

“The Immanence of God”
“Know Thyself”

**“God [The Soul] and
The Man”**

“The Book of Self” [God]

“Faith” [The Primary Will]

As Taught by “Jesus the Master”

By DR. L. W. de LAURENCE

THE MASTERS TEMPLE
DR. L. W. de LAURENCE

Illustrious Master

“Text Book” of

**“THE CONGRESS OF ANCIENT, DIVINE, MENTAL AND
CHRISTIAN MASTERS.”**

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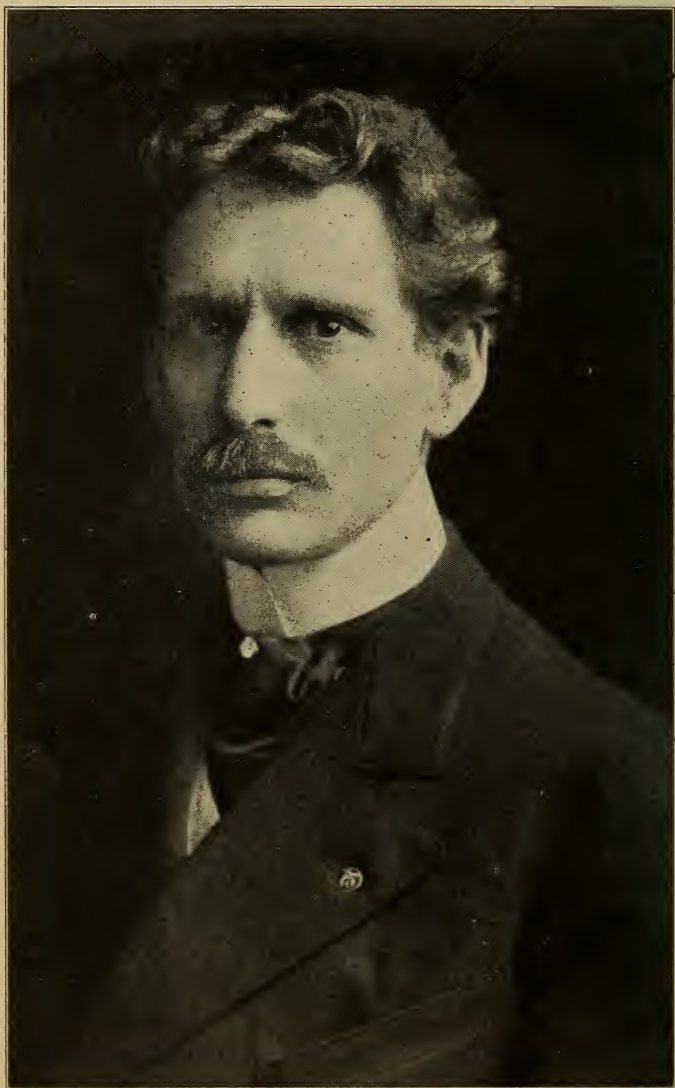
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Dr. L. W. de LAURENCE



O those who desire to cultivate and increase their individual Self-Consciousness, and thereby get a true perception and realization of God, the Force and Power within them, this volume is dedicated by the Author. ∴

THE author of this book, Dr. L. W. de Laurence, 1514 Masonic Temple, Chicago, Illinois, U. S. A., invites communications from those who wish to aid and see the original teachings of "The Master Jesus" re-established in harmony with the laws of Self (God) and the common duties of morality.

¶ He wishes to reunite, on one broad basis, all those whose faith has been shaken by the prevailing doctrines of Dogmatic Theology and Superstition and who, disbelieving in the "church," desire to know the real and true God within the Temple (themselves).

¶ The author believes that there are millions of good sincere men and women who want to meet on a common center to establish, in every city and town, a "Master's Temple" for the believers in the "Immanence of God."

KNOW THYSELF

“**T**HE Veil of Dogma, Superstition and Disbelief

¶ In Self (God) was lifted from before mine eyes;
I beheld the Kingdom of God within the Temple (Man),

¶ What Majestic Powers and Mighty Force for all;
And I said unto the One who guarded the Gate,

How can fettered souls enter in?”
And He answered, “Know Thyself” (God).
Dr. L. W. de Laurence

¶ “The Soul which ‘Knows Itself’ (God) possesses *more wisdom* than all the Cults and Creeds combined.”

¶ “Man and woman’s greatest *asset* is ‘Faith’ in ‘Themselves’ (God).”

¶ “The Human Mind, *uncontrolled*, is the source of every error, disease, weakness and crime.”
Dr. L. W. de Laurence

THE AMERICAN CAPTAIN AND THE INDIAN CHIEF

WHEN the writer hears a priest or minister speak of God as a mighty and "all wise" individual, or threaten those who doubt Him with "everlasting damnation" and at the same time sees sincere men and women, who have found God within the Temple, themselves, unalarmed and unconcerned about whether their actions please the priests' or ministers' mighty God or not, it reminds him of the story of the American captain and the Indian chief, which follows:

Q "Sit down in yonder chair," said an American captain to a captured Indian chief, "and hear what your great father at Washington (alluding to the President) wishes to say to you." "I have no great father at Washington," was the red man's reply. "The Sun is my Father; the Earth is my Mother; I will repose on her bosom," and he cast himself haughtily upon the ground.

Q The Indian chief was as unconcerned about the message the captain had for him from his so-called father at Washington, as some people are about what the priest or minister has to tell them about God.

PREFACE



HIS book has been written to meet the conditions and circumstances of today.

¶ These conditions briefly stated are:

¶ *First:* Men and women cannot do without the true and original teachings of "The Master Jesus."

¶ *Second:* Percipient people are not satisfied; cannot accept or do with them as they are interpreted and taught by Christianity.

¶ "The Master Jesus" taught men and women to "believe" in themselves (God).

¶ Percipient men and women of today do not accept the dogmas and symbols of the "church," neither will their percipience allow them to accept the doctrine of perdition.

¶ They know, notwithstanding the exhortions of the preacher, that true belief lies within the soul, and not in the Sepulchre of Historical and Mouldy Tradition, and that "God" (Self) is "Immanent."

¶ Any criticisms that may be made of this work are obviously based on a misunderstanding of the teachings of "The Master Jesus."

¶ *"The Lord thy God in the midst of thee is mighty."*

¶ *"I have told you ye are Gods."*

¶ *"The Kingdom of God is within you." "The Father is in me, I in him and we in you." "Ye are the temple of the living God."*

¶ *"God is Spirit, and they that worship Him in spirit and in truth."*

¶ *"Seek ye the Kingdom of God within you." "For in Him we live, and move, and have our being."*

Preface

¶ Those who are content to judge by the effect which this work, when well studied, may have on their natures and conditions in life, will recognize each page as a helping hand which will lead them to a knowledge of Self (God).

¶ The writer's mission and sole object is to promulgate "Truth" as taught by "The Master Jesus," but he cannot compel the selfish or superstitious to receive it, nor has he any desire to do so.

¶ Personally this is of no import to him, as this book was not written for fame or money, nor the usual incentives that actuate money making men to write and publish books.

¶ The author's greatest reward will be the consciousness that in putting this work into the hands of fettered and suffering humanity, he is doing his duty.

¶ "The Master Jesus" desired that men and women lead a life free from greed, selfishness, superstition and dogma; free from the torments of an uncontrolled self; exempt from sorrow and disease.

¶ Today old age is almost unknown.

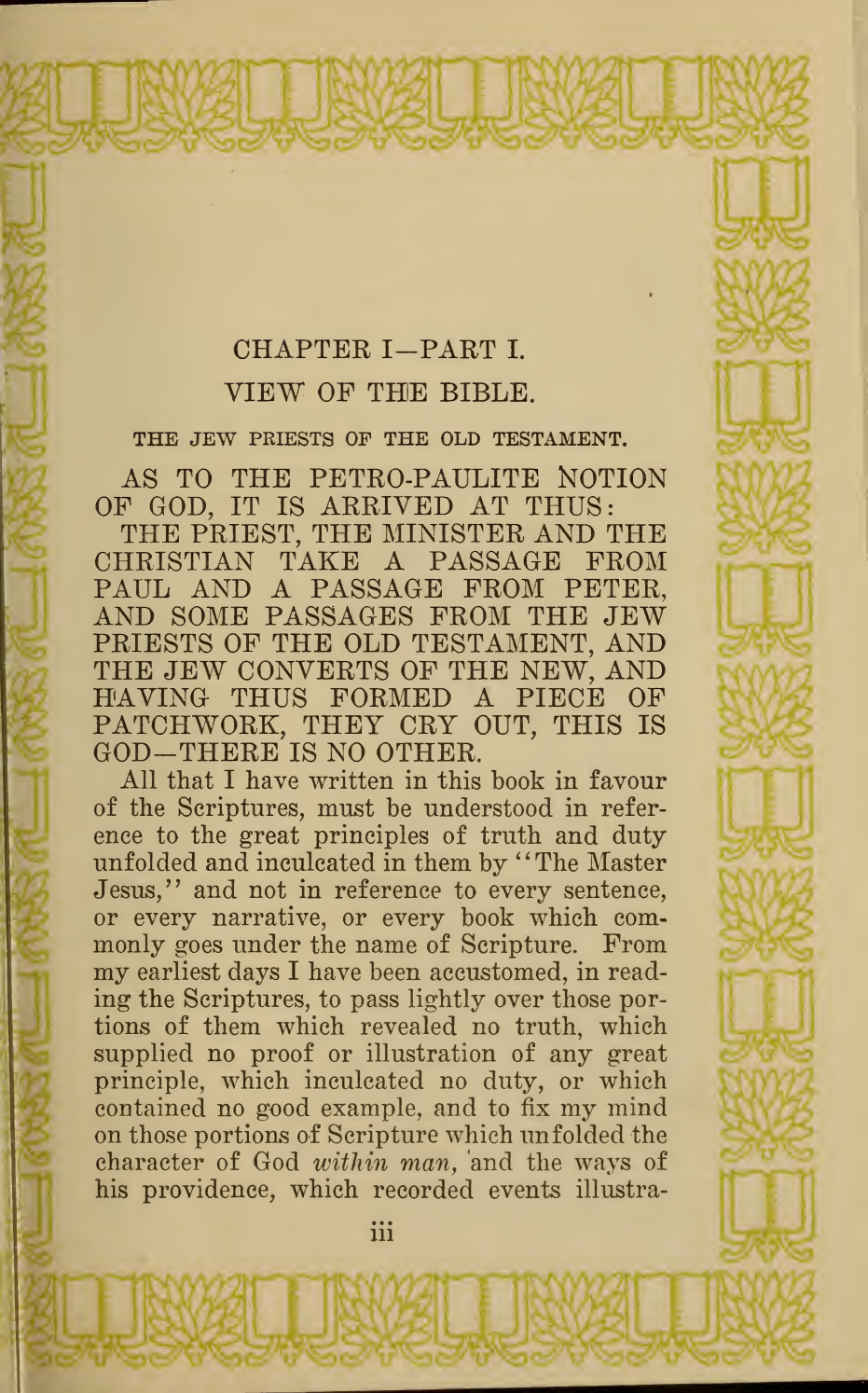
¶ Men are not braced with a perpetual vigor and inward belief in themselves (God).

¶ The evils of disease are early felt.

¶ Very few you see, in whom the evils of disease are unfelt.

¶ Very few there are, that when the hour of dissolution arrives, death assumes the mild aspect of sleep; laying aside all its terror.

¶ Very few there are who have ever learned the lesson, "*Know Thyself.*"



CHAPTER I—PART I.
VIEW OF THE BIBLE.

THE JEW PRIESTS OF THE OLD TESTAMENT.

AS TO THE PETRO-PAULITE NOTION OF GOD, IT IS ARRIVED AT THUS:

THE PRIEST, THE MINISTER AND THE CHRISTIAN TAKE A PASSAGE FROM PAUL AND A PASSAGE FROM PETER, AND SOME PASSAGES FROM THE JEW PRIESTS OF THE OLD TESTAMENT, AND THE JEW CONVERTS OF THE NEW, AND HAVING THUS FORMED A PIECE OF PATCHWORK, THEY CRY OUT, THIS IS GOD—THERE IS NO OTHER.

All that I have written in this book in favour of the Scriptures, must be understood in reference to the great principles of truth and duty unfolded and inculcated in them by "The Master Jesus," and not in reference to every sentence, or every narrative, or every book which commonly goes under the name of Scripture. From my earliest days I have been accustomed, in reading the Scriptures, to pass lightly over those portions of them which revealed no truth, which supplied no proof or illustration of any great principle, which inculcated no duty, or which contained no good example, and to fix my mind on those portions of Scripture which unfolded the character of God *within man*, and the ways of his providence, which recorded events illustra-

tive of God's character and the principles of true faith, which inculcated the principles of human duty, and furnished examples of obedience to those principles. From the first of my recollection I have regarded the Bible as a Religious or Moral Lesson Book; as a book to make men good; as a book that aimed at making people wise for the *purpose* of making them good. And all that I have said of the Bible is to be understood or interpreted on this principle. My high commendations of the teachings of Jesus are not to be understood of *every* thing contained in the book, but of its great principles, of its religious and moral teachings only. Those commendations are *not* to be understood of all that is said about the law of Moses, the erection of the tabernacle, the Genealogies of the Antediluvians, or the Genealogies and Chronologies of the Jews, or of the Song of Solomon, or of every particular passage in the Psalms, or of all the dark passages in the Prophets, or of the difficult passages in the Epistles of Paul, or every portion of the Gospel attributed to John, or of the Revelations. I never did regard the whole of the Scriptures as the word of God; I never considered the Bible to be divine as a whole, and I spoke of it accordingly. At the same time, those portions of the Bible which occupied my mind at times, those portions on which I formed my judgment of its character and worth, those portions of Scripture to which all my commendations did in reality refer, and the *only* portions to which those commendations can with truth or propriety be applied, are those portions containing religious truths, and inculcations of great, unchanging moral duties.

When a man has been taught wrong notions respecting the Scriptures in early life, it is diffi-

cult for him to free himself from their influence. It is astonishing how one false notion respecting the Scriptures will blind a man to the real character of the Scriptures. It is astonishing how one false notion respecting the Scriptures will influence a man's words in speaking and writing of them. In short, it is astonishing how one false notion instilled into the mind in infancy, will cause a man to speak and write of the Scriptures for years together, in the most irrational and untruthful way, even after he has become in most things a rational character. I never could read the Scriptures, from my earlier days, without seeing many things in them which looked strange and unaccountable. I never could read the Scriptures, from my earlier days, without having my feelings shocked by several portions of them. Some of these portions I was accustomed to regard as myths, and I passed over them accordingly. Still I could not help feeling that other passages were not exactly mysterious, but revolting rather. Had I dared to think, and to speak my thoughts, I should have said that they were not exactly unintelligible, but erroneous; that they were not exactly truths unrevealed, but doubtful or fabulous traditions. My thoughts of the Scriptures at present are exceedingly different from what they were in my early days. I still regard them as of infinite value, and would do my utmost to preserve them to future ages. I regard them as of infinite value, and think them calculated to do an immense amount of good: but I am far from regarding them as one whole piece of unbroken or unmingled truth. I believe their tendency, on the whole, is good; but I am far from thinking that the tendency of every par-

ticular portion is good. There are, in my judgment, numerous passages of Scripture which are calculated to do great harm, and still more numerous portions that can hardly by any possibility do good. I believe that the *general principles* inculcated in the Bible are true; but I am far from believing that every particular statement, or every particular history, is true. I believe that the Bible contains hundreds and thousands of errors, both with respect to matters of fact, and matters of truth and duty. I believe that the Bible contains errors of almost every description; historical errors, geographical errors, chronological errors, philosophical errors, grammatical errors, rhetorical errors, logical errors, theological errors, moral errors, prophetic errors, poetical errors, zoological errors, astronomical errors, and geological errors: errors in short, of every description. I question whether there is a single book, from the book of Genesis to the book of Revelations, which does not contain a number of errors, and errors of various kinds. As I have said, I have not the slightest objection to the leading religious and moral principles of the Bible. On the contrary, I regard them with the utmost respect and reverence. I believe the course of life which the leading precepts of Jesus inculcate, is the way both to peace on earth, and to happiness. I believe that in proportion, as the great leading principles of God and duty unfolded and inculcated in the Bible by Jesus are understood and reduced to practice, will mankind become happy and prosperous, intelligent and godlike. All that I have said of the Scriptures, all that I have written in their favour, I still regard as perfectly true, when understood as referring to

their great leading principles of religion and virtue. It is not therefore any evil deeds; it is not any love of darkness; it is not any hatred of light; it is not any unchristian, inhuman, or ungodly motive; it is not any regard to interest, or reputation, or ease; it is not from a love of money or of friends, or from a love of any sensual or forbidden pleasure, that I speak of the Bible as an imperfect book; but the contrary. My present belief with respect to the Bible, arises from a love of light and of virtue, and not from a love of darkness or of vice. It is not because my deeds are evil that I reject and oppose the common notion, that the Bible is an absolutely perfect book, an unmixed revelation of truth and duty; nor is it from any inclination to indulge in evil deeds for the future. On the contrary; it is because my deeds are righteous, and because I wish the deeds of others to be righteous, that I thus speak of the Scriptures. If I speak against the orthodox notions of Scripture inspiration and infallibility, it is from a zeal for truth and for religion, and not from a zeal for error or impiety. And my character, so far as it is known, will bear witness to the truth of these statements. Nor have I been hasty in coming to my present opinions respecting the Scriptures. I have, on the contrary, been exceedingly slow. I have given up my belief in the orthodox notion of Scripture inspiration and infallibility with the utmost reluctance. I held and defended the orthodox notions as long as I conscientiously could. I used my understanding to the utmost to find out reasons for rejecting the opinions which I now feel obliged to entertain, and for holding to the opinions which were taught me from my youth. I say, I have moved very

slowly. I have proceeded most deliberately. I have taken not a single step till reason and conscience obliged me to take it, and I have not moved a single inch or hair's breadth farther, than a regard to truth and conscience required me to move. It has not been therefore any contempt for God that has led me to form my present opinions, but, on the contrary, a devout and most reverent regard for *the God within man*.

I thought it proper to make these statements before I proceeded to point out a number of passages of Scripture, which appear to me to be doubtful, fabulous, erroneous, or of evil tendency. Having made these statements, I proceed to my observations.

I shall begin with the beginning, and proceed, as I have time and opportunity, to the end.

First—I question the truth of the Mosaic accounts of creation. I have no doubt but that the earth and the sky *were* created. I believe that every living thing, and every herb and tree were created. That there was a time when there was not a living thing upon earth; that every living thing at present existing, did once *begin* to be; that the *races* of every living thing existing began to be; that the *human* race began to be; that there was a time when man did not exist; that man was created; that man was provided for; and that, as to its *substance*, the Mosaic account of creation is, in general, true: but in many of its *particulars*, it is, in my judgment, doubtful, or plainly fabulous. I do not believe, for instance, that the whole work of creation was begun and completed in six days. I do not believe that creation proceeded in the *order* in which it is recorded in the book of Genesis. Nor do I believe that the creation was completed in the

time stated in Genesis. It is probable, in my judgment, that the work of creation occupied thousands of years, if not scores and hundreds of thousands.

Again; I do not believe that there is a *firmament* or *solid frame work*, between the earth and the cloudy or watery regions of the air, from the waters on the earth.

I do not believe that God, at any period, *rested* from his work, I believe that God has continued his work from the beginning to this hour; that he labours as much now, as he ever did; that he laboured as much on the seventh day of creation, as he did on the first, or second, or third. I believe that the work of creation is going on perpetually; that the work of creation has from the beginning been gradual; that the process of creation has not been interrupted by either days or nights; that the work of God has been going on from the beginning, and will continue to go on without interruption or cessation, world without end.

It appears to me, from the book of Genesis, that the writer was a very imperfect philosopher; that he held erroneous notions respecting the atmosphere and the heavens, and that he had no certain knowledge either with respect to the period when creation commenced, the manner in which creation proceeded, or the changes through which the earth and the heavens had passed, from the time when they were first brought into being. I regard the Mosaic account of the creation, I mean its *particular statements*, as fabulous.

It is plain, from the account itself, that Moses, if Moses was the author of the account, knew little either of Geography or Astronomy. For

instance, he did not know that that which was the morning in one part of the world, was the evening in other parts of the world; and that that which was noon in one part of the world, was midnight in other parts of the world. He appears to have imagined that the morning and the evening were the same in all parts of the earth; that there was one portion of time when it was day everywhere, and another portion of time when it was night everywhere; that at one time it was day to God, and not night; and that at another time it was night to God, and not day; whereas in truth it could be no such thing. It is always day, and it is always night, in some parts of the world; it is always morning and it is always evening. To God, who is *everywhere*, it is both day and night, morning and evening, midnight and noon, at the same time, and at *all* times. To God, there could be no such thing therefore as a particular time when it was morning or evening, unless God had limited himself to one particular part of the earth, and spoken of one particular part of the earth, regardless of all other parts.

Again, the writer of the book of Genesis appears to have supposed, that the day and night returned in every part of the earth in twenty-four hours, whereas, in truth, in some parts of the earth the day and night return only once in a year. At the poles there is but one day and one night, but one morning and but one evening, the whole year round. A polar day is six months, and a polar night is the same. Thus the account of creation contained in the book of Genesis is built on false notions of Geography and Astronomy, and the account of the origin of the Sabbath, or of the sanctification of the

seventh day, is also built on these erroneous conceptions.

While I am alluding to the Sabbath, it may be well to observe, that there is no fixed portion of time which can be kept as a Sabbath-day by all the people of the earth; for that which is day to one part of the earth, is night to other parts; and that which is morning to many parts of the earth, is evening to other parts. Suppose the Sabbath to commence in Leeds at twelve o'clock on a Saturday night, and suppose the Sabbath to be observed at exactly the same time through every part of the earth; the consequence would be, that in Germany it must commence at half-past twelve on a Sunday morning, in Hungary at one, and a little farther east at two, a little farther east again, at three. In America it will commence at nine on Saturday evening, and on every other spot on earth it must commence at a different hour of the day or of the night. Some would have to begin their Sabbath at noon, some at two o'clock, some at four o'clock, some at six and seven and eight in the evening, some at ten and eleven in the evening, and others at six, seven, or eight in the morning, and others at every possible diversity of time. In some parts of England we should have to begin at one minute, and in other parts at another minute, and even the minute itself would have to be divided into seconds, and the seconds into minims. The Sabbath, it is plain, could never be intended by God for universal observance. In other words, it could never be designed by God, that all mankind should spend exactly the same portion of time as a day of rest, for no two portions of the human family have exactly the same season and measure of day-light to be thus spent.

Second—I regard the account of the garden of Eden as a doubtful or fabulous story. I regard as doubtful or fabulous the account of man's creation. Man *might* be made out of the dust of the ground; he might be first formed, and then endowed with life; but I *question* whether this was the case or not. I doubt the account respecting the tree of knowledge and the tree of life, the first command and the first offence. I doubt the account of the formation of woman from the rib of the man. I doubt the account respecting the naming of all the living creatures by Adam. I doubt the account of the first temptation. I do not believe that the serpent had ever the power of speech, or that it ever was the most subtle of the beasts of the field, or that Eve was ever accosted by the serpent, as the account in Genesis states. I believe that God made man, and that he made woman; that he made woman to be a help meet for man, and that he provided man food at his creation, and that man and woman were intended to live together in marriage, in a devoted and lasting union. I believe too that man was tempted and sinned. In *substance*, the account of Moses in reference to these matters, may be perfectly true; but as to the particular *form* of the story, I believe it to be fabulous.

I am going a long way in my opinions, but I cannot help it. It *must* be right to inquire after truth, and my inquiries necessarily lead me to those conclusions. It could never be right to give up inquiry for fear it should lead me to conclusions at variance with the opinions I have been accustomed to hold. If people were to give up inquiring whenever inquiry was likely to lead them to a change of opinion, there could

be no improvement in the world: no error would ever be detected; no truth would ever be discovered; the old, however bad, would remain for ever, and the time would never come when we should have all things new. It *must* be right to inquire; it must be right to inquire *freely and fearlessly*. Why should a man be *afraid* of the result of inquiry? It is impossible that God can be offended with honest inquiry after truth. It is impossible but that God should be well *pleased* with the honest and diligent pursuit of truth. And it is impossible that inquiry should prove *injurious* to truth: it is impossible but that inquiry should prove *friendly* to truth. I will therefore proceed. I will examine the Scriptures, and declare the results of my examination, without reserve. I have no doubt that God is within man. I have no doubt but that the religion of Jesus "THE MASTER" is true, and that inquiry will prove conducive to its interests.

The idea that inquiry can ever lead to the overthrow of the religion of Jesus is foolish. Let me utter a prophecy. The day will never come when there will be less religion in the world than there is now. The day will never come when True religion will decline amongst the simple-minded, uncorrupted portion of our race. The day will never come when the religion of "The Master" will be really endangered. The foundations of his religion are laid deep. They never can be overturned. They are laid in the heart, in the nature of man, and can never be destroyed but with our race. As long as there are men, there will be religion. If the Bible should be utterly exploded, religion will remain. But the Bible will not be utterly exploded. It will be revered forever. The great principles of religion

and duty unfolded and inculcated in the Bible by "The Master Jesus" will always make the Book venerable, as long as time shall endure. It is only *portions* of the Bible that will fall into disrepute. It is only the imperfections and errors mixed up with the revelations of the Scriptures that will ever be endangered. *Those* portions of the Bible *will* fall into disrepute. They may not quite perish: but they will cease to be believed. They may still be preserved, as a record of the errors and follies, the weaknesses and peculiarities of ages past; but they will cease to be regarded as divine revelations, as infallible records. They will be regarded, as they are, in fact, as the relics of a comparatively dark and uncultivated, but still an interesting age.

I say religion will never be endangered. Its foundations will never be shaken. Its influence will never suffer a general or a lasting decline. Mankind will no more ever cease to be religious, than they will cease to be animal. The greatest danger to religion arises from the frauds that have been resorted to for its support. Nothing has done more towards shaking people's faith in the truth of religion, than the falsehoods that have been invented and imposed upon people with a view to promote the interests of religion, or to strengthen people's faith. But even these will not endanger the interests of religion permanently. They will cause men to doubt and to disbelieve for a *time*. They will cause *great numbers* thus to doubt and disbelieve; but they will never cause men *generally* to doubt or disbelieve, much less will they cause men *permanently* to doubt and disbelieve. The effect they will produce will *seem* to threaten the interests of religion in the estimation of some, but they

will *only* seem to threaten them. Those persons who think that religion is in danger, do not understand what religion is, or they are not at all aware of the true foundations of religion. Many of those who profess to be so concerned for the interests of religion, are themselves unbelievers in heart. The man that understands religion, and that knows on what foundation it rests, will no more doubt the perpetuity of religion, than he will doubt the perpetual revolution of the seasons. He will no more fear that religion will be overthrown or annihilated, than he will fear the extinction of the sun, or the destruction of the earth. The man that understands religion, and knows on what foundations it rests, has as firm a faith in its truth, in its power, in its eternity, as he has in the goodness and perfection of the laws of the universe, or of the laws of human nature. Religion *cannot* be overthrown, either by the revelations of the wise, or the mistakes of the ignorant. I shall therefore proceed with my remarks on the Scriptures.

I may state, that though I regard the early portions of Scripture as fabulous, I still consider them, in many cases, as truthful and useful fables. Though they are fables, they are still, to some extent, in harmony with the great principles of religion. For instance, they are based, in general, upon the great principles that there is a God,—that God created the heavens and the earth,—that God made man,—that man is an accountable creature, a moral agent, the subject of divine Government,—that there is a distinction between good and evil,—that there are some things which man is bound to do, and other things that he is bound to leave undone,—that man's happiness depends on his obedience

to the law of God,—that if man does evil, he will be punished; and that if he does good, or lives aright, he will be rewarded,—that the man who obeys God is safe, but that the man who disobeys God is in danger,—that obedience to God and happiness are inseparable, and that disobedience to God and wretchedness are equally so,—that the whole universe is under God's control, and that He does what He pleases both in heaven and in earth,—that He can make all nature an instrument of chastisement to offending man, or a means of joy and blessedness to obedient man. I say the accounts contained in the Scriptures are, in general, based on those great principles of religious truth, and tend to unfold and illustrate those principles, and are, therefore, so far calculated to promote religion. I cannot doubt but that many of the Scripture records are fables, yet they are, in many cases, fables that are calculated to exert a favourable influence on men's minds. Who originated those accounts is unknown. It would be foolish to suppose that any single individual originated them. They were probably the production of a multitude of minds operating for ages. The person who first wrote them, only collected them perhaps, and reduced them to something like form and order. The person who first put them in the form in which they stand in the book of Genesis, very probably took them from records or books that had been written previously. No doubt he regarded them himself as true. He probably selected them from other accounts or traditions, less worthy of regard.

I ought to add, that the account does not appear to agree exactly with itself. There appear, in fact, to be two or three accounts, two or three

different traditions, joined together in the same book. The first account represents God as making man and woman on the sixth day. It represents Him as making man and woman at the same time. It gives not the slightest intimation that woman was made out of a part of the man, or that she was made *after* man at all. It represents God as making man in his own image; as creating man male and female; as giving them dominion over the fish of the sea, and over the fowl of the air, &c.; as blessing them, and commanding them to be fruitful, and multiply, and replenish the earth. It represents God as giving them every herb bearing seed upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, for meat. This account appears to end with verse third of the second chapter. At verse fourth of that chapter, a second account seems to begin. 'These are the generations of the heavens and of the earth when they were created, &c.' In this account God is represented as making man first, and as allowing him to live for a length of time alone. God also is represented as planting a garden for man in Eden, and placing man in it. He is also represented as giving the man the fruit of the trees of this garden for his food, and not the herb of the field, as is stated in the former case. This second account also contains the story of the tree of knowledge of good and evil, said to be placed in the midst of the garden, and of the tree of life, &c. It also represents God as putting man into the garden of Eden to dress it and to keep it. After all this has been done, and after an indefinite and unmentioned portion of time has passed, God is represented as saying, 'It is not good that man should be alone: I will

make him an help meet for him.' Then God is represented as forming out of the ground every beast of the field, and every fowl of the air, and as bringing them unto Adam to see what he would call them. Here the beasts of the field and the fowls of the air are represented as being made after man, and as being created for man's comfort. Then the length of time that must have been taken up in the process of placing all the fowls of the air and all the beasts of the field before Adam, to afford him an opportunity of naming them all, must have been very considerable. We can hardly regard it as the work of a day or even of a week. We are next told that 'Adam gave names to all cattle, to the fowls of the air, and to every beast of the field, but that for Adam there was still found no help meet for him.' Then comes the account of the creation of woman. The Lord God, it is said, caused a deep sleep to fall upon Adam, and, while he slept, took one of his ribs, and closed up the flesh instead thereof, and of this rib the Lord God made a woman, and brought her unto the man, &c. I say the whole of this account differs widely, and that in several important particulars, from the account contained in the first chapter, and the first three verses of the second chapter.

There is another matter which deserves to be observed. In the *first* account God is simply spoken of as God. 'God created the heavens and the earth.' 'God said, Let there be light: God said, Let us make man, &c.' The only name of the Supreme Being in all this part is simply God. But in the *second* account God is invariably designated by another name. Here he is called the LORD God, and he is spoken of as the

LORD GOD in every passage that occurs. 'The LORD GOD made the earth and the heavens. The LORD GOD had not caused it to rain. The LORD GOD formed man of the dust of the ground. The LORD GOD planted a garden. The LORD GOD made to grow every tree that is pleasant to the sight. The LORD GOD took the man and put him into the garden, &c.' This difference, on any other principle than the one suggested, namely, that there are two distinct accounts, written originally by different parties forming two separate traditions containing two different and even irreconcilable histories of the origin of man, and of the creation of the world, is to be unaccountable. The author of the book of Genesis must therefore be considered as simply putting on record what he considered the best existing traditions respecting the origin of man and the creation of the universe. It is not unlikely that the two accounts contained in the first chapters of the book of Genesis, were the productions both of different nations and of different ages.

To proceed. I question the truth of the account contained in the seventh verse of the second chapter, where it is said that the Lord God breathed into man's nostrils the breath of life. The passage represents God as a man, and attributes to him the acts of a man, and such representations of the divine Being cannot be correct. Some may say that the writer speaks of incomprehensible things; things which cannot be expressed in human language. I answer, Why then attempt to express them? Why meddle with things incomprehensible and inexpressible? If a thing cannot be expressed in human language, it is best not to express it at all. Be-

sides, if the thing as it is stated in the Scripture were true, to know that God gave man life by breathing into his nostrils, could be of no use to us. Nor could it be of any use to us to have some incomprehensible truth expressed, or rather concealed, under such a form of expression. My belief is, that the writer of the account regarded God as bearing the likeness and form of a man, and as literally breathing into the nostrils of man as one man might breathe into the nostrils of another. I regard the account as an indication of the rude opinions held respecting the Deity and his manner of operation in ancient times.

I do not believe that the first man gave names to all cattle, and to all the fowls of the air, and to every beast of the field. Nor do I believe that whatsoever Adam, or the first man, called every living creature, was originally the name thereof. I should rather believe that Adam, or the first man, was not acquainted with a tenth of all the living creatures on the face of the earth, and that of course he did not give names to them all.

I do not believe in the account given in the second chapter of Genesis respecting the creation of woman. I should rather believe that it was the result of an attempt, on the part of some one, to account for the origin of marriage, and the devoted and mutual affection of husbands and wives. I regard the account as a fable. I still consider it a beautiful fable, and not without truth.

Again; I cannot see what good it could do to posterity, to be told that the first man and woman were both naked and were not ashamed. The thing might be perfectly true, and yet not

necessary to be recorded, nor calculated to be of any use when recorded.

I do not believe that the serpent was ever more subtle than all the beasts of the field, nor do I believe that it ever had the gift of speech. Of course, I regard the account of the first temptation as fabulous, as well as the account of the first transgression, and of the effects resulting from that transgression. I regard the whole as a fable. The fable is not without truth, nor is it without utility, perhaps. I have, however, no doubt but that it *is* a fable. In this account the representation of God is still that of a being like man. He is represented as walking in the garden in the cool of the evening; as having a voice to be heard as man's voice is heard; and the first man and his wife are represented as hiding themselves from the presence of the Lord God among the trees of the garden, while God is represented as standing in another place, and calling out to Adam, Where art thou?

I do not believe that God ever cursed the serpent. I do not believe that the serpent had any thing to do with the first temptation. I do not believe that the serpent is cursed above all cattle, and above every beast of the field. I believe that no beast of the field is cursed. I see no reason to believe that the serpent is in a more unhappy position than many other beasts of the field. It can move more quickly than many. It has greater power than many. It has as safe a retreat, and as happy a home, as most other living things. It has as much power to protect itself from other living things, and even from man himself, as most other animals. Nor do I believe that the serpent was doomed to go upon its belly in consequence of any thing that

it did in the earlier ages of the world. I believe the serpent never went otherwise than on its belly. And it is certain that *dust* is not the meat of the serpent. Serpents, like many other living things, prey upon other animals, and live on them. Serpents eat ducks and geese, insects and birds, rabbits and hares, and even sheep and calves, and in some cases even oxen and men. There is no reason to believe that *any* serpent lives upon dust, and it is certain that serpents *generally* do not live upon dust.

Nor do I believe that God put enmity between the serpent and the woman, or between the seed of the serpent and the seed of the woman. It is true, that there is a dread of serpents, as there is of many other reptiles; but there is no ground to believe that the serpent is any more hostile to man than many other living creatures, or that man is more hostile to serpents than to many other living creatures. I regard the whole of this story as an attempt to account for notions and feelings existing when the story was framed, by the active inquiring mind of the half-enlightened author. Men probably wondered that serpents went upon their bellies,—that they had not either wings or feet, as most other living creatures had; and they imagined this evil deed of the serpent as the cause. They attempted to account for the fact by this fable. They had besides, no doubt, an opinion that serpents lived upon dust, and they framed the fable to account for this imaginary fact also. Solomon had an idea that ants laid up grain in summer for the winter, as his ancestors appear to have had the idea that serpents lived upon dust. Both were wrong. Later researches have proved that both these opinions were false; that

ants do not lay up grain for the winter, and that serpents do not live upon dust. Some may say that the words do not *mean* that the serpent shall live upon dust, but only in eating its food, it should eat a quantity of dust along with it. But if *this* were the meaning of the passage it would be no more true of the serpent than it is of all other animals. We all eat a quantity of dust with our food. Nor is there any proof that the serpent eats a greater quantity of dust than other animals. It is probable the serpents eat less than many others. Many serpents live among the grass, where there is very little dust indeed. They are accustomed to lick over their food before they swallow it. They therefore take their food in a cleaner state than many other animals. The birds perhaps eat more dust than any other kind of animals, especially the birds that live on grain and on worms. And it is a fact, that birds do literally pick up grains of dust or sand. But there is no reason to believe that serpents do any thing of the kind.

Nor do I believe that the sorrow or pain experienced by women in conception or child-bearing, are the result of the first transgression. The sorrow and pain of child-bearing would have existed, I have no doubt, if sin had never been committed. The lower animals suffer pain in conceiving and bringing forth their young. Even birds suffer pain in laying their eggs.

Nor do I believe it to be a fact, that the desire of the woman is to her husband, any more than the desire of the man is to his wife. In Eastern nations, and in early times, this might be the case, when men had several wives, or when men who had but one wife had several concubines; but not in a natural state of society; not in any

state of society where the natural laws of marriage are respected. Women, of course, are not all alike. They differ as men differ, and in one case the desire may be stronger in one sex, and in another case stronger in the other; but the account contained in the text, in my judgment, had its origin in ignorance of human nature.

Nor do I think, that man's dominion over woman is the result of the first transgression, or is any appointment of God at all. I believe it to be a piece of usurpation on the part of man. I believe it to have originated in man's own sensuality and injustice. God no more intended man to be lord over woman, than he intended woman to be lord over man. God intended man and woman to be mutual helps and mutual comforts, devoted and enduring friends. He neither intended the woman to be lord over the man, nor the man to be lord over the woman; but both to be loving and equal. I consider the tendency of this part of the story to be very injurious. It gives countenance to a piece of grievous usurpation on the part of man, and encouragement to a piece of injustice and wrong inflicted on woman. It tends, when regarded as a divine revelation, to perpetuate the degraded and unhappy condition of woman, and the unjust and mischievous usurpation of man.

I regard the account that the woman was the first in the transgression, as equally fabulous as the words just noticed, and as originating in the same cause. I consider it as a proof, that the men in those days, when the story was first framed, were the principal or only writers, and that the women were kept in a state of degradation, deprived of the benefits of spiritual and literary culture. If woman had happened to

have had the supremacy in those early days, and man had been held in a state of degradation, the story would probably have represented man as the first transgressor, and woman as the second only.

Again, I do not believe that God ever cursed the ground on account of the first man's sin. I do not believe that he ever cursed the ground at all. Nor do I believe that God intended man to eat of the fruit of the ground in *sorrow* all the days of his life. I rather believe that he meant man to eat of the fruits of the earth with gladness and gratitude.

Nor do I believe that thorns and thistles were brought forth by the earth in consequence of a curse from God, or in consequence of man's first transgression.

Nor do I believe that man was ever doomed to eat the herb of the field alone. In the first chapter of Genesis, verse 29, God is represented as giving man the *fruit of every tree* for food, as well as every seed-bearing herb. *This* passage, Gen. iii. 18, represents God as *denying* man the use of the fruit trees, and confining him exclusively to herbs.

Again, I do not believe that God doomed man to toil, or to eat his bread by the sweat of his face, on account of transgression. I believe that labour was intended for man, or that man was intended for labour, from the beginning. Nor do I believe that labour is a curse: I regard it as a blessing. It is essential to man's happiness. It is essential to health. It is essential to man's spiritual improvement. It is essential to man's purity and virtue.

Nor do I regard thorns and thistles as a curse. I regard them rather as a blessing. If the earth

brought forth nothing but what was good for food, man would have no labour at all; and if he had no labour, he would miss one of the greatest blessings and enjoyments of life. If the earth had brought forth nothing but what was agreeable to man, man would not have had the necessary exercise for his intellect; and his intellect, in consequence, would never have been strong. The existence of thorns and thistles, and other things causing difficulty and pain, obliges man to think, and reason, and plan, and thus strengthens or develops his intellect, and makes him a more spiritual, rational and god-like being. I believe it is well for man that he has to eat his bread in the sweat of his face, or, in other words, that he is obliged to labour for his bread. I do not believe that God ever intended men to labour as much as some people labour, nor do I believe that God ever intended that men should labour as little as some other people labour. I believe that God intended that every man should labour moderately; but that no one should labour to excess. I believe that God intended that every one should labour sufficiently to call into exercise all his powers, sufficiently to call them into *vigorous* exercise: but I do not believe that God intended men to labour to such an extent as to stretch their powers beyond their strength, so as to injure their health, or to take up so much of their time as to leave them no leisure for rest, recreation, or intellectual and benevolent pursuits.

I do not believe that death is the result of man's first transgression. I believe that death existed before man was made, and that man himself would have died if he had never sinned. I believe that death is the original appointment

of God; and that God never intended mankind to live for ever on earth: that from the beginning he designed both man and other animals to fall under the law of death. I believe that he intended generation after generation to give place to succeeding generations, that life may always be new upon the earth. And this appears to me to be essential to human improvement. The death of the old, who, in the present state, become incapable of farther intellectual and moral improvement, is necessary to the farther improvement of the young. If the old had lived for ever, they would have ruled the world, and have rendered its improvement impossible. It is well that the old are removed, when they have learned all that they intend, or that they are able to learn, and discovered all that they are likely to discover, and carried on improvement as far as they are disposed to carry it: I say it is well for the old to be removed, to give place to more active and reforming spirits, and leave the way open to perpetual and indefinite improvement.

I do not believe that God made Adam and Eve coats of skin and clothed them. I believe that the first coats were made by man; that when God had given man intelligence, he left him to make his own coats, as well as to prepare his own food.

I do not believe that man, by his first transgression, became as God: nor do I believe that God, to prevent man from putting forth his hand, and taking also of the tree of life, and eating, and living for ever, drove man from his first habitation, and placed cerubim and a flaming sword to prevent his return. I regard the whole as a fable.

I have doubts as to the truth of the accounts contained in the early part of the book of Genesis generally. I have no moral objection to the account of Abel and Cain: the account contains elements of important and practical truth. The account is *based* on truth. It goes on the principle that God loves righteousness and hates injustice; that he rewards the good and punishes the bad; that he is willing to forgive the bad on condition that they become good; that he is no respecter of *persons*, but only a respecter of *characters*; that when God accepts of men's offerings it is on account of the goodness of those who offer them; that goodness is everything with God. All these are great and important principles, and they are all mixed up with the story of Cain and Abel. They are illustrated and enforced by the story. The story is therefore calculated to do good. It may with propriety be regarded as a divine revelation. It is a divine revelation. All unfolding of truth and of duty is divine revelation. At the same time, the account is possibly a fable.

I do not believe that God ever said to Cain, that if he would do well, he should rule over his brother Abel. This part of the account seems to be founded on the old bad doctrine of the rights of primogeniture; the doctrine that the first-born had a right to be lord over his brethren. This part therefore is false, not only as to matter of fact, but as to principle on which it is based as well. It is also mischievous in its tendency. It is calculated, so far as its influence goes to promote the perpetuation of those unnatural and mischievous customs and laws, which give peculiar and exclusive privileges to the first-born.

I do not believe that God fixed a mark upon Cain, to prevent those who might find him from slaying him. Indeed, judging from the account in the Book of Genesis itself, there could not be many people living that would be likely to find him or slay him. Besides, fixing a mark upon Cain would be the way, as it seems to me, to increase his danger of being slain.

Nor do I believe that Cain built a city.

Nor do I believe the accounts that are given with respect to the first artificer in brass and iron, or the first maker of harps and organs, and the first dwellers in tents and keepers of cattle. I regard all these things as guesses, conjectures, fables, uncertain traditions.

Nor do I believe that in early times men lived many hundreds of years. I very much question whether men ever lived longer than they do at present.

Nor do I believe the story respecting the sons of God intermarrying with the daughters of men, and giving birth to a race of giants. I see no reason to believe that there ever were greater or taller men upon earth than there are at the present day. The story of giants, and of inter-marriages between angels and the daughters of men, or between gods and the daughters of men, which are prevalent amongst all, or nearly all, nations, as well as amongst the Jews, I regard as fabulous.

Nor do I believe that there ever was a time when the earth was full of violence; when every imagination of the thoughts of man's heart was evil, only evil, and that continually. There never was anything like it, I believe.

Nor do I believe that God ever repented that he had made man on the earth, or that it ever

grieved him to the heart, or grieved him at all, that he had made man.

Nor do I believe that God ever destroyed the whole human race, with the exception of a single family, from the face of the earth.

Nor do I believe that he ever destroyed all the beasts and creeping things, and all the fowls of the air.

Nor do I believe that it ever repented God that he had made these things. I regard the whole story respecting the deluge as another fable. The account very probably originated in attempts to account for the diluvial remains abounding in almost every part of the world. I have no doubt there have been deluges. I have no doubt but that those parts of the world which now are mountains, were many or all of them once the beds of the sea; and that other parts of the earth that are now under the sea, were once dry land. My belief however is, that those deluges took place before man was created, and not in consequence of man's wickedness. And I question whether even those deluges were any of them universal. They were probably all partial deluges, caused by the passing of the ocean from one part of the earth to others, in consequence of the elevation of the beds of the ocean in some places by volcanic action, or by other influences or forces under the direction of God, with which we are at present unacquainted.

I do not believe that any man ever made such an ark as that which Noah is represented as making. Nor do I believe that an ark of three hundred cubits in length fifty cubits, and in breadth and thirty cubits in height, even reckoning the cubit to be a full half yard, could ever have answered the purposes which the ark

of Noah is represented as answering. Imagine a ship of 150 yards long, twenty-five broad, and fifteen high; would such a ship hold two of every kind of living thing, whether fowls or cattle or creeping things, and fourteen of every clean beast and bird? And would it, in addition to all this, hold food for all these fowls and creeping things, and beasts of the field, to serve them for three hundred and seventy-five days,—ten days more than a year? To me it seems impossible. A ship three times as large would not hold two of every kind of bird, and beast, and creeping thing upon the face of the earth, with food sufficient to serve them all for a year and ten days; much less would it hold, in addition, fourteen of all clean beasts and of all clean fowls, with food sufficient for them for a year and ten days. Look at the immense number of caravans that are necessary to hold the beasts that are exhibited in shows from time to time. Yet the largest of those exhibitions do not contain one hundredth part of all the beasts, and creeping things, and fowls upon the face of the earth. They contain but a very small *specimen* of a comparatively small *portion* of the *strange* and *wild* animals of *distant countries*. They contain no oxen, no asses, no horses, no pigs, no common fowls, no common wild animals, no common birds, no common reptiles or vermin; much less do they contain two of each kind of unclean bird and beast, and fourteen of each kind of every clean bird and beast; still less do they contain sufficient food for all these kinds of animals to serve them for three hundred and seventy-five days, or upwards of a year. An ark a hundred and fifty yards long, twenty-five broad, and fifteen high, would not contain food

for a couple of every kind of bird, and beast, and creeping thing upon the face of the earth for upwards of a year, much less would it contain the animals and their provisions both. Only imagine what a vast amount of flesh would be necessary to supply the bears, and lions, and tigers, and crocodiles, and eagles, and hawks, and owls, and foxes, and wolves, and hyenas, and jackals, and all the other kinds of birds, and beasts, and creeping things, that live upon flesh! Then imagine the quantity of hay, and straw, and corn, that would be necessary to feed all the grazing kinds of cattle, and all the various kinds of birds and creeping things that live upon grain and fruit. Then imagine the vast amount of insects that would be necessary for those kinds of birds, which, like the swallow, live almost exclusively upon them. Then think how far many of the animals must have had to travel to reach the ark. Some kinds live only in the cold countries, others only in the hot, and others only in the temperate. Many of them would therefore have to travel many thousands of miles; some eight or ten thousand miles. Their food too would in many cases have to be fetched from the same climates in which they lived. The story is monstrous. If we had found it in an African or Chinese ancient book, we should have pronounced it fabulous at once.

Then again, according to the story, there were but eight persons in the ark, four men and four women. Could these four men and women attend to a couple of every unclean bird and beast and creeping thing on earth, and to fourteen of every clean bird and beast? Could they have supplied them with food, and drink, and

bedding, and air, and kept them clean during the whole of that period?

Then imagine the number of young ones that, according to the usual course of events, would be produced in that period. Then take into account the size of some of the animals of those early ages, now no longer remaining, such as the mammoth and other megatheria. I say the story is altogether monstrous.

Then again, according to the account, this vast, capacious ark had but one window, and but one door, and this one window and this one door were both closed. What would the endless multitudes of animals do for air? And what would they do for water? For the water would all be salt, would it not? And how would the filth of the vast establishment be cleared away? And how would the eight men and women be protected from the filthy odours that must fill the place?

Again, the account appears to be inconsistent with itself.

In one place it tells us that *two* of every sort of living thing were to be brought into the ark, male and female; then another part of the story tells us that of every *clean* beast Noah should take the male and female by sevens, that is, seven males and seven females.

In other parts the account betrays ignorance. It tells us that the fountains of the great deep were broken up, and that the windows of heaven were opened; or, as the Hebrew has it, the flood-gates of heaven were opened. This statement goes on the old foolish principle, that in the heavens was a FIRMAMENT, or firm partition, and above that firmament a vast collection of water ready to be poured down whenever the

windows or flood-gates in the firmament should be opened, and that under the earth were concealed similar quantities of water, all ready to burst forth and overwhelm the earth whenever a way should be made for them. Both those notions, so far as we can discover, are erroneous. There certainly is no firmament, that is, no fixed, firm frame-work or partition between us and the starry heavens, above which are treasured stores of water. And those who have penetrated deep into the earth have discovered that, the deeper they go, the warmer does the earth become, an indication that *fire* rather than *water* is contained in the unfathomable depths of the earth. Some may say that the opening the windows of heaven is a figurative expression, only meaning the commencement of heavy showers. There is however no proof of this. My belief is that the expression was used by the author literally, and that it is to be taken literally by the reader. For myself, I do not think that there is water sufficient in the earth and in the air to cover the highest mountains fifteen cubits above their summits. Of course nothing is impossible with God. God could make water in abundance at pleasure. But the story does not intimate that God *made* any water for the occasion, but simply that he *let loose* the waters which were already made, and that the result was, that all the high hills that were under the whole heaven were covered, fifteen cubits and upwards. We also grant that God could have kept the various kinds of animals without food for three hundred and seventy-five days. But the story does not intimate that God did so. It tells us that food for all the various animals was taken into the ark. It is also true that God could

have fed the animals, and have supplied them with water and bedding, without the attentions of man. But it is equally true that he could have kept both them and man alive without the help of an ark. Now the story goes on the supposition, that provision was made for all those animals in the natural way, and, thus understood, the story is absurd; the things which it relates are impossible.

Again; suppose the animals had been well provided for in the ark, how did they live when they came forth from the ark? The ark rested high on the top of a mountain. The ground we may naturally expect would be bare. The soil would have been washed away into the valleys: the deposit in the valleys and on the mountain side would have covered the grass, had there been any. But the grass could not have grown for the three hundred and seventy-five days during which the flood continued. Where are the animals to find their sustenance then? Where shall the dove, the sparrow, and the domestic fowl find grain? Where shall the swallow and its mate find insects? Where shall the ox, and the ass, and the horse find hay, or straw, or grass? Where shall the other birds and beasts find fruits and vegetables on which to subsist? And where shall the ravenous beasts find flesh? Then all the various kinds of animals must, according to the story, be provided for in one place, in one climate, and at one season of the year; whereas in the present state of things, each climate has its peculiar race of animals, and each race of animals can live and thrive in its own peculiar climate alone. The maker of the story has betrayed ignorance on a hundred subjects, and manifested great forget-

fulness on others. He seems to have had no idea of the number of different kinds of animals existing on the face of the earth. He appears to have had no idea of the amount of food which a couple of ravenous beast, and seven couples of many other birds and beasts would devour in the course of a year. He appears not to have thought of the attention which so many different kinds of animals would require, or of the skill as well as the time and strength that would be requisite for feeding and watching and bedding them, and for keeping them dry and clean. He appears never to have thought either of the number of hands that would be requisite for the work; or of the quantity of air that the animals would require. I say he appears to have been ignorant of a vast number of things connected with the subject of his story, and to have forgotten and overlooked a great many more.

Then again, what need could there be for a flood to destroy the inhabitants of the earth? And if God had repented that he had made man,—if it had grieved him to the heart that he had made him, why should he allow any part of the race to escape? If he wished to favour Noah on account of his righteousness, how easy it would have been to have translated him to heaven. And if he was grieved that he had made man upon the earth on account of man turning out so wicked, why renew the experiment, and risk another disappointment? I do not say that all those questions contain proofs, decisive proofs, that the story is false: I only say that they are questions which naturally arise in my mind, and tend, when the falsehood of the story is once discovered, to increase one's wonder that the story should have been so long believed.

The story of sending forth the raven and the dove, and of the return of the dove with the olive leaf, has something rather beautiful and interesting in it. But had we met with the same stories in the sacred books of the Chinese or Hindoos, we should have regarded them at once as fabulous.

After Noah went forth from the ark, the account says he built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar; and the story adds, 'And the Lord *smelled a sweet savour*, and said in his heart, I will not again curse the ground any more for man's sake, though the imaginations of man's heart be evil from his youth; neither will I again smite any more every living thing *as I have done.*' Now what should we have thought if we had read such a story in the sacred Books of the Chinese or Hindoos? The idea conveyed of God, when he is represented as *smelling a sweet savour*, and resolving on that account never more to curse the ground, or to destroy mankind, or to smite any more the living tribes of the earth, is certainly not very worthy of God. The account is interesting as indicating the low and worthy notions entertained of God at the time when the account was written, but can hardly be regarded as a true revelation of God's character and pleasure.

In the chapter following, God is represented as teaching man that he would require the blood of any animal that destroyed a human being, and the blood of every man that should destroy a brother man. 'Whoso sheddeth man's blood, by man shall his blood be shed.' I cannot believe that God ever uttered these words.

Besides, the story is quite inconsistent with the account before noticed respecting Cain. God, so far from being represented as requiring Cain's blood for the blood of his murdered brother, is represented as setting a mark upon Cain, lest any one finding him should kill him. How could God in one case require that whosoever shed man's blood, should have his own blood shed by man, and at the same time interfere by miracle to prevent a man who had shed the blood of his own good brother, from having his blood shed in return!

It is worthy of remark, that the *reason* assigned for requiring the blood of the murderer or manslayer to be shed, is a reason that would be of force from the beginning; namely, 'Who-soever sheddeth man's blood, by man shall his blood be shed; for *in the image of God made He man.*' This reason would be as powerful in the days of Cain as at any after period. Yet, according to the story, Cain was protected; his blood was *not* shed. God interposed by miracle to prevent it from being shed. This is an additional proof, not only that the accounts are fabulous, but that the accounts contained in the Book of Genesis are by different authors, and by authors of different sentiments.

We said on former occasion, that there were *two* accounts of the creation. We may add now, that taking in the account of the flood, we have *three* different works or accounts in that book; or, if not three, one of the accounts must be regarded as interrupted at verse 3rd of the second chapter, and as commencing again with the fifth chapter. But there appear to me to be *three*, if not *four* different accounts mixed to-

gether. In the first account God is always spoken of as the Lord God: in the third He is frequently spoken of as the Lord, and occasionally as God: and then in the account that follows, God is spoken of as God again, and not as the Lord, or as the Lord God.

Another portion of the history of Noah deserves attention. God is represented as saying, 'I will establish my covenant with you; and this is the token of the covenant; I do set my bow in the cloud, and it shall be a token for a covenant between me and the earth,' &c. 'And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the water shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.'—Gen. ix. 14—16.

We observe, first, that the rainbow is here represented as originating after the flood. Before the flood there was no rainbow, according to this story. Now we grant that this is possible, but we think it very improbable. We believe that there have always been rainbows ever since there were sunshine and showers at the same time.

Again: God is represented as saying, 'I will look upon the rainbow, that I may remember the everlasting covenant.' Could God need any such means to assist his memory? Is it possible that God should forget, or that God should need any help to remember things?

The account of Noah's drunkenness, and of the conduct of his sons on that occasion, may be true, though to me it appears to be fabulous. We are especially disposed to call in question the truth of the latter part of that account. Here Noah is represented as cursing his son Canaan, and dooming him to be a servant of servants unto his brethren; as blessing Shem, and giving him the lordship over Canaan, and dooming Canaan to be his servant; as blessing Japheth, and giving Canaan to be *his* servant also. We think that God could never encourage Noah to curse his own offspring; that God would rather instruct Noah to forgive his offending child, to teach him the error of his way, and bring him, if possible to repentance. The curse and blessing of Noah have been represented as prophecies by many. They are treated as prophecies by Newton. The words are applied to the *posterity* of Noah's sons, and the abject and servile state of the negro race has been accounted for by them; while by others the prophecies have been pleaded as a justification of kidnapping and enslaving the negro race. The negro race have been represented as the children of Ham. They are spoken of as the children of Ham in one of Wesley's hymns. The whites are represented as the descendants of Shem and Japheth, and these prophecies are considered as foretelling, that through all future ages of time, the whites shall enslave the blacks. These prophecies have, in consequence, been productive of no little mischief. Their influence is mischievous still. We regard the story as a fable; it can therefore do *us* no harm: but those who regard it as a revelation of God's character, and as an

infallible record of God's doings, are liable to be injuriously influenced by it.

In the tenth chapter we are told, that by the descendants of Japheth the isles of the Gentiles were divided, every one after his tongue, and that the sons of Shem every one after their own tongues took possession of certain other lands. Here, in this tenth chapter, it is intimated that the descendants of Noah spoke different languages. It is not however till we come to the eleventh chapter that we meet with any account of the confusion of languages. This is not a contradiction, but it looks suspicious.

In the eleventh chapter we have an account of the building of Babel. This appears to us to be another fable. 'The whole earth was of one language and of one speech,' the story tells us, and then it adds, that they journeyed from the East, that is, all the people of the earth journeyed; and that as they journeyed, they found a plain in the land of Shinar, and dwelt there: that there they commenced a city and a tower whose top should reach unto heaven, for the purpose of making themselves a name, and of preventing themselves from being scattered abroad on the face of the earth. We can see no marks of truth or rationality about this story. It seems very unlikely that all the inhabitants of the earth should move eastward together; that they should take up their dwelling in one plain; that they should all unite in building one city and tower, and all this after having so lately been commanded to multiply and *replenish the earth*, and after it had been told us in the previous chapter, that they had gone into different parts of the world, dividing the islands and the

continents according to their tongues, and families, and nations.

Again, in the fifth verse we are told, that the Lord came down to see the city and tower which the children of men builded. This is another unworthy representation of the Divine Being, but in perfect harmony with most of the representations of God given in this book before. God is then represented as saying, 'Behold the people is one, and they have all one language, and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.' Did God wish to restrain men from accomplishing great things? But how could the building of a tower have prevented men from being scattered abroad over the face of the earth? True, it might have operated as a centre of union; it might have served as a place of resort to those who could travel; but it never could have prevented mankind from spreading abroad over the face of the earth. They must necessarily have taken in fresh land as the population increased, and consequently have spread farther and farther from their common centre; and in course of time they must have crossed over the mountains, and passed beyond the seas, in search of food and necessaries. No, the erection of a city and a tower whose top should reach to heaven, could never have prevented the spread of mankind over the face of the earth. Nor does it seem likely that the confounding of their language would have prevented them from remaining together, or long prevented them from under-

standing each other. It must have required a miracle, entirely suspending or changing man's nature, to have prevented them from understanding each other for any length of time. Put a thousand men of different languages together, if a thousand men of different languages could be found on the face of the earth, and how long will they remain together before they begin to understand one another? Not a day. They will understand one another in some things at once. They will understand each other in other things very shortly; and before a week or a month had passed, they would be able to transact business, or to join in carrying forward any great undertaking, without difficulty.

Besides, there is reason to believe that diversities of language originated gradually; that they originated as they are *now* originating in some places, and as they are now passing away in other places. The origin of the diversities of language was exceedingly different, I am persuaded, from that which is assigned in the account before us.

In the twelfth chapter, the history of Abraham commences. I am inclined to think that in the following parts of the history of the Book of Genesis, we have less of fable, and more of fact; though I imagine that even here the fable abounds to a considerable extent, and that the fabulous and real are so blended together, as to render it impossible for them ever to be separated. I shall not dwell on every particular part of the story, but make remarks on portions of the story here and there. I shall not confine myself to remarks on the truth or falsehood of the

story, but give my thoughts of the character and tendency of its different portions.

And, first, let me observe, that while Abraham is set forth as a good man, a man of God, a man whom God has engaged specially to bless, a man to whom God is represented as saying, 'I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed:' I say while Abraham is thus set forth as a good man, and as a special favourite of God, we are told, that when Abraham went into Egypt, he requested his wife to say that she was his sister, lest the people of Egypt should kill him in order to get possession of her. She accordingly called herself his sister. The Egyptians, as Abraham had anticipated, were struck with Sarah's beauty, and the princes commended her before Pharoah, and she was taken, accordingly, into Pharoah's house, as a concubine or wife. Pharoah treated Abraham well for her sake, it is said, and gave him sheep, and oxen, and asses, and men-servants, and maid-servants, and she-asses and camels. And Abraham consented to allow his wife to be thus taken from him to be a harlot or a concubine to the Egyptian monarch. Rather than risk his life, he would teach his wife to lie, and lie himself, and allow his wife to be taken from his side by a sensual monarch, for the vilest purposes. We are next told that God plagued Pharoah and his house with great plagues because of Sarah, Abraham's wife: that Pharoah, having discovered the trick that had been played upon him, called Abraham and said, 'What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why

saidst thou, she is my sister, &c.? And they sent him away, and his wife, and all that he had.' Not the slightest intimation is given in the story that the writer considered the conduct of Abraham blamable. No expression of disapprobation of his conduct is to be found in the account. Yet nothing can be plainer than that his conduct was mean, and deceitful, and cowardly, and selfish, and brutal. We do not say that the same amount or degree of virtue could be expected of men in those early times as now, but we do say that men writing a revelation from God would not represent a man who could act so unworthily, as a special object of God's favour, without some explanation. A story like the one before us would be calculated, if taken as a revelation from God, to encourage lying, and cowardice, and brutality. We say again, if such stories had been found in the sacred books of the Chinese or the Hindoos, they would have been referred to as a proof that these books were the fabulous productions of erring and imperfect men.

There is a story in the 13th chapter respecting a strife between the herdmen of Abraham, and of a dispute between Abraham and Lot in consequence. Here Abraham appears to advantage. His conduct on this occasion is truly beautiful. 'And Abraham said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was

well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom.'—Gen. xiii, 8—12. This was noble of Abraham. Such conduct as this would deserve the divine approbation.

In the next chapter we are told, that in a war waged by Chedorlaomer and others against the king of Sodom and others, the king of Sodom was conquered, and that Lot and his goods were taken, and carried away by the conquering party, and that Abraham, when informed of the disaster, armed his trained servants and pursued the captors, smote them, and brought back all the goods, and brought again his brother Lot and his goods; and the women also, and the people that had been captured, and that when the King of Sodom, whose goods and property had been carried away, said to Abraham, 'Give me the persons, and take thou the goods to thyself.' Abraham answered the King, and said, 'I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from thee a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abraham rich. This too was a noble act, though the motive, as expressed in the last words, was not of the highest order.

The first PRIEST that is mentioned in the Bible, is Melchizedec. The only thing that is recorded

of him is, that he went out to meet Abraham, when he was returning victorious from his conflict with Chedorlaomer, and the the kings that were in league with him, and blessed him, giving him bread and wine and taking tithes of all the spoils that Abraham had taken in the war. This is the history of priestism in all ages. The priest goes forth to meet the victorious, not the vanquished; to bless the conqueror, and represent his victory as the gift of God; to give the victorious chief a little bread and wine and take a tenth of all the spoils in return. I say this is the history of priestism in all ages; to flatter the prosperous, to support the powerful, and to take a tenth of their property or plunder in return.

There are several stories in th fifteenth and sixteenth chapters of Genesis, on which I shall hazard no opinion: I may, however, observe, that Abraham is reported to have gone in to one of his female slaves, and to have had a son by her, and that no intimation is given that his conduct was considered by the writer to be unnatural or wicked. Now nothing is more certain, than that adultery or polygamy is a transgression of God's laws. Man is plainly designed for marriage, but he is as plainly designed for marriage with *one* alone; and it seems to me amazing that we should have ever regarded a book as an unmixed revelation of truth and duty, as a perfect and infallible guide in knowledge and righteousness, which could record deeds of adultery, without uttering a word of condemnation against them; that could set forth a man as the friend of God, at the very time he was transgressing God's laws.

The next thing recorded of Abraham is, that he gives permission to Sarah, his wife, to abuse

and torture Hagar, who is now with child, till the poor oppressed one can endure no longer, but is forced to flee from her cruel mistress. Yet nothing is said condemnatory of either Abraham or Sarah. Everything they do is spoken of, or passed over, as though it were perfectly right.

While Hagar is seated by a fountain of water in the wilderness, the angel of the Lord is represented as saying to her, 'Return to thy mistress, and submit thyself under her hands.'

Now, we grant that the things that are here recorded of Abraham and Sarah, are at variance with the spirit and teachings of other portions of Scripture; but this does not at all alter the fact, that this portion of Scripture holds forth to our admiration as a special favorite of God, and to our imitation as a pattern of piety, a man who is guilty of lying, of cowardice, and of adultery, and who, when his bond slave is with child by him, gives permission to his wife to abuse, to beat, and torture her as she pleases, till her station becomes intolerable, and she flees into the wilderness for safety.

We are next told, that the angel of the Lord who appeared unto Hagar, told her that she was with child, and should bear a son, and should call his name Ishmael, and that her son should be a wild man, and that his hand would be against every man, and every man's hand against him. This is a curious story. I should rather myself believe that the prophecy was invented to account for the war-like character and habits of the Ishmaelites, than that the prophecy had been uttered before Ishmael was born. This prophecy is generally applied to Ishmael's descendants. It is thus applied by Newton and

Adam Clarke. Adam Clarke applies to Ishmael's descendants the words that are used in Job xxxix. 5, 8, of the wild ass, and says, that 'nothing can be more descriptive of the *wandering, lawless, free-booting* life of the Arabs, the descendants of Ishmael, than this passage.' He then proceeds to say:—

'God himself has *sent them out free*; he has loosed them from all political restraint. *The wilderness is their habitation*, and in the *parched land*, where no other human beings could live, they *have their dwellings*. *They scorn the city*, and therefore have no *fixed* habitations; for their *multitude* they are not afraid; for when they make depredations on cities and towns, they retire into the desert with so much precipitancy, that all pursuit is eluded; in this respect, *the crying of the driver is disregarded*. They may be said to have no lands; and yet *the range of the mountains is their pasture*, they pitch their *tents* and feed their *flocks* wherever they please; and they *search after every green thing*, are continually looking after *prey*, and seize on every kind of property that comes in their way.

It is further said, *his hand shall be against every man, and every man's hand against him*.—Many potentates among the Abyssinians, Persians, Egyptians, and Turks, have endeavored to subjugate the wandering of wild Arabs; but though they have had temporary triumphs, they have been ultimately unsuccessful. Sesostris, Cyrus, Pompey, and Trajan, all endeavored to conquer Arabia, but in vain. From the beginning, to the present day, they have maintained their independency; and God preserves them as a lasting monument of his providential care,

and an incontestible argument of *the truth of Divine Revelation*. Had the Pentateuch no other argument to evince its divine origin, the account of *Ishmael* and the prophecy concerning his *descendants*, collated with their history and manner of life, during a period of nearly *four thousand years*, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense, would stand convicted of the most ridiculous presumption, and excessive folly.'

Now I *do* attempt its refutation. The argument, so far from proving the Book of Genesis to be a Divine revelation in the sense in which The Minister and Priest uses that phrase, proves it to be *no such thing*. Could it be God's intention that a race of men should live in a wild and lawless state, supporting themselves as *freebooters*, as *general robbers and murderers*,—that their hands should be against every man's hand, and every man's against them, for thousands of years in succession,—and that, in order to fulfil a prophecy delivered in the infancy of time, lawlessness, plunder, war, and murder, should be perpetuated in their most savage forms forever? The notion is monstrous. I think that the man who can build an argument for the unmixed divinity, for the absolute infallibility of the Book of Genesis, on such a story, and on such a prophecy, does *himself* stand convicted of ridiculous presumption and excessive folly.

But again, I do not believe that the passage under consideration has been fulfilled in the history of the Arabs at all. I do not think that the hands of the Arabs have been against every

man, and that every man's hands have been against them. The history of the world proves that it has *not* been so. The prophecy then has never been fulfilled. It was not fulfilled in *Ishmael himself*; and it has not been fulfilled in his *posterity*. Indeed, *had* it been fulfilled in Ishmael, Ishmael would doubtless have perished in his younger days. If every man's hand had been against Ishmael, could Ishmael have possibly escaped? And if the world at large had been against his descendants, could his *descendants* have escaped? If the world at large were against the descendants of Ishmael at present, the descendants of Ishmael would perish in a year. The prophecy then is proved false. But even supposing that it had been fulfilled to the present time, it would have to be falsified by and by, or else *other* prophecies, of a more cheering and godly character, must prove false; for many prophecies foretell a time when wars shall cease; when peace shall spread through every land, and when all mankind shall be gathered together into one community; when there shall be one flock, under one shepherd; when the kingdoms of the world shall become the kingdom of God and of his saints; when they shall not hurt nor destroy in God's holy mountain, but when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

In chapter xviii., God is represented as saying to Abraham, that he would form a COVENANT with him; and this was the covenant, that every man-child in Abraham's household should be circumcised, and that the man-child who was not circumcised should be cut off from his people. I need not say, Can any one believe that God

would ever make such a covenant? for *many* believe that he made such a covenant. I believed it myself till lately; that is to say, I received it as true; I *acquiesced* in it; but I did it unthinkingly, unreasoningly; and others, no doubt, do the same. I *now* believe this story no more. I regard it as a fiction. I have no doubt that the story originated in the prevalence of circumcision amongst a certain part of mankind, and not that circumcision originated in a covenant between God and Abraham. Circumcision is a bloody, an unnatural rite; it is worse than the custom of sacrificing animals; and God, I am persuaded, could never either require it, or take pleasure in it. 'Circumcision is nothing, and uncircumcision is nothing:' in other words, circumcision is no *recommendation* of man to God, and uncircumcision is no *obstacle* to man's acceptance with God, and never was. That which God has required of man in all ages has been, not that they should wound and torture their bodies, endanger their health and their life, but that they should avoid evil and do good; that they should live soberly, righteously, and godly; and that they should do justly, love mercy, and walk humbly with their God.

There are several other stories of less importance in this chapter, which we may pass over without remark; but there is one verse which ought to be noticed, which is as follows: 'And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.'—Gen. xvii. 27. From this it is plain that Abraham was not only a slaveholder, but a slave-buyer; that he *traded* in men. Yet nothing is said condemnatory of this com-

duct. Though kidnapping, and man-stealing, and trafficking in human beings are condemned in other parts of the Scriptures, they are con-
nived at or spoken of as matters of course, passed over uncensured, in the history of Abraham, who is held forth as the special friend of God, and the pattern and example of God's people.

In the 18th chapter, there are many things on which I am hardly prepared to give judgment; yet there are some that must not pass unnoticed. Three *men* or three *angels* are represented as visiting Abraham, as eating and drinking with him, and as then foretelling that Sarah would have a son. Sarah, who overheard their conversation, LAUGHED; but being observed, and asked why she laughed, she denied it, and said she did not laugh; yet no intimation is given that Sarah did *wrong* in this lying. She is censured for *doubting whether she should have a child when she was getting near a hundred years old*, but no reproof is given to her for *lying*.

In the twentieth and twenty-first verses of this chapter, we have the following: 'And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.'—Gen. xviii, 20, 21. Here God is represented as sitting at a distance from Sodom and Gomorrah, and receiving reports of what was passing there from others; but, being doubtful whether the reports brought to him were *correct* or not, he forms the purpose of going down and *visiting* the neighborhood, *himself*, to see whether the people had done altogether accord-

ing to the reports that had reached him; and if *not*, to know exactly how the matter stood. Nothing can be plainer, than that the writer of this book regarded God as a MAN; and that he considered him limited as to place, and believed him to derive his knowledge of things at a distance, from the report of his messengers. It is also to be observed, that the person who is here spoken of as the Lord, appears to be the same individual or individuals who ate of Abraham's butter, and milk, and veal, and bread, as stated at the commencement of this chapter. It is said that Abraham lifted up his eyes and looked, and lo, *three men* stood by him. These three men Abraham is represented as addressing as, MY LORD. 'He said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.'—Gen. xviii, 3—5. I know, of course, the explanation which certain Trinitarians would give of the matter. They would say that those three men were the Trinity; that one of the men was God the Father, that the other man was God the Son, and that the third man was God the Holy Ghost; and they would account for Abraham's addressing those three as, MY LORD, on the principle that God the Father, God the Son, and God the Holy Ghost were *one* God. They would account, I suppose, for the fact that these three persons in the Godhead being called three *men*, on the principle that one of them was to be *incarnated*, and

become a man, about two thousand years after, and on the principle also, that as the three divine persons were one God, the incarnation of one of them might justly lead to the whole three of them being spoken of as three men. On what principle those Trinitarians would account for the fact, that these three men, God the Father, God the Son, and God the Holy Ghost, needed to *rest* themselves, and *wash* their *feet* and *eat*, I cannot tell. They no doubt would say that this part of the passage was exceedingly mysterious. Nor can I tell in what way they would account for the fact that God the Father, God the Son, and God the Holy Ghost, should all of them live at a distance from Sodom and Gomorrah, and know nothing of what was passing there but by hearsay; that they should have in their employment as messengers, persons in whom they could not place confidence, and on whose testimony they could not rely; and that they should be obliged, when they wish to know the *truth* of the reports brought to them, to take a journey and go down to Sodom and Gomorrah themselves, to examine with their own eyes and thus see whether the people there had done according to the report that had reached them. I say I cannot tell how those Trinitarians would account for *this* part of the story. I know no explanation they could give of it, but the common one, that it is exceedingly mysterious. To me the whole account seems a jumble of ignorance, of error, and confusion. One thing is perfectly plain, that the writer's notions of God were exceedingly low and limited.

I may further observe, that in the seventeenth chapter, God is represented as saying that he

would give to Abraham and his seed the land of Canaan for an everlasting possession, and as promising that he would be *their* God. I judge from this passage that the Jews, from the earliest ages, understood that Jehovah was one God out of a *number*, and that while *other* gods were the gods of *other* nations, *he* was engaged to be *their* God, theirs *exclusively*; *their* God, and not the God of *other* nations. This notion was manifestly the notion of the writer of the Book of Genesis, and this notion appears manifestly to have prevailed amongst the Jews in the time of Christ and his Apostles. This was one of the great Jewish errors which the Apostle Paul disproves in his Epistle to the Romans. He there proves that there is but *one* God, and that that one God is the God of the *Gentiles* as well as of the Jews; thus combating the notion inculcated in the Old Testament that God was a local and partial God; one God out of a number.

The following part of the chapter contains an account of a conversation between Abraham and Jehovah, with respect to the destruction of Sodom and Gomorrah. In reply to Abraham's entreaty, God engages that if he should find fifty, forty, thirty, twenty, or even *ten* righteous persons in Sodom, he will spare the city for their sake. It appears from this passage also, that Abraham did not yet suppose Jehovah to know, for certain, whether there were ten righteous persons there or not. Jehovah is represented as being still *in doubt* as to the number of righteous men that were there; as being only on his journey to make inquiries, and as saying, 'IF I find in Sodom fifty or ten righteous men, I will spare the city for their sakes.'

The next chapter contains the account of the destruction of Sodom and Gomorrah, and of the events connected with their destruction. The first part of the chapter tells us, that two angels visited Lot at Sodom, and eat with him, and that before the angels lay down for the night, the men of Sodom compassed the house round, both old and young, all the people from every quarter, and demanded that Lot should bring the men out, that they might make use of them in the commission of an unnatural crime. This I regard both as a gross and palpable falsehood, and as a most indecent story. The idea that *all the men in the city, both old and young, all the people, from every quarter*, should come and make such a demand, is monstrous. The following verses make the story still more monstrous. Lot goes out to the men of the city, and tells them, that he *refuses* to give up his *guests* to be thus abused, and says, 'I have *two daughters*, which have not known man, let me, I pray you, bring *them* out unto you, and do ye unto them as is good in your eyes, only unto these men do nothing.' Could any mortal man make such a proposal as this? And if any man on earth *could* be found capable of making such a proposal, should we call him righteous? Impossible, I cannot believe that a man could make such a proposal, much less can I believe that a person who could make such a proposal, would be called by God himself a righteous man.

Then follows the story of the destruction of the place by fire and brimstone from heaven, the conversion of Lot's wife into a pillar of salt, for looking behind her on her escape from the city to the mountains. I question the truth of this part

of the story also. I think it very probable that the state of the soil in that neighborhood gave rise to the story. The ground in the neighborhood where Sodom and Gomorrah are supposed to have been situated, abounds with bitumen pits. It was oily, pitchy. And there are frequent eruptions of a bituminous or oily matter from the lake near that place. From this state of things in the neighbourhood, the story or fable very probably had its origin. But the idea that a man who could offer his daughters to be abused at pleasure by a whole city of men, men of the filthiest and most abominable character, should be called a righteous man, and set forth as an example to others, is monstrous. The idea that a book containing such a story could be appointed by God as an infallible guide to truth and righteousness, is almost unaccountable.

The story that follows is, if possible, more palpably false, and more grossly indecent, than what has gone before. I refer to the story respecting Lot and his daughters while they were living in a cave in the mountains. I won't repeat it, for though I am wishful to reveal the true character of the Bible, I cannot induce myself to pollute the pages of my tract with an account so filthy and horrible. But let it be observed, in the first place, that the elder daughter of Lot is represented as saying to the younger one, 'Our father is *old*.' Let the age of the father be taken into account, and then let the reader of the story judge whether that which follows could be true. I not only regard the story as merely improbable, but as absolutely impossible. The thing recorded never *could* take place. But if such a thing *had* taken place, it ought never

to have been recorded in any *book*, much less in a book intended to be read by all mankind as a guide to truth, to virtue, and to heaven. I believe the story originated in the hatred which the Jews had to the Moabites and Ammonites, the reported descendants of Lot.

In the twentieth chapter we are told that Abraham again in effect denies Sarah to be his wife, by calling her his *sister*, and that in consequence of his faithlessness he loses his wife. The story, however, tells us, that God warned Abimelech, the person who had taken possession of Abraham's wife, against touching her, &c. In this case Sarah *joins* her husband in a lie. Abraham says of his wife, 'She is my sister,' and Sarah says of her husband, 'He is my brother;' and both consent, through fear, a needless fear, to the vilest and most abominable arrangement. Yet Sarah is set forth in the New Testament as an example for women to follow, and Abraham, as an example for men to follow. Good men are called the children of Abraham, and Christian women are told that they are daughters of Sarah, if they *do well*, and are not terrified with any *amazement*; as if Sarah had not been terrified, and that without reason; and as if Abraham had not been cowardly, when there seemed danger. Abimelech is represented as giving Abraham a terrible, but just rebuke for his misconduct. Abraham excuses himself by saying, that he was afraid they would kill him for Sarah's sake, if they found that Sarah was his wife. Hence it appears, that rather than risk his life, Abraham would consent to have his wife taken and used as a prostitute. Abraham says, 'I thought surely the fear of God is not in this

place.' He seems to have thought himself more religious than other people, though ready to prevaricate or lie, and even to give up his wife to prostitution.

In the seventh verse, God is represented as saying to Abimelech, 'Restore to the man his wife, for he is a PROPHET, and *shall pray for thee, and thou shalt live;*' while it is plain, through the whole of the chapter, that Abimelech was as good a man as Abraham, if not better. I should rather have supposed that Abraham needed the prayers of Abimelech, than that Abimelech needed the prayers of Abraham, and that God would as soon have heard the prayers of Abimelech as the prayers of Abraham. True, Abimelech *took* the woman; but he took her under the impression that she was an *unmarried woman*; and he surrendered her as soon as he knew his error. In my judgment *Abraham* was the most criminal.

The story contained in the seventeenth and eighteenth verses of this chapter, I shall not quote. I believe it to be false; but whether false or true, it is a piece of indecency, and ought never to have been found in a book professing to be a guide to knowledge and virtue.

The next chapter begins by telling us that Jehovah visited Sarah, as He had previously promised, and did to Sarah as He had spoken, and that Sarah conceived and bare a son. Then follows an account of the expulsion of Hagar and her child from Abraham's house, at Sarah's instigation. This expulsion of Hagar and her child, Abraham's son, was exceedingly grievous to Abraham, as might be expected. But the next verse tells us, that God said unto Abraham,

'Let it *not* be grievous in thy sight because of the lad, and because of thy bond woman; in all that Sarah has said unto thee, hearken unto her voice,' &c. Thus God comes to urge Abraham to obey the unreasonable demands of his wife, and perpetrate the unnatural deed to which she had urged him: and Abraham sent away Hagar, and her child, his son, and she wandered in the wilderness till her bottle of water was gone. When Ishmael was on the point of perishing of thirst, his outcast mother sat over against him, and lifted up her voice and wept, and according to the story, had not a miracle been wrought, the outcast and her child must have perished.

In the following chapter we are told, that God bade Abraham take his son Isaac, and offer him for a *burnt-offering*, and that Abraham in obedience to the command, went up into a mountain, bound his son, and stretched forth his hand and took a knife to slay him, but was prevented from doing so by the timely interposition of the voice of God. Many disbelieve this story. I disbelieve it myself. If God had wished to try Abraham's faith, he would have tried it, in my judgment, by requiring him to do something *truly good*, or to abstain from something *really evil*. It is plain that Abraham had not yet distinguished himself by a consistent discharge of the common duties of morality. It is plain that he had not got rid of the fear of death,—that he had not broken off the habit of lying, and that he had not given up slave-holding or the slave-trade. There was no necessity therefore to try his faith by requiring him to do something beyond or out of the circle of common duties. There was enough to exercise his faith *within*

that circle. If God had need to try Abraham's faith in order to satisfy *himself* respecting Abraham's character, he would have done it, in my judgment, by requiring of him abstinence from those moral evils which still clung to his character, or the performance of some of those moral duties by which Abraham had not yet distinguished himself. I believe it impossible that God should command a man to kill his own son, and burn his body as a sacrifice, in *any* case. I believe the story contained in this chapter to be an immoral one, as well as a false one; and if the crime of murdering their own children had not been a most horrible and unnatural one, there is reason to believe that numbers of people would have been induced by this story to have committed the horrible deed.

I have read a report of one man murdering his child under an impression that God required him to imitate the virtue of Abraham; and the reason why Abraham has not had *more* imitators is, that human nature is too good and too strong to be generally corrupted or perverted by such stories.

Still, as I have said with respect to former parts of the Book of Genesis, so may I say of *this* part, that though the stories, in *my* judgment, are fables, there are still mixed up with many of them important religious elements. God is still represented in general as hating that which is evil, and loving that which is good; as punishing the wicked, and rewarding the good. So far the influence of those fables is good. But the *line* between good and evil is not correctly drawn, and in many cases God is represented as conniving at evil in his favourites, and as taking

very little notice of true goodness, when found among the uncovenanted ones, such as Abimelech.

In chapter twenty-five, we have a very improbable and indelicate story respecting the birth of Esau and Jacob. I shall not repeat it. My readers can examine it, and judge of its character for themselves. To me there are several things in the story that seem improbable. It seems improbable that twin children of the same father and the same mother, should differ so widely from each other as is here represented; that one should be born red, all over like a hairy garment; and the other plain and smooth. It appears equally improbable that the child that was born second, should take hold of the heel of the first-born with his hand. The story contained in the 22nd verse, about the children struggling together before they were born, and about the expectant mother, asking counsel of God, and the *explanation* which the Lord is represented as giving of the matter, namely, that *two nations* were in her womb, and two manner of people, and that the one should be stronger than the other, and that the elder should serve the younger, is, in my judgment, a most foolish and ridiculous story. It proves, too, that the man who wrote it, either knew little about human nature, or that he was exceedingly thoughtless and credulous with respect to the character of the tales he reported.

It is in reference to those two children, Jacob and Esau, that God is represented as saying, by one of the prophets, 'Jacob have I loved, and Esau have I hated.' But it is difficult to find in what Jacob's worth or virtue consisted, and in

what Esau's vice or wickedness consisted. There is not, that I can find, in the whole story, a single discreditable thing recorded of Esau; nor is there, that I can find, a single deed of remarkable virtue recorded of Jacob. If I were to judge of the characters of Jacob and Esau from what is recorded in the Scriptures, I should give preference to Esau's. True, Esau *sold his birthright*, but Jacob *bought* it, and bought it under circumstances exceedingly discreditable to him. Esau sold his *birthright*; but he sold it to *save his life*. He was faint and ready to die, and asked Jacob to give him a little of some pottage that he had been preparing, and the unnatural and hard-hearted brother had the villiany to propose that Esau should sell him his birthright for a little of the pottage; and Esau replied, 'Behold, I am at the point to die, and what profit shall this birthright do me?' And Jacob said, swear to me this day; and he swore unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.' Esau *did* despise his birthright; that is to say, he valued his *life more* than his birthright. And did wisely. What man of sense would not do the same? Who would *not* sell the privileges of a birthright, to avoid starvation. I wish some others had despised their birthright as Esau did; it would have been much better for the world. If our English and French Aristocrats had despised *their* birthright, their country would have been far more prosperous and happy than it is. It is their *unwillingness* to part with their birthright as it is called; it is the law of Entail and Primogeniture, made

to prevent them from selling their birthright, that has done so much to impoverish and destroy the kingdom. Would to God that our Aristocrats, and that the Aristocrats of the nations generally, had sold their birthright; it would have been an infinite blessing to the world. Yes, Esau despised his birthright, and he proved himself wise in so doing. He sold it to save himself from starvation; and he acted like a man of sense in so doing. And Jacob *bought* it, and proved himself a selfish and ambitious man in so doing. He bought it 'for a mess of pottage,' and thus proved himself an extortioner. He took advantage of his brother's necessity to get hold of his birthright. He refused to give his brother a little pottage to save him from starvation, unless his brother would give him his birthright in return; and in doing so he proved himself one of the greatest and vilest of sinners, one of the most cruel and unnatural of the human race. I say, taking the story as it stands, supposing the story is as here recorded to be true, Esau was the better man, and Jacob was the worse man. Yet the Scriptures tells us, that God loved Jacob, and that he hated Esau; which, according to the *softest* interpretation, means, that God loved Jacob *better* than he loved Esau. Some writers foolishly condemn Esau for selling his birthright to avoid perishing, although they add: 'What shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birthright. Surely he who *bought* it under such circumstances, was as *bad* as he who *sold* it. Thus Jacob verified his right to the name of *supplanter*.' This is very good, only these writers

ought not to have *contented* themselves with saying, that he who, under such circumstances, *bought* the birthright was as *bad* as he who *sold* it; they ought to have said he was much, incomparably *worse*.

In chapter twenty-six we have an account of Isaac telling a similar lie to that which his father told, and that for a similar purpose, namely, to save himself from death. 'And Isaac dwelt in Gerar. And the men of the place asked him of his wife; and he said, she is my sister: for he feared to say, she is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.' It however appears, from the after part of the story, that he had no need to be thus afraid; that Abimelech was a virtuous, conscientious man.

In chapter twenty-seventh we have the account of the fraud practised upon Isaac in his old age, by Rebekah and Jacob, and of the consequent anger of Esau, and of Jacob's flight to his Uncle Laban. Isaac was old and about to die, and he wished Esau, who was a hunter, to go and fetch him some venison, and make him some savoury meat, such as he loved, that he might eat it, and that his soul might bless him before he died. Rebekah, who heard what Isaac her husband said to Esau, conspired with Jacob, her younger son to deceive her husband, and to defraud Esau of his father's blessing. But the story is too long to repeat, and my readers, or most of them at least, are acquainted with it, and all can read it as it stands in the Bible. Rebekah and Jacob succeeded by fraud and lying, in imposing upon Isaac, and inducing him to give a blessing to Jacob instead of Esau. When Esau

came back, and had found how his father had been imposed upon, and how he had been defrauded, he was exceedingly sorrowful and angry, and resolved to be avenged on his brother. Rebekah, however, got Jacob sent off to his uncle's, where he remained for fourteen years or upwards. How Esau afterwards forgave his brother, and even refused his proffered gifts, my readers have read, and may read again, for themselves. The remarks I would make on the story are these:—First, it hardly seems likely that Rebekah and Jacob should be *able* to impose upon their father in the way that is recorded. Secondly, if they practised the impositions recorded, they were most deceitful and unworthy characters. Thirdly, if the latter part of the story be true, even Esau was an affectionate brother, and a noble-hearted and generous-minded man, and Jacob was a deceitful, selfish, crouching brother, and an unworthy man. Fourthly, if all this was true, then it is impossible that Jacob should be an object of God's special approbation and esteem, and that Esau should be an object of his abhorrence. Fifthly, whether the story be regarded as true or false, it has certainly no good tendency. The best character in the story is spoken of as an outcast from God's affectionate regards, and the worst characters in the story are represented as objects of God's special love and blessing.

The account of Jacob's sojourn with his uncle Laban, of the manner in which Laban oppressed and cheated him, of his marriage to Leah and Rachel, of his taking to himself the female slaves of Rachel and Leah, and having children by them, and of the bargain made between Rachel

and Leah, as recorded in chap. xxx, 14 to 21, comes next. It would be too tedious to make lengthened remarks on it. Some portions of the story are indelicate, others of them seem exceeding improbable, and none of them, that I can see, are calculated to be of any moral or religious use. On the contrary, the story generally represents God as working miracles to bless and prosper a false, a deceitful, and unnatural man; a man too who was a polygamist and an adulterer; a man whose leading characteristics were cunning, and selfishness, and fraud. It is doubtful, however, whether the story *be* correct. Some portions of it are probably true; but the truth is probably mixed with a greater amount of fiction. But I cannot enter into particulars.

In the thirty-second chapter we have a strange account of Jacob wrestling with a man, from evening till the break of day, and of his prevailing at length upon the man to bless him. This man is spoken of as God. Jacob is represented as saying, 'I have seen God face to face.' It is stated that Jacob, in his wrestling with God, had his thigh put out of joint, and the last verse of the chapter concludes the story as follows:— 'Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.' I should judge that this story of Jacob wrestling with God, originated in some foolish custom which prevailed amongst the Jews, of not eating of a certain part of the animals which they killed.

In the thirty-second chapter we have an ac-

count of the meeting between Esau and Jacob, a meeting most creditable to Esau, supposing the story to be correct.

In reference to the conduct of Rebekah and Jacob. One writer expresses himself very strongly, and in his note at the conclusion of chapter twenty-seven, he has these words:

‘In the preceding notes, I have endeavoured to represent things simply as they were. I have not copied the manner of many commentators, who have laboured to vindicate the characters of Jacob and his mother in the transactions here recorded. As I fear God, and wish to follow him, I dare not bless what he hath not blessed, nor curse what he hath not cursed. I consider the whole of the conduct both of Rebekah and Jacob in some respects deeply criminal, and in all highly exceptionable.’

With respect to the story about Jacob’s influencing the offspring of Leban’s cattle, causing the sheep to bring forth ringstreaked or speckled lambs at his pleasure, as well as with regard to some other portions of Jacob’s story shows him better versed in trickery and psychology than Godly affairs; and is he not represented as a *diviner* or *magician*?

‘We have already seen many difficulties in this chapter, and strange incidents which are far from Holy. 1. The vicarious bearing of children. 2. The nature and properties of the mandrakes. 3. The bargain of Jacob and Leban, as related ver. 32 and 35, and 4. The business of the parti-coloured flocks, produced by means of the females looking at the variegated rods, may be, especially the *three* last, ranked amongst the most deceitful things in this book. Without en-

cumbering the page with quotations and opinions more diversified than the flocks in relation to which they are proposed, I will say that Jacob was a sharp one, as is certainly shown in the following:

There is no doubt whatsoever that Jacob *knew* the psychological effect of his placing rods of green poplar, and of the hazel and chestnut tree, pilled with white streaks, until the white showed in contrast to the bark, so they would appear streaked, would have on Leban's cattle, when laid before them in the watering troughs where they came to drink.

These rods he was selfish and deceitful enough to place *only* before *the healthier and stronger* cows, sheep and goats, during their periods of gestation, so the young calves, goats and lambs, in their wombs, *would be born ring streaked and speckled.*

These, according to his subtle and knavish bargain, with Leban, *would be his.* When the weaker and feebler cattle were pregnant he kept these streaked rods out of sight so Leban would get the runts and all the stunted cattle. No wonder this shrewd Hebrew increased, exceedingly, and had much cattle, and maid-servants, and camels and asses, while Leban's deteriorated. Nice conduct for a godly man.

That Jacob knew more about sharp tricks than he knew or cared for God or religion, is a glaring fact. That Jacob the Jew knew a few Occult Secrets and was not a bad hand as a Master of Magnetism can be doubted by the way he stealthily robbed, plundered and fleeced his father-in-law.

If a man was to practice such a game today

he would get about five years in the Joliet or Sing Sing penitentiary instead of being held up to future generations as a venerable Patriarch; a man of God.

Jacob and his flocks and his bargain with Laban are further considered in one of the notes in Book 2 of this volume, the note being taken from one of the Author's works on Occult Philosophy.

THE CHARACTER OF JACOB.

'The *talent* possessed by Jacob was a most dangerous one: he was what may be truly called a *scheming* man; his wits were still at work, and as he *devised*, so he *executed*, being as fruitful in *expedients* as he was in *plans*. This was the principal and the most prominent characteristic of his life; and whatever was excessive here, was owing to his mother's tuition—she was evidently a woman who paid little respect to what is called *moral principle*; and sanctified *all kinds of means*, by the goodness of the *end* at which she aimed; which, in social, civil, and religious life, is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son; and, unfortunately for himself, he was in some instances too apt a proficient. Early habits are not easily rooted out, especially those of a bad kind. How far God approved of the whole of Jacob's conduct, I shall not inquire it: it is certain that he attributes his success to divine interposition, and God himself censures Laban's conduct towards him: see chap. xxxi. 7—12. But still he appears to have proceeded *farther* than this interposition authorized him to go, especially in the means he used to im-

prove his own breed, which necessarily led to the deterioration of Laban's cattle; for, after the transactions referred to above, these cattle could do but little worth. The whole account, with all its *lights* and shades, I consider as another proof of impartiality of the divine historian, and a strong evidence of the authenticity of the Pentateuch. Neither the spirit of *deceit*, nor the *partiality of friendship* could ever pen such an account.

True, neither the spirit of deceit nor the partiality of friendship ever could pen such an account; nor could the spirit of knowledge, of truth, and of piety. It was the spirit of ignorance and of superstition, or the spirit of piety mixed with gross errors and sad misconceptions of right and wrong, and of the character and government of God, that originated and penned the story. And it is the same spirit which perpetuates a belief of the story at the present time. And the fact that the success of Jacob's trickery was attributed to divine interposition, is of itself sufficient proof of this. So far from considering this story as another proof of the authenticity of the Pentateuch, I consider it as another and as an unanswerable proof, that the Book of Genesis is, to a great extent, a collection of fables.

There are certain chronological difficulties connected with these stories, into which I need not enter. I am reviewing the Bible as a *religious*, a *moral* book. I am examining the claims of orthodox priesthoods, to have it regarded as an infallible guide to truth and duty, so that questions of chronology are of less importance.

We have next the story of Joseph, which, on the whole, is an interesting and instructive story.

It contains some portions too which have every air of improbability. It is, however, on the whole, superior to the rest of the stories contained in this book. The history of Joseph is, however, interrupted in the middle, by a most filthy and indelicate story respecting Judah, and respecting Err and Onan, his sons. Fornication, in its vilest forms, is here treated as a matter of course, and stories of bargains between patriarchs and harlots are given without the slightest intimation that there was anything amiss in such transactions. Joseph too is represented as a *diviner* or *magician*. He is also represented as *lying*; and what is worse, he is further represented as obtaining from all the Egyptians their land, on condition of supplying them with corn during the famine, thus securing the whole of the land to the monarch, and reducing the Egyptians generally to slavery. These parts of the history of Joseph are to his discredit, and as no fault is found with Joseph for those things, we consider the story calculated to exert an unfavourable influence upon morals and upon human interests.

We come next to Exodus. Here we have an account of the birth of Moses, of his being cast out, and found by Pharoah's daughter, and nursed by her as her son, of his conduct when he came of age, and of his labours to deliver Israel, his people, from their bondage in the land of Egypt. How much of this story is true, and how much of it is fabulous, I do not presume to say. I must, however, make some remarks on the contest between Moses and the Egyptian magicians.

It is said that when Aaron cast down his rod

in the presence of Pharoah, it became a serpent, and then it is added, that Pharoah called the wise men and the sorcerers, who did in like manner with their *enchancements*, and *their* rods became serpents. Aaron, however, is represented as having the advantage in this respect, that Aaron's rod *swallowed up* the rods of the sorcerers and magicians. *This* I regard as utterly fabulous. Men *generally* would have regarded it as fabulous, if they had found it in the sacred books of any other nation. The story is, in my judgment, monstrous.

Aaron next stretches out his hand upon the waters of Egypt, upon their streams, their rivers, and their ponds, and they become blood, and there was blood through all the land of Egypt, both in vessels of earth, and in vessels of stone; all the waters that were in the river were turned to blood; the fish that were in the river died, and the river stank, and the Egyptians could not drink of the water of the river; there was blood throughout all the land of Egypt. It is then added the *magicians* of Egypt did so with their *enchancements*, and that Pharoah's heart was hardened. This story we consider both as fabulous and mischievous. It not only records what we believe to be untrue, but gives the plainest countenance possible to false notions respecting the power of magicians or sorcerers, representing them as able to work miracles equal to the miracles said to be wrought by Moses and Aaron.

But here I rest. I shall carry my review of the Bible no farther for the present. I think it sufficient to have presented to the reader *sensible* views with respect to the earlier portions of the Bible. Those who are wishful to ascertain the

character of the Bible throughout, can pursue their own inquiries at their own leisure. They have only to take the Bible, and compare its statements with each other, with known facts, with the laws of nature, and with the dictates of common sense, and they may come to a tolerably correct conclusion with respect to the character and merits of different portions. Thus far the writer proceeds; and he has done good service to the cause of Truth and God, who is "IMMANENT."

JEHOVAH AND VULCAN SAME; SO DIVINITY EXPERT SAYS.

PROF. GEORGE B. FOSTER OF CHICAGO UNIVERSITY
ALSO PLACES ABRAHAM, ISAAC AND JACOB
AMONG THE MYTHS.

"The 'appearance of God on Sinai' was a natural phenomenon. Doubtless it was volcanic. And Jehovah, to the Israelites, was a volcano god."

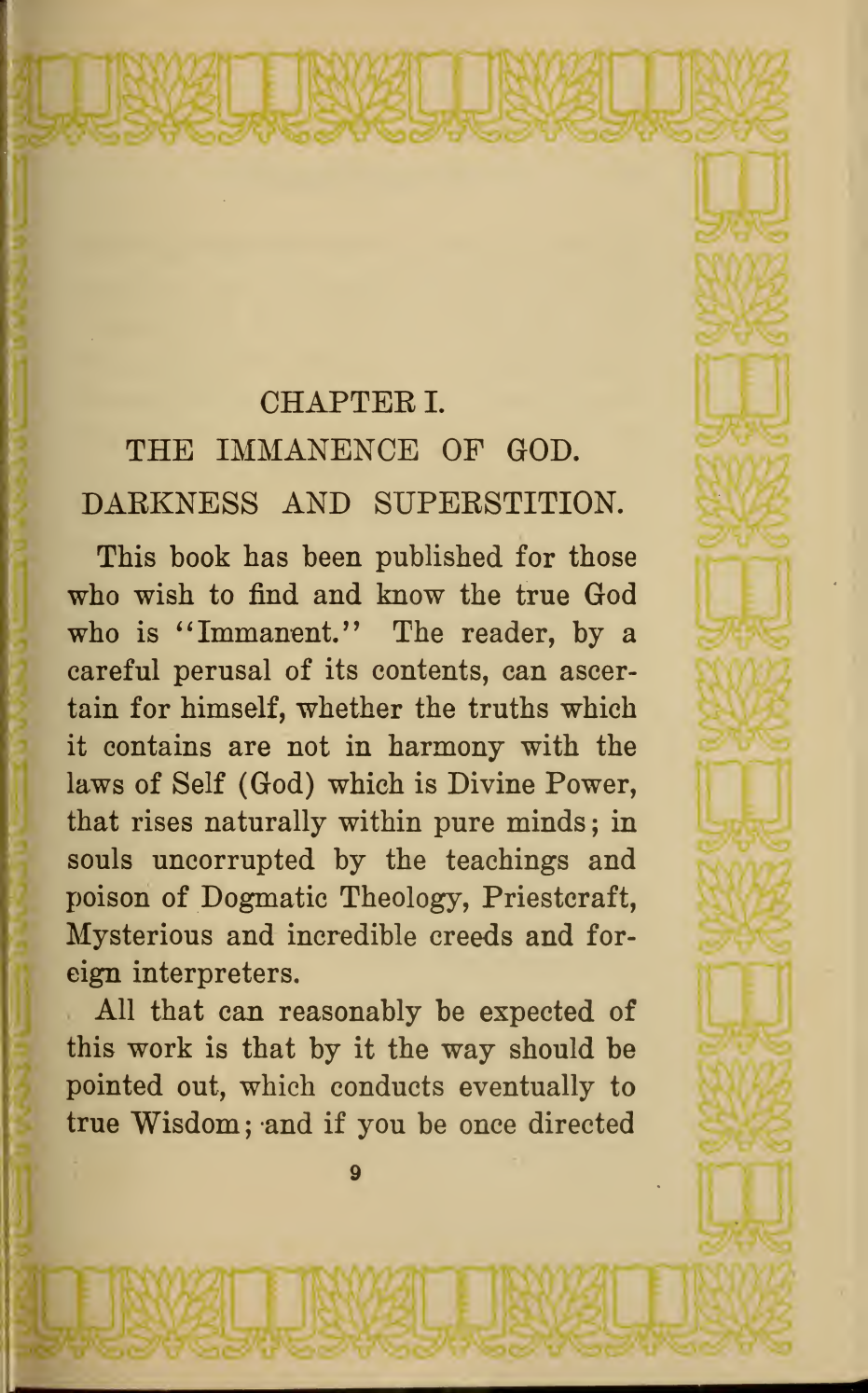
So Prof. George Burman Foster of the divinity school of Chicago university declared yesterday in an address to the Chicago Woman's club.

"The church once supposed," said Prof. Foster, "that it had in the book of Genesis a strictly Israelite heirloom, but how impossible it is for Israel to have brought with it from the desert legends which presuppose a civilization!

"Assyrian and Babylonian literature has revealed to us similar stories of such high antiquity that there can be no doubt of the dependence of the biblical narratives on them. Israel received these legends from the lips of the Canaanites, but

transformed them in time and infused them into its own religious ideas.

“This was how the stories of the patriarchs arose—the Abraham, Isaac, and Jacob stories. These legendary figures were taken from their setting and made a part of the history of the chosen people. It would be easy to understand the fusion, however. Think how much Greco-Roman and German paganism, under a thin Christian disguise, has filtered into modern Christianity.”—*The Chicago Daily Tribune, Oct. 27, 1908.*



CHAPTER I.

THE IMMANENCE OF GOD.

DARKNESS AND SUPERSTITION.

This book has been published for those who wish to find and know the true God who is "Immanent." The reader, by a careful perusal of its contents, can ascertain for himself, whether the truths which it contains are not in harmony with the laws of Self (God) which is Divine Power, that rises naturally within pure minds; in souls uncorrupted by the teachings and poison of Dogmatic Theology, Priestcraft, Mysterious and incredible creeds and foreign interpreters.

All that can reasonably be expected of this work is that by it the way should be pointed out, which conducts eventually to true Wisdom; and if you be once directed

in that way, but are too indolent to follow it, whom can you blame if in the end you find yourself enveloped in disease, superstition, disappointment and utter ruin. For just as certain as you live and breathe if you do not reason, investigate, think and act for yourself in matters of God; preferring to walk in the mist and gloom of incredible creeds, and dogmatism you shall eventually pass into a condition foreign and uncongenial to your Nature, from which there is no retreat.

It may also be accepted as a fact that any religious tenet which is foreign and inconsistent with the original teachings of The Master Jesus, is absolutely and wholly wrong in its beginning and in its conclusion. You, by following creeds, voluntarily choose darkness to light, and you will abide in darkness and superstition for you have preferred ignorance to knowledge. Some dyed in the wool christian may think these declarations may savour of dogmatism, but they are absolutely true nevertheless, and the writer is convinced that every

free thinking, rational man and woman will come to the very conclusions which this book invites them if they will only, with a sincere desire to learn the truth, pursue the line of investigation laid down here. There are many who will do this and by their promulgation of the Truth millions of souls will learn to know the True God.

All who believe in "The Immanence of God" should teach it with sincerity and energy; none should be idle, for the writer could conceive no greater misuse of life than to devote it to selfish idleness, while so many millions perish every year in the sloughs of superstition, ignorance and dogmatic theology.

The near future will witness the labor of thousands of "Christian Masters" associated with the "Congress of Ancient Divine, Mental and Christian Masters," now being founded in this country. The efforts of these "Christian Masters" will be to teach nothing which does not seem to them absolutely requisite as a light to misguided humanity. The combined ef-

forts of these “Christian Masters” will be directed to only one point, and that point is the liberation of men and women from their present system of organized, contented and sublime ignorance, under the rule of Dogmatic Theology, Priestcraft, Creed and Superstition. Through them the prevailing mists and reign of selfishness will be dispelled.

The writer’s object in publishing this book is to sow the seed and to bequeath to misguided humanity and future generations the glorious harvest which will arise from the implanting of a True Religion, and its eventual diffusion over the whole earth, as this Volume will be translated and published in the different languages which are spoken throughout the world. The flame of hope and faith which it shall enkindle in the souls of true men and women will in the end spread all over the universe.

The writer shall pass away, but the seed he has sown will remain after him. There will be Ancient, Divine, Mental and Chris-

tian Masters, Preachers, Missionaries, and Martyrs of these teachings, to the end of time, for they are the original and pure tenets of "The Master Jesus." No power can destroy them; no creed can successfully resist them. Before their final triumph they will meet with persecution equal to that of any of the other grand truths which selfish men have resisted, but have survived to bless.

In the hour of their triumph let its promoters shun the first approaches of corruption. From ministers and priests of religions and creeds this has proceeded, for it is they who have distorted, counterfeited and destroyed the original teachings of "The Master Jesus." To the laity rather than to these does the writer commit his work, for the laity, when interested and earnest, are ever the truest guardians of the *Truth*; and if they be faithful to God (Self), the seeds here sown will never die. While the writer bequeaths these truths to the laity to guard, he exhorts them not to change or merge them into a mere civil

or political partnership, such as the Wesleyans and other creeds have done. Let sincere men and women beware of blending the principles enunciated here with any creed or business, for if they do their ruin will be speedy, and with their downfall will be mixed their own.

It is true that by this means they might seem to prosper; selfishness, as you know, more frequently thrives among misguided and ignorant humanity, than goodness. *Not in vain did a Chinese philosopher say: "Let a man have the heart of a kite, and the talons of an eagle, let him deceive his superiors, and oppress those below him; let him enlist flattery, insinuation, profligacy, and avarice on his side, and he will find them a lasting assistance through life."* However, the triumph is only transitory, and let those who join the Congress now, and in future ages beware for these arts surely lead to darkness and utter ruin.

From earliest times the Masters of the great schools from which "The Master Jesus" received his instruction taught a

pure system of The Immanence of God; that God was inherent in all mankind. These original teachings are not the idea of the modern "church," which is sedulously teaching Paulism and ancient Jewish Doctrines. Reminiscence of "The Original Teachings" coeval with the dawn of mankind on earth, that exist in India, China, in the Central Cities, in Egypt and Etruria, demonstrate the ignorance and delusion of Dogmatic Theology and Modern ideas of God.

There will be many things found in this Book which, though not "accepted truth" in the religious world of today, have for ages, and even unto this very day, formed a part of the belief of many thousands of sincere men and women who desire to join an organization or congress whose sole aim is the promulgation of the pure Teachings of "The Master Jesus;" they will now join with you in the aspiration for a World's Faith. Those who give this work consideration will understand that the

author did not write it as a blind, virulent, ignorant uninquiring opponent of the Modern Church.

THE JEW AND HIS SCRIPTURES, PAUL AND PAULISM.

Any intelligent person not blinded by selfishness, dogmatism, and ignorance can see that the Modern Church and the People of this country do the Jewish people, as a race, a great injustice. Neither the people in this country nor Europe really understand the Jew's true standing or position in the world, and have therefore mistaken the position of the religious system supposed to have come from the Jews among the religious systems of other people. Again the people of today strangely misunderstand Paul and his teachings. The student and keen observer can only come to the conclusion that the man Paul has been made the advocate of the very system he attempted to overthrow.

Paulism is the very opposite of Calvin-

istic exclusiveness and Antinomianism. His Epistle to the Romans was certainly written to expressly advocate and assert the doctrine of universality against Jewish monopoly and exclusiveness. The evils existing today are glaring and most fearful and are to be attributed to the prevalence of Judaic ideas.

Very few men can elevate their minds above dogmatic theology and superstition so as to get a true conception of subjects like these and the writer could say a great deal more as related in Jewish Scriptures regarding the character of Paul, but as stated above very few can get at the absolute truth about the Jew and his Scriptures, Paul and Paulism. That the minds of the masses accept certain statements made by so-called authorities and sink in ignorance, in mental sloth, and sorrow with no real opportunity to emerge from the Pit, is enough to draw tears of blood from the eyes of those who know their shackled condition and wish them well. The writer will never retract or modify anything said here

about the Jewish people or Jewish Scripture; although he regards the modern Jew as a most desirable citizen as he has many warm friends among them and the world could produce none who are more *honorable* or *faithful*. However, this does not blind him to the system or idea of speaking of the Jews as God's chosen people, nor could it be expected that it should do so. Those who care to read the *Notes* in *Book Two* of this Volume will find sufficient reason for the writer taking the position he has as outlined above and what follows here.

As an ancient nation, supposed by some (the blind) to be God's chosen people, the Hebrews were guilty of some of the most shocking crimes; and horrible deeds which blacken the Pages of History; and the strange part of it all is that this country and Europe have for many hundred years suffered and labored under the direst evils, because of the superstitious adherence to Judaic authority, and a belief in their pre-

tended mission as the most favored nation of the Lord God.

The day has come when this superstition should be dispelled—rudely and roughly if you like—by the use of terms and language which can leave no loophole for the men and women of today to misunderstand or remain ignorant of the enormous crimes and sorrow which are traceable directly to the prevalence of Judaic ideas upon those to whom their Scriptures and books have come under the guise of religion and the word of God. Men and women of today should be very careful how they accept their subtle teachings, and the time is not far distant when intelligent people will be opposed to accepting the Jewish Scriptures wholesale and to look carefully before they accept “*antique Jewish teachings and writings,*” for the Word of God, as taught by the modern priests and ministers. When the Jews of Palestine and Jerusalem are looked upon as a people who lived in a by-gone age just as any other

people or nation the modern Jew will be much better off. The Jewish Scriptures have, owing to the superstitious belief in Judaic Authority, done more injury to mankind than the religious books of all other people put together. There is hardly a Jew, of the lower order, who does not even to this day, as a consequence of these books, and the doctrine derived from them, exult in the horrible and foul murder of the innocent Jesus. They rejoice in his crucifixion (*Murder*) as that of a blasphemer, an imposter, and a seditious Malcontent; and shrink not from the superstitious and ignorant invocation—“*His blood be upon us and our children*”—but regard it as an honor and a source of pride. (Matt. XXV, 11-25.)

It is absolutely necessary, therefore, that the *Jew and his Scriptures should be painted in their true colors*, not that the writer has any hatred for the Jews, but because he prefers the *absolute Truth*. Are we ever to obtain good from evil? Are we

to do evil that good may come? Surely none will say so. Are we to abstain from stating the truth, or shall we falsify history, in order that we may conciliate the Roman and Protestant Church or the Jewish Temple? Ought we to exist along with false opinions that we may get this or that one to our side because it is expedient to do so? The writer is positive no sincere honest or just person would advise this.

Is it not a well known maxim that "To suppress the truth is to suggest a lie?" Can there be a worse suggestion of falsehood than to allow any person to believe that the Jews were the very chosen people of God, when their career as a body, during the time of the Children of Israel, has been a violation of every law of goodness and purity? There are, as has been stated here before, in spite of all this, many noble, wise and good men and women among the Hebrews of today; but the doctrines of the many, and the books upon which they base

those doctrines are not worthy of the Sacred attention given them. This is the reason that they have been spoken of as above for a pernicious sect, whether it be Roman or Protestant, is the outgrowth of following the teachings of Jewish Scripture.

The times and conditions of today require and demand free speaking; it is an age of smooth and slimy waters that need to be disturbed. Too many are conventional. The custom of today is to speak gently and kindly, and almost sympathizingly, of crime and criminal, disease and poverty, believing it is all God's Will. Humbug, Superstition and blind ignorance is the many headed sovereign King. The writer abhors such a condition, and detests such a Monarch. Superstition and Dogmatic Theology neither deserves, nor can it demand courtesy. As to Paul much is known of him and his odious passages in his writings, and to these you are referred to for a better consideration of what the “saint” was. It is no wonder that Swedenborg,

who had studied his works for over forty years, speaks of him as “a nefarious character.” Some will feel surprised at this statement; if they do it will be because they have much to learn and more than this will be revealed to them if they begin to brush aside the rubbish and get the Truth. Swedenborg was a great Seer; yet if you treat him simply as a great man of immense knowledge and splendid intellect his opinion of the “saint” (Paul) deserves high consideration and is of more real value than that of professional divines and priests, who have large emoluments to prejudice their views, and dull their intellect—these people would like to keep men and women, if they could, in the same fetters which priest-craft and Dogmatic Theology forged for them decades ago, and to which they perpetually add a new link, as every olden ring becomes worn out, rusty or rotten.

No book could be ever written which would show how man’s power and faith in

self (God) have become exterminated by superstition and creeds. Consonant indeed to right reason and to all true ideas of the Divine Power (God) within the Temple (Man) were the teachings of “Jesus The Master.” In pure and shining lights he placed his benevolence, his love, his tenderness and interest in all. How he pleaded that his gospel be not partial, local, or provincial, like that of Jews and Paulites, but wide and all embracing, like Infinity itself.

“The Master Jesus” idea of God and his method of teaching men and women to believe in the Kingdom of God “within them” when contrasted with the base, narrow, Dogmatic Views of God which are now commonly preached, gleam out brilliantly with hope for mankind. His teachings have indeed been dragged from their Empyrean Throne, and degraded to the level of a rabbinical Lar, who sacrificed all things for the preservation of a robber and an apostate tribe. Let us now restore

his teachings to men in all their pristine light and beauty. Let the true knowledge of God (self) tear down the pillars of the doctrine of an external angry God. Let the Power and Knowledge derived from learning the lesson "Know Thyself" (God) rear aloft the adamantine walls of the True Church of the "Immanent God" where all may wend their way to learn truth, wisdom and benevolence, without one stain of superstition and the errors that are almost general today.

In the present aspect in which "God" is presented to the popular eye, it is difficult either to respect, revere, or love him. His caprice is shocking; His injustice is inexcusable. Because the fabled Adam disobeyed a command, which seems in its trifling nature to be that rather of an Oriental satrap than an omnipotent God, and tasted an apple at the solicitation of his wife, God curses him, and all posterity; dooms them to pain, to misery, and to death, and as many hold to everlasting

damnation in fire; and when his fit of anger has departed promises that He will appease His own wrath, by the murder of an innocent being, who is in truth Himself in another form; so that the act of injustice, which He first perpetrated in consigning unborn millions to a punishment which they did not deserve, is to be wiped away by another act of still more odious wrong, or folly, namely, His own suicide in the crucifixion of His well-beloved Son, whose voluntary, or, to judge from the gospels, involuntary death in some inexplicable manner is to appease his fury, to open Heaven, and give admittance there to those, who, but for that death, must have been perpetually excluded.

All nature, we are told, labors under the operation of a curse launched in a moment of angry passion by Him, who, truly regarded, is exempt from all infirmity; and who, if He had indeed so acted, would appear to be rather an Evil Demon, rather than a Beneficent Parent, and an All-wise

Guardian. It is impossible to disguise from ourselves the horrid nature of this creed; but it is the foundation on which all modern religion is based.

We cannot, if we would, shut our eyes to it, there it stands in naked deformity, in undisguised and frightful wickedness. The priests and ministers endeavor to conceal its dreadful feature by dinning in our ears, "faith," "belief," "mystery," and a host of kindred words which, like skillful jugglers, they commonly use to hide their art; by threats also of "everlasting damnation" if we admit a doubt, but scarcely a day passes in which it is not more and more demonstrated that reason will no longer endure a God or rather a Demon, of this nature; and it has become impossible to believe that Heaven would not reject him if he were there.

That he could have been so long worshipped, furnishes a curious instance how blindly men and women believe when they are under the influence of superstition;

and how utterly they abandon the use of their common sense at the command of priests.

Had not men and women submitted to Dogmas, and wilfully resisted the very plainest truths, and their own common sense and reason, the God of the Jews, and superstitious adherence to Judaic and Oriental Myths, would long ago have been swept into the contempt and oblivion into which Pagan or Mythologic Jupiter himself has fallen; and with infinitely greater reason, too, for none could be as cruel as Jehovah. To arrest misguided humanity in their superstitious beliefs, is the object of this book; to bring men and women back to a true appreciation of the God within them.

Men and women will then know themselves (God) and have the benefit of the wonderful provisions made by the Immanence of God. That mankind may find the “lost” word of The Master Jesus, which has been utterly hidden, perverted, or de-

nied by priests and ministers of error from earliest time, is the grand object of the writer. Men and women must strive to construct a great Temple and crown it with the truth of "The Master Jesus."

Sincere deserving men and women will soon cease to kneel to unholy altars, with which the members of the sacerdotal order have crowded up all the avenues which lead to truth, and waylaid those who sought her Throne.

PAUL AS A TEACHER.

What follows here is part of a letter, wherein one very learned man answered another regarding a subject similar to that under discussion here.

I am sorry that you cannot see Calvinism in the Epistle to the Romans which you cite with approval. What is the ninth chapter but predestination and election? What is verse 21 in that chapter but the

assimilation of God to an all-powerful and unreasoning tyrant who can do all he will with his own? and who is praised and justified for doing so. But even if it were true that Paul wrote some few things that were good, how can this justify, or excuse, the great mass that is bad? And is not the soul-destroying doctrine of Faith without works and the blood-atonement which peoples earth with so many criminals, and hell with so many millions, attributed in a great measure to the dogmas which this man has laid down? To me it is perfectly clear that Paul wilfully and wickedly—a *very Anti-Christ*—set himself up against Jesus, and laboured in every way he could to destroy the creed which He came to beautify and renew. And in this object Paul has been too successful. For one preacher who takes his text and doctrines from Jesus on the Sunday, *there are twenty who take their text and their follies from Paul*; and for one man who models his life upon the teachings of the Jesus, *there are a thou-*

sand who put their faith absolutely in the blood-stained homicide of the first Martyr.

I have not been to China, but I know Europe, and I believe it to be impossible to overstate the amount of sin and hypocrisy, and misery, which it contains. In England, more especially, instead of Seven Trumpet-bearing Angels, we have seventy-seven thousand who daily proclaim from the house tops that we are the most virtuous and happy of mankind, *while all around us gives the lie to the false pretence.* I believe that there is more vice, wretchedness, poverty, and ignorance, in this "happy land" with Paul for its teacher, and the Bible Society for its guardian, than in any other land of which we have record whether in Present, or Past; and that our political system, *which accumulates all the wealth in the coffers of the rich, while it makes the poor every day poorer,* will end one day in a volcano of fire, of blood, and ruin. Were I asked to point out a picture of hell in miniature I need but lead my in-

quirer into some of the frightful slums* of this land and other great European cities where, amid dirt and filth, vermin and disease, and poisoned air, and squalid raggery, and rotten food, and reeking cess-pools, the poverty stricken wretches, whom we count by thousands, and call our brethren, pass their days in blasphemy, drunk-

*Long after this was written I read in that able newspaper, the Daily News (June 25, 1872), the following sketch of part of London on the Prince of Wales's visit to Bethnal Green:—In modern days princes do not imitate the Sultan Haroun Alraschid, and it may safely be reckoned that the Prince of Wales had never before penetrated into the squalid precincts of Bethnal Green. Truly it was a strange, incongruous association, the glittering procession, with brilliant officials, stately guardsmen with nodding plumes, jingling harness, pawing horses, and powdered wigs of state coachmen—all this pomp and glory in Bethnal Green! The very air of the district is redolent of sordid poverty and human misery. The royal procession moved onward between dense rows of people, of whom a large portion have as familiar an acquaintance with the pangs of hunger as the West-end man has of the way to his club. Among the gazers are many gaunt, ragged men, stunted, narrow chested, and spider-limbed, by privation from their mother's breast; of lean, wan-faced women, bare-headed, and in limp, dingy prints, who, as they cuddled to their breasts hydrocephalous infants, gazed in a kind of stunned amazement at the novel splendour. On one side, as the procession moved down the road, were Boundary and Half Nichols streets, whither the police go with the intuition of experience when a thief or burglar is wanted; on the other, Club-row, the scene of the Sunday morning bird fair. Lower down Royalty passed the

eness, and the vilest moral and physical degradation, cursing God and the blessed light, execrating the day they were born, and filled with the most malignant hatred of each other, and envy of all who are more fortunate. And if I can show you many self-made hells of this kind here, can

end of Gibraltar-walk, in the purlieu of which vestrymen own houses into the rooms of which ooze from the sewers percolates; and nearer the Museum, close adjacent to the line of route, were Hollybush Gardens, of good repute in the annals of blood-poisoning. It would have been unseemly to have asked the prince to descend from his carriage, and follow a guide through some of the dismal alleys of Bethnal Green—to enter little rooms where whole families pig together at night on the floor in their clothes; the dens whither children hardly older than his own youngest born, contribute to their own maintenance by pasting labels on match-boxes at three farthings the gross; the attics where the cadaverous weaver—descendant by expatriated Huguenot—is glad to ply the shuttle eighteen hours a day for less than as many pence; the back cellars inhabited by half-bloodless women, who earn their weak tea and scanty bread by making shirts at 1½ d. a piece, and find their own thread. But nevertheless these and many other kindred miseries abounded plenteously in the side streets and squalid “gardens,” as bright sunbeams flashed on the splendour of the passing procession, as the people cheered the prince. And if personal experiences of the kind referred to were not enough for him, he might at least, as the carriage rolled on, glance at shops where are retailed viands not dreamt of in the philosophy of the West-end—cow heel at 3d. a pound, “Staggering Bob” at a penny a slice, pork that passed the inspector by the skin of its teeth, traysful of doubtful “pieces” on which, till the customer should arrive, the flies were luxuriating.

you wonder that there are millions of such which the wicked in other spheres also make for themselves throughout the Universe? and which must ever exist while Vice, and selfishness, on this earth, has rampant power, and Virtue is a thing to be praised, but slighted. And, when I go into an European Church, I find all this set down to an ordinance and institution of God, who has arbitrarily made these ranks and distinctions in society, because it is His Will; and those who pass their hideous lives in this most sad condition are meekly told that it is "that state of life to which it pleased God to call them." Can you find anything worse than this throughout the whole East (Orient), to which you refer me? Has God, indeed, cast all these people into this condition? Has He consigned them to this accursed kind of life? Has He made all these slums and fearful rat-holes, in which thousands upon thousands "made in His image," are destined to live forever, exist in misery, and die of fever

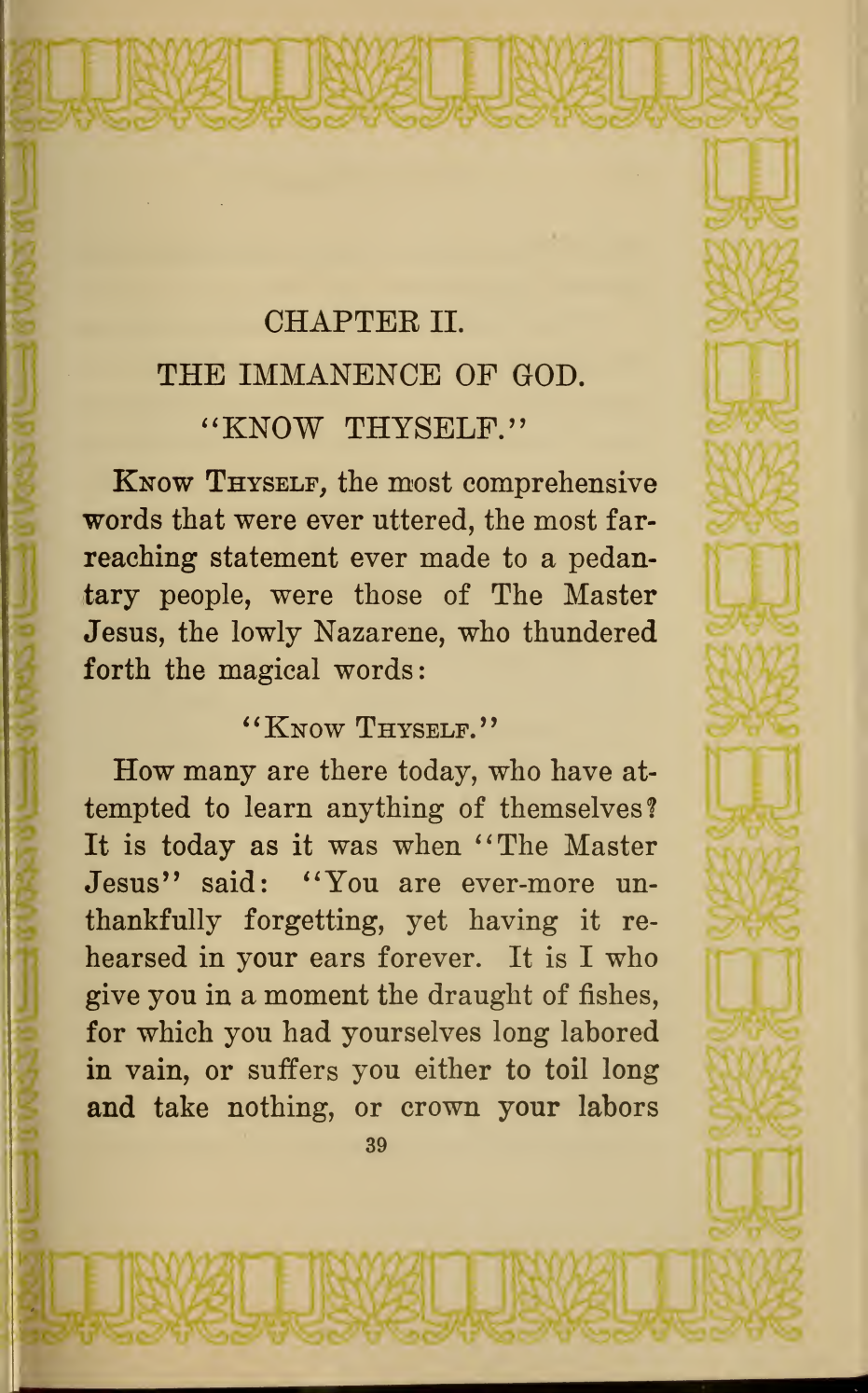
and filth, from year to year? In Europe we are taught all this and many of us act upon it; for if God, their Father, has made these wretches so, why should we interfere, or interpose between the Tempter and the Tempted? for is not every misfortune sent to man only sent as a trial by a merciful Creator? and ought not the tempted mortal to withstand it bravely, like holy Job of old? or even as Jesus himself when Diabolos, or Paul, assailed him in the Wilderness? Hence we shut our eyes to the fact *that our political and wealth worshipping system has produced it all*, and that the earth is wide enough to feed all men well, if only our rulers recognized the truth and acted upon its sacred dictates. Were it not for the holy wellsprings of private charity which seem to flow without cessation under the Auspices of those who are not always pious Christians, I know not what would be the condition of the poor in England; but God surely never meant that our brave and industrious people should be

dependent on personal benevolence and not on their own right hands. But so it is. To resume. I have read a great deal about foreign people, and the result is this, *that I find they are almost always the worse for intercourse with Europeans*, whether they go in the guise of merchants or missionaries. Beyond this I need not advance. I have done all I could, so far as inquiry and research can do it, to make myself well acquainted with the moral condition of each quarter, and I find with sorrow that petro-Paulites (there are but few Christians), are, as a rule, worse than the followers of Buddha, Brahm, or Mohammed; while, to give the crowning point to their wickedness, they hypocritically pretend that they are the best and purest of mankind, and effect to weep over the condition of those lands *from which all true Light originally came, and still belongs.*

I am not a Dualist; for that, in the ordinary sense, means a believer in Osiris and Typhon, Ormuzd and Ahriman, a Good

Principle, God, and an Evil Principle, Satan; each perpetually contending with the other for mastery and dominion—the one, persevering; the other, destroying—each probably in turn to be worshipped by the devotee; the first to confer wealth and give prosperity; the second to abstain from inflicting evil. This is the doctrine falsely and wickedly ascribed to the Fifth Messenger; one of the most splendid luminaries that ever shone upon the earth of man. I doubt if it was ever taught by any but such priests as now preach atonement, transubstantiation, and the like; though the petro-Paulite forgers of the New Testament have advanced a step further, have sought to blend God and Devil into one by assigning to HIM the qualities of a Satan. This is the Dualism of what is *falsely* called the Lord's Prayer, in which God is entreated not to lead into temptation—as if *the Supreme Father of Love and Wisdom were a Jew Fagin, whose peculiar calling it is to seduce and instigate the innocent*

into crime, and when he has accomplished that awful end whose delight it is to torment them in fire and darkness for having followed their Tempter. This is an interpolation into the true prayer which Jesus taught, and which his followers polluted, and it is a portraiture of God which I never can accept; but which I would eradicate if I could with fire and sword, if Reason failed to root it out. I am therefore, no Dualist.



CHAPTER II.
THE IMMANENCE OF GOD.

“KNOW THYSELF.”

KNOW THYSELF, the most comprehensive words that were ever uttered, the most far-reaching statement ever made to a pedantary people, were those of The Master Jesus, the lowly Nazarene, who thundered forth the magical words:

“KNOW THYSELF.”

How many are there today, who have attempted to learn anything of themselves? It is today as it was when “The Master Jesus” said: “You are ever-more unthankfully forgetting, yet having it rehearsed in your ears forever. It is I who give you in a moment the draught of fishes, for which you had yourselves long labored in vain, or suffers you either to toil long and take nothing, or crown your labors

and efforts with a rich and unexpected harvest of plenty.

“KNOW THYSELF,” these words were uttered by the most benevolent soul that ever lived; the Greatest Philosopher, and the only true Master that ever lived, as far as we know, or have any record, was “The Master Jesus,” whose teachings, for obvious reasons, many times were allegorical. This Great Master’s words rang true with hope for the Wise Man as well as the Humble Woman, that faithful soul, to whom The Great Master said: “Daughter, be of good comfort, thy faith has made thee whole.” Matthew IX, Chapters 20-22.

In all the wisdom of the world, in all the philosophy of the ages, no teachings or principles have ever been of any benefit what-so-ever to mankind, when compared with the principles enunciated and taught by “The Master Jesus,” whose teachings, properly interpreted, imply, “Wisdom resteth in the heart of him who hath understanding.” Meaning a knowledge of self, or that wisdom resteth only in the soul of

him who has learned the dearest and most important lesson in the school of life, namely, "KNOW THYSELF."

"The Master Jesus" was great and good enough to say: "The Kingdom and Image of God are within you," meaning literally that God is the soul, and that the soul is the reflex of God, or, that the substance of the soul is the essence of that Infinite and Eternal Energy from whence all life, all power, and all things proceed.

Our environments, the earth, the sky (not Heaven), the trees, and all things, are only the material manifestations of an Eternal Energy, and Eternal Spirit (God).

The most pitiless words ever uttered, the most scathing denunciation ever made, the most scornful words ever spoken by human lips were the words of this Great Master, the Nazarene, when he said, "Ye of little Faith." This great soul knew that "To Him that believeth (not in an imaginary or a man-made God) in himself (God), all reasonable things are possible.

Knowing this, from personal experience,

having been educated to become a Master, he justly spoke against and denounced the one great crime and curse of Mankind, the crime of dis-belief.

It will be noticed by the reader that the writer makes the statement that Christ spoke from personal experience, having, as said before, been educated to be a Master. To many this term may have a different meaning. It will depend upon your acceptance of what the word “Master” means. Many in this country think that it means some “Mystic,” and “Adept,” or some worker in Mystics.

When the statement is made that Christ was a “Master,” it means, literally speaking, that Christ was a “Master” of himself. That Christ was educated, that he had trodden the path and received the instruction of the Masters in India and the Orient. This is a fact that is well known. It is also a matter of record that Christ did belong to the Ancient School of India, “The Wise Men” of the East.

Those who do not believe this had bet-

ter attempt to account for the eighteen or more years that Christ remained in absolute seclusion and obscurity, and then reappeared as a worker of miracles, who startled the multitudes, the Scribes and Pharisees by his work, or better yet, they had better read that really good book entitled, "The Great Work."

It is important that the reader and investigator should not overlook the fact that Christ himself taught the True Philosophy of life, as it has been known by those who have been initiated in the "Great School of Life."

His one great desire was to teach mankind to believe, not in God, but in himself. Christ repeatedly told those around him, and it is a matter of record in the Scriptures that no man has ever seen God, "that God is within me and God is within you;" "Ye hath neither heard his voice at any time nor seen his shape." When he requested his followers to believe, he meant that they were to believe in themselves.

That the man Christ desired everyone to

become a “Master of himself,” is certainly true. When he made the statement that “He who controlleth himself is mightier than he who taketh a city,” this is exactly what he meant, or in other words, that it is of the utmost importance that you “Know Thyself” (God).

When Christ said, “To him that believeth all things are possible,” he meant that when a man believeth in himself literally, he can through and by that belief control himself to such an extent that he brings himself to a literal realization of that which he desires.

The Scriptures will bear the writer out, when he states that Christ always said to the individual, who came to him to be cured of a disease, “Do you believe?” “According to your belief be it unto you.”

It will be remembered that when the Disciples came to Christ and complained that they could not accomplish certain things, that he plainly told them to their face, that the reason they had failed was because they had not sufficient control over

themselves to bring themselves to a state where they really could "believe" that what they wished to do they would be able to accomplish. "For Faith is the substance of things hoped for; the evidence of things not seen."

The writer is not concerned about convincing anybody or discussing the fact as to whether Christ did or did not have supernatural power. His only interest in placing this work before the public in this country, at this time, is to teach man to "Know Himself." And by and through that knowledge, to "Control Himself," and he mightier than he who taketh a city. For if you do not control yourself, then you become like a wave of the sea, driven and tossed by the storm.

When this is carefully considered it becomes a very serious thing, for it is only in man's ability to control himself that he becomes immune to disease and mental ailments, and that "The Mastery of Self is The Making of Man."

How many are there who read these

pages who can give a proper interpretation of the "Parable of the Ten Virgins," and the "Parable of the Five, Two and One Talent," given by the traveler to his servants?

"For whosoever hath to him shall be given, and he shall have more abundance, but whosoever hath not from him shall be taken away even that he hath."

How many ministers, priests, and would-be preachers of the Gospel can explain to you what these parables mean? Can you estimate how many people have been turned against religion, because those who pose as God's agents are too ignorant to understand or explain their meaning to those whom they are receiving pay to save?

You have here the identical condition referred to: "*Let them alone they be blind leaders of the blind and if the blind lead the blind, both shall fall into the ditch.*" When it is understood that if a man has "faith in himself" to accomplish a thing, by that faith he will receive the power and ability to accomplish it, you will then un-

derstand this Parable. As a simple illustration of this principle, the individual who has control enough over himself to bring himself to "believe" that his body is healthy, and will remain in that condition, health will be added unto him.

The individual who does not "believe" that his body is healthy, who has no "self reliance" or "inner faith" that he will remain healthy, then the health or strength that he has, through his "disbelief" will be taken away, and he will be like the servant who had the one Talent given him, and he would also be like the "Ten Foolish Virgins," that which he has will be taken away.

Religion is one thing; Theology is one thing; Science is one thing; What we assume to be true is another thing. From none of these, however, can a man know himself. Christ said, "Seek ye the Kingdom of God within you." It is then you become "A Wise Man."

Many are concerned about the future of the Church. It is true, of course, that the

horrors and desolation of materialism (due to materialistic, instead of a true, or spiritual understanding or interpretation of the teachings of “Jesus the Master,”) and commercialism, are becoming general, and are preferred by many.

These corruptions and causes are due to the ignorance of the priests and ministers to understand “Jesus of Nazareth,‒” and are sapping the very foundation of the Church.

To sum the whole thing up, it is antiquated Dogmatic Theology that has brought the Church, both Catholic and Protestant, to a condition where the modern individual, who dares to think for himself, distrusts it and its teachings.

The teachings of the Church today are purely theistical. Now, what is theism. It is belief in the existance of a personal God, one who reveals himself to man. Christ said, “No man has seen God.” Any person who will study the teachings of the “Master Jesus” must come to the conclusion that he really meant the contemplation

of God within himself, when he said, "Behold the Kingdom of God is within you."

Now, let us go back to the time of Christ and his teachings. Christ was murdered by a Jewish mob. Why? Because He called Himself "the Son of God." "The Jews answered him. We have a law, and by our law he ought to die, because he made himself the Son of God." This is proven—again when it is related, "And they that passed by reviled him, wagging their heads, and saying. "If thou be the Son of God, come down from the cross." The chief priests reviled him, also the Scribes and Elders, so called, by saying, "If he be the Son of Israel, let him come down from the cross, and we will believe him."

Now mind you, and keep before you the fact that Christ taught the "Immanence of God." Verification of this is found in that which follows.

"The Lord thy God in the midst of thee is mighty," "I have told you ye are God's."

"The Kingdom of God is within you,"

“The Father is in me, I in Him, and we in you,” “Ye are the temple of the living God.”

“God is Spirit, and they that worship him in spirit and in truth,” “Seek ye the Kingdom of God within you,” “For in Him we live, and move, and have our being.”

“The Master Jesus” was crucified because He taught that God lies within man; that man and God are one. “I am the Son of God.” The churches today, which pretend to understand and teach the wisdom of this Great Master, close their doors to any person who would dare teach or profess that God, and man’s power to help himself, lie within himself, and there you have it. Just think it over, and you will see that the church today, owing to its blind ignorance, is in the same position toward the real teachings of Christ as were the Jews, King Pilate, the Scribes, the Elders, and the Chief Priests who murdered Christ. This is a positive fact and all the protests and lamentations from the so-called

“Christian Church” today cannot change it.

The Church must take one position or the other in regard to the man Christ and his teachings, where from all the modern, up-to-date, so-called spiritual religion has come. The minister who says that Christ taught Theism, or a Personal God and did not preach the “Immanence of God,” is one who is blind, and is leading the blind.

The minister who acknowledges that Christ did preach the “Immanence of God,” knows that his Church would invite him to try some other method of making his living, as it should, for he is a hypocrite when he continues to preach about a personal God. This being true, any sane person will admit that the teachings of the Master as they are commonly taught and presented by the church today, are just the same as they were viewed by the Scribes and Elders and their murderous horde, who were guilty of premeditated murder, consequently antiquated, inadequate and misleading.

Every one who has ever given the matter any serious individual thought, knows that there is a direct contrast between the conventional religious belief prevalent to-day, and the common views of every day practical business life. That is to say, from Monday until Saturday the individual is all business; but on the Sabbath he puts on his Sunday clothes and assumes an entirely different attitude, especially if he is a church member.

To be plain, it must be quite evident that the Christian Religion, as it is today, does not harmonize very well with the week-day business life any more than it benefits or teaches man to “Know Himself,” live free of disease or to prolong his earthly existence. The Religion of today will never harmonize with the every day life, with its trials and sorrows, until it is presented and taught in the form and manner that Jesus preached and taught it.

The Immanence of God, was the Cardinal Principle of His teachings, and the one great law and principle this Sublime Soul

enunciated was "Faith in Yourself," (God).

The church today, both Roman and Christian, teaches an impersonal man made God. The Roman Church tells you that Salvation from an Eternal Hell, Purgatory, etc., is only obtained by Faith, or "Salvation by Faith." The Protestant Church teaches even in Sunday School Hell's fire, brimstone, the Devil with a pitchfork. The soul that is not saved by having faith in a personal God shall be cast into a fiery Hell and burn forevermore, etc., etc.

The true Religion of the "Master Jesus" is of great moral value, when properly understood, and his true teachings, which He gave to the world, only need to be properly preached, properly and intelligently interpreted, and there will be sufficient for every soul's need while on the earth. His teachings, however, *must be understood as he meant them* before they will ever be universally embraced and accepted by all mankind, all over the civilized world.

The church of today, with its organized

band of ministers and priests, believe that many shun the church and its teachings because they are sinners. In fact, they believe it to such an extent that they do not hesitate to say that those who do not belong to the church are wicked, infidels and devils. It is a common thing, in this country to see an article in some Monday morning newspaper where some divine, (so-called) pours forth his wrath, anger and ignorance at some individual or body of people who have not conformed to the “conventional religious Sunday beliefs of the Church.”

The truth of the matter is that the modern theology of both Churches, Roman and Protestant, is fundamentally alike. Their theology is selfish, dogmatic, misleading, inadequate, antiquated, confounded and so confused with ecclesiasticism, that the ordinary individual distrusts it, and while he may not be able to explain or realize what is wrong, he loses faith in the Church, and as a consequence has very little time or use for “church manufactured” religion.

It is a fact that only about one-sixth of the people living in cities like New York, Chicago, Boston and Philadelphia attend church on Sunday. Eighty per cent of this one-sixth are women and children.

Some writers state that the Church of today has no influence over every-day life. Whether this be true or not, it is a well known fact that many today regard the Churches with indifference and some go so far as to speak out against the Church, while others regard it with silent contempt. Of course, these are sinners, so the minister states at least, and he knows.

The up-to-date, well-read and intelligent business man pays very little attention to the ordinary minister, and very seldom hears or reads a sermon.

The minister and priest who feels hurt and sarcastic at the sinners, and disbelievers outside of the church, should not forget the fact that those outside of the church are, as a whole, just as moral and industrious as those within the church; and that charity, honor, purity of soul and the effort

to save and assist exist outside as well as within the modern Church.

The spirit of "Do unto others as you would have others do unto you," exists in every earnest soul, regardless of whether it belongs to the Church or not.

Evidence that Priests and Ministers are no more pure of soul, or that, as a rule, they are no more moral than any other set or body of men, is easily obtained.

The Chicago Tribune, under date of September 22d, 1908, contains on its first page in bold type, a notice as follows:

"Order Inquiry on Rector."

This article states that a committee has been appointed to investigate charges brought by a number of choir boys against the rector of one of the Episcopal Churches.

Paragraph eight of the same article reads. "Testimony of the boys *who have made affidavits against the rector* will be presented orally."

If this is not enough to convince you that some of these so-called divines are as

Jesus said, "Blind Guides," and only human, you can turn to page six of the same newspaper, same date, and read article number two, second column, on the good conduct of the modern preacher, it may help you to see that the church fails. That the doctrines of religion have failed to secure the professed object of the church, or to promote self-control or purity of the heart, even in ministers, there can be no doubt whatever.

This article states in bold head-line type, "Name of Pastor Involved." In the first paragraph we read that Mr. ——— bases his suit on an alleged indiscretion committed by his wife. He names as correspondent a minister, the Rev. ———.

While the first paragraph states the suit for divorce by the wronged husband on the "alleged indiscretion" of his wife, paragraph five reads as follows:

Mr. ——— testified that one night he had occasion to go to a down-stairs room for a glass of water. His attention was attracted by a light pouring through a key-

hole, and looking through, he saw Mrs. — — and — — —. Mr. — — — paid four more visits to the keyhole on as many evenings with the same results, he testified.

The moral conduct of many divines is not much better, according to newspaper reports, than those who took the monastic vow of the life of celibacy. In other words, the religion of the modern church does not seem to be able to accomplish its professed object, even so far as to assist some of its ministers in maintaining and defending their chastity.

Regarding those who took the monastic vow, we find by referring to ascetic writers that the usage of certain faiths has doubtless been instituted from good motives. Experience, however, has shown many of them to be morally objectionable. The celibacy of the olden times was based on the expressions in which St. Paul recommends the unmarried state, rather than the married state, as more favorable to a devout life. But to make that which suits exceptional persons into a law binding on the

average person must always incur the risk of abuse. History shows that moral evil from this cause has been very widespread. After an examination of the words of the ascetic writers—the nature of the evidence being “Unfit for publication”—the general result of our inquiries may be stated as follows:

(1.) That the monastic vow of the life of celibacy failed to secure the professed object of the institutions in all but a few instances, and that it did not promote the purity of heart which was acknowledged to be its only good end. (2.) That, besides cutting men from the common enjoyments, duties, and sympathies of life, the work of maintaining and defending their chastity absorbed almost the whole energies of those who sincerely labored at it, so that to be chaste in fact and in heart was pretty nearly the sum of what many could do, even with the aid of starvation, excessive bodily toils, and depletic medicine, to say nothing of his prayers, tears, and flagellations. (3.) That the monastic institu-

tions, even during their earlier era, entailed the most deplorable miseries, and generated the foulest and most abominable practices, so that for every veritable saint which the monastery cherished it made two wretches whose moral condition was in the last degree pitiable or loathsome.

The writer has no quarrel with the Church nor its ministers, for there are many faithful, self-denying and earnest ministers and priests identified with the modern Church, and he has full knowledge of the unjust criticism hurled toward these ministers and priests by the ignorant materialist.

All of this, however, does not invalidate the facts laid down here, for it is a notorious fact that the ministers and the church are fast losing their hold and prestige generally all over the world. The reason for this will be readily seen by those who have carefully and without prejudice read the foregoing pages of this volume.

Some of the leading authorities on the subject declare that gradually and gradu-

ally the civilized nations of the earth are becoming separated from, and are losing respect and reverence for the Christian faith.

Many claims have been made by Protestant ministers that the Catholic Church is not holding its own. Still others claim that the Christian religion will in time lose its hold on the people.

The fact of the matter is, that the Roman Church is no worse off in this respect than the Protestant. However, it is true, that, generally speaking, the people as a whole are displaying a strong inclination to alienate their interests from the church both Roman and Protestant. Again the spirit of the times seems to be such that those brave and true men who understand the teachings of the Master will be recognized by the masses as expressing the true Christian spirit; and those who have in the past preached about a "Fiery Hell, the Eternal Punishment of Sin, the Golden and Pearly Gates of Heaven," from the denominational pulpit are only pleading that

dogmatic Theology should be accepted, even by the thoughtful.

Certainly no sensible person believes these dogmatic teachings. The ordinary minister really thinks that he already knows enough about the Gospel and would throw up his hands in horror were he advised to make a closer study of the teachings and life of the Master Jesus as recorded in Matthew. It is very doubtful, if he did understand, whether he would dare to teach them.

The writer doubts, after interviewing ministers on the subject, whether all of them really do accept or believe some of the statements they make.

The regular preacher very seldom attempts to explain the teachings of the Master so they will assist mankind to health and soul salvation, or help him with many of the problems of earth life.

One of the ablest writers on this subject says: “The ordinary way of preaching the Gospel is to avoid saying much about what the preacher believes the Gospel to be.”

The literal truth of the whole matter is that the masses of today are losing interest in the "Trust" religion preached by a minister who does not know how to save his own soul, who does not know how to control himself, who has never learned the lesson, "Know Thyself," who does not even understand the principle of curing disease as the Master did, who can neither understand or explain the teachings or parables of the Master.

The church which attracts the most attention is not the church which has accomplished the most in the direction of intervening between man and disease, so as to make him invulnerable or to assist him with his sorrows and mistakes of earthly affairs, neither is it the church which says to deserving humanity: Come unto me, all that labour and are heavy laden, and I will give you rest" —help.

The average church today does not pretend to give help; it demands help, as was evidenced by the lamentations of a certain lady, who was sorely troubled because she

could not mail a check for fifteen dollars pew rent which was due as per notice mailed to her.

No, the church which is respected, a success, is the church which can boast of having the best pipe organ.

Considering all this, is it any wonder that the churches have to resort to subscriptions, social doings, popular advertising, etc, to attract the people in order to keep the churches out of financial distress?*

Whether the churches are saved, or whether they are not saved, does not concern the writer as much as the fact of teaching mankind to understand the Gospel

*** PASTORS WILL FORM A UNION; HOPE TO IMPROVE CONDITIONS.**

Boston Minister Leads in Proposed Plan to Secure Better Salaries—Will Act Along Lines of Labor.

Boston, Mass., Oct. 18.—[Special.]—Declaring that many of the Boston ministers are unable to support their families on the small salaries they receive and that several of them are forced to till the soil for a living, the Rev. Herbert S. Johnson, pastor of the Warren Avenue Baptist Church, advocates the formation of a ministers' union, and a meeting of Boston pastors of all Protestant denominations will be called at once—The Chicago Daily Tribune, Oct. 19, 1908.

and true teaching of the Master Jesus. The churches are supposed to save men and not men save the church. Then and only then will man have a religion which teaches a real, true, living faith in God (Himself); it is then that he will understand the words of the Master, who said, "For whosoever hath to him shall be given, and he shall have more abundance, but whosoever hath not from him shall be taken away, even that which he hath." He will then have a religion that will harmonize with his soul, and fit into his daily life; he will seriously consider the spiritual meaning and use of his life.

Every intelligent, earnest soul desires such a religion. Every earnest man and woman is waiting for it. Salvation of soul and body interests mankind generally. To know God. (Thyself) fulfills the desire of the soul. To teach a religion that bears fruit, develops soul, spiritual and bodily powers, places in the hands of every man a remedy to save himself.

The souls who compose the civilized na-

tions of the earth today are not irreligious. Earnest men and women who doubt and distrust religion, as it is taught by the church, are not sinners, neither are they devils because they will not encourage or identify themselves with a religion which only makes passing allusions to the essential things of life.

A religion that will appeal to all that is truest and best in mankind and is destitute of dogmas is one that will appeal to mankind. A religion that will free man from disease, develop the deepest spiritual principles of his soul (God) and bring out confidence, self-reliance and hope, is bound to convert. Jesus was born with the conviction that God was, and is, in evidence in all things, even in the soul of man. That “God is Immanent.”

He who will study the teachings of this Master will learn to know God. All over the world people are seeking, searching and striving to develop and understand the power (God) within themselves. To associate the soul (God) with a personal or

man-made God is to identify yourself with the ignorance and superstition of the past ages.

Once man begins to study the teachings of Christ as they really are, he will awake to the great possibilities of self (God) and the real true benefit to be obtained from a universal brotherhood of peace and good will toward all men.

Every living thing on the face of the earth affirms the existence of a supreme, intelligent power and force, which is God. All power manifested in the universe is only an expression or manifestation of God. In the smallest flower, in the largest tree, as in yourself, you see God manifested. "God is Immanent." How could God be outside or external from the universe? This fact is so obvious that one wonders it needs affirmation.

The minister and priest speak of God as if he were separate from us, sitting in some unknown spot, keeping tab on all our movements and actions; angry, when we disobey him and happy when we obey him; always

watching, fretting, and ready to destroy or smite down those who do not become saved. Of course it would not do to make fun of such an important subject, but how many can accept the statement that Jesus was the only begotten Son of God, whom God pre-ordained should suffer and die an ignoble death at the hands of a crazy mob of ignorant, misguided, revengeful people.

Any person will see that this and other accepted standard statements of the Church do not explain or show to man his true relationship to God, the “all power” in the world.



CHAPTER III.

THE MURDER OF "THE MASTER JESUS."

The faith and religion of the Christian Church has been partially indicated in the foregoing chapter. To be plain and brief the assumption of the Church is that God preordained that the Galilean should die on Calvary's cross; should become, as it were, a sort of a self-offering for our sins and transgressions.

How is it that Jesus should be put to death to save future generations yet unborn and who had as yet committed no sin or transgression against a whimsical God? This would seem like paying a debt before it had been made.

Now let us approach and handle the subject under consideration from a sane and common sense standpoint, and take a normal, everyday, practical, human view of the

subject matter under consideration. To do this we must eliminate superstition, sentimentalism, creed, dogmas, selfish purposes and personal designs. The individual who allows his views to become either sentimental or conventional will always arrive at a false conclusion.

Now, as a matter of common sense, if, in the beginning, as stated in Genesis, there was a God that was all powerful, all seeing, all wise, etc., who could, according to the tale related in Genesis, which is simply and literally nothing else but an Oriental myth (this will be found true by those who make any investigation of Eastern or Oriental literature), make the earth in six days, and simply say, “Let there be light,” and there was light, it is not unreasonable to suppose that if he had so desired he could have made mankind sinless, or so constructed the human being that he never would sin.

It would be just as reasonable to accuse God of making an oak tree with grapes thereon, and then becoming angry and dis-

appointed because they were not acorns. In other words, if God had intended mankind to live a sinless life, then the human soul would be destitute of those elements which manifest themselves, and which we are pleased to call sin.

It is more reasonable to suppose that sin is necessary, that goodness and purity are only manifested, become conspicuous and are known because there is such a thing as sin. In other words, if there were no sin, there would be no such thing as goodness. If there were no darkness, we could not realize light. If there were no such thing as disease, our appreciation of health would be very small indeed.

The assumption of the Church is that God made man, was disappointed in him, and sorely worried over fallen humanity; that his attitude toward his children was one of displeasure. After a while, so the story goes, God had a desire to save the children of the earth from sin, and in order to accomplish this it was necessary for him to sacrifice his only begotten Son. It is not

told who demanded this justice, whether it was an idea that God had or whether somebody above God dictated it. However, it seems patent that justice demanded that mankind be punished.

The means of saving us from punishment and eternal torment, so the tale continues, was found in the son of God, whose fate it was to intercede for fallen humanity.

If we accept the story literally, God pre-conceived the whole idea and scheme, stage settings and all, for the blackest, foulest, most cowardly deed recorded on the pages of the history of the universe, the murder of the Master Jesus. Jesus must become a sacrifice, according to the orthodox view, die a tragic death at the hands of his enemies, be reviled, tortured by those whom he had attempted to teach; those he had worked, early and late to help, were to kill him on the cross.

What a horrible deed, what a revolting, tragic manifestation of the blood-thirsty vengeance of a maddened mob. Mobs of this kind and type swept the streets at Spring-

field, Ill. Popular half-crazed passion exists today as it did at the cross. What an object lesson to place before an already sinful people, what a conspicuous, glaring staging of crime by God!

Still we are told that this same God commanded, "Thou shalt not kill." If this be true, why did he excite mankind, whom he was trying to teach to "Sin no more," to commit such a dastardly murder. Many will say that this was God's plan of saving fallen humanity. Here we have the same old threadworn, conventional excuse; the same old musty garment which many jump into to hide their ignorance and to protect their chosen religion or creed.

For a long time, founders of the Christian religion and their successors, who teach Dogmatic Theology, have tried to show how the death of "The Master Jesus" potentially achieved the salvation and redemption of men. Theological phraseology refers to Jesus as having died for our sins. It would be far more sensible to say that the death of Jesus was due to the vengeance of selfish men.

The salvation of men is referred to by these ministers in a way to impress one to believe that it would save posterity or succeeding generations the afterdeath effects of their transgressions and sin.

How could God, assuming that such an individual (Deity) exists, make it consistent that the sins of mankind would receive atonement by having other men (those who murdered Jesus) become more guilty than mankind, by being guilty of this terrible deed, for surely their guilt would be greater.

The belief that sin can be, or ever was, atoned for by this process will be repudiated by modern men, not interested in promulgating the doctrine of Dogmatic Theology. This is obvious.

It seems, to make the story complete, that God was now satisfied with the sacrificial death (murder) of his only begotten son. But we, as individuals, must have faith in this kind of a God, or we will go to that place where souls burn forevermore; the hole of eternal torment. We as a mass

must make peace with our Holy Redeemer, or suffer endless torment to please and satisfy a displeased God.

If we accept this view we must assume that God upset the Apostles' Creed, the Ten Great Beatitudes, one of the tenets of which is, "Blessed are they which do hunger and thirst after righteousness," by causing his children, whom he had sent his son to save, to hunger and thirst after vengeance and blood. Again, God also forgot or intentionally made murderers out of his children, to whom according to "The Ten Commandments," sixth paragraph, he said; "Thou shalt not kill." Ex. 20:13.

His children and, mind you, at his dictation, also disobeyed the ninth admonition of the commandments when they deliberately lied about the Master Jesus, for does it not plainly say, "Thou shalt not bear false witness against thy neighbor." Ex. 20-16.

In Genesis III: 7-8: Rom. V:12, we are told that "Sin brings guilt, depravity and

death.” Then God deliberately and intentionally made sinners out of his chosen people, for certainly there is no greater sin than murder and, accordingly as a matter of fact, those poor, ignorant, misguided souls who murdered the “Master Jesus” must have gone down to depravity and death. If this is true, how can these souls, who became guilty of sin to carry out God’s idea, love God, when he deliberately made them sin? But they are supposed to do this very thing according to Mark XII:30-31.

“Thou shalt love the Lord thy God with all thy heart, with all thy soul, and all thy mind and with all thy strength.”

What has been said on the last few pages of this book regarding the death of “The Master Jesus,” is in accordance with the accepted view and belief of the Church today, referring directly, of course, to that part which speaks of God’s idea, and the sacrifice of his Son.

To attempt to justify all this is what the Church has been attempting to do for

years. That they have failed, in the eyes of the masses, is proven by the fact that the people of today are leaving the church and seeking the light and truth in another direction. It is a patent truth that no man will ever discover the light or find God only when he obeys the Master by seeking the "Kingdom of God" within himself. To "Know Thyself" is to know God.

To do this you must clear away the rubbish, separate the wheat from the chaff. Knock, and the door will be opened unto you. That all will do this is not expected, for,

"Behold, a sower went forth to sow."

"And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up."

"Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth."

"And when the sun was up, they were scorched, and because they had no root they withered away."

“And some fell among thorns, and the thorns sprung up and choked them.”

“But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.”

“Who hath ears to hear, let him hear.”

“And the disciples came, and said unto him. ‘Why speaketh 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.’ ”

“For whosoever hath to him shall be given, and he shall have more abundance, but whosoever hath not from him shall be taken away, even that he hath.”

“Therefore speak I unto them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand.”

“And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand, and seeing, ye shall see, and shall not perceive.”

“For this peoples’ heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

“But blessed are your eyes, for they see; and your ears, for they hear.”

“For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.”

“Hear ye therefore the parable of the sower.”

“When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside.”

“But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.”

“Yet hath he not root in himself, but

dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended.”

“He also that receiveth seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.”

“But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.”

Now let us take this twenty-third verse, twelfth chapter of Matthew. What does the master mean when he speaks of the seed that is received into good ground? He means that the man who receives wisdom into his soul and has faith in his Himself (God) will bear fruit and bringeth forth one thirty, sixty and hundredfold.

This is what he means in the eight verse, same chapter, when he says: “The seed fell into good ground (the one who has faith in God—(Himself)), and fruit in abundance was brought forth.”

Now right here is where you have it; here you can understand what the literal meaning of the parable in the twelfth verse, same chapter, is. This verse tells you that if you have faith in God (yourself, remember), you will receive and have more abundance. But if you have no faith in God (yourself) from you shall be taken away, even that which you have.

Many who have lost their health, and other things that they most desired to retain, have cursed and fumed at an imaginary God, blaming him for their most deplorable condition or loss. You may not take this view. Many will not; for the seed fell among thorns, and the thorns sprung up and choked them.

Doubt of self (God) is the thorn that chokes you, my friend. Materialism and Dogmatic Theology, and Superstition, lead to the stony places. Could there be anything more natural, more divine, more sublime, than the satisfactory contemplation, faith and confidence in self (God)? Is there a more beautiful sight to behold in

all the world than the eyes of a child beaming with confidence and satisfaction of an expectant soul? Some young boys and girls, before their intellect becomes dulled by Dogmas and superstitions, have more confidence and faith in themselves than some men.

You may say that you cannot interpret it this way, or take this acceptation or view of the words of “The Master.” Let me ask you this: Do you claim to be better posted than were the very disciples of “The Master Jesus”? Do you not understand that he spoke in parables only? What other logical, sensible, human interpretation can be had? Indeed, there are many wise mortals today who had better try and understand the parable of the sower, also the parable of the mustard seed.

Remember that the harvest truly is plentiful, but the laborers are few. If you cannot understand or interpret His parables, why do you profess to know so much about His teachings, God and Religion?



CHAPTER IV.

THE NATURAL OR HUMAN CAUSE OF THE DEATH OF THE MASTER JESUS.

In the previous chapter the death of "The Master Jesus" was considered as it is accepted, received and taught by the Modern Church. It hardly seems necessary to point out the fact that the conventional view of the Church as it is enunciated today by the minister or theologian presents their claims and beliefs in language that is vague, and many, when cornered, are unable to explain or interpret the teachings of The Master, and are very reluctant about committing themselves by stating just how, or why, they believe it was necessary for God to have Jesus murdered before he could consistently and freely forgive the transgressor. Surely the only true way to view the death of

Jesus is from an every-day, human standpoint. We have no right to regard it otherwise.

Of course the theological preacher believes that the masses of today should accept dogmatic, theological teachings, whether they are a benefit or a draw-back to mankind in general he never stops to consider.

Now let us slowly, sensibly, humanly, and dispassionately take up the fact of the death of Jesus of Nazareth on the cross of Calvary, and find out the earthly cause. What right have we to go beyond the facts as they are related? What right have we to countenance and excuse coldblooded murder at the hands of a vengeful mob? What right have we to look or speculate about their being of divine origin? What kind of a religion is it that condones murder?

The real cause of the death of Jesus was that he was a man who would not tolerate the injustice that prevailed during those times. His soul revolted against them. This becomes plain on many occasions.

His moral nature was so great that he accepted death rather than desert the cause to which he devoted his life. He saw wickedness on every hand around him. His wonderful personality, his impressive teachings alarmed the Chief Priests, the Rulers and the Pharisees of Judea.

It was these treacherous and unscrupulous individuals who planned his death. These ecclesiastical rulers and governors of Judea plainly saw that the young Galilean would soon have a tremendous following if something was not done and done at once. Indeed, his public ministry, brief though it was, aroused the people, as they expected he would restore their kingdom.

Jesus plainly saw and realized that these rulers, priests and head men were base and unscrupulous rulers and priests, and that they were misleading the people. Knowing these things, and being a man whose code of morals and rectitude was most exacting, he did not attempt to conceal his contempt or hesitate about publicly denouncing them. That he provoked and of-

fended these rulers of the nation is plain; there could be no compromise.

The Scribes, Priests and Pharisees then set to work to plan his execution. The Chief Priests offered Judas Iscariot thirty pieces of silver if he would betray Jesus. Did not the Chief Priests, Scribes and Elders assemble together to consult and plan that they could take Jesus by subtility and kill him?

Was he not killed at the time that two thieves were? God planned all this for His only begotten Son? Possible, of course, but not probable.

“Then there were two thieves crucified with him, one on the right hand, and another on the left.”

“And they that passed by reviled him, wagging their heads.”

The thirty-seventh verse of Matthew tells plainly that “The Master Jesus” was killed because he was accused of being “KING OF THE JEWS”—as the following shows.

“And set up over his head this accusa-

tion written, THIS IS JESUS, THE KING OF THE JEWS.”

The Chief Priests, Pharisees and Scribes wouldn't countenance this and The Master was crucified. If he had been in a country where the men were executed by decapitating or hanging, instead of killing on the cross, the scaffold or guillotine would be worn in miniature size around the neck of the extra pious instead of the cross.

Now just think, isn't all this very modern and natural in its way? Nothing very supernatural or mystic about all this, is there? It's all very human, or rather, inhuman.

That Jesus had provoked these men is true. They hated and feared him as a dangerous teacher. The Jewish people admired him, for he taught them as one having authority, and not as the Scribes. In fact, the common people loved this Great Master, for we read, "And, behold, the whole city came out to meet Jesus." Again we read where a great multitude followed him.

That Jesus did not hesitate about de-

nouncing those who were in authority at that time is indeed plain.

"Woe unto ye, Scribes and Pharisees, hypocrites, ye blind guides, which strain at a gnat and swallow a camel. Ye are like unto whitened sepulchers, which indeed appear beautiful outward, but are within full of dead membranes. Outwardly you appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

If talk of this kind did not provoke the rulers, and arouse their hatred so they desired to have Jesus put out of the way, it is very strange indeed. The reason is certainly a human one at least.

However, what really precipitated the death of Jesus was his conduct in the Temple, where he accused the money changers and dove sellers of turning it into a den of thieves. He even turned over their tables and cast out those who bought and sold, saying: "My house shall be called of all nations the House of Prayer,

but ye have made it a den of thieves." He even forbade any man to carry any vessel through the temple.

It was then that the chief priests and elders took counsel against Jesus to put him to death. He was forthwith arrested, after one of his friends had cut off the ear of one of the priest's servants. Jesus told the man to put up his sword, and after some further talk he was taken before Caiaphas, the high priest, where the Scribes and the Elders were assembled. As soon as Jesus was in custody popular opinion quickly turned against him. His enemies, the rulers of Judea, had acted with dispatch. They had sized up the situation and their plans were successful. The mob howled for his life. The Priests and Scribes urged them on until nothing would satisfy them but the life of the man who was guilty of no crime, only that he had become too popular.

King Pilate knew this and tried to reason with the mob, but soon saw it was useless, so he declared his innocence by taking

water and washing his hands before the multitude, saying, “I am innocent of the blood of this just person, see ye to it.”

Jesus’ death was nothing else but judicial murder. Popular, half-crazed passion and sacerdotal spite was gratified. The vengeance of a maddened mob had been satisfied.

The fury of a foolish, misguided people had vented itself. The crown of thorns rested on the head of the Master. The soul that had been exceedingly sorrowful had passed on. No act of the lowly Nazarene showed him a moral coward. His noble character and courage stood the test. His life of self-devotion ended on the cross.

Any person doubting that public sentiment could be aroused to a point of maddened frenzy, where whole multitudes rose up against those who taught customs and religion, which were not considered lawful by the Romans, need only to refer to the experience of Paul and Silas, who were drawn into the market place unto the rulers of Philippi, the chief city of Macedonia,

who quickly took them before the magistrate, saying: "These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."

Instantly the multitude rose up together against them, and the magistrates rent off their cloths, and commanded to beat them. Paul and Silas then had many stripes laid upon them in public, and they were cast into prison. Wherever Paul went he received scourings and imprisonment, and many other indignities, and finally suffered death itself by martyrdom.

Claim has been set up by some that Jesus was not Jewish, but an Aryan. If there had been any taint of proselyte's blood in the Master Jesus there would have been no hesitation on the part of the Jews, who made all sorts of accusations against him, of repudiating the claim of his being of royal descent.

Testimony shows that at the time of His crucifixion none accused him of being of foreign descent.

Advanced Biblical students give very little credence to Jesus having been born of a virgin. Certainly nowhere in the new Testament is it spoken of. We do, however, find in Galatians IV:4. “But when the fullness of time has come, God sent forth his son, made of a woman, made under the law.”

We find in Hindu writings that the Buddhist Messiah was born of a virgin. The Oriental myth about the Buddhist Messiah, and the Christian view of the virgin birth of Jesus are identical, the only difference being, one is an Oriental myth, the other a Christian dogma.

The historical tale about the Son of God and redeemer of man being born at Bethlehem, of Judea, is of Hebrew, Greek and Roman Origin.

Luke claims Nazareth as the home of Mary and Joseph. Matthew says that their native place was Bethlehem. So there you have it. What are you going to do about it?

Why was it necessary for Jesus to have

an abnormal or supernatural birth? There was certainly nothing supernatural about Jesus or his teachings. Why is there no more evidence of it? Why do we find its parallel among the legends of India?

We find in Al Koren, or Alcoran of Mohammed,* which is a translation giving to the western student particulars regarding the religious and civil institutions of this foreign nation, this statement:

“Christ, the Son of Mary, was no more than an Apostle; other Apostles have pre-

*Mohammed was the law-giver of the Arabians, and the founder of an Empire, which, in less than a century, had spread itself over a greater part of the world than the Romans were ever master of.

The Worshipping of images and the doctrine of Transubstantiation, are great stumbling blocks to the Mohammedan advancement. However, any church who teaches this doctrine is very unfit to advance these people.

The writers of the Romish Communion, in particular, are so far from having done any service in their refutations of Mohammedism, that by endeavoring to defend their idolatry and other superstitions, they have rather contributed to increase that aversion and antipathy which the Mohammedans in general have for the Christian religion.

It is certain that many Christians, who have written against them, have been very defective this way; many have used arguments that have no force, and advanced propositions that are void of truth. This method is so far from convincing that it rather serves to harden them. The Mohammedans will be apt to conclude we have lit-

ceded him; and his mother was a woman of veracity; they both ate food."

The Bible is not a perfect and infallible record by any means. Of course, Dogmatic Theology teaches that it is the book of God, and some there are who think God wrote it. The truth is that it is a book of man, an ancient work which covers many centuries, and relates what men, who have lived and died, have to say about God, life and man. No one should look upon it as being infallible. Neither should they condemn it literally.

Jesus himself criticised and rejected

tle to say, when we urge them with arguments that are trifling or untrue. We do but lose ground when we do this; and instead of gaining them, we expose ourselves and cause also. We must not give them ill words, either; but must avoid all reproachful language, all that is sarcastical and biting; this never did good from pulpit or press. The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them. *The rule is,* Not to quit any article of the Christian faith to gain the Mohammedans. It is a fond conceit of the Socinians, that we shall upon their principles be most like to prevail upon the Mohammedans; it is not true in matter of fact. We must not give up any article to gain them; but then the church of Rome ought to part with many practices and some doctrines. We are not to design to gain the Mohammedans over to a system of dogmas, but to the ancient and primitive faith.

many statements contained in the Old Testament. That there is much good to be obtained from this ancient book cannot be denied, and the one who understands the teachings of the Master Jesus is well off indeed.

However, the fact should not be lost sight of that the Bible, in its presentation of God and Life, as viewed by men (Jews) of bygone days is not an infallible book. Of course, you do not want to become a rec-torate, and believe that all that is related in the Psalms, for instance, is the manifesta-tion of God's word, for it certainly is nothing else but the heartrending cry of an outraged Jewish prisoner.

The ancient books of Hebrew were some-times written on leather or whole skins of parchment. In Egypt they were written on Papyrus. At first they were written on lines the full breadth of the skin, but later the parchment was cut into stypers and divided into pages, but only written upon one side. Each end was attached to a roller, with handles, which were rolled in-

ward towards one another. The book commenced on the right side, and as each page was read the reader rolled it around the roller in his right hand, at the same time unrolling a fresh page from his left. This was called “a roll of the book,” and each book of the Bible formed a separate roll, which, when not in use, was carefully put away in a metal case.

Everybody who has read, “A Short History of the* Bible” by Bronson C. Keeler, knows that the contents of the Bible were voted upon by different councils of the church; that books were included in early centuries which are no longer regarded as a part of the sacred scriptures; that many of the books now in the Bible were for centuries not a part of it; and that bishops and synods, and councils labored long to agree upon what books should be considered canonical and what should not be. But the general knowledge has been indefinite. Few people are aware, for ex-

*A copy of Mr. Keeler's book can be obtained of de Laurence, Scott & Co., 1514 Masonic Temple, Chicago, Ill., Price \$1.25, cloth, prepaid.

ample, that the book of Revelations was for 1,500 years rejected by the Eastern branch of the Christian Church, and was voted into the Bible by that branch at a council held in Jerusalem in 1672. The aim of Mr. Keeler's book is to go over this entire ground from the beginning of the Christian era to the present time and to furnish all the facts concerning the formation and development of the Bible canon, giving briefly but succinctly the views of each bishop and the action of every council having any influence on the contents of the sacred volume. Mr. Keeler does not deal in opinions. He simply states facts, and gives a reference for each fact to the early Christian fathers and other recognized authorities; and it is believed that his book throws much light on a hitherto obscured department of religious history.

*Any one who is interested can read Mr.

*From Mr. Geo. Jacob Holyoake, London, England, to the publisher:

I have often wished that some writer, who had a learned head and a lucid pen, would give us a brief yet comprehensive account of the Books of the Bible—how we came by them—when the world first got them—and what were the qualities, characters and pretensions

Keeler's book with great pleasure and profit. He gives a clear and intelligent account of the growth of the Bible. He shows why books were received as inspired, and why they were rejected. He does not deal in opinions, but in facts; he refers to the

of those who first imposed them upon credulous and superstitious believers. Often I have wished that if such a book were written, some publisher, having the ear of the Free Thought world, would issue it. Great was my surprise and pleasure when I saw at Washington, Bronson Keeler's "Short History of the Bible," we have, and the marvelous number of suppressed Scriptures—all Christian, all curious, all instructive—most of them wiser, all equally authentic, and all believed to be equally divine by those who had better means of judging them than we have. All who are Christians—all who think they ought to be—and all who are not—should read Mr. Keeler's "Short," masterly and wise book.

The New York Sun (Sunday, Oct. 9, 1881), in a review occupying four and one-quarter columns;— "On what questionable grounds some writings were admitted and others excluded from the Christian Scriptures is briefly, yet effectively, set forth in a monograph entitled "A Short History of the Bible," by Bronson C. Keeler. The writer of this striking essay has not drawn his materials from the German rationalists, but bases all his assertions on the statements of Christian historians and commentators, and especially on the writings of the Christian fathers, and the ecclesiastical history of Eusebius, and among modern works, on Milman's "History of Latin Christianity," and the disquisitions of Wescott, Davidson, Lange and Schaff. We trust that no one who has been led by the appearance of the revised version to ponder the origin and history of the sacred writings will fail to examine for himself Mr. Keeler's admirable monograph.

highest authorities. He has shown exactly who the Christian fathers were, and the weight that their evidence is entitled to. The first centuries of Christianity were filled with shadow; most histories of that period simply tell us what did not happen, and even the statements of what did not happen are contradictory. The falsehoods do not agree. Mr. Keeler must have spent a great deal of time in the examination of a vast amount of volumes, and the amount of information contained in his book could not be collected in years. Every minister, every college professor, and every man who really wishes to know something about the origin and growth of the Bible, should read this book.

It does not lie within the scope or province of this work to take up the atonement as viewed by the Semitic people or as related in the Old Testament. The day of atonement in the Jewish religion was an occasion which was very solemnly observed. The ceremonies were purely sacrificial in their nature, and were very much like those of the Semitic Races.

The writer's object is not to discourage mankind in learning and following the teachings of the greatest soul that ever lived, The Master Jesus.

His only desire is to have the reader acquire knowledge by a study of himself, and not to expect to obtain it by supernatural or divine revelation.

It certainly is obvious to the intelligent individual, who has no ax to grind on the wheels of religion, or no easy living to make out of Christian or Roman Church, that supernatural or miraculous interferences are never made with the regular course of nature.

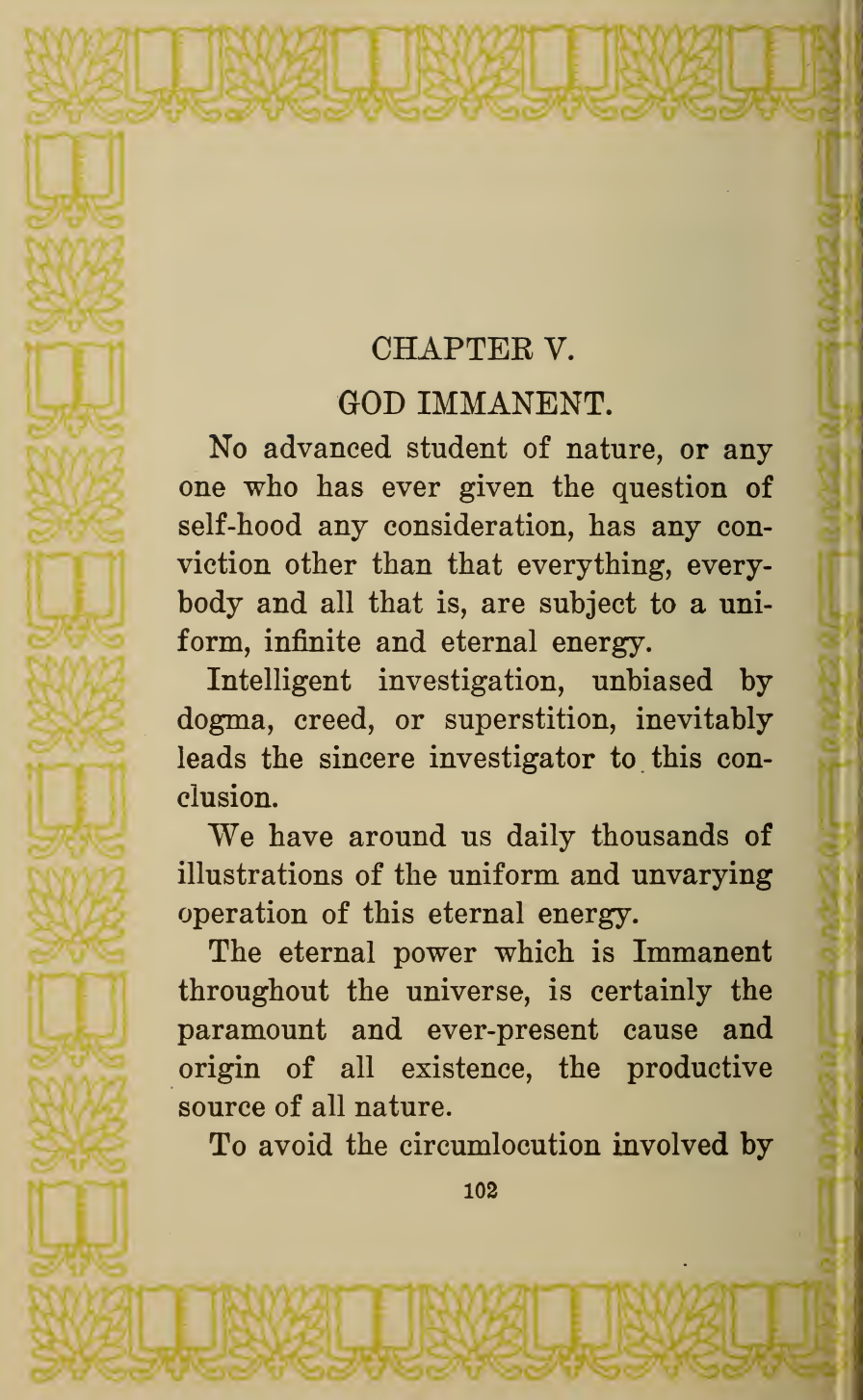
Every advance man makes in understanding himself (God) and controlling himself benefits him.

Every time an individual depends upon divine or supernatural revelation or power to help him he goes unaided.

No record exists where divine or supernatural revelation has ever afforded any one aid or instruction in his daily affairs.

It is of the utmost importance to man-

kind to know that no supernatural, miraculous or divine power ever will aid or benefit his physical well being.



CHAPTER V.
GOD IMMANENT.

No advanced student of nature, or any one who has ever given the question of self-hood any consideration, has any conviction other than that everything, everybody and all that is, are subject to a uniform, infinite and eternal energy.

Intelligent investigation, unbiased by dogma, creed, or superstition, inevitably leads the sincere investigator to this conclusion.

We have around us daily thousands of illustrations of the uniform and unvarying operation of this eternal energy.

The eternal power which is Immanent throughout the universe, is certainly the paramount and ever-present cause and origin of all existence, the productive source of all nature.

To avoid the circumlocution involved by

referring to the supreme power and cause of all in such terms as Eternal Energy, Infinite Power, Infinite Knowledge, the ancients adopted such brief words as "Jove", "Nivia", "Theos", "Jehovah", "God", etc.

The reason why the terms "God" and "Jehovah" are little used and generally avoided by the investigator, and such terms as "Eternal Energy", etc., used, is because that dogmatic and theological doctrines have by long association literally identified these terms with their theological doctrines, which are based on the alleged appearance on earth of the Dieties named.

For instance they tell you that God showed himself at different times and even was speaking in a loud voice in the Garden of Eden.

The reader can now more clearly see for himself the bald truth and how many accepted facts and standard statements of the Christian religion are founded on ancient and Oriental legends. Myths of the musty, bygone ages are utilized by the Churches

of today to obtain a working hypothesis for man's religion.

The crudest legends derived from ignorant ancestry are used to convert and educate the masses so they will accept the “word” of a personal God. Corresponding inadequate ideas and symbols are used for this very purpose.

Need the question be asked what profit has it been to mankind in general, what has he obtained or acquired during the long ages of purported divine or supernatural revelation and the “Word” of God, alleged to have been communicated to him by a supreme exacting Deity or God.

ENFORCED MORAL OBLIGATIONS.

No man necessarily does right because he is attempting to please an Omnipotent God, Deity. Mankind in general lives an upright life because he intuitively feels that it is his moral duty to do so.

Self pride, a sense of duty to one's parents, to one's family, to their fellow men, is the power that makes mankind in gen-

eral live an upright and moral life. Certainly the Church dare not claim all the credit.

Any man or woman who would, of their own free will, do right, and live according to the Golden Rule, do not need enforced moral obligations, any more than their good conduct needs to be signified and enunciated by impressive exhortations by the minister or priest.

Every church has its back-sliders. Certainly these people know, that, according to the tenets of the church, this entails a future life of torment and punishment, and that to the faithful and devout, happiness, Golden Gates, etc., are promised.

If moral obligation could be enforced, the church would have no back-sliders, and less people would develop a case of cold feet and leave, for they would prefer to attend church rather than suffer eternal punishment.

Man's own common sense tells him that there is something wrong, and he does not believe the story of a future existence in

hell any more than he accepts the story of Adam and Eve, the Virgin Mary, Noah's Ark, etc.

HOSTILE SECTS.

The Pope is the whole authority, the infallible head of the Roman Church, which demands absolute obedience from its adherents in all the affairs of faith and religion. The reformed, or protestant Churches in this country, are very faulty, indeed, as their inevitable dissension and division into many hostile sects shows.

These churches differ radically in matters of faith, religion, and belief.

The disparity between the reach and grasp of the Roman and Protestant Church, for the truth and teachings of the Master Jesus has engendered in them a bitterness of spirit, one for the other, the pathos of which is unknown to the outsider. Hence the still sad music which we hear beneath the banter and the persiflage of the Roman and Protestant Church.

In the Roman Church we have the criti-

cal part of idoltary and other superstitions. They serve as a whipping post for the Protestants. Others, among whom are the most advanced writers of the day, scourge the Church of Rome most unmercifully, claiming that its votaries during the ages that have passed, reared "Egyptian Paganism" as a powerful institution of human slavery.

Ignorance and superstition superseded wisdom and virtue, so one writer who claims to be able to prove all he says, states, and the school of Egyptian Black Magic, whose offspring is Paganism, triumphed over the School of the Masters.

After this, so states this writer, the foundation of primitive Christianity in Rome was completely undermined, and the Roman Church thoroughly "Papanized."

That the author of this volume knows far more about matters of this kind than is even hinted at in this work he will admit. That the Roman Church regards the Protestant institutions as its enemy is true.

That modern Free Masonry and the Pro-

testant Churches affiliate, is well known. That they are both descendants of an “Ancient Brotherhood” one has more than an ordinary right to assume.

The reader who scoffs at these statements would do well to obtain a copy of “The Great Work” also “The Secret History of the Oxford Movement,”* wherein he will find out a few facts that are not nailed on the lamp posts of the Church of Rome.

The doctrines of the Protestant Church are a dream of Dogmatic Theology and materialism; to the Roman Church it is more than a dream, it is the desire to Romanize the Protestant Churches.

If this sounds queer and doubtful to the outsider’s ear, it will make him open his eyes to learn that by its subtle methods the Church of Rome is this very minute, slowly but surely, absorbing Protestant Episcopalianism into Roman Catholicism.

Of course, there are many who are not

*These books can be obtained of de Laurence, Scott & Co., Chicago, Ill., U. S. A.

aware of this , but wait and you will see it as surely as the sun sets.

Protestant Christianity, by virtue of its divorce from "Egyptian and Roman Paganism," gibes at the efforts of the Church of Rome to convert Protestant Churches, for these are the dear interests and desires, which its heart is still open to shelter.

It will require some effort on the part of the Protestants to overcome the "converting aspirations" of the Roman Church. It will require some effort out of the ordinary to overcome the converting aspirations of this church, or to stay its progress in Paganizing Protestant Christianity.

That the struggle between the Roman Church on one hand, and Free Masonry and Protestant Christianity on the other, occasionally finds vent in a bitterness of feeling like the hatred of a deserted friend or the despair of a rejected lover, is true.

One fact stands out in bold relief after a close study of the churches of the world. That fact is, all the good the Churches have accomplished, all they have

gained, all the progress that has ever been made by the Christian religion, is the result of the respect and faith the people have had for the teachings of “The Master Jesus,” “The Young Galilean”, “The Jewish Devotee”, who taught his followers no dogma; who lived the life; whose existence was one of truth and self-denial; a pure simple life whose only object was to teach charity; whose only desire was to help others, even his enemies.

To this great and noble soul there was no creed. All were one from the great God Head. Every man was his brother. Every woman was his sister. Every mother was his mother.

The Master Jesus indeed had a sublime soul, whose tenderness and love, the memory of which, even today arouses the spirit of love in every human heart, has lived long after him.

His mission was to teach man to know himself, so he could realize his divine soulship. No wonder there are many today who are known as the Disciples of Jesus.

No wonder that both Catholic and Protestant reverence the memory of this grandest soul that ever lived.

So tremendous was the personality of this man, so just his teachings, that even the Scribes and Pharisees hesitated before they ordered his arrest and execution.

Selfishness, envy and hate, soon got the upper hand of them, however, and all the world knows the result.

That the teachings and Gospel (Wisdom) of Jesus of Nazareth has been the founding of the Christian religion, is admitted by every church.

Take from the Bible the sayings of the Master and it would be like taking a center pole from under a tent. True, other men taught and preached, but none could compare with Jesus.

The voice crying in the wilderness, said: "He that cometh after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Pontius Pilate, the Governor before whom Jesus the Master was taken bound,

was impressed with the extraordinary personality and innocence of Jesus. Certainly Pontius Pilate must have been a keen judge of men, and he would have greatly preferred to release Jesus rather than Barabas, for he said, “What evil hath he done?”

Judas Iscariot repented and deeply regretted that he had betrayed the man who had never harmed him.

Poor, faithful Peter wept when he remembered how the cock crowed thrice, and that even he had denied Jesus in his hour of sorrow and death.

Peter was like Pilate, he was awed and frightened by the mob, and while it is possible he would have given his life for Jesus, for the time he was certainly afraid that the crazy mob would wreak its vengeance on him as well as his Master and teacher.

Whether the Master Jesus did or did not arise from the dead and return to Galilee; whether his disciples really did or did not see the physical body of their Master resurrected from the sepulchre, is not the ques-

tion under discussion here, and those who desire to know all there is to learn of this are referred to those works which deal with the question exclusively, or they might read some of the notes in "Book Two."

The fact of immortality has been sufficiently dealt with by the scientific men who have devoted their life to investigation of this kind.

It is the writer's experience that the best way to convince the ordinary individual of immortality or the possibility of a soul, which has passed from the physical body, to manifest itself or communicate with a soul which still inhabits the body, is to let him convince himself.

If the light ever shines in his eyes he will then know that it exists. To assume that a thing is true is not knowing that it is true. When you have had personal experience you will then be convinced, but not until then.

THE MONEY CHANGERS.

It is not such a vital question about a future existence or the preparing of people for a future life as it is to teach them how to live right in this world. The church should direct men to live in the spirit that the Master lived. Teach men the true meaning of the parables of the Master. Let the church become the instrument and expression of an ideal human brotherhood. Place before men the means of Salvation in this life, but do not try to frighten them with some legend or myth of by-gone ages which teaches eternal torment in an unknown world.

The theological institutions and colleges of today are run like a down-town business college—operated on a basis of modern industrialism which fosters and puts a premium on selfishness and ignorant superstition.

The daily grind of commercial life today kills souls. The wealth of this vast country is in the control of a few selfish, grasping men. The unequal distribution of the

wealth of the nation gives an abundance to a few and poverty, sorrow and pain to the toiling masses. The Christian spirit of The Master is ground under the standards of what we are proud to call "commercial life." It could be far more properly called the "grinding life." Selfishness rules the body politic. Wealth controls.

Public sentiment will continue to pile up against these men, the money Barons, rather than diminish under the present arbitrary system, for no party can accomplish or obtain a single reform except by a compromise with the dominant power (money) of this country.

Now where is the minister or church which would say to the wealthy pirates of this nation what Jesus did to the money changers in the Temple?

Now where is the minister or church since the time of Jesus, that has not assisted the suffering and toiling masses "*to be fleeced*" by the iniquitous system, which denies to mankind the fruits of his toil?

No minister, no priest, no Church, no religion of these modern times raises a voice to stay the tiger of greed. No warning finger is raised to interrupt the capitalistic masters from their imposition of slavery upon the multitudes. Any religion, any minister, any church, any law maker, which has no interest in the social and physical well-being of the masses betrays the trust assumed and is a fraud on suffering humanity.

“THE GUIDING POWER.”

What every man needs is a guiding power. A religion that will allow him to make a practical personal demonstration. A christian religion that will prove equal to the demands of his earthly existence.

When you teach him the truth about himself you show him that his soul is a Divine entity and that he can preserve or shorten his earthly existence according to his will.

What did The Master Jesus affirm when he said greater works than these shall ye do.

The church that offers hope, health, self-control, and teachings that will help men with their physical and material ailments is the church that will appeal to the people.

The present state of mankind today is *an indictment of the ministers and their conventional, dogmatic views.*

The religion and church which bring out the full Fruition of the Perfected Spiritual Power of the Human soul is the church which can write "SUCCESS" in letters of Living Fire. All men would, as a necessity, give themselves up to a religion that was in accordance with the elements contained in The Human Soul and Physical Body. Mankind would then realize the truth of The Master's Teachings, for the church would become the Healer and Bless-er of Men. The Master taught that true Healing is by the Spirit, not of the spirit.

Men could then gain the necessary light for Proving, Substantiating, and knowing the ultimate "Guiding Power" which would lead them to a healthy and peaceful life is the Soul (God) within them.

The wisdom of Jesus The Master taught that the soul is an Individual Spirit or Divine Entity, the Indestructible, Immortal One. In the religion of Jesus there is health. In Dogmatic Theology there is disease and darkness.

In the True Teachings of the Master there is Light and Hope.

In the Legends and Myths of the church man only sees Darkness and eternal torment. One is the purely ideal. The other Inadequate and crude. The true religion of the Master attract men while Dogmatic doctrines repel them.

CHAPTER VI.

MAN THE TEMPLE OF THE LIVING GOD.

The religion which teaches man to seek the Kingdom of God within himself, will contain the Fundamental Principle and Guiding Power of the teachings of Jesus of Nazareth.

Teach men that they can generate within themselves the power to save and hasten the emancipation of their material bound soul.

A church which does this can truly be called the true representative, on earth, of the *unnamed and unconstituted church of the Living Christ*. This church will teach the true Christ and Christian Spirit, and will become the Healer and Blessor of Mankind.

“Claim me not, O man! whosoever thou art or whatsoever they creed, or church, claim me not for thyself, and I am thine.”

The teachings of Jesus were never false. Creeds are full of errors but the Master's Religion, will be cherished in the hearts of those who can interpret it. For they know he was an exponent of a true and not a false religion.

The religion of Jesus was not borrowed from the Babylonians, neither did it teach Primitive religious sacrifice. When you teach men to “Know Thyself” to “Control Thyself” for the betterment of their Physical well-being you will be enunciating a religion which will always be listened to with the most profound respect by the masses, for they will realize that it is not farcical or inadequate nor based upon Moldering tradition.

Emanating from the true teachings of The Master Jesus are great and enduring truths which are not to be cast aside or made light of. The wisdom of this great teacher uplifts those who understand it. It inspires mankind, helping to make life successful and peaceful; better to-morrow than today.

The Master taught that, The Kingdom and Providence of God are within you. (your soul). When man knows himself he will then know God.

He will then realize how to develop the sentient principles of his being.

When man does this creeds and dogmatic theology will appear in their true colors.

We will then see that they are the outcome of a false religion; for true religion tranquilly transcends all creeds and all dogmas.

He will then make allowances for those who propagate or follow creeds. Creeds and dogmatic teachings mistake darkness for light, or shadow for substance.

The religion of "The Master" makes no distinction between the rich and poor, the high and low among the masses. He was broad minded enough to realize that in every human soul there is the essence of the invisible and sublimated spirit of God. The Alpha and Omega of being, *Jesus could see the divine truth which shone so brill-*

iantly in his own faithful soul, reflected in the souls of all men. To him all souls were from the One Eternal God Head, who, as he said, is the Father, His religion and teachings surrounds, those who really understand them with health, confidence and soul's satisfaction.

Dogmatic Theology, Orothodox creeds, and materialism surround men with the dread and despair of unexpected death and eternal torment.

Sunday School children are taught about God, what he does to bad boys and girls. The devil is used as a means to frighten and terrify children into obeying the word of God.

No wonder that Sunday School and religion become a frigid subject to the young mind. Children are admonished not to Sin. Told they must live a religious life and are advised to practice morality and religious ethics that are not rational for the grown-up members themselves. How much better, for the child's sake, and future, how much more practical, and how

much more truthful and nearer to the child's soul (its God) it would be to teach it to "Know Itself."

Teach children to believe in themselves (God.) Teach them "Self-Control." Show them that the power to control themselves and their passions lies within themselves.

Teach children both in and out of the Sunday School to believe in themselves for right, Purity and good Moral conduct.

Children and young boys and girls are told not to sin. That it is not God's will, that if they disobey God the Devil will get them and they will suffer eternal torment and other tommy-rot. A child would be a fool indeed if it did not already know it should not commit sin.

Grown up people know it, too, but the knowledge that they should not sin does not in one case of ten thousand prevent sin.

Don't insult a child's intelligence by telling it not to sin, or that it's wrong to sin, but teach it how to keep from committing sin.

Don't ever attempt to try to get a child,

or grown-up person, to stop what you call sin by frightening them with the wrath of an angry God.

Don't be so conceited as to suppose that you can stop a child from giving vent to an angry passion, or a grown-up, unless you teach them “Self-Control.” Teach them the Sublime Lesson, “Know Thyself.”

Any person doubting that children should be taught to know and control themselves so as to have complete mastery of Self, should read the following article, which appeared in the “The Chicago Daily Tribune,” October 7th, 1908.

SAYS THERE'S IMMORALITY IN CHICAGO HIGH SCHOOLS.

**A. F. Sheldon Tells Business Science Club
That Fifteen Girl Pupils Were Ruined
in One Year.**

Charges that there are cases of immorality among students in Chicago high schools were made by A. F. Sheldon in a talk last evening at a banquet of the Chicago Busi-

ness Science club at the Illinois Athletic club. Mr. Sheldon's subject was "Business Building." The dinner was attended by nearly 200.

"In a certain high school in Chicago fifteen girls were ruined in one year," said Mr. Sheldon. "I mean they were made moral wrecks. Just think of it. Girls, 16 years old, ruined in their school days.

"Things are not a whit better in the universities. A friend of mine in Cambridge recently told me he has to protect his wife, not from criminal attacks necessarily, but from the rowdiness of Harvard students.

"I am an Ann Arbor man and I love my alma mater, but I know that our schools do not teach the science of business and of self.

"From the grammar school to the university they are not putting a positive *knowledge of self* into the students' minds. If we are to accomplish the eradication of greed and graft we must strike at the public school system. Not only ethical science, *but the science of man-building must be taught there.*"

Other speakers were E. D. Gibbs, president of the Associated Advertising Clubs of America; Paul P. Harris, president of the Rotary club, who spoke on “City Building”; and Herbert Kaufman, whose subject was “Self Building.”



CHAPTER VII.

“JESUS THE MASTER.”

“Verily, Verily I say unto you.”
Thundered the voice of the “Master
Jesus.”

The Galilean had spoken.

The Multitude were startled.

The Pharisees, Scribes and Rulers, and
Chief Priests were no less concerned; in-
deed, they were displeased when they saw
the wonderful things that he did, and the
children crying in the Temple, and saying
Hosanna to the Son of David.

*“To him that believeth, all things are
possible,” rang out the voice of Jesus of
Nazareth, to be taken up and re-echoed
throughout Jerusalem, Galilee, Judea and
far beyond Jordan.*

*To be taken up and re-echoed through-
out all civilized christendom to the end of
eternity.*

Even unto this day, *even unto the days of those who will live after us*, will mankind marvel at these words. They are the truest, the most far reaching, the most impressive, the most blessed that ever has been uttered by human lips.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"For I am meek and lowly in heart; and ye shall find rest unto your souls."

Again the voice had spoken saying, "My yoke is easy and my burden is light" and when he came down from the mountain great multitudes followed him.

THE LORD, THY GOD IN THE MIDST OF THEE IS MIGHTY.

It was as if this great Master had said to his disciples, "Go speak my name, teach my works, do ye these signs, they are my works and your credentials as my plenipotentiary; *the meaning of these signs to reason's ear will be potent.*

The practical side of Jesus was shown in his manner of communication of the truth

to man, as to matters of himself, unknown to himself.

“THE LORD THY GOD IN THE MIDST OF THEE (meaning within your own soul) IS MIGHTY.”

The word “*thee*,” as used here, means an individual, not a multitude, as many suppose. The following words of Jesus prove this, and that their literal meaning is *that every man’s God is within his soul—in his midst—and mighty at that.*

“Ye are The Temple of The Living God;” “God is Spirit, and they that worship Him, in Spirit and in truth.”

“I have told you ye are God’s,” “The Kingdom of God is within you.”

“The Father is in me, I in him, and we in you.”

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

What did the Master Jesus mean when he answered the woman of Samaria, who

asked him, why he being a Jew, had asked her for a drink, she being a woman of Samaria; for the Jews had no dealings with the Samaritans, by telling her that if she had asked him for a drink, he would have given her *living water*.

The woman said to him that he had nothing to draw the water with and, as the well was deep, she wondered *where* he would obtain the living water. Was he greater than Jacob, who gave them the well, and had himself, his children and his cattle drank thereof. Jesus told the woman that whoever drank that water, meaning from Jacob's well, would thirst again, but whoever would drink the water that he would give, *would never thirst again*; but that it would be in the one who drank it a well of water springing up into everlasting life.

The Master Jesus always brought out his wisdom, no matter with whom he spoke, and he did not hesitate to tell the women that the true worshippers shall worship the Father in the spirit.

It may as well be understood right here,

that when Jesus said in the spirit that he meant in the soul, that when a thing was properly done it was done in the right spirit hence his saying, In spirit and truth.

Jesus knew that life to the masses meant a continuous struggle to overcome want, weakness and sorrow. Again he knew that life without knowledge of Self (God) did not bring comfort, soul's satisfaction or health.

Jesus knew that those who followed his teachings, *and could understand their meaning*, would, irrespective of creed, color, wealth or poverty, find the living God, and fully understand the fundamental principles underlying all beliefs, creed, religions and methods of healing and curing disease.

The Cardinal Principle and chief tenet of his teachings was *belief in yourself (God.)* He knew that those who learned to know God, that is, to "Know Thyself," would have faith in God (thymself) and that by and through this faith would be able to intelligently control themselves, so as to be

able to become mightier than he who taketh a city.

He knew that the mind, or soul of mankind, when intelligently or properly controlled, could attract and draw unto itself, at will, infinite power, and would never thirst again.

Hence, the parable at Jacob's well:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

The Master Jesus knew that *reformation of character, the elimination of the undesirable, the correction of abnormal and immoral tendencies*, could only be obtained by him who controlleth himself.

Jesus knew that *mastery of self* could only be obtained by those who learn to know themselves. Jesus knew that those who discovered God within themselves, "Seek ye the Kingdom of God within you," could study and apply the laws and principles of the mind and soul as definitely as

they can the laws of the physical or material world.

Are not those, who are the least successful, the most miserable, *they which are destitute of self confidence and self control?* Surely they are. And are they not like a wave of the sea, *driven and tossed by the storm?*

MAN'S POWERS SHACKLED BY SUPERSTITION.

This gifted soul well knew that those who learn to know God (Themselves) would believe in Themselves (God), would discover, "*The True Elixir of Life*" and would then possess *The Philosopher's Stone of Transmutation* for which men have been seeking, for which Philosophers, Alchemists and Enchanters and Scientists have lived and died without possessing.

More than any other soul that has ever lived, "*The Master Jesus*" fully appreciated the Pathos of the human soul. He knew that when man learned the lesson "*Know Thyself*" he would discover that he had turned from the very darkness of death, to the sunshine of life. Jesus was the confidant of God (Life).

To him Life (God) had opened its "Infinite book of Wisdom." He knew that neither the enchanter's charm nor the sorcerer's Amulet could give health or souls satisfaction. He knew that the souls of men were invisible, and that the physical body is—but a mask. He knew that the man who has no knowledge of self (God) can never be a Master of self, or the events of life; that he will be the sport and prey of the forces and conditions surrounding him.

Jesus knew that a soul, or mind, not under proper discipline runs riot, is controlled by blind passion; but that the soul who learns to control itself bursts into health and strength and success.

There is no position or condition in life, where the teachings of this marvelous soul do not apply, *and he who heeds them is sure of the harvest.* There is no contradiction in the Teachings, Wisdom and Philosophy of this Sublime Soul, who, although he was cruelly murdered, has left us the richest legacy of all the dead.

This rare soul understood the tragedy of

situation, the relation of men to the events of life.

Jesus was no stranger to the passions, ambitions, fears, and hopes that sway the human soul, and knowing this He was genius enough to say:

“He who controlleth himself (His nature—thought) is mightier than he who taketh a city.” In all the Philosophies of the world, among all the declarations in ancient and modern literature, there are no mightier or greater words.

It is true that at times his words contained a hidden meaning which even those associated with him failed to grasp; on the other hand he has taught us the deeper meaning and nature of life (God).

The words of Jesus, his comparisons, and generalizations are without parallel in literature, his pictures of life, with its crimes, tragedies, and tears of love, laughter and death are most marvellously drawn.

What a shame that this great Philosopher’s teachings should be so misunderstood and deformed by the Grossest and

Vilest Superstition. What a pity that Successfully Ignorance, Superstition and Stupidity has so treated the teachings of “The Master Jesus.”

The result is what? The answer is that ———want and ignorant faith, fostered by superstition and dogma, are partners. They are consorts. For when sickness, disease, sorrow, disaster and despair overtake those who follow creeds and feed on religious superstition, they turn their attention to the other world. Upon their knees they are to be found seeking God, overcome with grief and the Mirage of Misery. Overcome with the belief that He has turned a deaf ear to their pleadings and that their soul has been damned to sorrow, eternal torment and Hell. The truth is that they are like the foolish Virgins. Prosperity, wealth, leisure and health causes the modern christian to forget his God. But he who is in want believes in a creed.

When men are prosperous and healthy they forget their creed and their God.

When they are in rags, when they feel sick and diseased they look to Him for help. Pray for a blessing.

Jesus did not teach this kind of a religion. He was an innovator of a "Living Truth" that teaches men to "Live the Life" daily and not wait *until the horse is stolen and then in frenzy and nervous despair bruise their fingers in pounding a lock on the door.* The tenets of Jesus' teachings do not permit man to violate the law of being. They throw the searchlight of "Truth and Life" on the superstitions and beliefs of the ancient world. By this light the unprejudiced soul will be able to separate truth from error, fact from shadow and the teaching of Jesus from the beliefs and dogmas of The Dark Ages.

The religion of Jesus expresses the ideal, the genuine philosophy and principle of life, and for this reason it has been a benefit to posterity. Can there be anything more intense than his words, "YE OF LITTLE FAITH?"

The greatest compliment that has ever been paid to mankind is contained in these words, “Greater things then I can ye do.” The discouraged soul who is being swept along by the tides and currents of adversity, and failure, does not realize the marvellous meaning of these words.

This noblest of all souls, who bore death and shame on the cross, forgiving all with a free heart, well knew the tides and currents of the human soul, how weak and uncontrolled the will is, when passion pleads, and how noble and grand is self-control.

To him, the cardinal principle in life was, “Self-control” He knew how selfishness and desire corrupts the judgment and bribes the will of him who is carried away beyond himself by the storms which rage like a tempest, until they agitate the very depths of an ungoverned soul.

He knew that murder is wrought by the frenzied whirlwinds of the mind, which sweeps it on to vengeance. Jesus knew that the stormy waters of life would receive

many sunken wrecks, that many would be cast helpless on the shores while the tempests of envy and ambition raged.

How well the Master Jesus must have known that passion, revenge and hate are not easily amenable to the will, unless commanded to halt by the stern voice of true courage.

It was to save man from becoming a wave on the sea of life, driven and tossed by the storm of fate, ambition, and revenge, that he gave the terrible warnings and admonitions of "Know Thyself." "He who controlleth himself is mightier than he who taketh a city."

Jesus knew that unless men learned the lesson of "self-control" they would be mocked by shuddering fear, and feel the pangs of remorse and regret; that they would be lashed naked to the lost ship of dread and fear.

The true philosophy of Jesus robs every creed, superstition and dogma in the world of its life. It shows the poor and lowly that they are rich with power, which has

been shackled by superstition, bolted up by creed, and barred by dogmas.

The deeper meaning of the words and parables of Jesus, teaches men that their very soul is full beyond measure with power, which has been throttled by Idolatrous teaching. Many times has this Power cried out within man and begged for utterance so that it might become his Saviour in time of Sorrow, Disease and Despair.

The babblings of ignorant Priests and the brain-sickly words of impotent ministers have caused the teachings of this Great Master *to become meaningless and dead*,—wrapped in the shroud of Dogma and Superstition.

Jesus taught the Law and Truth of "Self-Control." The churches teach a dogma *which adds a useless burden to man's credulity.*

His teachings are as fresh and pure as the dew of early day, beautiful, Sublime beyond comparison. They open up a new road for the weary soul and tired traveler who has hopelessly trodden the pathless

way, which leads many to the dark shadows of Sorrow, Crime and Suicide.

Those who become the disciples of Superstitious teachings never see the sunlight of life, never know the smile of a contented existence. The darkness of doubt and fear overtakes them, their tears fall in the silent horror of it all. Their possibilities become intoxicated with the shadows of doubt and uncertainty.

Neither do they know whether they are all bad, all wise, all foolish or all good. Good mingles with the evil and the evil with the good in their imagination.

Doubt is their Pilot. Opinions of self-conceited Christians differ. No reproach is more bitter to them than credulity. Their self-conceit exposes them to all sorts of empty questions.

They are often found in awkward embarrassment in view of certain creeds, parts of which they cannot doubt or deny without suffering for it, nor believe without being laughed at.

Both of these difficulties are found to a

certain degree united to both Catholics and Protestants.

The man who obeys the word of The Master Jesus and seeks “The Kingdom of God within himself” will then know himself, his own nature, so that he can follow out the Truth as his own soul (God) teaches it to him. He will not be shackled by Superstition or Formal statements of church beliefs.

There is one thing the Christian never does, neither Roman nor Protestant, that is, try to learn the truth of their own accord. They accept what the church says as an absolute fact, forever settled, for they are eternally advocating its doctrines, by telling you that the church teaches this fact or it teaches this belief.

The extent to which men and women believe or accept church beliefs, whether they coincide with their moral sense or judgment, shows how easily the mind takes a suggestion, how, in a certain sense, many are hypnotized into believing religious testimony.

Not many accept these Dogmatic Teachings because they, after intelligent consideration, believe them to be true, or that they are in accordance with the laws of the human soul, or their own common sense, reason or moral nature.

Those who are not so easily influenced, but are still no less moral or sincere, try to believe many of these repugnant statements contained in the Scriptures, by trying to persuade themselves that they are plausible, and in their soul they would really like to yield up their credence, but somehow their better judgment repudiates many church and religious beliefs; while the ministers and priests are unable to explain or teach the original and true teachings of The Master Jesus.

No wonder the conservative, sensible individual hesitates before he embraces either Roman or Protestant beliefs and dogmas, for he fails to see where he is going to be benefited. *No wonder the most ignorant, the most superstitious are the most devout Protestants and Catholics.*

The creed that teaches remnants of Dark and by-gone Ages will attract the ignorant. The church which teaches a dogma will attract those who are easily influenced (converted), just as surely as the ripe cherries attract the birds.

Why cannot man be trusted with his own salvation? Why not let the Light of Truth and Wisdom shine direct into his soul so the God within him can respond; so that the powers of his own soul will awaken within him?

The one who has found the Truth, and feels and knows that he has found Eternal Life (God) within himself, will never let it get away from him any more than he can ever get away from it.

Every man and woman has got to awaken to the fact that the "Kingdom of God" *is within their own being*. Once they do this, the result will be bewildering. Their souls will then reflect Life (God) and Truth just as surely as a mirror with a clean surface reflects the sunlight. It would be just as reasonable to suppose that

a mirror could reflect the darkness, as to assume a soul could reflect the light when it was surrounded and encumbered by superstition, quackery, darkness, dogmas, creed and the blind, blank faith of Dogmatic Theology.

Fetter a race-horse and see if he can win. Shackle the feet of a swimmer and see if he strikes out boldly. He may be able to float along, but he will be badly buffeted by the waves when they become high, and will sink when they are lashed into a fury by the storm. Or, the shackled swimmer may splash the water and make a great stir, but his progress in the water will be very slow indeed.

Now, when this shackled swimmer throws himself around, stirs up and splashes the water and makes more noise than progress, he is like some men who pretend to know all about the Living God, Heaven, Hell, Salvation, Judgments, The Divine Son, Divine Help, Lord, Jesus, The Virgin Mary, and the whole law of God. In reality the one makes about as much progress as the

other. The only difference between them is that the shackled swimmer pounds and beats the waves and the water around him, while the individual who shouts so loud, and pretends to know the “Law of God” and “Divine Power,” is himself pounded, buffeted and beaten by the waves and storms of life, because his soul’s power (the God within him) is shackled by superstition, bound by a creed, fettered by Christian and Church conventionality.

What chance has he, let me ask in all sincerity, to even run the race of life and death? What chance has he to win in the game of Disease and Health? What chance has he got to call upon, or even test the power of God (the possibilities of his own soul) to help him for the betterment of his physical well being, or to overcome adversity, poverty and want or disease?

The answer to this question will never come out of the mouth of a minister, will never be given by a Priest or Father, will never be told by a Divine.

No tongue can ever answer this question.

Its answer will never be heard by human ear, never be given by human tongue. To know this answer your very eyes must see, you must observe for yourself. You can only realize the true answer by going where it can be found, by going through the hospitals. How many thousands are there this very minute tossing on a fever ridden bed suffering the pangs of Disease, early Death, and Bodily Decay?

Can you realize, my man or woman, any of the agony suffered by these souls as they are unceremoniously laid on a truck and wheeled away to the operating room, where the surgeon waits with knife and probe, until the inhaler is applied and an anaesthetic given to produce anaesthesia (deadened the sensibilities of the already diseased and suffering body).

If the patient, (already weakened by disease) absorbs a fatal dose, and does not survive the effects of the poison, the inhaling mask is removed.

The dead wagon, with its muffled wheels, conveys the diseased, mutilated and life-

less body to those who are near and dear. Silently they receive their dead. They are too stricken, their grief too intense for loud lamentations.

Inwardly they protest, wonder why God has, without warning, taken away the one who was all the world to them. The undertaker straightens out the limbs drawn up in the last struggle of death's agony, smooths out the tangled hair, which has become matted and damp by constant tossing upon a pillow heated beyond endurance by fever.

The doleful, regular tolling of the Cathedral bells reaches the ears of those mourning over their dead, with impressing sadness, or the ominous rumbling clang of the rustic church bell falls with a startling sharpness on the town's ears, drowning the cries and lamentations of those who are taking a last farewell look at the once happy face of the loved one, now drawn and pallid in death.

The man of God in his black frock or robe says a few stereotyped words to the

effect that it was God's will, God sent death, God did it all. God's will be done.

What a libel on "The Kingdom of God within you." What a mockery, what a fitting end, what a consistent scene for the last drama of a Christian life.

But Oh! the pity of it all. What a violation of the Law of The Human Soul (God).

The obituary notice over the list of the recent dead, contains the name of the deceased. Thus ends an endless scene.

Who will be the next to be called by an "All Wise," "All Merciful God" to endure the grief and agony of premature death? For while the bells are tolling, the surgeon is busy. The dead wagon hurries back. The bed in the ward at the hospital, from whence the white capped and gowned nurse had lifted the one that was never brought back to her, has been hurriedly changed, and another suffering body deposited thereon.

This time it is a woman; for more women than men by far are tucked under the

sheets of the hospital beds to wait for the doctor's further examination. Mostly always it is the sad, frightened and terrified face of a woman still young in life, that is covered in the operating room by the inhaling mask. More times than not, it is the nervous fingers of man's helpmate that cling frantically, desperately to the wheeled chair or truck, as it is quickly guided from the ward to the operating room.

Surely there is some mistake. God, who is claimed to be all merciful, all wise, never intended all this. What pitiful grief these poor mortals suffer, what agony. Isn't it possible that man, in his hurry to interpret the word of God, has blundered? Isn't it possible that somewhere, someway, man has been told of a way to stop, or at least check all this? Isn't it possible that the advance of disease is due to man's ignorance of himself? *Isn't it possible that "The Master Jesus" meant to tell men of a way when he said "Know Thyself," "Control Thyself?"*

The amount of operations performed on the women of this country today, is shocking. It is appalling to contemplate the advance of disease in the face of all our so-called science and *Materia-Medica*. Men talk learnedly about "abnormal conditions," "the Pathology of disease," "Bacteriology," "infection," "anaesthetics," surgery and all such things.

But it should be remembered that, while all this is being done and all is very well in its way, and the physicians, surgeons and scientists are attempting to alleviate human suffering, helping the sick when they can pay well for it, curing disease on a fee basis, selling their services to the highest bidder, the same as a drover sells his cattle out at the stock yards, the vital question is, *How can we prevent or ward off disease? How can mankind become immune to disease?*

POVERTY STALKS IN ITS FULL
NAKEDNESS AND HORROR.

By what means, by what way, by what art, can we live healthy, live longer, keep the physical body free from disease, so that a larger percentage of the human race will die a natural death?

Of course, there are many who will quickly say that this is impossible. *Still, be careful. Are you absolutely sure?* Remember the words, "*To him that believeth, all things are possible.*" Of course the physician has no knowledge of this kind, for many of them have no better health than some of their patients. Both the ministers and the priests are no better off in this respect, than the ordinary individual. So here we have a case of "The blind leading the blind."

The full answer to the question, what chance has man bound down by superstition, creed, and ignorance of himself, to utilize, even test, or call upon the power of God (the power within himself) to overcome adversity, poverty and want. No

tongue can ever fully answer this question in full justice to the conditions of poverty and want.

Go see for yourself. Go among the poor where poverty stalks in its full nakedness and horror. The conditions are so deplorable, that to attempt to describe or picture them would be impossible.

Disease and death are harbingers of poverty and want, the forerunners of adversity. The bread-winner of the home becomes sick. Things may be prosperous, but when sickness comes to the father, mother, wife, sister or brother who is keeping things going, then their salary stops, but the bills keep on piling up. Doctor bills must be paid. Hospital bills must be settled, rent paid, shoes and clothing paid for, medicine bought. Many times the services of a high priced specialist must be had, and his fee amounts to more than the poor, stricken bread-winner can earn in months.

If death comes (and God claims his own) the undertaker's bill, and the cost of a small lot in the cemetery, ushers in poverty with all its hardships and privations.

Diminution of disease, poverty and premature death, can never be obtained, only by teaching men the true meaning of the words of the Nazarene, "Ye are the Temple of the living God." "The Lord thy God in the midst of thee is mighty." *These surely are wholesome, sane and sound teachings.* They are bound to make an impression on the minds of men, for there is no question of their universal adaptability.

There is no question of doubt regarding the universal availability of the power of the living God within the Temple (Man). That it may be of use, or efficacious for all the wants of mankind, there can be no denial. Of course, the egotist will doubt this, but these self-important individuals can never offer a substitute more adequate for the wants of mankind than the original teachings of "The Master Jesus."

THE EMOLUMENTS LARGE.

Neither the physicians nor ministers *know as much about the human soul as any intelligent man should know.* Preachers and

doctors may denounce the principles enunciated here. The theme of this work may arouse them, for their emolument from misinformed humanity, is great. However, none need have any fear of the preacher or priest with a silver tongue and a bold, hypnotic personality gainsaying them, for their sense of justice has become dulled by preaching Dogmatic Theology. None need fear that any physician, engaged in the healing art, and possessed with the prejudices of his profession, will ever tell you of a better therapeutic than the force (God) within you. For the highest medical skill is insignificant and inadequate when compared to the power (God within man) that "The Master Jesus" used to cure those who came before Him. Yes, the writer knows many call these Biblical Miracles, "Miracles of God," very likely.

Well, you never need be afraid of any medical man or minister performing a miracle then, for they never will, However, these same kinds of miracles are being performed today, *by the "Power of Belief," in the Kingdom of God within men.*

“Verily, Verily, I say unto you, he that believeth on me, the works that I do; shall he do; also, and greater works than these shall he do.”

Men and women, through their reconciliation, unity and return to self (God) will obtain the power which “The Master Jesus” promised his followers.

How many preachers, priests and would-be savers of men have this power or can tell you how to obtain it? None, for their knowledge of Self (God) is as farcical and inadequate as the religion they preach.

Nobody is in a better position to know the absolute truth of this statement than the writer himself, as he speaks from personal knowledge, and can, if necessary, furnish evidence that many ministers and physicians have come to him for advice on matters of broken health, and to have certain parables explained so they would understand them.

Would it surprise you to know that the writer, during his many years of public life in Chicago and New York, has had, as

students, a large number of ministers and priests, who applied as regular students to be taught what they preferred to call "Personal Magnetism," or Psychology, so they could influence and control the members of their church?

Were they surprised at what was told them? Yes, they really were. The instruction the minister and priest received was a revelation. It startled them like a bolt of lightning from a clear sky. The truth of The Master's words flashed before them like Mother's warning comes to the boy who has left home.

If ever, in their whole earthly existence and haphazard study and understanding of the bible, they were brought face to face with the literal meaning and marvelous value of the words of "*The Master.*" "*He that controlleth himself, is mightier than he who taketh a city,*" it was when they were plainly told that they would never be able to influence anybody, that they would never be able to control the members of their church, or anyone else until they

first learned how to control themselves. How ignorant. How little they knew about the words of “The Master” and that the greatest asset a minister or priest can have is “Self Control.”

Yes they desire to control the members of their flock and many of them have paid big fees to those who claimed they could give them some mysterious power so they could exert it over the members of their church.

To the one, who had made any study of the words of “The Master,” it would never seem otherwise. If you desire to influence another, or control another so as to direct them properly, you must certainly control yourself. If you desire to control yourself, you must know yourself. It would be just as foolish for you to claim to be able to write another’s name when you are too illiterate to write your own.

It is one of the sad, sad mistakes that the individual, who knows nothing about himself (God) makes when he assumes he will ever be able to impress those around him,

to influence anyone or exert the least control over others until he first learns to control himself.

Those who are desirous of authenticating or confirming these statements may act on the sign given here and note that any person who has no "Self-Control," no "Inward Confidence," no "Belief" in themselves, have absolutely no influence or control over those around them. The reason is obvious. The "Master Jesus" said, "To him that believeth all things are possible," and this is true. But to those who have no "Self-Control," and are unable to bring themselves to the "Belief" and full realization that they can do a thing, nothing but failure will come. "*Ye of Little Faith.*"

If the minister ever learns this much of the teachings of Jesus he can have some hope of learning more.

"Self-Control" and "Faith," not in an imaginary priest or minister manufactured God, but yourself (God) is an invaluable asset. He who controlleth himself is well off indeed, but he who has no control or

“Faith” in himself knows not himself, and the sooner he learns the lesson “Know Thyself” the better and wiser will he become.

Does this not verify and prove what has been said a few pages back in this book, that, the extent to which men and women believe or accept church beliefs, whether they coincide with their moral sense or judgment, shows how easily the mind takes a suggestion, how, in a certain sense, many are hypnotized into believing religious testimony.

Now, in the light of the above and what has been said, isn't it true that—Not many accept Dogmatic Teachings because they, after intelligent consideration, believe them to be true, or that they are in accordance with the laws of the human soul, or their own common sense, reason or moral nature. It certainly does.

The ministers with the strongest personality, the greatest hypnotic power, are always found in the largest and richest churches. And you may be sure that it

takes a preacher or priest with a strong personality to convince the people, or to even get them to take kindly to Superstition, Idolatry and Dogmatic Theology.

That the writer is in a position to know what he is talking about is not a matter of speculation. Years of experience and daily contact with ministers, priests, the sick and unfortunate are a good teacher.

If the ministers and priests are able to make any distinctive contribution to the physical well-being of men and women, why is it that they are not claiming a larger share of public respect and attention?

If they have any one main contributing factor that will bring soul's satisfaction and help to those who are having a haphazard existence and struggle, it would certainly have become known, for all are anxiously seeking an opportunity to share; and many would have appropriated knowledge that would raise them up.

“Jesus The Master” taught Religious Therapeutics. Teachings which bring restoration of health and offers help and hope,

and shows mankind that life is something else than a long weary stretch of days, months and years, filled with disease, suffering, sorrow and adversity, will certainly contribute a factor to man's welfare.

Teachings which will benefit all men and all women, with their divers beliefs, temperaments and conditions, imparting knowledge that appeals to the struggling masses, is bound to obtain its share of public attention all over the civilized world.

Teachings which are valuable when given with no demand or desire for financial remuneration, will not appeal in vain. Teachings which show and prove that a large percentage of the efforts of the churches and physicians to help the masses are futile and inadequate, will become very important indeed.

Teachings which throw the search light on creeds, dogmas and gentlemenly graft, will not need to offer “special inducements” to obtain a hearing. Teachings which will shatter the religious idols of the very pious and drive out superstition, will be accepted by the intelligent.

Teachings which will not permit physical ailments and nervous diseases to predominate will be looked upon as a step in the right direction.

Teachings not encumbered with superstition, mystery and quackery are teachings that will convert and convince. Doctors, Philosophers and Ministers may come and go, but what the people of today want, is sane, wholesome and sound teachings that will bring Health, Happiness and Prosperity; something that will make them feel decidedly better mentally and physically, something that will restore what they have lost by being lead by the blind.

Toiling and struggling humanity, of today, have grown tired of Dogmas, Theology, Philosophy, Theory, Psychology, Mystery, Superstition and Hobbies. *What they demand is the Truth.* All these things have been held out to the masses as the means of their salvation. To what extent they really have benefited men and women can be found by looking everywhere. The eye moistens with the tear of pity when it sees

the pain and poverty, the disease, the crime, the misery, the sorrow and the cruelties suffered by the human race of today, as it slowly travels the thorny paths of earthly existence. Yes, the people as a whole have become tired of all this. It is to them a monumental mockery. They are tired of emulating creeds, curealls, mysticism and superstition.

They are weary of it all. Their lagging interest and weariness are best described by the words of the immortal William Shakespeare:

“Tedious as a twice-told tale
Vexing the ears of a drowsy man.”

“Duller than a great thaw.
Dry as the remainder biscuit after a
voyage.”

Where will men and women turn to receive the true teachings? Where can they go without becoming contaminated with Superstition, Theosophy and Philosophic

Movements, Ignorant Charlatans, Metaphysicians, Mental Healers, Theology, Faith Curers, Christian Scientists, Absent Treatments, Mystic Adepts, Philosophers, Quackery, Osteopathy? Where can they escape the prayers of the saintly, the chant of the divers religions, the graft of those who claim to be able to invoke Mystic Powers, Magic Rites, Voodoos, Witch Doctors and Savage Incantations?

How bewildering it all becomes, what a labyrinth of idle superstition, what an opportunity for wild speculation and useless investment in methods that promise so much and prove chimerical. What an entangled maze of insoluble complications. What a multitude of dissimilar methods and therapeutics.

At which shrine shall the weary pilgrim kneel?

No wonder bewildered and suffering humanity has lost the lineal key. No wonder men who are subject to an exacting and immutable law, have wandered from the Pathway of Truth into a maze of unforeseen conditions.

No wonder the "Word" of "The Master" has been "lost" to the Fraternity of souls. No wonder his original teachings have become distorted and "in-operative." Speculation rules the day. Science, so-called, has a full and mighty sway.

Will it remain for future ages to discover "The Master's" "Word," which has indeed been "lost," or shall men awaken from the lethargy of speculation, quackery and Religious Dogma, and again restore to bewildered humanity the "Lost Word" of "The Master Jesus," the original "Word" of "Truth and Instruction?"

When the "lost word" and original instruction, is restored to men and women and they conform to the immutable precepts and mandates of "The Master Jesus" they will then be duly and truly prepared, worthy and well qualified, to work out their own salvation, as "The Master Jesus" intended they should.

When men and women have driven out superstition, which is coeval in age with the world, they will be able to understand

and decipher what has been to them the incomprehensible Book of God (Self). They will then become a better and wiser people. They will then see for themselves how the original teachings of "The Master Jesus," have been, by ignorance, stultiloquence, and successful stupidity, distorted and misstated by those who have substituted the spurious doctrines of Dogmatic Theology, Paganism and Catholicism.

CHAPTER VIII.

THE ORIGINAL TEACHINGS.

The original teachings of "The Master" taught moderation in all things. To him the minds of men should be well organized, fully controlled, and enjoy perpetual harmony with all mankind.

He knew that lack of self-control meant a weak link in the chain of man's earthly affairs. He knew that those who were ultra-conservative and self-controlled, would make good to a signal degree, would have in their possession the keystone to the arch of health and soul's satisfaction.

Time has proven that unless man learns to control himself *he will always remain an individual of mediocre ability, never filling an important position—deadwood.*

The original teachings and admonitions of this Sublime Soul omitted nothing, that ages of experience has proven, or conven-

tion taught. They are not encumbered with any church frills or religious furbelows.

The Master and his disciples aroused the multitudes. When the personnel of this brotherhood was announced, in any given locality, it created a veritable sensation, as the unerring instinct of men knew that the teachings and instructions of The Master and his disciples were original and true, and not hair-brained theories or half backed religious ideas.

The Scribes, Pharisees, Rulers and Chief Priests, were sure they were not, and that the extent to which they were being accepted would quickly regulate them to obscurity or bring them to the very brink of destruction, because universal ignorance of the real God (Self) was essential to their existence, so they deliberately planned and executed the murder of the only man in all the world who has ever taught the truth.

SELF - CONTROL — MASTERY OF SELF.

Lack of self-control brings sorrow, weakness, disease and disappointment. Self-controlled men and women, in reality, are the artisans of their own physical well-being, just the same as they who have no self-control are the original instigators and cause of their afflictions and moral suffering.

That the lack of self-control brings moral and worldly suffering cannot be denied, and to excuse one's self of the responsibility and blame it on God or the Devil is a consolation to some people.

Nevertheless, it is wounded pride, disappointments of an exaggerated ambition and the anxieties of avarice, jealousy, envy and hate, all of which are due to a lack of self-control, which constitutes the torments of the soul.

Happy and well off indeed is the man or woman who can so control themselves that they know not the pain caused by the gnawing worms of envy, jealousy and hate.

He or she who is the slave of an uncontrolled soul or mind knows not the satisfaction or joy of a calm or reposed self.

For when they fail to control themselves, the passions rule. It is then that the object of their longings, their hatreds and their anger stand out like so many phantoms, always pursuing them without respite, even in their sleep.

The envious and jealous are always in a fever. Their uncontrolled passions creates for them the most terrible tortures, and life really, figuratively speaking, becomes a hell.

Think of those who have committed murder while they were jealous or angry. This would never have happened to a self-controlled man or woman.

The minister and priest prays to God to save the soul of a murderer *after the deed is done*. Had they known their business they would have seen that the soul was taught to know itself, and to so "control itself" that the deed never would have been committed. *They would have then saved the life of the victom as well.*

Many of the colloquial expressions of to-day present vivid pictures of the undesirable effects of people not controlling their passions.

People say such and such a person is “devoured by jealousy,” “Puffed up with pride,” “Dying with envy,” “Turned green with envy,” pictures that are only too true to their originals.

UNCONTROLLED PASSIONS.

In many cases these evil “uncontrolled passions” have no determinate object. Those who have least control of themselves and are miserable slaves to an ungoverned will, are those who are known as being “naturally jealous,” of everyone who rises, of everything that oversteps the common line, even when their own personal interest is in no way concerned, and simply because they were not able to command a similar success.

Every manifestation of superiority or sign of success on the part of others is regarded by them as an offense to themselves,

and serves to fan their uncontrolled passions into a flame of hatred and jealousy. The envy and jealousy of mediocrity would, if it could, bring others down to its own level.

Much of the sorrow and unhappiness of men and women is the result of undue importance they attach to the success of others; disappointed ambition, vanity, and cupidity, make up no small part of their troubles.

If people would only seek the God within themselves, directing their thoughts toward those infinite powers within the Temple, they would be rewarded beyond measure, and the vicissitudes of human existence would seem to them as petty and puerile as the broken toy over the loss of which the child weeps so bitterly.

He who seeks his happiness and soul's satisfaction outside The Temple is as bad off as he who seeks happiness only in the satisfaction of pride and of gross material appetites. Both will be grievously disappointed and unhappy for they cannot satisfy them.

He who seeks "The Kingdom of God" within the Temple (himself) and asks for no superfluities will be contented and happy under circumstances that would be deemed calamities to those who look for God and Heaven through the tears of contrition and penitence.

The man and woman and child who know themselves, controls themselves, and has found God within themselves has not the same incitements to envy and false pride and anxiety as those who know not God (themselves).

The former knows that consolation and means to control and help himself lies within himself.

The latter reasons upon and analyzes his failures, mistakes and unhappiness, dividing the blame for them between God and the Devil, and as neither one are responsible, only in his imagination, he therefore is all the more painfully affected by them.

The consolation given the one who knows that *the real power to help himself lies within himself*, and can be developed by

“Faith in Himself” gives him hope of a better future, while “Faith in Himself” (God) gives him the certainty of that future.

HEAVEN AND HELL.

Heaven and Hell, as many have imagined them, have no existence, they are only symbols of the dark ages.

The localization of Heavenly rewards and eternal punishment, in fixed places, exists only in preachers’ and man’s imagination; this proceeds from man’s tendency to materialize and to circumscribe the things of which he cannot comprehend the essential infinitude.

The words “Hell” and “Purgatory” in their true meaning refers to the physical and moral suffering of men and women during their earthly existence, and is the period of earthly expiation, for it is a rule of the immutable law, to which man is subject, that he is forced to undergo the torments of Hell and Purgatory to expiate his wrongdoings against God (himself) while in the physical body.

What people flippantly call “Hell,” is only a figure of speech, and should be understood as signifying not any determinate place, but the state of a painfully affected soul and a badly diseased body.

It is plain to be seen that Purgatory and Hell consists of the trials and sorrows of an uncontrolled and misguided soul during its corporeal life. Some will ask why ministers and priests, who seem to be an authority, reply according to the commonly received ideas of those who question them, in the most serious spirit concerning Hell and Purgatory.

The reason of this is that when the members of a church are so imbued with preconceived ideas, neither the minister nor the priest care to interrupt their convictions, for if a minister or priest should tell a member of his church, without proper precaution, that there was not such an individual as Satan, or no such a place as Heaven or Hell, and that all statements to this effect were chimerical, he would not be listened to with much cordiality.

Hell may be understood as meaning a life of extremely painful trial, with uncertainty as to the future attainment of any better state. Do you not often hear people say, when undergoing any intense physical or mental distress, that they are suffering "the tortures of the damned?" Of course, such an expression is only a figure of speech, and is always employed as such. Neither is there such a place as Heaven, as the term is used in the promulgation of Creeds and Dogmatic Theology. Without question the credulous suppose it to be a place like the Elysian Fields of the ancients, where all extra good and pious souls were crowded together pell-mell, with no other care or responsibility than that of listening to the angels play on golden harps and enjoying themselves throughout eternity, a passive felicity, an existence destitute of the sufferings and trials inherent in the state of inferiority.

Hell is synonymous with earthly suffering. However, should you have asked a Pagan where a bad man went after he was

dead he would tell you that he was in Tartarus. The same may be said of other expressions of a similar character, such as “That beautiful shore” “That happy land,” etc. which are only allegorical, and employed by some figuratively, by others from ignorance of the reality of themselves (God), or even of the most elementary principles of Natural Science.

According to the restricted idea entertained by some, in regard to the localities of future rewards and punishments, and to the common belief of the credulous that the earth is the center of the universe, that the sky forms a vault overhead, and that there was a specific region of stars, men placed Heaven up above, and Hell down below; hence the expressions to, “ascend into Heaven,” to be “cast down into Hell,” etc.

Now that astronomy, having traced up the earth’s history and described its constitution, has shown us that it is one of the smallest worlds that circulate in space, and devoid of any special importance, that space is infinite, and that there is neither “up” nor “down” in the universe.

Intelligent and scientific men have long ago ceased placing "Heaven" above the clouds, and "Hell" in the "lower parts of the earth." As for poor Purgatory, no fixed place was ever assigned to it.

Every man and every woman have, figuratively speaking, their own little individual "Hell" and their "Heaven" within themselves during their corporeal or physical lives, that is to say, their unhappiness or soul's satisfaction depends upon themselves and that the means of salvation lies within the depths of their own soul.

It is through self-control that men and women can make moral progress. It is through self-control and practical conformity to the laws of God (self) that they will become completely purified from pride, selfishness, envy, hate, disease and jealousy.

Teachings of this kind are what "The Master Jesus" taught, they are in the highest degree rational, sublime, hopeful and consoling. When the original teachings of "The Master" are understood universally

by the masses, goodness will reign on earth among men and women.

The transformation of the human race has been predicted from the most ancient times, and we are now approaching the period when it is destined to take place.

The writer, in putting out this work, is not attempting to attract public attention or contribute anything that will produce any sensation such as the short-lived but remarkable growth of the Dowie Movement in Chicago and Zion City.

Anyone who would be guilty of this would lower the dignity of the Master's teachings.

Those who are sincerely laboring to advance the progress and physical well-being of mankind would do well to refer to the original teachings of Jesus, for this transformation will never be affected without mankind finding the “lost” word.

THAT SUBLIME ORIENTAL MYTH.

Moral advancement of the human race will never be obtained by preaching about

that sublime Oriental Myth, of the driving out of the first pair from the Garden of Eden.

Neither will men or women ever learn the lesson "Know Thyself" by preaching about that other "Myth," no less sublime, of the fall of those first, imaginary parents, entailing the sinfulness of their descendants, "Original Sin."

Teach men and women to devote themselves with zeal and courage to the great work of "Self Regeneration." Teach them to have "Faith" in themselves (God) and they will reap a hundred fold from every seed of "Self-Control" they sow.

Woe to those who close their eyes and ears to the lesson of "Self-Control." Woe unto him who hath no control over himself or has no Faith in himself (God) to overcome the adversities of life, for he will be indeed weak to bear the burden of his future misery.

Such a one will be easily disheartened in his struggle against adversity and the storms of life, and will give up in despair,

die of a broken heart, as he should, for none will be more guilty than he.

SELF-ABANDONMENT.

There is no greater sin or curse than doubt of Self (God). Beware of the pitfall or the “Hell of Self-Abandonment.” No person will be absolved if they are wanting in “Faith” in self (God), and he who overcomes disease must not be found wanting in firmness and perseverance.

Bad off, indeed, are those who have no control over their feelings and are what is known as “extremely sensitive” people.

It certainly goes very hard with those whose intelligence is paralyzed by false pride, who would blush to earn their living by manual labor, and would rather lead a life of dishonor, commit suicide or die of starvation than derogate from what they call their “social position.” Is there not a hundred fold more nobleness and true dignity in having control over your feelings (Pride) and being able to bear up against adversity, in braving the ill na-

tured remarks and scorn of the futile and selfish, whose smile and good will is only for those who are well off and want for nothing, and who turn a cold shoulder to all who are in need of help and advice. To be so weak, and wanting in Perseverance as to throw one's possibilities and life away, or to become discouraged on account of such people is doubly absurd, and a true indication that there is no inward confidence or firmness, and you may be sure those around you will be very indifferent to your sacrifice.

Suicide is self-abandonment, and a cowardly act, which should not be condoned or excused. When men and women get rid of social prejudices and false pride there will be fewer suicides.

To sacrifice one's life to escape the torments of pride and adversities is disgraceful. The sanctuary of one's inward powers is never opened by self-imposed expiation or suicide.

The sacrifice of one's life is meritorious when it is made in order to save the lives

of others, or to be useful to them, and when incurred for such an end it is sublime; but such a voluntary sacrifice is not suicide. It is the useless sacrifice of one's life that is revolting and tarnished with disgrace.

A sacrifice is only meritorious when disinterested; if accomplished in view of a selfish end, such as saving one's self from adversity and disgrace, its value is lost.

Every sacrifice of our own interest or enjoyment made for the sake of the sick or needy is supremely meritorious, for it is the fulfilling of the law of charity. So taught “The Master Jesus.”

Suicide is contrary to the law of being, and no person has any right to voluntarily shorten their earthly existence, and it is everyone's plain duty to prolong their life by cultivating a spirit of courageous endurance.

To succumb to the temptation of suicide is not only an infraction of a moral law, but is a violation of the law of Self (God), a piece of stupidity.

Those who commit suicide because of the

death of a loved one, in the hope of rejoining them in the spirit life, commit an act that is strictly opposite of that which is hoped for, and instead of being reunited to the object of their uncontrolled affection, those who have made this sad mistake find themselves separated, and for a very long time, from the one they hoped to rejoin.

The immutable law of Self (God) cannot recompense by the granting of a favor an act which is at once a proof of moral cowardice, and an insult offered to the Law of Self, in distrusting one's own powers to overcome sorrow and disappointment.

They will pay for their folly and cowardly deed with sorrows still greater than those they, in their ignorance and stupidity, fancied they were about to shorten or end, and for which they will not be compensated by the satisfaction they hoped to regain.

The individual who becomes a victim to the excessive indulgence of his passion, which he knows is a physical necessity, which he should be able to control, and

which he could control if he knew Self, commits moral suicide; for do you not see that such a man or woman is trebly guilty?

For they are guilty of a want of firmness, (self-control) of a sin of bestiality and of forgetfulness of purity of mind, and such a man or woman is more guilty, if such a thing is possible, than the one who commits suicide or takes his life outright, for they have time to reflect on the suicidal nature of the action they are pursuing.

Many think that those who commit suicide while mentally deranged should not be censured, and that this in itself should condone or excuse them. This, however, does not diminish the blame. Some who take their life, are in a degree of bewilderment unallied to madness and some are partially insane; but if they had ever learned the severe lesson of “Self-Control,” and had developed and strengthened their Primary Will to the point of courageous endurance, they would have been saved the intense agony and horror of oncoming insanity and consequent suicide.

The first sign of insanity is mental confusion. What causes mental confusion? Lack of self-control, of course. Whether suicide is committed with a full consciousness of wrong doing or not, the result is the same.

If more men and women were taught, "Know Thyself" and Self-Control, there would be less insanity and suicide. This fact is so obvious that it is a wonder that it has been so completely overlooked by our nerve specialists and insanity experts.

For it may be truly said that the mentally deranged and insane are like the wave of the sea, driven and tossed by the storm of an uncontrolled mind.

What is a mental delusion? What is an hallucination? They are the spectres and phantoms of an uncontrolled mind.

**PROPERLY CONTROLLED PASSIONS
ESSENTIAL TO MAN'S PHYSICAL
WELL BEING.**

Every person should know that the passions have their origin in man's nature,

and that they are essential to his physical well-being; but they are not evil or ruinous of themselves; for it is only by indulging to excess, (and this is caused by a lack of self-control), that they become ruinous, *for excess implies a perversion of the will.*

The law and principle of all man's passions and desires have been made a part of his being for his good and not his harm, that they may actuate, incite and spur him unto the accomplishment of great and good deeds. It is only their abuse that does harm.

No person should believe that they can ever be happy or successful unless they have full control of their desires and passions. It is certainly dangerous and disastrous to man's physical and mental well being to give one's self up to sensuality, for these ungoverned passions are like a team of mighty horses, that are very useful when properly handled and under the discipline of a competent driver, who is their master, but extremely dangerous when they obtain the upper hand of a weak

driver. It is then that they become ungovernable and do great harm.

Men's and women's desires and passions become very pernicious and extremely dangerous the moment they cease to govern them by the strictest discipline, for they will surely cause injury to themselves and others.

The passions are levers which increase men's and women's physical and mental powers a hundred fold, and aid them in the accomplishment of things, but if, instead of ruling them they allow themselves to be controlled by them, they fall into every sort of excess, and the same force which, held well in hand, would have been useful to them, *falls upon and crushes them.*

All the passions have their source in a natural sentiment and a natural want. They are therefore not evil in themselves, since they constitute one of the providentially-appointed conditions of our existence. What is usually meant by "Passion" is the exaggeration of a need or sentiment. But this exaggeration is the excessive action of

a motive-power, and not the power itself; it is this excessive action that becomes an evil, and leads to evil consequences of every kind. Every passion that brings man nearer to the nature of the animals takes him farther from the spiritual nature, and is a sure sign he has no control over himself.

Every sentiment that raises man above the nature of the animals is evidence of the predominance of his spiritual nature over his animal nature and brings him nearer to perfection. Ordinarily a slight effort upon one's part suffices to enable him to vanquish his evil tendencies. Indeed, a very slight effort is often all that is needed if man will only use his will power, but it is sad to state that very few make any serious effort whatsoever to vanquish his evil passions, for if he will make but slight effort to control himself he will obtain very good results.

The action and force of the passions are never so strong and violent that man will be unable to overcome them or be powerless

to withstand them if he exerts his Primary Will. There are many who say "I Will," *but whose will is only on their lips*, and who are not sorry that what they declare themselves to be an action of will does not take place. When a man is unable to vanquish his passions, it is because, through the ignorance and lack of "mastery of self," he takes pleasure in yielding to them. He who controls his passions comprehends his true nature; he knows that every victory over them is a sure sign he has controlled himself. This control can never be obtained unless one believes in himself (God) to accomplish it.

**"SELFISHNESS THE CAUSE OF ALL
SIN."**

Selfishness, which is caused by a lack of self-control, is the cardinal sin among all vices, and may be regarded as the root and origin of them; for from selfishness everything evil proceeds and if you will study the sins and vices of mankind you will see that selfishness is at the bottom of them all.

You may combat sin and vice as you will and you will never succeed in extirpating them until, attacking the evil at its roots, you have destroyed the selfishness which is their cause. Let all your efforts tend to this end; for selfishness is the veritable social gangrene. Whoever would make, even in his earthly life, some approach toward moral excellence, must root out every selfish feeling from his heart, for selfishness is incompatible with justice, love and charity; it neutralizes every good quality. In proportion as men become enlightened in regard to their inward self, they will attach less value to material things; and as they emancipate themselves from the thralldom of Dogmatic religion and ignorance, they reform the human institutions by which selfishness is fostered and excited. Such should be the aim of education.

It is certain that selfishness is men's greatest evil. Have you upon the earth none who have divested themselves of selfishness, and who practice charity? There are more of such than you think, but they

are little known, for virtue does not seek to display itself in the glare of popularity. If there is one such among you, why should there not be ten, why should there not be a thousand, and so on?

The greater the development of an evil, the more hideous it is seen to be. It was necessary for selfishness to do a vast amount of harm in order that you might see the necessity of extirpating it. When men shall have divested themselves of selfishness, they will live like brothers, doing each other no harm, but mutually aiding each other from a sentiment of solidarity. The strong will then be the support, and not the oppressor, of the weak; and none will lack the necessities of life, because the law of justice will be obeyed by all.

Of all human imperfections, the most difficult to root out is selfishness. Belief and faith in Self (God) when it comes to be rightly understood, and identified with the beliefs and habits of the human race, will transform all our customs, usages and social relations by driving out selfishness.

Selfishness is based on the importance you attribute to your own personality. The laws of Self (God) when rightly understood, causes you to look at everything from a point of view so elevated that the sentiment of personality is lost, so to say, in the contemplation of immensity. Destroy the sentiment of self-importance by showing its real nature. A knowledge of God (Self) combats selfishness.

Man, who is easily influenced, is often rendered selfish by his experience of the selfishness of others, which makes him feel the need of defending himself against them. Seeing that others think of themselves and not of him, he is led to think of himself rather than others. But let the principle of charity and fraternity become the basis of social institutions, of the legal relations between nation and nation and between man, and each individual will think less of his own personal interests, because he will see that those have been thought of by others; he will experience the moralizing influence of examples and contact. Amidst the pres-

ent overflow of selfishness, much virtue is needed to enable a man to sacrifice his own interests for the sake of others, who often feel but little gratitude for such abnegation.

Laudable efforts should be made to help forward the progress of the human race; the generous sentiments should be encouraged, stimulated, honored, more than has been the case at any former epoch, then the devouring worm of selfishness will not pest and torment society. It is a social disease that affects everyone, and of which everyone is more or less the victim; it should therefore be combated as we combat any other epidemic.

To this end we must proceed and seek out in every department of the social fabric, from the relationships of the family to those of the nations, from the cottage to the palace, all the causes, all the influences, patent or secret, that maintain and develop selfishness. The causes of the malady being discovered, the remedy will spontaneously present itself, and through the

efforts of all, directed to a common end, the virus will gradually be extirpated. The cure may be slow, for the causes of the malady are many, but it is not impossible. It can only be effected, however, by going to the root of the evil, that is to say, by generalizing education; not the education which merely advances men in knowledge, but that which improves them morally by teaching them that God is within them. Education of self, rightly understood, is the key of moral progress. When the art of training one's self shall be understood as is the art of training the intellect, it will be possible to straighten a crooked nature as we straighten a crooked sapling. But this art demands a true knowledge of self, tact, and profound observation; it is a great mistake to suppose that the possession of scientific knowledge suffices to enable the teacher to exercise it with success. Whoever observes the life of a child, whether rich or poor, and notes all the pernicious influences that act upon its weakness from the moment of its birth, the ig-

norance and negligence of those who have charge of it in teaching it self control, and the mischievous tendency of many of the means employed with a view to moralize it, you will not wonder that the world should be so full of crooked sticks. But let the same skill and care be given to the controlling of the moral nature as to that of training the intellect, and it will be seen that, even should some natures prove refractory, the greater number only need to be suitably controlled in order to yield good fruit.

Man desires to be happy, and this desire, implanted in him by nature, prompts him to labor unceasingly to improve his condition upon earth, and to seek the cause of the evils that afflict him, in order to remove them. When he thoroughly comprehends that selfishness is one of those causes, that it engenders the pride, ambition, cupidity, envy, hatred, jealousy, by which he is continuously annoyed; that it brings trouble into all the social relations, provokes dissensions, destroys confidence, converts friends into foes, and obliges each indi-

vidual to remain constantly on the defensive against his neighbor, he will see that this vice is incompatible, not only with his own felicity, but even with his own security; and the more he has suffered from it, the more keenly will he feel the necessity of fighting against it, as he fights against pestilence, dangerous animals, and every other source of disaster, for he will be compelled to do so in view of his own interest.

Selfishness is the source of all the vices, as charity is the source of all the virtues. To destroy the one, to develop the other, should be the aim of all who desire to insure their own happiness, in the present life, as in the future.



CHAPTER IX.

KNOW THYSELF—CONTROL THYSELF.

The surest and most efficacious method of insuring the moral improvement of the soul's present existence, is to "Know Thyself," and this can only be accomplished by a study of the nature, and possibilities of Self (God). Knowledge of thyself and the development of Self-Control are not difficult to acquire; man has only to examine his soul at the close of each day and review all that he has done and accomplished, and see whether he has failed in, or slighted any opportunity to control himself. It was in this way that every one who has succeeded in obtaining a knowledge of himself, has ascertained what there was in him that needed reforming. He who, every evening, recalls all the actions of the day, asking himself whether he has made a sincere ef-

fort to control himself will acquire great strength of will and bring about his self-improvement. Ask yourself these questions; inquire of yourself what you have done, and what was your aim in acting in such a manner; whether you have done anything or said anything because you failed to control yourself that you would be ashamed to avow. Examine what you have done against your neighbor; and lastly, against yourself. The answers to these questions will either give repose to your conscience, or show you some lack of self-control of which you will have to cure yourself by firmly determining not to let it happen again.

Self-knowledge is, therefore, the key to individual improvement; but, you will ask, “How is one to judge one’s self? Is not each man subject to the illusions of self-love, which diminish his faults in his own eyes and find excuses for them? The miser thinks himself to be merely practising economy and foresight; the proud man thinks his pride to be only dignity.” This is true,

but you have a means of ascertainment that cannot deceive you. When you are in doubt as to the quality of any one of your actions, ask yourself what would be your judgment in regard to it if it were done by another? If you would blame it in another, it cannot be less blamable when done by you.

Justice has neither two weights nor two measures. Endeavor also to learn what is thought of it by others; and do not overlook the opinion of your enemies, for they have no interest in disguising the truth. They are beside you as a mirror, to warn you more frankly than would be done by a friend. Let him then, who is firmly resolved on self-improvement by self-control, examine his conscience in order to root out his evil tendencies, as he roots out the weeds from his garden; let him, every night, cast up his moral accounts for the day, as the tradesman counts up his profits and loss; he may be sure that the former will be a more profitable operation than the latter. He who, after the footing up of

his day's doings, can say the balance of the account is in his favor, by his having "Faith" in himself to completely master himself, may sleep in peace, and fearlessly await the moment of his awakening. Let the questions you address be clear and precise, and do not hesitate to multiply them; you may well devote a few minutes to the securing of a power that will serve you forever. Do you not labor every day with a view to insuring repose in your old age? Is not this repose the object of your desire, the aim that prompts your endurance of the fatigue and privations of the moment? But what comparison is there between a few days of rest, impaired by the infirmities of the body, and the health and soul's satisfaction of a well balanced and controlled mind? And is not this latter worth the making of a few efforts? I know you will say that "This is a very difficult thing to do," but this is precisely the error I am charged to remove from your minds by showing you, that the power to do this lies within you, in such a way as to leave no

doubt in your mind concerning it. This is why, "The Master Jesus," admonished men to control themselves. I now give you the teachings of "The Master" that each of you who believe is charged to spread abroad in his turn. It is to this end that I have written this book "KNOW THYSELF." It is the best lesson you will ever learn. "Control Thyself" it will be the best act of your whole life. Believe in "Yourself" you will then be faithful to God (Self).

Many of the faults you commit are the results of an uncontrolled mind, and are passed over by you unperceived. If, following the advice I give you, you interrogate your conscience more frequently, you would see how often you have done wrong without being aware of it, because you have failed to scrutinize the nature and motive of your acts. The interrogative mode of self-examination for a lack of sufficient self-control, is more precise than the mere vague admission of a standard of rectitude which you too often fail to apply in detail

to your own actions. It compels you to give yourselves, in regard to the quality of those actions, categoric answers, by “Yes and No” that you have no room for equivocation, and that constitute so many personal arguments addressed to your innermost selves, so many returns which aid you to compute the sum of power within you.

ETERNAL SUFFERING.

Those who think that man’s destiny, if he do wrong here, means eternal punishment, should interrogate their common sense and reason, and ask themselves whether an eternal condemnation by an angry God for a few moments of error would not be foolish. What in fact, is the duration of a human life, even though prolonged to a hundred years, in comparison with eternity? “Eternity”; do you rightly comprehend the word? Sufferings, tortures without end, without hope, for a few faults. Does not your judgment reject such an idea? That the ancients should have seen, in the Master of the Universe,

a terrible, jealous, vindictive God of the Christians, who places love, charity, pity and forgetfulness of offenses, in the foremost rank of virtues, and who could not lack the qualities which He has made it the duty of His creatures to possess. Is it not a contradiction to attribute to Him infinite love and infinite vengeance? You say that God's justice is infinite, transcending the limited understanding of mankind; but justice does not exclude kindness, and God would not be kind if he condemned the greater number of His creatures to horrible and unending punishment. Could he make it obligatory on His children to be just, if His own action toward them did not give them the most perfect standard of justice? And is it not the very sublimity of justice and kindness to make the duration of punishment to depend on the efforts of the guilty one to amend them through a knowledge of self, and for self to mete out the appropriate recompense, both for good and for evil, to each, according to his works?

Set yourselves, by every means in your power, to combat and to annihilate the idea of eternal punishment, which is a blasphemy against the justice and goodness of God (Self). When once a man has received enlightenment, and begins to know himself, in however slight a degree, the monstrous injustice of such an idea is immediately perceived; reason rejects it, and rarely fails to confound, in the same ostracism, the penalty against which it revolts, and the God to whom that penalty is attributed. Hence the numberless ills that have burst upon you, and for which this work will bring you a remedy. This task I point out to you will be all the easier because the defenders of this belief have avoided giving a positive opinion in regard to it; neither the Councils nor the Fathers of the Church have definitely settled this weighty question. If Christ, according to the Evangelist the literal interpretation of His allegorical utterances, threaten the guilty with a fire that is unquenchable, there is absolutely nothing in those utter-

ances to prove that they are condemned to remain in that fire eternally.

Hapless sheep that have gone astray, behold, advancing toward you, the Good Shepherd, who, so far from intending to drive you forever from His presence, comes Himself to seek you, that he may lead you back to the fold of self control. Prodigal children, renounce your voluntary exile, and turn your steps toward the God within you.

“ETERNAL PUNISHMENTS.”

“Wars of words, wars of words,” has not enough blood been already shed for words, and must the fires of the stakes be rekindled for them? Men dispute about the words, “Eternal punishment,” “everlasting burning”; but do you know that what you now understand by eternity was not understood in the same way by the ancients? Let the theologian consult the sources of his faith, and he, like the rest of you, will see that in the Hebrew text, the words which the Greeks, the Latins,

and the moderns, have translated as endless and irremissible punishment, has not the same meaning. Eternity of punishment, has not the same meaning. Eternity of punishment corresponds to eternity of evil. Yes, so long as evil continues to exist among you, so long will punishment continue to exist; it is in this relative sense that the sacred texts should be interpreted. The eternity of punishment, therefore, is not absolute, but relative. Let a day come when all men shall have donned the robe of Self-Control and Faith in self, and on that day there will be no more weeping, wailing, or gnashing of teeth. Your human reason is, in truth, of narrow scope; but, such as it is, it is a part of you, and there is no man of right feeling, who, with the aid of that reason, understands the eternity of punishment in any other sense. If we admit eternity of punishment, we must also admit that evil will be eternal; but if God alone is eternal, He could not have created an eternal evil, without plucking from his attributes the most magnificent of them all,

viz.; His sovereign powers; for he who creates an element destructive of his works is not sovereignly powerful. Plunge no more thy mournful glance, O human race, into the entrails of the earth, in search of chastisements. Weep, but hope; take comfort in the thought of the Power, (God) within you, who is entirely loving, absolutely powerful, essentially just.

Union with the Divine Self should be the aim of human existence. To the attainment of this aim four things are necessary—knowledge, love, justice, self-control; four things are contrary to this aim,—ignorance, hatred, injustice, superstition. You are false to these fundamental principles when you falsify the idea of Faith in the powers within you. Don't be alarmed by those who teach the doctrines and policies of the Middle Ages, with its hideous array of tortures, executions, and the stake.

BOILING CALDRONS.

When the principle of the indiscriminate retaliation has been banished forever from

human legislation, can you hope to make men believe that principle to be the rule of the Divine Government? Believe me, brothers in Jesus Christ, you must either resign yourselves to let all your dogmas and superstitions perish in your hands rather than modify them. The idea of a hell full of glowing furnaces and boiling caldrons might be creditable to an age of iron; in the twentieth century it can be nothing more than an empty phantom, capable, at the utmost, of frightening little children, and by which the children themselves will no longer be frightened when they are a little bigger. By your persistence in upholding mythic terrors, you engender incredulity, source of every sort of social disorganization; and I tremble at beholding the very foundations of social order shaken and crumbling into dust for want of an authoritative code of penalty. Let all those who are animated by a living and ardent faith in themselves (God) unite their efforts, not to keep up antiquated fables now fallen into disrepute, but to re-

suscitate and revivify the true idea of penalty, under forms in harmony with the usages, sentiments, and enlightenment of our epoch.

What, in fact, is a sinner? One who, by the deviation from the right road, by a false movement of the soul, has swerved from the true aim of his creation, which consists in the harmonious worship of the Beautiful, the Good, as embodied in the arch-type of humanity, the Divine Exemplar, Jesus Christ.

What is chastisement? The natural, derivative consequence of that false movement; the amount of pain necessary to disgust the sinner with his departure from rectitude, by his experience of his suffering caused from that departure. Chastisement is the goad which, by the smarting it occasions, decides the soul to cut short its wanderings, and to return into the right road of Self-Control. The sole aim of chastisement is rehabilitation, and, therefore, to assume the eternity of chastisement is to deprive it of all reason for existing.

Cease, I beseech you, the attempt to establish a parallelism of duration between good, essence of the Creator, and evil, essence of the creature; for, in so doing, you establish a standard of penalty that is utterly without justification, Affirm, on the contrary, the gradual diminution of imperfections and of chastisements through knowing thyself (God), and you concentrate the doctrine of the union of the creature with the Creator by the reconciliation of justice with mercy.

It is desired to stimulate men to the acquisition of virtue, and to turn them from vice, by the hope of reward, and the fear of punishment; but, if the threatened punishment is represented under conditions repugnant to reason, not only will it fail of its aim, but it will lead men, in rejecting these conditions, to reject the very idea of punishment itself. But let the idea of rewards and punishments be presented to their minds under a reasonable form and they will not reject it. This reasonable explanation of the subject is given by the original teachings of The Master Jesus.

TERRIFIC TORTURES.

The doctrine of eternal punishment makes an implacable God of the Supreme Being. Would it be reasonable to say of a sovereign that he is very kind, very benevolent, very indulgent, that he only desires the happiness of all around him, but that he is, at the same time, jealous, vindictive, inflexibly severe, and that he punishes three-quarters of his subjects with the most terrific torture, for any offense, or any infraction of his laws, even, when their imputed fault has resulted simply from their ignorance of the laws they have transgressed? And can God's action be less consistent than that of a man?

The doctrine in question presents another contradiction. Since God, if he is all powerful, etc., foreknows all things, He must have known, in creating a soul, that it would transgress His laws, and it must therefore have been, from its very formation, predestined by Him to eternal misery; but is such an assumption reasonable or admissible? The doctrine of the punishment

proportioned to wrong-doing, is, on the contrary, entirely consonant with reason and justice. Such a God undoubtedly foresaw, in creating a given soul, that, in its ignorance, it would do wrong.

The word eternal is often figuratively employed, in common parlance, to designate any long period of duration of which the end is not foreseen, although it is known that it will come in the course of time. We speak, for instance, of “the Eternal Snows” of mountain peaks and polar regions, although we know, on one hand, that our globe will come to an end, and, on the other hand, that the state of these regions may be changed by the normal displacement of the earth’s axis, or by some cataclysm. The word eternal, therefore, in this case, does not mean infinitely perpetual. We say, in the suffering of some long illness, that our days present the same “eternal round” of weariness. Is it strange, then, that men should express themselves in this way? However, we must not forget that their state of ignorance of

Self (God) prevents them from knowing otherwise, and that they therefore believe themselves to be destined to suffer forever; a belief which is itself a part of their punishment for their ignorance of Self (God).

The doctrine of Material Fire, of furnaces, and tortures borrowed from the pagan Tartarus, is completely given up by many of the most eminent theologians of the present day, who admit that the word "fire" is employed figuratively in the Bible, and is to be understood as meaning moral fire. Those who have observed instances of the life beyond the grave, as presented to their view by the communications of spirits, have had ample proof that its sufferings are none the less excruciating for not being of material nature. And even as regards the duration of those sufferings, many theologians are beginning to admit the restriction indicated above, and to consider that the word eternal may be considered as referring to the principle of penalty in itself, and as the consequences of an immutable law, and not to its applica-

tion to each individual. When religious teaching shall only admit this interpretation, it will bring back a belief in Self and in a future life many who are now losing themselves in the mazes of materialism, Dogmatic Theology and Superstition.

CHAPTER X.

“IT IS FAITH IN SELF (GOD) THAT HELPS.”

In all ages of the world among all mankind there has been very much suffering and intense agony from physical disease and mental ailments. Man's total ignorance of the God within himself, and his consequent lack of Faith in his own ability to ward off disease, combined with his inability to control himself to such an extent that he might become an immune against disease, makes him an easy victim to divers ailments, who must suffer for his ignorance.

If you believe that men and women cannot ward off disease, promote their physical and mental well-being, retain their physical and sexual activity, and prolong their life by keeping the organs and functions of the body strong and vigorous, by

having confidence and faith in themselves to accomplish this, then you are a fatalist.

A fatalist is one who lays down, figuratively speaking. He believes his fate and destiny have been preordained, mapped out, and any effort he makes to help himself to keep healthy and to become an immune against disease, counts for naught. Everything that happens to them or the members of their family (and how the children of such foolish parents need knowledge and help) is the very thing that God wanted to happen. They excuse themselves of any blame or responsibility whatsoever. It was to happen, so they think, and now that it has happened, what can they do?

These deluded, superstitious victims of their ignorance receive much satisfaction in leaving it all to God or Providence. If this is true, certainly “God” or “Providence” must have mighty little pity or concern for suffering men and women, or else he must be a big stock-holder in the Drug Trust and have a controlling interest in the

“Doctor Combine.” The Drug Trust, Hospitals, Nurses, Healers, Patent Medicine Concerns, Grafters, and those Vampires, (Nervous Debility and Lost Vitality Specialists), who camp on the trail of the unfortunate, are the ones who get the dividends paid by the smart individuals of today, who know it all, and still know nothing of themselves. Every doctor’s and every druggist’s greatest asset is the ignorance of the masses, who have no knowledge of how they should conduct themselves when there is any chance of their being attacked by disease.

Fortunes are spent in teaching physical culture. Men devote time to learning the art of self-defense so as to protect themselves from a visible foe. Any amount of money is spent by people for things they really do not need, and which do them very little, if any good. Millions of dollars are spent to cure disease, but not the slightest effort is made to instruct and teach people how to protect themselves against disease. Nobody seems to know or under-

stand the fundamental principle and natural law for the prevention and cure of disease. None will ever know this until they know themselves. The means to remain healthy lies within you. There is no need of spending money to obtain it.

It is the duty of men and women to keep their bodies free of susceptibility to disease. It is true there are thousands of preventatives and cures for disease, all of which men and women have sought to free themselves from disease and remain healthy. There are some who have tired of medicine and have put their hope in Christian Science or some system which pretends to cure with some mysterious, intangible force.

In some parts of the world, South America, South Africa and British West Indies, we find cures being made by invoking spirits, Magic, incantations, etc., in which the natives believe. Just note what is said: “Cures are made because these people have an inward belief that they will be cured.” Don’t believe for a moment that there is

any virtue in their Voodoo Ceremonies or Witch Doctors to cure. "Jesus The Master" said to those he cured," Do you believe, according to your belief be it unto you." So it is with the native in semi-civilized countries. In ancient times the people were taught to make sacrifice to a sun God or some saint.

Today we have the prayers and chants of the faithful who go to such shrines as St. Anne and others, who are supposed to possess the power to cure disease.

Drugless healing, Christian Science, Mental Science, Suggestive Therapeutics, Fasting, Sun Worshipping, and many other methods of curing disease are widely advertised as sure cures of disease and ailments. Of course these methods are looked upon as foolish and superstitious and their promoters as charlatans, quacks, grafters or cranks.

Nevertheless there are many cures made by these methods, for we have authentic evidence and unimpeachable testimony that astonishing cures are made, especially at

the shrines in Canada, Pittsburg, Pa., Chicago, Ill., and other places where remarkable cures are authenticated.

There is no question that cures are really made, but the question to settle once and for all is to find out why cures are made by so many dissimilar systems and by people unlike in creed, belief or color.

The Psychologist claims it's suggestion (Hypnotism). The Christian Scientists spend their time and efforts trying to eliminate something which, they claim, does not exist. They admit suffering and see it in their patients, and in the next breath claim that such a thing does not exist.

When the Christian Scientist Healer succeeds in manipulating the mentality of the patient so it believes it has no disease the patient believes it will improve or get well. The more strenuous and firm the belief the more rapid will be their recovery.

Now isn't this justly exactly what "The Master Jesus" tells his followers to do? Believe, have Faith in yourself (God) "and according to your belief be it unto you."

It makes very little difference whether you have faith in Christian Science, Suggestion, Medicine, Spirits, a petrified Potato, or Voodoo incantation, just so you possess the Faith.

Where there is no faith in the patient they all fail. Faith is absolutely essential. All these people with their cure-alls and divers methods furnish the stage, but the chief actor, the whole show, is your Faith that you will be cured.

Whenever the sick, the afflicted, the lame and the halt cease furnishing the actors in the shapes of credulity, the footlights will be lowered on these stages. The play will go on no more, for the only stock in trade these people have is the unfailing "Faith" that the sick have that they will recover. The Master Jesus was neither a fool nor a hypocrite. He knew that the wherewithal to cure disease was in man, that it was his God. That he should believe in the God within himself and if he did this intelligently, consistently and Faithfully he would be cured. Men and women should

burn these stupendous, Mighty and far reaching words into their very souls. *“The Lord thy God in the midst of thee is mighty,” “I have told you ye are God’s,” “The Kingdom of God is within you,” “The Father is in me, I in him, and we in you;” Ye are the Temple of the Living God,” “God is spirit, (meaning you.—your soul) and they that worship Him must worship (believe, have faith) in spirit, (yourself) and in truth.”*

Jesus said, *“I have told you ye are God’s. Yet how many act and conduct themselves as if they thought they were God’s. How many believe that all power. (The Kingdom of God) is within them. Not many.*

Look into the face of cringing, shrinking, stoop shouldered men and women; they resemble some hunted animal more than they do a God.

The very expression on the face of some people indicates a guilty liason of themselves with doubt of self. *I can’t, I am afraid, and self-condemnation sticks out of their very ears. Instead of having a union*

between themselves and confidence, belief and Faith they have just the opposite. Instead of believing in themselves for health they pin their faith in a Pill box or some popular well advertised "dope."

Instead of believing in themselves for success they either curse their luck or pay a Michigan Ave. Clairvoyant (Grafter) or some Hoodoo doctor for a prediction, a talisman or a charm.

They pin their belief anywhere, only just where they should. The most foolish, the most unnatural, the most impossible and superstitious things are what they believe in.

THE PROFESSIONAL HEALER.

We hear so much about the power of the mind over the body; what, this invisible power the Suggestionist or Healer does not explain, although it cures. Sometimes the Healer or individual giving the treatment invokes or attracts the power and sometimes it is supposed to be the Patient. Then we have that smooth individual, which the

federal authorities have been trying to get in their power for using the mails to swindle, the gentleman who gives “absent treatments.” This seems to be almost the limit; it really would seem that credulity would waver and fall before it would go this distance. However, it seems to make no difference, we find the victims breaking their necks to kneel at this shrine. At this very moment when you are reading this page there are many of these duped people lying down at home on some bed or couch, eyes closed, muscles relaxed, mind passive with toes turned inward or some other trick that will arouse their faith, receiving an absent treatment for which they have forwarded their dollar.

The writer was informed that one of these gentlemanly, silent method, absent treatment operators, had two thousand dupes all over the world, who paid him from one to five dollars a treatment. Healing currents propelled to the sick, Health-giving thoughts transmitted anywhere to the sick who are willing to send on the coin.

Healing circles encircle the globe. Healing vibrations sent out to the faithful. Of course, the people at the head of these healing currents, and the health-giving thought incubation centers are growing wealthy, and why not? They cure some of their patients, not because they really transmit, but because their patients believe, have faith that they will be benefited, that they will be cured or helped, “*for so be it unto them.*”

The results obtained from so many different methods show instantly that there is a fundamental law, an immutable force brought into action by the patients' faith and belief.

This power, this element, common to mankind, is brought into action just the moment an individual *believes or has faith*. This force or power can be brought into operation for man's good or his harm. Those people who take “absent treatment” or need the aid of the Christian Scientist, have allowed their belief to sway in the wrong direction to their detriment.

If they knew themselves this would never have happened. If they had known enough to control themselves they would have never let their belief or faith waver and swing in the wrong direction. The Healer and Christian Scientist (so-called) are able to sway their belief back and just as soon as this happens their patients are better.

That the voodoo's incantation, the saint's prayer, the "affirmations and denials" of the Christian Scientist, the bluff of the "absent treatment" operators do effect cures leaves only the sensible conclusion that "Jesus The Master" was right when he said, "Faith is the substance of things hoped for."

Faith in the divers remedies, and the dissimilar methods brings into action the force within to cure and eliminate disease, and from which cures are wrought.

When men and women have found the "lost word" of "The Master," when they awaken and find that they have been led by the blind they will discover the true law and principle of "healing." This law and

principle has in the past been lost and buried in the rubbish, hidden beneath graft, superstition, ignorance, quackery and human greed.

The reason it has been overlooked is because many greatly prefer to hold God responsible or the Devil guilty for their affliction. Again from the Middle Ages until this day some people greatly prefer to believe in some external mystic force to help them.

Any person who doubts that the only asset that Dr. Dowie had was his strong personality (the direct result of his stupendous faith in himself), and the faith of his followers in him, does not know enough about the subject matter under consideration here to discuss it intelligently, and consequently cannot arrive at a truthful conclusion regarding the cause of his wonderful following and his phenomenal but short-lived success.

Dr. Dowie himself was so blinded by pride and egotism that he failed to see this. After a while, when his stupendous egotism, dogmatic gospel, tyrannical conduct

and ignorance landed him among stormy waters he quickly became a nervous wreck and went to his grave a broken hearted old man.

That Dr. Dowie made cures is true. That he was a despotic ruler of the faithful is known. That he had an imperious, despotic nature, which desired absolute monarchy and strict discipline over the whole life of his disciples, is a matter of history.

Even with all this to his credit, or rather discredit, he did cure disease and ailments. However, no credit is due Dr. Dowie for the cures made any further than they were the result of the faith his followers had in him. When his success and cures are considered from any other standpoint they become undeserving of serious attention.

Of course, there are many who, when shown it really is the power within men and women that heals and cures, and that this force is developed and brought into action by Faith and belief in it, will not believe that they must bring this law into action by their own efforts. These people,

of course, have their own pet hobbies and idols and for obvious reasons, best known to themselves, will still continue to harbor the children of superstition and quackery. In doing this they harm no one but themselves.

THE PATIENT'S FAITH.

Treatment by Suggestion, Mental Healing, and Christian Science and the divers methods which get results *because the patient has faith*, have within the last few years made a wonderful advance and show a degree of vitality that no other system, or method of practice can show in the same length of time. The most wonderful part of the whole thing is, that the patient pays them for curing his disease, when in reality he cures himself by his own faith or belief in their methods. The followers of the original teachings of "The Master Jesus" and those who have identified themselves with his way of curing and preventing disease, combined with the thousands who have never before interested themselves in

the God within them, but, who now desire and are anxious to learn something of themselves, constitute a large body of good, intelligent and thinking people, who see, as every observing person must, the inconsistencies of Christian Science Healers, Suggestion, Electrical appliances, quacks and grafters whose methods and means of curing disease have no virtue whatsoever outside of their ability to arouse the Faith of their patients.

The question of greatest interest and importance is the cause, origin and cure of disease. The fundamental desire and wish of every human heart is health and happiness. A true and logical explanation of the cause and cure of disease can only be had by a thorough and scientific understanding of the nature of the life and vital forces within the body. When their relation to and influence over the material part of man is understood disease and sickness will no longer be a mystery, nor will the many startling cures which have been made by Magnetic Treatment, Christian Science

and Suggestion. All seemingly miraculous, their cause and cure are based upon natural law. Faith and belief bring into operation the law that regulates and controls the unseen life-forces within the physical body. Its application effects these so-called miraculous cures. This is a fundamental, and has for its basis, common sense and reason. The mind or mental forces influence, regulate and control every organ, function, sensation and condition of the material body. Perverted mental conditions and activities are conducive to and result in functional or organic disease. Mental perversion, a worried condition of the mind develops, excites, aggravates and prolongs diseased conditions in the body.

When a sick person's thoughts are properly directed and their mental attitude or condition changed from a morbid, gloomy one to a more normal, confident and healthy state, the progress of disease can be arrested, ultimately resulting in a complete restoration to healthy conditions of every diseased organ or impaired function of the

body. This is the fundamental and true principle of the law which underlies the cure of disease by different methods. After the patient has been placed in a passive state by some Healer, and becomes highly susceptible to Suggestion, certain abnormal or perverted mental conditions, which are the origin and cause of the so-called “neurosis” or neurotic affections, can be cured, because by suggestion the patient is made to believe he will improve. Medicine has no direct or beneficial mental effect; it cannot alter or change these perverted and diseased mental conditions which are the result of a lack of self-control, and which cause and promote nervous diseases. It is an established and indisputable fact that a properly controlled and well balanced mind is absolutely essential to a normal and healthy body. For proof of this statement observe the many human beings in every walk, and avenue of life who are sorrowful victims of certain perverted mental states.

How often the loving and devoted wife

who had spent years of happiness and comfort with her husband quickly follows him to the grave, her grief-stricken mind constantly brooding over the loss of her loved one, soon develops some fatal disease. Here the ordinary medical treatment does not seem to have any beneficial effect. The physician is puzzled at the ineffectiveness of his medicine to cure the disease. The facts of the case are, that the bodily disease was caused by certain mental conditions (sorrow and grief) which have produced certain abnormal physical conditions, inhibiting life's energy and with a cruel, relentless hand driving its victim down to an untimely grave.

And as homely comment truthfully says; "Grieved to death, died of a broken heart." Drugs failed where Self-Control and Faith by its presentation to this wearied and heartsick mind, cheer and hope for the future, thereby changing these demoralizing and fatal mental conditions, which would have checked the advance of disease and death, by regulating the turbulent tides and

currents (mental forces) of this troubled heart.

“FAITH” VERSUS SCIENCE.

“Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.” (Matt. xii: 25.)

It has been said that Medicine is a science. By its own professors and practitioners it is called “The Science of Guessing,” for the reason that the physiological effect of medicine is extremely problematical. It has not been such a great length of time since one school of medicine was prosecuting the practitioners of another.

There is no art in the science of medicine or surgery to find the mind’s construction.

Truth is never inconsistent with itself; mind or mental forces are never inconsistent with the physical body. The members of the medical profession who are wise and learned in the science of physiology and surgery are surprisingly deficient in scientific knowledge of the human mind or life-

forces within the body, or the God within The Temple. A scientific knowledge of Self, or the science of the human mind, and its influence over and relation to the human body is a necessity suggested by such plain, everyday common sense as to render its neglect and absence absolutely unjustifiable in those who profess to practice medicine or surgery.

No physician, or any one upon whom is imposed the vital responsibilities involved in professional life can certainly claim any moral excuse for apathy or prejudice in the presence of demonstrable truths.

Neither have they any right to remain ignorant of the natural law which heals.

We should be honest and impartial in our observation and investigation of any means, method, system or remedy which will prevent or alleviate human suffering. Any knowledge that can promote the health, happiness and welfare of humanity should be considered with enthusiasm by the true physician who has his patients' welfare at heart and welcomed as a bless-

ing to humanity as a great stride in scientific achievement.

Every truth-loving, honest-hearted, fair-minded friend of sick and misguided humanity knows that dissension, rivalry, jealousy and hostility between members of the medical profession is a house divided against itself and a detriment to the public good. At all times, in all places, the object should be the interest of the sick.

When sickness and disease are cured by any means whatsoever, be it the patient's faith, or be it by drugs, the fact of the cure can only be established by observation and human testimony. It must be a prejudiced mind that would accept the testimony of a cure by one agent that would refuse to give recognition to the facts of a cure of another, when the evidence which establishes the authenticity of the cure in both cases is based upon equally reliable testimony.

A man who would accept the sky and deny the earth is no more to be trusted as a medical adviser or guide in matters of life and death than one who would accept the earth and deny the sky.

The man who would ignore a cure by Faith or Self-Control and would give credence to a cure by medicine when the witnesses to both cures were equally reliable is just as unfair, unreasonable and undesirable as a medical adviser, or a mentor in human affairs, as he who saw with his eyes and heard with his ears only those facts which serve to defend and sustain a materialistic proposition. Every physician of extensive professional experience has seen—provided his eyes were willing servants—cases which have been drugged to death, and others which have been operated to death, while on the other hand, those engaged in Christian Science and Suggestion, have repeatedly witnessed the wonderful curative and beneficial results of “faith”; they, however, call it the action of mind over matter.

Many have seen the patient’s “faith” start functions and organs that were sluggish, and those that were over-active regulated and allayed. By patients having “faith” many have seen inflammation and

fever subdued, and witness lulled to a peaceful sleep those who were suffering mental tortures, their nervous system having been demoralized and shattered by narcotics. “Faith” in oneself—or some method of cure, has been the means at times of turning the tide of life from waning to waking until a human soul that was rapidly departing from its earthly habitation has been persuaded to reanimate, as it were, the body, and turn confusion into orderly and healthy operation. True healers and true physicians are true scientists, and to be a true scientist involves thorough knowledge, not only of physiology, (physical facts and agents) but also of the mind (mental facts and force). He should also have a true knowledge of the law (God) that governs them. This constitutes the real physician, scientist, healer and true christian.

Narrow minded, prejudiced individuals are poor specimens of humanity for the advancement of human knowledge in regard to Self, or any science. It is true

that division of labor and different views by learned men are essential to the world's progress. It is right for some to work with microscope and surgical instruments and other means of physical investigation, and it is just as right for others equally intelligent, equally earnest, equally honest, equally enthusiastic, to pursue the investigation of the more abstruse subjects in natural phenomena, and study scientifically the human mind or mental forces and their physical expression. But it is not right, or just, to the people for any class of laborers to ignore the work of others; for then the whole truth will not be known and mankind will not have the benefit of it and escape from the ravages of disease, or a premature grave, until the rivalries between men pass away and each class realizes, in theory and practice, the unity of God's creation and usefulness of both forces, mental and physical.

The scientist and regular practitioner, to be sufficiently qualified and competent to prevent and cure disease, should master the

science of Self, and learn of the Power within as well as medicine and physiology, so that he will be able to employ either force that the patient under his care may require, to effect a full and complete recovery. We could then look with confidence and hope for the diminution, in time to come, of the sickness and suffering which is the common heritage of those of the human race who fail to obey the words of “The Master Jesus,” “Know Thyself,” “Control Thyself.”

EXPECTANCY AND ATTENTION,— “FAITH.”

The physiological effect of drugs is not always according to their known, or proved, properties, but according to the anticipation or expectation of the patient. Every medical man knows from his own practice that if a patient is given a decided suggestion or receives an impression, that is, has faith, that a fictitious medicine he is about to take will act in a certain way, marvelously good results sometimes follow;

as in the administering of substances such as bread pills or sweetened water. Every manufacturing chemist makes blank pills. A great many people are under the impression that pills always act as a laxative, and if given bread, or even an astringent in pill form, an operation of the bowels will follow.

The plan of substituting something for a narcotic mixture, without which a nervous patient thinks himself unable to sleep, is, as we all know, continually resorted to, and is an instance of the beneficial employment of the imagination (faith) and the effect of expectancy upon the patient. This also illustrates what great influence and power the mind has over the organs and functional duties of the body, causing unusual and extraordinary physiological effects and conditions, as illustrated in the following instance.

A lady who, while sitting upon the upper deck of the steamer *City of Mackinac*, when crossing Lake St. Clair, became so badly frightened by the grating of the pad-

dle wheel over a sunken crib that she gave vent to a series of screams, and begged for some one to save her. This was the first time in six years that she had uttered a word, influenza having partially paralyzed her vocal organs, medical science having failed to cure her.

Since this occurrence, however, she has recovered her full powers of speech. Most every one, especially physicians, know of some particular instance illustrative of the effect of the mind upon the body (which always responds and registers mental impressions and psychological conditions) such as the case of a physician, who was about to administer chloroform to a hysterical woman who was to be operated on for the removal of two tumors, discovered that the chloroform vial was empty, and that the inhaling bag was entirely free from the odor of the anaesthetic. While waiting for the return of the person sent to the drug store for a new supply, he thought that in order to familiarize the patient with the process he would place the inhaling bag

over her mouth and nose. He did so, and instructed her to breathe quietly and deeply. After taking a number of deep inspirations she suddenly cried out, "Oh! I feel the effects of it already, I am going;" and a moment later her eyeballs turned upward, and she became completely unconscious. As she was found to be perfectly insensible to pain, the physician suggested that the surgeon proceed with the operation. He did so, and removed one tumor without disturbing her in the least.

When about to begin operations for removing the remaining one, she partly came to. The inhaling bag was once more applied with the Suggestion that she was going again, when the patient immediately lost consciousness and the operation was performed successfully without pain or knowledge to the patient. This woman, it is said, had taken chloroform three years before. Recollection of her previous experience combined with expectation (faith) and the application of the inhaling bag, were sufficient to cause her to self-induce. Pre-

cisely the same psychological condition that a liberal application of the anaesthetic would have produced.

Any person, who has ever given any attention to the subject will acknowledge what immense power the mind or mental forces—acting in conjunction with or apart from the will—has over the physical body. This power of mind over matter is exercised both in health and disease, but is particularly evident—perhaps because more closely observed—in the latter condition. It is a fact well known to seamen, that sufferers from seasickness almost invariably become quite well in moments of great danger, when the ship is found to be imperiled. People will often lose all sense of pain by their mind becoming occupied with some affair of great interest. It is a well established fact that alteration of tissue, irregularities and functional disturbances have been the direct result of a morbid concentration of mind or attention to certain particular organic structures. Idleness is a well known factor in producing all kinds

of ailments, real and imaginary, of mind and body; perhaps because the idle man, from a sheer lack of interest in life, devotes too much attention to his own organism. Imagination (faith) combined with the "direction of morbid self-consciousness" to certain organs or functions of the body will produce results which have been noticed by many pathologists. In hypochondriasis, the patient, by fixing his attention on his internal organs, creates not merely disordered sensations, but disordered and abnormal action in them.

With some people there is liable to be irregular action of the heart. This is brought on and greatly increased by the persistence of attention, causing deviation from the normal conditions of the functions and which frequently lapses into structural disease from the effect of this faculty of morbid attention (faith swung in the wrong direction) being for a lengthened period concentrated upon this organ and its action. Hypochondriasis, or a mental condition in which the patient feels and notices the ac-

tion of his internal organs, and is always morbidly conscience of them, and believes himself bad off, has a decided tendency to grow worse, because his morbid attention becomes more and more concentrated and fixed or directed upon functions which ought to be performed automatically and unconsciously, and unless some powerful mental regulator or mental stimulant, *such as faith in himself to overcome the condition*, is applied, *organic disease actually sets in.*

That the dangers of these perverted or morbid mental conditions are brought within the range, not only of possibility, but of probability and actual fact, is indisputable, as there are many people of both sexes who never hear of a disease without fancying that they have it, and by pure imagination (faith-belief) develop the symptoms of serious illness.

The illness of some prominent statesman or distinguished person, the progress of which is daily recorded in the papers, will sometimes become almost epidemic, and

specialists of the particular disease could give some interesting information on the increase of imaginary and real symptoms and affections during the illness of such prominent person. That fear and expectancy (belief) is conducive to and will attract disease has been abundantly proved during epidemics of typhoid, smallpox, cholera, yellow fever and other contagious diseases. Laymen who dabble in medical science, and students at the beginning of their course, are apt to imagine they have one or another of the diseases which they have been studying—heart complaint being perhaps the most common; and of this disease many do frequently develop some of the subjective symptoms.

A prominent physician's wife, who was an eye-witness to an operation made upon a woman for the removal of a cancer, shortly afterward complained of symptoms of cancer. Her husband paid slight attention to her complaints at first, but later the symptoms became so pronounced he called a specialist for diagnosis, and it was then

discovered that she was actually suffering from a cancer, whose location was precisely the same as that of the woman whose operation she had witnessed. Further investigation proved that the sight of the cancer and attendant operation had made such a decided impression upon the woman's mind that she had never been able to drive the sight of it from her imagination; she being always apprehensive (believing) that she would become afflicted in the same manner. There is little doubt but that this morbid condition of mind upon her part did actually cause her to become infected with the same disease.

Faith and belief in yourself for health attracts health. Faith and belief, fear and expectancy, that you will get a disease or take a disease, attracts disease to you, and makes your system susceptible to it.

Very few know that the following means this very thing: "*That which I feared has come upon me, and that which I was afraid of has come unto me.*" In other words, that if you believe that a thing will attack or harm you, you attract it to you.

Expectancy (belief) that you will get a disease means that you fear it, and that that which you are afraid of will come unto you. If you have faith in yourself, *that you will not take a disease*, this faith, if it is literal and profound, will protect you against disease, making you an immune to it, and keep your body healthy.

Hereditary disease finds its only rational explanation in the morbid perverted mental condition which ever shadows the child who is a victim of morbid self-consciousness that it must necessarily, as the result of nature's decree, inherit its parent's affliction and die an unnatural and premature death. This is a nonsensical and absurd idea, furthered and fostered by ignorance of what that mental condition of mind, which nature requires to be maintained by every human being, should be in order to promote health and strength in the physical body. This mental perversion (fear of disease) invites and develops disease, and also greatly aggravates and prolongs disease actually existing. If you fear a dog he

will attack you. So will disease, unless you are positively not afraid of it and have faith and belief in yourself to ward it off.

During the past year there has been quite a controversy in the papers about whether Hydrophobia is or is not the direct result of a dog bite. It is a fact well known that insane persons and idiots have been bitten by dogs, but there is no case where they developed symptoms of Hydrophobia.

The writer himself has been bitten repeatedly by dogs and has no fear whatsoever of Hydrophobia. That the profound belief, that is prevalent in this country, that persons who are bitten by a dog will go mad, has a great deal to do with the person who has been bitten developing Hydrophobia, there is no denial.

Should you be bitten by a dog, get control of your mind and have absolute faith that you will not go mad. Don't dwell on the fact that you necessarily will or must go mad.

There is no question whatsoever but that “faith” in himself to overcome the poison

of a snake bite, and self-control, made Paul an immune and prevented him from becoming infected when the viper bit him.

“And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.”

“And when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt, this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.”

“And he shook off the beast into the fire, and felt no harm.”

“Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.”—Acts 28—3-4-5-6.

Fear and expectancy, (perverted mental conditions—a bad brand of faith), invite and promote disease, while confidence, faith and firm inward belief, (a positive mental

attitude—the proper brand of faith), in one’s ability to ward it off, is a defense against its advance, and renders one immune against the most contagious diseases known.

It only requires a superficial knowledge of electricity to understand the absolute abortiveness of various electrical apparatus and appliances as remedial agencies; yet, whilst positively inert, they are undoubtedly the means of accomplishing much good by reason of the suggestive effect upon the imagination of the wearer and to arouse his dying faith.

Cholera-belts, camphor-bags and divers so-called “preventives” such as carrying a potato, buckeye, etc., in one’s pocket, unquestionably act in a corresponding manner.

Consequently, though these and similar contrivances are inoperative in their anticipated results, it would be a mistake to say they do not serve a useful purpose and are not beneficial to the uninitiated. By inspiring confidence and keeping alive hope, they

often enable people to go unharmed in the midst of contagion, or help them to overcome disease, for there is no more effectual depressant, no surer harbinger of disease, than fear and expectancy. Much of the immunity from infection enjoyed by physicians and professional nurses is due partly to the preoccupation of their minds with professional duties, which leaves no room for selfish terror or fear, and partly to the confidence (belief and faith) in themselves to ward off disease, begotten by long familiarity with the sick room and disease.

Expectant attention (mental conditions and processes) is a mighty and wonderful force. The extent of its power and influence upon our physical and moral nature, for health, for disease, for good or for evil, is beyond the comprehension of any person who has not been a close student of the mentality of man, or the nature and possibilities of God (Self).

This knowledge enables one to gain perception and possession of the great fundamental principle—"The Principle of Being," "The God Within You."

CHAPTER XI.

“FAITH,” THE ESSENTIAL.

It certainly must be evident to everyone, only those who belong to that prejudicative class who do not believe in the “Immanence of God,” that “Faith” and “Belief” do cure, do assist one in retaining health. That God or Jehovah is Immanent and Inherent to all mankind is true. That God is ever within man and non-transient is a positive fact.

That this is what the Sublime and Illustrious “Master Jesus” taught none will deny unless their prejudicialness is kept alive, either by ignorance or mercenariness.

“The Master Jesus” taught men and women *to believe in themselves (God) and to control themselves*. Misguided humanity, being led by the blind, prefer to believe in anything but themselves. Of course, as has been shown, faith in anything does heal

and help people. It is their "faith," not faith in themselves (God) *which they should have*, but "faith" in Saints, Christian Science, Healers, Voodoos, Mysticism, bones, potatoes, nails, wood, "faith" in compounds, pills, narcotics, and nauseous mixtures. The object or article does not matter so much; the essential thing is their "faith," that it will cure them. He who has "faith" unfaltering and courageous in himself (God) *becomes a Potentate who will possess great and sovereign powers over disease and adversity*. How much better he will be, how much more a true Disciple of "The Master Jesus" will he become than the one who puts his faith in inoperative material things and superstitious beliefs. *The prerequisite is faith in Self (God)*, but faith in stones, voodoos, and all such like things is only for the novice and superstitious, and consequently can only be operative with them.

Faith in divers things implies great credulity, and of course, they who pin their faith in them are helped; *for according to their faith, be it unto them*.

The true teachings of "The Master Jesus" when understood, will shatter people's faith in these things, for it shows men and women the falsity of it all. The faith of the Ancients will not do for today. The faith of men who have lived and died long ago will not be tolerated today. Things that people believed in fifty or a hundred years ago will not suffice today. People are fast losing faith in saints, priests, relics and compounds. The witch-doctor only appeals to the superstitious of today.

People put their belief and faith in more up-to-date remedies, but many are losing faith even in them, and the mixtures and remedies of today will be little used fifty years hence.

Still, many say faith is impotent and only for the unlearned; but the truth is that it is men and women's Savior and their only salvation, and those who deride it as an illusion know very little about what they are talking about.

No man or woman is without faith in something or somebody, for they believe in

objects or people, instead of themselves, according to their knowledge or belief in them. The ignorant and superstitious, who pin their faith and belief in the efficiency of some shrine or relic *are quite as wise and well off as those who believe they can find health in some compound or electrical appliance.* Some scoff and deride the faith of their more ignorant brothers while they believe they can find health and vitality in tonics, or pills.

“Know Thyself.” Become intelligent and learned regarding the God within you and you will soon have your faith in other things destroyed. Those who do not “Know Themselves” are constantly shifting their faith from one creed to another, from one relic or object to another. Ultimately men and women will know themselves and faith will no longer be placed in creeds, science and things in the material world. It will be placed in themselves. “To him that believeth (in himself—God) all things are possible.”

People have faith enough, and if they

would only use it intelligently, it would become their most valuable asset, the greatest blessing of their whole life. Misguided humanity have great faith in various objects and divers remedies, but very little or none in themselves (God).

It is truth's mission to gradually teach each man and woman to know themselves, to destroy their faith in useless things and inoperative objects, that they may be brought at last to have "Faith" in themselves. To believe in the infinite power (God) within themselves *for this is the true elixir of life and the only rational power which can sustain them.*

The Hindu worshipping his idol, the French peasant who has faith in the efficiency of a relic, the practice of the "Whirling Dervishes" who bring their sick infants to be cured by the chief walking over their bodies. The many practices of propitiating the Gods in vogue in Oriental countries are only different kinds of faith, of different people.

The Chinaman has many beliefs regard-

ing his Joss Stick. The beliefs that the common people have in medicine and the church are quite as inexplicable as the belief of the Oriental woman, who believes she will give birth to a son instead of a daughter if she writes her request on a piece of paper, and after keeping it in her mouth for a certain length of time, throws it at an image. However, to be fair to these superstitious, misguided souls, their practices are no more strange and inexplicable than the *Italian Marquise* who ascends the *Scala Santa* on her knees or burns candles before an image; or that intelligent men and women of today should have faith in a prescription, believing that it will cure mental ailments or remove the effects of dissipation.

Faith is natural. People must have faith in something. Faith must be kept active, and many times works blindly and ignorantly. It is like a creeping vine, if it cannot climb a tree it will run along a rail fence or climb up a corn stalk. Faith is the real cause of the cure when it is put in

relics and voodoos. It is also the sole and active agent that assists medicine; notwithstanding the fact that tradition and custom cause many to think otherwise.

Many medical men know that suggestion is becoming a mighty factor in modern treatment. Faith is the true Elixir, the Magic Wand and the mighty lever of life and health. None are without it. Without it you can do nothing. To him that believeth all things are possible. Faith in the physician, faith in his methods, faith in his prescriptions and medicine is the secret of his success.

Put the faith the people have in doctors and medicine on the balance against all the pharmacopoeias in the universe, all the editions from Discorides to the latest Edition of the United States Dispensatory, and faith will overbalance.

Faith, Suggestion, and confidence is the *Aurum Potable, the fulcrum of medicines success*. Galen said, "Confidence and hope do more good than physics;" "*He cures most in whom most are confident.*"

The world overlooks the fact that many cures are made by faith, and because it has not been generally known to be so, members of the medical profession have become conceited and inclined to overestimate their real worth. That they are very sensitive on the fact of their not having a monopoly on curing disease, and that medicine and compounds are not the only panacea, is shown by their vigorous protests against any means of curing besides that employed by the regular practitioner. However, faith never falters, *never fails him who knows how to utilize it properly*. Faith in doctors cure some, faith in pills helps another. Faith in Christian Science puts still another on his feet, and he goes his way rejoicing.

In all ages of the world faith in prayers and saints have healed the sufferer. The faith and belief of the Suppliant is the essential thing, the God or powers to which the prayers are addressed are of no consequence, have no existence only in the imagination of the applicant. When we

have faith in ourselves, some article or medicine, thought becomes an active force, potent, creative and constructive. Faith, or a mental attitude of hope, confidence, belief and expectancy becomes a very adequate and efficacious power and help for the advancement of man's physical and mental well-being. What good would be obtained, what great benefit would come if people had the faith in themselves that they have in objects, medicine and inoperative matter. People place their confidence and faith in inert matter. *Faith in the shell and shadow rather than in the substance (God within you) is what rules the day.*

Men trust in remedies, in the unseen and the unknown, in hobbies, in theories, in scientists, in healers, in hypnotism, in medicine, in banks, in quackery and grafters, in sun-baths, but not in themselves (God).

Those who do trust and believe in themselves (God) *have found that which fails them not.*

What is the use in scoffing and deriding "faith cures" since no cure is made with-

out the assistance of the patient's faith? Without faith nothing is accomplished. Men need more faith in themselves, need to cultivate the Primary Will and develop self-confidence. *A deep, wise, everlasting, eternal faith such as reason may tolerate, cultivate and support, but not a faith based on credulity and superstition.* Faith in the real, enduring powers of self instead of transit remedies, fads and fancies. True and lasting faith in self is what is needed.

Intelligence of self will establish this kind of a faith. Its advent will be a blessing to tottering, weak and misguided humanity. To this end taught "The Master Jesus." Theological Dogmas and superstition wither men and women's faith in self. Theology, religion and shadow will never teach the lesson "Know Thyself," never satisfy the soul which seeks the truth. Medicine is also inadequate. Men's faith in material things and unknown Gods is being shattered. The shattered idols are falling.

Let the churches, the physicians, and

those who have pretended so much while hiding beneath the cloak of conservatism, know that it is the inadequacy and total inefficiency of their own creeds, dogmas and practices that is causing sensible men and women to shake off the yoke of superstition and quackery. Many there are, whom the doctor and high-priced specialist *fails to cure*. Large is the number for which the preacher, with his robes and creed, *has no inspiration*.

The ministers and the church are their own greatest enemy. Medicine, humbug and quackery has brought its own downfall. Ministers cannot save men; men must save themselves. The physician cannot save mankind from disease, for he does not know how to protect himself from it. Men and women must learn how to defend themselves against disease. Physicians must suggest self-help to their patients. Should teach them to believe in themselves.

The true church and minister will teach men and women to "Know Themselves," to control themselves and seek the King-

dom of God within them. The wisdom of the masses is foolish. Philosophy, religion and science have made it such. Men have been taught to put their faith in creeds, ministers, saints, unknown Gods and compounds, pills and divers remedies.

Some may say that the teachings here are without ground. *The teachings here are the true and original teachings of "The Master Jesus."* The true teachings of "The Master Jesus" place man and women on a bed-rock which protects them from the quicksands of Dogma, superstition and quackery.

The intuition of conservative and unprejudiced men and women *will tell them that this is true.* Men and women are fast learning to have faith in those powers within themselves, which have become obscured and inactive, by the mists of greed, superstition and ignorance.

Many know that the remedies and appliances they sell have no virtue, but that it is the faith the people have in them, acting as the vehicle of inward powers that is the

real healing force. They know that if they can get people to believe in what they have to sell, their nest is feathered. The power and force that heals is *Immanent and Absolute*, it abides not alone in the professional healer and any given remedy but transcends all.

Men and women, because they have allowed themselves to be led by the blind have temporarily "lost" the word of "The Master Jesus" and become confused regarding the possibilities of their inward powers (God). Their faith has become identified with outward things.

Faith in self (God) is man's most efficient instrument, and brings to his rescue the healing and regenerative powers of God (Self). He who becomes receptive to his Powers by having faith in himself will then possess the best remedial agent for vitalizing his body, keeping it healthy and warding off disease. He will not need any electric belt, nor treatment by the Christian Scientist. Constant belief and confidence in one's self can be secured by affirmation and faith in Self (God).

He who puts faith in himself and learns the bitter lesson of self-control will stand on a bed-rock protected against all uncertainties and beckoning illusions.

PRECEDENT AND INDIVIDUALISM.

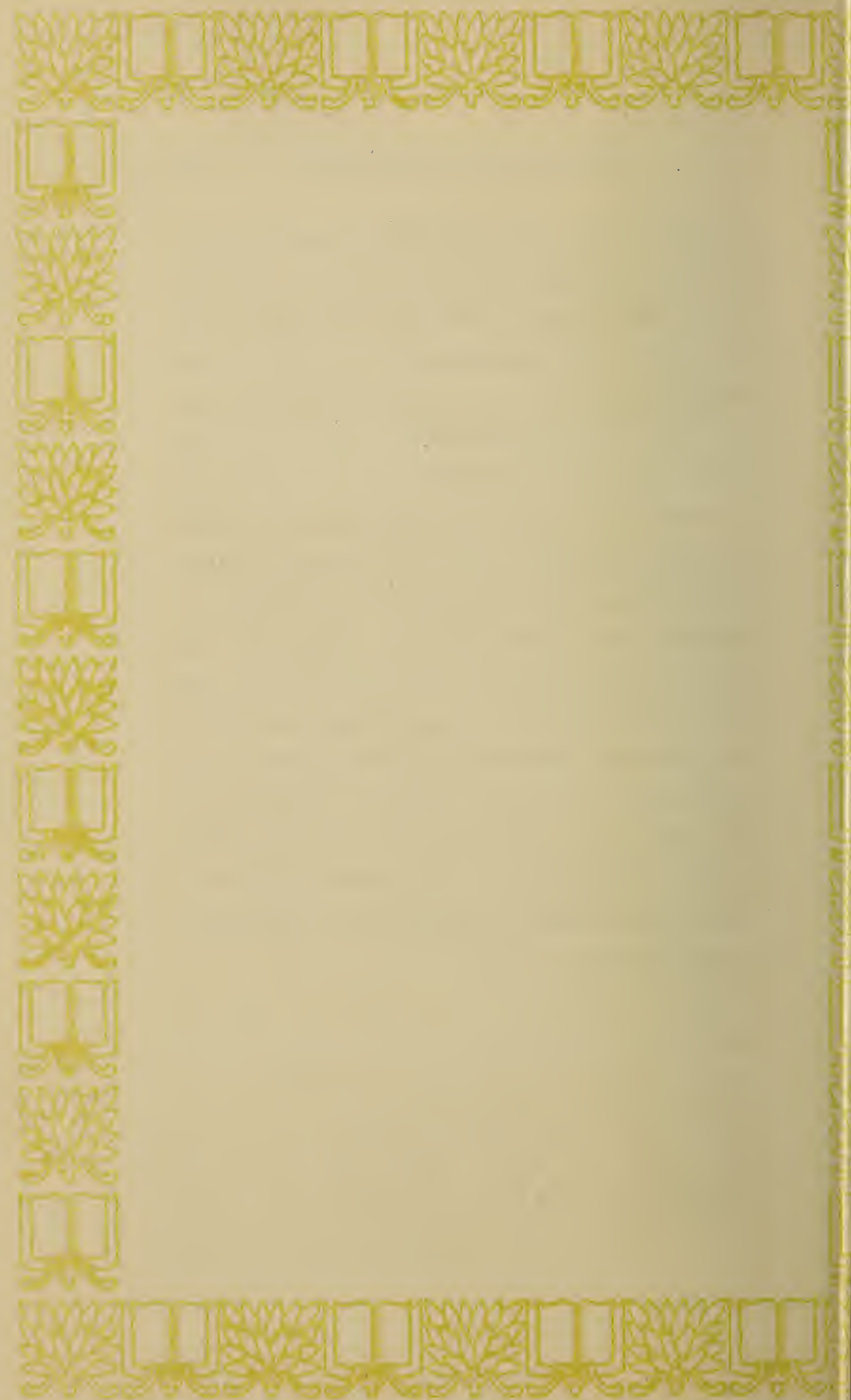
Man's freedom and power must proceed from, and can only be experienced through his own individualism and belief in self (God).

Precedent has gained such a stupendous hold upon the public mind that thousands never have an original thought or idea. They seem content to follow the conventional lines and beaten paths of the past, merging their own individuality into the teachings and doctrines of precedent and superstition. This is indeed strange, since the only limit to the development of human knowledge and individualism is where it reaches a condition which is injurious or detrimental to the individual rights of others. This custom is so decided and pronounced, especially in regard to the science and art of living and believing that those

who dare assert their own individuality, by an absence of conventionality, and who venture to depart from the worn and beaten paths, and question the wisdom of the past and present methods of seeking God, of curing disease and promoting health, are instantly denounced as eccentric and their ideas viewed with prejudice.

The author maintains, that conceded to each person is the individual right to choose and carry out his own ideas in the manner of living, so that he may avoid disease and promote a strong, healthy body. This right extends to every man the choice of his religion, dress, means of livelihood, theory or method of healing or curing disease, and the advancement of any theory, method or idea so long as they bring beneficial results to his fellow-beings and do not intrude or infringe upon their rights. Every human being must learn by experience a different lesson in the school of life. And every human being should feel gratified that this divine right has been bestowed upon him, for the use of which he alone is responsible.

As a man he should defend and respect this sacred right of individuality and belief in self (God), promote its expansion and follow its conscientious leadings and teachings, even if he is compelled to sacrifice that despicable brand of popularity gained only by hypocritically surrendering his own ideas and individuality. If necessary, he should go even so far as to take issue with his friends, who, if genuine and claiming for themselves the right of individualism, will concede as much to him and respect him for his consistency, which is far more honorable than the assumption of hypocritical conventionality, for no person, only as a consequence of perverted thought, inherits a strait-jacket of church conventionalities, in which he must spend his earth life.



BOOK OF NOTES

(*Book Two.*)

RESURRECTION OF JESUS FROM THE DEAD.

Note 1.

I propose to state a few problems that have arisen in my mind, in investigating for myself the Biblical history of the resurrection of Christ. I assume that the gospels of Matthew, Mark, Luke, and John, were written by *known* persons, whose names they bear, and that they were all eye-witnesses of facts recorded by each; that their written testimony has come down to us with absolute certainty of being in their own words, without interpolation, or alteration, or suppression. I assume a great deal. It might be difficult to substantiate all these points, which yet are absolutely necessary to *prove* the fact of Christ's resurrection.

I propose to look at the recorded facts, so as to view the resurrection, not as a simple article of belief, but as a number of particulars. I wish to make my creed on this subject more minute:—

1st. Who came first to the sepulchre?

Matthew says, Mary Magdalene and the other Mary. Mark says, Mary Magdalene and Mary the mother of James (the other Mary of Matthew), and Salome. Luke says, Mary Magdalene and Mary the mother of James, and Jo-

anna and other women. John says, Mary Magdalene.

Here I discover that none but John wrote from personal knowledge. He, who personally investigated this wonderful and central fact, says Mary Magdalene came, and told him and Peter.

Well, who was first at the sepulchre?

I can't tell, I am sure. They all agree that Mary Magdalene was there, but differ as to the others. I do not think my first question can be positively answered.

How would Mary Magdalene compare with certain persons who testify to modern miracles, as to moral character, sanity, general credibility?

She had once seven devils cast out of her; so once she must have been a very poor witness before a court of Jewish saints, the Pharisees—or if the actual devils were denied, she must have been quite deranged; in either case, she is a poor witness in such a momentous case, when compared with the moral and mental character of thousands who testify to certain strange facts they declare they have witnessed now-a-days, and who yet are utterly disbelieved, and charitably pronounced insane.

2nd. At what precise time did these women visit the sepulchre?

Matthew says, 'As it began to dawn.' Mark says, 'Very early in the morning, at the rising of the sun;' in the Greek *Anateil antos tou heliou;* the sun having arisen. Luke says, 'Very early in the morning.' John says, 'Early, when it was yet dark.'

Well, at what precise time did these women visit the sepulchre?

Why, it was clearly very early in the morning, while it was yet dark, *after sunrise!*

I am afraid these witnesses, testifying to such a very wonderful and strange thing, if cross-questioned by our modern scribes and lawyers in our courts, would not *precisely agree* here. I fear the creeds would not be uniform. Sunrise and dark are not precisely the same to the eyes of sceptics of the nineteenth century.

3rd. What did these women, or this woman see, when they came so early to the sepulchre, while it was yet dark, the sun being up?

Matthew says they saw an angel, whose raiment was white as snow, and whose countenance was like lightning, sitting upon the stone which he, the angel, had rolled away from the mouth of the sepulchre. Mark says, they saw within the sepulchre, a 'young man, sitting on the right side, clothed in a long white garment.' He mentions that the stone was 'very great.' Luke says, they found the stone rolled away from the sepulchre, and they entered in, and found not the body of the Lord Jesus. 'And it came to pass, as they were much perplexed thereabout, behold, two men stood beside them in shining garments.'

John says:—'Mary Magdalene came early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went

forth, and that other disciple, and came to the sepulchre. So they both ran together; and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. 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. Then the disciples went away again unto their own home. But Mary stood without the sepulchre, weeping; and, as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, one at the head, and the other at the feet, where the body of Jesus had lain.'

Here we have the testimonies of the four witnesses. Let us imagine it occurred last week in New York City, and now, for the first time, spread before the learned and pious world. Let us try and imagine the rigid cross-examination they would be subjected to by the Church and learned Judge! What harmony would they demand! How microscopic the eyes which would scrutinize every item of the story!

The stone was 'very large.' It is quite probable, then, these modern good men would argue, that it was not rolled into the sepulchre, but was quite conspicuous outside of it. Matthew asserts that the woman saw an angel sitting on this stone with a shining face and garments. Here a modern *savant* would ask if angels

(ethereal, mental abstractions and breaths) could roll heavy rocks that were real and no shadows, when he would sneer at the idea of angels having a part of the body necessary for sitting down; in a word, that they have no basis for the rest of the body. For a given basis for a body and a face, you would not suppose it was all skin and surface, but would include lungs, and hearts, and stomachs, and livers, and bowels, and kidneys, and what not. A pretty story this of an angel sitting on a big rock! I dare not say how foolish and insane these poor women would be thought to-day by our Churches and Academies of Science!

Matthew seems, then to assert one angel sitting on this very large rock out of the tomb.

Mark says, they saw a young man sitting in the tomb on the right side, in a long white garment.

A young man sitting inside! Not exactly the same as Matthew, I fear our modern sceptics would decidedly hint. Who was this young man in such a peculiar garment? Was it a man at all? Do you suppose it was the same person Matthew called an angel? And are angels men? Men are human bodies, and angels are shining, empty abstractions!

Luke says, two men stood there, inside, with shining garments.

First, an angel sitting outside on the rock; next a young man sitting inside the tomb; now two men, standing inside, with shining garments! How would a pious Mattison, learned and yet unsophisticated doctors of Medicine at Buffalo; high priests, too, and rulers in our synagogues; how would they curl their knowing lips at these

trivialities, upon which was based the most stupendous fact the earth has witnessed! A modern critical *savant* even now whispers in my ear, what kind of stuff I suppose their garments were made of; and who cut and made them up? 'Clothes don't grow, you know, in any climes we know of. Clothes imply matter, tailors, washerwomen, and soap; clothes-lines, clothes-presses, bureaus, and drawers, and needles, and other things that our synagogue and our institute know nothing about.'

An angel sitting upon the rock. A young man sitting inside, in white clothes. Two men standing inside, in white also.

John, who was an eye-witness, says Mary saw nobody and no body: that she ran and told Peter and John; that they ran; they saw the stone rolled away (did not see the angel sitting on it with his lightning-like face); went into the tomb one after the other; did not see the young man sitting there, nor the two men standing there, both in conspicuous white dresses; they went home; and after they were gone, Mary, stooping down, and looking in, saw two angels sitting inside, one at the head, and the other at the feet, where the body had lain, and clothed in white.

Not one angel sitting upon the rock; not one young man sitting inside; not two men standing inside; but Mary saw nobody at first; neither did Peter nor John; but afterwards she saw two angels sitting inside.

A modern lawyer would be willing to let this go to a jury without a word. 'If one out of the twelve jurymen would believe the physical resurrection of a dead man upon such testimony as

this, the other eleven would petition the court for a writ *de lunatico inquirendo*, and they would take care of the poor fellow in the Asylum.'

4th. What did the men or angels say?

Matthew says, the angels told them not to fear, that Jesus was risen and not there; that he would go before, and show himself unto his disciples in Galilee.

Mark says the same thing.

Luke says, the two men told them he was not there; that he had risen, as he had before told them, while in Galilee, it would happen to him.

John says, that the two angels asked Mary why she wept?

Let me ask again about this angel; this glittering phantasm; this intangible, shining abstraction, sitting on the rock, so large and so solid, with his white garments made nowhere, out of moonshine, by nobody.

A shrewd lawyer would point out that according to the first two witnesses, the disciples were commanded to go to Galilee, and that there Jesus promised to show himself unto them; while Luke says they were commanded to 'tarry in Jerusalem,' and that there alone, and in its close vicinity, he appeared to them; and that the fourth witness says the angels said nothing about this; 'I am afraid your four witnesses will not command much credit with our modern authorities, who do not like to give full credence to persons who directly contradict each other.'

'Go into Galilee: there shall ye see him.'

'Tarry at Jerusalem,' there alone they saw him.'

5th. When, where, and by whom was Jesus seen? Matthew says, as the two Marys were going to tell the disciples what they had seen and

heard from the angel on the rock. 'Behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go, tell my brethren that they go into Galilee, and there they shall see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted.'

Mark says, 'Jesus first appeared to Mary Magdalene, out of whom he had cast seven devils. She went and told them that she had been with him, as they mourned and wept.' But they did not believe her. Afterwards, he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue; neither believed they them.

'Afterward, he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed them not which had seen him after he was risen. And they said unto them, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover. So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.'

Luke has a different account. He says, the women 'returned from the sepulchre, and told all these things unto the eleven, and to all the rest.' They had only seen and heard the two men, 'and their words seemed to them as idle tales, and they believed them not;' that Peter then saw and looked into the sepulchre, and saw nobody, and nothing but the grave clothes; that Jesus appeared and walked with two of the disciples that same day, on the road to a little village about three score furlongs from Jerusalem; that he talked with them about these events, and that they did not recognize him: that—it being late, and near evening—they pressed him to tarry with them.

'And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.' That these two rose up the same hour of that Sunday, and 'returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread. And as they thus spake, Jesus stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? 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. And when he had thus spoken, he showed them

his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And he took it and did eat before them.' That he then proceeded to expound the Scriptures to them as to their mission. 'But tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as Bethany: and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up to heaven.' That they then returned to Jerusalem.

John says, Jesus first appeared to Mary Magdalene at the tomb itself; that she at first did not recognize him; but afterwards did, when he addressed her, bidding her not to touch him, but to go and tell his disciples that he would ascend to his Father and their Father—to his God and their God: that Mary Magdalene came and told his disciples these things: that when they were assembled that same evening, and the door was shut, 'Jesus came and stood in their midst, and said to them, Peace be unto you;' that he showed them his wounds, and that they were glad when they saw him; that Thomas doubted all these things; and that, being again together with closed doors, eight days after, he came again and stood in their midst, and convinced Thomas of his real existence; that he again appeared to his disciples at the sea of Tiberias, and conversed with them, and gave them bread and fish; and that this was the third time he appeared to his disciples after his resurrection from the dead.

Luke, or the unknown author of the Acts, states that Jesus did not ascend into heaven till after forty days from his resurrection; and that he commanded them not to depart from Jerusalem till they had received the Holy Ghost. According to Matthew, Jesus met the two Marys as they were going to tell his disciples.

Mark says he appeared to Mary Magdalene first. Luke says he first appeared to Simon and another disciple, as they were walking to Emmaus. John says he first appeared to Mary Magdalene. Matthew, Mark, and John, nearly agree. Luke differs from them all.

Now, as to time, and the circumstances when he met those who first saw him.

Matthew says it was when the two Marys were running to tell his disciples.

Mark says nothing of the circumstances, but that he afterwards appeared to two of his disciples as they walked; and after that to the eleven, when he was received up into heaven.

Luke says the women came and told of seeing the tomb empty and the angels, but not that they saw Jesus; that he appeared that day first to the two disciples walking to Emmaus; next, that evening, to the eleven in Jerusalem, and that was all: for the same night he was received up into heaven. (See chap. 24, v. 13, 36—50.)

John says it was by the tomb in the garden; next, that evening, to the disciples in Jerusalem; next, about eight days after, to the same with Thomas; and fourthly, to them all by the sea of Tiberias.

Luke, or the author of the Acts, says he was seen of his disciples for forty days before he was received up into heaven.

Paul, lastly, in 1st Cor. 15; 5, 6, 7, 8, says he was first seen of Peter or Cephas; next of the twelve (as Judas was gone, there were only the eleven): next of five hundred at once (of which wonderful thing there is nothing said by any one else); next of James (mentioned in the last 'Gospel of the Hebrews'); and finally of all the apostles; in all five times; and not having said of the appearance to the woman or Mary, which, added, makes six in all.

Matthew says, to the women as they were going to tell the disciples, and again to the eleven in Galilee.

Mark says, to Mary Magdalene, to the two, and finally to the eleven at meat.

Luke says, to the two, then to the eleven; and that, finally, he ascended to heaven the same night; while he says in Acts he continued to be seen for forty days.

John says, to Mary Magdalene; then, to the eleven in the city; eight days after, to the same with Thomas; and fourthly and finally, to them all by the sea of Tiberias. Paul differs from them all, as to where he was seen by the disciples. Matthew makes it alone in the mountain in Galilee. Mark and Luke and John say that it was alone in Jerusalem and its immediate vicinity; except that John says that the third time he was seen by his disciples, was by the sea of Tiberias.

Again as to what he did:

According to Matthew, he went at once to Galilee, where he commanded his disciples to follow him. There he was seen by them, 'though some' even of them 'doubted.' Nothing is said of aught else, or of his ascension.

Luke mentions his walking some distance, and conversing with his two disciples, though they did not know him; that he vanished out of their sight just as their eyes were opened; that he suddenly came into their midst, and frightened them, as they supposed they saw a spirit or ghost; that he corrected their mistake by making them feel his flesh and bones; and by eating real, substantial, not spiritual, broiled fish and honey-comb, and that the same night he ascended into heaven.

John says, he came into the midst of his disciples when the door was shut; spoke to them audibly; showed them his wounds; appeared again, eight days after, to them, with Thomas, through the closed doors, and convinced them of his personal identity by the most tangible and sensuous proof; that he afterwards, at the sea of Tiberias, was seen on the shore by his disciples; spoke to them; gave them fish and bread; and finally, conversed for some time with Peter.

6th. How long was he seen after his resurrection?

Matthew does not say; neither does Mark. Luke says he ascended to heaven on Sunday night. (See chap. 14, verses 13, 36, 49, 50, and 51.) John does not say, but it was after eight days had passed. The author of Acts says, for forty days.

7th. Where did the ascension into heaven finally take place?

Matthew declares, in Galilee. Mark seems to point out Jerusalem. Luke declares it was at Bethany. John says nothing about it. The author of Acts says, from Mount Olivet. (Chap. 1, verses 4, 9, and 12.) *No further remarks are necessary. Draw your own conclusion.*

ABSURDITIES OF THE OLD TESTAMENT.

No. 2.

It is the fashion when the absurdities of the Old Testament are pointed out, to say that the writers knew they were absurdities, and the Holy Spirit who dictated them, certainly did, but that they accommodated themselves to the ignorance of the times. Bolingbroke deals well with this trash. It is said, he writes, that the sacred authors writ agreeably to the vulgar notions of the ages and countries in which they lived, out of regard to their ignorance and to the gross conceptions of the people, *as if these authors had not writ for all ages and for all countries, or as if truth and error were to be followed like fashion where they prevailed.* This condescension then is very ill placed, and it would have become much better the great men we speak of, to have raised their fellow creatures up than to have let themselves down. Bolingbroke iii. 452. We have not even the grace to defend their fables, as the Pagans did, but take them all to the very letter. Speaking of the statements respecting the Gods in Homer, Maximus Tyrius says, "For every one hearing such things as these concerning Jupiter and Apollo, Thetis and Vulcan, will immediately consider them as oracular assertions, *in which the apparent is different from the latent meaning.*"

People listen to these falsities as they do to the ages of the Patriarchs, and the millions spent by Solomon, and they adopt them without thinking; they perpetually resound from desk and pulpit, and the listeners are so ignorant that they know not what they hear; but take for granted that

everything is true. Who has not heard over and over again that God predicted the dispersion of the Jews, because of their crucifixion of Jesus. The learned editor of *Mexican Antiquities* tells us very differently. The dispersion of the Jews, he says, *is nowhere alluded to in the Old Testament* as a judgment with which God threatened to visit that people on account of the crucifixion; those who may choose to maintain that it is, will do well to point out the passage in Scripture in which the allusion is contained. But if a nation has a right to be heard in its own defence, which the Jews certainly have, the argument by which they attempt to prove that their present dispersion is not owing to the cause above referred to will be found to possess considerable weight with every unprejudiced mind, since arguing from the justice of God, they contend that he would not have punished a whole nation for a crime committed only by a few, and that even on the supposition that the whole nation were equally guilty of it, then their posterity eighteen hundred years after must be as innocent of it as were their forefathers eighteen hundred years before, possessing even an advantage over them, in not being the progenitors of so evil a generation. In the same way the godly are constantly told by the interpreters of prophecy, that *a day* in the Old Testament means *a year*. Now, if all prophetic days are to be so construed, let us see into what absurdities we should be led. In Gen. vi. 3, God announces in the way of prediction that the days of men shall be 120 years before the flood comes upon them. The rule in question, *i.e.* one day for year would make a respite for the antediluvians of

43,200 years, so that their disregard to Noah's threats of a flood would be no very strange matter. So in Gen. vii. 4, God declares that after seven nights he will cause it to rain upon the earth forty days and forty nights, and did any one ever dream of making this the same as saying that after seven years it shall begin to rain, and shall continue to do so forty consecutive years? Many other instances of like nature might easily be added. But if any one doubts still, let him interpret Dan. iv. 32, in accordance with the principle of a day for a year. According to this Nebuchadnezzar must have been mad, and eaten grass for 2,520 years—discipline enough to humble a king even as insolent as he.

PSEUDO-CHRISTIANITY.

Note 3.

The war years ago which desolated France, and paralyzed Germany, is perhaps the best comment on the overwhelming amount of crime that, in the nineteenth century, exists among civilized peoples, and in creeds that profess belief in Christianity. Never since the world began was there a more gigantic deed of guilt committed than, first, the declaration of war by the fallen Emperor, and second, its murderous continuance by the King even unto the bitter end, and after all had been gained. Butchery, rape, robbery, extermination by fire, hangings in cold blood—these awful scenes marked the path of Prussia; while the sacred name of God was ever invoked by her sovereign, as if HE blessed the work of devils. France has perished by her own crimes: she gave herself up to her priests, who fostered

her in ignorance and allowed her to wipe off her iniquities by masses and confessions, and holy relics, and all the trumpery of Satan. As fast as they were so wiped off they were renewed, and France, like Spain, was a hot-bed of iniquity. She sought the ruin of Prussia with cold-blooded cruelty, and accomplished her own instead. This was just; it was the Descent of Nemesis. But nothing can justify the bloody spirit of robbery and slaughter with which Prussia swept over France; nor has Paganism anything more terrible branded on her brow. The deductions to be drawn from these facts are—1, that as on this earth guilt sometimes becomes its own self-punisher, so also it does in other spheres; 2, that retribution *always* attends it, and that there is no forgiveness and no escape; and 3, that men are no better under the Christian, or rather Petro-Paulite teaching, than they were in the worst days of savage barbarism, but are at least as bad, if not worse. What Judaism was in the days of Paul we learn from that writer; it resembled the pseudo-Christianity of the present age. *Behold, he says, thou art called a Jew, and restest in the law, and makest thy boast of God. And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness. As instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that ab-*

horrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. ROMANS ii. This cannot be better supplemented than by the following which I cut out of a newspaper:—Dr. Lankester began the proceedings in the section for the Repression of Crime by reading a paper on “Infanticide.” He gave statistics, which showed that in London *it prevailed to an enormous extent.* A great majority of the mothers who gave birth to illegitimate children were domestic servants. Nine out of every ten of the children that were killed were destroyed within two hundred yards of the house in which they were born. It was also a startling fact that of the unfortunate mothers who murdered their children considered that it was *the most modest girls who destroyed their children.* Sir E. Wilmot having offered a few observations, Dr. Mary Walker, of New York, spoke on the subject. She attributed much of the fault as due to the great desire to hide the fact. This arose in a great measure from the want of sympathy on the part of their own sex. One great thing would be accomplished when the man was regarded with as much scorn as the woman was now. There was not so much infanticide in the United States as there was in this kingdom—at least, she judged so from the accounts she had read. She accounted for this by the fact that in America they were more temperate. Her observation of immoral men and women was that the large majority of them were habitual drinkers. In America children were not looked upon as responsible for the acts of

their parents, and the speaker quoted instances to prove that illegitimacy was no bar to social position or improvement of that position. Neither were children unduly respected because their parents happened to be very well to do. The Rev. Mr. Solly followed, urging the suggestion which had been made by the Secretary of the Association for Enforcing the Laws for the Protection of Women, that every act of seduction should *de facto* be regarded as an act of marriage. Mr. Thomas Chambers, common serjeant, strongly opposed the suggestion of Mr. Solly. It would be a premium to domestic servants to entrap the sons of their masters.

GOD AN ECONOMIST.

Note 4.

A learned man speaks as follows about God and the world. It is shewn that this earth is one of the Hells, and consequently that the sufferings which are endured upon it are not to be charged against God, but are the natural result of man's own wickedness and bad government, it being a law that all *Sin punishes itself*. This truth at once gets rid of an objection to the benignity of God which has been raised from olden time, because He permits misery to exist. But if earth is made a place of misery by its own inhabitants, how could God make it otherwise unless he deprived them of their free will, and made them into slaves, puppets, or automatons? Besides, there *must* necessarily be places where Evil punishes itself by its own hands, and thus produces its own reformation. Will any one deny that this Earth might be made a scene of

comparative happiness, peace, and plenty, if men only willed it, and laboured to make it so by subduing their evil propensities and passions? But men, as men, never try to do this, but give themselves up to a mad desire after gold, women, and power. Labours are good, says Pythagoras, but pleasures are in every respect bad. For, as we came into the present life for the purpose of punishment, it is necessary that we should be punished. Iamblichus' Life of P., cap. 18. These observations will, I hope, meet and answer certain passages in a new periodical called *Free-light*, in which God is represented as a Devil. One of the writers speaks thus:—I confess I see nothing to shake my opinion, either in the arguments of the more rational, though optimist of my antagonists, or of a "Believer." I feel that I would have much rather *not* have come into life. God or no God, that is a feeling very common to men. When we are wretched, we desire an end of misery; when we are wretched only in *prospective*, still the coming shadow darkens life. I have no love to God—supposing a God exists. Why should I have such? I think a God exists, who is quite indifferent whether we suffer or not—*perfectly indifferent to evil*. I have often envied the Atheist. He looks forward to annihilation no doubt with complacency. I repeat once more "there is no such luck for us." God, as you call the Author of all things, is an economist, no doubt. I see no reason to believe that anything is destroyed. Hell, then, may be true—*ay, it is true. This is Hell*. The Author of Nature may not be exactly a Malignant Being; but to imagine for an instant that he cares about the amount of evil endured is silly. Christ

found he had made a mistake, and at last asked in bitterness, "My God, my God! why hast thou forsaken me?" The Theists are very angry with bigots because of the cruelty ascribed to God. I ask if there is not more cruelty in Nature than in Revelation? The only difference is that the cruelty of God, as taught in theology is for ever. * * * * * God could not annihilate himself. I wish he could and would. I have not the slightest hope of man. We are radically bad—meant to be so. We are devils. We live in hell, and fancy we are sometimes happy? Never. Stretched on the rack of this "tough world," we ask the heavens to be "more just." Every man's faith is sure to fail sooner or later. I have heard clergymen complain bitterly of God. The sheer Negationist sneers at anything. There is, however, a good deal of unbelief as to the truth of such unlimited belief among "Infidels." One of your correspondents allows that God made alligators, tigers, &c. Well, then, those monstrous jaws were not formed for nothing. You would never persuade the victim of such horrible creatures that he ought to be glad to be sacrificed. Don't tell me of the benevolence of Nature! The system of things is atrocious. Ask any humane man if he could have found it in his heart to create a world so hideous. And I don't believe, for an instant, that it will ever be otherwise. I don't believe in Darwin's theory; I think the apes are less inclined to torture one another than we are. I don't see that with civilization we become humane. I firmly believe we shall exist for ever, no better off than we are at present. Yours, &c. A Sceptic." Again:—"Being a Pessimist, I

ask whether it is true that there is more good than evil in the world? I think not. I should like to know who can honestly say they are glad that they exist? *Perhaps* three; but I should be inclined to say, hardly two. I ask whether, granting the existence of a God, he is able to put an end to evil? If he is not, where is his omnipotence? If he is able, and will not, where his benevolence? But if there be a Devil who can thwart his Maker, and if God had foreknowledge, as theology asserts, why was he made? If it be true that hundreds of millions of years have elapsed since the earth began, how was it that it took such an enormous period to produce an insignificant result? Everything to me is a farce. After all, as we cannot prove either wisdom or benevolence in Nature, as there is no proof of a future life, what alternative is there but to make the best of the present. If we are sick of life, for my part, it seems to me there is no immortality in suicide. We never asked to come into being, and therefore it is obvious we have a right to cease to be. I perfectly agree with those who think there is no moral basis in Atheism. What then? I didn't form the world. The responsibility for whatever happens may be left to whatever Power or Cause created so wretched a failure. It is better to believe in no God than in a cruel, vindictive, and heartless Being who allows the evil to be so mighty, and the good so powerless.

BIOGRAPHY OF SOME CHRISTIAN MEN.

Note 5.

Horne, in his *Introduction to the Scriptures*, says: Lord Herbert, Hobbes, Lord Shaftesbury,

Woolston, Tindal, Chubb, and Lord Bolingbroke were all guilty of the vile hypocrisy of lying. The morals of Rochester and Wharton need no comment. Woolston was a gloss blasphemer. Blount solicited his sister-in-law to marry him, and being refused shot himself. Tindal was originally a protestant, then turned papist, then protestant again, merely to suit the times, and was at the same time infamous for vice in general and the total want of principle. He is said to have died with this prayer in his mouth: "If there is a God I desire that He may have mercy on me." Morgan had no regard to truth, as is evident from the numerous falsifications of Scripture as well as from the vile hypocrisy of professing himself a Christian in those very writings in which he labours to destroy Christianity. Voltaire was a shameless adulterer; his total want of all principle, moral or religious, his impudent audacity, his filthy sensuality, his persecuting envy, his base adulation, his unwearied treachery, his tyranny, his cruelty, his profligacy, and his hypocrisy, will render him for ever the scorn of mankind. Rosseau, a thief, a liar, and a debauched profligate, who alternately professed and abjured the Roman Catholic and Protestant religions without believing either, and who died in the very act of uttering a notorious falsehood to his Creator, as well as Paine and other advocates of infidelity, are too notorious to render it necessary to pollute these pages with the detail of them. 10th ed., pp. 41-2. And as they have begun, so will these hirelings of the False Church continue to the end, the malignant foes to all who teach.

ORIGINAL RELIGION OF THE HEBREWS.

Note 6.

The religion of the Hebrews at first, after they had passed into Palistan, was the adoration of the Stars and other Spirits—Bal and all the host of heaven; later their philosophy became the worship of the Male and Female Principles taught by the Magi in all of the schools of the Semitic sages from Babylon to Egypt, from Greece to the extreme coasts of Arabia. They associated the Great Male Being, the Source of Light, Water, Heat, Animation, Fire, with a Goddess. The Sidonian Bol or Baal-Adon was united with the Queen of Heaven, to whom offerings were made by the Hebrews. Their name, according to the usage of those times, was that of the Shining God Abar, the shining Bar of the Assyrian bas-reliefs. *Yea*, says Esdras (2, xvi. 62), *and the Spirit of Almighty God which made all things*. They also called him Baga, Bacchus, Eacus, Iachos, Iachoh, Iahoh, Acush, or Zeus Acasios (Hycsos), and we have seen that in Job xxvii. 10, God and the Holy Spirit are called Sad-dai, or the Almighty Ones. Chalcidius, explaining the ancient Trinity, thus writes: This thing is to be conceived after this manner: that the First Original of things is the Supreme and Ineffable God; after his providence a Second God, the establisher of the law of life, both everlasting and temporary; and the Third, which is also a substance, is a certain keeper of this Law. *Cudworth Int. Syst.* ii. 467. This is exactly the theory propounded by me. And I strongly advise all lovers of truth to study Cudworth well; his work will disperse a multitude of errors from

the mind, which all our Christian priests seem to have combined together to imprint upon it. There is also a passage in Isaiah xlvi. 15, 16, which doubtless contained in its original form a clear expression of the Triune (God, the Spirit, and the Divine Messenger), but which the rabbis have now utterly corrupted. I, even I, have spoken: yea I have called him: I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this: I have not spoken in secret from the beginning [nor in a dark place of the earth, *Septuagint and Arabic and Coptic MSS.*] from the time that it was, there am I: and now the Lord God and his Spirit hath sent me. Clarke's note upon it is as follows: And now the Lord Jehovah hath sent me, and his Spirit. Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which the expression is ambiguous: is it the Father and the Holy Spirit who have sent Jesus, or the Father who hath sent both the Anointed and the Holy Spirit? *Origen Cont. Cels.*, lib. i. I have kept to the order of the words in the original, on purpose that the ambiguity which Origen remarks in the version of the Septuagint, and which is the same in the Hebrew, might remain, and the sense which he gives to it be offered to the reader's judgment. If this passage be read with the context, it will be apparent that there has been a cutting and hashing here, to which that of Puff's unfortunate tragedy (in the Critic) can alone be likened; but even out of the fragments a glimpse of the reality may be caught. The Phiglensians worshipped Ceres (the Holy Spirit) with a Dove in one hand and a Dolphin in the other. Each was the symbol of a

Messenger. The Dolphin came from Delphi, which meant the Womb. Faber, *Pag. Idol.* iii. 90. The Welsh Druids called her Ceridwen-Wrach, which Davies translates Ceridwen the Fury: but Wrach is the same as Ruach Aleim, or the Spirit of Aleim, and it really means Ceridwen, the Holy Spirit. Hence they call her Rheen rym awry, Sovereign of the power of Air. The translation of Davies is *proved* to be absurd by the name which he subsequently admits that she was known by, namely, Lleddv Ogyrven, the Gentle Goddess, a name peculiarly appropriate to the Holy Spirit. *Mythology*, 316. In the composition of Irish words, Bhan, pronounced Vaun, implies a Woman, as Wen does in the Welsh. Hence Chr-Id-Wen, the Holy Woman of Id or God. Note in connection with this that temples to Zeus Phuxios (the Fugitive) are said to have been raised by Deu-Cali-On and his priests: this is a proof that he himself had fled: it shows also that he had the true APOCALYPSE, and knew of the flight of the Woman and the Man Child. She was hardly ever separated from God, as they believed. D'Hancarville gives a curious medal of the Bi-Une God, under the symbol of the Bull, with the heroic human face which ancient sculptors gave to the Supreme: he bears on his back a Dove. Vol. 2, Plate xx., No. 3. The same plate contains a similar figure of God as the Bull with a man's face: a beautiful winged Virgin flying aloft is crowning him with a wreath, while underneath appear Greek letters, signifying the Issa of the Apocalypse, also or the Pillar for God and Nak, for Sophia or Wisdom, and Sao, the Greek Female name of the Saviour. The same symbolism appears in the

temple of the Syrian goddess Astarte, who was precisely the same as the Cybele or Universal Mother of the Phrygians, whose attributes have been already explained, and may be found more regularly detailed in a speech of Mopsus in the *Argonautics* of Apollonius Rhodius. "She was," as Appian observes, "by some called Juno, by others Venus, and by others held to be Nature or the Cause which produced the beginnings and seeds of things of Humidity;" so that she comprehended in one personification both these Goddesses, who were accordingly sometimes blended in one symbolical figure by the very ancient Greek artists. Her statue at Hierapolis was variously composed so as to signify many attributes like those of the Ephesian Diana, Berecynthian Mother, and others of the kind. It was placed in the interior part of the temple, accessible only to priests of the higher order, and near it was the statue of the corresponding Male personification called by the Greek writers Jupiter, which was borne by bulls as that of the Goddess was by *lions*—lions of the tribe of Jid. Between them was a third figure with a Golden Dove on its head, which the Syrians did not choose to explain or call by any name, but which some supposed to be Bacchus, others Deucalion, and others Semiramis. It must therefore, says a commentator upon this passage, have been an androgynous figure, and most probably signified the first-begotten Love or plastic Emanation which proceeded from both and was consubstantial with both, whence he was called by the Persians, who seem to have adopted him from the Syrians, Mithras, signifying the Mediator. The doubt expressed concerning the sex proves that the body

of the figure was covered, as well as the features, effeminate; and it is peculiarly remarkable that such a figure as this, with a Golden Dove on its head, should have been taken for Deucalion, of whom corresponding ideas must of course have been entertained; whence we are led to suspect that the fabulous histories of this personage are not derived from any vague traditions of the universal deluge, but from some symbolical composition of the Plastic Spirit upon the waters, which was signified so many various ways in the emblematical language of ancient art. This figure, which our commentator, whose name I have forgotten, is so puzzled by, was a symbol of the Messenger, on whose head the Dove descended (*John* i. 32, 33, 34). If it was ever called Deucalion, it was simply Deu (a god), Cali (the Holy Spirit), Aun (the sun), that is, the Sun-God of the Holy Spirit, which would convey two meanings to the Initiated: first, that it was an emblem of the Bi-Une, or Male-Female, the Sun-God and the Holy Spirit; secondly, the Solar Emanation or Messenger whom she sends forth. Deu-Kali-On, as I have already shown, was the leader of the Ao-Yudians out of India: he pretended to be a Messiah: hence the Dove or Holy Spirit is represented descending on his head. But Ash-tr-di, or the Fire-Crown of God, is the same as Olympian Juno, the Queen of Heaven, who is called in Hebrew *Baa leth samiam*, and *Melechath hasmaim*: both signifying her sovereignty in the celestial spheres. Tr, is a turtle dove. This is the Dove which the first Christians were ordered to join with the Serpent [of Eternity]. In old paintings and medals the Serpent is fre-

quently seen twining itself round the Tree of Life, from which it draws its nourishing food, and to which also it imparts some of its own ever-living and everlasting mysterious essence. This symbolism is alluded to in Stephanus. *Et vocavit Adam nomen uxoris suoe, Heva: eo quod Mater esset cunctorum, viventium. Heva, Viva, vel Vivens. Hevaei viventes: aut Syriace, Colubri.* STPH. on Gen. iii, 20: And Adam called the name of his wife Heva; for this, that she was the Mother of all who live. Heva is the Alive, or the Living; Hevæans, the Existent; in the Syriac it means Serpents. To the same religious feeling may be traced the use of serpent-bracelets. Clarke saw one which had been taken out of a tomb in Cimmerian Bosphorus. He calls it "one of the most ancient specimens of art perhaps existing in the world." It was made of the purest massive gold, and weighed three-fourths of a pound. It represented the body of a Serpent, curved into an elliptical form, with two heads (the Bi-Une): these meeting at opposite points formed an opening for the wrist or ankle. The serpent heads were studded with rubies, so as to imitate eyes, and to ornament the back part of each head by two distinct rows of gems. The rest of the bracelet was adorned with rude graved work. *Travels* ii. 72. The Tri-Une are ever symbolized by the Serpent (God), the Tree (the Holy Spirit), the Dove (the Messenger). The Holy Spirit is called by Martianus Capella:

Ignoti vis summa Patris, atque prima propago,
Fomes sensificus, mentis fons, lucis origo.

The most perfect Energy and first emanation of the Unknown Father.

The fuel that causes sensation, the formation of thought, the source of light.

The Thespeans, says Pausanias, venerated from the first, Love, beyond all the gods; and they have a most ancient statue of this Divinity, which is nothing more than a rude stone. I do not, however, know who it was that instituted this high veneration of Love among the Thespeans. Pignorius has given the print of a medal in which Eternity seated on a throne, and with a royal sceptre, holds in her right hand a Peacock with a nimbus round the head: this is the Holy Spirit and the Messiah. *Mensa Isiaca*.
General Index, Peacock.

ANCIENT GODS.

Note 7.

There are in every climate, says Bryant, some shattered fragments of original history, some traces of a primitive and universal language, and these may be observed in the names of Deities, terms of worship, titles of honour, which prevail among nations widely separated, and who for ages had no connection. The distinguishing marks of one faith are found in places the most remote from another, from the German forest to the Chinese temple. The Vandals had a god called Triglaf: one of these was found at Herlungerberg, near Brandenburg: he was represented with three heads. Trium Deat, or Lord in Three, was worshipped in a most magnificent temple at Upsal, in Sweden. The Chinese Fohists have an idol which they call Sanpao—it consists of Three, and the Japanese counterpart of this has *Three faces*, and they call him

the father of the sun, moon, and stars. This idol symbolizes God with his Messianic and Cabiric Messenger on his right and left. When designated as Father of the Sun, Moon, and Stars, it alludes to God, the Centre, from whom proceeds the Holy Spirit, *Light* (Gen. i. 3), typified by the Sun and Moon, and the Stars, who are his Seraphic Splendours. Indeed I cannot doubt, says Higgins, that there has been one grand empire, or one universal, one Pandæan, or one Catholic religion, with one language which has extended over the whole of the old world, uniting and governing at the same time Columbo in the island of Serendive and Columbo in the West of Scotland. This must have been Buddhist, whether it ever really existed as one empire or was divided into different states. *Anacalypsis*, i. 44. Note that Vau-Han means Lord of the Six or Naros, Vau being the numerical character for 6, and the name itself being deeply sacred and mystical. Han also means the Sun. Colonel Symes gives the following account of a conversation which passed between a Kayn and himself. We asked the man where he expected to go when he died? He replied that he should again become a child. Who will make you a child? The *Mounzing*. Who are the Mounzing? The Father and Mother of the world. *Embassy to Ava*, iii. 246. And Maurice speaks of the old Indian legend of the triple god, (1) Sree-Mun-Narrin, (2) the beautiful woman, Maha Lachsmi, and (3) a Serpent, that is, God, the Holy Spirit, and Life. Those, he says, are by the Hindus supposed to be wholly indivisible. The one in three, and the three are one. *Ind. Antiq.*, iv. 750. So Higgins, in *Anacalypsis* ii. 14, writes as follows:

The history of Tullis as given by Suidas is very remarkable. He says, Thulis reigned over all Egypt, and his empire *extended even to the ocean* (that is, it was a Pandean empire). He gave his name to one of its isles (Ultima Thule). Puffed up with success, he went to consult the oracle of Serapis, and after having offered his sacrifice, he addressed to him these words: *Tell me, O Master of Fire, the true, the happy in the highest, who rulest the course of the stars; tell me if ever there was before, one greater than I, or will ever be one greater after me?* The Oracle answered him in these words: *First God, afterward the Word, and with them the Holy Spirits all three are of the same nature, and make but one whole; of which the power is eternal.. Go away quickly, Mortal, thou who hast but an uncertain life!* Going out from the temple he was put to death by his own countrymen. The symbolists imaged the Perfect All by the triple triangle conjoined within itself thus:
It was also called Ugeia.

JACOB—A DIVINER OR MAGICIAN.

Note 8.

That there is a wonderful and magical virtue in the mind or mental forces, and that this invisible element can be projected as it were, from the body, when the powers of the soul are wrought by the focussing of the faculty of concentration, is clearly proven by experience. It is fully demonstrated in the action of the psychic or mental forces from whence there are most potent procreations, famous impressions and wonderful effects produced, which by many

have been attributed to diverse superstitions, such as sorcery, enchantment and witchcraft.

There is inherent in the human soul a certain magnetic virtue which is natural and proper, which acts in a very peculiar manner, *i. e.*, magnetically or spiritually in a person or an object at a remote distance and that more effectively and powerfully than by any corporal assistance; for as the soul is the principal of the body, all action belonging to and coming from it is spiritual or magnetic, and of the greatest validity.

This power of the Microcosmical spirit, which produces most potent procreations, is evidenced in pregnant women, who stamp upon their child the image and property of things intensely desired. This image or sign imprinted by the appetite or desire of a mother, or her young, does fitly, clearly and most certainly confirm a magnetic or attractive faculty, and its operation at a distance, for let a woman great with child, intensely desire cherries or strawberries, but, touch her face or other part of the body with her fingers, and without doubt the child will be stamped in the same part of its body, with the sign or image of the fruit desired, which ever afterwards does each year wax green, white, yellow, and at the proper time according to the tenor of the trees, look red. This wonderfully expresses and confirms not only an OCCULT action at a distance, but also demonstrates a conformity or agreement with the essence of the tree or plant,—a consanguinity or near affinity of a being or an object impressed into the body by an instantaneous action of the soul's natural faculty or Magnetism.

These signs or images which are conceived and

brought forth upon the child by the power of the Microcosmical spirit, whereby the mother transfers all the ideas of her conception on her young, depend upon two consequences, *i. e.*, that the spiritual principle, or essence (Occult virtue), of all things, which lie hidden and unknown to many like fire in a flint, can be attracted at a distance and are born, at it were, and brought forth only by the working, power and phantasy of the magical microcosm.

Again, the human mind or soul, in conceiving, generates from this protem or transferable spiritual essence a certain sign, image or idea of the thing or being conceived, and in time this ideal spiritual entity manifests itself again in the material or physical world.

We find another remarkable instance of the magnetic influence in changing the nature and complexion of living objects, in the history of Jacob. It is as follows: Jacob agreed with Laban that he would still guard his sheep, provided, that Laban would give him as a reward for his services, all spotted lambs and goats that should in the future be added to his flock.

Laban consented to this proposal, and Jacob became immensely rich. It is worth the trouble to insert the passage relating to this transaction, as an application of the mysterious doctrine of magnetism which was so well understood by Jacob.

When Jacob would no longer watch over the sheep and desired to go away with his wives and children, Laban said unto him. Genesis 30: 27-43: "I pray thee, if I have found favor in thine eyes, tarry, for I have learned by experience that the Lord hath blessed me for thy sake."

And he said, "Appoint me thy wages, and I will give it." And he said unto him:

"Thou knowest I have served thee and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude: and the Lord hath blessed thee since my coming: and now, when shall I provide for mine own house also?" And he said, "What shall I give thee?" *Now watch Jacob make a knavish and sharp bargain.* And Jacob said, "Thou shalt not give me anything. If thou wilt do this thing for me, I will again feed and keep thy flock: I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire."

"So shall my righteous answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, shall be counted stolen with me"; that is to say they would belong to Laban. And Laban said, "Behold, I would it might be according to thy word." And he removed that day the he-goats that were ring-streaked and speckled, and all the she-goats that were speckled and spotted and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons. And he set three days' journey betwixt himself and Jacob; and Jacob fed the rest of Laban's flocks.

"And Jacob took him rods of green poplar, and of the hazel and chestnut tree: and pilled white streaks in them, and made the white appear which was in the rods.

“And he set the rods which he had pilled before the flock in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

“And the flocks *conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.* And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban’s cattle. *And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.*

“*But when the cattle were feeble, he put them not in; so the feebler were Laban’s, and the stronger Jacob’s.*

“And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels and asses.”

This proves clearly that Jacob knew that the sheep and the goats could be made to bring forth their young changed in color and appearance corresponding with the pilled rods which were placed before them by him as they drank from the waters.

In these days, the theory that the features of the offspring of a human mother can be affected by an object upon which the mother gazes, is pronounced absurd; and yet this theory, in the very nature of things, is as fully established as the fact that the mental qualities of many children differ totally from those of their parents. The fact that the sheep and the goats, upon seeing the objects which Jacob so skillfully placed

before them, brought forth their young differing in appearance from themselves, has a very deep significance. Jacob knew what the result of this strategem would be from experience. He also was given a hint of it in a vision.

“And it came to pass at the time the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled.” With the water which they drank, and in which at the same time they saw their own reflection, they transmitted the image of the speckled rods to their young.

I have not the space here to enter into a more extended argument to prove the truth of this phenomenon, but the fact that the female progenitor, both human and animal, is capable at the period of gestation to transmit to her offspring the image and likeness of surrounding objects, has a surer foundation than is commonly believed to be possible.

Magnetism is founded upon those inexplicable or marvelous Occult sympathetic properties which are universally found to exist more or less throughout the natural creation.

Of the existence of these Occult forces or wonder-striking sympathies, which embrace the immutable law of attraction and repulsion, commonly known as objective and subjective, active and passive, positive and negative, there can be no doubt in the philosophic mind; as the vegetative soul of the world invisibly carries and inseparably unites a specific virtue from the starry skies between one thing and another, ever working those psychic effects which no reflective mind can fail warmly to admire.

THE JEW AND HIS FORGERIES.

Note 9.

Richard Laurence, Archbishop of Cashel, defending the sacred forgeries of the Petro-Paulites and Jews, says: Of the conduct to which I am alluding, *I know no better defence* than that which occurs in A Dissertation upon the Second Book of Esdras, by Dr. Francis Lee, who makes the following reflections upon the subject: You know nothing was anciently more common, or *held more innocent*, than such personations of authors. And if this in succeeding ages came to be the occasion of some mistakes, especially among the vulgar and less critical readers, it is not much to be wondered at; but it is not then to be imputed as a crime to them, who had no thoughts of deceiving any by it, or (which is all one) of whom it doth not appear that they had. *Ascensio Isaicæ Vatis*, p. 177. This is very good in an Archbishop. The covenant which the "saints" and the "churches" make with their benighted and ignorant followers, resembles exactly that which Nahash the Ammonite made with the men of Jabesh, "On this condition will I make a Covenant with you *that I may thrust out all your right eyes.*" I SAM. xi.

OBSTINATE BIGOTRY OF THE ANCIENT HEBREW.

Note 10.

Jesus, when he first began to preach, did not address himself beyond the circle of the mere Jews. *Give not that which is holy unto the dogs* (so the Hebrews politely called all other people)

neither cast ye your pearls before swine lest they trample them under their feet, and turn again and rend you. Matt. vii. 6. And it was the obstinate bigotry of the Jews, and their most determined resolution not even to listen to the preachings of Jesus, that first drew the earliest followers of the Ninth Messenger to an enlarged and liberal comprehension of his true mission to all mankind. Hence we find him saying: And other sheep, there are, which are not of this fold. Those also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John x. 16. It is obvious that this can never be, until the truths propounded here are universally adopted. Paul also was forced to profess this doctrine—For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

THE CONSERVATIVE MASTER.

Note 11.

The manner in which Jesus was apprehended, says one of the writers on the New Testament, shows that he was not much known at that time,

and it shows also that the meetings he then held with his followers were in secret, and that he had given over, or suspended preaching publicly. Judas could not otherwise betray him than by giving information where he was, and pointing him out to the officers that went to arrest him, and the reason for employing and paying Judas to do this, could rise only from the causes already mentioned, that of his not being much known, and living concealed.

WHO WERE THE ANCIENTS?

Note 12.

It is saddening to find a learned scholar like Bryant among the witnesses of untruth, yet I would hope that the following passage was a slip of the pen rather than deliberately false. I am sensible, he says, that there are persons who maintain that the knowledge, both of God and his attributes, was well known to the ancients. But when we come to inquire who those ancients were, we find them to be *only the people of Greece and its colonies*, who bore but a small proportion among the kingdoms of the earth. And when we look into the time, we find it to be a few years before the birth of Socrates, which is comparatively late in the era of mankind. *On the Scriptures*, p. 6. A more utter falsification of history than this cannot be paralleled. The people of Greece and its colonies really knew *less* of God and his nature than almost any other people: they were likewise a comparatively recent people: yet Minos gave them divine laws and Orpheus sang the most divine theology 1400 years before the æra of Jesus. There is scarcely

any excuse for Bryant's statement. Sir William Jones has *proved* that one of the Vedas was written 1580 years before the Christian æra, and grander glimpses of the Supreme are to be seen no where than in these Hymns. Yet even these were but the vestiges of a still older and finer theology.

GOD'S WHIMSICALITIES.

Note 13.

If the history of the fall of Adam and Eve be allegorical (and who can doubt that it is?), the history of the atonement by the blood of Jesus, must also be allegorical; for, if there were no fall, then there was no need of an atonement. So also Cain and Abel are allegorical; the mythos was invented by priests to show that blood was more agreeable to God than the harmless sacrifice of flowers, fruits, and incense. Having established this, the next step was to prove that God, who delighted not in the blood of bullocks (*Is. i. 11*), or in the strength of the horse (*Ps. cxlvii. 10*), was especially delighted in the blood of his only beloved son. The creed of the Hebrews is indeed atheism, irreligion, and blasphemy, in their worst and most debasing forms. That God selected Jews to be his chosen people, not for any virtues they might have, but *because it pleased him to do so*, is the theory laid down by the writer of Exodus vii. 6, 7, 8. *For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you because you*

were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt. This, it will be seen, represents the Great Father, not only as a most capricious, but a most odious, tyrant; who, blind to the virtues of all others on the earth, selected as his own peculiar favourites and spoiled children the most hideous horde of murderers, robbers, ravishers, sodomites, and blasphemers, that ever cursed the globe with diabolical deeds. This is in conformity with their usual debased ideas of God. His weakness and mortal nature they indicated in that verse of Exodus, which reduces the Supreme to the level with the poor little Pagan penates of a corrupt age. *In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed!! xxxi. 17.* The same odious ideas of God's whimsicalities in loving not whom he should *but whom he thought fit*, are conveyed in Romans ix. *For they are not all Israel, which are of Israel: Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac. (For the children being not yet born, neither having done any good or*

evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why has thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? * * * For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate,

them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. So that between Jew and Paulite, the philosophic Christian, if such there be, is left in a very Slough of Despair. Mr. Hails challenges me, says Sir W. Drummond, to produce a solitary proof that the Patriarchs were polytheists. I do not say that they were practical polytheists: but I say that I doubt whether Jacob had clear notions of the nature and unity of the Divine Being. Mr. Hails is a Hebrew scholar. I ask him, whether the words of the vow (*Gen. xxviii. 20*) do not run literally as follows: *If Elohim 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 return to my father's house in peace, then shall Jehovah be to me for Elohim.* Now these words in sense amount to this: *If God will do certain things for my benefit, then Jehovah shall be my God.* But what is the meaning of this, if Jacob had understood that Jehovah was God and the sole God? Had he been sure of this would he have ventured to make conditions with Jehovah? and is it not implied in the vow that, if the conditions be not granted, Jehovah should not be considered as Jacob's God? Mr. Hails does not deny that Jacob's vow implied a bargain: but he says that such bargains are common even among us Christians, and yet what should we

think of his theology, who ventured to say: If God will do this and that for me, then Christ shall be my God. Such language would surely offend us, or at least would give us reason to think the person using it had not clear notions of the Divine Nature and Essence. Mr. Hails says that Jacob's vow fairly interpreted amounts to this: That on his return to his country, which God promised should take place, he would more unreservedly devote himself to the service of the Elohim or God. I confess myself unable to elicit any such meaning from the words of the patriarch. On the contrary, it seems to me that Jacob sets out with the admission of the existence of Elohim or God, and that he then proceeds to say *if* God do certain things for me, in such a manner as I may expect from the words spoken unto me by Jehovah, who declared himself to me in a vision to be the God of Abraham and Isaac, *then* I will recognize Jehovah as God. *Class. Journ.* viii. 166. This miserable and degraded view of their God is at the foundation of the Hebrew faith. Thus we have Jehovah coolly describing the mutability of the Immutable. *O house of Israel cannot I do with you as the potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a kingdom, to pluck up, and pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto to them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of*

the good, wherewith I said I would benefit them. Jer. xvii. Nearly the same characteristics distinguish our Paulites from most other believers. Man ventures, says a shrewd observer, into the boldest presumptions. He finds fault with everything; his selfishness is never satisfied; his ingratitude is never at an end. He takes on himself to direct the Almighty what to do, even in the government of the Universe. He prays dictatorially. When it is sunshine he prays for rain, and when it is rain he prays for sunshine. He follows the same idea in everything that he prays for; for what is the amount of all his prayers, but *an attempt to make the Almighty change his mind*, and act otherwise than he does. It is as if he were to say, Thou knowest not so well as I. One of Bishop Watson's sophisms, in his Letter to Paint, may be here noted. You think it repugnant to God's moral justice, he says, that he should *doom to destruction* the crying or smiling infants of the Canaanites. Why do you not maintain it to be repugnant to his moral justice that he should *suffer* crying or smiling infants to be swallowed up by an earthquake, drowned by an inundation, consumed by a fire, starved by a famine, or destroyed by a pestilence? The word of God is in perfect harmony with his works—crying or smiling infants are subjected to death in both. But is there no difference between the *natural result* of God's laws, as they regulate the elements, and his express command to kill and slay? The evils inflicted on the Canaanites resulted from an *extraordinary interposition* of the Divine authority. Evils brought on mankind by the operation of the Laws of Nature cannot be said to be

produced by any such interposition. If the literal interpretation of the Book of Joshua be followed, God appears to have *specially* interfered to destroy the seven nations. In the Book of Nature, from the perusal of which one infers the moral justice of the Deity, no example can be found of his interference with the course of nature's laws for the purpose of destroying his creatures. If the Cabir does so, and does so wrongly, he must answer for it, as for any other crime.

FUTURE RESURRECTION.

Note 17.

In the Epistle of Saint Clement to the Corinthians, he thus alludes to the Phœnix. Let us consider, beloved, how the Lord does continually shew us, that there shall be a future resurrection, of which he has made our Lord Jesus Christ the First-fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises; again the day departs, and the night comes on. Let us behold the fruits of the earth. Everyone sees how the seed is sown. The sower goes forth and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves; and from the dissolution, the great power of the providence of the Lord raises it again, and of one seed many arise, and bring forth fruit. Let us consider that wonderful type of the resurrection which is seen in the Eastern Countries, that is to say, in Arabia. There is a certain bird

called a Phœnix; of this there is never but one at a time, and that lives six hundred years. And when the time of its dissolution draws near, that it must die, it makes itself a nest of Frankincense and Myrrh, and other spices, and which, when its time is fulfilled, it enters and dies. But its flesh putrifying, breeds a certain worm, which being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis, and flying in open day in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then search into the records of the time, and find that it returns precisely at the end of six hundred years. And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve Him in the assurance of a good faith, when even by a bird he shews us the greatness of his power to fulfill his promise? For he says in a certain place, Thou shalt raise me up, and I will confess unto thee. And again, I laid me down and slept and awaked, because thou art with me. And again Job says, Thou shalt raise up this flesh of mine, that has suffered all these things.

THE CHALDEAN PRIESTS.

Note 18.

Ogham, which is a secret character, like that which Enoch learned, is pronounced Oum, and is the Hindu Om, and Aum, or Ineffable Name. Higgins says: If a person will think deeply, he

will have no difficulty in forming an idea how, when the art of writing was secret, a *written word would be magical*. A few lines scrawled in the presence of a person on a bit of leaf or bark, might be given to him, and he might be told whoever is a magician or initiated, on seeing that scrawl, will know your name or any other desired fact. A person must think deeply on this, or he will not see the force of the argument, which arises from the dupe having no idea of the nature or power of conveying knowledge by symbols. As the Chaldean priests were the only people who understood the secret of writing, it followed that they were all magi or magicians; and, when the secret did begin to creep out, all letters were magical or supernatural. This and some other secrets—the telescope, astronomy, the loadstone, made the Chaldeans masters of the world, and they became Moguls. Mogul is but Al Mog, *The Mage*. On this account all the princes of India desire to be invested with the *pallium* by the old Mogul of Delhi, successor of Gengis Khan of Tartary, the last Incarnation of Divine Wisdom. The mythos at last always reverts to its birth place, Indian Tartary—the Mount Soluria, the snow capped Meru, where the Gods sit on the sides of the North. How the Mogul comes to be Lord paramount of the world I shall explain in a future book. *Anacalypsis*, ii. 175. He afterwards adds: It is a fact not hitherto explained that the native Hindoo princes formerly solicited (and even yet, if the British did not prevent it, would solicit) investiture in their dominions by the hand of the Mogul at Delhi, though he is a Mohammedan and they are followers of Christna or of the

Brahmins. The reason is found in his being supposed to be a descendant of Gengis Khan, who was believed to be an Avatar a Vicrama ditya; and, as such, entitled to universal dominion—a right to which dominion is believed still to exist in his lineal descendant. The fact of the Hindoo princes soliciting investiture by the hand of the Mohammedan Mogul may be accounted for by the theory which I advocate, that Mohamed also is considered by them to have been an Avatar, as he was certainly considered by the Afghans.

* * * On this rests their claim or title of Son of the Sun and Moon, which at first appears to us so monstrously ridiculous. The Empire of Gengis Khan was called the *Wise Government*, or *The Government of Wisdom*, and his name was Zin. Respecting this prince see in the Ency. Brit. art. Mogul, 299, &c., the pedigree from Japhet, the romantic account of his ancestors for 400 years, his inauguration by a prophet, the change of his name from Temujin, and the belief of his subjects that he was entitled to possess the whole world. This inauguration of Gengis took place in the 13th century, when in Europe the Millenium was expected, when all men were looking out for *some one to come*. Gengis Khan marched into China in A. D. 1211, ii. 352-3.

JEWISH CHRONOLOGY.

Note 19.

The Hebrew year was shorter than the solar year by eleven days—after three years they insert a thirteenth month, which they call Ve-Adar, or a second Adar. How far the Jewish computation by lunar years, their ignorance of

astronomy, and want of exact tables, may have increased their difficulties we need not say. But these, and many more reasons, which we willingly omit, have induced a great number of learned chronologers, ancient and modern, such as St. Jerom, Scaliger, Vossius, Gerebrand, and others, to think it next to impossible to adjust the Jewish chronology by those few books of theirs that are extant. *Ancient Universal History*, ii. 226. We have seen that the year in Adam's time consisted, or was thought to consist, of 360 days only. The sudden alteration in the Earth's course around the Sun, which produced the Deluge of Atlantis, doubtless was the cause of its being lengthened to its present number of days. But this change was known only to the most scientific of the pontiffs of the true Church, and many centuries passed before it was known even to the learned. It is said by Syncellus that the year of 365 days was established by Asis, or Aseth, who began to reign over Egypt about 1772 years before Christ, and who sat about fifty years on the throne. From this statement we might infer that the year of 360 days had been in use before the time of Asis; but from the accounts of Plutarch and Diodorus Siculus, it would appear that the five days had been intercalated even previously to the birth of Osiris and Isis—that is, in ages which we now call prehistoric. I therefore conclude that *Asis* had only reformed the calendar, or had changed the *thoth*, or commencement of the year. *Asis*, as we know, was a Messianic name; it is *Azez*, and *Hesus*, and *Jesus*. The *Asis* here alluded to was probably *Brigoo*, or *Zaratusht*. When Diodorus mentions a thing as done in the days of Osiris

and Iris, he means in days of primeval antiquity: unless, indeed, the word "earthly" is prefixed to Osiris, it always signifies either God or the Sun: when so prefixed it means one of the Heavenly Messengers. The profoundly learned Higgins says: That the work called the Apocalypse of St. John is of *very great antiquity* is clearly proved by the fact that it makes the year only 360 days long; the same length that it is made in the third book of Genesis, as Bailli has proved, and Dr. Hales admitted. It assigns 1260 days to three years and a half (cap. ix. 2, 3; xii. 6, 14; xiii. 5, and Calmet *in voce*, year). The pious got over these matters by saying that this was the prophetic year. It is impossible to help smiling at the credulity of these good people. No reason can be too absurd to be received by them. *Anacalypsis*, i. 577.

CHALDEAN SOOTHSAYERS.

Note 20.

About the year 1780 great excitement was produced in the south of France by the extraordinary power of discovering, or divining, subterranean springs and waters, manifested by a poor herdsman of Bouvantes in the province of Dauphiny, named Antoine Bleton. These marvellous talents were soon put into requisition, and Bleton speedily acquired great fame by his numerous discoveries of water, by which the many who employed him were enriched. He shortly attracted the notice of a well-known *savant*, M. Thouvenel, who devoted a pamphlet to a relation and investigation of the facts which had come beneath his notice. Three years later

M. Thouvenel, whose adherence to *Bletonism* had drawn upon him a host of antagonists, published a second pamphlet replete with interesting and important matter, among which will be found a summary of the discussion, the affidavits by which the alleged discoveries of Bleton were authenticated, and a most curious narrative of the excursions made by M. Thouvenel, with Bleton and another person similarly endowed, as his assistants, in pursuance of a commission from the king, to analyse the mineral and medicinal waters of France. About the year 1690, a power was attributed to the divining rod, which till then it had not been held to possess. A poor mason of Saint Vecan, also in Dauphiny, asserted that with a wand he could not only discover water and metals, but also the misdeeds of robbers and assassins. The fullest narrative of his proceedings will be found in a pamphlet by a M. de Vagny, procureur du roi, at Grenoble. This is entitled (the title being translated) "Marvelous History of a Mason, who, guided by the divining rod, followed a murderer during forty-five hours upon land, and more than thirty hours upon water!" Billingsley, in his "Agricultural Survey of the County of Somerset," (Bath, 8vo, 1797), speaks of the faith held in that county by the Mendip miners in the efficacy of the divining rod:—"The general method of discovering the situation and direction of these seams of ore (which lie at various depths, from five to twenty fathoms, in a chasm between two benches of solid rock) is by the help of the divining rod, vulgarly called josing; and a variety of strong testimonies are adduced in supporting this doctrine. Most rational people, however,

give but little credit to it, and consider the whole as a trick. Should the fact be allowed, it is difficult to account for it; and the influence of the mines on the hazel rod seems to partake so much of the marvellous, as almost entirely to exclude the operation of known and natural agents. So confident, however, are the common miners of the efficacy, that they scarcely ever sink a shaft but by its direction; and those who are dexterous in the use of it will mark on the surface the course and breadth of the vein; and after that, with the assistance of the rod, will follow the same course twenty times following, blindfolded." M. Thouvenel arrived at the conviction that the phenomena of the divining rod were attributable to magnetism or electricity; a similar opinion is also formed by M. Formey, secretary of the Academy of Berlin, in his article on the subject in the *Dictionnaire Encyclopedique*. It appears that Bleton became aware of the presence of water, &c., by an internal "commotion," as he termed it, and was in no way dependent for the discovery upon the hazel rod, which from the time of Moses and the Chaldæan soothsayers, to that of Sidrophel, cuts so important a figure in the operation. So also the *Zahories* of Spain, to whom is ascribed the same faculty of discovering hidden water without the agency of the rod; together with a keenness of precipiency not possessed by others. Upon this the *Quarterly Review* remarks:—"Rejecting, however, the supernatural powers of vision which have been ascribed to them, and in which children born on Good Friday are also believed to share, it is not unlikely that by long experience, and attending to indications which escape the less experienced

eye, they may be able to give a tolerable guess at the existence of subterranean waters. Something similar is told of the Arabs of the Desert by a modern traveller, who says that they have an uncommon facility in discovering different wells by atmospherical or other signs, which do not affect the senses of an European." It would seem, on the other hand, that the rod itself has been held to possess independent powers, and to be able to make the discovery without the intervention of the human operator.

THE TABERNACLE AND THE TEMPLE.

Note 21.

The Mythologists gave out that Atlas supported heaven: one reason for this notion was that upon Mount Atlas stood a Temple to Coelus [Cali or Koila, the Holy Spirit]. The temple, says Bryant, was undoubtedly a cavern [like Elora or Elephanta]; but the name is to be understood in its original acceptation as Coel, the house of God, to which the natives paid their adoration. This mode of worship among the Atlanteans betrays a great antiquity, as the temple seems to have been merely a vast hollow in the side of the mountain, and to have had in it neither image, nor pillar, nor stone, nor any material object of adoration. This Atlas (of which I have been speaking) is a mountain, and of a tolerable height, which the natives esteem both as a Temple and a Deity; and it is the great object by which they swear, and to which they pay their devotions. The cave in the mountain was certainly named Coel, the house of God, equivalent to Coelus of the Romans. To this the people

made their offerings; and this was the heaven which Atlas was supposed to support. It seems to have been no uncommon term among the Africans. There was a city in Libya named Coel, which the Romans rendered Coelu. There are plenty of people who, taking it literally, laugh at the notion of Atlas supporting the heavens, and who pity the Gentiles for their belief. But it is not more incredible than some of the things which we read in a book circulated by millions, as if to diffuse a knowledge of our credulity over all the earth. It would be difficult, says Drummond in his *Oedipus Judaicus*, to imagine a more singular history than that which relates to the construction of the Tabernacle and of the Temple, contained in the Old Testament. The Deity is represented as giving the pattern of both, as ordering the whole furniture, and as descending to the most minute details concerning the arrangement. Nothing is left unnoticed by the Divine Architect, who condescends to speak with amazing precision and familiarity, both of the ornaments and of the utensils: of lintels, curtains, fringes, rings, tongs, tables, dishes, bowls, spoons, and candlesticks. This, however, is not all. The Tabernacle and the Temple were inhabited by the Deity. The God of Nature and of the Universe, the Creator and Preserver of all things, the Ineffable and Primordial Being who called into existence all those Suns and Planets which roll through the boundless regions of Space—the sole God, fixed his residence in a box made of shittim wood, and overlaid and lined with gold. Upon this box too the Deity was carried about by a barbarous horde of robbers. The whole of this history, if

literally taken, is surely very strange and astonishing. There can be no doubt, however, that it obtains implicit credit among the generality of Christians, who, without enquiring into the spirit and character of the ancient Oriental writings, are firmly persuaded that facts only are recorded in the book of the Old Testament.

* * * I confess myself to be one of those who find it impossible to reconcile the histories related in the Old Testament, if literally taken, to my notions either of the goodness or greatness of God. Who indeed that has any just notions of the Supreme Being can believe that the Deity did in fact either sit down to breakfast with Abraham, or talk to Moses about pans and shovels, and fleshhooks and firepans? Who can believe that the Eternal and Unchangeable God did that in anger one day for which He was sorry the next? If these things be taken literally, there can be nothing more inconsistent with true theology; and most surely *we* should be the first to laugh if an Indian were to tell us that *his* God *was so very apt to change his mind.*

LUTHER.

Note 22.

Father Simon, a competent, though it may be admitted a prejudiced, authority, thus describes Luther, who, it should be premised, had scarcely any knowledge whatever of Hebrew. "He thought that by reading of morality, and bawling against those who were not of his opinion, he might very much illustrate the word of God; but one may easily see by his own books, that he was but a turbulent and passionate man, who

had only a flashy wit and quick invention. There is nothing great or learned in his commentaries upon the Bible: everything is low and mean; and as he had studied divinity, he has rather composed a rhapsody of theological questions than a commentary upon the scripture text. To which we may add that he wanted understanding, and that he usually followed his senses rather than his reason. For example, can anything be more foolish than his exposition of the Serpent in Gen. iii. He affirms that *the Serpent before his punishment was a handsome creature and went upon two feet*: he, moreover, assures us that *before the Deluge there was no rainbow*: and that God created it for those very reasons which are set down in Gen. ix. This shows how little he had studied the scripture style, and how ignorant he was of the symbolical sense thereof."

GOD OF THE OLD TESTAMENT.

Note 23.

in the Old Testament, as well as in the New, God is represented as repenting of his works, as being moved with anger, vexation, grief, joy, love, and hate; as moving from place to place, having arms with hands and fingers; a head with face, mouth, tongue, eyes, nose, ears, a heart, bowels, back, thighs, legs; as seeing, being seen, speaking and hearing, slumbering, waking, &c. No one capable of sound reasoning can for a moment imagine that these, or any other descriptions of God, are intended to convey literal notions of the unsearchable, incomprehensible Being. *Rammohun Roy*, p. 130.

ANCIENT SYMBOLS.

Note 24.

Everything in those days was symbolic. Worship of the Goat, or the common Jewish religion, was originally worship of God, under the Pan (or All) symbol: the images were made with long beards: men bowed before and touched them: hence they did the same to Sages and Kings. Note, that Cupid on ancient medals wearing the mask of Pan, signifies the Messiah of Love, representing the features of Him who is All. Pan holding a beautiful Vase, from which a blazing light was emitted, was one of the forms of lamp used in the Mysteries. So a human head (the Messenger) emitting flame from the mouth, symbolized the Tongue of Fire, or the Mouth of God, mentioned *ante*, section 59. Note that the *Piscis Australis*, which was an astral allusion to the Messenger Oannes, *has a brilliant star in its mouth*, that is, a Tongue of Light or Fire. This shows how beautiful are all the allusions which the Ancients made to the occult secrets of theology.

DISTINGUISHED SONS.

Note 25.

The same distinction existed in China; the first king mentioned in the dynasties is Pou-on-kou, and he is said to have been *the first man that ever lived*, and his progeny formed two distinct dynasties—the Regal Family of Heaven and the Regal Family of the Earth. *De Guignes' Hist. des Huns*, i. 3. St. Luke, says the author of the Cambridge Key, calls Adam the Son of God, iii.

38. By his wife he had two distinguished sons, Cain and Seth—Abel being dead—and three daughters. These two sons are placed equally by the Hebrews and the Hindus at the head of two distinguished lines. By the former the race of Seth are designated the Sons of God, and the race of Cain the sons of men; by the Hindus they are severally called the Children of the Sun and Moon, or the greater and lesser light. The scripture says that the Sons of God saw the daughters of men; that they were fair; the Hindus that the Children of the Sun married with those of the Moon in consequence of their beauty. It matters very little whether these accounts are true or fabulous; that they are derived from the same source is all that I attempt to demonstrate.

CAVE OF ELEPHANTS.

Note 26.

Soon after Christna's birth he was carried away by night and *concealed* in a region remote from his natal place for fear of a *tyrant*, whose destroyer it was foretold he would become, and who had for that reason ordered all the male children born at that period to be slain. The story is the subject of an immense sculpture in the Cave of Elephants, where the tyrant is represented destroying the children. *The date of this sculpture is lost in the most remote antiquity.* It must, at the very *latest* period, be fixed at least many hundred years previous to the birth of Christ. But with much greater probability *thousands* instead of *hundreds* of years might be assigned to its existence. *Anaca-*

lypsis i. 129. The Jew writers of the Four Gospels (whoever they were) remembered the mythologies of their fathers, the refugees from Oude, and so introduced into the history of Jesus a narrative of things that we *know* never happened in Judæa. The disappearance of the Messiah here mentioned was celebrated in the ancient Mysteries.

ISAIAH.

Note 27.

The Jew priests who compiled the tracts that now pass under the name of Isaiah appear to have understood the meaning of a vision. But as usual, they immediately follow it up with one of their dread ideas of God deputing a Messenger with the diabolical design of confirming the Hebrews in their atheism, bloodthirstiness, and lusts. This is in keeping with the Homeric legend of Zeus, sending Destructive Dream to Aga-Memnon, when he had resolved to destroy thousands of his forces. Note that it is the Voice, not Adonai (My Rulers, my Lords), that is heard.

HORRIBLE PUNISHMENT OF VIRGINS WHO BROKE
THEIR VOWS.

Note 28.

Faber (*Pag. Idol.* 1. 26) alludes to this, as a very remarkable opinion, which was occasionally entertained respecting the character of the Great Mother. She was by some theologians esteemed a Virgin, and was thought by her own energy

alone to have given birth to the principal herodeity. I do not know why the reverend author is annoyed that a Virgin should do this; or should blame the pagans for thinking so. To my mind it is a much more pure mythos than that of the adulterine birth of Jesus; which is probably untrue. He adds, after this, that the speculation was reduced to practice, so far as it was capable of being thus reduced, by one remarkable class of ancient priestesses. In imitation of the *supposed virginity* of the Great Mother, colleges of maids under a regular monastic discipline were established; and, whether in the old Continent, or in that of America, a breach of their vows of chastity was visited by the most severe and horrible punishment. Upon generation from the earth I cite the learned orientalist Dr. Pococke:—This opinion, he says, of animals rising out of the earth at first was not peculiar to Epicurus, on whose account it hath lain under some odium; the Stoics were of the same mind, and the Pythagoreans and the Egyptians, and I think all that supposed the Earth to rise from a Chaos. Neither do I know any harm in that opinion, if duly limited and stated, for what inconvenience is it, or what diminution of Providence, that there should be the principles of life, as well as the principles of vegetation in the new earth? As to the spontaneous origin of living creatures, Moses plainly implies that there was a particular action, or ministry of Providence, in the formation of the body of man; but, as to other animals, he seems to suppose that the earth brought them forth as it did herbs and plants (*Gen. i. 24*, as compared with verse 11.) * * The ancients, both the Stoics and Aristotle, have supposed

that there was something of an ethereal element in the malegeniture from whence the virtue of it chiefly proceeded; and, if so, why may we not suppose at that time some general impression or irradiation of that purer element to fructify the new made earth? Moses saith there was an incubation of the Spirit of God upon the mass, and without all doubt that was either to form or fructify it by the mediation of this Active Principle. But the ancients speak more plainly with express mention of this Ether, and of the impregnation of the earth by it as betwixt male and female—a notion which St. Augustine saith, Virgil did not take from the fictions of the poets, but from the books of the philosophers. The similarity, says Higgins, or rather the coincidence of the Cabalistic, Alexandrian, and Oriental philosophy, will be sufficiently evinced by briefly stating the common tenets in which these different systems agreed; they are as follows:—All things are derived by Emanation from One Principle, and this Principle is God. From Him a substantial Power immediately proceeds, which is the Image of God and the Source of all subsequent emanations. This Second Principle sends forth by the energy of emanation other natures which are more or less perfect, according to their different degrees of distance in the scale of emanation from the First Source of existence, and which constitute different worlds or orders of being, all united to the Eternal Power from which they proceed. *Matter is nothing more than the most remote effect of the emanative energy of the Deity.* The material world receives its form from the immediate agency of Powers, far beneath the First Source of Being.

Evil is the necessary effect of the imperfection of matter. Human souls are distinct emanations from Deity, and after they are liberated from their material vehicles, they will return through various stages of purification to the fountain whence they first proceeded. *Anacalypsis*, i. 72. Beausobre further says that Chalcidius, Methodius, Origen, and Clemens Alexandrinus, a most formidable phalanx of authorities, give it this sense. The latter quoted a sentence from a work of St. Peter's now lost. Beausobre gives us the expression of Clemens, "*This is what St. Peter says who has very well understood this word. God has made the heaven and the earth by the Principle.*" (Dieu fait le ciel et la Terre dans la Principe.) This Principle is the Holy Spirit, who is called Wisdom by all the prophets. Here is evidently the doctrine of the Magi, or of Emanations. This recondite mythos is dimly alluded to by Proclus on Timæus. The Artificer of the Universe, he says, prior to his whole fabrication is said to have betaken himself to the *Oracle of Night*, to have been there filled with divine conceptions, to have received the principles of fabrication, and (if it be lawful so to speak) to have solved all His doubts. Night, too, calls upon the Father Zeus to undertake the fabrication of the Universe, and Jupiter is said by the theologist Orpheus to have thus addressed Night:—

O Nurse supreme of all the powers divine
 Immortal Night; how with unconquered mind
 Must I the source of the immortals fix?
 And how will all things but as one subsist
 Yet each its nature separate preserve?

To which interrogation the Goddess thus replies:—

All things receive enclosed on every side
In Aether's wide ineffable embrace:
Then in the midst of Aether place the Heaven
In which let Earth of infinite extent,
The Sea and Stars the crown of Heaven be
fixed.

APOCRYPHAL BOOKS.

Note 29.

The apocryphal books were not those only on which destruction fell. Those also were made away with which diminished the power or the profits of the priests and Levites. This object began to show itself first in the burning of books at Antioch as described in the Acts of the Apostles, and was continued by a succession of councils, till the last canon of the Council of Trent against heathen learning. *Anacalypsis*, i. 565. The Chronicles of the Kings of Israel (see Part I., 409), says Nimrod, are no longer extant, having been for some reason or other omitted from the canon by the restorers of the Temple, lii. 362. Josephus, in his *Antiquit*, lib. 8, writes, That Solomon composed Books of Songs, 1005; of Parables and Similitudes, 3000 books; and that he disputed of every kind of plant, as in like manner of beasts, fishes, and all other living creatures, &c., for he was not ignorant of, neither did he leave unexamined any being or nature, but philosophized of all things, eminently expounding their nature and properties, &c. And Eusebius writes, that these Books of Solomon's proverbs and songs wherein he discoursed of the nature of plants and of all kinds of animals, as also of medicine or the curing of

diseases, were removed out of the way by Hezekiah, because the people did thence seek the curing of their diseases *without recourse to God* (that is, to the priests) *for the same*:—so that it was a matter of almost equal indifference to a Hebrew whether he forged or destroyed one of the Books called sacred. It is a matter of wonder, however, that they left so much in the Old Testament as proves that it cannot be an inspired work, and that its writers generally had only the lowest notions of the Supreme. Take, for instance, that miserable account of the entertainment of the Trinity by Abraham given in Gen. xviii. 8, on which the Bishop of Ely, in the *Speaker's Commentary*, is obliged thus to write: That spiritual visitants, though in human form, should eat, has been a puzzle to many commentators. Josephus and Philo say, *it was in appearance only*. If the Angels had assumed human bodies though but for a time, there would have been nothing strange in their eating. In case the food may have been consumed miraculously or not: and the eating of it was a proof that the visit of the angels to Abraham was no mere vision, but a true manifestation of heavenly beings!! The reverend Bishop does not tell us where the Angels, or the Trinity rather, found these bodies which they assumed, or what they did with them when their mission was completed; nor does he say *why* they assumed three hungry bodies at all. He does not seem to be in the least aware that to connect ideas of eating and drinking and digestion with the Celestial, is ignorance if not blasphemy; and he asks us to swallow down the whole fable of abomination as if it were really true. Let us now hear what is said

by the Reverend Dr. Chalmers as to the majesty of the Universe whereof this mighty Spirit is Lord and Maker. After expatiating on the heights and depths explored, and the wonders unfolded by the telescope and microscope, he observes that the splendour and variety of the Universe would suffer as little *by the annihilation of a world like ours*, and all that inherit it, as the verdure and sublime magnitude of the forest would suffer by *the destruction of a single leaf*, and the myriads which inhabit its surface. And he continues: Now, on the grand scale of the Universe, we the occupiers of this ball, which performs its little round among the suns and systems which astronomy has unfolded, may feel the same littleness and the same insecurity as the meanest of those insects. We differ from the leaf only in this circumstance, that we require the operation of greater elements to destroy us—and these elements exist. And yet it is for this contemptible atom in Infinite Space that the God who made this almost boundless Universe, with its millions of spheres, filled with countless myriads of living and glorious Spirits, is supposed to have assumed human shape, to have digested veal with Abraham, and broiled fish with Peter, to have spent many years mending chairs and tables for the Jew furniture brokers of Jerusalem, and finally to have died a death of shame and agony on the cross, between a couple of thieves! Those who believe with Darwin, that they are really but apes and monkeys, may have this degraded view of God—no others can. Upon this man, I insert the following observations, taken from the *Commentary*, and which are about the only valuable ones which it con-

tains: On the question of man's direct creation, it says, in distinction to the hypothesis of development, and on his original position as a civilized being, not as a wild barbarian, we may remark, firstly, it is admitted, even by the theorists themselves that in the present state of the evidence the records beneath the earth's surface give no support to the hypothesis, that every species grew out of some species less perfect before it. *There is not an unbroken chain of continuity.* At times, new and strange forms suddenly appear upon the stage of life, with no previous intimation of their coming. Secondly; In those creatures, in which instinct seems most fully developed, it is impossible that it should have grown by cultivation and successive inheritance. In no animal is it more observable than in the bee; but the working bee only has the remarkable instinct of building and honey-making so peculiar to its race; it does not inherit that instinct from its parents, for neither the drone nor the queen-bee builds or works; it does not hand it down to its posterity, for itself is sterile and childless. Mr. Darwin has not succeeded in replying to this argument. Thirdly. *Civilization, as far as all experience goes, has always been learned from without.* No extremely barbarous nation has ever yet been found capable of imitating civilization. Retrogression is rapid, but progress unknown, until the first steps have been taught. (See Abp. Whately, 'Origin of Civilization,' the argument of which has not been refuted by Sir John Lubbock, 'Prehistoric Man.')

Moreover, *almost all barbarous races, if not wholly without tradition, believe themselves to have been once in a more civilized state,*

to have come from a more favoured land, to have descended from ancestors more enlightened and powerful than themselves. Fourthly. Though it has been asserted without any proof that man, when greatly degenerate, reverts to the type of the monkey, just as domesticated animals revert to the wild type; yet the analogy is imperfect and untrue. Man undoubtedly, apart from ennobling influences, degenerates, and losing more and more of the image of his Maker, becomes more closely assimilated to the brute creation, the earthly nature overpowering the spiritual. But that this is not natural to him is shewn by the fact, that under such conditions of degeneracy, *the race gradually becomes enfeebled, and at length dies out*; whereas the domesticated animal, which reverts to the type of the wild animal, instead of fading away, becomes only the more powerful and the more prolific. *The wild state is natural to the brutes, but the civilized is natural to man.* Even if the other parts of the Darwinian hypothesis were demonstrable, *there is not a restige of evidence that there ever existed any beast intermediate between apes and men.* Apes too are by no means the nearest to us in intelligence or moral sense, or in their food or other habits. It also deserves to be borne in mind, that even if it could be made probable that man is only an improved ape, no physiological reason can touch the question, whether God did not, when the improvement reached its right point, breathe into him "a living soul," a spirit which goeth upward, when bodily life ceases. This at least would have constituted Adam a new creature, and the fountain-head of a new race. "The Speaker's Commentary" has been reviewed in a recent number of the *Gott. Gel.*

Anzeigen, by Professor Ewald. I subjoin some extracts from his article:—"We have in these volumes general introductions to the Pentateuch, and in particular to Genesis, then to Exodus and Leviticus, and so on. But there is *no trace of any exact knowledge of the extent and value of the investigations and results of our modern science on this difficult ground.* Nay, what is worse, the plan and character, as here exhibited, of the inquiry into so complicated a subject, are destitute of all scientific impulse and elevation. Thus, the question whether Moses is the author of the Pentateuch or not plants itself before the authors at the very threshold of the investigation, like a monster which guards the door with furious gestures, and threatens to swallow up any one who will move a foot over the entrance with the view of penetrating into the house. Our science has long recognized that, in an historical point of view, nothing can be more groundless, and, at the same time, nothing in the matter itself more prejudicial to our certain knowledge of things, than to propound, in so coarse and rough a fashion, and so stiffly set up, this question whether Moses composed the Pentateuch as it stands during his lifetime, and then to make the credit of this book, and, by consequence, of the Bible also, dependent on the answer to this question. . . . It is also in pursuance of such an unscientific science that the entire dissertation on the Pentateuch is in this work reduced to three heads—(1) an attempt on the author's part to shew that Moses *could* have written the Pentateuch (but what *could* not Moses have done, and what *can* not every one do even now, according to the unfounded presuppo-

sitions which have been entertained of him?); and then a collection of (2) external and (3) internal testimonies to prove that he *actually* composed it, which is adduced without any serious reflection that not one of these desiderated testimonies actually establishes what it is brought to prove." Afterwards the critic proceeds:—"We can, in conclusion, only sincerely lament that the great majority of the clergymen of the English Episcopal Church in our day are so little disposed to comprehend the Bible more correctly, and apply it as the Reformers did. Many excellent clergymen, he says, understood this. "But until the great majority of the clergy rise to a better spirit, all must proceed in these dark and unfruitful paths, without any security that sooner or later a sudden and all-destroying storm shall *not burst forth, and overtake both the spiritual leaders and those whom they guide on these desolate paths, and hopelessly overwhelm them.*"

YOU CANNOT SERVE GOD (SELF) AND MAMMON.

Note 30.

What does a successful life mean to you? Have you ever thought carefully and precisely whether it was not your duty to learn something more about Life, Health, Success and self (God), than what the church tells you? Does a religious and successful life represent in your mind the saying, and saying, of babbling prayers to an unknown God—and nothing else? Would you consider you had led a successful life if by following creeds and Dogmatic teachings you had gained

fame as a religious man, and in the process, had lost your health, and undermined your physical and mental well being?

Would the fame gained, compensate you for the loss of knowledge and appreciation of the real God (Self)? The loss of the power of self (God) your divine possibilities. "No," you reply, "that is not my ideal or expectation of a religious and successful life; I wish to know God (Self) as a means to a healthy, strong and Peaceful life—not as the end in "eternal damnation." That is a sensible, excellent and very proper reply—it represents the ideal estimation of Self (God)—to teach men and women that they are "The Temple of The Living God"—teach them to apply the great underlying principles and power of God (Self) to their own sphere of endeavor—to have "unbounded faith" and true confidence and belief in Self (God)—to amass sufficient "faith in God (Self), to secure freedom from disease, poverty and the adversities of life—and to preserve life—and to gain health and strength and character, in the process of living a successful life.

A successful life then must be defined by:

"The amassing of sufficient 'faith' in God (Self) to give freedom from disease and premature death; and the use of the power of God (Self), so secured, toward the prolonging of life, and the gaining of health—and assisting our brothers and sisters.

To endeavor to attain this modest, ideal successful life will not dwarf soul and body as does belief in ancient Jewish Myths and teachings of dogmas—it will develop and greatly strengthen men and women. The ideal life of this commer-

cial age dwarfs soul and body—the natural ideal, life, destitute of the curses of greed, selfishness and superstition and dogmas, learns one to gain health, character and soul's satisfaction.

Greed, selfishness, superstition and vanity force men and women to sacrifice life, health and mental ease. The curse, the pity of it—the sorrow and suffering of ignorance and superstition—souls blasted and shriveled by the consuming desire and instinct of the gold-hunting hordes of to-day. How many men and women in commercial life are struggling and striving; clutching each other's throats for the favors of Mammon—only to find their malignant God (gold), unpropitiated by their idolatry, has with sinister shrewdness and cunning—atrophized their body and soul—stifled their belief in self (God), until nothing but the instinct of greed for gold burns within them—the all controlling, all consuming instinct built up, remaining with Hellish per-
versity UNSATISFIED.

URINALYSIS BY QUACKS.

From "The Columbus Medical Journal."

Note 31.

According to the Journal of the American Medical Association, a man by the name of J. Locher, in Germany, advertises himself as an urine specialist. He solicits the people to send him specimens of urine, which he pretends to analyze, and by his analysis he also pretends to diagnose any disease that the sender may happen to be afflicted with.

In order to test this pretender's real ability

to analyze urine, four German students sent this J. Locher four separate vials of beer, labeled urine, and asked for his diagnosis.

The pretender did not discover the cheat, but proceeded to make the diagnosis and each of the four students received a letter informing him that he had a catarrhal affection of the stomach, abdomen and throat, and they were each one advised to buy his remedy for catarrh.

I was not aware that such things were going on in Germany. In this country I fear such procedures are quite common. I have known of several, and judging from advertisements which I read here and there, I expect there are many more.

In my opinion, a person who practices a fraud like this is entitled to the limit of the law. He ought to be put in the penitentiary at hard labor. If there is any man in the world who is thoroughly depraved it is a man who will prey upon the infirmities of other people, practice any sort of fraud in order to obtain a patient. Every such scoundrel ought to be captured and compelled behind prison bars to earn his living in a respectable way, until he is willing to take his place in society as a useful and helpful member of it.

Unfortunately, the quacks are not all confined to the irregulars. We have them sailing under the guise of health boards. Many and many a time the absurd pretenses of these health boards have been exposed.

The health boards pretend to be able by examining a specimen of sputum to determine whether or not the sputum was obtained from the throat of a person afflicted with diphtheria.

In order to test them a doctor took some sputum from a dog's throat, a perfectly healthy dog, and they made the diagnosis of diphtheria.

In times past I have sent to health boards specimens of milk and other specimens, for analysis, and received the most absurd opinions.

In my opinion, the whole pretense that a reliable diagnosis can be made by a laboratory examination is a fraud. No doubt many of those connected with such places are sincere in supposing that their findings are reliable data. But the number of mistakes that are inevitable makes such judgments of no worth whatever.

Every tinge of fraud ought to be eliminated from the practice of the healing arts. A man who would practice fraud in any degree while pretending to heal the sick, by whatever method, is a man who is entitled to the contempt of everybody and richly deserves the severest penalty. There is no species of criminal so despicable as that pretender who makes believe he is trying to heal some one when he is simply healing himself.

SUGGESTIVE THERAPEUTICS.

From "The Columbus Medical Journal."

Note 32.

Every doctor is practicing suggestive therapeutics, consciously or unconsciously. The man who gives drugs in good faith, and is enthusiastic in the belief that the drugs are going to benefit his patient, is unconsciously practicing suggestive therapeutics. The patient is inspired by the faith of the doctor. The confi-

dence of the doctor, his exuberance and unbounded belief in his remedies, cannot fail to diffuse a somewhat similar effect to the patient.

Now, in fact, the medicines may not do the patient any good whatever. The patient feels the effect of the drugs. They may operate exactly as the doctor said they would, yet their operation may even do the patient harm, so far as their physical effects are concerned. And yet the expectancy the doctor has created in the mind of the patient that the drugs will make him better, may more than counteract the bad effect the drugs have had. Even in cases where the drugs operate beneficially on the patient, the effect that the wise physician has produced on the mind of his patient is no small item in the cure.

A half-hearted physician, who prescribes his remedies in a listless way, or who hesitates and appears to be in a doubtful frame of mind, cannot expect to benefit his patient as much as a doctor who thoroughly believes in his remedies.

There are some doctors so honest and conscientious that they cannot play the part of deception, even in a small way. They must believe in their remedies, in order to inspire confidence in the patient. They cannot pretend to believe in something they really do not.

Such doctors are in an unfortunate state of mind, and cannot expect very much success in the practice of the healing arts. There are a great many of them practicing medicine. They have lost faith in drugs. They prescribe them only because they do not know anything else to do. Their manner of prescribing, the things they say to their patient, all tend to discourage

the patient. Such doctors may have an excellent medical education. May be perfectly competent to diagnose disease and compound medicines. But because there is a want of faith on their own part they fail to mingle with their practice the wholesome practice of suggestive therapeutics.

I often hear doctors say something like this: "Why is it I do not succeed in the practice of medicine? Now there were Dr. D. and Dr. C., who graduated in the same class I did. I am sure I was a better student than they were. And yet they succeed where I cannot."

I never fail to reply to such a doctor by saying to him something like the above remarks. On inquiry I discover that the doctor has partly lost his faith in drugs. His want of faith has reacted upon himself, and he is not able to conceal from his patient the fact that he has little or no faith.

The half-educated doctor is more apt to have unbounded confidence in his skill than the really educated doctor. His enthusiasm more than makes up for his want of knowledge of drugs. He tells his patients invariably that he can cure them. That he has got a specific remedy for their ailments. He prescribes in a swinging way, prophesies what the result will be without hesitation, and unconsciously practices suggestive therapeutics. He believes in himself, and that inspires the belief of others in him.

When the drug doctors sneer at suggestive therapeutics, the probabilities are they do not know what they are sneering at. When I tell them they are practicing suggestive therapeutics themselves, they meet my assertion with

indignant denial. A little conversation, however, is sufficient to convince them that there is an element of suggestion in every case they treat, although they are not willing generally to admit that the element of suggestion is so important as I am inclined to believe.

Those who practice suggestive therapeutics without the use of drugs are liable to the same failures that drug doctors are, and from the same cause. A man who practices solely suggestive therapeutics may not believe in himself. He may secretly think that he is flim-flamming his patients. In such cases he will fail to do very much good.

That doctor is successful who thoroughly believes in his own remedies, he may practice drugless healing or drug healing, he may practice Christian Science or magnetic healing, he may practice Homeopathy or Osteopathy, but if he thoroughly believes in himself, if he conscientiously supposes that his remedy is going to bring about a cure, he is very likely to succeed. He certainly will succeed much better than the doctor who has no faith in himself.

The ideal doctor is one who believes in suggestive therapeutics, as well as drug therapeutics. Such a doctor does not believe that he is flim-flamming his patient when he inspires him with confidence and hope. Such a doctor does not think it beneath him to produce favorable mental impressions upon his patient, as well as drug effects helpful to the case.

What difference is it whether a patient is healed through medicine introduced into his stomach, or through thoughts introduced into his mind? If the effect of the thoughts is favor-

able upon his physical organism, it is just as scientific, it is just as honest to bring about a cure in that way as to produce a drug effect which may react favorably upon the patient.

Every one ought to practice suggestive therapeutics. Every one should persist in saying the cheerful thing, the hopeful thing. It is better not to talk of discouraging things, to recite ailments or enumerate symptoms. This is suggestive therapeutics. The day is coming when it will be considered immoral for people to say things or write things that discourage other people.

I am treating many patients by correspondence. Some patients I am able to cure. Some I am not. If I can get a patient to agree that he will quit talking of himself, that he will leave off talking of his own sickness, that he will go on exactly as if he were well, and refuse to say anything about it to any one, think only well thoughts and say only health things, hopeful things; when I get a patient to agree to do that much for himself, I am generally successful in doing the rest.

Suggestive therapeutics! We all ought to have more of it. The only hope for the progress of the healing arts is more suggestive therapeutics, conscientiously practiced and persistently adhered to.

MEDICAL DISCOVERIES.

From "The Columbus Medical Journal."

Note 33.

I have always contended that most of the medical discoveries that are of any real value, were

made by the people, and not by the learned physicians. The people find things, find their worth. The doctors, in their association with the people, notice their successes and adopt them, and they become the property of the learned profession.

It is wise on the part of the physicians to do this way, were it not for the fact that when they have appropriated the good things the people have discovered they put on airs as if they were the real discoverers.

They even go so far as to make laws preventing the people from using the very things that they have discovered among themselves. They would not allow them to use the remedies that experience has taught them the value of. They would compel those very people who have made all of the discoveries worth making to come to them every time they need any medicine, pay them a fee for writing a prescription, then go to the drug store and pay another fee to get the medicine. That is the way the doctors would like to have it.

The value of quinine was discovered by the South American Indians, and had been in use a great many years before the physicians knew anything about it.

Speaking on this subject, Oliver Wendell Holmes, one of the greatest of American physicians, said:

“Medicine appropriates everything from every source that can be of the slightest use to anybody who is ailing in any way, or is likely to be ailing from any cause. It learned from a monk how to use antimony, from a Jesuit how to cure agues, from a friar how to cut for stone,

from a soldier how to treat gout, from a sailor how to keep off scurvy, from a postmaster how to sound the eustachian tube, from a dairy maid how to prevent smallpox. It stands ready to accept anything from any theorist, from any empiric who can make out a good case for his discovery or his remedy.”

SMALLPOX STATISTICS.

From “The Columbus Medical Journal.”

Note 34.

If I were to make a guess it would be this: That if statistics were accurately kept, it would be found that more people die from the direct results of vaccination than die from smallpox. Smallpox is not a very fatal disease. Neither is vaccination. They both have their liabilities, however. If it were not for the fact that physicians are directly interested in padding the death rate of smallpox, and in squelching the bad results of vaccination, I guess we would discover that vaccination is a far more formidable enemy to human life than is smallpox.

There is another difference in favor of smallpox. That it leaves the system in good condition, whereas vaccination does not. It is a notable fact that those who have had a run of smallpox find themselves unusually well for many years, while those who have had a tussle with vaccination are apt to find themselves more or less invalids for the rest of their lives.

All this, I believe, would be revealed if we could have accurately kept statistics. But we cannot have accurate statistics. We need not

look for any such thing as long as the doctors are pecuniarily interested in establishing the benefits of vaccination, without any reference as to whether it helps the people or not.

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