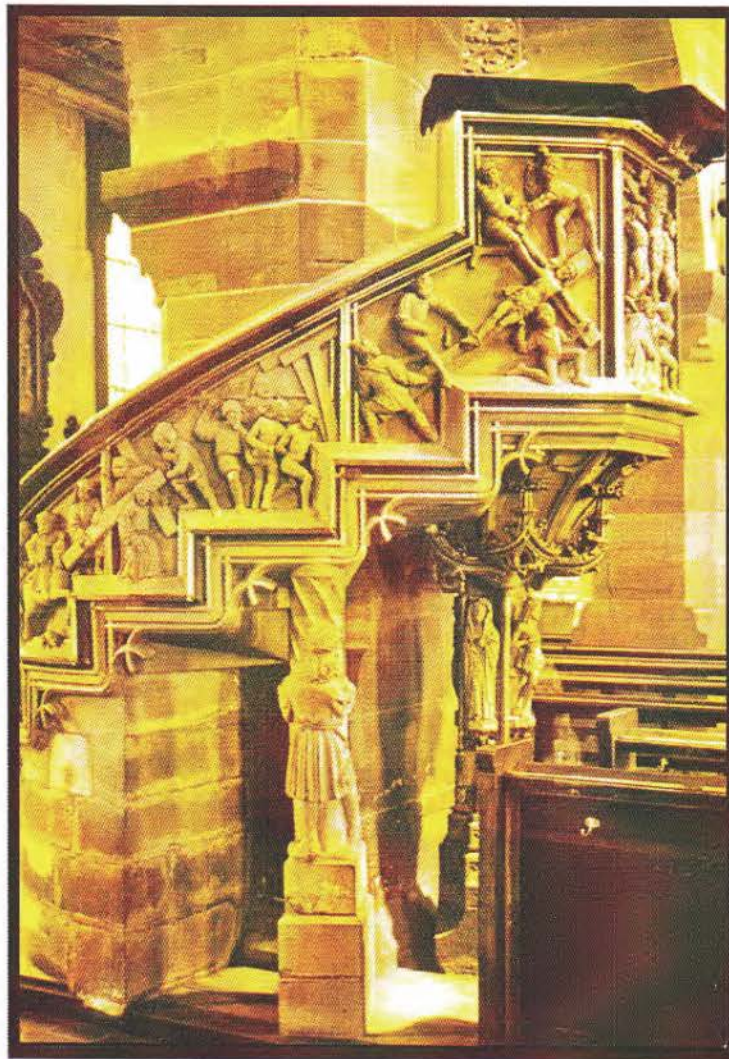


The Genesis
Of
Christianity
By
Professor Hilton Hotema



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GENESIS OF CHRISTIANITY

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PROLOGUE

When I was a boy six years old, my parents started me to Sunday School, and I went regularly until I was fifteen.

I remember how the preacher would shout to us that our souls would burn forever in the bottomless pit of hell, filled with fire and brimstone, as mentioned in that wild allegory in the last book of the Bible called *Revelation*, unless we received and embraced Jesus as our Saviour.

Let us notice some passages of that wild allegory:--

I looked, and beheld a pale horse; and his name that sat on him was Death, and Hell followed him (Rev. 6:8)

Then the student should read verses 2, 5, 6, and 18 of Chapter 9, and verses 10-12 of Chapter 14.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire and burning with brimstone (Rev. 19:20).

According to the preacher I heard eighty years ago, this was the suffering and torment reserved for all sinful souls that did not embrace Jesus as their Savior.

When a preacher, respected by the people, frightens little children like that as his regular work on Sunday, some of the children, as they grow older, are going to search to see whether this story is true or false.

I was one of those who began to search; and by the time I was fifteen, I had found in the books I read enough to convince me that the preacher was shouting about things that were not true.

I found that religion is founded on the fear of Death, and the fear of Death is the result of ignorance as to what Death really is, and of what happens to the Soul after Death.

I discovered why the Roman Empire was plunged into mental darkness with the birth of Christianity. That darkness was necessary to help the Priesthood frighten the people and to keep the Priesthood in high places and to drive the multitude into the church, for the sake of profit and power.

The work of science in the last century, and the acquisition of knowledge by the people, have produced a big change. The trend in the last fifty years has been away from the church, and the shouting of the preachers is not the same now as it was eighty years ago.

If the trend continues in the same direction, the time will come when churches will be changed into schools, and the false shouting of the preachers about eternal torment of the soul in hell fire and brimstone will be transformed into teaching people the real facts of life.

The student should read our work titled "AWAKEN THE WORLD WITHIN", in which we interpreted the wild allegory called *Revelation*. It's not so wild as it seems. It deals with the body and its higher sense powers. The body is called THE BOOK WITH SEVEN SEALS, and the seals represent the Seven Sense Powers (Rev. 5).

When man learns how to black-out his common five senses, that automatically brings into operation the Sixth and Seventh Senses, and this causes the illusion of time-space to vanish. The past and future merge and become the eternal present; and that is what the allegory means when it says, "There should be time no longer." (Rev. 10:6).

Then man experiences that strange state which may be called Dream-land. He leaves his sleeping, unconscious body thru the soft spot in the top of his head, which the priests keep shaved and covered with a little cap. He is connected with his body by a radar beam called the Silver Cord in the Bible (Eccl. 12:6), and visits places and sees things he saw years before, as we did when we fought the Filipino Insurgents in a dream fifty years after the actual event happened in 1899. And our soldier comrades were with us in the dream just as they were at that time so long ago.

This reveals the secret meaning of the biblical allegory where "The Sun stood still" (Josh. 10:13).

The Five Kings hidden in a cave represent the black-out of the five senses, which brought into operation the Sixth and Seventh Senses. And the statement that "the sun stood still" indicates the elimination from the mind of the illusion of Time.

The body is not man. It's a form of clay that he inhabits in the visible world. He leaves it in the creative process called Death and returns to his permanent home in the Spiritual World, the Real World.

This ancient knowledge the Mother Church hides from the masses in order to hold them in religious bondage for the sake of profit and power and makes fools of the people.

That was the cause and the reason of the Dark Ages.

CHAPTER 1
OLD TESTAMENT

There was a Genesis of Christianity. It brought into being the Roman State Church; and for some reason, the Church has done its best to hide its birth.

Why should the Church be ashamed of that knowledge? It should be proud to have the story known.

We've searched for seventy years in ancient records to discover the story of the birth of the Church. It appears that Constantine the Great "fathered" its birth, then put the wealth and power of his empire back of it to make it succeed.

With the Genesis of Christianity and the birth of the Church came the need of ancient writings to form a foundation. There had to be a foundation, and this brought into being the book called the Holy Bible.

It seems every Christian should be anxious to read that book. But for some reason, such is not the case. M. M. Managasarian called the Bible "The Neglected Book" and said, "There is scarcely any other book in the world that is more revered and less known than the Bible." (p. 11).

The Bible is divided into two parts, called Old Testament and New Testament. The word "testament" means to testify. In law, it means a Will bequeathing and granting property and goods to heirs of the decedent. It also means dispensation or covenant. And in this case the inference, logically, is that the Church prepared and presented the Bible as the bequest of its God to his people.

Due to the fading power of the Church which made it safer to investigate and search for information that would reveal some data on what had gone before, an enormous amount of Light has been cast upon the Bible by various branches of research.

This Light has come, firstly, from a study of the books of the Bible in their Original tongues: Aramaic, Hebrew and Greek; secondly, from a study of Egyptian, Babylonian and Assyrian monuments, contemporary with or prior to, the events recorded in the Bible; thirdly, from a study of natural science; and, fourthly, from a study of ancient institutions and customs existing among ancient people in different parts of the world, or persisting as survivals in civilized countries.

A study of the various books of the Bible shows that in many cases they could not have been written by the authors to whom they are traditionally attributed. That's the first fraud we encounter in our investigation.

The Pentateuch, the first five books of the Bible, from the fable of the Creation on to the death of Moses are attributed to Moses. Researchers have shown that Moses could not have written the account of his own demise (Deut. 34), and that some passages in the Pentateuch refer by anticipation to later history (e.g., Gen. 36:31).

Moreover, attentive study reveals that the Pentateuch consists of four or

more different works, with well-marked characteristics and tendencies, carefully woven together by an editor or compiler. Why was this done?

There are: (1) a work written in a dry, formal style, mainly concerned with the origin of the Jewish priesthood and ritual, and usually designated by the letter P (Priest). (2) A vividly written narrative with anthropomorphic notions of God, and a generally primitive view of the world, usually denoted by the letter J; (3) Another vividly written narrative, less anthropomorphic, and usually called E; (4) a work comprising most of the Book of Deuteronomy, known as D.

The Creation story in Genesis 1 is partly of P. J begins in Gen. 2, in the middle of verse 4, and tells a different tale of Creation, incompatible with Chapter 1. E first appears in Gen. 20.

The sources are further distinguished by the fact that J from the first denotes the deity by the Hebrew name Jahveh, while P and E use the Hebrew word Elohim (God, or more literally, gods), until the early chapters of Exodus, in which Jahveh reveals to Moses his real name. Hence, the use of the letters J (Javist) and E (Elchist) to denote two of these sources.

By attentive study of style and tendency, scholars have been able to prove the composite authorship of many other books in the Bible, in both the Old and the New Testaments.

The later study of Egyptian, Babylonian and Assyrian monuments has revolutionized our knowledge of what the Mother Church has called the world of Heathens. The Church claimed the scrolls and libraries were burned to destroy the scriptures of the Heathens and keep the Christians from being confused and led astray by those heathenish scriptures. But the Bible was compiled from the same scrolls of those same Heathens. What was the difference?

Until the 19th Century, the hieroglyphs of Egypt and the cuneiform inscriptions of Babylonia and Assyria (modern Iraq), were undeciphered, and our sole authority for the history of Man, prior to the rise of Greek Civilization, was the Old Testament.

The discovery by the 19th Century archeologists of the Key to the hieroglyphic and cuneiform characters revealed evidence of ancient civilizations of a date long before that previously assigned, on the authority of biblical genealogies, to the creation of Man.

Furthermore, the Egyptian and Assyrian monuments enabled the history of these old civilizations, during the period to which the Old Testament books relate, to be reconstructed with a surprising degree of accuracy.

While there are important points of agreement between the biblical record and the monuments, there are other points of equal importance in which the monuments not only failed to confirm the biblical records, but flatly contradict them.

What's the cause of this? Ask the crooks who established Christianity and compiled the Bible and personified the symbols and literalized the allegories of the Ancient Heathens.

All races of men, however civilized they may be today, have passed thru a period in which the family, private property, state, and religion, as we know them, had no existence.

It appears that the early civilizations now known to us, developed first in the fertile valleys of the Nile, the Euphrates, the Tigris, the Indus, Ganges and Yangtse.

Western civilization took its rise from Egypt and Mesopotamia. In these areas thriving city-states, each with its priesthood, its temples and its gods, gradually coalesced into kingdoms before any written records which we have found.

In Egypt, the two kingdoms of Upper and Lower Egypt fused at the dawn of history, about 3200 B.C., into the great kingdom of the Pharaohs. In Babylonia the first unified kingdom was established about 2750 B.C., and that was created by Semitic conquerers from without.

About 1400 B.C., a people called Habiri are mentioned on the Egyptian monuments. They appear as troubling Palestine, and have been identified with the Hebrews.

If this identification is correct, we have here the first appearance of the Hebrews as such on the scene of history.

There has been discovered no earlier history of the Hebrews. Their reputed ancestors, Abraham, Isaac, and Jacob are just mythical heroes. Originally they seem to have been gods associated with local sanctuaries in Palestine, and were adopted by the Hebrews after their settlement in that land.

The biblical narrative in which they appear as actual men was compiled by the priesthood for a religious purpose many centuries after the occupation of Palestine and are of no historical value.

Even after the Palestinian settlement, it is impossible for a long time to reconcile Hebraic tradition with what we know of the period from the Egyptian monuments.

We know from the record of the monuments that after the inroads of the Habiri in the 14th Century B.C., Egyptian rule was re-established in Palestine by the Egyptian Kings of the 19th dynasty (14th and 13th Centuries), and that Pharaoh Merenptah (1225-1198 B.C.) definitely names Israel among the people or lands subdued by him.

The Hebrew writings fail to say anything about the Egyptian conquest during that time and have no point of contact with the monuments until the Philistine conquest.

The explanation is that the Hebrew record of the time (Book of Judges) was compiled long afterwards, in the 6th Century B.C., in accordance with a pre-conceived scheme by which prosperity was the reward of religious zeal and adversity the punishment of religious apostasy.

The early history of Israel had to be made to illustrate this scheme of alternating periods of oppression and of freedom. To admit that Israel had not once during the whole period enjoyed unfettered possession of the promised land would have been to spoil the moral.

Worthless are the early books of the Bible from the point of view of history. They are of value only for the light they shed on the social and religious institutions of the period.

From the ancient sources used by the makers of these books, we can derive much data on the life and customs of the time. We learn that there was no systematic extermination of the pre-Israelitish inhabitants, such as presented in the Book of Joshua. History shows that to be false. On the contrary, the desert tribes settled down among the agricultural population, intermarried with them, and adopted their mode of life and their gods.

These earlier settlers, the Canaanites, were an older wave of immigrants from Arabia, allied to the Hebrews in race and language, so that fusion was natural and easy.

We get a picture of an agricultural and patriarchal state of society, in which the different tribes had not yet coalesced into a kingdom, and in which political leadership was vested in "judges" who were perhaps local war-chiefs.

There is no pretense of monotheism in religion, if we reject the moralizings of the biblical compilers. The worship of Jahveh, the storm-god of the desert whom the tribes had brought with them, was quite compatible with the simultaneous worship of Astarte, the goddess of fertility, and the innumerable local gods (Ballim), sacred trees, and family fetishes (teraphim) such as are venerated generally in ancient society.

Jahveh was at this time merely one god among many, a Baal like the others, and like them, was worshipped with sacred prostitution and human sacrifice. For a storm-god to be also a god of rain and fertility and propitiated as such, is after all, not inconsistent nor unnatural.

There are many tribes in the Old Testament of this conception of Jahveh. He was the rain-god who brings the Flood (Gen. 7). The Rainbow was a token of his promise not to bring another (Gen. 9). He blessed the fields (Gen. 27:27). He is appeased by human sacrifice (Judges 11:30-40; 2 Sam. 21). He sends from heaven fire to destroy his enemies (Gen. 19; 2 Kings 1), or to consume a sacrifice which particularly pleased him (1 Kings 18; 1 Chron. 21:26; 2 Chron. 7:1).

Striking descriptions of Jahveh in the character of a storm-god are to be found in Judges 5:4, 5; Ps. 18:7-15; and Ps. 29. The foregoing passages vary much in date, but serve to show the persistence of the traditional picture.

In the year 621 B.C. it appears in the Book of Kings that Hilkiah, the high priest, pulled off quite a trick. He had "found the book of the law in the house of Jahveh," and sent the work to Josiah, the young king of Judah.

When the book had been read to Josiah by his secretary, he rent his clothes and consulted his prophetess, Huldah, who endorsed the contents of the book.

Josiah then instituted a drastic reformation of religion in Judah and in Samaria, which, in the confusion of the time, seems to have accepted his authority.

Polytheistic worship was suppressed, idols were destroyed, sacred prostitution and human sacrifice forbidden, and all local sanctuaries desecrated. Worship had to be centralized in Jerusalem, and the only cult permitted was to be a purified cult of Jahveh.

This book found by Hilkiah is considered by most critics to have consisted of chapters 5-26 and 28 of the book of Deuteronomy. The title *Deuteronomy* dates from the Greek translation made centuries later. The original work seems to have been called simply "the book of the law."

The book purports to be a transcript of the laws given to Israel by Moses more than 900 years earlier. It opens with a recital of the 10 Commandments given to Israel by Jahveh in person on Horeb. These, familiar to us, were almost certainly new to the Jews in the 7th Century B.C.

There are two versions of the decalogue, one in Exod. 20 and one in Deut. 4. They differ in the reason given for keeping the sabbath, and in some minor details. Neither can be older than the 7th Century; and the Exodus decalogue in its present form cannot be earlier than the 6th. The sabbath, which in Deuteronomy is ordained for human reasons, is in Exod. 20 made coeval with the Creation to correspond with Gen. 2:103 (P). (coeval = contemporary, of or belonging to the same age).

Then comes from Josiah an eloquent statement of monotheism, which has become the credo of orthodox Judaism down to this day:--

"Hear, O Israel: Jahveh our God is one Jahveh; and thou shalt love Jahveh thy God with all thine heart, and with all thy soul, and with all thy might... Unto Jahveh thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is...Thou shalt fear Jahveh thy God; Him shalt thou serve; and to him shalt thou cleave, and by His name shalt thou swear...

"Behold, I set before you this day a blessing and a curse: the blessing, if we shalt harken unto the commandments of Jahveh your God, which I command you this day; and the curse, if ye shalt not harken unto the commandment of Jahveh your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

After this preamble, there comes the detailed code, partly based on a slightly older code preserved in Exod. 21-28, but with considerable amendments and amplification.

No scholar now believes that this work goes back to the time of Moses. The circumstances of its discovery and promulgation shriek of pious priesthood fraud. Evidently Hilkiah and his colleagues, discredited in the public eye by their inability to prevent the calamities of the time, decided to placate their opponents, the prophets, by adopting their program of religious reformation and social justice on condition that the interest of the Jerusalem priesthood were safeguarded.

The suppression of local sanctuaries would serve those interests by diverting tithes and offerings to Jerusalem.

But, forgery as it is, Deuteronomy is one of the most remarkable books ever published. However, monotheism was not the invention of its authors or of the prophets who preceded them.

As great empires rose by the fusion or conquests of city-states, it was natural that the priests of the conquering cities, such as Babylon and Thebes, should come to think of their own God as the only true God, and of the gods of other nations as inferior imitations.

Seven hundred years before Deuteronomy was written, the Egyptian king Akhenaten had tried to supersede the worship of the other gods by that of Aten, the Sun God, but had failed.

What was new in the propaganda of the Jewish prophets and in Deuteronomy was the association of monotheism with the interests, not of kings or conquerors, but of the poor and oppressed. By becoming linked with a charter of social justice, monotheism acquired a motive power, a leverage, and a fanaticism which in centuries to come helped it to conquer much of the world.

The prophetic party were soon disillusioned. The priests of Jerusalem, as was to be expected, put into force that part of the Deuteronomic program which was advantageous to their interest--viz., the suppression of rival sanctuaries --and let the social charter slide.

But Jeremiah, in a probably genuine passage, seems to have denounced as a fraud the book found by Hilkiyah. He said:

"Behold, the false pen of the scribes hath wrought falsely...I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies" (Jer. 8:8, 23:14).

CHAPTER 2

NEW TESTAMENT

We have mentioned some of the fraudulent work in our discussion of the Old Testament. We encounter an increased dose of it in the New Testament.

An estimate of the historical value of any book must depend in the first instance on the views taken of its date and authorship. In considering the books of the New Testament as containing historical data, it is necessary to review the traditional authorship of these books and see how far it is supported by external and internal evidence.

The Four Canonical Gospels are attributed by Christian tradition to Matthew, Mark, Luke, and John. The names of Matthew and John occur in the list of the twelve apostles of Jesus, given in the first three Gospels and in the Acts of the Apostles.

Mark and Luke were not Apostles. But the former is named in the Acts and in four Epistles as a companion of Peter and Paul; and Luke appears in three Epistles as a companion of Paul.

Only two of the Gospels, therefore, are ascribed even by tradition to eye-witnesses of the events which they relate. The Gospels themselves do not name their authors. The only passage in any of them which attributed its authorship to an eye-witness occurs in an appendix added to the Gospel by another hand (John 21:24).

The earliest author who names Gospel writers of any sort is Papias, about 140 A.D. And of his works we have but a few fragments quoted by Eusebius, and he has been called one of the biggest liars by many researchers in this subject.

According to Eusebius, Mark, who "neither heard Jesus nor followed him" but was an "interpreter of Peter," recorded the sayings and doings of Jesus in a work usually identified by critics with the second Gospel; while Matthew compiled the oracles in the Hebrew tongue, and each man interpreted these as he was able to do--a description irreconcilable with Matthew's authorship of the First Gospel.

We are told that all the canonical Gospels were written in Greek, and generally used the Greek, not the Hebrew text, when they quote the Old Testament.

The earliest writer who named all four evangelists was Irenaeus, about 180 A.D. The traditional authorship, therefore, is attested by no evidence earlier than the first half of the second century for Mark, and the last half of the same century for the others. In the case of Matthew, the earliest external evidence militates against, not for, his authorship of the Gospel which bears his name.

In perusing the Gospels attentively, we are struck by the manifest difference in manner and style between the first three Gospels and the fourth. For this reason it is usual to deal with the first three together. They are commonly called The Synoptic Gospels because they present a synopsis or general view of the same series of events.

The Synoptic Gospels contain a large amount of matter in common, the similarity often extending to verbatim agreement in whole phrases and sentences,

and suggesting dependence on a common document. The matter common to all three of the Synoptists is known as "the triple tradition." In addition to this, Matthew and Luke have in common a considerable amount of matter not contained in Mark.

Here again the similarity often extends to verbatim agreement in whole phrases and sentences. The document from which this matter was copied is called by critics "Q" (German Quelle, "source")."

Matthew and Mark have in common certain matter not found in Luke. But there is very little common to Mark and Luke that is not found in Matthew.

The result of an examination of the Gospels indicates beyond the cavil of a doubt that not one of them is the work of an eye-witness of the events which it purports to record.

Matthew is the work of an unknown compiler who in the first quarter of the secondary century put together a Gospel out of materials of which the earliest dates around about 70 A.D., and the next earliest, the original Mark, about 75-80 A.D.

The original Mark may conceivably, tho doubtfully, have been the work of its traditional author. But if we accept the tradition, we must also accept the statement of Papias, who said that Mark was not a disciple of Jesus. The present Mark Gospel grew out of that original accretion between 75 and 125 A.D. or even later.

The third evangelist compiled his Gospel in the first quarter of the second century out of similar material to that used by the first. Whether he is identical or not with Luke the physician, he does not even pretend to be a first-hand narrator.

The fourth evangelist was neither an apostle nor an eye-witness and belongs, like the first and third, to the early part of the second century.

When we turn to non-Christian sources for Christian origins, there appears in Josephus Antiquities 18, 5, a statement which by common consent of scholars is considered a rank Christian forgery of the fourth century A.D.

No orthodox Jew, as Josephus prided himself as being, would have described Jesus as "a wise man, if indeed he may be called a man...a doer of marvelous acts, a teacher of such men as receive the truth with delight."

Still less would Josephus have stated that Jesus "was the Christ," and that after his crucifixion "he appeared on the third day alive again, as the divinely inspired prophets had foretold--these and ten thousand wonderful things--concerning him"...

This passage in Josephus was unknown to Origen in the third century and is first quoted by Eusebius in the fourth century, a circumstance which indicates both its authorship and its date.

Of course this passage is a plain forgery. But that does not signify that Josephus said nothing on the subject. What he did say signified that he knew nothing at all about the gospel Jesus or about Christianity. It was unknown in his day and time.

The traditional picture of primitive Christianity is largely based on the so-called Acts of the Apostles. They were composed by the author of the third Gospel, according to leading authorities, in the first quarter of the second century, viz., when the fusion of the Messianists and Gnostic movements, which contributed to the emergence of the Catholic Church, was well under way.

The intention of the author of the Acts is to assist that fusion by writing an idealized and imaginary account of primitive Christianity, by representing the unity achieved in the second century as in existence from the beginning, and by eliminating as far as possible any trace of conflict with Christianity.

The Acts deal with the missionary activities of Saul, who from 13:9 onwards, is called Paul. No explanation of the change of name is given. We must take it for granted.

Some of the adventures of Paul in this part of the Acts are duplicates of those of Peter in earlier chapters, which indicates that the author was not too familiar with his subject and did not check his statements very carefully.

Paul, like Peter, encountered a sorcerer--Barjesus--whom he rebuked and strikes with blindness. Paul, like Peter, curses a man lame from birth and, like Peter, is beaten and thrown into prison, but miraculously delivered.

The unreliability of the Acts is shown in cases where we are able to check them from other sources. We have to check in the Pauline Epistles, large sections of which, whether by Paul or not, are at least earlier than the Acts.

In short, the Paul of the Acts and the Paul of the Epistles are two different men. The Paul of the Acts is the missionary of a united Church, acknowledging the authorities of the Apostles and Elders at Jerusalem, and preaching the same doctrine as they.

But the Paul of the Epistles is the Hierophant of a mystery revealed to himself alone, acknowledging no authority but that of the gospel Jesus, anathematizing all who preach another gospel than his, and heaping scorn on Peter and James when they disagree with him, as they certainly do on the subject of the validity of the Jewish law, and apparently even on the identity of the Jesus whom they preached.

Of the two pictures, that in the Epistles is older than that in the Acts, and the latter must be rejected as unhistorical and fraudulent.

The united Church of the Acts is a myth--fully as much of a myth as the physical ascension of Jesus with which the book opens, or the gifts of tongues, supernatural cures and killings, miraculous escapes from prison, and resurrection from the dead, voices from heaven, and other legendary paraphernalia which punctuate the apostolic adventures.

The Pauline Epistles go back to a time when there was no united church, but two rival propagandas of Jewish Messianism and Pauline Gnosticism, each preaching "Christ Jesus" but each denouncing the other as "another gospel" of "another Jesus."

In the second century, the Roman Empire ceased to expand. In the third it went to pieces. Early in the 4th century, when Roman civilization was in the last stages of decline and as many as six imperial ruffians were fighting for the

mastery, one of these, Constantine, discovered that Christianity would fight for an emperor who favored that religion. And so he struck a bargain with the Christian bishops, reaped his reward in victory over his rivals, and for this success he made Christianity the religion of the empire and suppressed all other systems.

It was not the gospel Jesus who established Christianity, but the Roman Emperor Constantine. And it was Eusebius who finished the job by writing his fraudulent history of Christianity.

Some fragments have been found and pieced together that throw more light on the persons who were the leaders in supplying the material for the New Testament.

A certain book published in 1894, titled *Antiquity Unveiled**, had much to say about the Genesis of Christianity.

This book declared that the Gospel according to Saint Mark was the work of a scholar by the name of Marcion. He was a native of Cappadocia, an educated and influential man, whose native language was the Samaritan, but who also spoke Greek and Latin.

Marcion got word that the Pauline Epistles were on file in Antioch, and he went there and succeeded in securing possession of them. Then he went to work on them. He changed or interpolated them to suit himself and regarded this as a rare opportunity to make himself famous.

And he was the first person to introduce these epistles to public notice, and he did that in 130 A.D.

According to Dr. Lardner, the epistles attributed to Paul were written by Apollonius, whose friends and followers called him Pol, and he is the man mentioned as Paul in the New Testament.

Charles B. Waite, in his book titled, "*History of the Christian Religion to A.D. 200*," showed beyond all question that the Gospel of Marcion was the original from which the four canonical Christian Gospels were fabricated by the Christian plagiarists.

Waite further said: "Christianity has suffered no greater loss than that of the writings of Marcion, the great theological thinker of the second century, the compiler of the first complete gospel--the collector of the epistles of Paul, the editor and publisher of the first New Testament.

*ANTIQUITY UNVEILED by J. M. Roberts (Unabridged Edition), 608 pages, facsimile, with light cardboard covers, spiral binding, is available from Health Research.

CHAPTER 3

HISTORY OF CHRISTIANITY

CHRISTIANITY had a beginning. When, where, and how was it born? That story is interesting, but it is so well concealed that it requires much research to uncover it. And why should the story be hidden? Is the Mother Church ashamed to have the world know the Genesis of Christianity?

We began to dig into this mystery seventy years ago and found a book that contained surprising information on this subject. The book was written by T. W. Doane, 588 pages, published in 1882, and titled, "*BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS.*"

The evidence presented in that book revealed that Christianity was just a transformed, modified, revamped system of the religion of the "Heathen Nations of Antiquity," said Mr. Doane.

Religious systems are very ancient. They were never invented and established for the benefit of the people. They are the clever work of cunning crooks that are motivated by the greed of profit and power and to exalt themselves by this stratagem.

That's the nature of the story we have to tell to present the true facts relative to Christianity. The story is an account of the deliberate and malicious corruption of the most ancient PHILOSOPHY of the world. It involves the interpretation and destruction of a vast literature and the actual ruin of the greatest civilization known. And so skilfully and so secretly was the work accomplished that few people of the present day are aware of the colossal fraud that was panned upon the people.

The charge that we make, supported by a vast amount of evidence, is that the beliefs which constitute what is known today as Christianity, did not originate with a Jewish itinerate called Christ Jesus. They were spawned long ages before the time this Jesus is supposed to have lived. And even he is another myth.

The essential religious system called Christianity existed thousands of years before the world ever heard of this Jesus, and it came from Atlantis. The Atlantean Masters imported it to the land now known as Egypt, and there constructed the Great Pyramid and the mysterious Sphinx.

This history was carved on pages of stone that have resisted the elements and the hand of the destroyer.

In spite of the fact that the stone monuments of Egypt have been cleared of the accumulation of ages, and the hieroglyphs deciphered, the work has not yet succeeded in penetrating into the deepest secrets of its thoughts--the occult philosophy of the Atlantean Masters.

We have read books on the Sphinx and the Great Pyramid of Gizeh. The scientists who designed and built those giant structures were not Egyptians. When they were first found by the Egyptians, they did not know who built them, or when they were built, or why they were built.

Prof. Thevenin adduced evidence to show that thousands of years ago there suddenly appeared in Egypt from some unknown source, scientists and philosophers with a knowledge of astronomy, geometry, physics, chemistry, mathematics and mechanics so extraordinary, who had scientific instruments of such precision, who knew the secrets of the Universe so well, and who employed their knowledge so skilfully, that their work which they left behind is still miraculous and beyond our comprehension.

A certain tradition stated that Hermes, the same person as Enoch (Gen. 4:17) (5:22), was the Master Architect who planned and supervised the construction of the Sphinx and the Great Pyramid. He made the Pyramid a complete physical, psychological, spiritual, and historical structure, embodying in it the science of mathematics, geometry, astrology, and astronomy, which were then regarded as the foundation of all true science and philosophy.

In all the ages that have passed since the Biblical Flood, man has not been sufficiently advanced to discover and develop anything that can begin to match the Sphinx and the Great Pyramid. Modern man has only recently attained the stage in natural science which enables him just to begin to decipher and understand some of the simpler passages of the strange message of the Great Pyramid. He will learn much more of that message as he rejects the theories of materialism and evolutionism and advances in the basic knowledge of the mysteries of Creation.

We are learning the reason why this giant structure, with which man has for centuries believed he was acquainted, has suddenly burst forth with a light so dazzling and a science so gripping as to convert the scoffers into sober believers, and to convince scholars and scientists that it can all be accounted for only on the theory that Master Scientists of great antiquity were the architects and the builders.

CHAPTER 4

THE GOSPEL JESUS

According to the four Gospels of the New Testament, Christ Jesus went here and there, performing amazing miracles of various kinds and doing good work. But the various writers of that time report nothing at all of these things. Jesus was unknown to them.

Neither is there any statement in all history that any one ever saw this Jesus, or talked with him. Nothing in history is more astonishing than the silence of contemporary "witnesses" of the events presented in the four Gospels relative to Jesus, his Disciples, and his work.

There can be only one logical explanation: There never was a Jesus nor his Twelve Disciples. In many respects, Jesus represented the SUN OF GOD, and his Twelve Disciples represented the Twelve Signs of the Zodiac.

All of the early chronology of the Mother Church was invented. If there were no actual Genesis of Christianity, it could easily be invented. And also invent the leader, the disciples, and the witnesses.

It must have been embarrassing for the early Church Fathers to be unable to cite any one who could say, "I saw Jesus and witnessed his work. I saw him perform many miracles. I saw him crucified, and I saw him alive afterwards. I also saw him ascend into heaven."—and so on.

And then, remember, about two hundred years afterwards, right out of nowhere came the Gospels, the Epistles of Paul, and the Acts of the Apostles. And from these there were culled the true canonical writings that have done profitable duty for the Church ever since. Quite a trick.

Of course, this is all mythology; and then to support the scheme, a number of "witnesses" were invented; and presto! The Holy Roman State Church was born and went into vigorous action.

The beginning was about 325 A.D., and the original story was written in Greek. But the Church was completely Roman; and the man recognized as its first historian was a Roman by the name of Eusebius, of Caesarea, and his date is listed as 264-340 A.D.

All the early Christian dates are actually unknown. They have been invented, and probably one date for Eusebius is as good as another. But his was the first history of the Church.

And it's highly interesting to find that the Christian writer, Dr. Donaldson, whose History of Christian Literature is a classic, said this: "My first, my best, and almost my only authority is Eusebius."

And what was this man's opinion of his "only authority"? He wrote:

"Like all the rest of the Christians of his time, Eusebius was utterly unethical in his estimates of evidence, and where he, as it were, translated the language of others into his own, not using their words but his own assumption of their meaning, he is almost invariably wrong. Every statement which he makes himself is unreliable."

And that's the character of this Eusebius who is regarded as the leading "witness" for the Mother Church. And his own first great "authority" is Papias, whose date, though quite unknown, is usually given as about 70-155 A.D.

Papias of Hieropolis in Phrygia, was called one of the "Apostolic Fathers," and all we know about him and his writings comes to us as fragments in later writers, chiefly from Eusebius.

Nearly all Church Histories give Papias a prominent place, but no one has ever discovered why. We know almost nothing about him. It is said he was Bishop of Hieropolis in Phrygia, and is supposed to give us particulars concerning Matthew and Mark. He was entirely wrong in his account of them both; and yet he has been regarded as a wonderful "witness" for their existence in his day. No Church history could afford to miss him; and it is generally considered that he was a myth.

Then comes Polycarp, whose date is about 70-155. He is reported as Bishop of Smyrna. History does not show who it was that made these men Bishops, or whether they had their own churches, or who attended them, or why nobody seems to have noticed them outside of Church history.

It appears that Polycarp's only Epistle depends on the Ignation Epistle. For, says the Catholic Encyclopedia, if these are forgeries, as many experts think they are, then Polycarp's is a forgery.

As for the long account of his "martyrdom," we should not be surprised that after he was slain, out of his body, amid other marvels, came a live dove. No wonder Polycarp makes such a good "witness" for Christianity.

Then there is Archdeacon Parley's once world famous EVIDENCE OF CHRISTIANITY (1794 A.D.). For over a century, it was considered quite unanswerable. It provided Christianity with a very full account of nearly all the early writers, Polycarp, Barnabas, Clement, and many others, most of whom are now considered more or less mythical. It is true that they all have been provided with dates as to when they were born and when they died. But these dates are obviously mere invention.

One of the great writers of early Christianity is Justin Martyr (100-165). He is always quoted as if his testimony settled the whole problem forever. He wrote two Apologies for Christianity, and a Dialogue with a Jew called Tryphin. These three works are packed with more unmitigated credulity and nonsense than perhaps any works of any other "apologist" of the period.

W. R. Cassel devoted nearly 100 pages to Justin and reached the conclusion that "there is no evidence that he made use of any of the Gospels, and therefore he cannot be cited even to prove their existence."

As his authorities for the "quotations" that Justin presents, he does not quote the Gospels we have, but some writings which he calls "Memoirs of the Apostles." Our Gospels are not of that type. For instance, where are the "Memoirs" of Labbeus or Bartholomew?

Except for one occasion, Justin never mentions any of our canonical Gospels by name. He quoted copiously from the Greek Old Testament, but his quotations from the Gospels differ widely from the Gospels we have, except on one or two occasions.

This being the case, it is not surprising that some of the "Apologists" resort to falsehood, knowing very well that but a few of their readers will ever test their "quotations."

For example, here is "EVIDENCE FOR OUR FAITH," by J. R. Cavanaugh, dated 1949, and described as a Book of "Apologetics For College Students." It's a typical Roman Catholic work in which the author lies to his heart's content, as the Catholic writers usually do.

On Justin, he said that the First and Second Apology and the Dialogue with Trypín quote our Gospels over "two hundred and fifty times," which for length and breadth in lying could hardly be improved.

Cassel takes all the quotations of Justin and gives them in Greek as well as in English and asserts that only one or two are like those in our Gospels.

Cavanaugh cannot give any quotations from Justin and very lamely has to admit that Justin calls his "authorities" Memoirs. We would not trust any statement by Cavanaugh unless we knew definitely that he was right.

It is very amusing to notice what he said about Irenaeus (125-202), who is the very first Christian historian to mention the four Gospels by name. With them before him, he throws overboard the trial of Jesus, his Crucifixion, and his Resurrection; and he claims that Jesus was an old man when he died, presumably in his bed. But of course, aside from this, Irenaeus is what we would consider a blundering and credulous old fool. It would take pages to recount the nonsense he uses to fill his own work.

It should be remembered that, except for a fragment or two, we have the works of Irenaeus only in a very poor Latin translation. We doubt very much whether there was a man by that name. Like many of the Christian "Fathers," he was probably another myth invented by the Church. The encyclopedia says he was Bishop of Lyons at the end of the 2nd Century and was one of the most distinguished theologians of the ante-Nicene Church. But very little is known of his early history, and even that is unreliable.

In a small work by Judge T. L. Strange who wrote in 1875, the work being titled, "The Christian Evidence," he deals very fully with the names of Barnabus, Besilides, Clement of Rome, Marcion, and many other "witnesses." He dismissed them all with great contempt and closed with these words:--

"Never was there a creed that made greater demands upon the credulity of mankind or offered under circumstances more fraught with consequences to the interest of those to whom it is addressed. At the same time, never has the array of facts, taking them as stated, upon which the integrity of the creed depends, been presented to the consideration of mankind upon grounds less capable of standing the test of examination and less entitling as to what is asserted to command belief."

And so, in all the works of the famous Pagan contemporaries of the period in which the world is told that Jesus lived, these Pagans never heard of him, nor of his miracles, nor of his crucifixion, nor of his resurrection.

As for the contemporary "Christian" writers, it's impossible to show that any of them, if not all of them, ever lived. Their names and their writings were in all probability INVENTED. And this devastating criticism is being more and more accepted by competent critics.

CHAPTER 5

WORLD OF HEATHENS

For sixteen hundred years, down to the early part of the 19th Century, it meant the risk of death by burning at the iron stake publicly to question the narrative of Creation contained in the Bible, to the effect that some six thousand years ago a mysterious God created the Universe out of nothing and did the job in six days and also made Adam and Eve, the first human beings.

Then came the wonderful 19th Century, the dawn of a new era, and the Light of Knowledge began to drive away the mental darkness in which humanity in the Christian World had lived so long.

The great power which the Mother Church had used to control the masses began to weaken to where it was safer to dig into the ruin of ancient cities and see what could be found. This work uncovered surprising knowledge, to the effect that great cities and civilizations had risen and vanished thousands of years before this God had created anything.

We now know definitely that six thousand years ago a great civilization flourished in the land later called Egypt, building pyramids and temples that even now astonish all who see them for the first time.

And for sixteen hundred years the Mother Church assured the masses that before the advent of Christianity, the world was populated with Superstitious Heathens who lived in darkness and ignorance. And the people believed that falsehood as they had no evidence to disprove it. For that evidence had been destroyed by the Church for that purpose.

Now the archeologists have resurrected from ancient ruins some surprising records that describe conditions in certain lands before Christianity was born. And those records relate a startling story of ancient people, far different from the falsehood propagated by the Mother Church.

First, we shall recite a brief review of conditions that immediately followed the genesis of Christianity. For instance, the deceived masses don't know that it required about three hundred years, covering the 4th, 5th, and 6th Centuries A.D. to destroy the scrolls, libraries and temples of the Superstitious Heathens in Egypt to clear the highway for the Christian Parade.

And it was right out of this Egypt that the Christian God called his Son (Matt. 2:15) who carried with him the Egyptian Mythology, which the Mother Church worked over and transformed into Christianity.

The natural result of the destructive work by the Mother Church was the birth of a long period of intellectual darkness that lasted for a thousand years and was originally called the Dark Ages. During that long period of darkness, the Mother Church was ruler supreme of what had been the Roman Empire, which included Europe, Asia Minor, and the land of Egypt.

Under that Church rule, conditions in general grew to be so corrupt that Martin Luther believed something should be done about it, and his good work started the movement that led to the birth and establishment of Protestantism.

We hear now little about the Dark Ages, as the term has been mellowed and is called the Middle Ages. During that long period of darkness, schools of learning were abolished; it was unlawful to teach people to read and write, and some of the kings and rulers of nations were so ignorant that they knew nothing about reading and writing.

From our own experience, we know that in Quincy, Illinois, where we went to school as a boy, as late as 1888, the Catholic children completed their education in the third grade and got no more schooling unless they went to protestant schools.

Even now the Christian world has no real history of ancient days. That history was destroyed by the Mother Church, and then for a thousand years a Catholic army of scribes were kept busy, under the supervision of the Mother Church, re-writing the history of the ancient world which we now have in the books and encyclopedias, and most of that history is false. In fact, the Christian World is a world of fraud and is ruled by institutions that promote fraudulent systems.

The ignorance that prevailed in the field of learning during the Dark Ages is indicated by a passage in the diary of Samuel Pepys, in which he recorded his delight in his first taking up the study of mathematics.

Pepys' case is a common example of his day: and England, his country, was by no means a barbarous nation. It had produced Shakespeare, Chaucer, Bacon, Raleigh, and a host of others famous in letters, science, art, and government.

For all that, this Secretary of the Admiralty sets down with boyish glee the record of his first acquaintance with elementary arithmetic. Yet, in England of that day, as with us now, men were too free to be persuaded that then their feet were indeed planted on "glory crowned heights," and that all others in far lands and past centuries were merely benighted and ignorant people.

Pepys had been shocked were he able to look back to 334 B.C., when Alexander the Great crossed the Hellespont and carried his army into Asia. Already the Pyramids of Egypt had stood for thousands of years, mighty monuments to a great civilization. And in Babylon, when Alexander and his army got there, they gazed in astonishment at great walls more than sixty miles in compass and eighty feet high, and so broad that six chariots could drive abreast on top.

There, too, were the observatory wherein the Chaldean astronomers had studied the stars, leaving a series of astronomical records ranging still further back thru thousands of years.

The men who spent nights in those towers had discovered and taught facts about the astral bodies that Samuel Pepys had never heard of. They had fixed the length of the year to within 25 seconds of the actual fact. They had discovered the precession of the equinoxes and knew the causes of eclipses and could predict them.

Nor were the people of Babylon devoted only to the science of the Universe. The troops of Alexander found vestiges of the two palaces with their hanging gardens in which were great trees growing in mid-air. The troops stood in amazement before the wreck of the hydraulic machinery that had supplied the hanging gardens with water from the river, and, more amazing still, the great tunnels under the river bed. How did they dig them? What power did they use?

In Persia, also, there were ancient wonders. In the city of Persepolis were vast pillard halls with carvings, sculptures, libraries, fine enamels. There was a palace, silver-roofed, with gold-plated beams. There were sun-dials, water clocks, astrolabes.

Nor were the people without knowledge of optics. The convex lense found at Nimrod told its tale. They had a method of printing too, engraving upon a revolving roller in cuneiform letters; and from their tile libraries, a magnificent literary and historical harvest has been reaped.

And all this, in the land of the heathens, was destroyed by orders of the Mother Church to conceal such knowledge from the people who sat in darkness, with the gospel Jesus as their guiding light.

And the great city of Alexandria, the capital not only of Egypt then, but the intellectual metropolis of the known world, with its library of 400,000 volumes and its annex containing a further 600,000.

That was founded by Ptolemy Soter B.C. 298, and the story of its management and the rules and regulations read like the work of a modern institution.

The chief librarian had orders to buy at the king's expense whatever books he could find. A corps of transcribers was maintained whose work it was to make copies of such books as the owners did not want to sell. A foreign work was at once translated and the author was rewarded according to his demand.

For instance, the works of Euripides, Sophocles, and Aeschylus having been obtained from Athens, their owners were given transcripts, together with a cash payment of \$15,000.

In connection with the library there was a museum, a botanical and also a zoological garden, as well as a chemical laboratory and a medical department for the dissection of the dead.

Obstetrical and surgical instruments, dental tools, delicate balances, were used. And there were incubators for the hatching of eggs. And these are the people the Mother Church told its gullible followers in the Dark Ages were nothing but heathens.

Still less did Pepys, patiently learning the multiplication tables in 1665, only three centuries ago, realize that in previous ages of which he had never dreamed, Euclid had produced his work on mathematics, a model of accuracy, perspicuity, and a standard of exact demonstration. That Archimedes had written books on the sphere and cylinder, on the nature of the parabola, and on the spiral which bears his name. That the same thinker had laid the foundation of hydrostatics; had invented a method for the determination of specific gravities; and discussed the equilibrium of floating bodies; had discovered the theory of the lever; had invented a screw for raising the waters of the Nile.

Nor could Pepys have dreamed that the Saracens, of whom he wrote as being the scourge of Europe, had invented the science of algebra; had ascertained the dimensions of the earth, knowing it was round and not flat; had given the stars of the larger magnitude the names by which they are still known; and determined the true length of the year; had discovered astronomical refraction; had invented the pendulum clock and ascertained the curvilinear path of a ray of light thru the air; had produced a literature.

We of today are just as one sided as Pepys was. It's certain that of two dozen men picked at random, few of them could draw the picture of a horse or a mammoth as correctly as unknown men scratched them on tusks thirty thousand years ago.

Nor do we generally suspect the antiquity of many things which we assume to be comparatively modern. Yet, searching into origins, we invariably find ourselves going further and further into the past. In spite of the fact that our vaunted science thinks it has gone further into the unknown than any one else has ever gone, modern scientists have not yet discovered anything that was not known to the ancient masters.

Take the steam engine for example. The modern world thinks Stephenson was the original inventor. One here and one there might guess it was James Watt, and locate the date of the discovery of steam as a motive force in 1765. Fewer still would know that a Thomas Newcomen of Dartmouth in 1712 made and operated a steam engine which was used for nearly a century without alteration.

Searching further back, we find Denis Papin exhibiting a working model of a steam engine to the Royal Society in 1681. The steam engine first became commercially successful in the hands of Thomas Savery in 1698.

Leaping further back, pass a time when western Europe was inhabited by savages, we find Hero of Alexandria, in his book "Pneumatics" describing his Aeolipile, a working steam engine, a model of which was on exhibition in the Alexandrian museum in 264 B.C.

Or, we consider glass as a comparatively modern invention. But history records that the Egyptians knew the art of glass-making in 1150 B.C. The Romans used glass in the time of Tiberius; and we know definitely from the ruins of Pampeli, that windows were made of glass before A.D. 79.

Let us take a bigger leap into the past, to a time long before 4000 B.C., when the dwellers in the Nile Valley excelled the neighboring nations and all of Europe in culture and science as well as in wealth. They appear to have been peaceful and of simple tastes, living for countless generations an active and happy life, engaged in agriculture, the rearing of sheep and cattle, and, judging from the pictures on ancient tombs, cultivated large estates, well stocked with flocks and herds, antelopes, storks, and geese.

The pyramids, supplemented by records and paintings on tombs, reveal a people skilled in architecture, mechanics, and engineering, and, like the Chaldeans, learned in astronomy.

The painted records picture pottery making, the use of the blow pipe in glass making, the goldsmith work, as well as the processes of washing and smelting ore. Before 4000 B.C. bronze was used.

Memphis, the capital of Egypt thru most of its early history, is now represented by the rubbish mounds at Bedreshen on the west bank of the Nile 14 miles south of Cairo. Menes, the earliest king of whom there is any record, had a canal dug in such fashion as to turn the Nile into an artificial channel to serve as protection against invasion from the desert to the east.

Nothing remains now of this once great city but the royal tombs, that of the sacred Apia, according to Poole, being "a stupendous excavation--a series of grand

galleries with chambers, each large enough to hold the massive sarcophagus of a mummified bull."

An earlier description was given by an Arabian traveler from Bagdad in the 13th Century A.D., who described the wonderful size and beauty of the Temple Ptah, with its monolithic shrine eight cubics in length and nine in height, its doors swinging on stone hinges, its statues of lions and men, and its stately pillars and masonry.

The most impressive monument of ancient Egypt is the temple of Nu, perhaps one of the grandest structures in the world. Judging by the varied styles of the surrounding temples, the countless inscriptions and the vivid paintings, we get a record of 2000 years of Egyptian history.

The central hall of assembly would hold the cathedral of Notre Dame and is supported by 134 columns with a grand gateway more than 360 feet wide. On the opposite bank of the Nile was the great statue of Ramses, the broken masses of which weigh some 900 tons--the greatest monolithic statue in the world.

It was this Ramses who caused temples to be constructed out of rock near the second Nile Cataract, one with four colossal figures 90 feet high, seated in front of a sculptured facade of 100 feet.

The impressive effect of this massive group, said Prof. Anderson, rivals that produced by a first sight of the Falls of Niagara or Mt. Blanc. Visitors from all lands and many generations have not failed to leave their inscriptions.

History reaches much further back than most people realize. It recedes into stupendous stretches of time, far beyond ordinary conception.

Also, intelligence and the fruits of intelligence, in the arts, science, and technology, are far from being a 20th Century product.

Sometime ago much excitement was created by the discovery of the first Piri Riis map, a map made soon after the time when Columbus discovered a New World.

This map was obviously copied from older maps then in the Alexandrian Library, which the Church burned to the ground. And the Piri Riis map proved beyond the shadow of a doubt that the Arctic regions and North and South America had previously been mapped FROM THE AIR. Who did it, and how was it done?

George I. Gurdjieff, in his book, MEETINGS WITH REMARKABLE MEN, tells of discovering in the possession of a monk in a secret monastery in Egypt, an ancient map of Egypt before the Sahara Desert came into existence. How long ago was that? It extends far back beyond all historical knowledge.

This is a brief account of the ancient world of heathens which the Mother Church described to its deluded followers during the Dark Ages, and tried to make the falsehood stand up by burning and destroying ancient records, ancient temples and ancient cities and transforming Egypt, the Land of Light, into the Land of Darkness.

CHAPTER 6
ANCIENT EGYPT

EGYPT:--"The land of the winged globe," the land of philosophy and science, "peerless and stately tombs and magnificent temples--the land whose civilization was old and mature before other nations, since called to empire, had a name" (Ency. of Freemasonry, 1873, Vol. I, p. 231).

By the ancient Greeks, Egypt was called Aiguptos. The Bible calls it the "Land of Ham" (Gen. 10:6; 14:5; Ps. 105:23,27; 106:22). In Ps. 78:51, mention is made of a "Tabernacle of Ham in Egypt."

Evidence that Ham, son of Noah (Gen. 11:18), lived in the land currently called Egypt appears in a tradition of the ancient Hebrews, who called the land Mizraim. Now, Mizraim was the son of Ham (Gen. 10:6; 1 Ch. 1:8).

Ham had four sons: "Mizraim, Canaan, Cush, and Phut". The land of Canaan lies adjacent to the land of Ham. When Abraham was 75 years old, he left Haran for Canaan (Gen. 12:4,5).

Noah's father, Lamech, was 56 years old when Adam died. This gave Noah, thru his father, direct contact with the life and learning of Adam. This contact was passed on by Noah to his son Ham, who passed it on to his son Mizraim. Thus the line of contact extended directly back from Egypt to Adam--from the land after the Flood to the land before the Flood.

The biblical makers interpolated a strange story in the first nine verses of the 11th Chapter of Genesis. It does not fit in nor correspond with the rest of that Chapter. The 4th verse mentions certain people as preparing to build a "tower whose top may reach unto heaven." At this time Noah was 602 years old.

Was this "tower" the Great Pyramid of Gizeh?

The biblical makers were careful to omit any and all direct reference to the Great Pyramid. They no doubt had orders to do that.

Many ages before the biblical Moses ever saw the light of day, the Land of Ham was peerless for stately tombs and palatial temples, and the home of the greatest science and philosophy that the world has ever known since the sinking of Lemuria and Atlantis.

For more than ten thousand years, Egypt was the center of those lofty doctrines and pure philosophy, the total of which constitutes the Science and the Principles of Creation that may be called the esoteric orthodoxy of antiquity.

Beneath the apparent idolatry of her exterior polytheism as depicted by Christian history, Egypt ever retained the old foundation of her occult theology and sacerdotal organization.

Thanks to the secret sphinx-like immobility, that granite resistance, Egypt, after the sinking of Lemuria and Atlantis, was the axis around which rolled the philosophical thought of humanity as it passed from the East and from the West and met in the Land of Ham.

The Egyptian Masters had gone thru the ages, carrying on their organization and symbols, their secrets relative to Creation, so long impenetrable.

But the famous prophecy of Hermes came to pass: "O Egypt, there shall remain for thee for future generations only fables that no one will believe, nothing of thee shall endure except the words cut in stone." And it was so.

The history of the Land of Ham extends far back into the night of time, and fades out in a fog of obscurity that was created by the Christian army of destructive fanatics, who were engaged in the nefarious work of foisting upon the world the greatest fraud in all history.

Until 1895, the oldest records discovered in Egypt reached back only to the 4th Dynasty. Since then there has been a steady stream of discoveries in pre-historic and early historic cemeteries, and, due to this, monuments already known, and such as the Palermo stone, have been made to speak for the beginnings of Egyptian history.

Until quite recently, all the data we had about ancient Egypt appeared in sketches from ruins made at random by a few travellers in the military posts set up during a short and fruitless occupation of the land.

Due to immense excavations and investigations in recent years, we are able to peep thru the curtain that shrouded the pharaonic mysteries of that land.

The deciphering of hieroglyphs has shed surprising light on the data given to us by Herodotus, Strabo, Plutarch, Iamblichus, and other ancient authors.

It is to the Egyptians that we owe our method of dividing the year according to the apparent progress of the Sun and the Moon into months and weeks that make a total of 365 days.

It is to them, also, that we owe the first alphabet representing sounds by graphic signs. These things have become universal among all civilized peoples.

The temples of the Magi had on the roofs observatories consecrated to astronomical studies. The Magi, when studying the skies, must have built up for themselves a traditional theogony. It originated from their lawgiver Hermes-Thoth.

The books written by him are numerous, and each one was devoted to a science or an art. They were destroyed in the Egyptian revolution except for a few fragments of two treatises, one called Pymander (Divine Thought), and the other Asclepius, from the name of a disciple for whom it was written.

Egypt was early known as the land of the Two Kingdoms ever afterwards in recognition of this ancient division. Traditionally, the unification was assumed to have occurred under Menes, a warrior king of Upper Egypt.

A commemorative slate palette of this king is in the Cairo Museum and, as the first conquest document of this kind, is of much interest. It's a document recording the conquest of a portion of the Delta.

Here at the very beginning of the civilization known to us, we have graven (engraven) on slate the corpse-strewn battle-field, the maimed, the decapitated, the agony of war.

Here is the victorious general, in triumph--carrier of civilization to the misbegotten. Broken into its essentials, this simple document merely indicates that Upper Egypt wanted something that Lower Egypt had.

Egypt, as one of the world's first known civilizations, provides an illustration of all civilizations. Rich in some things, poor in others, its economy and social order labored to stay in balance. Civilization is a hot brick that must be juggled to keep humanity's hands from burning.

The Christian World has been taught to regard as fables the accounts in the various books of the great number of Egyptian cities. And their wealth seems no less incredible.

Every city was filled with wonderful temples and splendid palaces, in whose immense galleries were displayed the sculpture and the painting which the Greeks later adopted as models and then claim as their own work.

The city of Thebes especially led in grandeur and luxury all of the known cities of the ancient world. Its hundred gates have been sung by Homer; and in lyrical exaggeration, it was said that ten thousand warriors could simultaneously pass thru each gate. The Greeks and Romans celebrated it as one of the wonders of the world; and they saw only its ruins.

The temple-museum of the Serapeum, filled with art treasures, was destroyed by the fanatical Christian, Theophilus, Patriarch of Alexandria.

Fayyum, a sort of appendix to the Nile Valley, was as well developed as the Delta. It was there, probably sometime between 2200 and 2000 B.C., that the Pharaoh Amenemhat III constructed Lake Moeris, whose sixty square leagues received the surplus water of the Nile in years of excessive flooding. In the center of the lake, there rose two pyramids 600 feet high, 200 feet being under water. The statues of Amenemhat and his wife stood on their tops.

These gigantic works were merely tombs for their authors.

On the lake shore, there stood another wonder called the Labyrinth of the same period. It was a chain of twelve courts in regular formation, representing the twelve signs of the Zodiac. Each court had thirty rooms, a number equal to the degrees of each sign of the Zodiac. This grand edifice, filled with mysterious and sacred images, was built over subterranean rooms no less magnificent, awaiting the mummies of future dynasties.

According to Herodotus, the Labyrinth had twelve enclosed courts, to match the twelve signs of the Zodiac, with fifteen hundred rooms above and the same number below ground. Each court was colonnaded. He described the rooms as surpassing all known human works.

CHAPTER 7

LAND OF DARKNESS

Things and men are great by comparison. Every tyrant seeks to make himself great by destroying the works of the tyrants who preceded him and by increasing his power over his subjects by trickery and deception.

In the 4th Century A.D., we find Constantine, the ruler of the great Roman Empire, building himself up to loftier heights by destroying the Ancient Wisdom and the Masters who understood it.

Why should Egypt, the Land of Light and Learning, suddenly become the victim of Constantine's campaign to destroy what obstructed his path to glory?

Why should Egypt suddenly be termed the "Land of Darkness?" When the facts are known, the answer to that question is easy to find. Livingston put that answer in his work, "Book of David," under the subhead "The Constantine Bible" (p. 140).

Livingston did not call it the Christian Bible, nor the Roman Catholic Bible. He knew who established Roman Catholicism and who directed the work of compiling the scriptures that appear in the Bible.

Very carefully have the Catholic historians concealed that fact.

When the infamous Constantine "The Great" had reached a certain stage of his power, like most other men, he craved more.

This man was motivated by the vain ambition to have the exclusive religious power of his world. He would go to the very seat of that religion which ruled the subjects of his vast realm, import to Rome its most precious principles and precepts, revise them to serve his purpose, invent a popular name for his new religion, and then conceal his fraudulent work by sending out his army to demolish the ancient temples and destroy the ancient scrolls. To make his work the more secure, effective and complete, he would murder the Masters of the old religion, and then disgrace their country by stigmatizing it, "Land of Darkness."

The work was well done. When this Roman tyrant had finished his destructive designs, the marvellous Land of Light and Learning was actually transformed into the Land of Darkness. The temples were demolished, the libraries were burned, and the Masters who did not seek safety by flight, were murdered.

It was the most astounding crime ever committed against humanity by any one man in all the known history of the world; and its consequences and reactions were so great that it plunged the mighty Roman Empire into a state of darkness that lasted over a thousand years. For the doing of all this, he was the first person to be raised to the high plane of "Saint" by Roman Catholicism.

Out of that darkness and destruction has come down to us all the history of the ancient times that the Christian world has ever had. It requires much researching to learn the true facts relative to the people and their nations before the Roman Catholic Church gained control of the Roman Empire.

When it grew safer to do so in the 19th Century, researchers began to salvage from the ruins of the Land Of Darkness some of the precious fragments of the Wisdom of the Ancient Masters.

The true story of this crime will never be known. Encyclopedias cover only the Church side of it. Some history books give some facts gathered from letters written about those days by some who knew and related fragments of the story in their letters.

Religion as known to us did not exist until after the founding of the Roman Catholic Church. There was a philosophy of Creation and of Life, and it dealt with the processes of Creation and the mysteries of Life. This system was brought to Egypt by Seth, Enoch, Noah and Shem, and preserved in the Great Pyramid, remaining unknown to the modern world until the 19th Century.

Modern scientists and theologians, reared in the darkness created by Constantine and his successors, have known so little about the mysteries of Creation that they have been unable to decipher the inscriptions on the ancient monuments and temples of stone and determine their meaning.

Had not the Wisdom of the World before the Flood been thus preserved, it would perhaps have been forever lost. We would have no alternative but to believe as true, the false and unfounded declaration of modern science and the Evolutionists, that man stands now at the peak of his development and progress.

A century ago, scholars said that "the more the subjects of the ancient Egyptian mythology are studied the less we know about them."

Recent discoveries of the researches into Egypt's ruins began in 1858 and have disclosed a mass of startling information, concealed for ages from a deluded world in the strange inscriptions on ancient tablets and stone monuments, which no one could interpret because the Key was lost.

Just little more than a generation ago, the early history of ancient Egypt was buried in the ruins of its temples, which had been demolished by the Roman Army. That history might have remained there for many more ages had it not been for the discovery of the Rosetta Stone.

In 195 B.C., the Egyptian Masters erected a stone in honor of Ptolemy V. Epiphanes. Carved on it was an inscription, duplicated in three languages, in Greek, in the Egyptian sacred hieroglyphics, and in the regular or common Egyptian characters.

This stone was found by accident in 1799 by Napoleon's soldiers while digging trenches near the Rosetta mouth of the Nile River.

By comparing the Greek translation with the Egyptian, the French scholar, M. Champollion, in 1822, discovered the Key to the fundamental principles of the ancient Egyptian sacred hieroglyphics, and to begin, for the first time in modern history, a decipherment of the mysterious, long-dead, unknown, sacred language of Seth, Enoch, Noah, and Shem.

And so the lost history of old Egypt began to unfold before the eyes of an astonished world.

When darkness settled over Europe following the First Council of Nicea that

led to the genesis of Roman Catholicism, blotting out all ancient learning, the people of Europe were taught by the Roman priests that the heathenish inhabitants of ancient Egypt had sat in the shadows of darkness until the "Light of the gospel Jesus flashed upon a world of barbarians and idolators."

Thus the work began which brought Light to dispel the darkness created by Romanism. But the work was hampered as much as possible by the Roman power.

Until the discovery of the Rosetta Stone, the history of the Land of Ham had remained buried in the ruins of the Nile Valley produced there by the Roman Army.

Within the short space of a generation, the researchers had discovered surprising data by digging into the ruins and uncovering the tombs up to six thousand years old.

The enlightening discoveries of the knowledge of Creation possessed by the ancients gave science a serious case of the jitters. In order to save face, various means of protection against the powerful reactions of the Light of the ancient world is being devised and employed.

Consequently, all the details of the ancient knowledge possessed by Seth, Enoch, Noah, and Shem that is being found in these old ruins, are not being released to the illusioned public; and most of that which is passed by the censors is so well diluted and colored, tintured and twisted, that it's of little value.

The fanatical Romanists that buried that now famous Rosetta Stone never dreamed that the day would come when it would rise up from its grave and become the Nemesis of their beloved institution, which so greatly fears the purging effect of the Light of Knowledge.

CHAPTER 8

LAND OF DARKNESS (Continued)

The question has been often asked why the Christian World has called Africa the Dark Continent and Egypt the Land of Darkness. It was done to turn the world against that region, as it contained in its ruins the ancient secrets of knowledge which Romanism had to keep hidden or perish.

The Ancient Masters had said: "As Above, So Below" - as on earth, so in heaven; the Creator is in the Created. Man is an epitome of the Universe, and within his being are the powers thereof.

These Masters had said, The invisible things of God from the creation of the world are seen in the mind, being understood by the things that are made invisible, even His eternal power and God-head (Rom. 1:20).

The ancient secrets of Creation were contained in the antediluvian scrolls concealed in the secret vaults of the Great Pyramid, which have never been discovered, according to Haico, the great Armenian King who lived more than 4,000 years ago, and who founded the Armenian nation. He said that the region in question had been settled by highly-civilized people 1500 years before his time, and that they were the votaries of Zarathustra.

It appears these ancient people had the scriptures that now comprise the Old Testament and that these writings were revised by Romanism, after which the originals were destroyed when the latter clamped its galling yoke upon these people.

The Ancient Master Zarathustra founded the system in that region, which later became known as Persia, more than 9,000 years ago. This story was told by an illustrious historian and geographer named Strabo, born in Cappadocia about 60 B.C., who compiled a history of the ancient world consisting of 43 scrolls. These were destroyed by Romanism in the 4th Century A.D., to conceal the real history of the ancient people. Only a few fragments of that history have come down to us. One author stated that had Strabo's work survived, there would now be no system called Christianity.

It was necessary for Romanism to destroy Strabo's works in order to conceal the true origin of its system and also the fraud committed in literalizing ancient allegories and personifying ancient symbols.

The pertinacity with which the work of destruction, suppression, misrepresentation and concealment is continued, down to the present day, makes the crime and guilt of the successors of the founding fathers of Christianity as great as that of those who established the system and forced it upon humanity with fire and sword.

It was understood in Strabo's day, and was then freely taught, that the doctrine of Pythagoras, Plato, and the Gymnosophists, together with the dogmas regarding the gods and goddesses, virgins and saviors of Asia Minor, Greece, Rome and of all Europe, were to be found in the most ancient inscriptions, whether on stone or papyrus, in Nubia, Upper Egypt, and Ethiopia, where they were originally implanted by Seth, Enoch, Noah and Shem.

There was clear evidence of the existence of a high civilization in those areas so remote, wrote Strabo, *"that we had lost all knowledge of it in the obscurity of time."*

Strabo wrote on that subject under the title "Ancient Relics." The cover of his book had upon it a representation of Ancient Serpent Worship. The cover was that of a book then extant, and he used the cover as the cover of his own work.

Strabo stated that in Sennaar and Abyssinia, and among the ruins scattered throughout Nubia, in northeast Africa, there appeared on stone monuments certain inscriptions similar to those of the temples of Krishna at Mathura, on the Jumna River, in India.

A comparison of the oldest inscriptions on the temples at Mathura with those of Africa, showed that nearly all the letters of the ancient Sanskrit appeared in a prehistoric form in the ruins of Sennaar and Nubia.

In the light of that knowledge, the generally received opinion that Sanskrit is the oldest written language on earth will have to be discarded, and the whole history of the ancient world, as it appears in the encyclopedias, should be rewritten as it was recorded before it was destroyed by Romanism.

In 23-24 B.C., Strabo made a journey to the confines of Ethiopia, which was then a vague term which included all that region of Africa south of the borders of Upper Egypt, and said he found that the shadowy history of that then little-known region related to ancient races of people that had long preceded the Egyptians in the march of time and showed them to be highly civilized.

Strabo also stated that fragments of those stone monuments as seen in his day, incorporated with the buildings of the Egyptians themselves, "give to these ancient ruins the appearance of modern construction."

If the fragments of those monuments of a pre-Egyptian civilization are to be seen at this time, they must have been much more apparent nearly 2000 years ago, when Strabo saw them. He stated in his work, "Ancient Relics," that the evidence showed that it was in Ethiopia that originated the religions and philosophies of India, Asia Minor, Greece, and Rome.

CHAPTER 9

LAND OF MYSTERY

Because they knew human nature so well, in the Land of Ham, the Land of Mystery, the Land of Light and the Land of Learning, the Ancient Wisdom was concealed by the Ancient Masters from the world at large in a scientific system of allegories, symbols, hieratics and hieroglyphics which, until this day, are but little and imperfectly understood by the leading savants of a boastful civilization that thinks it is the highest and greatest the world has ever known, with little support for such claim but giant implements of murder and slaughter.

While the strange and puzzling system of Seth, Enoch, Noah and Shem has remained almost entirely a secret until the 19th Century, after a hundred years of intensive study, that system at this time is still so mysterious, and describes things so strange to us, that we know little about it all.

We have learned enough to realize that no ancient Greek nor ancient Latin author had any definite knowledge of these subjects; and that none of these authors ever succeeded in reproducing correctly in their writings, the true facts concerning these subjects from any knowledge that they derived from the mysterious inscriptions of the Ancient Masters.

When we search thru history books and encyclopedias for data and information on these subjects, we find nothing but much falsehood and deception that have been deliberately prepared to mislead us.

While it is presumed that the present decipherment of the ancient hieratic and hieroglyphic texts has enabled us to draw from ancient sources our present knowledge of the Science and Religion of ancient Egypt, we must still contend against the ignorance of the later Egyptian scribes, who knew little about the matter, and also the errors of careless copyists.

We must also remember that the theologians at the court of the Pharaohs of the 17th, 18th and 19th Dynasties, were fully as ignorant as we are of many facts and secrets connected with the Ancient Egyptian Science and Religion.

Recent researches reveal that the royal scribes under the New Empire for the period from 1700 B.C. down to 700 B.C. were unable to decipher correctly the hieratic symbols that formed the names of some of the kings of the early Archaic Period.

This being so, little surprise should be felt at the difficulties found in scientific and religious texts due to the ignorance and blunders of these royal scribes. Aside from such considerations, the subjects of the most ancient Science and Religion are replete with inherent difficulties that have not been lessened by the stupid manner in which Egyptologists have treated them because of their bias, resulting from their Christian faith and their prejudice resulting from the influence of their boastful civilization.

During the 4th Dynasty, approximately 3600 B.C., the number of symbolical gods that represented the powers of the Universe and the mysteries of Creation were very great.

The Pyramid Text, written under the 4th, 5th and 6th Dynasties, supplies the names of some 200 of these symbolical gods. But in the Egyptian "Book of the Dead" according to the Theban Recension (1700-1200 B.C.), over 1200 of these symbolical gods are mentioned.

The attributes of most of these symbols are so vague and shadowy to us, that the theologians, in attempting to decipher these symbols, found it beyond their ability to form a system of symbolic gods that would be consistent in all its parts, and assign to the earth gods, water gods, air gods, village gods, city gods, natural gods, home gods and foreign gods, the exact positions and attributes which were their due in the ancient system.

From one viewpoint, the modern investigator is more fortunate than the older Egyptian theologians, influenced as they were by Constantine's Romanism, for he not only had more materials upon which to work, but he is freer of prejudice, freer of danger for expressing exactly what he thinks, and he has the aid of later discoveries of modern science, taking us back to a point where we can begin to understand, in a hazy manner, the secrets of the Science and Religion of the Ancient Masters that were lost to the world when the boat-load of their precious records and scientific instruments were ruthlessly dumped into the sea in the 4th Century A.D. under the orders of Constantine.

Another serious loss of ancient wisdom occurred in the deliberate destruction of the famous Alexandrian Library by Romanism, in which destructive work there was consumed by fire the incalculable wealth of learning that had required vast ages to discover and accumulate. The catastrophe annihilated the most priceless possession of wisdom the race has ever had.

For instance, during the Dark Ages Romanism taught that the earth was flat and the center of the Universe, whereas that lost and destroyed knowledge showed that the rotundity of the earth was known to the Masters, that the earth was just a small astral body, and its circumference was scientifically calculated by them, thousands of years before the days of the biblical Moses.

Thales (640 B.C.) and Pythagoras (582 B.C.) both went to Egypt and were taught by the Egyptian Masters that the earth is round and revolves around the Sun. They were also taught that the Law of Electro-Magnetism is one of the basic Principles of Creation. But these Greeks were bound by a terrible oath never to reveal that knowledge to anyone not entitled to receive it.

And these secrets of Creation were bitterly assailed and ridiculed in the Dark Ages, especially by the Christian Lactantius, with the support of Romanism. And, by means of persecution, Romanism sought to prove as false these secrets and facts of Creation.

Greek and Roman scholars, going to Egypt for knowledge, were courteously received by the Egyptian Masters. But these foreign scholars were taught nothing of Egyptian lore except a superficial knowledge.

There is no evidence to indicate that any Greek or Roman scholar of the early days ever had the slightest comprehension of the true character of the Egyptian inscriptions, which covered every wall, pillar, architrave, frieze and doorpost of the ancient Egyptian temples.

CHAPTER 10

THE EGYPTIAN MASTERS

Our history books and encyclopedias, strictly censored in their preparation by the Mother Church, assert that the science and invention which made Egypt great, were taken there by the Greeks. The facts now being uncovered by archeologists show just the reverse.

It was in Egypt that the greatest of the Greeks got their education. Of these, some assert that Pythagoras was the leader. He studied under the Egyptian Masters for fifteen years, and still they did not teach him the greater secrets of Creation known to them.

Perhaps few people ever received more from other countries than the Greeks received from Egypt. And none appear to have been more tenacious of the pretense that all their attainments originated with themselves in Greece.

The Greeks who knew, said the Egyptian Masters had three ways of expressing their knowledge. "The first was clear and simple, the second was symbolical and allegorical, and the third was sacred and hieroglyphic. The same words assumed, at their will, either the literal, the allegorical, or the transcendental. Such was the genius of their language," wrote Pike.

Heraclitus expressed this difference when he designated the language of the Egyptian Masters as being speaking, signifying, and concealing.

In the theogonic and cosmogonic sciences, the Egyptian Masters always employed the third method of writing. Their hieroglyphs had three corresponding and distinct meanings. The two latter could not be understood without the Key. These Masters alone possessed the Universal Key to the sacred sciences, which are symbolically and allegorically mentioned in the Bible, but are understood by no one without the Key. And that Key is unknown to the Priests and Preachers. Modern theologians are the most ignorant of the real meaning of what they try to teach. The world at large knows almost nothing of the occult meaning of the symbols, allegories, parables and fables in the Bible.

The fine arts never attain perfection at once. At all times and in all lands they have passed thru a long period of crude attempts and bungling beginnings before they reach perfection.

But in Egyptian art and science, there is no trace of any such beginning. They burst upon us at once in full bloom of the highest perfection, showing that they must have been taken there from other regions by other races. That was the work of Seth, Enoch, Noah and Shem.

W. J. Perry regarded Egypt as the fountainhead of religion and civilization. Ignatius Donnelly, like Perry, traced all cultures back to Egypt, but he did not stop there. He wrote:

"Egypt was the magnificent, the Golden Bridge, ten thousand years long, glorious with pyramids and temples, illuminated and illustrated by the most complete and continuous records of human history, along with the civilization of Atlantis in a great procession of kings and priests, philosophers and astronomers, artists and artisans, who streamed from Egypt to Greece, to Rome and to Europe."

Donnelly quoted Renan to the effect that Egyptian civilization had no archaic epoch. This assertion is confirmed by Osborn and by Dr. Reis, the latter of whom Donnelly quoted as saying as to Egypt, that, "It suddenly takes its place in the world in all its magnificence, without father, without mother, and as clean apart from all evolution as if it had dropped from the heavens.

Many authors have mentioned this peculiarity about Egypt's history and its civilization. They were not aware of the existence of a scheme to conceal its history. It was the work of the Mother Church; and what little history we have now of Egypt was dug from the ruins after the great power of the Church weakened and it became safer for researchers to resurrect some of the lost knowledge of the ancient world.

As tyrants control the history of the world, the people have little opportunity to learn what the tyrants do, and what they have done, to keep their slaves and subjects in darkness. Even the encyclopedias of the world are more or less unreliable, as the material prepared for them must pass censors before being permitted to be printed.

Modern study of the Science and Religion of Ancient Egypt appears to have begun with the publication in full of the texts, both hieratic and hieroglyphic, of the Heliopolitan, Theban, and Saite Recensions of the Egyptian Bible, "The Book Of The Dead," and of the cognate funeral texts, such as "The Book Of What Is In The Underworld," "The Book Of Breathings," "The Book Of Transformations," the "Lamentations," and the "Festival Songs of Isis."

Even here, the workers and writers, prejudiced by the theory of Evolution, and pressurized and intimidated by Romanism, have suppressed, distorted, and perverted many facts which, if truly and fully known, would demolish current dogmas, opinions, beliefs and faiths, and disclose the terrible "skeleton in the Christian closet," which the Constantine theologians have strived for more than 1600 years to hide from the eyes of the world.

For instance, in the ritual of initiation in the Noachite Mysteries, in the three chambers of the Great Pyramid, the tried and tested candidate was instructed in the secrets of the Three Resurrections, as described in the Ancient Religion.

1. The First Resurrection was that which occurred when the Spirit raises up inert Matter to the plane of Life.

Who gives that mystery of Creation a second thought? "The amazing mysteries of the Universe are those constantly occurring all around us, so trite and common that we seldom ever reflect upon them. Perhaps the greatest of these phenomena is the raising of inert Matter to a Living Soul" (Pike).

2. The Second Resurrection is that when the common man of darkness, in his search for Light, is symbolically slain and buried, then Raised, the Son of Light. This drama, now staged in the third degree of Freemasonry, is a mimicry of part of the ritual of the Ancient Mysteries.

When Constantine stole the Ancient Religion of Egypt and transformed it into his Christianity, it was this symbolical resurrection in the sacred drama of the Ancient Mysteries which his "correctors" literalized and actualized in the Four Gospels of the New Testament and applied to the case of the gospel Jesus.

3. In the Third Resurrection, for which Constantine and his Christian followers had no use, the Neophyte was taught the secret of the Endocrine System, the ductless glands of the body recently discovered by medical art.

At first, these glands were thought to be merely vestigial organs that were formerly useful and functional in the ape-stage of man's evolution, but were of no use to man. And so the medics cut them out to improve the condition of the body, only to find with dismay that the victims of this ignorant surgery lived only as long as it took them to die.

Then the shout went up about a great medical discovery. The ductless glands control everything about the body, and man is what these glands make him.

One day these glands are useless rudiments of a previous stage of man's evolution, and the next day they are the most important glands in the body. *Such guessing and speculating is called Medical Science.*

This phase of the subject before us has been covered in our great work titled "AWAKEN THE WORLD WITHIN". It is a subject of such great importance that the last book of the Bible, called Revelation, is devoted to it, in the greatest allegory ever written by man, and not a pastor in Christendom can interpret that allegory because of his lack of knowledge as to the higher purpose of the reproductive glands of the human body.

No candidate would be accepted for initiation in the Ancient Mysteries until he took a solemn oath that he had conquered his animalistic nature, and that Constantine refused to do. Consequently his application for initiation was rejected, an act that made him so angry that he swore he would destroy the Ancient Mysteries, and that he did by the establishment of Christianity and the destruction of the Ancient Mysteries and its temples.

Briefly, the secret taught the Neophyte in the Ancient Mysteries was to the effect that when the Unit differentiates Duality, the Dual Parts have, by an inherent instinct, the urge to reunite to form the Unit. The effect of this urge ultimately produces the Trinity, the Triad.

This involves the basic cause of what is called Sex Force. The urge for reunion can succeed only when the positive (male) and passive (female) elements find polarization, the one in the other on all planes of being, i.e., the physical, mental and spiritual.

The purely physical urge is produced by the descending action of the Divine Fire, which affects the creative centers, the Tree of Life. Its physical gratification in procreation on the animalistic plane is natural and proper; for that course presents the only form of creativity of which the beast is capable. The act being creative under law, it is also regular and proper.

The purpose of endowing Man with Free Will was to exalt him above that purely animalistic plane. That goes clear back to the Garden of Eden parable, where man is informed that "in the day that thou eatest thereof (dying) thou shalt surely die" (Gen. 2:17).

The Neophyte was taught that the Dual Parts have no escape from the weakening effect that naturally results from the animalistic function of reproduction.

The flowers of the field fade and die after fruiting and seeding. The same law applies to man. The student will find the full story in "AWAKEN THE WORLD WITHIN."

It required thousands of years for the Ancient Masters to discover and develop their Science and Religion, and many more centuries for them to formulate a

scientific system of symbols and parables in which to preserve their discoveries, and also conceal them from the tyrants and the profane.

And there in Constantine's "Land of Darkness," the Ancient Masters left their monuments of science, religion, philosophy, astronomy, geometry and their wisdom, in comparison with which modern learning grows pale and fades.

Were it possible and practicable to teach that Ancient Science to the deluded and deceived multitude of today, it would produce a new race and a new age -- and *that day is coming.*

Of the great antiquity of Constantine's "Land of Darkness", that brilliant Englishman, Winwood Reade, wrote:--

"Buried cities are beneath our feet, the ground on which we walk is the pavement of a tomb. See the pyramids towering to the sky, with men, like insects, crawling around their base, and the Sphinx, couched in vast repose, with a ruined temple beneath its giant paws.

"Since those huge monuments were raised, the very heavens have changed. When the Ancient Masters began their work, there was another Polar Star in the northern sky, and the Southern Cross shone upon the Baltic shores.

"How glorious are the memories of those Ancient Wise Men, whose names are long since forgotten; for they lived and labored in the distant and unwritten past. Too great to be known, they sit on the heights of the centuries and look down on their fame. Their work is so perfect that it seems to have been directed by the God of the Universe."

That is a splendid picture of the Glory of the Ancient Masters whom the Mother Church has taught the Christian World for sixteen hundred years were just a superstitious army of heathenish idolators.

CHAPTER 11

BIRTH OF ROMANISM

The Bible has an interesting history, unknown to orthodox Christianity. That history is a surprising story of the Genesis of Christianity.

The Church claims that Christianity is based on the Bible and the Gospel Jesus. But the Gospel Jesus is a myth, and there was no Bible until Christianity was born and in great need of a book to give it support.

The Bible and Christianity were unknown until the Roman State Church was born in 325 A.D. Its birth was a strange incident. It occurred in a Council of Bishops at Nicea, a city in Bithynia, in Asia Minor, on the south side of the Black Sea.

The Council was convened by the Roman Emperor Constantine, who purposely picked a place remote from Rome so the Romans would be in the dark as to what was occurring. It was all a pet scheme of his.

The proceedings in this pious convention of Bishops were worse than a regular political convention in this country, to select a candidate to run for the office of President.

It was a knock-down and drag-out affair. No quarters were asked, none were given, and no compromises were in order. Constantine had his scheme formulated and it had to be approved -- or else.

Briefly, his scheme was a blending of the various religious systems of his empire, in order to promote peace and end the strife among the various sects. He wanted to make the existence of his empire safer, and to unite the sects under one god, and that god was to be born then and there as a result of the union of the two leading gods of the empire.

These particular gods were Kristos who was worshipped to the east of Rome, and Hesus who was worshipped to the west of Rome. Both were symbols of the Sun, but had been transformed into personal gods by the clever work of the priesthood.

The union of these two gods was the big point that caused the bitter battle. Neither side wanted to give up its god. The debate was furious and wrathful, and when the proposition was put to a vote, the nays vastly exceeded the ayes.

Then Constantine went into action. The bishops were not going to run his realm. So he summoned the Roman Guards, who stood by for any emergency, and had the recalcitrant bishops removed from the convention; and that was the last of them. Then the proposition was put to another vote, and Constantine's scheme carried unanimously.

And that is one of the carefully-hidden secrets as to the miraculous birth of the only begotten Son of God (John 3:16). He was born in a convention of bishops by the union of Kristos and Hesus, two ancient solar symbols, and was the mythical god of a spurious religion that came to be called Christianity.

The Church was now established, its god was born; and the wealth and power of the mighty Roman Empire supported the scheme -- and the multitude could like it or lump it.

When the startling story reached Rome, it created a sensation. And when Constantine returned, his reception was far from enthusiastic. He met the bad sit-

uation by sending an army of workers some 700 miles east of Rome, to the site of the old city of Bethlehem, and there his new capital was built and named for its founder -- Constantinople.

He made the city completely Christian, built churches in every quarter, and eradicated all traces of "heathenish paganism" (Story of the Church by John Monsma).

Widely scattered thru many ancient and modern volumes may be found most of what we say in this narrative. Many able authors have shown the so-called sacred scriptures to be unhistorical, and pronounced them largely legendary, spurious, and fraudulent.

Beyond the arrangement of this work, little is claimed to be original. Ideas, phrases, and even whole paragraphs have been excerpted from the writings of other authors, and, in most cases, acknowledged.

The most amazing feature of the whole matter is the tricky manner in which the pious Church Fathers made their Holy Bible, and the gullibility of the masses in swallowing the fraud as THE WORD OF GOD.

After the Church was founded, an army of scribes went to work, under the watchful eye of the Church. A huge task lay ahead. Thousands of scrolls in the Alexandrian Library had to be examined, and some selected for use in making the bible, while the others would be used to compile a revised history of the ancient world to make conditions agree with the claim of the Church.

This nefarious work of the Church Fathers is even admitted by such a Christian authority as the Catholic Encyclopedia.

In Vol. 4, p. 498, appears the statement that it was the custom of the (Christian) scribes to lengthen here and there, to harmonize the language, or to add their own explanatory material.

It is also maintained that "It is the public character of all (Christian) divines to mold and bend the sacred oracles until they comply with their own fancy, spreading them ... like a curtain, closing together or drawing them back as they pleased."

In Vol. 7, p. 645, it is stated that "Even the genuine Epistles were greatly interpolated to lend weight to the personal views of their authors."

And what could be more informing and enlightening as to the fraudulent work of the pious Church Fathers than this statement in Vol. 12, p. 768:

"There was need for a revision (of the ancient scriptures), which is not yet complete, ranging from all that has been handed down from the Middle Ages."

Of this "revision" of ancient history, Higgins said: "Every ancient author, without exception, has come down to us thru the medium of Christian editors, who have ... corrupted them all" (The Anacalypsis).

In his "Decline and Fall of Rome", Gibbon asserted that Eusebius, "the greatest of the Christian historians, indirectly confessed that he had related whatever might redound to the glory of Christianity, and suppressed all that would tend to the disgrace of it." -- And that refers to just some of the fraudulent work of the Church Fathers in promoting Christianity and deceiving the masses.

CHAPTER 12

PAPAL FORGERIES

The 4th Century A.D. was the beginning of the religious system that came to be called Christianity. Then there commenced the papal forgeries about which the deceived Christians know nothing. They know not that the popes lied, use trickery, and resorted to forged canons to impose their will upon the people.

In his book titled "Bible, Church and God," Wm. McCarthy said:

"Out of the thousands of forgeries came the acts of St. Silvester. This base forgery appeared about 430 A.D., and its object was to add more strength to the pope's temporal powers. It related a vivid and sensational account of the conversion and baptism of Constantine, telling that when about to leave Rome for Constantinople, his new capital, "he gave the secular powers over all Europe to the Church, and donated to the Roman See the City of Rome and all its provinces, districts, and cities of Italy, or the Western Regions."

It was one of the most monstrous forgeries of all ages, and the popes knew it. They knew it was a lie and a fraud intended to deceive; but they used it for a thousand years to promote their current schemes.

After the Church had so successfully gotten away with this forgery for 400 years, the popes used it as the foundation of another forgery even more vicious, the "Pseudo Isidorian Decretals."

The forger took the other decrees, dated between the 4th and 8th Centuries, including the one just mentioned, and wove around them a series of "laws" that made the Church the absolute master of all Europe, Asia Minor and Egypt. In plain terms the Church was a political institution sailing under a religious banner.

In that age of darkness, ignorance and Church rule, these forgeries readily passed as genuine. The popes knew they were false, knew they were intended to deceive and defraud, but for 600 years they used them, declared them to be genuine, deceiving kings and emperors, and, worse yet, stubbornly denied they were fraudulent when so proven.

From the 4th to the 16th Century all the popes took advantage of forgery. For more than a thousand years these forgeries flourished. The mind-conditioned, brain-washed masses believed anything and everything the Church reported. It was the Age for Forgeries, Ignorance, Deception and Darkness and was used by the Church to ride into political power.

By the beginning of the 6th Century greed and corruption had already thrown the Church into chaos. In fifteen years there were six different popes. Some were removed by being murdered. Theodoric of Ostrogoth sought to break the stranglehold of the Church.

The Church arranged itself into Roman and Gothic camps. Pope John I was imprisoned. The Church conspired against Theodoric, but could not weaken him. Seeing their cause slipping, Pope Silverius, who purchased his office from Theodotus, decided to try to win by destroying the liberty of Italy. And so, he conspired with Justinian, the Byzantine Emperor, who sent an army against Rome, and the treacherous Silverius opened the city's gates. He thought himself secure, and settled down to enjoy Church luxury.

It was at this stage of Church chicanery and debauchery that one of the most remarkable women in history appeared, Theodora, wife of Justinian. She was the most notorious prostitute known, had taken a strong dislike for Pope Silverius, and a stronger liking for his enemy, Vigilius, the friend of Theodoric. To her husband's general at Rome, Belisarius, she wrote as follows:

"Trump up a charge against Silverius (the Pope) and send him here for trial."

The pope was accordingly charged with treason. That was sufficient. Vigilius was made God's Supreme Agent in 537 (Gibbon's "Decline & Fall of Rome").

This short synopsis given here of the history of the popes in this period is but a mild introduction to the historic depravity and immorality to which the "Vicars of God" sank during the next thousand years.

While all popes and priests did not lie and practice chicanery for the "Glory of God", the majority of them did. All were not homosexuals and sexual slaves but most of them were, and that was the leading factor that promoted their advancement.

The depravity of the Church and its popes and priests was described by St. Jerome in the 4th Century, by Salvianus in the 5th, by Gregory of Tours in the 6th, and by other Church dignitaries up to the time of Martin Luther in the 16th Century.

The text given here is based largely on their reports (Bible, Church and God, pp. 100-102).

The small, insignificant Jewish tribe prior to the establishment of Jewish-Christianity is shown in the Bible.

In 586 B.C. Nebuchadnezzar sacked Jerusalem, burned the temple and the scrolls, and in three raids sent there, found only 4600 persons whom he saw fit to carry off to Babylon. And these formed the famous captivity which lasted for seventy years (Jer. 52:28-30).

This loss of the Jewish scrolls is confirmed by Clement of Alexandria. He wrote: "The (Jewish) Scriptures having perished in the captivity of Nebuchadnezzar, Esdras the Levite, priest in the times of Artaxerxes, king of Persia, ... restored again the whole (Jewish) Scriptures" (Stromateis, 17).

As this claim has been made for both Ezra and Esdras, it appears that these are two variants of the same name, which could even be Isra or Israel, with the "el" dropped. Little reliance can be put on these names as they appear in the Bible.

During the long years of captivity, Isra, Israel, Ezra or Esdras read the Babylonian scriptures, copied from the legend of Creation, and also the Ten Commandments, weaving deceptive fables out of his own imagination around them as he wrote.

Evidence of this assertion appears in the fact that archeologists have found in the Babylonian cuneiform inscriptions, some 1500 years or more before the Jewish captivity, the story of the Creation, the Garden of Eden allegory, Eve and the Serpent, Noah and the Flood, etc.

The evidence strongly indicates that Ezra was the author of the scrolls that appear in the Bible as the Pentateuch. And we do not seem to be on historical

ground in the Bible until the time of Ezra.

It is claimed that Moses wrote the first five books of the Bible. But proof appears in the books themselves that he did not write any part of them. He is supposed to have lived in the 15th Century B.C. The Pentateuch was written long after that time.

The writer of the Pentateuch spoke for Moses. In no place does it appear that Moses was recording his actions. Not a word therein refers to him in the first person. Only the third person is always used. No place do we read "God said unto me," or "I talked with God," but always, "The Lord said unto Moses," and "Moses said unto the people."

In addition to this grammatical evidence, Chapter 34 of Deuteronomy shows that Moses was not the author. He could not have described his own death and funeral. And he who wrote that description of the death and burial of Moses was no doubt the one who wrote the Pentateuch (Deut. 34:5,6).

The real author of the Pentateuch described the Creation and other great events of the world down to the Flood in the first eleven chapters of Genesis, rushing thru Chapters 10 and 11 as tho in a hurry to dispose of that "light stuff" and begin the description of more weighty occurrences.

Then in Chapter 12 a far different story begins, when God had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

According to this statement in the Bible, God seemed to have forgotten all the rest of the people on earth but this one man.

CHAPTER 13

ROMANISM

After finishing the foundation of the Roman State Church in the Council of Nicea, then the civil powers of the state, incited by the priesthood, began a vigorous campaign to build up the Church and compel people to embrace the new religion.

Those who obstinately refused to accept it were put to death without mercy, and of those who escaped death, most of them fled to remote regions while others were banished from their homes.

Terrible persecutions prevailed in all important centers of the Roman Empire, where priests were active in making proselytes. And it was in the large cities and towns where the new Church made its earliest gains in numbers. For there the civil powers were strongest and most in evidence.

In the rural regions, the people were not so immediately under the control of the police powers of the government and the priests, and so they were not easily coerced into joining the Roman State Church. They resisted to such an extent that they were held up to the city and town people by the priests as objects of scorn, and were called "pagans", from Pagi, meaning country of rural people.

That's the secret of where and how the world got the "pagans" of history, -- the people living in the country districts who refused to be forced into the acceptance of the new creed at the behest of the new political priesthood.

The brutal method employed by Constantine in forcing people to accept the Roman State Church shows that he issued the most severe edicts against those who were opposed to the new Church. At the same time he conferred dignities and rewards upon those who professed Christianity, and, instigated by the priesthood, he carried his compulsory proselyting to such an extent that, along with murder and other bloody cruelties inflicted upon the people, when they failed to bring the speedy results he expected, he had them put to the sword, flame and torture.

In addition to these measures, Constantine offered bribes to the people to embrace the new creed. He heaped honors and favors upon the habitues of his court, who most naturally were the first to agree with his wishes. He figured on the common people to follow the example of those in higher stations. He granted freedom to the slaves, and to those in the ordinary walks of life, he gave clothing and bribed them with gold. And it is said that in a short time many thousands of people joined the Church.

With the help of the priests, he left no means untried that would further the promotion of the new order and the suppression of the old. He issued edicts forbidding all others to assemble or to hold meetings, and passed laws that any buildings used by them should be destroyed. And in this way all those who held to doctrines and opinions contrary to the new church were suppressed. Scholars and philosophers were silenced and banished, and their works were cast to the flames.

The Emperor Theodosius who succeeded Constantine, persecuted with even greater severity, and all writings that did not support the new church were destroyed.

And this ambitious hypocrite, under the pretense of piety, declared that he could not "allow so much to come to men's ears which tended to provoke God to wrath and offend the minds of the pious."

Theodosius proved himself to be a fitting instrument for the new Roman project, as evidenced by the acts of his cruel reign. He displayed a vicious zeal in persecuting all those who refused to accept the new faith which he was determined to make the dominant and sole religion of the empire, thereby making the Emperor the complete ruling autocrat of the very souls, as well as of the bodies, of the people.

So the religion which these Roman tyrants committed so many crimes to establish, should not be called Christianity, but Romanism or Emperorism -- in other words, Popery. For the head of the Roman State aimed to be not only Emperor but also Pope Universal.

This idea had its birth in the minds of the Roman Hierarchy, and, with the success of Roman arms and the growth of the state, the old religion was transformed and imposed upon the people under a new name. They wanted a national or Roman religion of their own. So, from the old, they adapted one designed to give them better control over the multitude, and still be called Christianity.

The Roman State Church concealed the motive which was behind the new movement and its false claims.

MYSTERY MAN OF THE BIBLE - The Hidden Life of Jesus - The Life of Apollonius of Tyana - The Council of Nicea (where many of the books of the Bible were thrown out) - Falsification - The Legend and the Truth Interwoven - Why: - The Second Coming - The True Meaning of the Bible Statement - by Professor Hilton Hotema. 60 8½ x 11 pages.

CHAPTER 14

THE GODS

In Chapter No. 3 we mentioned the book written by Doane, and we've had a copy of it in our library for seventy years. From it we excerpt the following data relative to the work of the Church Fathers.

"Besides forging, lying, and deceiving the people for the cause of Christ, the Christian Fathers destroyed all evidence against themselves and their religion which they could find.

"Christian divines seem to have always been afraid of the light. In the very infancy of printing, Cardinal Wolsey foresaw its adverse effect on Christianity, and in a speech to the clergy, publicly forewarned them that if they did not destroy the Press, the Press would destroy them.

"There can be no doubt that had the objections of Porphyry, Hierocles, Celsus, and other opponents of the Christian religion been permitted to come down to us, the plagiarism in the Christian Scriptures from previously existing Pagan documents, is the specific charge they would have presented to us. But these were ordered to be burned by the prudent piety of the Christian Emperors."

Let us pause here to notice what Porphyry said:

"None of the early Church Fathers were Christians. They never thought of establishing such a gigantic system of fraud as is practiced today by the Christian priesthood. In all the earliest books and manuscripts of the so-called Christian era, there was no mention of this Jesus, except as a Sun God.

"Out of astrology the gods of all religions have arisen, one after another. These early Christian Fathers altered their manuscripts during the first hundred and fifty years, and began to shape their religion as you find it now. To do this, they used all classes of writers, by them called heathens and pagans, to form their religious fraud and present it to the world. There is not a priest in Rome or elsewhere who does not know that Christianity is a fraud. For in the Library of the Vatican at Rome is the evidence which makes that point certain.

"At Rome are most of the writings of the first three centuries of the Christian era, embracing the works of all of the so-called pagan writers. There are the writings of Seutonius, of the emperor Trajan and others, in the possession of the Papal Church, that would settle definitely and forever the question as to the actual existence of Jesus."

Now back to Doane: In Alexandria there was a huge library, founded by the Ptolemies. It comprised 400,000 volumes. In the course of time, an additional library was established, and placed in the temple of Serapis. The number of volumes in this library was eventually 300,000 making a total of 700,000 volumes in these royal collections.

There flocked to this great intellectual center, students from all countries. It is said that at one time there were more than 14,000 in attendance. Even the Christian Church received from this source some of the most eminent of its Fathers, as Clemens Alexandrinus, Origen, Athanasius, etc.

This very valuable library was wilfully destroyed by the Christian Theophilus, Bishop of Alexandria, and on the spot where this beautiful temple of Serapis stood,

was erected a church in honor of the 'noble army of martyrs,' who never lived.

The destruction of this library was almost the death-blow to free-thought, wherever Christianity ruled, for more than a thousand years.

The final death-blow to free-thought, knowledge and learning was soon to be struck, and it was the work of St. Cyril, who succeeded Theophilus as Bishop of Alexandria.

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

Hypatia and Cyril; philosophy and bigotry; they cannot exist together. And so it happened: As Hypatia repaired to her academy one day, she was assaulted by St. Cyril's mob -- a mob of Christian monks. Stripped naked in the street, she was dragged into a church, and there killed by the club of Peter the Reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire.

For this frightful crime St. Cyril was never called to account. So ended Greek philosophy in Alexandria; and so came to an untimely end the learning that the Ptolemies had done so much to establish and promote.

The fate of Hypatia was a warning to all who would cultivate knowledge. Henceforth there was to be no freedom of thought. Every one must think as the Mother Church ordered him. In Athens itself philosophy would soon get its death blow. Justinian at length prohibited its teaching and caused all its schools in that city to be closed.

And then following this came the long and dreary Dark Ages.

CHAPTER 15

ANCIENT GODS

The gods and goddesses of ancient man were the sun, the moon, the stars, the sky, the earth, the sea, the dawn, the clouds, the wind, the lightning, which the ancients personified and worshipped. That these have been the gods and goddesses of all nations of antiquity is an established fact according to the true history of the race.

The words which had denoted the Sun and Moon would denote not merely living objects but living persons.

From natural phenomena to personification and on to deification was the regular course. And the process of disintegration would easily furnish the materials for a vast fabric of mythology which appeared in the ancient scrolls and from which the Bible was compiled.

All the expressions that had attached a living force to natural objects would remain as the description of personal and anthropomorphous gods. Every word would become an attribute, and all ideas, once grouped around a simple object, would branch off into distinct personifications.

The Sun had been the Lord of Light, the Driver of the Chariot of the day. He had toiled and labored for humanity, and in the evening sunk down to rest, after a hard battle.

But now the Lord of Light would be Phoibos Apollon, while Helios would remain enthroned in his fiery chariot, and his toils and labors and death-struggles would be transferred to Hercules.

The violet clouds which greet his rising and his setting, would now be represented by herds of cattle which feed in earthly pastures.

There would be other expressions which would still remain as floating phrases, not attached to any definite deities. These would gradually be converted into incidents in the life of heroes, and be woven at length into systematic narratives.

Finally, these gods or heroes and the incidents of their mythical careers, would each receive "a local habitation and a name." These would remain as factual history after the origin and meaning of the words had been either entirely or partially forgotten.

For the proof of these assertions, the Vedic poems furnish indisputable evidence, that such as this was the origin and growth of Greek and Teutonic mythology.

In these poems, the names of many of the Greek gods indicate natural objects. In them, Daphne is still simply the morning dawn, ushering in the splendor of the new born Sun. The cattle of Helios are still the light-colored clouds which the dawn leads out into the fields of the sky. There the idea of Hercules has not been separated from the image of the toiling and struggling Sun; and the glory of the life-giving Helios has not been transferred to the god of Delos and Pytho.

In the Vedas the myths of Endymion, of Kephalos and Prokris, Orpheus and Eurydike, are exhibited in the form of detached mythical phrases, which furnish for each their germ.

This analysis may be extended indefinitely; but the conclusion can only be that in the Vedic language we have the foundation, not only of the glowing legends of Helios, but of the dark and somber mythology of the Scandinavian and Teuton. Both alike have developed chiefly from names which have been grouped around the Sun. But the former has been grounded on those expressions which describe the recurrence of day and night, the latter on the great tragedy of nature, in the alternation of summer and winter.

Of this huge mass of Solar Myths, some have emerged into independent legends, others have furnished the foundation of whole epics, and others have remained simply as floating tales whose intrinsic beauty no poet has wedded to his verse.

The results obtained from an examination of language in its several forms, leaves no doubt that the general system of mythology has been traced to its source. We can no longer close our eyes to the fact that there was a stage in the history of human speech, during which all the abstract words in constant use now, were utterly unknown, when men had formed no notions of virtue and prudence, of thought and intellect, of slavery and freedom, but spoke only of the man who was strong, who could point the way to others and choose one thing out of many, of the man who was not bound to any one and could do as he pleased.

That even this stage was not the earliest in the history of the language is now a growing opinion among philologists. But for the comparison of legends current in different countries, it is not necessary to carry the research further back.

Language without words denoting abstract qualities implies a condition of thought in which men were only awakening to a sense of the objects which surrounded them, and points to a time when the world was to them full of strange sights and sounds, some beautiful, some bewildering, some terrific, when, in short, they knew little of themselves beyond the vague consciousness of their existence, and little of the phenomena of the world without.

In such a state they could but attribute to all that they saw or touched or heard, a life which was like their own in its consciousness, its joys, and its sufferings.

The mythmaking language of mankind had no partialities; and if the career of the Sun occupies a large extent of the horizon, we cannot fairly simulate ignorance of the cause. Men so placed would not fail to put into words the thoughts or emotions caused in them by the varying phases of that Glorious Sun on which we, no less than they, feel that our life depends, although we may know nothing more about its nature than they did.

It is enlightening and informative to compare the story of the Savior of the world with that of the Sun, as it appears in the Vedas.

In the Vedic hymns we can follow step by step the development which changes the Sun from a mere luminary into a Creator, Preserver, Ruler, and Rewarder of the World -- in short, into a God, a Divine, or a Supreme Being.

The first step leads from the light of the Sun to the light which in the morning wakes man from his slumber, and seems to infuse new life not only into him, but into the whole earth -- the flowers, the flocks, the fields. He who wakes in the morning, who resurrects all nature to life, is soon called The Giver of Daily Light and Life.

Secondly, by another and bolder step, this Giver of Daily Light and Life becomes the Universal Giver of Light and Life in general. He who brings Light and Life today, is the same as he who brought Light and Life in the beginning. And so the Sun, from being a mere Light and Life Giver, becomes a Creator and Ruler of the World.

Thirdly, as driving away the dreaded darkness of night, and also as fertilizing the earth and filling it with living things, the Sun is conceived as a Defender and Protector of Life.

Fourthly, the Sun sees everything, both that which is good and that which is evil. And the doer of evil knows that the Sun sees what no human eye may have seen, and that the innocent, when all other help fails, should appeal to the Sun to attest his innocence. As the Sun sees everything and knows everything, He is begged to forget and forgive what He alone sees and knows.

The songster in the Bible says: "Whither shall I flee from thy presence? If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee" (Ps. 139:7-12).

The physical phenomena of the Sun was represented among the ancient Greeks by the god Helios. But as light was also an emblem of mental illumination, truth, right, and moral purity, a distinction was made in ancient times between the physical and mental attributes of the Sun. The latter series was represented by the oracular god Phoebus Apollo, who threw light on the dark ways of the future, who by knowledge and goodness brought peace and plenty, joy and freedom, quickened life, and determined in many ways the nature of various living things.

The myth of Apollo was of Greek origin, and he was the personification not only of the Sun but of many ideals and of many objects. He was the god of youth and beauty, of earthly blessings, of the herds of the field, and of oracles which reveal the secrets of the future.

CHAPTER 16

THE SUN GOD

It may surprise the orthodox reader to see how perfectly the story of the Sun and of the Christian Savior agree and harmonize.

Jesus was "The true light, which lighteth every man that cometh into the world." (John 1:9).

1. The birth of Christ Jesus is said to have occurred at early dawn on the 25th day of December.

This is the birthday of the Sun. At the beginning of the Sun's apparent annual revolution round the earth, He was said to have been born, and, on the first moment after midnight on December 24th, all the ancient nations of the earth, as if by common consent, celebrated the accomplishment of the Queen of Heaven, of the Celestial Virgin of the Sphere, and the birth of the god Sol.

On that day the Sun having fully entered the winter solstice, the Sign of the Virgin was rising on the eastern horizon. This is mentioned in the Bible as "His star in the east" (Mat. 2:2).

The woman's symbol of this stellar sign was represented first by ears of corn, then with a new-born male child in her arms. Such was the picture of the Persian sphere cited by Aben-Ezra:--

"The division of the first decan of the Virgin represents a virgin with flowing hair, sitting in a chair, with two ears of corn in her hand, and suckling an infant called Iesus by some nations. and Christos in Greek."

2. Christ Jesus was born of a Virgin. The Sun alone can be born of an immaculate Virgin, who conceived him without carnal intercourse, and who is still a Virgin after the birth of her child.

This Virgin, of whom is born the Sun, the true Savior of Mankind, is either the bright and beautiful Dawn, or the dark Earth, or Night. The Virgin, or Virgo is one of the signs of the Zodiac.

3. His birth was foretold by a star. This is the bright morning star which heralds the birth of the god Sol, the Savior of the World.

4. The Heavenly Host sang praises. All nature smiles at dawn with the birth of the new day that results from the rising of the Heavenly Being, the Sun.

"To him all angels cry aloud, the heavens, and all the powers therein."
"Glory to God in the highest, and on earth peace, good will toward men." The quarters of the horizon are irradiate with joy; the spirits and nymphs of heaven dance and sing. For the Lord and Savior is born to give joy and peace to men, and to shed light in the dark places.

5. He was visited by the Magi. The Ancient Magi were Sun Worshipers, and at early dawn on December 25th the astrologers of the Oriental nations greeted the new-born Sun with gold, frankincense and myrrh. They started to salute the Sun God long before dawn, and having ascended a high mountain, they waited anxiously for his birth, facing the east, and there hailed his first rays with incense and prayer.

6. He was born in a Cave. This represents the dark abode from which the wandering Sun starts in the morning.

As the Dawn springs fully armed with the forehead of the cloven Sky, so the eye first discerns the blue heaven, as the first faint arch of light is seen in the east. This arch is the Cave into which the infant is nourished until he reaches his full strength -- in other words, until the day has fully come.

7. He was ordered to be put to death. The Sun God is fated to bring ruin upon the reigning monarchs. For this reason, they attempt to prevent his birth, and failing in this, seek to destroy him when born. Who is the dark and wicked Kansa, or his counterpart, Herod? He is Darkness, Night, and reigns supreme, but must lose his power when the young prince of glory, the Invincible Sun is born.

The Sun scatters the Darkness; and so the word went out that the child was to be destroyer of the reigning monarch, or his parent, Night; and oracles and magi, it was said, warned the latter of the doom which would overtake him. The newly born babe is therefore ordered to be put to death by the sword, or exposed on the bare hillside, as the Sun seems to rest on the Earth at its rising.

8. He was tempted by the devil. The temptation by, and victory over the evil one, whether Mara or Satan, is the victory of the Sun over the clouds of storm and darkness. Growing up in obscurity, the day comes when he makes himself known, tries himself in his first battle with the gloomy foes, and shines without a rival. He is rife for his destined mission, but is met by the demon of storm, who runs to dispute with him in the duel.

In this struggle against darkness the beneficent hero remains the conqueror, the gloomy army of Mara, or Satan, broken and rent, is scattered; and Apearas, daughters of the demon, the last light vapors which float in the heaven, try in vain to clasp and retain the vanquisher. He disengages himself from their embraces, repulses them; and they writhe, lose their form and vanish.

9. He was put to death on the cross. The Sun has now reached his extreme southern limit, his career is ended, and he is at last held fast by his enemies. The powers of darkness and winter, which had sought in vain to wound him, have at length won the victory. The bright Sun of summer is finally slain, crucified in the heavens, and pierced by the arrow, spear or thorn of winter. Before he dies, he sees all his disciples -- his retinue of light, and the twelve hours of the day, or the twelve months of the year -- disappear in the sanguinary melee of the clouds of darkness.

Throughout the story, the Sun God was but fulfilling his doom. These things must be. And when his hour has come, he must meet his doom, as surely as the Sun, once risen, must go across the sky, and then sink down into his bed beneath the earth and sea. It was an iron fate from which there was no escape.

Now read all the stories of the Gods and Saviors from Krishna to Christ, and learn that each is a personification of the Sun crucified in the heavens.

The Sun being crucified at the time of the winter solstice was represented by the young man slaying the Bull, an emblem of the Sun, in the Mithraic ceremonies, and the slain Lamb at the foot of the cross in the Christian ceremonies.

Who was the crucified god whom the ancient Romans worshipped, and whom they, according to Justin Martyr, represented as a man on a cross? Can we doubt, after

what we have read, that he was the same crucified Sol, whose birthday they annually celebrated on the 25th of December?

The stories of the crucifixion of the different so-called Saviors of mankind all melt into one, and they are allegorical. For Savior was only a title of the Sun, and his being put to death on the cross, signified no more than the restriction of the power of the Sun in the winter quarter. With Justin Martyr, then, we can say:

"There exists not a people, whether Greek or barbarian, or any other race of men, of whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents or wander about in covered wagons, among whom prayers are not offered up in the name of a Crucified Savior, to the Father and Creator of all things."

The Christian story, as the Gospels narrate it, cannot stand the test of analysis. You approach it critically and it falls. Dogmatic Christianity built upon it, has a foundation that is a failure. Most so-called lives of Christ, or biographies of Jesus, are works of fiction, created by imagination on the shifting sands of meager and unreliable records. There are a very few passages in the Gospels that can stand the rigid application of unbiased criticism. In modern science and philosophy, orthodox Christianity is out of the question.

CHAPTER 17

ASTROLOGY

The ancient Zodiac, like the Tarot, played a big part in the writing of the ancient scrolls. Also like the Tarot, in the symbolism of the Zodiac can be traced the history of humanity.

The 12 signs of the Zodiac represent the 12 Gates of Anthropological Science which indicate the eternal truth of the Ego's experience thru the ages (Rev. 21:12).

The gospel of the celestial planisphere reveals the fixed facts that we need to know. These facts enlarge our view of natural phenomena and the operation of cosmic law. The study banishes superstition, imparts knowledge of the structure of the world, the extent and magnificence of the universe, and the majestic rank held by man in the Glorious Infiniverse.

The astral gospel gives us reliable knowledge of our mystic being, and makes known to us the basic elements and principles of Creation. We find no entity, atom, man, planet or sun stands isolated from all the rest. The whole are intimately related to the same elements and principles of Creation, all modes and forms of life having the same bond of connection thru invisible relationship.

The Science of Correspondence, anciently termed Astrology and symbolized in the Tarot and the Zodiac, reveals the meaning and the time arrangement of electrons, atoms, molecules, and cells, their creation, motion, and related position to one another, whether in star, sun, archangel, man or atom. The law of the Universe is One, constantly repeated by the Ancient Magi, Masters and Adepts.

Astrology has well been dominated the "rule of kings". By virtue of its excellence it has survived the fall of empires, the vicissitudes of the ages, and the revolutions of public opinion.

The Bible is based on Astrology, the Zodiac and the Tarot. It was compiled from scrolls that dealt with these ancient subjects, and in which were recorded the knowledge of the Ancient Magi relative to Creation, Life and Man.

And it was a scheme of the Jews to claim as ancestors the astral gods of antiquity. For they found in the Chaldean legends and traditions, during their long captivity, the story that man descended from astral gods, and Ezra would have the Children of Israel descend accordingly.

The Ancient Magi contended that the creation of man takes place in Spirit before being manifested in the flesh, and its resultant slow, continuous progress is what science calls evolution.

The biblical makers tried to obliterate the trail of the Children of Israel with a change of names. They tried to hide the fact that the ancient scriptures dealt with Astrology, and the symbolism of the Zodiac and the Tarot.

But the evidence shows that Ezra followed the Zodiac, beginning his fable of the Children of Israel with the 12th Chapter of Genesis, to make it correspond with the 12 Constellations of the Zodiac. And he knew the secret of what he meant when he said of Abram, "A father of many nations have I made thee." Made who? The Sun God of the Ancient Magi.

The 12 Tribes of Israel were zodiacal in character. The 12 Fathers of the

Hebrew Nation were astrological characters. Israel gave us an earthly Zodiac of 12 Tribes. Christianity gave us a Heavenly Zodiac of Father Mother and Son.

Who can deny that the Christian Godhead is zodiacal? The Christian scheme is an attempt to present the basic elements of the Zodiac in terms of a human family.

The Sun was regarded by the ancient astrologers as the Generative Principle. And that doctrine is sound science. Without the Sun there would be no manifestation of life on earth, and it would be as barren as a cobble stone. And very logically the astrological scriptures said, "Our God is a Consuming Fire" (Heb. 12:29).

"Our Lord the Sun" was used in prayer by the Christians until the 6th Century, and embodied in the Liturgy until it was changed by the clever priesthood to "Our Lord the God" (Kuhn, p. 273).

Minicius Felix (230 A.D.), noted Roman Lawyer who embraced Roman Catholicism, said that ancient civilization originated in the Nile Valley, and added:

"To the prehistoric civilizations of Egypt must we look for the Sun God and the Great Light of the world. No life could ever exist without heat, for it is the governing principle of life upon the earth, and it comes from the glorious Sun, which lighteth every man that comes into the world."

This quotation seems to show where the scribe of the John Gospel found the words he used to convey the fraudulent impression that the gospel Jesus was that Light (Jn. 1:9).

Another ancient author, in referring to the Sun, said:

"The shining light of the glorious Sun dissipates darkness and restores joy and life upon the earth, and supplies the heat that fecundates all nature.

"The Sun is the Lord of wide pastures. He giveth increase, abundance, progeny and life. He scatters the waters of heaven, and causes the plants to spring forth from the ground.

"On them that honor Him he bestows health of body, abundance of riches, and talented posterity. For He is the dispenser of material blessings and spiritual advantages. His is the beneficent genius that accords peace of conscience, wisdom, and honor along with prosperity and causes harmony to reign among all His votaries."

"The Sun, wakeful and sleepless, combats constantly the powers of evil. From His celestial eye He spies out his enemies; armed in fullest panoply He swoops down upon them and scatters them."

The ancients sang a song to the Sun and it's recorded in the Bible in these words:

"The Lord (Sun) reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitations of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlighten the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord (Sun), at the presence of the Lord (sun) of the whole earth. The heavens declare his righteous-

ness, and all the people see his glory" (Ps. 97:1-6).

With his Astral Gods at hand, Ezra proceeded, like an expert novelist to weave fictitious stories about them. He made them appear as real personages who had children, some of whom went to Egypt, where they, in a few generations, "increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them" (Exodus 1:7).

This fable, presented in the Bible as a fact of history, has one serious flaw; History fails to support it. The Egyptian record, carved in stone and the message now known to us, mentions no migration to that land of the Children of Israel.

Then the biblical novelist makes his Astral Gods the ancestors of the Twelve Tribes of Israel — another tricky invention of Ezra that represents the twelve signs of the Zodiac.

Maybe Ezra knew not that the Zodiac is the Ancient Wheel of Life, and is so presented in Tarot Arcanum X. It is the Wheels of Ezekiel (1:15), and the Rainbow around the Throne in Revelation (4:3). And the esoteric meaning of the name Jacob is an arch, dome, circle, Zodiac. And the Zodiac contains the ancient doctrine of the Microcosm and the Macrocosm, "As above, so below."

And so, Ezra provides Jacob with 12 sons to represent the 12 Signs of the Zodiac, as follows:

1. Reuben, Seeing, Aquarius.
2. Simeon, Hearing, Pisces.
3. Levi, Adhesion, Gemini.
4. Judah, Confession, Leo.
5. Dan, Judgment, Libra.
6. Naphtal, Striving, Capricorn.
7. Gad, A Troop, Scorpion.
8. Asher, Beatitude, Virgo.
9. Issachar, Hire, Taurus.
10. Zebulon, Cohabiting, Cancer.
11. Joseph, He Shall Add, Sagittarius.
12. Benjamin, Son of my Right Hand, Aries.

And the Bible accordingly states that, "All these are the Twelve Tribes of Israel" (Gen. 49:28).

That lets the cat out of the bag. And the Church presents this ancient mythology as actual history. And for a thousand years it was either believe it or die in fire at the iron stake.

Not only do these biblical characters live and move and have their being in Astrology, but also that equally mythical god Jesus. And his "second coming" is strictly an astrological event, concealed in the symbolism of the Zodiac, as we have explained in our work titled "MYSTERY MAN OF THE BIBLE."

The Holy Bible, in many respects the most fraudulent book man has ever known, falsely called the inspired Word of God to dupe the deceived masses, has gone out to the world and chained in darkness, as the Church intended, a larger number of people than any other book has ever done.

And these tricked, duped, deceived victims of the Church must live in darkness

until they shall have evolved to such mental ability that they can winnow facts from fiction and truth from falsity, and come to understand the baseness of the Holy Bible.

H. M. Tichenor wrote: "The Bible binds in slavery the body and brain of man. ... No ruler nor exploiter ... could outrage the race more than have the Christian exploiters and war-making powers" (Sun Worship, p. 15).

Those who made the Bible knew no more than we do about who wrote the scrolls from which the Bible was compiled, nor why they were written. Then they destroyed or concealed the scrolls to hide from the eyes of the world their true and actual contents. The ancient libraries were burned to destroy all evidence that would expose the fraud.

The oldest manuscript extant of the Old Testament is dated 916 A.D., and the Old Testament is presented as being wholly Jewish in origin. But the Jews as we have seen were captives and slaves for years of other nations, and they built their writings in the Old Testament upon legends, traditions, myths and folklore of these other nations.

For almost 400 years after the time of the gospel Jesus there was no Bible. Parts of the Septagint had been compiled and translated into Latin, but no complete version existed.

The first copy of the Bible was finished in the early part of the 5th Century, and was called the Vulgate because its language was so common and could be read by the "vulgar". Then, at the Council of Trent, 1200 years later, the Catholic bishops declared the Vulgate to be the "Inspired Word of God". And that's how the Bible came to be the Word of God. The Catholic bishops said it was. But God knew nothing about it. They did not notify him.

And to think that these ancient writings dealt with the Zodiac, the Tarot, Astrology, Mythology, and also consisted of poetry, fables, fiction, drama, legends, traditions etc.

There are five poetical books in the Bible that were not changed to prose -- Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.

These unmetrical hymns, of poetical character, were originally arranged for chanting, and are still so used in many churches for the purpose of arousing the emotions and unbalancing the mind -- a trick easy to do when it is known that 90% of the brain cells in the best of us are practically dormant, due to ages of mind-conditioning, brain-washing and degeneration.

The Dark Ages may be regarded as the period between 500 and 1500, that being the time when the Church wielded its great power. Some translations of the Latin Vulgate Bible were made during that time, but the chief tendency of the Church was to keep the Bible away from the people, and to substitute Church authority as the rule of life and belief.

So the Bible became unknown to the masses, and the Bible passed into comparative obscurity. Translations were made secretly for fear of the Church, and translators were threatened, if not actually punished with death. Reading the Bible was prohibited by both Church and state.

CHAPTER 18

ZODIAC

Natal Astrology, determining man's character and destiny from his correspondence to the astral bodies, had its origin in the oldest civilization of the world.

The Ancient Magi knew that everything in Creation is in a state of graduation, and as such, man, the God of the Earth, is a Cosmos in miniature governed by the same laws observed in the predictable movement of the astral bodies.

The Ancient Magi of that day did not, as some suppose, let their imagination take flight to trace a lamb or a lion in the sky; but instead they kept records of the movement of planets thru the heavens, and of the times of events and births concerning important people, until they discovered bit by bit, over thousands of years, that the positions of the Sun and the Planets influence man's nature and the probable happenings in his life.

The Bible was compiled from the scrolls of the Ancient Astrologers, and that's the reason why every passage in it that deals with man's redemption begins with the Serpentine Fire (Solar Force), and refers by symbol and allegory to the Zodiac, the Sphinx, the Caduceus, and the Seven Seals (Seven Principle Nerve Centers of man's body).

The Zodiac is the ancient Wheel of Life; the Caduceus is a symbol of the Serpentine Fire (Solar Force); the Seven Seals (Rev. 5) are the seven great nerve centers (ganglia) of the human body, and the Sphinx symbolizes the Four Elements which constitute man, according to the Ancient Magi, consisting of Earth (Taurus, Ox), Water (Aquarius), Fire (Leo, Lion), and Air (Eagle, Scorpio).

The ancient Zodiac was subdivided into sections of ten degrees each, called decans, giving three to each of the twelve signs; and to each of these thirty-six subdivisions was assigned an extra-zodiacal constellation, a paranatellon, which rises or sets simultaneously with it.

These forty-eight constellations, twelve in the Zodiac and three sets of twelve beyond it, with the Sun considered as the Center and making up the number forty-nine, completed the stellar scheme of the Zodiac, which is faithfully adhered to in the book called Revelation.

The seven sacred planets play their parts in the drama. But they represent only seven aspects of the Sun.

The extra-zodiacal constellations, Draco, Cetus, Medusa and Crater are especially prominent as characters in the drama. The First Logos takes no active part, and is but a voice that speaks from the throne.

It should be remembered that the words and forces in the drama in Revelation are those of the Microcosm (man), as portrayed in the zodiacal scheme. And, as the Two Triangles which constitute the Six Pointed Star, the Star of the East, represent the conflicting spiritual and animal principles of the Ego, they should be considered as being interlaced in man, the Perfect Square.

The four planes of existence are represented in Revelation as (1) Sky, (2) the Rivers and Springs, (3) the Sea, and (4) the Earth; while encompassing these four is the Air, the Emyrean Sea, which is called the Fifth World in the Ptolemaic system, altho it really stands for the three formless planes.

The twelve forces energizing on each of the four manifested planes, or worlds of form, are divided into a five and a seven ... The five is subdivided into a one and a four; and the seven is subdivided into a three and a four, the three being subdivided into a one and a two.

These divisions, written diagrammatically as if on a measuring-stick, make the "rod" with which to "measure the adytum of the God, the altar, and those who worship in it," excluding "the court which is exterior to the adytum."

The drama in Revelation has seven acts: (1) the opening of the Seven Seals, the conquest of the seven principal centers of the sympathetic nerve system; (2) the sounding of the seven trumpets, the conquest of the seven centers of the brain, or cerebro-spinal system; (3) the battle in the sky, resulting in the expulsion of the Dragon and his Divinities, that is the elimination from the mind of all impure thoughts; (4) the harvesting of the earth and its vine, the conquest of the seven cardiac centers; (5) the outpouring of the seven scourges, the conquest of the procreative centers of the body, which finishes the "conquest of the chakras" and symbolically produces the birth of a solar body; (6) the battle in the psychic world, or infernal region, called Armageddon, resulting in the overthrow of the three beasts, that is, the extinction of the extraneous phantasmal demon, or composite self element; and (7) the last judgment, that is the summing-up of the completed cycle of earth-life.

In a general way, the four conquests correspond to the four seasons of the year; the opening of the seven seals, the beginning of man's Spiritual Resurrection, is Spring, the time of germinating seed, expanding bud and upspringing vegetation; the energizing of the noetic centers. The trumpet-calls awakening of life the sunlike intellectual faculties, is Summer, the season of sturdy growth and moving to ripeness, the over-fervid sun at times scorching the tender-green growth; the opening of the heart-centers, the harvesting of the earth and vine, is Autumn, the period for gathering and garnering the fruitage; and the conquest of the lower life-centers, the scourging of all that is base and impure in man's nature, is Winter, the season of purifying frost and freeze, which prevails until the returning Sun, the lengthening days, is mystically reborn as the Sun-God of a new divine year, the eon of the deified man.

Thus, it will be observed, the drama in Revelation is expressed in terms of creative phenomena. Its hero is the Sun, its heroine the Moon; and all its other characters are Planets, Stars, and Constellations; while the stage-setting comprises the Sky, the Earth, the Rivers and the Sea.

The drama elucidates its subject with the glare of lightning, proclaims it with the roll of thunder, emphasizes it with the shock of the earthquake, and reiterates it with the Ocean's voice, the ceaseless murmur of its "many waters". Ever it maintains this cosmic language, this vast phrasing of Nature, the work of Creation.

In the first magnificent chorus of Constellations that encircle the throne of the Sun, the starry hosts praise him as the Creator of the Universe. Yet when the drama has been enacted, that universe has perished, "the first sky and the first earth are passed away, and the sea exists no more."

Then from his effulgent throne the Logos-Sun announces, "Behold, I am making a new Universe."

Now, this New Universe is Man, the lesser cosmos, of whom the Logos-Sun is truly the Architect and Builder, and whom the Sun, the Moon, and all the stars

of the Empyrean have helped to mould and make.

For in every human being, however fallen and degraded, are stored up all the forces, both cosmic and deific, which brought him into existence and have nurtured him thruout the vast cycles of generation, in countless incarnations upon the earth, while the Light of the Sun has taught him the lessons of the Good, the Beautiful and the True, and the Evil of Darkness has held before him the dread lessons of the Worthless and the False.

And these same Creative Forces of the Light-giving Sun, with the tireless patience of the Creative Processes, but await the time when the resurgent Divine Life again stirs within him, and then, disintegrating the elements composing the carnal man, they begin a new evolution, the work of "making perfect" this child of the aeons, whom the Sun's Adversary, the "Scorpion-monster of Darkness", can drag down till he is lower than the beasts, but whom the Glorious Sun, the Eagle of Light, can exalt above the Gods.

I (Wisdom) am the Light of the World. He that understandeth me (my message) shall not walk in darkness (ignorance), but shall have the Light of (the supernal) Life (John 8:12).

If all the passages of symbology and allegory in the Bible were correctly interpreted, there would not be one word in that interpretation which referred to God, Heaven, Hell, or Vicarious Atonement. All references to these were interpolated by the pious Church Fathers when they made their Bible from the ancient scrolls.

The basic foundation of Religion is fear, and fear is the product of ignorance. Enlightened people are not religionists, and the chief work of the Church is to keep people in darkness and ignorance in order to make them the slaves of Religion.

Scientists are not true religionists. To believe in any form of religion is to be unscientific.

Religion, to a large degree, is fanaticism -- which, in turn, is an obsession-compulsive, rigid form of holding to a viewpoint that invariably masks and provides a bulwark for the underlying insecurity of the obsessed individual.

All true believers in any form of orthodoxy, whether it be religious, political, social, or even artistic orthodoxy, are distinctly disturbed mentally, since they are obviously rigid, fanatic, and dependent persons. And many liberal religionists are emotionally childish. For that is what all manner of religion essentially is -- childish dependency.

Even the Ancient Magi were unable to find words to translate into ordinary speech the immaterial vision that made them tremble with delight. They were able to explain to humanity the secondary causes of the creations that pass before our eyes, like the images of universal life. But the primal cause always remains shrouded in mystery, and we shall not begin to understand it until we have passed thru death and entered the Spiritual World.

This death, for the ignorant multitude, is a dreadful phantom that makes them the slaves of religion. And yet the Ancient Magi knew that it is no more than our liberation from the bonds of matter. The body is only a garment of matter in which the spirit is imprisoned on the terrestrial plane. It is a cryalis that opens and releases us when we are ripe and ready for the higher life.

Let the flowers be an example to expound the mystery. They charm our eyes and make us drowse with their perfume. The flower is born of a seed fallen into the earth. Even so, when our body returns to the substance from which it is made, the Spirit that it held captive is breathed out like perfume into the higher realm. For the Spirit was contained in the body, just as the perfume was contained in the seed.

CHAPTER 19

ANCIENT MYSTERIES

By the beginning of the 4th Century A.D., the era of religious conflict in the Roman Empire ended in the triumph of Christianity, due to the work of Constantine, and the reign of the Christian Bishops of Rome had arrived.

And so the 3rd Century marked the expiration of the work of the Ancient Mysteries and the birth of Christianity.

Egypt has always been considered the birthplace of the Ancient Mysteries. It was there that the ceremonies of initiation were first established. It was there that the mysteries of Creation were first veiled in symbol and allegory. It was there that the Great Pyramid was constructed as the Temple of Initiation, and the Sphinx, crouching a short distance away from the foot of it, carved out of a granite plateau itself, served as the entrance.

The account of the Ancient Mysteries and the Initiation of candidates is a wonderful story itself. All traces of that grand institution have practically been obliterated by the Mother Church in its attempt to show that before the dawn of Christianity the world was in darkness and populated with superstitious heathens.

The mysteries of Creation, veiled in symbolism and taught to the Neophyte in the Ancient Mysteries, have survived and come down to us in the Tarot, said to be the oldest book in the world. It contained in twenty-two Arcana or symbolic hieroglyphs, each of the attributes concealing a certain meaning relative to the work of Creation which, taken as a whole, compose an absolute doctrine memorized by its correspondence with the letters of the sacred language and with the numbers that are connected with these letters.

Each Letter and each Number, contemplated by the eye or uttered by the voice, expresses a reality of the Divine World, the Intellectual World, and the Physical World. Each arcanum is the formula of a law of human activity in its relationship with spiritual and material forces whose combination produces the Phenomena of Life.

The colored cards of the Tarot bearing incomprehensible symbols are the monumental summary of all ancient discoveries, the Key to the Egyptian hieroglyphics, the keys also of Solomon, the primeval scriptures of Enoch and Hermes.

The form, disposition, arrangement of these tablets, and of the figures which they depict, tho considerably modified by time, are so manifestly allegorical, while the allegories correspond so closely to the civil, philosophical and religious doctrine of antiquity, that one is compelled to regard them as a synthesis of the subject of faith among ancient peoples.

The Tarot is a deduction from the sidereal Book of Enoch, is modeled on the astral wheel of Astaroth, on which rests the solidity of the world and the sidereal firmament of earth.

We know the road by which it reached us. It was known to the Romans, and it came to them not only from the first days of the empire, but of the Republic itself, by the intervention of those numerous strangers of Eastern origin, who were initiated into the Mysteries of Isis, and who brought that knowledge with them.

The Tarot is anterior to Moses, is referable to the beginning of the ages, or the epoch of the formulation of the Zodiac, and its age is consequently more than six thousand years.

We have written two works on the Tarot, one titled "THE LAND OF LIGHT" published by Health Research, and the other titled "SYMBOLISM OF THE TAROT" published by The Orion Magazine of Lakemont, Georgia.

When we did our work, we had seven books by seven different authors on the Tarot, all of which corresponded closely in their interpretation of the Tarot symbolism, but all of the authors had missed some of the high points that went clear back to the Garden of Eden allegory, run all thru the Bible, and conclude in the Book of Revelation.

The initiation into the Egyptian Mysteries was, of all the systems practiced by the ancients, the most severe and impressive.

The Masters of the Mysteries were educated almost from childhood for the work in which they were engaged.

That "learning of the Egyptians," in which the biblical Moses was said to have been so skilled, was all imparted in these mysteries. It was confined to the priests and to the initiates; and the trials of initiation thru which the latter had to pass were so difficult to be endured, that none but those who were stimulated by the most ardent thirst for knowledge dared to undertake them or succeeded in submitting to them.

The priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. Their doctrines were of two kinds, exoteric or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a selected few, and to obtain the latter it was necessary to pass thru an initiation which was characterized by the severest trials of courage and fortitude. And the mysteries and rites inspired the Neophyte with awe while imparting to his mind the hope of a future life, transcending that which he had known.

The first degree of Egyptian initiation, as we may term it, was into the mysteries of Isis. What its particular import was, has never been published. To the Neophyte she said: "I am the personification of universal Nature, the parent of all things, the sovereign of the elements, the primary progeny of time."

Plutarch states that on the front of the Temple of Isis was placed this inscription: "I, Isis, am all that has been, that is, or shall be, no mortal hath ever unveiled me."

Science cannot explain the simplest facts of Creation. No one can fathom the mystery concealed in an apple seed or a grain of corn.

Thus we may conjecture that the Isiac mysteries were descriptive of alternate burning and dying processes affecting all created objects.

Higgins stated that during the mysteries of Isis there were celebrated the misfortunes and tragical death of Osiris, in a sort of drama for the benefit of the Neophyte. Apuleius, who had been initiated in all of them, asserted that the initiation into the mysteries of Isis was celebrated as bearing a close resemblance to a voluntary death.

The Mysteries of Serapis constituted the second degree of the Egyptian initiation. Of these rites we have but a scanty knowledge. Herodotus is silent concerning them, and Apuleius, calling them "The nocturnal orgies of Serapis, a god of the first rank," only intimates that they followed those of Isis, and were preparatory to the last and greatest initiation.

Serapis is said to have been Osiris while in Hades; and hence the Serapian initiation might have represented the death of Osiris, but leaving the lesson of his resurrection for a subsequent initiation.

In the mysteries of Osiris which were the consummation of the Egyptian system, the lesson of death and resurrection were symbolically taught.

There is also an astronomical interpretation of the legend which makes Osiris the Sun and Typhon, who symbolized the rigors of Winter which suspends the fecundating and fertilizing powers of the Sun or destroys its life, to be resurrected by the return of invigorating spring.

Into these mysteries of Creation Herodotus, Plutarch and Pythagoras were initiated in Egypt, and the former two have given brief accounts of certain phases of them. But their knowledge must have been limited, for, as Clement of Alexandria stated, the more important secrets of the mysteries were not revealed even to all of the priests, but only to a selected number of the highest.

According to the Crata Repoa, the Neophyte went thru seven degrees: 1. Pas-tophoros. 2. Neoceros. 3. Melanophoros. 4. Kistophoros. 5. Blalhate. 6. Astronomos. 7. Prophets.

The first degree was devoted to instruction in the physical sciences; the second, to geometry and architecture. In the third degree, the Neophyte was instructed in the symbolical death of Osiris, and was made acquainted with the hieroglyphical language. In the fourth he was presented with the book of the laws of Egypt, and became a judge. The instruction in the fifth degree was dedicated to chemistry, and of the sixth to astronomy and the mathematical sciences. In the seventh and last degree the Neophyte received a detailed explanation of all the mysteries, his head was shaved, and he was presented with a Cross, which he was constantly to carry, a white mantle, and a square head dress. To each degree was attached a word and a sign.

It was the profound, positive and earnest faith of the ancients in the invisible and spiritual which led them to blend in this manner, so foreign to our modern practice of thinking, the doctrine of science with that of religion. Their science was their religion and their religion was their science.

Here we fall far below the Ancient Heathens. We have divorced science and philosophy from religion, and regard them as quite different and distinct things, the deplorable results of which appear in our modern systems of education, which are entirely material, and end in skepticism.

The ancients contemplated the Universe from the scientific view point. All the phenomena of life, all the motions of the astral bodies, the whole stupendous spectacle of the world, revealed to them the work and presence of an unseen and universal intelligence. The Mysteries were established for human instruction; and there all the sciences were studied with reference to a higher realm of thought.

CHAPTER 20

PURPOSE OF LIFE

We said in Chapter 11 that each day before the academy of Hypatia, daughter of Theon the mathematician, a long line of chariots stood, and her lecture-room was filled with the wealth and fashion of Alexandria, to hear her discourses on those burning questions which men in all ages have asked.

Many persons have asked us the question, WHAT IS THE BASIC PURPOSE OF LIFE? We are in our 91st year, have read all the books in our own search for a logical answer to that question, and have found none.

We have found, to our surprise, that the teachers, professors, lawyers, doctors, anthropologists, biologists, psychologists, physiologists, pathologists, theologians and scientists are all in the same boat with the common man at this point, searching and see-ing for an answer to that question.

All questions have answers, and that question has an answer, and we propose to present it, based on the known laws of Creation.

Because of the gross ignorance of modern science relative to the facts of Creation and its powers of performance, the question is improperly postulated.

Life is just a name applied to the Universal Power that animates all created objects, from weeds to trees, from bugs to birds, from mice to men.

It is the same power in all instances. All created objects are the product of the same creative force, and are composed of the same universal substance.

In general, the force is called Vital Force, and the substance of which created objects are constituted was arbitrarily subdivided by the Ancient Magi into four elements, termed Fire, Air, Water and Earth. To learn more about these the scholar should read our work titled "THE BREATH OF LIFE AND THE FLAME DIVINE."

The ancients did not use the word Science. It may have been unknown to them. In its place they employed the more correct term Magic, and the Ancient Magi were Ancient Scientists. The work of Creation is so magical in its nature and performance, that modern scientists are unable to expound it.

In "The Breath of Life and The Flame Divine" we considered the nature of the animating force usually called Life. We cited its origin, its nature, its point of entrance into man's body, and the marvellous system of channels in the body thru which it does its magical work.

It's all such a mystery from start to finish, that science has gone so far as to declare that there is no definite Animating Force, alleging that what we call Life is the physico-chemical processes of the body.

The leading scientist of this century, Dr. Alexis Carrel, referred to this stupid nonsense as a "childish conception" of the Life of the organism (Man The Unknown, 1935, p. 108).

The Christian World calls this Animating Force God, but knows nothing and cites nothing definite as to the nature and location of this God. It utterly ignores the statement in its own Bible that this GOD IS A CONSUMING FIRE, and that his kingdom is located within the body (Luke 17:21; Heb. 12:29 etc.).

That is the God we have considered in our work titled "THE BREATH OF LIFE AND THE FLAME DIVINE."

The Christians pray to their God as a great man with whiskers, sitting on a cloud somewhere in the sky, ruling the world with a rod of iron.

The Ancient Magi were not so stupid. They found some of the facts of Creation, upon which they built their philosophy, and had their feet on solid ground. They regarded the SUN as the source of the force that animates all created objects, including man, as stated in Chapter No. 12.

Sun and Fire worship was the first religion of which the world has any accurate account. It was imported by the Masters of Atlantis into the land of Egypt before that country had a name.

The experience of thousands of years signify that the Ancient Magi were right in regarding the Sun as the source of the Animating Principle. For without the Sun to provide Light and Heat to this little planet called Earth, its surface would be as barren as a rock.

And so the Sun was logically the Supreme Fire God of the Ancient Magi, and they had valid reasons for worshipping the Sun in that capacity. And in the land later called Egypt they built magnificent Temples of Solar Worship.

These were the great Sun Temples that were demolished in the 4th, 5th and 6th centuries A.D., by the Roman Army when Christianity was being developed, to succeed the ancient system of science and philosophy.

We now come back to the question, WHAT IS THE BASIC PURPOSE OF LIFE? That question should refer to Created Objects and not to the Animating Principle.

The entire purpose of all Created Objects, including man, is to carry on forever the universal work of Creation. And for that purpose they are all endowed with the power of Secondary Creation.

And so, when Created Objects, including man, have performed their ordained purpose in Life, that of procreation, their work is finished, they expire, and their bodies disintegrate, return to the universal substance of which they were made, and disappear in the air as invisible vapor.

But at this point we encounter a certain law, well-known to the Ancient Magi, but unknown to the Christian World and its clerics and scientists.

The principle part of Chapters 5-8 in his Epistle to the Romans, accredited to the Apostle Paul, but which seems to have been written by Tertius (Chap. 16:22) and which is seriously garbled and interpolated as it appears in the Bible, was devoted to this particular subject and was the cause of much worry.

The essence of this law is to the effect that the existence of Created Objects may be extended and promoted by preventing the regular performance of the procreative process.

For instance, by nipping off the buds of flowers and thus preventing them from blooming and seeding, they will live longer because they have not performed their ordained purpose in life.

The Ancient Magi knew this, and it formed the basis of the great Edenic

Allegory, to the effect that in the day thou eatest thereof (exercise the procreative function, dying) thou shalt surely die (Gen. 2:17).

The principal part of the teaching of the Ancient Magi, fragments of which run all thru the Bible but their meaning not understood by the clergy, was devoted to this great subject of Life.

The last book of the Bible, Revelation, utterly misunderstood by the clergy, and almost omitted from the Bible, deals with a certain phase of this subject in the greatest allegory ever written, and is expounded in our work titled "AWAKEN THE WORLD WITHIN."

The Bible indicates that the inhibition of the procreative process prolongs man's life-span. It appears in Chapter 11 of Genesis, that when man did not perform the procreative function until he was 100 years old, he lived almost a thousand years; and when he began to procreate before he was 30, he expired in less than 150 years.

As time passed and man declined more deeply into the mire of sexualism, his conduct hastened the development of his procreative powers, and greatly decreased his life-span.

And now for the answer to the question, "What is the basic purpose of life?"

To procreate and thus carry on the regular work of Creation, and then to expire when the purpose has been performed.

CHAPTER 21

GOD OF LOVE

When the state of Puberty arrives the God Of Love appears. In ancient days, and even now in the case of primitive tribes, this event was celebrated with festivals, described in many books that deal with the subject.

Frequently, not even the parents are aware that their son has become a man, or their daughter has become a woman. The silence of the dark hallways and basements, cover like a cloud, the development and awakening of a great Force in the body that changes and intensifies life.

In this chaste hypocrisy, certain things in the work of Creation are not evil as we are taught to believe. Maybe herein lies a sign, an unconscious intimation, of a better age to come. But in modern times, no longer are people savages enough to go naked, or virtuous enough to idealize nakedness, and we do not notice nor celebrate the appearance of Puberty as the ancient people did.

On the other hand, many races, more uncivilized than we, salute the Dawn of Love with festivals and rites which are of the utmost importance for the study of comparative psychology.

As an example of these celebrations and customs, we will make a brief visit to the Australians and Kaffirs. When Kaffir girls become eligible for marriage, they are inducted into the circle of women to the accompaniment of ceremonies which the most modest missionary Nauhaus does not describe. He merely says they give themselves up "to the wildest extremes."

When the Kaffir girls reach womanhood, they are forced to submit to an inauguration. A matron assembles several girls, takes them to the river and has them lie among the rushes. She presides at their education, which lasts from six weeks to six months, and instructs them in the female arts and handicrafts.

During this period, the girls must remove all their clothes and rub their nude bodies with ashes and mud. They must make for themselves a covering of rushes and a necklace and girdle of calabash seeds, in order to assure themselves an equal fecundity with the calabash plants.

From time to time the girls dress themselves like men. They may also choose fantastic costumes, swing weapons and sticks, and cut many capers. Everything is permitted. It is wise to evade them, for they are even allowed to kill a person and go unpunished.

The girls shave off all the hair on their bodies and pass the last night of their novitiate singing, whistling and blowing on reeds. Afterwards they build a big fire and burn their clothes of grass and dance nude around the bonfire, clapping their hands and stamping their feet.

The next morning they bathe themselves, wash off all the dirt, and paint their bodies with a red dye, cover their bodies with a pomage that makes the skin glisten and return to the village, where they are received with shouts of joy.

One of the girls is chosen queen. She in turn chooses a young man as king. All the other girls likewise select companions for themselves. No girl is allowed to remain alone. If a girl is too shy to select a companion, it is the duty of the matron to pick out one for her.

The main thing is they amuse themselves. This is a hymn of love. If any of their loves bears fruit, the parents of the guilty lover offers cows to the family of the girl and to buy the girl with the understanding that she will not be too expensive. In the worst event, they purchase the child if the maternal grandfather does not desire to keep the child for himself.

When a girl has menstruated for the first time, she is carried into a cabin reserved for this purpose, and from that time on until she belongs to a man, she is called a virgin.

Only three girls are allowed to live together in one of these houses. They are entrusted to a woman who instructs them in the arts of love.

This virginal recluse lasts some four weeks, but by the will of the parents or by the girls own desire, this period can be extended for a longer time.

When this hermitage is finished, the girl goes to the river and washes her paints off and anoints herself anew. In curious dress and decoration she is accompanied home in triumph by her companions. Songs, music and indecent dances celebrate this inauguration of womanhood.

Practically all Australian tribes permit men to marry only after they have been initiated by priapic rites. Sometimes the tortures to which they are submitted are so cruel that they undermine their health or even kill them outright. It is believed that this institution was motivated by the same purpose as that of the Spartans; a premarital virility test to protect womanhood against catastrophe.

The young men also must go thru various ceremonies as well as the girls, but we lack the space here to tell the story. How strange that we "civilized" people with our greater knowledge and understanding, fail to appreciate in any apparent fashion the glorious appearance of radiant manhood and womanhood.

These are the subjects that occupied the attention of the Ancient Magi who wrote the scrolls from which the Bible was compiled. But the biblical makers made their book for a different purpose, and for that reason they garbled and interpolated the text of the scrolls.

CHAPTER 22

THE GREAT GLANDS

We modest, hypocritical people, so ignorant of the laws of Creation affecting our body, so illiterate as to the Great Glands and their powerful influence upon the development of man's mental powers and demeanor, who blush at the sight of lingerie or at certain words concealed between the dark covers of an unabridged dictionary, know almost nothing in this field of knowledge where we should be scientists.

Even the vaunted medical schools know very little as to the effect on body and brain of the substances elaborated by the gonad glands, to which we devoted considerable attention in our work titled "SACRED WISDOM OF THE ANCIENTS" (later given the title "Living Fire, God's (Health) Law of Life").

The most sacred glands of the body are the GLANDS OF CREATION, and the most sacred function of the body is the production of progeny. For that is the Purpose of Life as stated in Chapter No. 20.

We declared in the preceding chapter that PUBERTY brings into action the GOD OF LOVE.

At Puberty the testicles begin to elaborate two entirely distinct substances. One, called The External Secretion, has been known for a long time. The other, the Internal Secretion, was only comparatively recently discovered by science, altho it was known for thousands of years to the Ancient Magi. This Internal Secretion has inspired ancient hymns and celebrations because it exerts upon body and brain such profound influence and causes man to live in another world.

We lack space here to consider the various angles of this highly important subject, and must confine our discussion to a certain phase of it.

Two thousand years ago it was known in human history to be a common practice in Western Asia for boys who were born in bondage, or sold into bondage, to be castrated. Such boys were sometimes brought by the hundreds as part of the spoils of an aggressive war and sold into slavery. As a rule these boys were castrated before they reached the age of puberty.

The men who had brought the boys in, knew from experience that if they were not desexed, when they reached their young manhood they would rise up and demand their liberty, and to regain it they would fight to the death. And such slaves were neither profitable nor safe to own.

And so the men who owned these boys as mere chattels, simply had them castrated knowing that when they became adults they would be just as docile as beasts of burden.

To show what it means to deprive the body of the secretion of the testicles, these eunuchs of the Orient, who were castrated before puberty, may be described as flabby-muscles, squeaky-voiced, beardless, namby-pamby molly-coddles, whose temperament manifested qualities of cringing servitude and lack of initiative.

These desexed creatures are as different from a virile man as the gelding is from the stallion. The secret of this difference is easily to be found in the fact that the eunuchs have been deprived of the great benefit of the spermin elaborated by the gonad glands, the leading glands of the body.

The application of all this to the adolescent young man is very evident. From the time the youth passes into his adolescence, his body receives every minute of its life the internal secretions of the testicles into the blood, which is carried to the heart and sent out in a pulsing stream thru the arteries to every tissue in body and brain.

This substance, the spermin, is carried into the central nervous system, to the spinal cord, to the medulla oblongata, to the brain, and as a result, the nervous system exhibits new functional attributes. The boy begins to act like a man; to think like a man; to do big things in a man's way; to think better things in a man's way; to make ambitious plans in a man's way -- and he is a man. There is new light in his eye, and it comes from the kindling fire of manhood. He begins to see visions of great things out in the world to be done; and he is ambitious to get out and do them.

This is only a small part of the story. More of it is told in our work titled "AWAKEN THE WORLD WITHIN." For this is the vital substance that awakens the world within.

This is the little-known factor that makes such a difference in men -- the difference between the Master and the common man of darkness. This takes us right back to the Garden of Eden allegory. In the act of masturbation, fornication, procreation, in the consumption of the Forbidden Fruit, the body and brain lose most of the great benefit of the spermin.

During these various stages of sexual stimulation and excitement, the gonads are actively secreting millions of nascent spermatozoa, which, being released, are hurried along, partly by their own flagellate movements, and partly by the action of the scillia in the ducts of the epididymis and the peristaltic contraction of the vas deferens -- hurried along the vas to the ampulla.

If the period of sexual excitement extends over fifteen to thirty minutes, the whole duct system from the epididymis to the ampulla becomes gorged with secreted gonad products.

This secretion consists of active motile spermatozoa, of spermatic granules, and of mucus. The latter is secreted by the ducts of the epididymis and vas deferens, while the testicles furnish only the spermatozoa, the spermatic granules and a small amount of fluid, just enough in quantity to float the spermatozoa out of the testicles into the ducts.

At the moment of sexual orgasm there occurs what is known as the emission of semen. In this act the whole contents of the ampulla, the vas deferens, testicles and epididymis, the contents of the seminal vesicles, the contents of the ducts of the prostate gland, are all poured out, by a spasmodic muscular contraction, into the urethra, and, by the contraction of the walls of the urethra, forced from the tube thru the mouth of the urethra.

Thus, in the act of emission, there is an intimate mixing together of the three components of the semen, viz., that from the testicles, that from the vesicles, and that from the prostate.

The conservation of these substances, most precious of the body in many respects, by refusing to masturbate, fornicate, or procreate, is what makes the marvellous difference in men. Conservation is the path to mastership, seership, better body, better brain, better health and longer life.

An important phase of this subject is dealt with in the great allegory in the last book of the Bible, and this is the real story to which the esoteric message in the Bible is devoted.

This story begins in the second chapter of Genesis, runs all thru the Bible, and ends in Revelation. This was the religion of the Ancient Magi. It was based on Man, the God of the Earth, the greatest organization of force and matter known and unknown. It involved the Sun as the Giver of Light and Life, and had nothing to do with the anthropomorphic God invented by the priesthood.

CHAPTER 23

CHASTITY

Knowing something about the strength and sacredness of the God of Love, we understand how natural it was for the Ancient Magi to devote to this divine subject the great allegory in Genesis.

For nothing occurs in the entire life of terrestrial man to affect him more than the blooming in his body of the power to duplicate the mighty work of Creation.

We noticed in Chapter 19 the Purpose of Life. We saw that created objects have a specific duty to perform. When that duty has been finished their work is done, and they expire. And so the allegory warned man of this fate by describing the result that would logically follow the exercise of the procreative function.

The most precious substance of the body is sacrificed to promote the work of Creation; whereas if that work is deferred so the body may longer enjoy the benefit of that vital substance, it means extended life for man upon the earth.

but the strength of the creative urge of the body was too much for man to master. And so instead of conserving the precious FRUIT for his own personal gain, he submitted to the power of the God of Love, and shortened his days as the result of his work.

Forty years ago, before the birth of the present generation, we wrote a great course of 85 lessons on this subject, titled SECRET OF REGENERATION, the price of which was \$25.00. It was sold out and long out of print, but to meet the incessant demand, Health Research, P.O. Box 70, Mckelumne Hill, California 95245, has now republished it at \$20.00.

The Roman State Church has directed the course of human affairs and dominated the history of this civilization for sixteen hundred years. In Europe, for a thousand years the lordly prelates, with their unbounded temporal power and possessions of the highest princes, joined to the exclusive pretensions of the Church, made war and peace, and were sovereign in all but name, owing no allegiance save to emperors whom they elected, and to popes whose cause they shared.

In the gradual transformation thru the ages of the Essenic and Ebionic simplicity of the magnificent sacramentalism of the Clements and the Gregories, the Church has felt itself obligated to find or to fabricate in its early records, some precedent for every innovation. And accordingly its ardent polemics in more modern times have endeavored to show that celibacy of its ministers, if not absolutely ordained, at least was practiced from the earliest period.

The Church Fathers knew the remarkable value of the vital essence of the body that is sacrificed in the process of Secondary Creation; and they wanted their ministers to conserve it and become greater leaders.

The Law of Compensation rules every human act. For every gain there is a loss, and for every loss there is a gain.

In ancient times when a place of settlement was selected, the first stone to be laid was the Stone of Sacrifice. In the ceremonies of Initiation into the Ancient Mysteries, the Neophyte had to sacrifice forever the duty of procreation. For he gained the value of the essence of the body consumed in the process of procreation.

The ancient ceremonies always had a symbolical meaning. They related to the divine work of Creation, and the meaning was understood by the esoteric.

The truly great men of every age have been those who realized the value of conquering the God of Love. And that was the basic secret of their greatness.

Much unnecessary logic and argument were expended on this delicate subject, since the demand which arose in the Reformation for clerical marriage forced the champions of the Church to find scriptural evidence for the canon which enjoined chastity.

No one did more than Jerome to impose the rule of Chastity upon the priesthood. And in the 12th and 13th centuries, Giraldus Chambernais, whose orthodoxy was unquestioned, and who, as Archbishop of St. David's vigorously sought to enforce upon his recalcitrant clergy the rule of continence.

Commerce between the sexes was strongly denounced as pollution degrading to the Soul, and the best offering which a worshipper could bring to the Deity was a Soul absolutely free from all traces of carnal lust.

Then another degrading proposition arose. Some authorities contended that the policy of Celibacy promoted by the Church was responsible for the disgusting practice of Sodomy among the clergy. But others came forward with evidence to show that a natural tendency of homosexuality appears in some people, and they have no inclination to conquer it, perhaps because of ignorance of the degenerative consequences.

Also, these authorities cite biblical evidence to show that the Jewish-Christian system was actually founded on Homosexuality. As everything was done and adopted to make the system attractive and successful, Homosexuality was favorably considered and received.

Then came the great Apostle Paul; and in his epistle to the Romans he mentions the practice of Sodomy as tho it were very common. He said:

"God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Rom. 1:26, 27).

Then we find the Zodiac enters into the picture, indicating that Sodomy is the effect of certain astral influence on humanity of various zodiacal signs. This was known to the ancient astrologers, showing how carefully they worked out this phase of Creation in their studies.

They discovered that a New Age in man's life begins with each of the four Cardinal Signs in 25,920 years, a Cosmic Day - that in every 6480 years the Vernal Equinox comes to one of them. That is followed 2160 years later by its moving into the mutable sign, and 2160 years after that, by a fixed sign.

In the cardinal or active sign, there is a flowing forth of unusual energies. In the mutable they meet with resistance, or humanity is forced to learn thru bitter experience. In the fixed sign they arrive at a definite understanding.

The last cardinal sign of the equinox in this circle was Aries, giving rise to the Aryan man, the Plunderer. Then the Earth passed into the battle-field of

Pisces, or Armageddon. Now the Earth is entering the Aquarian Age, mentioned in the Bible as the sign of the SON OF MAN (Mat. 12:8).

That is the esoteric reason why the gospel Jesus always referred to himself as THE SON OF MAN (Mat. 8:20, etc.).

And the present time is the Homosexual Age. For Aquarius and/or its ruler, Uranus, is responsible for the phenomenon. And only the Homosexual is capable of properly evaluating the dual sexes, which, to each other, are irreconcilable.

And signs of the Homosexual Age are appearing all thru the land. Newspapers and periodicals contain many accounts of the unusual sexual activity in the case of the younger generation that is more directly affected.

The biblical makers permitted some signs of homosexuality to appear in the Bible. David is the leading character in the Old Testament. In the 18th chapter of I Samuel the account appears of an affair between him and Saul's son Jonathan:--

"The Soul of Jonathan was knit with the Soul of David, and Jonathan loved him as his own Soul."

Then in the 26th verse of Chapter 1 of II Samuel appears the weeping of David over Jonathan's slain body:--

"I (David) am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of woman."

Jesus is the principal character in the New Testament; and the only person whom it is definitely stated that he "loved" was John. The account of a confession of the intimate relationship appears in the 19th Chapter of John, 26th verse:--

"When Jesus therefore saw his mother, and the disciple (John) standing by, whom he loved, he saith unto his mother, Woman, behold thy son."

What was it that took place between them to make them "brothers?" Was this same practice pursued within the secret orders? Was that the reason for their secrecy? Was not Jesus a member of the strange order of Melchizedek (Gen. 14:18)? Are not the Holy Orders within the Mother Church conscious or unconscious Homosexualists? And what about the priesthood? Were the priests not intended to show the way to the rest? How could they do it if they were not Homosexualists?

This line of thought takes us directly back to the great institution which ruled the race before it was succeeded by the Roman State Church. And this is the reason why the great order of the Ancient Mysteries was destroyed with the birth of Christianity.

An applicant for initiation in the Ancient Mysteries had to present reliable evidence to show that he was not a Homosexual and had completely conquered carnal lust.

When the emperor Constantine applied for initiation, his application was rejected because he refused to furnish evidence to prove that he had mastered the God Of Love power in his body. This made him angry and he vowed he would destroy the institution. And that he did.

Revelation is devoted to a certain phase of this subject. That's another reason why the great allegory called Revelation is such a mystery. It deals with the

ritual of Initiation in the Ancient Mysteries, and in one place this is what it says about the Neophyte:

"And I saw, and behold a White Horse; and he that sat on him had a bow, and a crown was given to him; and he went forth conquering, and to conquer" (carnal lust) (Rev. 6:2).

An ancient secret appears here, known to the Church Fathers, but mentioned in the Bible in such heavily veiled terms, that just a few of the leading occultists can understand it.

Here is the secret: When a man's testicles were incinerated with a red-hot poker to make him sterile and to eradicate all traces of carnal lust, the ceremony was called "baptism by fire". The Bible says, "He shall baptize with.. ..fire" (Mat. 2:11).

The symbols and allegories in the Bible conceal a strange story as to the practices and customs of ancient people they cannot be understood by the exoteric because they were not written for that purpose. Neither were they written to account for any worship to some strange and unknown God. That twist of the Bible is the work of the priesthood, and the purpose of that twist was to exalt the priesthood and enslave the masses.

CHAPTER 24

THE CHRISTIAN GHOST

The Christian World knows not that a Hidden Ghost plays a leading part in the performance of an important phase of its system. All efforts to uncover the Ghost and expose its work have been vigorously opposed by the Mother Church of course. It has destroyed so completely all writings by the Ghost and about the Ghost that what was actually written regarding the Ghost will never be known.

We have discovered that this Ghost was the subject of what Philostratus wrote; and there is clear evidence of suppression, more or less considerable in extent, all thru the writings of Philostratus concerning this Ghost, and a gap of twenty years in the Life of the Ghost which covers that part when the Ghost was most active, and gained much of his remarkable renown as a prophet, a preacher, a medium and a performer of miracles.

Most significant of all, this empty gap covers nearly the whole period of what is recited in the four Gospels as the work and teaching of Jesus.

Had the Memories as to the Life of this Ghost by Damis, and the biography of this Ghost by Philostratus, come down to us as they were written, there would not now be a vestige of Christian superstition and supernaturalism extant.

The work by Damis was completely destroyed, and the work by Philostratus so seriously mutilated and interpolated, that many factors in the work of the Ghost will never be known.

But sufficient evidence has been recovered to show that this famous Ghost became the Jesus of the Gospels, the Paul of the Epistles, and the John of Revelation. That is enough to indicate that this Ghost was an extraordinary man.

Due to the amazing manifestation of the spiritual powers of this Ghost, which the inhabitants of Jerusalem had heard about, the visit of this Ghost to that city was hailed in the fashion in which it was alleged that the visit of Jesus was hailed,--with hosannas and songs of praise to one who came in the name of the Lord.

Nine epistles had been given to this Ghost by Phraotes of Taxila, between Babylon and India, and this Phraotes was a satrap in those days. A satrap was a ruler of a religion. Those epistles contained all that is covered by the present epistles alleged to have been written by the biblical Paul.

The facts recovered show this Ghost retired to the isle of Patmos and stayed there during the years 69 and 70 A.D. While he was there, he copied and edited a certain Hindu scroll which, in the course of time, became the book of Revelation in the New Testament.

After the gospel Jesus had been invented in the Nicean Council in 325 A.D., the Church went into action and burnt all writings that could be found, covering the first three centuries, and which mentioned this Ghost as the great Spiritual Leader of the First Century A.D.

That was the main reason why the ancient libraries were burned, including the famous Alexandrian, which was burnt under the edict of the Emperor Theodosius.

However, the chief Librarian was warned of the plot to burn the library, and gathered up and removed some of the most valuable writings, and sent them to Arabia

for safety. Among these was the Life of this Ghost written by Philostratus.

From the time of the burning of this library until the suppression of Blount's first English translation of the Life of this Ghost, the Church had made constant efforts to destroy this work, but failed.

During the long period of the Dark Ages, this work concerning the Ghost was preserved by the Arabs. It was not introduced into Europe until the early 16th Century, when it was immediately put under ban by the Church.

The biography of this Ghost was not permitted to be published in Europe until 1501, when Aldus Manutins printed the first Latin edition. Then it was not until 1680 that Charles Blount made the first English translation of the first two of the eight manuscripts written by Philostratus.

Blount's notes on what he translated raised such a storm on the part of the Church, that in 1693 the translation was condemned by the Christian Fathers and further publication prohibited.

As to the shocking effect of Blount's translation, F. A. Campbell wrote:

"Fierce passions were let loose. Sermons, pamphlets, and volumes descended upon Blount like hailstones and fireballs, and his adversaries did not rest until the Church had forbidden him to publish the remaining six manuscripts.

So excited was the clergy by the translation into the modern tongues of Europe of the Life of the Ghost, that it cast discretion to the wind, and floundered into the very bog from which it was trying to escape.

In 1809, when the power of the Church had begun to weaken, Edward Berwick was bold enough to make the first complete English translation of the life of the Ghost. And the Church burnt the books so fast, that in 1907 two London bookshops of world-wide reputation searched and advertised without success for a copy.

And what do modern encyclopedias say about this mysterious Christian Ghost? Just one short paragraph, and here it is:--

"The narratives of his work are so full of the miraculous, that many have regarded him (the Ghost) as an imaginary character. The work of Philostratus, composed at the instance of Julia, wife of Severus, is generally regarded as a religious work of fiction" (Ency. Brit. Vol. 1-2, p. 188).

And thus is the world deceived by the censored histories and encyclopedias in which we search for facts and find false statements.

Tillman L. Martin said, "History as taught in conventional schools, colleges and universities, is a conventionally agreed-upon pack of lies" (Search Magazine, p. 52).

Ancient histories contain many accounts of the Ghost and his work, but they do not even mention the name of the gospel Jesus. He was unknown.

The Ghost did much preaching and writing in Ephesus. And to make certain the destruction of his writings and all trace of him around that city, history states that "none of the ancient cities have been so completely destroyed as Ephesus."

There could be no better evidence to prove how much the Church Fathers feared

the work and memory of the Ghost, whose Life and Work they used as that of their mythical Jesus, and whose writings they used as the Pauline Epistles and the book of Revelation.

In his book titled "Candid Words To The Christians," Guericke declared that the history of the Ghost was the original of the stories of Jesus, which, with the Epistles and other writings of the Ghost, formed the basis of the scriptures that were used to make the New Testament.

Hierocles, proconsul of Bithynia and Alexander, boldly charged that the history of the Ghost was the original of the stories of Christ Jesus, which, together with the letters and other writings, interpreting yet older writings, by that great Ghost, formed the foundation of the Christian scriptures as finally adopted by the Nicean Council.

These things caused the Church to put to work every means that would help conceal the Christian fraud. The proclamation by Hierocles was destroyed by Eusebius, as were also the original accounts of the Ghost. But the reply by Eusebius has come down to us, and we can judge from it as to the nature of the charges made by Hierocles.

And now for the revelation and identification of this famous, mysterious Ghost, Who was he? That story we related in our work titled "Mystery Man of the Bible."

This Ghost was Apollonius Tyaneus, and appears in the Bible as Paul of Tarsus, the Missionary to the Gentiles.

In another place we stated that Paul of the Acts and Paul of the Epistles were two different men. That evidence also indicates that he was a mysterious character, and to know his story is to learn who the real Jesus was.

Christ Jesus is regarded as the chief character in the New Testament. But the evidence of history does not support that opinion. When we compare the work and the writings of Paul with the work of Jesus, it is clearly seen that Paul stands out as the leading character.

We stated that the Acts deal with the Missionary Work of Paul. When that work is joined to his Epistles, it plainly indicates that Christianity is based on the work of Paul and not on that of Jesus. And if we could learn more about Paul it might reveal surprising facts.

For the majority of the Apostles, their work was, as it were, anonymous and done in common, leaving no personal trace beyond a bare name, and even the name is questionable and surrounded by legend.

But this is different in the case of Paul. Not only are we in undoubted possession of several of his authentic writings, but his genius and passion have inspired them with an intensity of life which renders them the free and spontaneous revelation of his very soul - one of the most powerful and original that ever appeared in history.

True, the beginning and the end of his life are involved in obscurity. But thanks to his Epistles on the one hand, and the detailed narratives of the second part of Acts on the other, we have a vivid light thrown upon a period of more than twelve years in the very midst of Paul's career, in which his personality appears with wonderful distinctness.

Starting from this luminous center, we are enabled, by means of historical and psychological induction, to trace the main tenor of his life with a fair amount of certainty. For this purpose, dates, places and external things are of minor importance.

The evidence shows that Paul was a missionary and a preacher. His mind followed the guidance of circumstances equally with abstract logic. It developed originally and spontaneously, in response to the demand for new solutions or deductions made upon it by the course of events.

His great Soul knew no repose. The thinker kept pace with the missionary; mind and will were at equal tension, and within and without there was displayed the same ardour and the same energy.

The Gospel that Paul preached to the "heathens" had to be freed from Judaism, and justified to the Christian understanding by experience and by Old Testament exegesis.

According to the Bible, his historical career ends at the year 63 or 64 A.D. The writer of Acts leaves him in prison in Rome two years after he had entered it. From that time on we know nothing of him so far as the Bible is concerned.

Did he perish in the burning of the city (July A.D. 64)? Or in the persecution which followed? Was he released? Did he go to Spain as he intended? Did he return to Rome, to die on the same day as Peter in 67 or 68 A.D., according to church tradition?

Paul's apostolic career, according to the Bible, covered about thirty years, and it falls into three distinct periods.

The Genesis of Christianity is lost in obscurity. For the period that elapsed between the alleged death of Jesus and the conversion of Paul, of which we do not even know the length, we have no information beyond that afforded by the disputed record given in the Acts of the Apostles.

Paul never heard of Jesus. He never referred to him nor quoted him. He did not preach the doctrine of Jesus. We know that from what he said. He declared:

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached (for thousands of years) to every creature which is under heaven; whereof I Paul am made a minister." (Col. 1:23).

There is the biblical evidence to prove that the gospel preached by Paul was far older than the gospel the Church attributed to its Jesus.

And now to conclude this discussion with more data about Apollonius. Of the great things said and written about him, we quote this one:

"The Oracles at Colophon, Didyma and Pergamun hailed him as a sage. All traffic and all industry stopped when he appeared at Ephesus. Deputations from many cities invited him to visit and advise them" (Mystic Rebels, by Harry C. Schnur, 1949, p. 41).

Dr. John H. Manas, leader of the Pythagorean Society of America, wrote a book titled "The Truth About Religion," published in 1957, a complimentary copy of which he sent to us July 14, 1960, in which he wrote this message: "To my good

friend and Brother in Truth, Dr. Hilton Hotema, with all good wishes" -- Dr. John H. Manas.

Dr. Manas dedicated the book to Apollonius, with this statement:

"The great Pythagorean Teacher and Divine Philosopher. His birth was accompanied by miraculous circumstances. The god Proteus, 'who knows both past and present,' made annunciation to his mother that the child she was going to bear would be like him (Proteus) and become a benefactor to humanity. At his birth in Tyanna, a Greek city of Cappadocia, in Asia Minor, wonderful omens occurred, attesting to his divine origin.

"Apollonius traveled and preached in Greece, Palestine, Syria, Egypt, Rome and India. He admonished his disciples to live a pure life, and be devoted to the service of God and their fellow men.

"More than 300 temples were erected and dedicated to Apollonius. He performed many miracles, including the raising of the dead. He was summoned to go to Rome and be tried for treason before the Emperor Domitian.

"At the trial Apollonius declared: 'For thou shalt not slay me, since I tell thee that I am not mortal.'

"With these words, Apollonius vanished into thin air from the chamber before the amazed eyes of the Emperor and of his Court, and teleported himself 200 miles away from Rome to Puteoli, where a Greek ship was waiting to take him back to Greece."

Regarding the death of Apollonius, Schnur wrote:

"At this point Damis' Memoirs ended, and the death of Apollonius remains mysterious. Philostratus related some legends that pious faith wove around the saintly sage's departure from earth.

"One of these is a story of a blithe ascension to Heaven, like that of Elijah. At midnight, they said Apollonius entered the temple of Dictynna in Crete. As the gates closed behind him, a chorus of maidens was heard to sing, 'Arise, ascend to Heaven.' And he was seen no more.

"No sepulchre or cenotaph of Apollonius was ever known or found; and his unquenchable Spirit continued to inspire the dreams and visions of all his followers with his sublime message: THE SOUL IS IMMORTAL; THERE IS NO DEATH" (p. 73).

The friends and followers of this man called him Pol. The biblical compilers changed it to Paul. And all the evidence clearly proves that he was the real Jesus of the Gospels, the Paul of the Epistles, and the John of Revelation.

The Mother Church discovered Apollonius and his work and made him the Father of Christianity under the false name of Jesus, and then tried to destroy all the evidence so the world would never know the truth.

The GENESIS OF CHRISTIANITY is clouded in such deep mystery that we have worked for seventy years trying to solve the problem. We have searched to identify the character who played the part of Jesus in the Four Gospels, for it is certain that some man performed that role.

The name Christ Jesus was unknown until after the Nicean Council in 325 A.D. The name appears in no writings until after that time. Farrer, in his Life of Christ, is forced to concede and deplore the dearth of evidence as to the subject of his pen. He wrote:

"It is amazing that neither history nor tradition should have embalmed for us even one certain or definite saying or circumstance in the Life of the Savior of mankind, except the comparatively few events recorded in the four brief biographies."

Our long search to solve the mystery was not in vain. We discovered that a hidden Ghost played the role attributed to Christ Jesus. The Mother Church found that Ghost in its searchings for a famous character to become the Savior of humanity. And then to destroy all evidence that revealed the real identity of this man, the work of destroying ancient scrolls and burning libraries took place.

And here we encounter another surprise. The chief librarian of the great Alexandria Library was informed of the plot to burn his building. He hastily collected some of the most precious scrolls and sent them to Arabia for safety. Among these was one that described the life and work of this famous man who became the Jesus of the New Testament.

During the long period of the Dark Ages, this scroll concerning the Ghost was preserved by the Arabs. It was not known in Europe until the early part of the 16th Century, and it was quickly put under ban by the Church.

No one in Europe was permitted to publish this scroll. But in spite of the Church ban, in 1501 Aldus Manutins printed the first Latin edition of it. As Latin by that time had become a dead language, no one could read it. Then in 1680 Charles Blount printed the first English translation of the first two of the eight manuscripts of the scroll.

Blount's comment on what he translated raised such a storm on the part of the Mother Church, that the translation was condemned and further publication of it was prohibited under severe penalty.

1967 Hotema started to Sunday School - he went regularly until he was fifteen. At twelve, he began the study of the Bible in earnest. He became a preacher and after preaching in scores of different states, finally found that the truth was not being given to the people. He began comparing the various Bible and religious books and found many startling facts which were never given to the people from the pulpit - never taught in public schools, nor in Sunday Schools. He found the average preacher knew little about the history of the bible, and was shouting about things that were not true. He discovered why the Roman Empire was plunged into mental darkness with the birth of Christianity. That darkness was necessary to help the Priesthood frighten people, to keep the Priesthood in high places, and to drive the multitude into the church, for the sake of profit and power. He shows why Moses could not have written the Pentateuch (the first five books of the Bible - the account of his own demise - Deut. 34).

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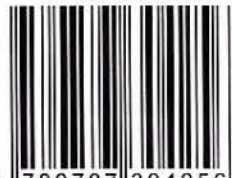
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