancients, into two parts—the one exoteric, the other esoteric; and these two parts were the Lesser and the Greater Mysteries.

The Lesser Mysteries were a sort of elementary school, to which everybody was admitted. Ordinarily there was a novitiate of three years and sometimes four. The Greater Mysteries were esoteric, and but few gained admittance therein, for the examination of those seeking such was exceedingly rigorous.

Albert Pike writes:

“There was a distinction between the Lesser and Greater Mysteries. One must have been for some years admitted to the former, before he could receive the latter. The Lesser was but a preparation for them, the Vestibule of the Temple, of which those of Eleusis were the Sanctuary.

“In the Lesser Mysteries, the candidates were prepared to receive the holy truths taught in the Greater. The Initiates in the Lesser were called simply *Mystae*, or Initiates but those in the Greater, *Epoptae* (those who have seen), or *Seers*; for therein the secret doctrines were concealed, and the veil of secrecy was impenetrable, sealed by oaths and penalties the most tremendous and appalling.

“After admission to the Lesser, the Initiate was taught lessons of morality, and the rudiments of the sacred science, the most sublime and secret part of which was reserved for the *Epoptae*, who saw the Truth in its nakedness, while the *Mystae* viewed it only through a veil and under emblems fitter to excite than to satisfy his curiosity.”—*Morals and Dogma*, p. 432.

Clemens of Alexandria says that what was taught in the Greater Mysteries concerned the Universe, and was the completion and perfection of all instruction; wherein things were seen as they are, and nature and her works were made known.

With their natural proclivities, the priesthood, that select and exclusive class, in India, Egypt, Judea, and Greece, and wherever else the mysteries were known, made wrong use of them to build higher and wider the fabric of their own power.

The purity of no religion continues long. Rank and dignities succeed to the primitive simplicity. Unprincipled, vain, insolent, corrupt and venal men put on holy livery to serve themselves instead of humanity. Luxury, vice, intolerance, and pride depose frugality, virtue, gentleness, and humility, and change the holy altar, where men should be humble servants, to a throne on which they reign as despots, and use their power to oppress.

It was for this reason that the Mysteries were divided into the Lesser and Greater. The former was a preparatory school for the latter, the arrangement being designed to sift out and select for the Greater, such noble persons only as provided by their fruits in the Lesser, that they were worthy of the Greater.

Purity of morals and elevation of soul were required of candidates for initiation into the Greater Mysteries. The candidate was required to be of spotless reputation and irreproachable virtue.

Constantine, the Roman Emperor, applied for admission, but was rejected because of his crimes. For this rejection the Mysteries later paid dearly. Constantine embraced Christianity, as explained in *Elementary Orthopathy* (Lesson 25), then set in motion against the Mysteries that terrible machine of persecu-

tion, which at last succeeded in their destruction in Egypt and in all of Europe. This was the beginning of the course that ended by plunging Europe into that horrible dungeon called the Dark Ages. Practically the only Temple of the Mysteries in Egypt that defied the destroying hand of the Christian priests and the Roman Army, was the Great Pyramid.

Nero, after murdering his mother, did not dare to be present at the celebration of the Mysteries; and Antony presented himself for initiation, as the most infallible mode of proving his innocence of the death of Avidius Cassius (Pike, p. 353).

The candidate was prepared for admission into the Greater Mysteries by long trials, by abstinence and chastity. For many days he was required to fast and be continent, and to drink liquids calculated to diminish his passions and keep him chaste.

The Initiates were regarded as the only fortunate men. Aristophanes says:

“It is upon us alone that shineth the beneficent daystar. We alone receive pleasure from the influence of his rays; we, who are initiated, and who practice toward citizen and stranger every possible act of justice and piety” (Quoted by Pike, p. 353).

In Egypt and the East, all religion, even in its most poetical forms, was more or less a mystery. The chief reason why a distinct name and office were assigned to the Mysteries of Greece, was because the popular theology, as superficial as that of today, left in the human heart a want unsatisfied, and failed to square with common sense and reason.

The Powers revered in the Mysteries were all in reality Nature-Gods. None of them could be consistently addressed as mere heroes, because their character was confessedly super-heroic.

The Mysteries taught the doctrine of the Divine Oneness, which even poetry does not entirely conceal. They were not in open hostility with the popular religion, but only a more solemn exhibition of its symbols; or rather a part of it in a more impressive and clearer form.

The essence of all mysteries, as of all polytheism, consists in the conception of an unapproachable Being, single, eternal, and immutable, and that a God of Nature, whose manifold power is immediately revealed to the senses in the incessant round of movement, life, and death, fell asunder in the treatment, and each element was separately symbolized. Each of these offered a perpetual problem to excite curiosity, and contributed to satisfy the all-pervading religious sentiment, which if it obtains no nourishment among the simple and intelligible, finds compensating excitement in a reverential contemplation of the obscure.

Nature is as free from dogmatism as from tyranny; and the earliest instructors of mankind not only adopted her lessons, but adhered as far as possible to her methods of imparting them. They attempted to reach the understanding through the eye; and the greater part of all scientific and religious teaching of the Mysteries, was conveyed through this ancient and most impressive mode of “exhibition” or demonstration.

The Mysteries were a sacred drama (Lesson 31, p. 14), exhibiting some legend significant of Nature’s change and work, of the visible Universe in which the Divinity is revealed. But beyond the current traditions or sacred recitals of the Temple, few explanations were given to the spectators, who were left, as in the Great school of Nature, to make inferences for them-

selves.

Unlike the religion of books or creeds, these Mystic Dramas were not the reading of a lecture, but the opening of a problem. No better means could be devised to rouse a dormant intellect, than those impressive exhibitions, which addressed it through the imagination; which invited it to seek, compare, and judge, instead of condemning it to described routine of creed.

Everywhere in the Ancient Mysteries, and in all the symbolisms and ceremonial of the Hierophant, was found the same mythical personage, who, like Osiris, Hermes, or Zoroaster, unites Human Attributes with Divine, and is himself the God whose worship he introduced, teaching rude men the commencements of a higher life through the influence of song, and connecting with the symbol of his death, emblematic of that of Nature, the most essential consolations of religion.

The Mysteries embraced the three great doctrines of Ancient Theosophy. They treated of (1) God, (2) Man, and (3) Nature. In symbolic forms they exhibited The One, of which the Manifold is an infinite illustration, containing a moral lesson, calculated to guide Man through this earthly existence, and to teach him that his Spirit (Life) is Eternal (John 4:24; 6:63).

The Spiritual Regeneration of Man was typified in the Mysteries by the second birth as an offspring of the Highest; and the agents and symbols of that regeneration were the elements that effected Nature's periodical purification— (1) Air, indicated by the mystic fan or winnow; (2) Fire, signified by the torch; and (3) Water, which is not only the cleanser of all things, but the genesis or source of all (Gen. 1:2).

Lesson No. 37, Chapter No. 105 PLACES OF INITIATION

The ceremonies of Initiation into the Mysteries must have originally been few and simple. As the great truths of the primitive revelation eventually were acquired by despots who used them to gain power over the people, it became necessary to discriminate, and to require longer probation and harder tests of the candidates, and to throw the veil of secrecy over that which at first were rather schools of instruction than of mysteries.

Whatever base pictures prejudiced writers, and especially Christians, may draw of the Mysteries, they must, not only originally, but for many ages, have continued pure; because both the most virtuous as well as the most learned and philosophic of the ancients, speak of them in the loftiest terms.

It was to protect and preserve this purity that the requirements of admission became more rigid, and the rites of Initiation became progressively more complicated. Signs and tokens were invented, by which the "Children of Light" could with facility make themselves known to one another. Progressive degrees were invented, as the number of Initiates increased, in order that in the inner and higher apartment of the Temple, there might be a tried and favored few, to whom alone the more valuable secrets were entrusted.

Then came later the establishment of the Greater Mysteries, into which but few gained admittance, as we have said, because of the rigorousness of the examination of applicants.

The Mysteries were meant to be the beginning of a higher life. The Initiated or esoteric companions were taught the doctrine of the One Supreme God the theory of death and eternity,

the hidden secrets of Nature, and the mysteries of Life.

The ceremonies were performed at dead of night, generally in temples under-ground, or hewn out of solid rock on the bank of a river, but sometimes in the center of a vast pyramid, with every appliance that could alarm and excite the candidate. Innumerable ceremonies, wild and romantic, dreadful and appalling, to test the candidate, had by degrees been added to the few expressive symbols of primitive observances, under which it is said that there were instances in which the terrified aspirant actually expired of fear.

Pyramids were used for the purposes of initiation, as were caverns, pagodas, and labyrinths; for the ceremonies required many apartments and cells, long passages and wells. In Egypt a principal place for the Mysteries was the island of Philae, in the Nile, where a magnificent Temple of Osiris stood, and his relics were said to be preserved.

The Indian Mysteries were celebrated in subterranean caverns and grottos hewn in the solid rock.

One of the great Indian Temples of the Mysteries is located on Elephanta, an island, called by the natives Gbaripoor, situated between the west coast of Hindustan and Bombay. This temple is an underground cavern, hewn out of rock, and is 135 feet square. It is said to be the oldest in the world. Immediately fronting its main entrance stands a bust of a three-headed deity, with a height of 18 feet and a breadth of 23. The still vaster caverns of Salsette have 300 apartments.

Chapter No. 106 THE DEGREES

The periods of initiation into the Mysteries were regulated by the increase and decrease of the Moon. They were divided into four steps or degrees. The candidate might receive the first at eight years of age, when he was invested with the zennar.

Each degree dispensed something of perfection. "Let the wretched man," says the Hitopadesa, "practice virtue, whenever he enjoys one of the three or four religious degrees; let him be even-minded with all created things, and that disposition will be the course of virtue."

After various ceremonies, largely relating to the Unity and Trinity of the Godhead, the candidate was clothed in a linen garment without a seam, and remained under the care of a Brahmin until he was 20 years of age, constantly studying and practicing the most rigid virtue. Then he underwent the severest probation for the second degree, in which he was sanctified by the sign of the Cross, which, pointing to the four quarters of the compass, was honored as a striking symbol of the Universe by many nations of antiquity, and was imitated by the Indians in the shape of their temples.

The candidate was now admitted to the Holy Cavern, blazing with light, where, in robes of splendor, sat, in the East, West, and South, the three chief Hierophants, representing the Indian Tri-une Deity. The ceremonies there commenced with an anthem to the God of Nature; and then followed this apostrophe:

"O mighty Being! greater than Brahma! we bow down before Thee as the primal Creator! Eternal God of Gods! The World's Mansion. Thou art the Incorruptible Being distinct from all things transient! Thou art before all Gods, the Ancient Absolute Existence, and the Supreme Supporter of the Universe! Thou art the Supreme Mansion; and by Thee, O Infinite

Form, the Universe was spread abroad.”

The candidate, thus taught the first great primitive truth, was required to make a formal declaration, that he would be tractable and obedient to his superiors; that he would keep his body pure, govern his tongue, subdue his passions and observe a passive obedience in receiving the doctrines and traditions of the Order; and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. Then he was sprinkled with water (whence came the later Christian baptism); certain words, now unknown, were whispered in his ear; and he was divested of his shoes, and made to go three times around the cavern.

As the candidate in the Mysteries made his three circuits, he paused each time he reached the South, and said—

“I copy the example of the Sun, and follow his beneficent course.”

Freemasonry has retained the three Circuits, but has lost the explanation, which is, that in the Mysteries the candidate represented the Sun, descending Southward toward the reign of the Evil Principle, called Ahriman, Siva, or Typhon, meaning darkness and winter; there figuratively to be slain (crucified), and, after three days, to be resurrected or rise again from the dead, and commence to ascend to the Northward.

Then the death of Sita was bewailed; or that of Cama, slain by Iswara, and committed to the waves on a chest, like Osiris and Bacchus; during which the candidate was terrified by phantoms and terrible noises.

Then he was made to personify Vishnu, and perform his avatars, or labors. In the first two he was taught in allegories the legend of the Deluge: in the first he took three steps at right angles, representing the three huge steps taken by Vishnu in that avatar.

The nine avatars finished, he was taught the necessity of faith, as superior to sacrifices, and acts of charity. Then he was admonished against five particular crimes; and took a solemn vow never to commit them. He was then introduced into a representation of Paradise; the Company of the Members of the Order, magnificently arrayed, and the Altar with a fire blazing thereon, as an emblem of the Deity.

Then a new name was given him, and he was invested in a white robe and tiara, and received signs, tokens, and lectures. A cross was marked on his forehead, and an inverted level, or the Tau Cross, on his breast. He received the sacred cord, and diverse amulets or talismans; and was then invested with the sacred Word or Sublime Name, known only to the Initiated, the Trilateral A.U.M.

Then the multitude of emblems was explained to the candidate; the arcana of science hidden under them, and the different virtues of which the mythological figures were mere personifications. He thus learned the meaning of those symbols which, to the uninitiated, were but a maze of unintelligible figures (Mark 4:11).

The third degree was a life of seclusion, after which the Initiate's children were capable of providing for themselves. This was passed in the forest, in the practice of prayers and ab-lutions, and living only on vegetables and fruits. He was then said to be born again.

The fourth was absolute renunciation of the world, self-contemplation, and humility; by which Perfection was thought to be attained, and the Spirit merged in the Deity.

Chapter No. 107

CEREMONIES OF INITIATION

As we have said, the ceremonies of admission or initiation were performed at night. Crowned with myrtle and enveloped in robes, which from that day were preserved as sacred relics, the neophyte was conducted beyond a boundary impassable to the rest of men. Lest any should be introduced not sufficiently prepared for the rites, the Herald proclaimed:

“Far from hence the profane, the impious, and all who are polluted by sin!”

The candidate was duly prepared for initiation, and amid the singing of hymns, passed on through a narrow passage until he reached a cave-like opening, through which he had to crawl to another subterranean cave, on the walls of which he found inscribed, the following:

“The mortal who shall travel over this road alone, without hesitating or looking back, shall be purified by fire, by water, and by air, and if he can surmount the fear of death, he shall emerge from the bosom of the earth; he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great goddess Isis.”

At the same time three priests, disguised in masks resembling the heads of jackals, and armed with swords, sought to frighten him, first by their appearance and noise, and afterward by enumerating the dangers that awaited him on his journey.

If his courage did not fail him here, the candidate was permitted to pass on to the Hall of Fire. This was an apartment lined with burning material, and the floor was a grate painted flame color; the bars of the grate were so narrow that they afforded scarcely room enough for him to cross. Through this hall he was obliged to hurry with great speed to avoid the effects of the flames and heat.

Now the whole scene changed: utter darkness surrounded the candidate; a low deep sound rose from the earth; the lightning flashed, the roar of mighty winds were heard; terrific peals of thunder burst forth, and specters glided through the vast obscurity moaning, sighing and groaning. Mysterious shades, the messengers of the infernal deities (Anguish, Madness, Famine, Disease, and Death) flitted around; and the explanations of the Hierophant, delivered in a deep, solemn voice, added terror to the horrors of the scene. This was intended as a representation of the infernal regions, where Misery sat enthroned.

As the candidate advanced, amidst the groans that issued from the darkness, those of the suicides were distinguished—thus punished for cowardly deserting the post which God had assigned them in the world.

The scene that the candidate had heretofore beheld seemed as a sort of purgatory, where penal fires and dire anguish, and the unutterable horrors of darkness, were believed, after ages of suffering, to purge one from guilt acquired in this mortal life.

The candidate next encountered a wide channel fed from the waters of the Nile. Over this stream he had to swim, with a small lamp, which furnished all the light afforded him. On reaching the opposite side, he found a narrow passage leading to a landing place about six feet square, the floor of which was made movable by mechanism underneath. On each side were walls of rough stone, and behind were fixed some metal wheels. In front was an ivory gate, opening inward, and preventing any farther advance.

On attempting to turn two large rings annexed to the door, in the hope of continuing his journey, the wheels came into motion, producing a terrific and stunning effect, and the floor gave way, leaving him suspended by the arms over apparently a deep abyss, from which proceeded a violent and piercing current of cold air, so that the lamp was extinguished, and he remained in complete darkness.

In this process of trial, it is observed that the candidate was exposed to the action of the three great purifying elements—Fire, Water, Air.

After the risk of falling into an unknown depth had continued for a moment or two, the floor resumed its original position, the wheels ceased to revolve, and with startling suddenness the two doors burst open, with a terrific sound, dimly displaying to the candidate's sight, and faintly bore to his ears, the torments of those whose state of misery was everlasting—who had passed the bounds beyond which there is no hope. On the horrors of this awful abode of anguish and despair, the curtain may be dropped—the subject is unutterable.

Onward went the candidate, soon to reach another region where the sudden opening of a door disclosed the sanctuary of Isis, illuminated with a blaze of light.

Here the priests of that goddess were assembled, drawn up in two ranks, clothed with ceremonial dress, and bearing the mysterious symbols of the Order, singing hymns in praise of their divinity. They welcome the candidate, and congratulate him on his courage and escape from the dangers that he encountered on his journey.

The entrance to the sanctuary was constructed in the pedestal of the triple statue of Osiris, Isis, and Horus; and the walls were ornamented with various allegorical figures, symbols of the Egyptian Mysteries, among which were particularly prominent:

1. A serpent casting an egg out of its mouth—a symbol of the Universe containing within itself the germ of all things that the Sun develops.
2. A serpent curled up in the form of a circle, holding its tail in its mouth; an allusion to eternity, and to the uninterrupted revolution of the sun. The property possessed by the serpent, of casting off its skin annually and apparently renewing its youth, made it an emblem of eternity and immortality.
3. The double tau, which is meant to represent the active and passive principle of Nature in the generation of all things.

The candidate was now made to kneel before an altar and required to pronounce the following solemn obligation:

"I swear never to reveal to any uninitiated person the things that I have seen in this sanctuary, nor any of the mysteries that have been or shall be communicated to me. I call on the deities of earth, of heaven, and of the infernal regions, to be witnesses of this oath; and I trust that their vengeance will fall on my head should I ever become a villain so base and perjured as knowingly to violate this my solemn obligation of a Mystae."

The candidate was then retained for several months in the temple, where more trials of different kinds awaited him. The object of this was to bring out all the traits of his character, and to test his fitness for his vocation. After he had passed through this trial, then came what was called his Manifestation. This consisted of a number of ceremonies, of which the candidate was the subject during the space of twelve days. He was dedi-

cated to Osiris, Isis and Horus, and decorated with the twelve consecrated scarves of the Mystic cloak. These scarves were embroidered with the signs of the Zodiac, and the cloak with figures that were symbolical of the starry heavens as the abode of the gods and happy spirits. A crown of palm leaves was placed upon his head, and a burning torch in his hand. Thus prepared, he was again conducted to the altar where he renewed his oath.

Chapter No. 108

WORK OF THE MYSTERIES

In the campaign of persecution and destruction carried on by the Christian priesthood, with the Roman Army, against the Sacred Ancient Mysteries, it was contended as an excuse that the Mysteries had no reference whatever to truly religious ideas, or to a spiritual sphere, but were merely allegorical representations of the phenomena of the Material World.

This contention is a base falsehood. It was published to win the support of the deceived masses in suppressing the Mysteries. And it accomplished its destructive purpose.

The Ancient Mysteries taught two great truths: (1) That God is One, Eternal, All-powerful, All-wise, Infinitely just, Merciful, Benevolent, and Compassionate, Creator and Preserver of all things, the source of Light and Life, coextensive with Time and Space; and (2) That the Spirit of Man is Immortal; not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena and perceptions; but an absolute Existence, one and identical, a Living Spirit, a spark of the Great Central Light, that hath entered into and quickened the body (John 6:63); to be separated therefrom in death, and return to God who gave it (Eccl. 12:7): that doth not disperse nor vanish at death, like breath or smoke, nor can be annihilated; but exists still and possesses activity and intelligence, even as it existed in God before it was enveloped in the body.

It was the positive faith of the Masters of the Mysteries in the visible and the spiritual, that constrained them to blend, in this artful and instructive manner, so foreign to our modern institutions, the ideas of Science with those of Religion. They employed their scientific knowledge to explain the mysteries of the Universe, and the origin and destiny of Man, including his relation to his Maker.

These institutions were the great educational centers of the Ancient World. It was their work that moulded the wonderful Grecian mind, and lifted it to lofty heights. Yea, the lost civilizations of the past, to which we have briefly referred, the social institutions of India, Persia, Babylonia, Egypt, Palestine, Greece, and Rome, and the degree of enlightenment in religion, morality, science and art, to which these ancient people attained, are traceable directly to the instruction and salutary influence of the Mysteries.

These institutions were founded by the ablest men of the day; and as none but the tried, tested, and virtuous were eligible to membership, the Initiates were (at least reported to be) the wisest and best of all countries, and constituted the Ancient Ecclesis—an assembly of the wise and the just; a body competent to teach the everlasting truths of Eternal Existence and Being—the "Holy Doctrine."

By most solemn and impressive ceremonies, the candidates

were caused to meditate seriously on the profound problems of human duty and destiny. They were imbued with a sense of the solemnity of Life and God. The ceremonies set forth in marked contrast the beauty of virtue and truth, and the deep bitterness and tormenting darkness of vice and error; and enjoined on the candidate, by the most binding obligations, charity, brotherly love, and inflexible honor, as the greatest of all duties, the most beneficent to the world, and the most pleasing to the Maker.

The ceremonies were startling, by sudden transitions and striking contrasts—rites commencing in gloom and sorrow, and ending in light and joy. They symbolically shadowed forth the passage of man from barbarism to civilization, from ignorance to science, and his constant progress onward and upward, through the ages, to still sublimer heights.

The trembling and helpless neophyte, environed with terror and gloom, and pursuing his uncertain and difficult way through the mystic journey of initiation, which terminated in light and confidence, was a type of representative of humanity, marching onward from the gloom and darkness of the primitive state, to a higher degree of enlightenment, of social refinement and development. The mystic ceremony was thus emblematical of the progressive development of man, and was intended as an aid to that development.

The initiatory rituals of the Mysteries, typifying thus the advancement of man and the progress of society, were in a sense, prophetic announcements of a golden age to come—a more perfect state, where virtue, triumphant over vice, and truth, victorious over error, would be installed on the throne of the world, and direct all human actions and relations.

The dramas of the Mysteries symbolized the profoundest secrets of Life, and the deepest experience of the heart. They taught that through darkness and difficulty, in the midst of obstacles and opposition, man should ever struggle upward and onward—from the shadowy vale of doubt and fear and perplexity, to the golden Orient, whence comes the Light of Eternal Truth!

For the benefit of students who are not Freemasons, we shall compare its purpose to that of the Mysteries, as stated by Macoy:

“The Rite of Induction signifies the end of a profane, ignorant, and vicious life—the palingenesia (new birth) or corrupted human nature—the death of vice and all evil passions, and the introduction to a new life, of purity and virtue. It also prepared the candidate, by prayer and mediation, for that mystic pilgrimage, where he must wander through night and darkness, before he can behold the golden splendors of the Orient, and stand in unfettered freedom among the Sons of Light.

“The Rite further represents man in his primitive condition of helplessness, ignorance, and moral blindness, seeking after that mental and moral enlightenment which alone can deliver his mind from all thralldoms, and make him master of the material world.

“The Neophyte, in darkness and with tremblings, knocks at the portals of the Lodge, and demands admission, instruction, and light. So man, born ignorant, and helpless, and morally blind, yet with unappeasable longings for knowledge stirring within him, knocks at the doors of the temple of science. He interrogates Nature, demands her secrets, and at length becomes the proud possessor of her mysteries.”—Cyc. of Free-

masonry, p. 173.

The Ancient Mysteries were the Freemasonry of yesterday. Back to them run the roots of Freemasonry of today. This fact accounts for the greatness of Freemasonry and the value of its work—which may well be judged by the long period of its duration.

The teachings of Freemasonry, from the earliest days of the Ancient Mysteries, contain all the knowledge of the secrets of the Universe that have been discovered by man. For reasons that we have described, many of these secrets have been lost, along with the lost civilizations. They are not in the possession of modern Masonry, and have not as yet been re-discovered by modern science.

Originating in the night of time, when early man was struggling for existence and striving for knowledge, and surviving the upheavals and revolutions of religion and government that have destroyed all the rest, the Three Great Lights of Freemasonry continue to lustrate the path of man, as they have for untold ages, as he travels on toward the Rising Sun, searching for that knowledge which will set him free from the fetters of ignorance.

There is no school on earth today, the teachings of which are so masterful and profound, so wise and true, as those of the Ancient Mysteries. We have divorced science from religion, and here we fall far below the standard of the Ancients, whom we call Heathens. Science and religion are subjects so closely connected, that the aid of one must be used to explain the secrets of the other. But our modern schools regard science and religion as quite different and distinct things, the deplorable results of which are seen in our systems of education, which are entirely material, and end in skepticism. Or worse than that, according to Clarence Larkin, who writes:

“The nations today are like ‘wild beasts’ preying upon each other, as foretold by Daniel (7:1-28). The boasted genius of today is engaged not so much in constructive work, as in the invention of destructive instruments of war. Men and women and nations have become brutalized, and appear to be but ‘veneerred barbarians.’ The ‘Blood Poison’ of Sin, no longer hidden in some internal organ of the ‘Body Politic’, is now revealed in the surface, and is seen in the lawlessness of the world.”—p. 61.

The teachings of the Ancients contemplated the Universe from both the scientific and the religious points of view. The phenomena of Nature, the motions of the celestial bodies, the whole stupendous spectacle of the world—all these revealed to them the mysterious presence of an unseen and mighty Intelligence. Hence their religion embraced the facts of physical science. Art and philosophy, also, were necessary parts of religion, and reposed on a spiritual basis.

The Mysteries were established for human instruction. In them all the sciences were studied with reference to a higher sphere of thought. Nature, with all its laws, movements, and mysteries, which modern science attempts to explore, was, in their views, only a shadow or reflex, on projection, of the more substantial verities of the unseen—the eternal world, as indicated by Paul, whose words show that he was a member of the Order of Mysteries. He wrote:

“For the invisible things of him from the creation of the world are clearly seen (in the mind), being understood by the

things that are made (visible).”—Rom. 1:20

Such was the work of the Mysteries. It was eminently religious. Its very philosophy was religion. The members of the order were taught to see in all the phenomena of Nature, in all the motions of the starry spheres, in all the miracles of the world, the sublime presence and influence of the Mysterious One, who, although invisible and indivisible, yet in a manner incomprehensible to human intelligence, individualizes Himself to every human mind and localizes Himself in every plane of action.

The Mysteries were of the highest utility in producing the civilization of humanity, in promoting the arts, and in stimulating a desire for science and letters. Sculpture and painting were encouraged, and received their first impulse in these institutions. Literature and philosophy were pursued with ardor by the various members of the Order. It was the teachings of the Mysteries that gave to society in general, its wise and just laws, which even today form the basis of all our laws. This is the source of the moral and mental inspiration, that raised Greece to the summit of human greatness.

The drama also owes its birth to the work of the Mysteries. The first plays, symbolical of man and his progress, his struggles, his trials, his labor, his combats and triumphs, were performed within the sacred precincts of the Mysteries, secure from the intrusion of profane and vulgar eyes.

The ceremonies of the Mysteries were themselves dramas, shadowing forth the eternal truths of God, of Nature, and the soul, pointing out to man his great destiny, instructing him how to accomplish his goal, and aiding him in advancing toward it.

Such was the teaching of the Sacred Ancient Mysteries, as in scattered and widely separated fragments, it comes down to us. The human mind still speculates upon the Great Mysteries of the Universe, and still finds its most modern ideas and theories anticipated by the Ancients, whose profoundest thoughts are to be looked for, not in their philosophies, but in their symbols, by which they endeavored to express the great ideas that vainly struggled for utterance in words, as they viewed the great circle of phenomena—Birth, Life, Death, and New Life out of Death—to them the greatest of mysteries.

Remember, as you study their symbols, that they had a profounder sense of these wonders than we have. To them, the transformations of the worm were a greater wonder than the shining stars and hence the poor dumb scarabeus or beetle was sacred to them. Thus their faiths are condensed into symbols or expanded into allegories, which they understood, but were not always able to find words to explain. For there are thoughts and ideas that no language ever spoken by man has words to express.

QUESTIONS FOR STUDENTS

Lessons Nos. 28, 29, 30, 31, 32

1. (a) Did the doctrine of the Crucifixion originate with Christianity? (b) Name a crucified savior much older than the Jesus of the gospels. (c) Is the crucifixion a subject of early Christianity?
2. (a) Did a belief in the resurrection exist before Jesus' day? (b) Give the origin of the betrayal story and the 30 pieces of silver. (c) Did Paul preach a resurrection of the physical body?
3. (a) Who saw Jesus rise from the tomb? (b) How many times did Jesus tell his disciples that he must be killed and

would rise the third day? (c) Did his disciples expect him to be raised again on the third day, as he taught them?

4. (a) Do the statements of Paul show that he believed in the physical resurrection of Jesus? (b) Was the physical resurrection of Jesus believed as true by all in that land?

5. (a) What becomes of the Christian doctrine if the physical resurrection of Jesus is a myth? (b) Does the evidence presented in the New Testament prove a physical resurrection of Jesus?

6. (a) Give your opinion of the ascension of Jesus. (b) Do the four gospels agree on the ascension? (c) At what place did the ascension occur?

7. (a) Give the various names of a certain god whose story much resembles the gospel story of Jesus. (b) Name the twelve apostles. (c) Which was the greatest in spreading the doctrine of Jesus?

8. (a) Does the Didache (the teaching of the twelve apostles) contain any reference to the gospel Jesus? (b) Does the gospel story of Jesus resemble drama?

9. (a) Give the meaning of the name or word Barabbas. (b) Does Paul indicate the existence of another Jesus besides the gospel Jesus? (c) Were the twelve apostles known to Paul?

10. (a) Where is the Garden of Eden? (b) What is the Tree of Life? (c) What is the Tree of the Knowledge of Good and Evil?

11. (a) Give the meaning of the word or name Ab-ram and Ab-Ra-Ham. (b) Give the meaning of the word or name Sa-rai and Sarah.

12. (a) Name the three books written by James Churchward. (b) Give size and location of the Land of Mu. (c) Who was Osiris?

13. (a) Who were the first Egyptians, according to Churchward? (b) Whence did the Egyptians get their religion?

14. (a) What is the Crux Ansata? (b) What is the Book of the Dead? (c) Give the age of Egyptian history.

Lessons Nos. 33, 34, 35, 36, 37

1. (a) Who or what were the gods of the Ancients? (b) Which was the greatest of these gods? (c) Of what was that god a manifestation?

2. (a) Who or what did Osiris represent? (b) Who or what did Typhon represent? (c) Who or what did Isis represent? (d) Who was Horus? (e) Do traces of this drama of the Ancient Mysteries remain with us?

3. (a) Give the birthday of the New Sun. (b) Give the birthday of Jesus of the gospels. (c) Why do the gospels say Jesus knew he was to be killed? (d) The three hours of darkness at the crucifixion of Jesus represent what?

4. (a) To what does the "lamb of God" refer? (b) Give the monogram of the Sun, applied by the church to Jesus. (c) Who, in your opinion, were the "wise men from the east"?

5. (a) Where did the great Greek philosophers get their doctrines? (b) Describe the Rosetta stone and tell where it was found? (c) Who discovered the secrets of the Egyptians hieroglyphics?

6. (a) Give the origin of the Babylonians. (b) Give the location of the island of Java. (c) Name the books you have read on the Great Pyramid of Egypt.

Principles of Orthopathy



OD IS SPIRIT (John 4:24). That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit (Gen. 2:7; John 3:6). It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life (John 6:63). He that heareth my word, and believeth on him that sent me, hath (now) everlasting life, and shall not come unto condemnation (death); but is passed (now) from death unto life (John 5:24 and 6:47). If a man keep my saying, he shall never see death (John 8:51). Life is Spirit and Spirit is God. The Spirit-Life-God Principle animates the flesh (body). The flesh profits nothing; in time it returns to dust; but the Spirit-Life-God Principle lives on forever and eternally (Eccl. 12:7).—Prof. Hilton Hotema in “The Divine Life.”

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Lessons Nos. 38, 39, 40, 41, 42

Postgraduate Orthopathy

Lesson No. 38, Chapter No. 109

JESUS WAS A PRIEST

Students of the Scriptures have wondered why the gospels relate so little of the circumstances of the early life of Jesus.

To the questions, Where was Jesus from the twelfth year of age till the time of his public ministry? and, In what school of learning was he taught? the gospels are strangely silent.

Paul alone drops a hint of the education and training of Jesus. He asserts that “Jesus was made an high priest for ever after the Order of Melchisedec” (Heb. 5:10; 6:20; 7:21).

In that day, such a brief statement may have sufficed to explain everything; but with nineteen hundred years between him and us, and with the ancient records carefully destroyed by the early church fathers, that statement, standing alone, gives us little information.

Melchizedek was king of Salem, and priest of the most high God (Gen. 14:18). When Abraham returned from his slaughter of the kings, this Melchizedek “brought forth bread and wine” for him, who acknowledged Melchizedek’s high office by giving him the tenth of the spoils (Heb. 7:4).

Of Melchizedek, Paul says:

“First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils” (Heb. 7:2), 3, 4; Ps. 110:4).

Paul again says:

“And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him. The Lord swore and will not repent, Thou art a priest for ever after the order of Melchizedek:) By so much was Jesus made a surety of a better testament” (Heb. 7:20-22).

In this latter passage, the translators interpolated, in parenthesis, a phrase of explanation, as follows:

“For those priests were made without an oath; but this with an oath by him that said unto him”—and then they go back to Psalm 110:4 for another phrase that they insert as follows:

“The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek.”

In this they make the following change:

“The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec” (Heb. 7:21).

These little tamperings and interpolations may appear insignificant, but we can change the meaning of a sentence or paragraph by adding, omitting, or changing only one word.

Melchizedek (Melchisedec) appears as one of the strangest characters in the Bible. So little is said of him, and the references to him are so peculiar, that some have considered him a god and not a man. Joseph A. Seiss writes:

“It is plausibly argued by some that Melchisedec, who is so mysteriously and yet so honorably mentioned in the Bible, was ‘the Son of God in human form,’ and his meeting, feeding, and blessing of Abraham, one of the numerous Theophanies referred to in the Scriptures. But that has never yet been proven. If Melchisedec was a Theophany, it bears none of the features of the undisputed Theophanies.

“Melchisedec is scripturally affirmed to the ‘like unto the Son of God,’ which would very strongly imply that he was not the Son of God himself, but only a type of him, and hence a man, as the common English version, whether with warrant or not, affirms that he was.

“It is hard to understand that ‘this man’ should carry bread and wine to Abraham, and, as an earthy priest-king, take from the patriarch a tenth part of the earthly spoils of war, and consent thus ‘to be ministered unto,’ if he was the Son of God, and not a human being.”—A miracle in Stone, p. 248, footnote.

Of Melchizedek, Robert Macoy writes:

“Pontiff-king of Salem, and prototype of Christ. The name and his history are referred to in the Order of the High-Priesthood; also, in the 5th degree of the Asiatic Brothers, made in the Order of the Illuminati.”—Cyclopedia and Dic-

tionary of Free-Masonry, p. 247.

The statement is clear that "Jesus was made an high priest for ever." "After the order of Melchisedec" is a qualifying phrase, originally intended to describe to those who did not know, the particular order to which Jesus, as "an high priest," belonged.

If Jesus "was made an high priest," it is evident that he attended some school designed to prepare people for that office, but regarding which the gospels are utterly silent.

Just as the ancient Greek Philosophers seemed ashamed to admit that they acquired their learning in the Egyptian Mysteries, so it appear that the scribes of the four gospels were ashamed to admit that their Hero had any need to be taught of men.

The Luke attempts to make it appear that, at the tender age of twelve years, Jesus "tarried behind in Jerusalem," and was later found by his worried parents, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers" (Lu, 2:43, 46, 47).

The Matthew states that Jesus "taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Josef, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"—13:54, 55, 56.

Why do the gospels seek to conceal the schooling of their Hero? Why do they definitely fail to state how and in what manner Jesus "was made an high priest for ever after the order of Melchisedec"? Were the scribes ashamed to have it known that their Hero was only a man, who like other men, acquired him "wisdom" in schools and colleges?

Chapter No. 110 THE SCHOOLING OF JESUS

James Churchward, in his wonderful work, *The Children of Mu*, relates some little known history of the life of Jesus.

This unknown history was gathered from ancient temple records in India, and with permission we present it here:

It may interest the student to know where and how Jesus spent his time when absent from history. There are several temples and monasteries in India and Tibet that have records about him during this time. There are also some Oriental legends about him. One thing about these records struck me as being noteworthy: Not a single record or legend do I find that called him Christ (or the Christ). He is always referred to as Jesus, or the Oriental equivalent.

A record in the Hemis Monastery at Leh, Kashmir, written in Pali, is without question not an original, but a copy, and not many hundred years old. This record states that "when Jesus left his home country, he first went to Egypt, and there for two years studied the ancient Osirian religion. From Egypt he went to India, and in many cities, including Benares and Lahore, he studied the teachings of Gautama Buddha. After this, he entered a Himalayan monastery where for twelve years he studied the Sacred Inspired Writings of Mu, the Motherland, and her Cosmic Sciences. At the end of twelve years he became a Master."

In another monastery I found a record stating that: "Jesus became the most proficient master that has ever been on earth."

Today the name of Jesus is more revered in this monastery than it is by any sect of Christian priesthood, simply because these old monks knew him better. In addition to this record, I found that they had a legend about Jesus. The head of the monastery told me that for a long time this legend was oral only. Then, to prevent it being forgotten or altered, it was written down about 1800 or 1900 years ago.

This written record now runs:

"When Jesus was about to leave the monastery, a controversy arose between him and the Masters on the subject of the reincarnation. Jesus maintained that the Sacred Inspired Writings of the Motherland (Mu) stated that: 'It was not the material body of man that was reincarnated out of the original atoms that formed his previous material body, but the Soul or Spirit only that was reincarnated.' The Masters maintained that it was both the Soul and the previous material body that was reincarnated, and that the identical atoms of the old body were used over again in the new (succeeding) one."

Through the courtesy of the head of the monastery and as a special favor and compliment, I was allowed to see and examine the tablets over which the controversy arose, I deciphered and translated them. They read:

"The material body returns to Mother Earth from whence it came (Eccl. 12:7). The elements are then used (by the Quickening Spirit) to form other bodies."

Chapter No. 111

THE SCHOOLING OF JESUS (Continued)

To the findings of Churchward as to the unknown history of Jesus, we add the testimony of H. Spencer Lewis, F. R. C., Ph.D., Emperor of the Rosicrucian Order of North America, Fellow of the Essene Ashrama in India, and American Legate of the G. W. B. Monastery in Tibet. He writes:

"After many years of study and research, even to the extent of visiting the Holy and Mystical places of Europe Palestine, and Egypt, I am still unprepared to say whether or not the Holy Fathers who authorized the incomplete partially erroneous, and greatly veiled life of Jesus, as it appears in the Christian Bibles, were justified in their actions . . .

"In the past few years certain pamphlets have appeared claiming to contain hidden facts regarding the life of Jesus. In most cases these stories contained such improbabilities or inconsistencies as to condemn them as fabrications. Several of the most popular of these have claimed that they were the result of a discovery of some rare manuscript or record hitherto hidden in a secluded monastery. The real origin of all that is dependable in such pamphlets was the uncovering of certain holy books of the Ancients as did contain casual references to incidents in the life of Jesus, rejected by the Holy Fathers when the first versions of the Bible were authentically compiled.

"The facts contained in this book are not drawn from any newly discovered manuscripts, writings, or records. In fact, it cannot be said that the facts contained herein are new to either the Holy Fathers of the early Christian Church, to the most profound and analytical writers of spiritual subjects, or to the most advanced of mystics in many lands.

"The Rosicrucian archives in foreign lands, embracing records of the Essenes, the Nazarenes and the Nazarites, as well as the complete records of the Great White Brotherhood in Tibet, India, and Egypt, have always been sources of knowledge for the worthy inquirer into the history of all Avatars, and es-

pecially into the history of Jesus. It is from this dependable source that all the facts contained in this book have been drawn—not at one time and not without years of labor and indefatigable study and service.”—*Mystical Life of Jesus*, pp. 17, 20, 21.

Dr. Lewis states that from these records he finds, “in the sixth year of his life, that Jesus was placed in the school at Mount Carmel, which was known as “the school of the prophets.” The record shows that Jesus entered the school as “Joseph, the son of Mary and Joseph.” The instructions sent to the school were to the effect that he should complete his education there “by a thorough study of ancient religions and teachings of the various sects and creeds most influential in the development of civilization.” Dr. Lewis observes:

“In other words, he was to become familiar with the tenets of the so-called heathen religions before taking up the study of the development of the pagan beliefs and rites into the higher principles and creeds taught in the mystery schools of Egypt.”

The “Mystery Schools of Egypt” take us back to the Great Pyramid, the massive temple of the Egyptian Mysteries, into which Order, as we shall see, Jesus appears to have been duly initiated.

Chapter No. 112

JESUS MADE A MASTER

Quoting from the works of Dr. Lewis:

“When Jesus was ready for his entrance into the supreme college and monastery of the Brotherhood at Heliopolis (Egypt), he found that the first requirement called for three months of meditation, prayer, and study in the quiet of his own home, during which time many of the eminent Masters of the Brotherhood would contact him in the Cosmic or Psychic Sense, through mental processes.

“The records show that he was surrounded, as we have stated, with every comfort and convenience, and that for his study he was given many of the rarest manuscripts containing the texts of ancient doctrines and creeds.

“Then came the first of the tests. It is stated that one night at the midhour, a door in his chambers was opened, and a priest in oriental garb came to Joseph (Jesus) and pleaded with him to abandon his intention of staying in Egypt and receiving the authority of the Great White Brotherhood, because his mission and plans were antagonistic to the priesthood of Egypt, and the priesthood was plotting to take his life, or to imprison him.

“This priest offered various methods whereby Joseph (Jesus) might secretly and easily leave Egypt and return safely to Palestine. Young Joseph (Jesus) had seen many evidences of the enmity that his presence in Egypt had aroused, and as I have said before, he was again drinking of the bitter cup. For this reason the pleadings and offerings of the priest were tempting. But Joseph (Jesus) refused to abandon his plans or change his decision. He summed up his argument with the statement that, ‘I shall not bargain with deceit, nor sell my soul for the safety of my body. I shall deceive no one, and I will be no partner of hypocrisy. Return to your people, and tell them that I shall remain true to God and to myself.’

“This decision was reported to the high authorities of the Brotherhood, and Joseph (Jesus) was commanded to appear before them. Then the Hierophant placed his hand on Joseph’s head and gave him a scroll on which was written just one word, ‘Sincerity.’ Joseph (Jesus) knew that this had been a test of his

sincerity, and that he had yielded not to temptation.

“Some weeks later another messenger called upon Joseph (Jesus), in his home, and presented an interesting story. This messenger claimed that he had at one time been in the same position as Joseph (Jesus), and had suffered all the trials and enmity of the priesthood of Egypt while he remained steadfast in his determination to become a Master. He claimed that he had attained high degrees in the organization, and had finally been admitted to their great ceremonies and their secret conclaves, and that then he had found that all of the work was corruption, and that their rites were sacrificial, in which children, women, men, and animals were burned as offerings to false gods, and that he had finally escaped, and now urged Joseph (Jesus) to think well of the future and to stop before it was too late.

“When Joseph (Jesus) questioned the messenger as to how he had gained access to his chamber, the man replied that as a trusted priest of the Brotherhood, he knew of passageways and doors that permitted him to enter any of the structures of the organization. Joseph (Jesus) then accused him of being a traitor, and said that he would refuse to listen to one whose hands were not clean, and who could not show a higher purpose than he had shown.

“The man disappeared, and again Joseph (Jesus) was brought before the Hierophant, who once more placed his hand upon his head and handed him a scroll that contained but one word, ‘Justice.’ and Joseph (Jesus) learned that this was another test, and that he had passed it successfully.

“About a month later, another priest approached Joseph (Jesus) one afternoon, when he was in the midst of meditation in the quietness of his sanctum, and began to comment on the grandeur and richness of the rooms in which Joseph (Jesus) dwelt, and he called the attention of Joseph (Jesus) to the fact that the great Brotherhood in Egypt had undoubtedly provided these luxurious surroundings for him because to them he was the greatest of them all, and that the healing which he had accomplished in foreign lands, the wonderful interpretation he had given in answer to questions asked him in India and Persia, had proved that he was the greatest philosopher, the greatest mystic, and the greatest teacher in all the world.

“Therefore, he urged that Joseph (Jesus) not submit to the dictates of the Brotherhood, but go out into the world at once and organize a priesthood of his own, which would overthrow all others, and bring to him personally triumphant victory.

“It is recorded that this man made eloquent pleas to Joseph (Jesus), and pointed out to him the rosy path to fame and popular acclaim, bringing him wealth, honor, and unlimited power.

“The man left Joseph (Jesus) at the psychological moment of his beautiful presentation, and for many days he wrestled with the ideas that had been implanted in his mind . . .”

Note by Clements: It appears that the Jesus of the four gospels acted on this suggestion: that he went out into the world preaching and teaching, and built up an organization of traveling preachers which he sent among the people,—

“Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick” (Luke 9:1, 2; Mark 6:7-13; Mat. 10:1-42).

The Matthew names these twelve traveling preachers as followers: Simon Peter, Andrew, James the son of Zebedee, John his brother, Philip, Bartholomew, Thomas, Matthew,

James the son of Alpheus, Lebbeus, Simon the Canaanite, and Judas Iscariot (10:2, 3, 4).

The Luke states that at a later time Jesus appointed seventy, "and sent them two and two before his face into every city and place" (10:1), to preach "the kingdom of God" (10:9).

However, the Jesus of the gospels appears only as a fictitious character, invented by the priesthood to serve its purpose. It was not until after the First Council of Nicea, when the Church was officially organized in 325 A.D., by Constantine, Emperor of Rome, that the figure of Jesus rose into prominence.

Returning again to the writings of Dr. Lewis:

... "But always there came from within the voice of the Divine Self, pointing out clearly the duty for which he had been cosmically ordained. Finally Joseph (Jesus) sent a message to the man and stated that he was thankful for the contest that raged within him, and for the victory that had come to the better self, and that he wanted not glory, fame nor wealth, but only an opportunity to serve and to keep the faith while life was in his body.

"And once more he was called before the Hierophant, and this time a scroll was handed to him, upon which was written the one word, 'Faith.' And Joseph (Jesus) learned that this was another test of his faith, and that he had passed it successfully.

"Thus Joseph (Jesus) completed the first of the three preliminary degrees of initiation, which were really degrees of test and trial, before being admitted into the important Fourth Degree of the Brotherhood.

"Having passed these tests, and further examinations that were brought before the conclave of high priests, he was finally honored with the title of Master, and admitted into the highest circle as a duly prepared and qualified Master of the Great White Brotherhood.

"This title of master was always used by the Essenes in speaking of Jesus throughout his entire ministry, when the conversations dealt with his public affairs . . . The title of Master was also used by many of the Jews who greatly admired Jesus for his work among them, and especially for the valuable instruction he gave them." . . .

Chapter No. 113

JESUS ATTAINS THE CHRISTHOOD

We have told you that the words The Christ are not a name, but a title, and were applied to religious teachers, leaders of factions, necromancers, or wonder-workers (Lesson 21, p. 18). According to Dr. Lewis, it was the highest degree conferred in the Egyptian Mysteries. He continues:

"Having attained the degree of Mastership in the Great White Brotherhood this placed Joseph (Jesus) among the most learned of the High Priest, and second only to the Hierophant of the organization. This entitled him to attend the highest conclaves, to have access to the most sacred and sublime ceremonies, to indulge in the transcendental experiences at certain Cosmic periods of the year, and to attune himself by the highest spiritual laws with the Consciousness of God . . .

"I wish it were possible for me to outline here the further initiations, ceremonies, and steps of preparation through which Joseph (Jesus) passed during the years in which he remained in Egypt. These things are never revealed to any who are no high initiates of the Brotherhood; and Jesus himself, during his entire mission, revealed them to no one but his apostles, whom he

carefully selected and whom he constituted as his sacred council, and initiated as he had been initiated." . . .

Note by Clements: It appears that our author, who strives, while describing the "unknown life of Jesus," not to relate much that is far out of harmony with the four gospels, now attempts to show that Jesus was granted such extraordinary authority by the Egyptian Mysteries, that it was lawful and within his power and jurisdiction for him to go out into the field and select persons as his followers, and there and then initiate them, "as he had been initiated."

The fictitious character of the Jesus of the gospels appears more plainly as we observe that he did this very thing. But this was not done by the Jesus of history. As every Freemason knows, a Master of the Mysteries was bound by the most terrible Oaths forever to conceal and never reveal the secrets of the Order to any person whomsoever, except it be a true and lawful member or within a regularly constituted Lodge of the sacred Ancient Mysteries, and neither unto him nor them until by strict trias, due examination or legal information such persons were found to be lawfully entitled to the same.

No Master of the Ancient Mysteries could lawfully assist in the initiation of candidates, except in a legally constituted school, and no Master ever did this, and remained true to his obligation. For no other act could be a greater violation of his obligation.

If the apostles of Jesus were not members of the Mysteries, it was as unlawful for him to reveal any of the secrets of the Mysteries to them, as to any other person or persons. Dr. Lewis should know that, but he seems to ignore it, as he attempts to give historical color to the gospel Jesus.

Returning to the writings of Dr. Lewis:

"It is possible, however, to speak of the last and final stage of his preparation for the ministry, which was held in the chambers of the Great Pyramid, now known as the Pyramid of Cheops.

"Much has been said in various books and magazines in recent years about the chambers and secret rooms of the Great Pyramid, and space in this volume does not permit of even a brief explanation of the intricate arrangement of the passageways and ancient chambers that are within and beneath this giant structure.

"The average tourist to Egypt sees the several pyramids that are grouped almost as a unit just outside of Cairo and close to the famous Sphinx. These tourists are generally told that the Pyramid was built as a tomb, and that it is a solid structure built over a burial chamber. Even the most ingenuous of the guides that escort the tourists to the Pyramid, refuses to admit that there are secret chambers and ceremonial rooms within this unique building. But, during my recent visit to the Pyramid, and while in the company of several high officers of the Rosicrucian Order of Egypt, and a number of officers of the Order in America, we were permitted to enter these secret rooms, and to verify the facts that contained in our records.

"It may be surprising to my readers to know, that in ancient times, or in the times with which we are now dealing, the entrance to the principal ceremonial chambers of the Pyramid was not through any doorway in the Pyramid itself, but through a secret passageway built between the two huge paws of the Sphinx.

"These paws rest upon a high foundation wall, forming two sides of a court in front of the Sphinx, in the center of which stood an altar. Back to this altar, still partly in ruins, and just

beneath the breast of the Sphinx, was the secret doorway, well guarded, opening only by application of certain secret contrivances that only a few knew, which led to the long subterranean passageways under the Sphinx, under the sands, and the foundation walls of the Pyramid, and to the reception hall far below the surface surrounding the Pyramid."

Note by Clements: On July 25, 1933, we wrote to Mr. Alfred J. Larrad, of Cairo, Egypt, an Egyptian who is one of our readers and students, and says that he is an official of the Egyptian government. We asked him certain questions about the Sphinx and the Great Pyramid. He replied on September 5, 1933, sending us pictures of both of these structures, cuts of which appear on Fig. 7 and Fig. 9.

In his letter Mr. Larrad writes:

"I have consulted the best Egyptian scientists who have made a study of the old Egyptian monuments, tombs, picture writings, etc.

"You ask, Does the Sphinx face the East? Yes. Is the first pyramid shown in the background the Great Pyramid? Yes. If so, what is the approximate distance between the Sphinx and the Great Pyramid? About 300 meters . . .

"I have personally gone to the Pyramids and ascertained that the Sphinx faces the East. Also there are ruins of an ancient temple there still existing, which I have seen, though forbidden to the general public. There are iron railings to keep out the curious, and one is allowed to enter only if he has a special ticket.

"So far I have not seen any books in English dealing with the Ancient Egyptian Mysteries. I am still following this up . . .

"I have quoted from the Egyptian verbatim, so if you find the English not quite as it ought to be, remember that an Egyptian wrote the answers and not an American nor an Englishman."

If the student will refer to pictures of the Sphinx in various histories, he will find that only the head, neck and shoulders appear, the rest of the figure having been buried for centuries in the desert sand. It was not known for ages that the figure possessed a body and paws buried beneath the sand, and the excavators were surprised when their work was done, to behold

what they had found.

This colossal figure, human-headed and lion-bodied, is hewn from the natural rock. The body is about 190 feet long, the paws 50 feet, and the head 30 feet. The eyes, nose, and chin show the mutilation inflicted by the early Christian Fathers, as they went about destroying the Ancient Mysteries and their temples.

The Sphinx stands to the East of the Great Pyramid, with the Intelligence of a Human (the human head), and the Power of a Lion (the lion body and paws), guarding the secret entrance to the Great Pyramid, the Great Temple of Egypt of the Ancient Mysteries.

The Altar between the paws of the Sphinx, mentioned by Dr. Lewis, appears in the picture. To the right of it, in front of the left paw, stands a man, who appears very small in comparison with the size of the giant paw.

Lesson No. 39, Chapter No. 114

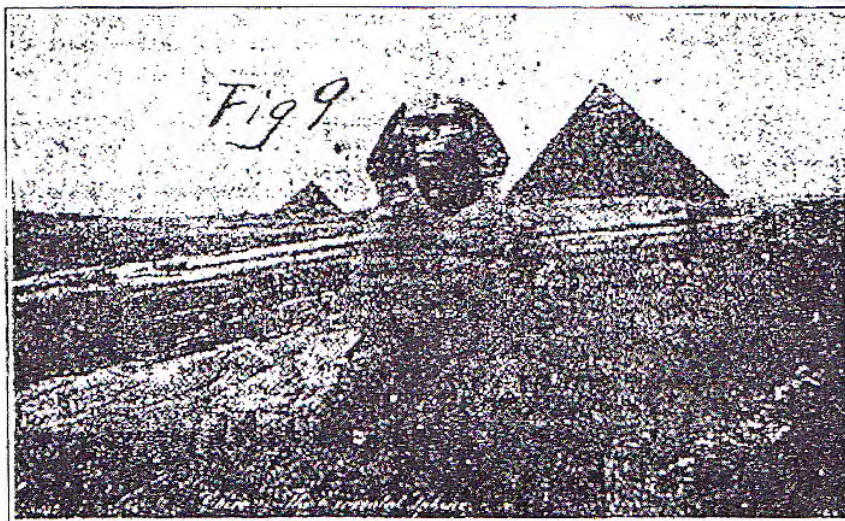
THE CEREMONY

We now return to the writings of Dr. Lewis:

"It was to this outer court, in front of the Sphinx, that the Neophytes, who were well prepared and were deemed worthy of the secret of the entrance way to the Pyramid were brought and given their first induction into the Mysteries of the Higher Degrees.

"Such ceremonies usually occurred at midnight, when the Neophytes and those who conducted the outer-court ceremony, wended their way separately to this sacred spot, guarded and protected by trusted brethren, who remained at distant points from the Sphinx and the Pyramid as watchers and sentinels. Only those who have actually passed through the ceremony of the Mysteries within the Pyramid, knew of the secret entrance, and of the existence of the chambers and passageways."

Note by Hotema: We wrote to Mr. Larrad to learn whether anything was known today of the secret entrance under the breast of the Sphinx that led to the subterranean passageway from the Sphinx to the Pyramid. In reply he said:



"There has not yet been discovered any underground passage connecting the Great Pyramid with its Temple, but there is an underground passage connecting the plateau temple opposite the Eastern side of the Khafra (Great) Pyramid with its valley temple, because every pyramid had its own temples facing the eastern side for Sun Worship."

Manly P. Hall writes:

"It is said that in ancient times the Sphinx was the gateway of the Pyramid, and that there was an underground passage which led from the Sphinx to Cheops (Great Pyramid)" (Initiates of the Flame, p. 68).

It is marvelous how well the Ancients concealed their secret work from the world. It is asserted that the Great Pyramid was closed and sealed soon after its completion, and that no one was able to find a way into it until an entrance was forced by the medieval Caliph Al Mamoun. "For many centuries before him," writes Seiss, "it was completely closed up, no entrance being known any more to any human being" (Miracle in Stone, p. 22).

As to the entrance of the Pyramid and the discovery of its interior passages and secret chambers, Louis P. McCarthy writes:

"Caliph Al Mamoun, the son of Haroun Al Raschid, of the 'Arabian Nights,' during the early part of the year 820 A.D., with the aid of his Mohammedan workmen, has to his credit 'the first to enter' by a forced passageway this first great Wonder of the World. He directed his workmen to begin at the middle of the northern side, 'precisely'—says Sir Gardner Wilkinson—'as the founders of the Great Pyramid had foreseen,' when they placed the entrance not in the middle of that side, but 24 feet and some inches away to the east, as well as many feet above the ground level.

"Hard labor, therefore, was it for these masons, quarrying, with the rude instruments of that barbarous time, into stonework as solid as the side of a rocky hill.

"They soon began to cry out, 'Open that wonderful Pyramid—it could not possibly be done!' But the Caliph only replied—'I will have it most certainly done!'

"So his workmen had to quarry on unceasingly by night and by day. Week after week and months, too, were consumed in these toilsome labors. The progress, though slow, was so persevering that they had penetrated at length to no less than 100 feet from the entrance.

"By that time, becoming so exhausted, and despairing of the hard and hitherto fruitless labor, some of them ventured to remember certain tales of an old King, who had found, on making the calculation, that all the wealth of Egypt in his time would not enable him to destroy one of the Pyramids.

"These murmuring disciples of the Arabian prophet were in the midst of their various counsels when they suddenly heard a great stone fall in some hollow space a few feet to one side of them. Encouraged by this, they pushed forward in the direction of the strange sound. Hammers and fire and vinegar were employed again and again until, breaking through a walled surface, they burst into the hollow way—'exceedingly dark, dreadful to behold, and difficult to pass.'

"It was the 'hollow way' or descending passage that they had discovered. A large stone had now dropped onto the floor before their eyes, and revealed that there was just behind it, at that point in the ceiling which it had covered, the end of another passage clearly ascending therefrom, into the interior of

the Pyramid.

"On they rushed, thirsting for the promised wealth said to be hidden in the interior. Up no less than 110 feet of the steep incline, crouching with hands and knees and chin together, through a passage of royally polished white limestone, but only 47 inches in height and 41 inches in breadth, they crawled with torches burning low. Suddenly they emerged into a long tall gallery . . . In front of them . . . they saw on their right-hand a black, ominous looking Well's Mouth, more than 140 feet deep and not reaching water, but only lower blackness; while onward, and above them, a continuation of the glorious gallery leading them on, as they expected, to the possession of all the treasures of the great ones of olden times. Narrow was the way—only six feet broad anywhere, and contracted to three feet at the floor, but 28 feet high . . . and of polished, glistening marble-like cyclopean stone . . .

"Up and up this long ascending floor, at an angle of 26 degrees, these marauders . . . had to push their dangerous and slippery way for 150 feet more. Then an obstructing three-foot step to climb. Next a low doorway to bow their heads beneath; then a hanging portcullis to pass—almost to creep under; then another low doorway of red granite; but after that, they leaped without further hindrance into the Grand Chamber . . . the chamber to which and for which the Great Pyramid was originally built.

"What find they there? A noble apartment, now called the 'King's Chamber,' about 34 feet long, 17 broad, and 19 high, of polished red granite—walls, floors and ceiling, in blocks square and true, fitted together with such exquisite skill that no autocrat Emperor of recent times could desire anything more noble and more beautifully refined.

"But what does it contain? Where is the treasure? Where are the promised silver and gold—the jewels and the arms? The plundering fanatics look hurriedly about them, but can see nothing. They trim their torches and carry them again and again to every part of that red-walled, flinty hall, but without any better success. Naught but polished red-granite in great slabs looks calmly down upon them from every side . . . They find nothing—except an empty stone chest without a lid." (See Fig. 11).

Chapter No. 115 EMPTY STONE COFFER

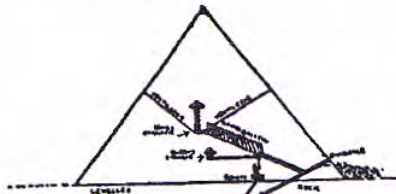
From the time of the forced entrance into the Great Pyramid by Al Mamoun, about 820 A.D., until the beginning of the last century, this giant Wonder of the ancient world remained almost neglected and unnoticed.

Prof. John Greaves, the Oxford astronomer, visited the edifice in 1637, and took a number of measurements of its inside and outside dimensions. John Taylor (1818-1864) also visited it, took a number of measurements, and advanced for the first time several theories regarding it. Col. Howard Vyse explored it in 1837, and was the first to discover the air passage or ventilator-shafts.

Prof. Piazzi Smyth, of Edinburgh, Astronomer Royal for Scotland, was the first to undertake detailed measurements of every part of the giant structure, publishing his findings in his classical work, "Our Inheritance in the Great Pyramid." He went at his own expense, and spent the winter and spring of 1865, devoting the time to the work of testing, by the best

modern scientific appliances, what others had recorded concerning the Great Pyramid. To facilitate his operations, he and his brave wife made their abode in some of the ancient tombs in the vicinity where they lived and worked. The result of these difficult and self-denying labors was given to the public in three later volumes, in 1867, entitled, *Life and Work at the Great Pyramid*, with a sequel in the following year, *On the Antiquity of Intellectual Man*.

There are three known chambers in the Great Pyramid, which have been arbitrarily named as follows; (1) The Subterranean, cut deep into the solid rock, about 100 feet below the leveled surface upon which the Pyramid rests; (2) the Queen's Chamber, located directly above it, and (3) the King's Chamber, located above the Queen's.



The Chambers and passages of the Great Pyramid.

There is but one known entrance into the structure. It begins high up on the north side, at about the 16th tier of building-stones, and runs obliquely downward to the Subterranean Chamber. The size of this entrance passage is not quite four feet high, and a little over three feet five inches wide. A man needs to stoop considerably to pass through it, and to take heed to his steps on account of the steep incline, the floor of which was originally finished as smooth as slate, from end to end.

The passage leading down to the Subterranean Chamber is intersected, about 90 or 100 feet from the entrance, by another, of the same general size and character, which leads upward, at an angle of about 26 degrees, to a high, long, beautifully finished opening, whose floor line is continuous with the passage of ascent to it. This is the Grand Gallery. Just at the point where the passage enters it, the passage is intersected by another that leads off horizontally to the "Queen's Chamber."

The Grand Gallery is about six feet wide and 28 feet high. Each of its sides is built of seven courses of overlapping stone. It is covered with 36 large stones stretching across the top. It is about 157 feet long, and terminates against an end wall, which leans inward. The further opening is low and small, leading into a sort of narrow anteroom, in which a double and heavy granite block hangs from grooves in the side walls. The anteroom leads to the Grand (King's) Chamber—"the chamber to which and for which," writes McCarthy, "the Great Pyramid was originally built."

The Grand Chamber is the highest and largest known room in the Pyramid. It is about 34 feet long by about 17 feet wide, by 19 feet high, and is ventilated by two air passages, extending to the outer surface of the edifice. In this Chamber was found the only article of furniture in the Pyramid—the celebrated granite Coffin—and it was empty!

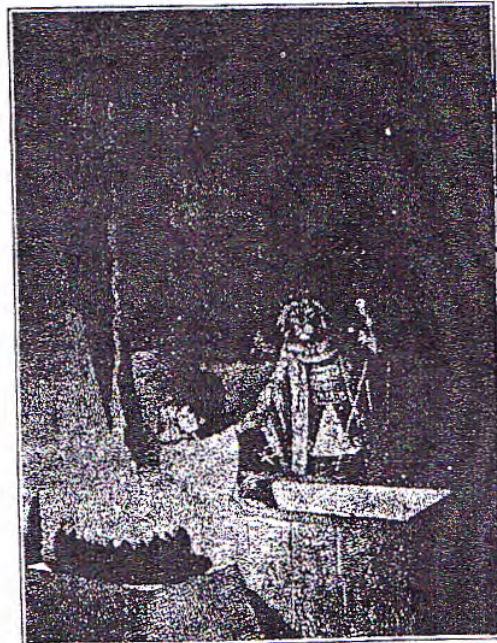
Directly under the higher ending of the Grand Gallery is the so-called Queen's Chamber. It is about 17 by 20 feet, and stands on the 25th course of masonry, as the King's stands on the 50th course. It has a pointed area ceiling, and is excellently

finished, but contains neither ornament nor furniture. This room also has two ventilator-passages leading from it, only recently discovered, which the builders left concealed by a thin scale over each.

Nearly three feet from the beginning of the lower end of the Grand Gallery, on the west side, is a ragged opening in which appears the gaping mouth of a strange well, mentioned by McCarthy. This dark hole runs irregularly down through the masonry and original stone below the level of the Pyramid base, till it reaches the main entrance passage, a short distance from and above the Subterranean Chamber. Nearly half way down, the well expands into a rough Grotto, or wide bulge in the opening, making a large, irregular bowl, the purpose of which is unknown.

The empty stone Coffin, found in the Grand Chamber, is a mystery. The meaning of it has never been satisfactorily explained. But it is certain that this Coffin was used as a tomb during initiation, when, as in the Masonic initiations of today (the remnants of the Ancient Mysteries), the candidate was buried in the earth, and resurrected—a symbol of the death of the physical man and the liberation of the spiritual.

The Freemason will recognize the scene in the accompanying picture, showing Aradamas being raised from the stone Coffin by the figure with a lion's head, a serpent-wound wand, and triangular-shaped apron.



—Courtesy of Manly Hall, *Lost Keys of Masonry*.

—Courtesy of Manly Hall, *Lost Keys of Masonry*.

This scene is to symbolize the Spirit of man, long buried in the sepulchre of substance, being raised by the strong grip of the "Lion's Paw." The picture shows how the ceremony was performed in the Egyptian Mysteries.

The three known Chambers of the Great Pyramid explain why it was built. They correspond to the Three Degrees of

Free-masonry. In the Subterranean Chamber is the Entered Apprentice; in the second, erroneously called the "Queen's Chamber," the Fellow Craft; and in the third, erroneously called the "King's Chamber," the Master Mason.

When the candidate reached the Grand Chamber, for the final work, he was slain by the three murderers, viz.: (1) Perverted thoughts, (2) uncurbed passions (emotions), and (3) destructive actions—which, we shall later show, bring down in ruins about our heads the Temple of God (1 Cor. 3:16, 17).

In the Egyptian Mysteries, a woman was present to symbolize the emotional (passionate) nature of man; and in this symbolical attitude appears the woman in the Garden of Eden (Gen. 3:6), being additional evidence to show that the Eden story, appearing in the second account of the Creation, but not in the first, is the allegorical teaching of the Ancient Mysteries.

The slain candidate was then lifted up and placed in the stone Coffin, being symbolical of the burial of a dead body. From the Coffin he was raised to life (resurrected), a purged and purified Spirit (See Fig. 11).

In 1 Cor. 15th chapter, Paul relates as much of this allegory as is lawful for him to do. He mentions the burial and the resurrection (vs. 4), and states that "the dead shall be raised incorruptible" (vs. 52). Initiates of the Mysteries understand this allegory, but the multitude accept the words literally and are misled.

The Great Pyramid was not built by the Egyptians. It may have been built by the Atlanteans, perhaps under the direction of Thoth. It has been the greatest temple of initiation into the Mysteries of which the world has any record.

Could we but know the religious rites, the magical ceremonies, the mystical forms of worship of the Ancient Mysteries, dramatized and enacted within and about the Great Pyramid, we should have held up before our eyes some of the most awe-inspiring spectacles that the human brain can conceive.

The vastness of the interior recesses of the Great Pyramid, the dense darkness and utter stillness that reign therein, impress one with all sorts of fanciful imaginings as to what might have happened within those secret chambers, which seem all the darker and more somber by contrast with the golden glare of the Egyptian sun.

This giant structure of masonry will still stand and will scarcely be changed when every other edifice of modern construction, existing at this day on the entire surface of the earth, has either crumbled into dust, or changed out of all knowledge.

Chapter No. 116

THIS IS JESUS THE CHRIST

Again returning to the writings of Dr. Lewis:

"Joseph (Jesus) was brought before this outer court of the Sphinx and clothed in purple robes during the preliminary ceremony held there at midnight. At the completion of the ceremony, he was escorted through the subterranean passage-way to the reception room beneath the Pyramid. After further ceremony here, the sublime ceremony of being raised to the highest pinnacle of initiation began. This was performed by escorting him up various inclines to the several different levels within the Pyramid, on each of which was a small chamber. After having reached the highest of these chambers, practically in the center of the Pyramid, the final ceremony took place. During this the royal diadem was placed upon his head, indicating that he was no longer a Neophyte . . . For over an hour a pontifical ceremony was conducted, culminating in a

pontifical ceremony was conducted, culminating in a period of silence and meditation while Joseph (Jesus) knelt before the altar.

Then a great light filled the chamber, which was otherwise lighted only by candles and three torches. A white dove descended in the light and rested on the head of Joseph, while the Hierophant rose, and various bells in the chambers beneath began pealing the great announcement to the world. A slight figure rising behind the Hierophant like an angelic being, commanded Joseph (Jesus) to rise, while the voice of this being proclaimed: 'This is Jesus the Christ; arise!' And all within the chamber united in saying 'Amen'."

Dunlap, after referring to a certain scene that surrounds the Great Pyramid, observes:

"Life, death, resurrection and immortality were there in front of the pyramid, with the Sphinx, an emblem of the setting Sun (Tum), gazing directly at the coming sunrise! The lion's body with a man's head, holding a temple, the emblem of religious faith, between its extended forepaws, guards the scene. The intellect of man, in the lapse of time, has never produced a greater symbol in testimony of his belief in a resurrection" (Ghebers of Hebron, p. 115).

At last, after many ages, the ancient records give up their secrets to the diligent searcher. Paul's statement, that Jesus was made an high priest after the order of Melchizedek, becomes more clear, as it was to his contemporaries in the days that he wrote. Melchizedek was a High Priest of the Ancient Mysteries—and so was the Jesus of history.

The Roman Emperor Julian, the last of the Sun Priests, said that the secret teachings of the Mysteries were "not known and every unknown to the vulgar herd" (The Sovereign Sun, p. 74). This statement explains why the multitude (vulgar herd) asked, "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?"—Mat. 13:54, 55.

"This is Jesus the Christ; arise." We dislike to question the statements of Dr. Lewis, but when some of them are compared with others on the same subject, agreement fails to appear.

Paul positively asserts that "Jesus was made an high priest for ever after the Order of Melchizedek," and Churchward says, "Not a single record or legend do I find that called him Christ. He is always referred to as Jesus, or the Oriental equivalent."

Another feature worthy of attention is, that the Great Pyramid and its Sphinx are not referred to in the New Testament, nor mentioned once in the entire Bible. Yet these structures were hoary with age and well-known to the Jews for centuries before a line of the Bible was written.

Still another feature is that the Ancient Mysteries, or the Egyptian Mysteries, are not referred to in the Bible. Yet this great school of science and Religion of the Ancient World was well-known to the Jews for ages before the Babylonian captivity (Ezek. 8:19).

It is not by chance nor accident that these glaring omissions occur. The subsequent events disclose the reason. They show the existence of a conspiracy for a threefold purpose, viz.: (1) To steal the religious teachings of the Mysteries, then (2) destroy the Mysteries so that future generations would have no trace nor remembrance of them, and this would (3) conceal from the world the source and origin of the religion of the Jews as contained in the Bible.

These points are impressed upon the student for consideration. The church has worked so long and hard to make an historical character of the mythical Christ, that we are justified in scrutinizing every assertion advanced to support the gospel story of Jesus. It is the act of wisdom and prudence to doubt, when that doubt is born of such fraud and deception as appear in the Bible.

Dr. Lewis gives valuable information of the "Unknown Life of Jesus"; but his attempt to make an historical character of the gospel Jesus is not sufficiently supported to overcome the evidence adduced to show, that the narrative of the gospel Jesus is a network of facts and frauds, cleverly woven together so as to deceive the masses and serve the priesthood.

Chapter No. 117 THE PRIEST OF RA

In the *Lost Keys of Masonry*, Manly Hall describes some of the work of the Egyptian Mysteries, which, by permission, we reproduce here:—

What words are there in modern language to describe the great temple of Ammon Ra? It now stands amid the sands of Egypt, a pile of broken ruins. But in the heyday of its glory, it rose a forest of plumed pillars holding up roofs of solid sandstone, carved by skillful hands, long laid to rest, into friezes of lotus blossoms and papyrus and colored lifelike by pigments, the secrets of which were lost with the civilization that discovered them.

A checkerboard floor of black and white (stone) blocks stretched out until it was lost among the wilderness of pillars. From the massive walls, the impassive faces of gods unnamed looked down upon the silent files of priests who kept alight the altar fires, whose feeble glow alone lighted the massive chambers throughout the darkness of an Egyptian night. It was a weird, impressive scene, and the flickering lights sent strange, ghostly forms scurrying among the piles of granite that rose like mighty altars from the darkness below, to be lost in the shadows above.

Suddenly a ghostly figure emerged from the shadows, carrying in its hand a small oil-lamp that pierced the darkness like a distant star, bringing into strange relief the figure of him who bore it. He appeared to be old, for his long beard and braided hair were grey, yet his large black eyes shone with a fire seldom seen even in youth. He was robed from head to foot in blue and gold, and around his forehead was coiled (the figure of) a snake of precious metal, set with jeweled eyes that emitted flashes of light.

Never had the light of Ra's chamber shone on a grander head or a form more powerful than that of the high priest of the temple. He was the mouthpiece of the gods, and the sacred wisdom of ancient Egypt was impressed in fiery letters upon his soul. As he crossed the great room—in one hand the sceptre of the priesthood, in the other the tiny lamp—he was more like a spirit visitor from beyond the environs of death, than a physical being; for his jeweled sandals made no sound, and the sheen of his robes formed a halo of light around his stately figure.

Down through the silent passageways, lined with their massive pillars, went the phantom figure—down steps lined with kneeling sphinxes and through avenues of crouching lions, the priest picked his way until at last he reached a vaulted chamber, whose marble floor bore strange designs traced in some strange language long forgotten. Each angle of the many-sided and dimly-lighted room was filled by a seated figure carved in stone, so massive that its head and shoulders were lost in shadows no eye could pierce.

In the center of this mystic chamber stood a great chest of black stone, carved with serpents and strange winged dragons. The lid was a solid slab, weighing hundreds of pounds, without handle of any kind, and apparently no means of opening it without some Herculean power.

The high priest leaned over, and from the lamp he carried lighted the fire upon an altar that stood near, sending the shadows of what weird chamber scurrying into the most distant corners. As the flame rose, it was reflected from the great stone faces above, which seemed to stare with their strange, sightless eyes at the black coffer in the center of the room.

"Aradamas, come forth!" (John 11:43).

Then a strange thing happened. The heavy slab that formed the cover of the great coffer slowly raised as though lifted by unseen hands, and there emerged from its dark recesses a slim, white-clad figure with his forearms crossed on his breast—the figure of a man perhaps 30 years old, his long, black hair hanging down upon his white-robed shoulders in strange contrast to the seamless garment that he wore. His face, devoid of emotion, was as handsome and serene as the great face of Ammon-Ra himself that gazed down upon the scene.

Silently Aradamas stepped from the ancient tomb and advanced slowly toward the high priest. When about ten paces from the earthly representative of the gods, he paused, unfolded his arms, and extended them across his chest in salutation. In one hand he carried a Cross with a ring as the upper arm, and this he proffered to the priest, standing in silence as the high priest, raising his sceptre to one of the great stone figures, addressed an invocation to the Sun-God of the Universe. This finished, he then addressed the youthful figure as follows:

"Aradamas you seek to know the mystery of creation; you ask that the divine illumination of the Thrice-Greatest and the Wisdom that for ages has been the one gift the gods would shower upon mankind, be entrusted to you. Little you understand of the thing you ask; but those who know have said that he who proves worthy may receive the truth. Therefore, stand you here today to prove your divine birthright to the teaching that you ask."

The priest pronounced these words slowly and solemnly, and then pointed with his sceptre to a great dim archway surmounted by a winged globe of gleaming gold.

"Before thee, up those steps and through those passageways, lies the path that leads to the eye of judgment and the feet of Ammon Ra. Go, and if thy heart be pure, as pure as the garment that thou wearest, and if thy motive be unselfish, thy feet shall not stumble and thy being shall be filled with light. But remember that Typhon and his hosts of death lurk in every

shadow, and that death is the result of failure.”

Aradamas turned and again folded his arms over his breast in the sign of the Cross. As he walked slowly through the somber arch, the shadows of the great Unknown closed about him who had dedicated his life to the search for the Eternal. The priest watched him until he disappeared from sight among the massive pillars beyond the silent span that divided the living from the dead. Then slowly falling on his knees before the gigantic statue of Ra, and raising his eyes to the shadows that through the long night concealed the face of the Sun-God, he prayed that the youth might pass from the darkness of the temple pillars to the light he sought.

It seemed that for a second a glow played around the face of the enormous statute, and a strange stillness of peace filled the ancient temple. The high priest sensed this, for rising, he relighted his lamp and walked slowly away. His beacon of light shone fainter and fainter in the distance, and was finally lost to view among the papyrus blooms of the temple pillars. All that remained was the dying flame of the Altar, which sent strange flickering glows over the great stone coffer and the twelve judges of the Egyptian dead.

In the meantime, Aradamas, his hands still crossed on his breast, walked slowly onward and upward, until the last ray from the burning altar fire was lost to view among the shadows far behind. Through years of purification he had prepared himself for the great ordeal, and with a purified body and a balanced mind, he wended his way in and out among the pillars that loomed about him. As he walked along, there seemed to radiate from his body a faint golden glow that illuminated the pillars as he passed them. He seemed a ghostly form amid a grove of ancient trees.

Suddenly the pillars widened out to form another vaulted room, dimly lit by a reddish haze. As Aradamas proceeded, there appeared around him swirling wisps of this scarlet light. First they appeared as swiftly moving clouds, but slowly they took form, and strange misty figures in flowing draperies hovered in the air and held out long swaying arms to stay his progress. Wraiths of ruddy mist hovered about him and whispered soft words into his ears, while weird music, like the voice of the storm and the cries of night birds resounded through the lofty halls.

Still Aradamas walked on, calm and masterful, his fine, spiritual face outlined by his raven locks in strange contrast to the sinuous forms that gathered around and tried to lure him from his course. Unmindful of strange forms that beckoned from ghostly archways, and of the pleading of soft voices, he passed steadily on his way with but one thought in his mid:

“Fiat Lux” (Let there be light—Gen. 1:3).

The soft music grew louder and louder, terminating at last in a mighty roar. The very walls shook; the dancing, ghostly forms swayed like flickering candle shadows, and, still pleading and beckoning, vanished among the pillars of the temple.

As the temple walls tottered, Aradamas paused; then with slow measured step he resumed his search for some ray of light, finding always darkness deeper than before. Suddenly before him loomed another doorway, flanked on each side by an obelisk of carved marble, one black and the other white.

Through the doorway glowed a dim light, concealed by a gossamer veil of blue silk.

As Aradamas slowly climbed the flight of steps leading to the doorway, there appeared at his feet a swirl of lurid mist. In the faint glow that it cast, it twisted like some oily gas, filling the entire chamber with a loathsome miasma. Then out of this cloud suddenly issued a gigantic form—half human, half reptile (See cut). In its bloodshot eyes burned ruddy pools of flashing fire, while great claw-like hands reached out to enfold and crush the slender form that confronted it.

Aradamas wavered for an instant, as the horrible apparition lunged forward, its size doubly magnified in the iridescent fog. Then the white-robed neophyte again slowly advanced, his arms still crossed on his breast. He lifted his fine face, illuminated by a divine light, and courageously confronted the hideous specter.

As Aradamas faced the menacing form, for an instant it loomed over him like a towering demon. Suddenly he raised the Cross he carried and held it up before the monster. As he



(Courtesy of Manly Hall—Lost Keys of Masonry)

did so, the Crux Ansata gleamed with a wondrous golden light, which striking the oily, scaly monster, seemed to dissolve its every particle into golden sparks.

(In the Egyptian Mysteries of Forces of Nature assisted the priests in the work of initiating candidates into the sacred degrees. These beasts and birds represented certain attitudes and attributes of the nature of the one passing through the initiations. The candidate goes forth to master his own animal nature—the beast that must ever stand between him and the altar of God.)

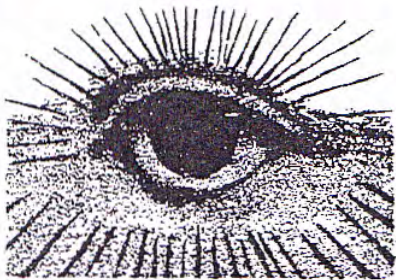
As the last of the demon guardians vanished before the Rays of the Cross, a bolt of lightning flashed through the an-

cient hallways, and, striking the veil that hung between the obelisks, rent it down center and disclosed a vaulted chamber with a circular dome, dimly lighted by invisible lamps.

Bearing his now flaming Cross, Aradamas entered the room and instinctively gazed upward to the lofty dome. There, floating in space, far above his head, he saw a great, closed eye, surrounded by fleecy clouds and rainbow colors.

Aradamas gazed long upon the wonderful sight, for he knew that it was the Eye of Horus, the All-Seeing Eye of the gods. As he stood there, he prayed that the will of the gods might be made known unto him, and that in some way he might be found worthy to open that closed eye in the temple of the Living God.

As he stood there gazing upward, the eyelid suddenly



flickered. Then as the great orb slowly opened, the chamber was filled with a dazzling light that seemed to consume the very stones with fire.

Aradamas staggered. It seemed as though every atom of his being was scorched by the effulgence of that blinding glow. He instinctively closed his eyes, and now he feared to open them, for in that blaze of splendor it seemed that only blindness would follow his action.

Little by little, a strange feeling of peace and calm descended upon him, and at length he dared to open his eyes, only to find that the glare was gone. The entire chamber was bathed in a soft, wondrous glow from the mighty Eye in the ceiling.

The white robe he had worn had also given place to one of living fire, which flashed and blazed as though with the reflection of thousands of lesser eyes from the divine orb above. As his eyes grew accustomed to the glow, he discovered that he was no longer alone, but was surrounded by twelve white-robed figures who, bowing before him, held up strange insignia wrought from pure gold.

As Aradamas looked, all the figures pointed, and as he followed the direction of their extended hands, he saw a staircase of living light, that led far up into the dome and passed the Eye in the ceiling.

With one voice, the twelve said: "Yonder lies the way of liberation."

Without a moment's hesitation, Aradamas mounted the staircase, and with feet that seemed barely to touch the steps, climbed upward into the dawn of a great unknown. At last, after climbing many steps, he reached a doorway that opened as he neared it. The breath of morning air fanned his face, and a golden ray of sunshine struck the waves of his dark hair. He stood on the top of a mighty pyramid, before him a blazing

altar. In the distance, far over the horizon, the rolling sands of the Egyptian desert reflected the first rays of the morning sun, which, like a globe of golden fire, rose again out of the eternal East.

As Aradamas stood there, a voice that seemed to issue from the very heavens chanted a strange song, and a hand, reaching out as it were from the globe of day itself, placed the figure of a serpent, wrought of gold, upon the brow of the new Initiate.

"Behold Khepera, the Rising Sun! For as he brings the mighty globe of day out of the darkness of night, between his claws, so for thee the Sun of Spirit has risen from the darkness of night, and in the name of the Living God, we hail thee, Priest of Ra."—A.U.M. (Hall, in *Lost Keys of Masonry*, pp. 119-131.)

Lesson No. 40, Chapter No. 118 JESUS DIED NOT ON THE CROSS

Dr. Lewis proceeds to give some hitherto unknown information in connection with the crucifixion and resurrection of Jesus. He says:

"The true story of the crucifixion is recorded in a number of ancient writings, all of which are very dependable and consistent in their outline of the incidents . . . The principal and most complete outlines of the story are contained in the three manuscripts written by different scribes and preserved in the monasteries of Tibet, Egypt, and India . . .

"The complete story and the real facts of the crucifixion were accessible to and known by the holy fathers who established the early Christian church in the fourth to the seventh century A.D. . . .

"We know that the holy fathers of the early church had access to these secret records, because in the council meetings of the early Christian church, and in the discussions that occurred between the highest authorities of the early church, reference was made to certain portions of manuscripts and official records dealing with the crucifixion and other incidents of the life of Jesus, which are now concealed or which have been destroyed.

"That many such records were destroyed is proven by the fact, that at certain times in the past these various councils of the early church authorized the destruction of certain manuscripts that were discussed by them, because they decided that the existence of such written records might embarrass them in the future . . .

"It was the ambition of the holy fathers during the seventh to twelfth centuries to procure and take away from public and even private study, all books and manuscripts in the rare collections in Oriental lands that might contain statements differing from those established by them as the official traditions and doctrines of their church.

"We know, for instance, of one incident that occurred during the Crusades to the Holy Land, at which time one magnificent library containing 20,000 rare manuscripts of historical importance, dealing mostly with religious matters, and especially with the affairs preceding and during the lifetime of Jesus, was destroyed completely—reduced to ashes after a selected few of the manuscripts were forwarded to Rome . . ."

Note by Clements: We pause here to contemplate the man-

ner in which the priesthood conducted its campaign of destruction in order to keep the masses in ignorance. In spite of these facts, many people still believe that they are taught truth by this same priesthood.

"First of all, we find that the crucifixion of Jesus did not come about at the hands of the Jews, as a protest against his teachings or as a punishment for his attempted leadership. The idea that the Jews persecuted and eventually crucified Jesus is a viewpoint adopted by the holy fathers of the early Christian church, because it was consistent with the theological principles that they wished to establish, and consistent with the traditions that they wished to make the basis of their doctrine . . .

"The cross had always been a device for Roman crucifixion and persecution, and an emblem, to the Essenes, of man's suffering, tests, and trials. . . The Jewish factions that had gathered round about to witness the raising of the cross, dispersed to prepare for the approach of the Sabbath, and only the Gentiles and the brethren of the secret organizations remained there to watch and protect the body of their Master.

"Considerable comment has been made in recent years, and perhaps in many of the years gone by, concerning the words spoken by Jesus while on the cross. Those who have tried to argue that Jesus was not the great Master, . . . refer to the words in Mark 15:34, which are given there, in one of the languages which Jesus spoke, as 'Eloi, Eloi, lama sabachthani?' which is translated in the Bible as meaning, 'My God, my God, why hast Thou forsaken me?' Matthew gives practically the same wording. however, the four books of Matthew, Mark, Luke, and John agree in saying that immediately after speaking these words, Jesus yielded up the Ghost, or gave up the Ghost.

"These words spoken by Jesus, and the statement that He gave up the Ghost, are highly significant in a mystical sense. It was the Holy Ghost that Jesus yielded up at that moment, and this was the same Holy Ghost that came into the womb of Mary and manifested the creative power of the Logos. . .

"Every Mystic will understand that these references to giving up the Holy Ghost cannot possibly refer to the giving up of life, vitality, or vital consciousness. Those who have attempted, since the fifth century A.D., to advance the idea that Jesus actually died while still on the cross, or that his transition occurred at that time, attempt to use the term 'giving up the Holy Ghost' as meaning giving up life and consciousness. . .

"We realize now that the words, 'Eloi, Eloi, lama sabachthani?' could not mean 'My God, my God, why hast Thou forsaken me?' and that there is either some hidden meaning in this expression, or the words have been misinterpreted.

"Going to our ancient records and the original versions and transcriptions that are recorded in reliable archives, we find that the words written there are "Heloi, Heloi, lama sabachthani?" We find then, that what Jesus said was, 'My Temple of Helois, My Brethren of Helois, why hast thou forsaken me?' and that he was referring to the Brethren of the Temple of Helois where he had been initiated. They were expected to prevent any unnecessary suffering and be ready to render any aid that was necessary. Just at this time, in the midst of his intense suffering, Jesus was not aware of all that was being done for him, and probably looked upon the absence of so many of

the Brethren as a lack of attention at a crucial moment . . ."

Dr. Lewis proceeds to show that Jesus was not dead when removed from the cross, but only unconscious. He says:

"It may be interesting to call attention to the fact that nowhere in the gospels of Matthew, Mark, Luke, and John is the statement made that Jesus died on the cross, or that he was dead when they removed him from the cross and placed him in the tomb" (p. 271).

Dr. Lewis states that the body was placed in a special part of the tomb that had been pre-arranged for its reception, and doctors connected with the Essene Brotherhood were at hand to render every possible assistance in caring for the wounds.

After being placed in the tomb it was not long until Jesus regained consciousness, and members of the Essene Brotherhood removed him from the tomb, placed him upon a colt, and led it with its precious burden to a secluded spot belonging to the Brotherhood. As soon as it was safe, the Essenes escorted and conveyed Jesus to the home of one of the brethren in Galilee.

Jesus had recovered very rapidly, so that he was able to walk part of the way on his journey. He was met by a few who knew him, and who were surprised to find him still living. . .

The time had come for Jesus definitely to close his public missionary work, and enter that stage of silent activity into which all great Avatars of the past have entered. . .

The great change that had occurred in the personal appearance of Jesus . . . caused a great many . . . to fail to recognize him when they saw him clothed in different raiment, and appearing as a simple Essene during his days at Galilee . . . (In due time) Jesus appeared among the High Priests in the monastery at Carmel, and retired to the rooms that had been reserved for him as his sanctum; and the door of his public life was closed to mankind.

Note by Clements: The statement of Dr. Lewis that Jesus belonged to the Order of the Essenes confirms what many other authors assert. Epiphanius, a Christian bishop and writer of the fourth century, in speaking of the Essenes, says:

"They who believed in Christ were called Jessael (or Essenes) before they were called Christians."

The gospel scribe states that "the disciples were called Christians first in Antioch"—but he is very careful not to reveal what they were called before that time. Other writers declare that they were called Essenes "before they were called Christians."

And so the conclusion of the whole matter is, Christianity evolved from Essenism, and Essenism was born many centuries before the days of Jesus.

The art of concealment employed by the scribes of the New Testament appears in the fact that not a single reference is anywhere made to the Essenes. Why is this so?

Chapter No. 119

UNKNOWN LIFE OF JESUS

Dr. Lewis now gives an account of the "Unknown Life of Jesus" that does not appear in the four gospels. He writes:

"The disappearance of Jesus from public sight, closing his public work and public mission, was not the end of his existence on the earth plane in the physical body. This is definitely stated in so many ancient and reliable records, that it is surpris-

ing the holy fathers of the Christian church attempted to make his ascension a physical fact, and proclaim it as the end of his earthy career.

"In many of the discussions of the Council of the church in the first centuries after Jesus, there were frank admissions on the part of the greatest of the authorities, that Jesus lived to be 50, 60, and even 70 years of age.

"In some of these early discussions, the matter of Apostolic succession was taken up and seriously analyzed for many years; and during those discussions much evidence in the way of writings and word-of-mouth traditions was submitted to show that after the ascension, Jesus had labored with his apostles.

"It was not until after the doctrine of the Resurrection of the Body, and the Ascension of the Body in a physical sense, appeared to be an important theological necessity, that the early church fathers decided, in their high councils, to eliminate (and destroy) all (evidence) and references to the activities of Jesus after the ascension, and (thus) make the Ascension appear to be the culmination of his physical existence."

Note by Clements: The foregoing information explains why Paul said:

"For if we believe that Jesus died and rose again" (1 Thes. 4:14). It explains why Paul did not say, We know that Jesus died and rose again.

Let us return and read again Chapter 76, Lesson 29, p. 9. The Resurrection Doctrine. Dr. Lewis here gives further evidence to support the statements there made, that the Resurrection Doctrine was first only a belief, and was evolved from the work of the traveling preachers into a definite and fixed form.

Returning to the writings of Dr. Lewis.

"The ancient records of the Great White Brotherhood, and other records in the Rosicrucian archives, clearly show that after Jesus retired to the monastery at Carmel, he lived for many years, and carried on secret sessions with his apostles, and devoted himself, through meditation and prayer, to the formulation of doctrines and teachings which his apostles should give to the world. . .

"This council of Apostles met at the monastery, and the members practically lived in the environs of the monastery, because of the daily sessions that were held in which might be called the apostolic school or college. . .

"According to the records, Jesus appeared but once a week before the Apostles, and this was always on a Sabbath, when a ceremony of a mysterious nature was held, and all indulged in a Symbolic Feast. . .

"It is this phase of the work of Jesus with his Apostles that constitutes the great unknown period of his life. . .

"In the meantime Jesus outlined and perfected the doctrines and teachings that he had received through inspiration during the days of his Christhood, and in the confinement of his sanctum outlined these teachings to the high priest and the Apostles who came to see him from time to time. . .

"The ultimate passing or transition of the great Master Jesus is recorded in the ancient records as having occurred peacefully and in the presence of the brethren of the Brotherhood in the monastery at Carmel. his body remained in a tomb on the

mount for several centuries; but it was finally removed to a secret sepulchre guarded and protected by his brothers" (Mystical Life of Jesus, by H. Spencer Lewis, F.R.C., Ph. D.).

Note by Clements: One of the most celebrated and most frequently quoted Christian writers of the ancient bishops (Irenaeus) declares upon the authority of the martyr Polycarp, who claimed to have got it from St. John and all the elders of Asia, that Jesus was not crucified, but lived to be about 50 years old (Graves, p. 130). Dr. Lewis states that "in many of the discussions of the Council or the church in the first centuries after Jesus, there were frank admissions on the part of the greatest of the authorities, that Jesus lived to be 50, 60, and even 70 years of age."

If the early church authorities had not hidden this fact, and so deceived the ignorant masses into believing that Jesus died on the Cross to save the world from its sins, it would have taken all the romance out of Christianity.

Chapter No. 120

HOW THE CHURCH TRIUMPHED

On the cross-roads of the Balkans, near a city called Naisus, an illegitimate son was born, in 274 A.D., to a rural barmaid who had flirted too freely with a Roman officer.

The boy's arrival hardly raised a stir even at the inn of his mother. Yet he came to rule over a mighty empire, shape the destiny of Europe, and saddle Christianity onto the Western World. As though to reflect upon his parents, the boy was named Constantine.

Up from obscurity climbed the ambitious youth. He fought his way through the Roman soldiery in the East. On the banks of the Danube his star began to rise. He was made a tribune. He became a Caesar. He made himself an Augustus.

Slowly did his dream come true. It required time, and patience to wait until a superior would rise to greater heights and vacate his place. Prudence was necessary, that neither envy nor suspicion be aroused in filling the place vacated. And courage was needed when the ripe moment arrived, to make the move so decisively that it would weather any storm.

Patience, prudence, decision, determination, brought this son of a woman innkeeper to the very banks of the Tiber—at the head of an army. Across the bridge lay Rome with Maxentius and his army, two hundred thousand strong. Beyond Ponte Molle no one could go.

Constantine saw Severus try it with disastrous results—Severus, the very man in whose footsteps he had followed in his climb in the East. He watched Galerius make his attempt to cross the Ponte: Galerius whose star had sailed out of the East westward across the sky. . . the celestial path his own star followed. Galerius never again came to Rome. The hopes and aspirations, the very bones of those Augusti, lie buried in the sands of the stream they tried to cross.

At Ponte Molle Constantine halted his army and waited. One day, during his wait, he had a dream. He saw, flaming in the sky, the monogram, in Greek of the Christ of the gospels. In the flame of the burning cross were the words: "In hoc signo vinces"—In this sign thou shalt conquer.

Regarding this incident Eusebius, the father of ecclesiastical history (Lesson 18, p. 1) writes:

"At dawn he (Constantine) set his artificers to work, and had the signal made and beautified with gold and gems. The Romans now called it the 'Labarum.' It was in the following form: A long spear overlaid with gold, crossed by a piece, laid over it. On the top of all was a crown, formed of gold and jewels interwoven, on which were placed two letters indicating the name of Christ; the Greek letter P being intersected by X exactly at its center. From the transverse piece, which crossed the spear, was suspended a banner of purple cloth covered with profuse embroidery of bright jewels and gold. It was of golden half-length picture of the emperor and his children. This standard he ordered to be carried at the head of all his armies" (Quoted by Dudley in First Council of Nicea, p. 15).

So Constantine with his army, and the "Labarum" held high as an inspiration, crossed the Tiber, and took mighty Rome. The son of a woman innkeeper sat upon the throne of the Caesars, with the name Constantine carved upon it.

Constantine, as the first Christian Emperor, was the founder of the Holy Roman Empire, and the father of papal power at Saint Peter's. Who knows what might have become of the then disorganized and disintegrating band of Christians, had not Constantine aided them at this critical moment?

The faith of Christianity had been saved from oblivion by the alleged dream of Constantine. It seems somewhat strange that dreams and visions, according to church history, have supplied the influence that constrained so many powerful people to embrace Christianity.

At the lowly Christ in a manger the scholarly Greeks and Romans had mocked. But such mocking was dangerous with an Emperor to enforce the faith, with the police and soldiers behind him. It is a queer coincidence that a Roman Governor crucified Jesus, and that 325 years later a Roman Emperor enforced his doctrine.

Little did the Greeks and Romans then think, that they and their children were destined to see rivers reddened with their blood, as the church, with the sword in one hand and the Bible in the other, brought Europe under its yoke.

In the fourth century A.D., with the powerful leadership of Constantine, Christianity rode to its triumph. The victory was won, but not by Christian teaching. It was won by the bloody sword in religious wars, that have continued to tear unfortunate Europe for sixteen hundred years. These wars in Europe have not ceased, and never will cease until their cause, the church-yoke, has been demolished.

The Christian ministers at Rome were treated by Constantine with marked distinction, and all who had been imprisoned or banished were released or recalled. Valuable gifts were made to the churches, and Constantine gave the Palace of the Lateran to Silvester, Bishop of Rome. That was the beginning of the papal ascendancy. This palace had been the estate of Fausta, the wife of the Emperor.

Then began the murder of those Initiates of the Mysteries who refused to accept the Christian faith. Maxentius was the first victim, Maximian was the second, Licinius was the third, and Galerius the fourth.

Laws were promulgated forbidding other forms of worship. Churches were ordered built, and the temples of the Mysteries, at the command of Constantine, were everywhere destroyed. "In all his orders respecting church affairs," writes Dudley, "he acted like an ancient pope." Dudley continues:

"Heresies were cursed and condemned, and heretics de-

prived of their right of holding meetings, and their houses of prayer were (taken and) bestowed on the Catholic Church. Their books he ordered to be sought for and destroyed!" (First Council of Nicea, p. 19).

Persecution by the church, written on the pages of ecclesiastical history, began with Constantine, and extends to the present day. This Christian Emperor is the first to check free-thought:—

"We search in vain in the collection of Roman laws before Constantine, for any enactment aimed at free thought, or in the history of the emperors for a persecution of abstract doctrine. Not a single savant was disturbed. Men whom the Middle Ages would have burned—such as Galen, Lucian, Plotinus—lived in peace, protected by the law" (Renan, Hibbert Lectures, p. 22).

Constantine committed many crimes, including the murder of Maximian, his wife's father; Bassianus, his sister's husband; Licinius, his nephew; Sopater, his friend; Licinius, his sister's husband; Crispus, his own son. Philostorgius says that Constantine murdered two of his wives, one being Fausta, whom he suffocated in a boiling hot bath. She had been his wife for twenty years, and had borne him four daughters and three sons.

Because of his work in suppressing free-thought, destroying the Ancient Mysteries, and leading the church to victory, the church, in return, canonized Constantine, sainted him, "and adores his memory as Saint Constantine," says the historian, Schlegel.

After his death, says Eusebius, "effigies of this blessed man," were engraved on the Roman coins, "sitting in and driving a chariot, and a hand reached down from heaven to receive and take him up" (Life of Constantine, lib. 2, ch. 43).

Queen Isabella, in writing to the bishop of Segovia of her work of persecution for the Christian faith, said:

"I have caused great calamities. I have depopulated towns and provinces and kingdoms for the love of Christ and of his holy mother" (History of the Inquisition, p. 124).

This is the way the church triumphed. This is the way in which Europe was "persuaded" to embrace the faith of the gentle, meek and lowly Jesus of Nazareth. Then came the Dark Ages.

Chapter No. 121 LOST KNOWLEDGE

Opposing schools of thought have always existed. They have always fought each other, and always will.

In the press of May 10, 1933, we read that books by famous authors make fuel for a German bonfire. The account states:

"BERLIN, May 10.—Books of Helen Keller, Franz Boaz, and Jack London, as well as hundreds of German authors, went up in smoke throughout Germany Wednesday night.

"University young men and women, pronouncing judgment on world literature considered as contravening German spirit, started huge bonfires with the volumes shortly before midnight.

"Dr. Joseph Goebbels, minister of public enlightenment and propaganda, pronounced the government's blessings and declared that 'the period of Jewish intellectualism now has ended.'

"The weird glow illuminated Opera square opposite Berlin

university as the students, garbed in the costumes of their fraternities, threw a thousand torches on the fire, then seized the books from trucks and hurled them into the blaze amid cheers.

"The names of German writers such as Heinrich Mann, Emil Ludwig, Erich Remarque, Theodor Wolff and George Bernhard were read out as their writings were consigned to the fire."

Compared to the distant past, it is much more difficult now to destroy the printed works and eradicate the teachings of any sect or school, because paper and printing presses have saturated the land with literature. But in days when all books were written by hand, and before then, when written records were made on clay tablets and cut in stone, it was comparatively easy for one school, or one faction, to destroy the works and suppress the teachings of another. This was not only done thousands of years ago, but in order to eradicate the teachings of certain schools, even the leaders were sought out and slain.

The Ancient Mysteries had their enemies. Some of them were bitter, great and powerful. Many persons presented themselves for initiation, who were rejected because of their character. It was an easy matter for such men to hire persons of low repute to do their bidding. This was done, and in time increased to such proportions, that organized warfare was waged against the Mysteries and their disciples.

Nero, as we have said, was denied admission into the Mysteries because of the murder of his mother. More than two and a half centuries before, Constantine, the Roman Emperor, applied for admission into the Mysteries, and was rejected because of his black character. It is reported that he killed, or had killed at his request, seven of his relatives, including his wife and son.

Outside the hallowed precincts of Freemasonry, the child of the Ancient Mysteries, where shall we search, in this age of "civilization," for an order, or an institution, that places, not in theory but in practice, character above wealth and power? In that fact alone lies the secret why the Three Great Lights of Freemasonry, the Immortal Triangle of the Ancient Mysteries, continue to luminate the path of man, while other institutions, nations, governments and religions, have gone down in the upheavals of revolution.

Alexander Grant writes:

"Freemasonry is mysterious because it is an admitted anomaly in the history of the world. Without territorial possessions, without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of Time.

"Contrast the history of Freemasonry with the history of the nations of the world, and what is the result? . . . Babylon, in her day the queen of nations, has fallen, never to rise again. Egypt, with her kings and philosophers; classic Greece, and Imperial Rome, we now find but occupying their page in history. But Masonry at this moment shines throughout the world with as bright and undiminished a luster as when first revealed by God to man.—Cyclopedia of Freemasonry, p. 417.

However, the Ancient Mysteries made a fatal error in rejecting Constantine. May be the Masters knew it,—but death to them was preferable to a violation of their sacred vows. And death was not only their fate, but, in time, the uplifting institution, which they loved, and for which they labored and gladly gave up their lives, was destroyed, including such as the temples as were unable to resist the destroying power of man.

Persecution of the Mysteries began under the influence of Constantine. "We search in vain," says M. Renan, "in the collection of Roman laws before Constantine, for any enactment aimed at free thought, or in the history of the emperors, for a persecution of abstract doctrine."

At this time, when Rome ruled the civilized world, the Roman Emperor was issuing decrees and orders for the persecution and destruction of all persons who were loyal to the Mysteries. Doane says that these orders "were more than obeyed by Macedonius" as to the people in Asia Minor. "The civil and military powers were ordered to obey his commands. "Many (who were loyal to the Mysteries) were imprisoned and persecuted, and driven into exile," and "whole troops . . . were massacred, particularly at Cyzincus and Samosata. In Paphlagonia, Bithynia, Gallatia, and in many other provinces, towns and villages were laid waste, and utterly destroyed."

From about 380 A.D. the persecutors of the Mysteries riled the consciences of the Roman Emperors, and got mighty privileges and wealth within which to carry on the work of persecution and extermination.

THE ALEXANDRIAN LIBRARY

In Alexandria, in Egypt, there was a large library, founded by the Ptolemies. It eventually comprised 400,000 volumes.

In the course of time, on account of inadequate accommodation for so many books, an additional library was established. The number of volumes in this library was eventually 300,000 making a total of 700,000 volumes in these royal collections.

In the establishment of the great library, Ptolemy Soter, and his son Philadelphus, had three objects in view: (1) The Perpetuation of such knowledge as was then in the world; (2) its increase; and (3) its diffusion.

Orders were given to the chief librarian to buy, at the king's expense, all books he could. A body of expert transcribers was maintained in the library, whose duty it was to make correct copies of such works as their owners were not disposed to sell. Any books brought by foreigners into Egypt were taken immediately to the library, and when correct copies had been made, the transcript was given to the owner, and the original book placed in the library. Often a very large pecuniary indemnity was paid.

It was during the reign of Philadelphus, the Greek King of Egypt, that the Old Testament came into Egypt, and was translated into Greek, about 287 B.C. The King heard that among the Jews there was a book of rare and ancient knowledge. He sent for it, and ordered the translation made. This translation was called the Septuagint.

The magnificence and renown of the libraries of the Ptolemies excited the rivalry of the kings of Pergamus, who vied with the Egyptian rulers in their encouragement of literature. Despite the obstacles presented by the embargo placed by the Ptolemies upon the export of papyrus, the library of the Attal attained considerable importance, amounting to 200,000 volumes.

During the siege of Alexandria by Julius Caesar, a fire broke out in Alexandria and the flames accidentally extended to the larger library of the Bruchium, and it was destroyed. Antony endeavored to repair the loss by presenting to Cleopatra the library from Pergamus.

It was not destined to remain there many centuries. In 386 A.D. the Christian Emperor of Rome, Theodosius, following in

the footsteps of Constantine, his predecessor, sent a zealous church envoy to close the august temples of the Egyptian Mysteries. The soldiers of the envoy, with Roman priests to see that the work was well done, stormed the temples, and leveled them to the ground. The great Alexandrian library was plundered, and an invaluable ancient literature willfully destroyed by the church leaders.

The historian Gibbon says that after this library was destroyed, "the appearance of the empty shelves excited the regret and indignation of every spectator, whose mind was not totally darkened by religious (Christian) prejudice" (Gibbon's *Rome*, vol. 3, p. 146).

Doane writes:

"The destruction of this library was almost the death-blow to free-thought—wherever Christianity ruled—for more than a thousand years" (Bible Myths, p. 440).

In the Great Pyramid the Roman soldiers met their Master. Into this sacred temple of the Egyptian Mysteries they could not find nor force an entrance. It frowned down on their greatest efforts, and stood firm before them in all its mighty majesty, an immortal monument of the Mysteries, not entered by living men for nearly five hundred years afterwards.

After sixty years of almost continuous persecution, the doom of the Mysteries was sealed. Most of the temples were wrecked and destroyed, and the Masters and Initiates who were not killed, either abandoned their work, or fled into remote regions—into the mountains and jungles. Today, in the Himalayan mountains, are living some of the descendants of the Masters and initiates, with the secrets of the Ancient Mysteries locked in their breasts. We shall say more of them later.

In 408 A.D. the Mysteries received their death-blow. Honorius decreed that all temples of the Mysteries should be destroyed or converted to public uses. Officers were now ordered to see that the law was enforced, and those who failed to enforce the law, were punished with the enormous fine of "twenty gold pounds, or about \$5,000."

At the same time another campaign was being waged against all institutions of learning, in which were taught theories similar to the "Holy Doctrine" of the Mysteries. The doom of this teaching was sealed in 414 A.D., with the brutal murder of Hypatia, daughter of Theon, the mathematician, as explained in *Elementary Orthopathy*. Each day before her academy stood a long line of chariots. Her lecture-room was filled with the wealth and fashion of Alexandria. People came to hear her discourses on the secrets of the Universe, which men in all ages have striven to know.

One day, as Hypatia repaired to her academy, she was brutally assaulted by an ignorant mob of hirelings of the enemies of the Mysteries. Stripped naked in the street, she was dragged into a building, and there killed with a club. The corpse was cut to pieces, the flesh scraped from the bones, and the remnants cast into a fire.

The fate of Hypatia was a warning to all who were marked by the enemies of the Mysteries. The movement grew so powerful, that the emperor Justinian, under pressure, issued a decree prohibiting, in classic Athens, the teachings of the philosophy of the Mysteries, and caused all such schools in that city to be closed.

The ancient civilization was the work of the Mysteries. With this warfare waged against that institution, the morals of the people, which the teachings of the Mysteries sought to im-

prove and uplift, had become so degraded in the days of Justinian, that he took as a wife, a woman known as "Theodora of the Brothel." She was said to be one of the most dissolute young prostitutes, notorious for both natural and unnatural vice, before she was 17.

The Dark Ages were rapidly approaching. Morals were corrupt and vice was rampant. "Pederasty, sodomy, buggery, bestiality were common," says Peter Damiani, "even among the higher classes." The degradation of woman became the greatest in history, as we shall show later. The teachings of the Mysteries and allied schools of philosophy were burned to ashes, and scattered to the four winds.

Lesson No. 41, Chapter No. 122 LOST KNOWLEDGE (Continued)

The war of extermination waged against the Ancient Mystery schools and their disciples, was aided by the fall of the Roman Empire. With the fall of Rome came the fall of the Ancient Civilization that had been built by the teachings of the Mysteries.

Out of the north swarmed the barbaric hordes, overrunning the mightiest empire of antiquity. Rome was now too weak to hold them back. The Huns of Asia had furiously fallen upon the Goths, Vandals, and other Teutonic tribes, driving them south. The information spread over the north of the rich lands and glorious loot of the south, and other tribes came down.

By the fifth century the fabric of the Roman Empire was completely wrecked, and the Empire plunged to its ruin. Cities were sacked, temples leveled, churches burned, monasteries destroyed, the fields wasted, and the country abandoned, so that wild beasts supplied the places of men, says Dunham in his "Europe of the Middle Ages."

Then followed a suspension of the evolution of civilization for a thousand years. Humanity sank into barbaric sloth until the revival of Greek literature, in the 15th century. The real Nightmare extended from about 500 to 1000 A.D. The next five hundred years (1000 to 1500) are the Awakening. After 1500 slowly came the Dawn. But the Sun did not rise until 1800.

After the fifth century, the morals of which Salvianus paints in such dark colors, we come to a time when humanity grew so densely ignorant, that there were few who could write and leave us a record of what occurred.

For the 7th, 8th, and 9th centuries we have a very scanty literature. Gregory of Tours, who throws such a lurid light on the 5th and 6th centuries, died in 594 A.D. For the next half century we have only a very thin and meager chronicle, which tells the same dark story; and then there is not a scrap of reliable history for over a hundred years.

Do you wonder why you never studied in our schools any history of the Dark Ages? You never will while our public schools are ruled by the Catholic church and its offspring, the Protestant church. And who was there to write such a history? All we learn of the events of that darkest century, we gather from a few letters written by monks of the church, in which they exalt Christianity and scorn the Mysteries, whose doctrines and rites they stole.

It was during this Age of Darkness that the church grew and flourished. Those who refused to embrace its doctrines, were murdered and burned with great celebrations.

Under the influence of the church, civilization sank into the crassest ignorance and superstition. Vice, drunkenness, corruption, murder, fornication, rape—these were the order of the day, after the Mysteries were destroyed. We shall refer to this again.

The human mind had become so gross and callous, that the most exalted Christian saints and the most sensitive Christians offered no protest against the murders and horrors that filled darkest Europe with groans, and blood, and rape for a thousand years. These were the glorious days in which came to pass the prophecy:

“Ye shall be unto me a kingdom of priests” (Ex. 19:6).

Yea, for a thousand years this “kingdom of priests” ruled darkest Europe with the greatest wickedness the world has known. These were the glorious days of the church, in which she was supreme. These were the glorious days of the priesthood, in which it rose to its highest peak. These are the darkest and bloodiest days in the known history of the world. To free humanity from this horrible nightmare required the blood of millions of brave men. The fighting still goes on. Suffering Europe will never be normal until the deadly church is destroyed.

By the 12th century, civilization was slightly reducing its ignorance. “But 99% of Europe’s population was still illiterate,” says a historian, in writing of that period. Three thousand years before that, writing was highly valued by the Babylonians, and one of their proverbs reads: “He who shall excel in tablet-writing shall shine like the sun” (Lesson 7, p. 5).

General sexual license, to which we shall refer later, continued until after the end of the Dark Ages, and pederasty, sodomy, and bestiality were common amongst the highest classes, including the priesthood, as we shall see.

In Asia was where the greatest persecutions and massacres began, and it was in Asia where they last occurred.

Vast hordes of Huns, Mongols, and Tartars gathered in Central Asia, and century after century swept over the civilized world, both Asiatic and European, destroying the great cities and slaying the inhabitants.

It is estimated that over thirty millions of people were slaughtered in the Asiatic invasions of Europe during the three centuries following the fall of the Roman Empire. Attila the Hun, Genghis Khan and Tamerlane became in turn the terrors of humanity.

The Mongols, at the height of their power, were the greatest human butchers of whom history has any record. They exhibited a ferocious cruelty when excited not equalled by any other tribe. Their worst atrocities were committed in Asia, so that they have not excited so much interest in western countries.

The Mongols roamed in resistless swarms, slaying, raping, ravishing, and burning, living in tents and supporting themselves by pillage as they went. They did not need the cities and dwellings of their slain victims, and having satiated themselves with blood and loot, they folded their tents and moved on to new fields.

About 1200 A.D. Genghis Khan, the greatest of the Mongol leaders, assembled his horde on the plains of Central Asia. They were well armed and were organized with much skill.

The policy seemed to be to exterminate every race that opposed them, carry off all portable property they could seize, and destroy the rest. They moved out into China on the east, India on the south and Persia and Asia Minor on the west, leaving a trail of destroyed cities and human skeletons as they went.

One historian, referring to these raids, says:

“The inhabitants of Baghdad were led out in crowds and massacred in cold blood; the Mongols plundered and brawled in the streets for forty days. The greater part of the city, together with the priceless library of the Califs, and many of the finest buildings, were destroyed by fire. The success of the Mongols had a ruinous effect on Mohammedan civilization.”

Another historian writes:

“Throughout the Middle Ages the Christians persecuted and murdered one another. The Albigenses, and interesting early Protestant sect in southern France in the 12th century, were practically exterminated by fire and sword. After destroying their inhabitants, the soldiers leveled their villages to the ground. The Waldenses, a similar sect starting in Switzerland but extending to France, suffered almost equally atrocious treatment . . .

“The infamous Duke of Alva from 1567 to 1573 massacred the inhabitants of the Netherlands without regard to age or sex in the merciless war he waged to make them accept the autocratic rule and religion of the King of Spain. It is said that three million people were killed in this campaign—about half of the entire population of that country.”

Thus we observe how the Masters of the Ancient Mysteries perished, and their works, monuments, and temples were destroyed. For over a thousand years the Sun of Science did not rise. Then came Copernicus, Galileo, Bruno, Kepler, Descartes, Newton, Buffon, Goethe, Lamarch, Darwin, Spencer, Huxley, Haeckel, and Fiske.

Galileo swept the sky with his telescope and said, the Earth moves. Darwin examined the animals of the fields and forests, and revealed that all living forms are intimately related, made of one material, have a common origin, and all live and move and have their being by reason of a common Animating Principle.

These astonishing discoveries shocked the scientific world. They were met with a tempest of obloquy, abuse, and ridicule. They were scorned by the church, and were condemned by science. No one would believe them. Now they are commonly accepted as the findings of genius, and have become a part of modern science. Yet they were known to the Masters of the Mysteries twenty thousand years ago.

With all knowledge lost, with men living under the greatest superstition imaginable, with humanity slowly creeping out of the darkness of a thousand years, progress was very slow.

It is only in recent years that the pick and shovel of searching parties have unearthed some of the lost knowledge of the ancients. The great temples and libraries of Greece, Egypt, Assyria, and Babylonia have lain in silent ruins under the rubbish heaped upon them by fifteen hundred years of persecution and slaughter.

We are still much handicapped in our efforts to recover this lost knowledge. For the deep, inner meanings of the teachings of the Masters, dug out of their ruined cities and temples, are

concealed under the cover of allegories, symbols, and parables which we do not fully understand.

Pike states that it was a common practice with the Ancients "to conceal secret meanings and sounds of words by transposing the letters." He says:

"The reversal of the letters of words was, indeed, innocently common everywhere. Thus from Neitha, the name of an Egyptian Goddess, the Greeks, writing backward, formed Athene, the name of Minerva. In Arabic we have Nahid, a name of the planet Venus, which, reversed, gives Dihan, Greek, in Persian Nihad, Nature. . . Mitra was the name of Venus among the ancient Persians. Herodotos, who tells us this, also states that her name, among the Scythians, was Artim, which is Mitra, reversed."—Morals & Dogma of Freemasonry, p. 699.

Our information of the lost knowledge of antiquity, which we are now discovering, was, until recent years, only a mere legacy of the Dark Ages, generally regarded as pure fiction and mythology. But as we dig into the ancient ruins, the puzzling myths of yesterday become the startling facts of today.

Within the last fifty years, ancient Egypt, whose mystic Hierophants vied with the Gymnosophists of India, whose "lost arts" have never been discovered, whose learning—

"Uttered its oracles sublime
Before the Olympiads, in the dew
And dusk of early time,"

whose knowledge of Nature, five and even ten thousand years ago, was far in advance of ours of today, has become better known to us through the work of the archeologist, than it was to the leading scholars of Rome.

We now read Egypt's profound theology and remarkable philosophy in its hieroglyphics. By their aid, and that of the cuneiform inscriptions, we interpret more accurately the ancient narratives of the Jews, of the Babylonians, of Herodotus, and Diodorus. Her crumbling temples, towers, pyramids, paintings, and hieroglyphs, all unite their testimony with that of the great Greek historian.

More remarkable still as we shall see, is the discovery of the long-lost Key to the Ten Mysteries of the first ten chapters of Genesis. The Key has been lost for nearly two thousand years. Without it, these Mysteries could not be understood. They have been a complete puzzle to modern scholars, and have been treated as myths devoid of any sane meaning.

Modern science is now amazed to find that these puzzling Mysteries not only conceal, under their symbolic envelope, certain real facts that take us back to the most remote epochs of human development, but that they reveal the startling information that the Ancient Masters had long known the most profound secrets of Nature, which we are only just beginning to discover.

For the benefit of commercialism, and for the protection of established institutions, all this amazing information is carefully concealed from the masses. to remain ignorant is to remain a slave, and slaves make up the vast multitude, on the blood of which the established institutions live and thrive.

Now for the first time since the destruction of the Ancient Mystery Temples and Schools, the student is given this knowledge. Therefore, to such we say. "Take heed that ye hear" (Mark 4:24).

Chapter No. 123

INFLUENCE OF THE CHURCH

The Roman Catholic Church is the predominant factor in the history of modern times. All other agencies that moulded the destinies of medieval Europe were comparatively isolated or sporadic in their manifestations.

The imposing machinery of the church meets us at every point, in every sphere of action, and in every age, after the days of Constantine. In the dim solitude of the cloister, the monk is training the minds that are to mould the destinies of the period.

In the court appears the influence of the church. In the royal palace, the hand of the ecclesiastic, visible or invisible, is guiding the helm of state, regulating the policy of nations, and converting the force of chivalry into the supple instrument of its will.

In Europe, lordly prelates, with the temporal powers and possessions of the highest princes, joined to the exclusive pretensions of the church, make war and peace, and are sovereign in all but name, owing no allegiance save to popes whose cause they share. Far above all, the successor of St. Peter, from his pontifical throne, claims the whole of Europe and America as his empire, and to rulers dictates his terms.

We follow the chain down to the humblest minister, at the other extremity of society. With his delegated power over heaven and hell he wields, in cottage as in castle, an authority scarcely less potent, and enforces on the populations the behests of his superiors.

Even art offers a willing submission to the universal power of the church and seeks the embodiment of its aspirations in the lofty poise of the cathedral spire, the rainbow glories of the colored window, and the stately rhythm of the solemn chant.

This vast fabric of church supremacy presents one of the curious features that the world's history affords. Through its perfected organization the church wields its wide authority, deriving its force from fear and ignorance; marshaling no legions of its own in battle array, but permeating every function and action with its influence, walking unarmed through deadly strife, rising with renewed strength from every prostration, triumphing alike over the savage and the civilized, blending discordant races and jarring nations into one,—such is, or was, the papal hierarchy.

Well is this power personified in Gregory VII, a fugitive from Rome, without a rod of ground to call him master, a rival pope lording it in the Vatican, a triumphant emperor vowed to internecine strife, yet issuing his commands as sternly and as proudly to prince and potentate as though he were the unquestioned suzerain of Europe, and listened to as humbly by three-fourths of Christendom.

Many ages before, Ezra had a dream, and he wrote:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests" (Ex. 19:5, 6).

Many ages after that passage was written, and long after Ezra returned to dust, his dream came true—and to this hour the nations of Europe and America are ruled by "a kingdom of priests."

Charter No. 124

THE TWO COSMOGONIES

The Old Testament begins with one of its most interesting myths—that of the Creation and the Fall of Man. The study appears in the first five chapters of Genesis.

Strange though it may seem, students of exegesis have shown that in the first five chapters, two accounts of the Creation appear, the one entirely different from the other. Bishop Colenso, in his learned work on the Pentateuch, describes the most noticeable points of difference between the two cosmogonies, as follows to-wit:

"1. In the first, the earth emerges from the Waters and is therefore, saturated with moisture (Gen. 1:9, 10). In the second, the 'whole face of the ground' requires to be moistened (Gen. 2:6).

"2. In the first, the birds and the beasts are created before man (Gen. 1:20, 24, 26). In the second, man is created before the birds and the beasts (Gen. 2:7, 9).

"3. In the first, 'all fowls that fly' are made out of the waters (Gen. 1:20). In the second 'the fowls of the air' are made out of the ground (Gen. 2:19).

"4. In the first, man is created in the image of God (Gen. 1:27). In the second, man is made of the dust of the ground and merely animated with the breath of life (Gen. 2:7); and it is only after his eating the forbidden fruit that 'the Lord God said, Behold, the man has become as one of us, to know good and evil' (Gen. 3:22).

"5. In the first, man is made lord of the whole earth (Gen. 1:28). In the second, he is merely placed in the garden of Eden, 'to dress it and to keep it' (Gen. 2:8, 15).

"6. In the first, the man and the woman are created simultaneously, as the closing and completing work of the whole creation,—created also, as is evidently implied, in the same manner, to be the complement of each other, and, thus created, they are blessed together (Gen. 1:28).

"In the second, the beasts and birds are created in the space of time between the man and the woman. First, the man is made of the dust of the ground; he is placed by himself in the garden, charged with a solemn command, and threatened with a curse if he breaks it; then the beasts and birds are made, and the man gives names to them, and, lastly, after all this, the woman is made out of one of his ribs, but merely as a helpmate for man (Gen. 2:7, 8, 15, 22).

"The fact is that the second account of the Creation (Gen. 2:4-25), together with the story of the Fall (Gen. 3), is manifestly composed by a different writer altogether from him who wrote the first (Gen. 1, and Gen. 2:1-3).

"This is suggested at once by the circumstances that throughout the first narrative, the Creator is always spoken of by the name of Elohim (God), whereas, throughout the second account, as well as the story of the Fall, he is always called Yahveh-Elohim (Lord-God), except when the writer seems to abstain, for some reason, from placing the name Yahveh in the mouth of the serpent (Gen. 3:1, 3, 5). This accounts naturally for the above contradictions. It would appear that for some reason, the productions of two pens have been here united, without any reference to their inconsistencies" (The Pent. Examd. vol. 2, pp 71-3).

There appears evidence which seems to indicate that the compiler attempted to conceal the two accounts by the crude manner in which he wove the legends together. He continues

the first account down to the third verse of chapter two, then abruptly stops, and with the fourth verse of the same chapter, he begins the second account. The second continues down to Gen. 4:26, where it as abruptly stops, and with Chapter 5 the first account is resumed.

Dr. Kalisch, who does his utmost to maintain, as far as his knowledge of the truth will allow, the general historical veracity of this narrative, after referring to the first account of the Creation, says:

"But now the narrative seems not only to pause, but to go backward. The grand and powerful climax seems at once broken off, and a languid repetition appears to follow. Another cosmogony is introduced, which, to complete the perplexity, is, in many important features in direct contradiction to the former.

"It would be dishonesty to conceal these difficulties. It would be weakmindedness and cowardice. It would be flight instead of combat. It would be an ignoble retreat, instead of victory. We confess there is an apparent dissonance" (Com. on Old Test. vol. 1, p. 59).

A. P. Stanley, D.D., Dean of Westminster, in showing that the two stories of the Creation, instead of completing each other, contradict each other, observes:

"It is now clear to diligent students of the Bible, that the first and second chapters of Genesis contain two narratives of the Creation, side by side, differing from each, other in most every particular of time and place and order" (In his memorial sermon, preached in Westminster Abbey, after the funeral of Sir Charles Lyell).

The Bishop of Manchester (England), writing in the "Manchester Examiner and Times," said:

"The very foundation of our faith, the very basis of our hopes, the very nearest and dearest of our consolations are taken from us, when one line of that sacred volume, on which we base everything, is declared to be untruthful and untrustworthy" (Quoted by Doane, Bible Myths, p. 17).

Prof. James Ferguson, in his celebrated work, "Tree and Serpent Worship," writes:

"The two chapters that refer to this (i.e., the Garden, the Tree, and the Serpent), as indeed the whole of the first eight of Genesis, are now generally admitted by scholars to be made up of fragments of earlier books or earlier traditions belonging properly speaking to Mesopotamia ("land of Shiner") rather than to Jewish history, the exact meaning of which the writers of the Pentateuch seem hardly to have appreciated when they transcribed them in the form in which they are now found" (pp. 6, 7).

Prof. Ignaz Goldzhier, Ph.D., member of the Hungarian Academy of Sciences, shows, in his "Mythology Among the Hebrews," that the story of creation was borrowed by the Hebrews from the Babylonians. He also states that the notion of the "bore" and "yoser," "Creator" (the term used in the cosmogony in Genesis) as an integral part of the idea of God, are first brought into use by the Hebrew prophets of the captivity. He writes:

"Thus also the story of the Garden of Eden, as a supplement to the history of the Creation, was written down at Babylon" (p. 323).

T. W. Doane observes:

"Strange as it may appear, after the Genesis account, we may pass through the whole Pentateuch, and other books of the

Old Testament, clear to the end, and will find that the story of the 'Garden of Eden' and 'Fall of Man,' is hardly alluded to, if at all."—Bible Myths, p. 99.

It was long inferred by scholars that the compiler of Genesis copied from more ancient works. This inference has now been proven by the labor of the archeologist, in unearthing a valuable collection of 22,000 clay tablets, buried for 2,500 years in the ruins of an ancient library at Nineveh (Gen. 10:11).

Among other things, these tablets contain accounts of the creation of the Flood. The latter tablet, far older than the Bible, is now in the British Museum. it is shown here in Fig. 8, as



Fig 8

pieced together by George Smith in 1872. There are sixteen fragments in the restoration. The tablet is said to have been made about 2,000 B.C., with evidence that it is a copy of still older records.

The compiler of Genesis, said by Churchward and other scholars to have been Ezra the priest, used documents written in a language little understood by him. Churchward says:

"Ezra obtained a slight knowledge of Naga in a Chaldei during the time he was in (Babylonian) captivity; but neither he nor any of his associates were Egyptian scholars. Is it any wonder that they made so many errors in translating the Egyptian language?"—Symbols of Mu, p. 239.

Lengkerke states:

"One single certain trace of the employment of the story of Adam's Fall is entirely wanting in the Hebrew Canon (after the Genesis account). Adam, Eve, and the Serpent, the woman's seduction of her husband, etc., are all images, to which the remaining words of the Israelites never again recur" (Quoted by Colenso: Pent. Examd. 4, p. 285).

It would be disconcerting to the church thus to observe, that the story of the Fall of Man, upon which is based the whole orthodox scheme of a Savior or Redeemer, was so superficially considered by the compilers of the Old Testament, that not "one single certain trace" of the marvelous story appears again, after the Genesis account of it.

We thus better understand why the church, as Rev. Hitchcock says, kept "the Bible away from mankind," and substituted "the authority of the church as a rule of life and of belief" (History of the Bible, p. 1159).

Chapter No. 125 THE TWO CREATORS

We have briefly examined the evidence that indicate the presence of two Creation stories. We shall see that two Creators are involved in the work. This fact is mentioned by Bishop Colenso.

The first account introduces Elohim as the god who "created man in his own image; male and female created he them" (1:27); and said to them:

"Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (vs. 29).

This god not only gives Man a vegetarian diet, but he permits "them" to eat without restraint from all fruits and herbs without exception.

The second chapter, beginning with verse four, relates a different account of the Creation. The scribe, as though trying to mask the interpolation, starts the second chapter off with a summary of chapter one. It is said that Elohim, deeming his work finished, rested on the seventh day; that he blessed it and sanctified it: because that in it he had rested from all his work which he created and made (Gen. 2:1-3).

Starting at this point (vs. 4), a new Creator appears, called Yahveh-Elohim. It is he who now speaks and acts. He creates a different type of man. This second Creator "formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living creature" (Gen. 2:7).

Yahveh-Elohim also gives Man a vegetarian diet, for he plants a "garden eastward in Eden; and there put the man, and said unto him:

"Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17).

So far, both accounts agree that the Man has received no name. But in Gen. 2:19, the scribe calls Man by the name of Adam; and in verse 22 the scribe accounts for the creation of woman by asserting that Yahveh-Elohim made woman from a rib removed from the body of Adam. We remember that Zeus took Dionysos out of his thigh and Athena out of his head.

Of strange significance is the fact, that in the second story of the Creation, man is not formed "in the image of God." However, a peculiar transmutation occurs in the man after he has eaten of the forbidden fruit; for then Yahveh-Elohim said—

"Behold, the man is become as one of us, to know good and evil" (3:22).

By a slip of the pen the scribe inadvertently reveals the existence of several "gods." Yahveh-Elohim, then, was, in his eyes, the god of gods, indeed, but not the only god.

To these "gods" the scribe attributes two specific qualities apparently not possessed by the man formed "of the dust of the ground,"—(1) immortal life, and (2) knowledge to distinguish between good and evil.

The man gains the second of these qualities as a result of eating of the "forbidden fruit"; but he is denied the first, immortality, by being driven from the "garden," so that he could not "put forth his hand; and take also of the tree of life, and eat, and live forever" (Gen. 3:22).

Chapters three and four relate the disobedience of Adam and Eve, the Curse, the expulsion from the Garden, the murder of Abel, and the genealogy of Cain. We must not disregard the fact that for the third time, God gives Man a vegetarian diet, for even in prescribing the Curse, Yahveh-Elohim unto Adam said: "Thou shalt eat the herb of the field" (Gen. 3:18).

Passing on to Chapter five, we come to the connection where the first account of the Creation broke off in Gen. 2:3. Chapter five begins:

"This is the book of the generation of Dam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the clay that they we created" (vs. 1, 2).

This brings us back to the first Creator, Elohim, and to the first man, created "in the image of God" (Gen. 1:27). He (they) is not the same man that Yahveh-Elohim formed "of the dust of the ground" (Gen. 2:7).

This Race is created "male and female," and Elohim "called their name Adam" (Gen. 5:2). The man formed "of the dust of the ground" was given no name by Yahveh-Elohim, but by the scribe was called "Adam" (Gen. 2:19).

Regarding the name Adam, Dunlap writes:

"Adam is the Sun (the Ancestor of men), the Soul of the world, the Life and Breath of all. All souls emanate from their Father the Sun. 'The same Spirit that is in the sun rests also in the heart' (Wuttke, ii, 312). Bacchus is the Sun (Baga), boki is 'man' in Egyptian. Adam is the German words Odem and Athem, meaning 'breath'; Adam is the Hindu Atman, the Sun as the Soul of the universe, the 'Charming Atumnois' (Dominus) of Nonnus. Adam therefore means the Breath of Life (Prana) and those in whom is the Breath of Life, mankind; or, it may be used for Bacchus himself euphemized into a man. Adam means Life, that Life which is in the blood of the sun-born race. 'For the Life of the flesh is in the blood' (Lev. 17:11). Adams means blood in Chaldee. Vitality was supposed to be in the breath, the Spirit and the blood. Philo says Adam is 'the mind,' and he translates the name of the city 'On' (Ani the Sun) 'the mind'."—Spirit-History of Man, p., 287.

The author of the first account of the Creation, related in chapters one and five, appears to know nothing about the second account of the Creation, given in chapter two, three and four. He knows nothing about the Garden of Eden, or the "forbidden fruit," or the serpent, or the temptation, or the fall, or the sentence of death, or the woman's being taken out of Adam and whom Adam called Eve (Gen. 3:20), a translation not satisfactory to the translators, constraining them to put in the margin, "Chavah, or Liviny."

The author of the first account of the Creation knows nothing about Eve's bearing Cain and Abel, nor of the murder of the latter. He knows nothing about Cain's migration to "the land of Nod," where Cain finds a "wife" who bore him a son named Enoch (Gen. 4:16, 17). He knows nothing about Lamech, a descendant of Cain, who took two wives, Adah and Zillah (vs. 19). Whence come these women? They appear not to be descendants of Adam and Eve.

The compiler of the 4th chapter of Genesis seem to anticipate the story to follow in chapter five; for in Gen. 4:25 he has Eve bear a third son, and "called his name Seth." The scribe hurries on and says that to Seth, who seems to have no wife, is born a son, called Enos (Gen. 4:26). That appears to close the second account of the Creation, which begins at Gen. 2:4.

A striking feature of the first account, which appears in chapters one and five, is that nothing is said of Eve, or of a woman, or of a wife. Man is created "in the likeness of God, male and female created he them; and called their name Adam."

This Adam appears to have no wife; he knows nothing about Eve; he is not the father of Cain and Abel. He "lived 130 years, and beget a son in his own likeness, after his image; and called his name Seth" (Gen. 5:3).

In chapters one and five it seems that Adam and his descendants, down to Noah, were created "in the image of God"; and it is specifically stated that they were "male and female." They have surprising longevity, do not beget until past the age of one hundred, and live nearly a thousand years. Noah was 500 years old when he had his three sons; and he is the only one down to his day of whom three children are recorded by name. While the term "daughters" occurs several times, yet no mention is made of a woman or a wife in connection with any of the personages from Adam to Noah. But a strikingly different order appears in the next chapter, number six—to which we shall refer more in detail in due time.

It seems from the second account (chapter two, three, four), that the earth 'was also inhabited by other people than Adam and his descendants. This fact is unknown to the author of the first account. We have seen that Cain finds a wife in the land of Nod, and that Lamech takes two wives. Also, various rivers and certain parts of the earth had received names before the time of this Adam, and that gold, the use of metals, the manufacture of swords, the breeding of cattle and the tillage of land were known—all indicating an advanced state of human development.

It is obvious that the second account of the Creation refers to another period of time unknown to the scribe of the first account; for the second account describes different conditions, different people, different places, and different events.

Lesson No. 42, Chapter No. 126 THE TEN MYSTERIES

We have seen that the first Creation is the work of Elohim, but the second is the work of Yahveh-Elohim.

The first account seems to be based on the scientific work of some very ancient school. Of the two accounts, it is by far the older, and contains much food for thought that will be considered in due time.

The first account appears devoid of any esoteric teaching; but the second involves some perplexing problem, such as: (1) the Garden of Eden, (2) the Tree of Life, (3) the Tree of Knowledge of Good and Evil, (4) the Command not to eat of the Tree of Knowledge, (5) the Penalty or Sentence of Death, (6) the Creation of Woman out of Man, (7) the Serpent, (8) the Temptation, (9) the Transgression, and (10) the Curse.

These references in the second account of the Creation, ridiculed by Voltaire and others who could not grasp their allegorical meaning, conceal within their symbolical envelope certain mysterious facts that reach back to the dawn of human existence.

The error of the centuries has been the interpretation placed on these passages. Like the esoteric teachings of the New Testament, they have been considered literally by the church; and this literalization has been passed on from generation to generation, and accepted by the masses.

The consequences have been, that for fifteen hundred years, misled research workers have hunted for the possible site of the Garden of Eden. It has been generally believed that the Tree of Life was one that produced some mysterious fruit,

while the Tree of Knowledge was thought to be some secret learning that we have not yet discovered.

Another absurd aspect of the matter has been the course pursued to "redeem fallen man from the Curse." Disregarding the Law, that to relieve the Effect the Cause must be removed, the church has given no attention to the Cause, but has invented a Savior to "cure the effect," and has grown great and powerful in preaching the Doctrine of the Vicarious Atonement (See *The Divine Life*, by Clements, p. 122). To support this doctrine, the priesthood, in its interpretation of the Bible, has turned and twisted every possible passage to that one end. Every faithful Christian, desiring to be saved in his sins instead of being saved from his sins, searches for nothing more in his Bible, than evidence from which he hopes to find that the Doctrine is correct.

When at last the Doctrine of the Vicarious Atonement was saddled onto unfortunate Europe, then there came that terrible nightmare of the Dark Ages. The Sacred Ancient Mysteries met their doom; and, with the aid of Constantine, the first Christian Emperor, the founder of the Holy Roman Empire, and the father of the power that plunged Europe into darkness, the Doctrine of Stupidity and Ignorance was enthroned. Under the penalty of death, the people of Europe were forced to perform an act of faith, and accept literally the stories of the Bible, as interpreted by the church.

Into this darkness came Copernicus, Galileo, and Bruno. shouting: The stars are suns; the world is not the center of the universe; it moves and floats through space. The church rose in its might. The early death of Copernicus saved him from persecution. But the church compelled Galileo to recant, while it burned Bruno at the stake.

It was too late. The word had gone out, and the Dawn of the awakening was appearing on the horizon. The Renaissance, a French word for Re-birth, was breaking through the darkness, and thousands of brave men gave their life-blood, that a deceived world might have Truth.

In its broader sense, Renaissance means the Re-birth of the Greek and Roman literature and ideals as well as art, that began about the 15th century. In its broadest sense, it means the "revival of intelligence, knowledge, refinement, culture, and conscious mastery of life." So the Renaissance has come to mean the Re-birth of a dead civilization out of the dark womb of the Middle Ages. To modern historians, it means the entire transition from the Dark Ages of the Modern Age, the Awakening.

Coming out of the darkness of the long nightmare, the long-fettered mind of man, enjoying more freedom of thought and action, began at first boldly to reject as impostures the stories of the Bible, except so far as restrained by the "fear of God," as incalculated by the church.

Then came that group of men, whose work and logic shook the priesthood's interpretation of the Bible to its very foundation, thus bringing down on their heads the bitter wrath of the church. An account of this appears in the works of Dr. Andrew D. White, entitled "A History of the Warfare of Science with Theology in Christendom." In their enthusiasm over their newly-found knowledge, these men swept on beyond the bounds of facts and reason, then tried to bring the gaps they left with untenable theories.

Fifty years of experimentation has sobered down the first burst of enthusiasm of our modern scientists, who believed that in the scheme of Evolution, the Mysteries of the Creation were solved. They have now discovered, among other things, that Life comes only from Life; that Matter moves only when impelled by Force; that the supposed "power" locked up in the Atom is a myth; that the apparently "useless organs" in Man are not the vestigial remains of organs once useful in the Ape; that the lowest Man in degree of intelligence is far above the highest Ape in degree of intelligence.

As the first flush of enthusiasm over the modern Theory of Evolution began to fade, more conservative and intelligent students turned back to the Bible. They thought it well to see whether something had not been overlooked. They were surprised with what they found. They began to see dimly between the lines, as it were, a deep, hidden meaning lying back of the written word.

Encouraged by this discovery, the archeologist set out with alacrity for the ruined cities of the Ancients, digging with renewed vigor in their dust, and bringing forth tablets of clay and stone that told stories which have shocked the Modern World.

Chapter No. 127 MISLEADING THE MASSES

In every age the Masters have taught the Masses freely, but the deep, inner meaning of the teaching was concealed in parables and allegories from all, except those who were lawfully entitled to the same.

The Master Jesus taught in parables, and when asked by his disciples why he did so, he replied:

"Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand" (Mat. 13:11; Mark 4:11, 12; Luke 8:9).

Albert Pike writes:

"Masonry, like all the Religions, all the Mysteries, Hermeticism, and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it" (Morals and Dogma of Freemasonry, p. 105).

The Master Jesus declared:

"For whosoever hath (knowledge of Truth), to him shall be given (more Truth), and he shall have (Truth in) more abundance: but whosoever hath not (Truth), from him shall be taken away even that (Truth) he hath" (Mat. 13:12).

All Ancient Religions used false explanations and misinterpretations of their symbols, to mislead the uninitiated and draw them away from the Truth. Paul endeavored to reveal this practice when he said:

"The letter killeth, but the spirit giveth life" (2 Cor. 3:6).

Origen (250 A.D.), one of the early church fathers, attempted to show, in referring to the Garden of Eden, that it had a symbolical meaning. He observed:

"What man is found such an idiot as to suppose that God

planted trees in Paradise, in Eden, like a husband-man?"

Aristobulus declared that all the facts and details of the Hebrew Scriptures were so many allegories, concealing the most profound meaning, and misleading the uninitiated with the literal meaning.

"Let men of narrow minds withdraw with closed ears," says the priest of the Sacred Ancient Mysteries. "We transmit the divine Secrets of Nature and the Mysteries of Life to those only who have received the Sacred Initiation, to those who practice true piety, and who are not enslaved by the empty trapping of words, or the preconceived opinions of the ignorant."

Manly P. Hall remarks:

Wisdom drapes her Truth, with symbolism, and covers her insight with allegory. Creeds, rituals, poems are parables and symbols. The ignorant take them literally and build for themselves prison-houses of words, and with bitter speech and bitter thought denounce those who will not join them in the dungeon. Before the rapt vision of the Seer, dogma and ceremony, legend and trope, dissolve and fade, and he sees behind the fact the Truth, behind the symbol the Reality" (Lost Keys of Masonry, p. 8).

Rabbi Maimonides, one of the most celebrated of the Rabbis, says on this subject.

"We must not understand, nor take in a literal sense, what is written in the book on the Creation, nor form of it the same ideas that are participated by the generality of mankind; otherwise our ancient sages would not have so much recommended to us, to hide the real meaning of it, and not to lift the allegorical veil, which covers the truth contained therein.

"When taken in its literal sense, the work gives the most absurd and most extravagant ideas of the Deity. 'Whosoever should divine its true meaning, ought to take great care in not repeating it.' This is a maxim repeated to us by all our sages" (Quoted by Dupuis: Origin of Religious Beliefs, p. 226).

Modern theology is profitable for the priesthood; but it does not remedy the Effect nor remove the Curse. We remove the Curse when we learn the Law and obey it. These lessons show the student the way. They are the first attempt ever made, since the coming of the Dark Ages, to give to the world the Mystical Meaning of the ten perplexing problems contained in the second account of the Creation.

Chapter No. 128

THE TEN MYSTERIES EXPLAINED

When the biblical scribe, in the second account of the Creation, (Gen. 2, 3, 4), introduced a second Creator under the name of Yahveh-Elohim, he unwittingly gave us a clew that leads to the source whence he gathered his information. By the aid of this clew, we are enabled to discover the hidden meaning of the Ten Mysteries.

The translators of the Old Testament, in harmony with the scheme to serve the church and enslave the masses, rendered the words Elohim, Yahveh-Elohim, and Yahveh indifferently I the words "God" and "Lord." This is an error as serious as a Greek student would commit, should he translate the words Ouranos, Kronos, and Zeus, which belong to three successive divine generations, by the word "God," as though the three words designated one and the same celestial personage.

Elohim is the plural of Eloah, and signifies the strong, the powerful. Its root El means mighty, courageous, hero. Michel

Nicholas (1862) observes that in the Old Testament, the kings, princes, and judges are often called Elohim (See Lesson 12, p 5).

The word Je-Ho-Vah, which appears in Gen. 6:3 for the first time in the Bible, is a singular noun. The Hebrew Manuscripts contained no vowels, and gave only the four consonants, Y-H-V-H. The proper sound of the spoken name is unknown, and there is no authority for the insertion of the various vowels as they appear in Jehovah.

It seems that the Jews copied the name YHVH from the Egyptians, as explained in Lesson 8, p. 10. J. Knappert, pastor at Leiden, says:

"The name 'Jehovah,' which was adopted by the Hebrews, was a name esteemed sacred among the Egyptians. They called it Y-ha-ho, or Y-ah-weh" (religion of Israel p. 42).

Schiller observes:

"None dare to enter the temple of Serapis (Egypt), who did not bear in his breast or forehead the name Jao, or J-ha-ho, a name almost equivalent in sound to that of the Hebrew Jehovah, and probably in identical import; and no name was uttered in Egypt with more reverence than this I-A-O" (Quoted by Doane, Bible Myths, p. 49).

The name of this god, held sacred by the Egyptians, is derived from the verb to be (hanah), and, as it is taken substantively, it means the Being Who Is, the I Am. The name may be translated as meaning, "He who causes to be."

As we trace the matter down and learn that the God of the second creation is the God worshipped by the Egyptians, we discover that the story of the second Creation comes from an Egyptian source. This discovery gives us the Key to the allegorical meaning of the Ten Mysteries of the second Creation.

We now know that the esoteric teachings of the Egyptian Mysteries dealt with (1) The Creator, (2) Man, and (3) Nature. The inner meaning of the teachings were cleverly concealed in symbols, allegories, and parables, as we have said. As we proceed, we shall see that:—

1. The Garden of Eden symbolizes the Human Body—the crowning work of Creation.
2. The Tree of Life in the midst of the Garden symbolizes the Generative Organs, the most sacred and most vital part of the Body.
3. The Tree of Knowledge symbolizes Sex Consciousness—in which respect men were once like little children, not knowing "good and evil" (Mat. 19:14).
4. The Command not to eat of the Tree of Knowledge is a warning of the serious dangers involved by the awakening of Sex Consciousness, which leads on to sexual indulgence (1 Cor. 6:18).
5. Sexual Indulgence seriously devitalizes the Body by expending the Vital (Life) Fluid; this leads to death—therefore "thou shalt surely die" (Gen. 2:17).
6. The Creation of Woman out of Man (Gen. 2:22), symbolizes the Division of the Sexes, a condition that evolves from the carnal use of the Generative Organs, so that all men are conceived in iniquity and born in sin (1 John 3:9).
7. The Serpent symbolizes the awakening of Sex Consciousness—the emotional impulses that flow through the spinal cord with the Brain to the Generative Centers.
8. The Temptation symbolizes the condition in which Man was placed after the division of the sexes. In the sacred drama at this point the Egyptians used a woman, as stated in chapter 115.
9. The Fall is symbolical of the weakness of Human Flesh against the influence of Temptation—hence he that overcometh

his weakness shall inherit all things (Rev. 21:7).

10. The Curse symbolizes the condition that followed, as the Race of Gods (Gen. 6:2) gradually degraded and degenerated from the destructive effect of carnal copulation and the sins growing out of it.

Advanced students now agree that the biblical scribe copied these allegories from the esoteric teachings of the Egyptian Mysteries. But it appears that he dared not divulge their mystical meaning, so he passed them over quickly, and never alluded to them again.

When the Mystery Schools were destroyed by the church, the esoteric meaning of these allegories was lost. The church then took the Bible, and, to the darkness of nations, preached literally from its passages, with the result that in time the priesthood itself became as much deceived as the most ignorant of the masses.

We witness today the ludicrous spectacle of the misled preacher in the pulpit, trying to expound to his gullible flock, from the written word, the esoteric teachings of the Bible.

QUESTIONS FOR STUDENTS

Lessons Nos. 33, 34, 35, 36, 37

(Concluded from last issue)

7. (a) Name some things that the Triangle represents. (b) Name any books you have read on the Ancient Mysteries. (c) On the Egyptian Mysteries.

8. (a) State the chief difference between the Lesser and Greater Mysteries. (b) Give the qualifications necessary for admission into the Mysteries. (c) What did the Mysteries teach?

9. (a) Describe three symbols of the Egyptian Mysteries. (b) Draw a pencil sketch of the double tau. (c) Do the doctrines of Christianity agree with the findings of science?

Lessons Nos. 38, 39, 40, 41, 42

1. (a) Give names of schools attended by Jesus. (b) Who was Melchizedek? (c) Why do the gospels conceal the schooling of Jesus?

2. (a) Was Jesus a priest of the Mysteries? (b) Was he a Master of the Mysteries? (c) Was he a member of the Essenes?

3. (a) What purpose was served by the Great Sphinx of Egypt? (b) After the Masters sealed up the Great Pyramid and fled, how and when was it entered? and what was found?

4. (a) Are you a Mason? (b) Are you a Catholic? (c) For what purpose do you think the Great Pyramid was built?

5. (a) Who was Ammon-Ra? (b) Who was Aradamas? (c) What use of Nature's Forces did the Masters make in their work?

6. (a) Did Jesus die on the cross, according to the four gospels? (b) Give his words while on the cross, according to Lewis. (c) What became of Jesus after being taken from the cross?

7. (a) How did Emperor Constantine put over Christianity? (b) What became of the Ancient Mystery Schools? and of the Libraries? and of all learning? and of the great ancient civilization? (c) Does the Church today rule our governments, our colleges and our schools?

8. (a) Give the verses of Genesis where the first creation story ends and the second begins. (b) Give the names of the two Creators. (c) Is man a vegetarian according to Genesis?

9. (a) Give the Ten Mysteries in the second creation story, with their symbolical meaning. (b) Give some sex symbols. (c) How did the ancients regard the generative organs?

Lessons Nos. 43 to 47

1. (a) What and where is the Garden of Eden? (b) What position did woman occupy as to God and Man? (c) Why was she so considered?

2. (a) What and where is the Tree of Life? (b) Why was it so called? (c) How regarded by the Ancients?

3. (a) How is the act of carnal generation regarded in the Bible? (b) Why was it so regarded? (c) What does the name "Eve" mean?

4. (a) What is the Tree of Knowledge? (b) What is meant in this connection by "good and evil"? (c) What did Jesus mean when he referred to children as the element of which "the kingdom of heaven" is composed?

5. (a) Give the various parts played by the Serpent in ancient religions (b) What part does it play in the third chapter of Genesis?

6. (a) State what appears as the substance of the Transgression and Curse. (b) What is your opinion when you consider the matter?

7. (a) Does the Bible indicate that Primitive Man was Bisexual? (b) Who was the "mother" of Seth in Gen. 5:3?. (c) Is this Seth one and the same as the Seth mentioned in Gen. 4:25?

8. (a) Does the Bible indicate that the woman was born of man? (b) Does the Bible indicate that man existed on earth long ages before woman appeared? (c) Who were the "sons of God" and the "daughters of men"?

9. (a) Describe some phases of the Law of Nature. (b) How has the clergy interpreted the Bible? (c) What happens to those who reject this interpretation?

10. (a) Name the men whose work was responsible for the dawn of modern science. (b) What did Newton discover? (c) Does Natural Law produce phenomena or describe their processes?

11. (a) Give the foundation of the theory of evolution. (b) Has the theory solved the secrets of Nature and the mysteries of Life? (c) If not, why?

12. (a) Describe the "missing link" between monkey and man. (b) Describe some of the evidence of human degeneration. (c) Describe any evidence you find of human regeneration in general.

13. (a) What does the Law of Cause and Effect teach? (b) Does this law support the theory of evolution? (c) What does the Law of Correspondence teach?

14. (a) Describe the Perfect Man (son of God). (b) Describe the Symbol of Life. (c) Can man think of anything that cannot be?

15. (a) Does labor shorten life? (b) Was man made for daily toil in sweat-shops? (c) Is it possible to live free from such daily toil? (d) Do you intend to free yourself from such daily toil?

16. (a) Describe the most powerful influence in Degeneration, and in Regeneration. (b) Is regeneration possible in the absence of degeneration? (c) Is greater human development possible if the theory of evolution is true?

17. (a) Describe the various connecting links between unisexuality and bi-sexuality. (b) Describe the connecting links between monkey and man. (c) State all the differences you may discover between the sexes that appear in Chapter 146.

1963 Each lesson of this marvelous course grows more and more interesting. It is a most remarkable and revolutionary body of information. The following facts are revealed. That man did not evolve from the ape, but degenerated from a previous race of Supermen or Gods. That the Gods of antiquity were a race of superior human beings who were our remote ancestors.

That originally there was only one sex, not two and that these superior, fruitful beings reproduced parthenogenetically, but virgin birth.

That women still possesses the latent capacity for virgin birth.

Originally the embryo is hermaphroditic, through degeneration, imperfect males & females come into being.

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